

THE COOPERATIVE PROGRAM-1950

A PYRAMID OF PROGRESS

— *A Spearhead for Advance*

Twenty-Fifth
Anniversary
1950

Ten Million
Dollar Goal

SBC

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ADVANCE
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CURRENT OPERATIONS
All S.B.C. Agencies
\$4 Million

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COOPERATION



ROYAL SERVICE

What More Can We Do?

BY ALMA HUNT

Executive Secretary of Woman's Missionary Union

OUR denomination has set for itself a challenging goal for 1950 in the Advance Program. This program provides for two things. First, the regular support of the denominational agencies and second, an opportunity for Southern Baptists to make a real advance in foreign missions.

In reply to the question, "How can it be accomplished?" someone has said, "Only by a program of missionary education unprecedented." Missionary education is the business in which W. M. U. has been engaged from the beginning. Those who laid the foundation for our work wrote into the first constitution our

purpose "to stimulate a missionary spirit and the grace of giving among the women and young people." The continual need for missionary education has been our motivating power. Through the years our methods have changed to meet the needs and opportunities of the day, but our over-all purpose has not faltered.

WHAT more can we do to aid in the Advance Program than to strengthen our work so that in 1950 we may more effectively stimulate a missionary spirit among our constituency? Such a rising spirit can permeate the church and contribute to an atmosphere conducive to the accomplishment of our ultimate goals.

What more can we do to aid in the program than to enter upon a more vigorous enlistment program? This will bring more people in touch with our mission enterprise and will make the interest in missions more widespread.

What more can we do to aid than to strive harder this year to use to the best possible advantage every meeting—whether it be a circle meeting or the regular meeting of the society or young people's organization? These offer us our greatest opportunity to disseminate information about the needs of the people of the world and the doors open to us.

What more can we do than to join wholeheartedly in promoting stewardship education plans and emphasis throughout the year? There is no better way to develop Christian stewards than through an enlarged and strengthened program of stewardship education. There is no better way to increase the resources of Southern Baptists than through a continual and revitalized emphasis on tithing.

What more can we do to aid in the Advance Program than to do more mission study and to do it more thoroughly? Through this study we are brought face to face with conditions in the parts of the world where Jesus is not known. Our vision is enlarged and we are led to see that Christ is the only answer to the world's ills. Often through mission study seeds of missionary zeal are planted in the minds and hearts of young people which result in the dedication of lives for missionary service.

What more can we do to aid in the Advance Program than to pray faithfully and earnestly that through it our minds may be enlightened, our hearts awakened and our selfish wills broken? Without prayer, our outpouring of the needs of the world will be void of the mission passion which will move our people to action. Without prayer, we are not likely to lead our young people to respond to the call of missions. Without prayer, we are doomed to failure in reaching the objectives we have adopted. With prayer, we can do all things for the advance of the kingdom here and unto the uttermost parts of the world.

THE needs are tremendous. And so are our opportunities. There are two alternatives before us. We can allow the needs to overwhelm us and suffer the consequences of our failure. Or we can be challenged by the needs and enjoy the privilege of carrying out to the best of our ability Christ's commission to us. Will we be overwhelmed or will we be challenged? To meet the challenge we must pay the price—in work and study and prayer. Will we?

MISS ALMA HUNT



by Mrs. John Maguire, Florida

MY afternoon nap was troubled. I tossed and turned in restless sleep, filled with dreams.

I had spent the morning preparing the talk I was to make at Business Woman's Circle that night on our Southern Baptist Advance Program. How wonderful the plans are! Whereas our Foreign Mission budget is now about five million dollars a year, the Advance Program calls for a ten-million-dollar budget. Our foreign missionaries now number just about seven hundred, but the Advance Program calls for 1,750. What a challenge! How thrilling to think of more than doubling our force to take the world for Christ.

I had worked carefully on the climax of my speech. I was going to say, "Do you want to have a part in this great forward march for Christ? Or will you be one who will sit on the side lines and say, 'That's a fine undertaking. I hope they succeed?' Friends, unless we all help, the Advance Program will continue to be a dream. It can never be a reality. We cannot double our forces without doubling our gifts. We can move up to fifty-fifty in our division of money in our church. As for me and my house, we want to be numbered among the faithful."

As I laid aside my pen, the phone rang. A member of my club was calling to say that the date has been set for our big annual party, and that the committee wished me to receive the guests at the door. I felt highly honored. To be truthful, I was fairly tingling with anticipation. Even as I put the receiver down I was planning ahead and thinking, "I want an orchid."

Now perhaps you have had many "orchid occasions" in your life, but not I. This time the budget would simply have

to bear the strain. For once I was going to be really dressed up.

AFTER lunch I lay down with my mind full of thoughts of orchids, and of my talk for the evening. The two did not make for restful slumber! In a vivid dream, I was trying to reach the telephone to say proudly to the florist, "I want an orchid," but between me and the phone there were hands — all kinds of hands — imploring hands — stretching toward me.

Though I could see only hands, I could hear voices. As I looked at the first pair of hands, I heard a pitiful voice saying, "Give me bread . . . bread . . . I perish for bread. From your plenty will you not share with me?"

I turned my back on those hands, for I wanted an orchid and that would take all my extra money. But here was another pair of hands, and they were black. A voice said, "Give me a Bible. I long to read God's Word. Baptists have no publishing house in Nigeria. There are never enough Bibles sent from England to satisfy the demand. Please give me a Bible."

I turned away only to have another pair of expressive hands held out before me. A Japanese voice was saying, "Send a missionary who can come to my village. Our country asked you for at least one hundred missionaries. You sent only forty. There was no one to come to my village. Please send a missionary who can minister to my family."

Could I never escape those hands and those voices? I resolutely shut my eyes and groped my way to the phone. I said, quite defiantly, to the florist, "I want an orchid." How surprised I was to hear his

(Please turn to page 12)

OUR PROBLEM:

"How Can We Be Fifty-Fifty?"

by Merrill D. Moore

BAPTISTS have long been committed to the principle of "fifty-fifty." It is no longer a question for debate whether a Christian or a church should so divide the Lord's money that missionary causes receive at least as much as local church expenses.

The question is one of method: it is "how can our church divide fifty-fifty when we have so many pressing needs?"

Most of us have grown up in homes where there were several children. And most of us have grown up in homes where the needs were many and the money was very limited. The problem of a new coat which just had to be bought this year for two of the brothers or sisters was not usually determined by saying "which of the bonds will be sold to buy these coats?" or "on which bank account shall a check be written to purchase them?" It was usually decided by Mother, or Daddy, or some of the other children saying, "Well, I had saved out some money for something I thought I needed so terribly badly. But they must have coats for this cold weather! I will do without my purchase again this year. We can take that money for the coats."

IN most of our churches, the arrival at a fifty-fifty basis of giving is not going to be accomplished by the deacons or finance committee saying: "We have plenty of money. Therefore, let us give fifty per cent to missions this year." Rather it will be done on the same basis upon which such matters are handled in most of our families: "Here is something we can do without. Let us gladly effect that economy so we can give more to this urgent cause."

Sometime ago a new piano was needed in a certain church. The ladies discussed the matter, and the finance committee considered it. One of the members said, "Yes,

if we can buy a piano this year and still give fifty-fifty to missions, let us do it. But if we cannot, then let us do without the piano this year."

In our family finances we economize in the interest of the more pressing need and of the greater cause. We shall reach—and surpass—the fifty-fifty level in our giving when we are gripped by the same big idea in our church financing. There are many things in our local programs on which we can economize, not because we do not want them or need them, but because we have a larger task.

Everything included in a church budget is surely important. But its inclusion or exclusion is best determined, not on the basis of "do we need it?" but "do we need this more than a lost world beyond the borders of our church needs the gospel?"

FIFTY FIFTY is not usually achieved in a single bound of ebullient enthusiasm. It is the select churches which are giving as much or more to missions than to local expenses. Their experiences bear testimony to the fact that such a level of giving was reached by the constant application of an important principle: "What economies can we effect in our local budget this year, for the sake of world missions?"

Global thinking, a sense of values, and a cautious economy these things in addition to a love for a lost world for Jesus' sake, are the factors which will bring about the realization of the fifty-fifty ideal in a church.

OUR COVER

DR. MOORE, Director of Promotion, Southern Baptist Convention, greets us on the cover, pointing to the pyramid of progress. Is this poster up in a prominent place in your church? A copy was sent to your pastor. You need it in your program discussion.

JANUARY, 1950

ROYAL SERVICE

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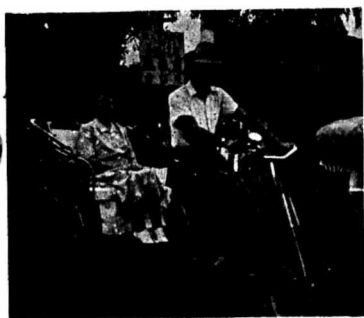
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Formosa is one of the new lands we are entering in our Advance Program. Two missionaries are already there, Bertha Smith and Lila Watson, refugeeing from China. They invite us to tour the capital city of the island as we

COME VISIT TAIPEH

by Bertha Smith

STEP into Bluebird, my pedicab, and let's go shopping. Brother Chang, a member of our Baptist church in Laiyang, Shantung, formerly a "small" official will cycle us. He expected a better job here but took what he could get. As he rides the bicycle you and I ride along down the wide main street with its two rows of palms. He must look out for crowded



busses, speeding jeeps, late model automobiles, the many bicycles, rickshas, pedicabs, ox wagons, and pedestrians.

After half a block we pass the two story business houses with the shops down stairs and the family living up. In six minutes we arrive at the center of the city. Your eyes stretch at the three story Provincial Capitol building. The railroad station, modern on the outside, would surprise you, too, as well as the four story municipal building, all erected by the Japanese.

We pass a large two story building with a dozen or two young men by the entrance brushing their teeth or washing their clothes at spigots. Seven hundred University students are sleeping on the floor as thick as they can lie. The government provides a scant living mostly of rice. They

fled here from the mainland to avoid being "liberated" by the Communists. Some lack only a few months of having completed their four years' work. They hoped to be taken into the University here, or to find work. This University built for three hundred has, without being enlarged, twenty-five hundred students so could not take these. All factory work and that of other industries is done by the Formosans. The army is reducing its number to save money and properly equip what will be left. Even experienced, educated officers must now look for other work.

Many hundreds and thousands of Chinese high school boys and girls have been sent here by their parents with friends or distant relatives. They face separation for years, rather than keep them at home to be under the Communists. Money which would have lasted for years is now all gone because this is the most expensive city in the world in which to live. No news comes from home since there is no postal communication between Communist and Nationalist China. For the last six months only government employees and their families can come over. They are too many when added to the million and a half who have come within the last year or two.

Reaching the open-front shops with their gay colored combination of thermos bottles, silk handkerchiefs, fans, flashlights, men's pretty ties at six U. S. dollars each, flowered quilts, soaps and perfumes you just stand and look. Mother-of-pearl brooches, earbobs, and bracelets are cheap. See the varied shades of beautifully carved coral, ranging from pure white through the most exquisite pink to dark red. But when you had had the price tag translated you would move on!



MISS SMITH

Of course you would be more interested in the clerks than in the goods. A handsome young Chinese finishes serving you and you ask if he is a Christian. In perfect English he replies, "No, I am sorry." Or "Not yet! I would like to be but do not have time to go to church." He probably is a University graduate from the mainland having no other work. One, a graduate of our Baptist University of Shanghai, would say to you, "I am a chemist trying to sell cloth.

On the streets you hand out tracts and Scripture portions to all you meet. Returning, we go through Central Park with its tall, medium, and low palms. The Museum is located here. It is a handsome grey building with attractive green tile roof and dome. The library on first floor would be filled with students, not necessarily doing research, just having a place away from the confusion of their crowded living quarters where they can study from early morning until bedtime.

Certainly you want to see the largest hospital in Asia. It is just a block from the bank, in connection with the Medical College of the University. Other public buildings, the city auditorium, normal and numbers of high schools you would not have time for.

THE next morning about ten o'clock when there is no bus rush we go to the country. How you thrill over the green hillsides! The shrubs, palms, vines, grasses captivate you. Of the fifteen varieties of ferns, the lacy tree fern, four or five feet long waving in the wind, is the most charming.

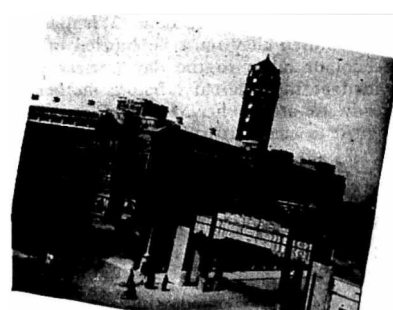
Among the passengers is a Formosan woman. Having been under the Japanese, she lives, dresses, talks, eats and sleeps Japanese! She has her big baby on her lap, and the little one tied on her back. She sits on the edge of the narrow seat that runs around the bus. As we wheel around a curve that mother goes onto the floor, on top of one child, with the other on top of her!

She does not know the Lord. She has not heard enough gospel to know that Christianity is better than her heathen religions. Yet she is typical of five million Formosans and original tribes people. Your heart longs for more missionaries, more money to buy tracts, Scripture portions, and to open kindergartens and schools for them.

About fifteen miles up the hills is the end of the bus line at Tsao Shan, "Grass Mountain." First visit the three or four little Japanese style inns where guests sleep on mats on the floor and eat a fish every meal. You walk two miles, around curve after curve, passing little stone cottages of men connected with the American consulate because all cannot find places to live down in the capital city. At the end of the way you enter the lovely park of the Coal Mining Company with its hostel. There in the prettiest park on Formosa, for four days last July, we held the first summer conference for the young people of our church. The sister of the manager having been blessed through our work influenced her brother to let us use this

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Formosa looks modern: Municipal building (above) and railroad station (below)



Three - Full Time Jobs - At Once!

by Doris Rippy Standridge

BEING a student at the Woman's Missionary Union Training School in Louisville, Kentucky, is a full-time job. Being a pastor's wife is a full-time job. Put the two together at the same time and you have a large order. Last September seventy-four wives of seminary students were enrolled for the forty-third session of the W. M. U. Training School. Several of them are also mothers. Can you imagine the schedule they follow? Student, mother, pastor's wife—all at once!

"Why do they do it?" Because of the compulsion of a desire to be better qualified to serve our Lord.

"How do they do it?" In about the same way in each of our similar schools—at Louisville, at Fort Worth, at New Orleans.

If the couple has only a room on the campus they take their meals in the cafeteria; if they are in an apartment, preparing the three meals is only another part of the day's routine; cleaning, washing, and ironing are still to be done. When there are children they must be hustled off to school or taken to the day nursery provided at the Seminary, before mother is ready to attend her classes. Classes designed to meet particular needs of women

are held in House Beautiful; other classes are attended jointly with seminary students in Norton Hall, while a few classes at the School of Church Music are open for Training School students. From all of these classes knowledge of Bible, religious education, missionary education, music and directing, theology, church history and missions is gained. Surely the pastor's wife who has taken advantage of this study will be most valuable in the Master's service.

HAVE you thought about where these married students live? Not all the seminary wives are enrolled in school. This year of eight hundred twenty students at Southern Seminary some five hundred and seventy are married. When this number is contrasted with the seventy-four married students enrolled at the Training School you see the great number not attending classes. Yet this host of families presents a pressing housing problem to be faced by the Seminary. Because of the growth of the student body and the increased percentage of married students, the dormitory space is far from adequate. Because of lack of space no married graduate students are allowed to live on the campus.

This makes room for many new students who otherwise might not be able to find housing but greatly increases living expenses for graduate students. Single rooms for couples may be secured in Manley Hall. One room apartments with a small kitchenette are provided in Whitsett. Couples who have previously lived at least one year in Whitsett or Manley may be "lucky" enough to get an apartment in Rice. Judson is the apartment building where couples with children live.

Because of the shortage of living space, early in the spring of the year each couple desiring an apartment on campus for the following year, puts in a request at the general office. Then, at an announced date the couples draw for apartments. In September of 1949 about three hundred and fifty married students out of the approximately five hundred and seventy enrolled married students were left without living facilities on the campus. Construction is now under way on an apartment building which will contain ninety new apartments but this is far from meeting even the present need.

A heavy financial burden is faced by all these students, for when both husband and wife are in school no full-time outside work is possible. About five hundred, or sixty per cent, of the student body at Southern Seminary, have churches but this does not nearly supply the need for student pastorates. Wives of these student-pastors contribute greatly to the work of their churches, especially if they have received the training offered by the W. M. U. Training School. Through the liberality of Southern Baptists the cost of attending either the Seminary or the Training School is nominal. The money given by the Woman's Missionary Union makes it possible for the cost of attending the Training School to be cut to an unusually low minimum. But even this low cost does not answer the financial problems faced by the students, especially those with families, in these days of high cost of living.

IN this very demanding schedule are you wondering how much missionary emphasis is made and spiritual development felt throughout the year? The Training School was established forty-two years



Colvin
Wives of seminary students walk to the Training School for some of their classes

ago and in that time three hundred of her students have gone as missionaries into overseas service. Dr. Carrie U. Littlejohn pointed out the great work being done by the Training School for foreign missions in her 1949 annual report to Woman's Missionary Union. She said: "A check in the 'Foreign Mission Album' of the Foreign Mission Board, published in June 1948, reveals a total of 645 missionaries on the active list. Of this number 184 (29%) are alumnae of our school . . . The Training School enrolled only 7% of the total number of students in the four schools last session, and last year's percentage was probably typical of the trend through the years. To have trained 29% of the missionaries from 7% of the group preparing for full-time Christian service is no mean accomplishment." This is a tribute to the missionary emphasis given.

But what of those who do not go into overseas service—does this emphasis touch them also? Yes, it surely does. It is impossible to attend daily classes without feeling it. Chapel services at both the Seminary and the Training School constantly bring the world before the students. Frequently these services present one of our missionaries as the speaker. Missionary Day is traditionally set aside for focus upon missions, and is observed by both Seminary and Training School faculty and students once each month during the school year. Speakers, mis-

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"Every morning praises new" in the W.M.U. Training School Heck Memorial Chapel



THE Bible teaches us that giving to the Lord is a matter of percentage. Through all the Old Testament this basic percentage was the tithe. There were those who went beyond the tithe in their giving. When Zacchaeus found Jesus and his sins were forgiven, he exclaimed, "Behold, Lord, the half of my goods I give to the poor." One half reaches a very high percentage in giving. But at least one went far beyond that. Jesus said of the woman who dropped her two mites into the treasury, "She of her want did cast in all that she had."

Paul said that every man should give "as the Lord hath prospered him," suggesting that the size of the gift depended on the prosperity of the giver. So Christian giving is a matter of percentage, and to reach the right percentage should be the desire of every Christian.

TEN PER CENT

The smallest percentage ever suggested for gifts to God in the Word of God is one in ten. The tithe is mentioned early in Genesis. In the last book, Malachi, the command is given to bring all the tithes into the storehouse. Abraham tithed. Jacob tithed. Moses wrote the command to tithe into the law. Always when Israel was backsliding, tithes were withheld. Always returning to God meant a revival of tithing.

We who have God's Word and try to obey it, must follow the Biblical percentage in our giving. To do less is to place our standard below even that of heathen people, for it is known that ancient pagans gave tithes to their gods. To do less is to make the standard of giving under love lower than that under law. To do less is to be disobedient to God and to fail to follow his plan of Christian giving.

ONE HUNDRED PER CENT

Southern Baptists have a goal, "Every Baptist a Tithler." This means one hundred per cent of Southern Baptists using the ten per cent plan in giving to the Lord. Woman's Missionary Union has long worked toward the goal of "Every member of W. M. U. organizations a tither." We are still far from reaching that goal. Records show that less than one

Let's Reach the *Right* Percentage

by Mrs. C. D. Creamer, Stewardship Director

in three members of W. M. U. organizations are tithers. A low percentage that, and one to shame us and arouse us to our stewardship task!

An African woman, hearing that some Southern Baptists are not tithers, expressed great surprise as she exclaimed, "How can it be that any of the wonderful American Christians do not tithe?"

An Indian Baptist woman was asked "How many members in your missionary society?" "Forty-four," she answered. "How many of them tithe?" was the next question. "Forty-four, of course," came the answer. We wish that we could say of every organization of Woman's Missionary Union, "Of course we are one hundred per cent in our number of tithers."

FIFTY PER CENT

Another percentage is claiming our attention as we enter the year, 1950. It is expressed in the now familiar slogan, "Fifty-Fifty by 1950." That calls for a fair division of our gifts. In our churches it means not more than fifty cents out of every dollar that goes into the treasury is spent for local work and at least fifty cents is given to outside denominational causes. In the states it means not more than fifty cents out of every dollar is kept for Baptist work within the state and at least fifty cents is given to Southwide causes. Of the Southwide dollar, the division is fifty cents for work within the homeland and fifty cents for overseas missions. The Southwide dollar is already divided on this basis—but states and churches are far from following this percentage in the division of their funds. If it were followed all along the line, twelve and a half per cent of every dollar given to the Lord by Southern Baptists would go to overseas missions. In 1948, out of gifts amounting to more than one hundred

and fifty million dollars, a little less than five million dollars went to overseas missions. If the fifty-fifty percentage plan had been used, our gifts to overseas missions would have been about twenty million dollars, or four times what they were.

This year, 1950, brings the twenty-fifth anniversary of the Cooperative Program. For a quarter of a century Southern Baptists have used this very wise financial plan. By it all gifts become one gift which is divided according to percentages agreed upon for the support of all educational, benevolent, and missionary causes fostered by the Southern Baptist Convention. Twenty-five years have found this plan to be sensible, systematic and scriptural—the best possible way for Southern Baptists to carry on their work.

The only weakness in the Cooperative Program is in this matter of percentages. Too small a percentage of Southern Baptists are tithers. Too small a percentage of the churches and states divide their gifts on the fifty-fifty basis. Therefore the two slogans: "Every Baptist a Tither" and "Fifty-Fifty by 1950" have become challenging goals this anniversary year.

Woman's Missionary Union, always an auxiliary or helper in every endeavor of Southern Baptists, will give all the force she can to the achievement of these goals. We will do everything we can to teach stewardship of possessions and to lead Baptist women and young people in the practice of good stewardship. Attractive literature in stewardship education has been prepared for use through the year. A leaflet of twelve devotional programs, bearing the arresting title "We Have a Treasure," offers to Y. W. A. and W. M. S. splendid stewardship material for monthly use. New stewardship story leaflets are ready for Sunbeams and Junior R. A.'s. and G. A.'s. Material for Intermediate R. A.'s. and

G. A.'s. will appear each month in *Ambassador Life* and *World Comrades*. All of this material will be a real asset when used in this year of special stewardship emphasis. May we not lose it, or abuse it, but use it faithfully and effectively for the stewardship education of members of Woman's Missionary Union.

The first watchword of the year adopted by Woman's Missionary Union in 1888 was "Go Forward." In this year, 1950, Woman's Missionary Union is ready to "Go Forward" in the Southern Baptist program of advance in worldwide missions. We will help to make the desired advance possible as we go forward in the teaching and practice of faithful Christian stewardship of tithes and offerings.

Three Full-Time Jobs - At Once

(Continued from page 7)

missionary personnel and executives, discussion groups and forums are all planned and presented with missions as the focal point.

In October 1949, Dr. W. O. Carver was presented in a special service recognizing the fifty years of missionary emphasis in Southern Seminary. Dr. Carver was the founder of this Department of Missions which was the first of its kind in America. What is true about the mission emphasis in Southern Seminary and the Training School would in like manner be true at our other seminaries. Missionary interest on the part of the faculty and students is fervent, burning, and aglow. Through such direction Southern Baptists will make great strides in their Program of Advance.

THE "married student's wives" will keep on doing the impossible in homemaking, studying, serving. They agree with Dr. M. Theron Rankin, executive secretary of our Foreign Mission Board, graduate of Southern Seminary, who recently stated: "For us to fail to go forward at such a time as this will constitute the most tragic denial of the truth of God's gospel in Christ Jesus that the world has ever known. By standing still we betray our Lord; by retreating we crucify him."

NO PLACE TO LAY HIS HEAD

by C. H. Bolton

JESUS was a very poor Person measured in terms of material wealth. He told a man one day that the foxes of the forest and the birds of the air were better off than he, for they did have dens and roosting places while he did not have even a place to lay his head.

Yet knowing that wealth is power Jesus had a great deal to say about its use. In the Sermon on the Mount he cautions us not to lay it up on the earth—that is, not to consider it a thing of lasting value which we must strive to keep forever in our physical grasp. He gave two reasons for this advice: First, because we will not be able to keep it very long. "Moth and rust will consume it, and thieves will break through and steal it." We will be separated from our material wealth. Either we will leave it or else it will leave us.

The second reason Jesus gave was that we will keep our affections on earth if we keep our treasures here. He said to lay them up in Heaven where they would be kept safely. We lay up treasures in Heaven when we put our wealth into the work of Christ's kingdom in the world.

THIS is where the Southern Baptist Foundation comes in with its offer of help. You can place any part of your wealth with the Foundation and have it support any phase of the work sponsored by Southern Baptists. It may be Missions,

Christian Education, Hospitals or some other cause. Through the Foundation you can determine now what your money is to be used for after you are gone. It will be carefully guarded as a sacred trust, wisely invested by competent business men and the returns given year after year as long as Southern Baptists operate—and we expect that to be until Jesus comes again—in compliance with your instructions when the gift is made. There is no federal income tax on gifts to or income of the Foundation.

Gifts may be made in cash, in stocks and bonds, by deed or will, or by insurance policies. The Foundation will issue a Gift Annuity contract, if the donor so desires, which will pay an annuity to the giver for life, the size of the annuity is determined by the amount of the gift and the age of the giver. Following the death of the annuitant the residue of the gift will be used for support of the work sponsored by Southern Baptists.

The Foundation also offers the opportunity of setting up of a Living Memorial in the form of a perpetual trust in the name of a departed loved one or friend. In that way his or her name would be perpetuated along with the trust, for it would be set up on our records in the name of the one being honored.

WE make a serious mistake if we do not plan for the handling of our estates. Where no plans are made inheritance or death taxes often take a very large share of it. Determine now how you want your wealth used after you are gone. In this way you can answer the question Jesus asked. One day he told of a planter whose lands produced so much grain that new barns were to be built



A business man and a preacher, Southern Baptists called Dr. C. H. Bolton from Florida to direct their Foundation. It will receive your gift at any time, providing annuity if desired.

to house it. Then the planter was to live an easy life. "But God said unto him, 'Thou foolish one, this night is thy life required of thee.' Right there in the story Jesus asked a very pertinent question: "And the things which thou hast prepared, whose shall they be?" (Luke 12:20). After we are gone, "Whose will those things be which we now possess?" We cannot stay with them; we cannot take them with us; but we can and ought to plan now

who is going to get them and how they are to be used to bless the world and support the work of Jesus on the earth.

The Foundation will be glad to give you any information possible or assist you in any way we can in planning any of your possessions for lasting support in the work of our Lord. Address your correspondence to C. H. Bolton, Executive Secretary, Southern Baptist Foundation, 127 Ninth Ave., No., Nashville 3, Tenn.

"Fifty-Fifty" - We Tested It!

by George A. Ritchey

WHEN the Southern Baptist Convention adopted the slogan "Fifty-Fifty by 1950" and the Program of Advance for which it stands, many churches and pastors considered it a faraway ideal which only a few select churches could ever hope to achieve.

The First Baptist Church of Mansfield, Louisiana, took its first step in implementing this slogan in May, 1949. At that time the church was giving \$450.00 a month to the co-operative efforts of the Louisiana and Southern Baptist Conventions. That was sixteen per cent of the general receipts of the church.

The pastor, Dr. George A. Ritchey, proposed to the Finance and Stewardship Committees that May be set aside as "Stewardship and Missions Month" and that the "Fifty-Fifty by 1950" and "Every Baptist a Tither" principles be emphasized with an even fifty per cent of all general receipts for the month going to the Louisiana Baptist headquarters for state and Southern Convention causes. These two committees agreed and the board of deacons joined in making the recommendations to the church. The church adopted the program, making May a trial month for the "Fifty-Fifty" idea.

In setting up the organization to carry out this month of "Stewardship and Missions," the pastor named a committee of nine, representing all elements of the church life. Sitting down with the pastor, this group mapped out a plan for pre-

sending the Cooperative Program and Stewardship to the church each week during May. Several selected speakers were briefed in making talks on Tithing, State Missions, Home Missions, Foreign Missions, the Seminaries, Christian Education, and the Relief and Annuity Board. The devotional periods of all Sunday school departments from the Junior up through the Adult were given to these talks for the entire month.

A group of well-informed leaders in the church were appointed to prepare articles for the church paper on all of the major items in both the state work and Southern Convention Cooperative Program. This paper went into all the homes of the church each week. The pastor preached on missions and stewardship themes for four Sundays. A special letter explaining the plan and purpose of the month was prepared by the committee and mailed to each member of the church.

During the fifty-fifty month several missionary and stewardship plays were prepared by the Junior and Intermediate organizations and presented at Sunday school and before the main worship services. Several motion pictures on state, home, and foreign missions were shown to Training Union groups, at prayer meetings, and at the close of the evening worship periods.

As a result of this special emphasis, the church income for May was \$3,405.00, exclusive of designations. This was about



DR. RITCHEY

\$600 above the average monthly income. The church sent \$1,701.50 to the state headquarters for the month. Apparently there has been no opposition to giving this percentage of our church income to missions. It was stated clearly in all of the meetings considering the plan that the goal for the Southern Baptist Convention was "Fifty-Fifty by 1950," and that the desire of the pastor and missionary leadership was that our church should lead the way in giving this percentage of its income to the Cooperative Program in 1950.

Our church is in a building campaign and expects to begin construction of a three-story educational building soon. The gifts to missions have not decreased as a result of the building fund drive. The pastor hopes that the church can begin the fifty-fifty division before the new building is finished but it will be his firm policy to insist on this division by the time the building is completed. In the meantime the church plans to have a fifty-fifty month each quarter.

In several of the preliminary meetings, when our church was considering the plan of having a fifty-fifty month, a number of our leaders were heard to make such remarks as: "We should be giving that much to missions every month." Many are asking, "When are we going to give fifty per cent to missions?" In the meantime, we are intensifying our program of missionary education through the W. M. U., the Sunday school, the Training Union, and the Brotherhood. Our Stewardship Committee is directing a year-round program of education and tithing-enlistment. In December an important phase of the educational program was a church-wide study of Dr. Duke McCall's book *God's HURRY*.

The pastor feels that there is nothing so remarkable about the amount of money raised in the special fifty-fifty month. He does not feel that the results have been

particularly outstanding. The significance of the experiment lies in the fact that here is one church and one pastor taking some definite steps toward getting this job of missionary giving over on the fifty-fifty basis.

I Want An Orchid

(Continued from page 1)

reply, "I'll send it right up. This will be our new talking orchid."

Almost immediately it was there. I set it on the table to admire its beauty, and to revel in the thoughts of how surprised the other club members would be. How they would envy me, when suddenly it was talking. Whoever heard before of an orchid talking? It was saying:

"You wanted an orchid. You wanted it for your own glory. Now you should be satisfied. As you wear it you must realize that you will never be bothered with those voices again. The first speaker has starved to death. It would not have taken much to save her. But you withheld that little.

"You will not hear the voice of the man from Nigeria again. His soul is lost. He longed to learn from God's Word the more perfect way, but the Bible did not come and he quit seeking for it.

"The voice from Japan will not trouble you again. When no missionary came that village turned to the promises of Communism. There was no one to show them how wrong those promises were. But you have your orchid."

I sat up in bed. Tears were running down my cheeks. I thought of my dream. Was it a dream or a vision? My eyes fell on my paper: "Friends, unless we all help, the Advance Program will continue to be a dream; it cannot be a reality." I thought of our Advance Program—how it would provide money for relief, money for a Baptist press in Nigeria that would turn out Bibles, money for missionaries in Japan, money for entering Arabia, money to build hospitals, schools, churches—the glory of that Advance Program!

WITH eternal destinies to be decided, how could I spend my money on luxuries for myself—an orchid would last only a few days at the most. (Turn to page 22)



Why not tell us about your B.W.C. and B.W.C. Federation "doings"? See an account of your activity here.

Good Example from Spain

"There is a little room in the home of Senora J. where her two daughters are busy with their hair-dressing business. Almost always there are three or four clients there, one or two in the varying stages of having their hair cut or curled, and one or two waiting their turn. Sitting around the table, under which in winter time there is a nice hot 'Brasero' (a kind of iron bowl filled with red hot charcoal) we find Senora J., who for years has given a fine Christian witness. Without doubt she will have her Bible on the table in front of her, and it will be very strange if two or three of her neighbors and friends are not with her. There she reads the Word of God, and explains the way of salvation. I do not think that one person goes into that little hair-dressing room (I cannot call it a shop, because it is their one and only sitting room), without hearing the gospel. Senora J. is an invalid and cannot get out much, and this is her way of witnessing. Her daughters also are very keen Christians, and as they cut and curl they talk about the gospel."

Last summer at Clear Creek Springs encampment Kentucky B.W.C. members organized a state federation. Jane Kent of Louisville was elected president. She grew up through local and college and associational Y.W.A. activities and is well prepared for the honor and responsibility. The federation set definite goals for itself in 1950—3 new associational federations, 50 new B.W.C.'s in the state and 150 B.W.C. members present at Clear Creek next summer.

Trophy Cup Awarded

Long Run Association B. W. C. Federation uses a trophy to spur attendance. A beautiful cup is given at each quarterly meeting to be kept until the following quarter or longer if no other B.W.C. claims it.

Birmingham's Wishing Well

Birmingham Association Federation's fall banquet centered around "The Wishing Well"—actually and symbolically. A real well was built in the center of the dining hall with pictures of wells around the wall. The menu was Wishes on Wings (fried chicken), a Vegetarian's Wish (lettuce), Firm Wishes (lima beans), Everyday Wishes (rice and gravy), Wishes Coming True (apple cobbler a la mode), and Wishing Again (hot biscuits and more hot biscuits.)

The program followed the theme too: Heavenly Wishes Invocation
Wishing for More Food
Present Wishes—Future Wishes
Business—Announcements
Wishing Backward President
Wishing Forward President-Elect
Tuneless Wishes Solo
Helen Johnson, Howard College
Installation—Mrs. J. E. Edwards, Jr.
"The Wishing Well of Africa"
Dr. Martha Gilliland, Africa
Prayerful Wishes

Dr. Gilliland, slight and girlish in spite of her skill as a surgeon, said she just wished she had a well, water is so scarce. "Bathe in it, wash the clothes in it, then water the flowers—never waste a drop." The tragedies of superstition were clearly in our minds and hearts as she spoke. She urged prayer for individual missionaries by name as her major wish.

Hearings on the Federal Anti-liquor Advertising Bill are scheduled for January.

Catholics have long considered the South "the stony corner in the Lord's vineyard" as far as they are concerned. The Bishop of Natchez, Mississippi in a recent address declared, "the church is now coming into its own." The use of automobiles has made it possible for priests to reach different churches for services and to open new centers. Catholics claim much progress among Negroes as they are setting themselves up as leaders in abolishing racial segregation in churches and colleges.

It's Happening Now

BY MATTIE LEILA WATTS

THE PROSPECT for a happy New Year is not bright. Winter is here and there is still tremendous need for food, clothing, and other necessities among displaced persons and refugees in Europe and the Orient. About twelve million people of German descent, forced out of surrounding countries have poured into Germany. Other thousands of refugees are daily arriving in the western zone from countries of the east. In the Schleswig-Holstein area, half the population are refugees. One third of the working population in the western sectors of Berlin is dependent on public support. The employment situation has not improved.

Eighty German Baptist halls and churches were wrecked and must be repaired. Yet there has been such an influx of Baptist refugees that fifty new halls are needed for refugee congregations. Pastors, particularly in Munich and Stuttgart, report great throngs of young people attending tent revivals.

The priest and four hundred worshippers in a Buddhist temple in Japan have become Christians. This action came as a result of several months which the group spent studying the Bible and Christian doctrines.

FROM THE HUMAN POINT OF VIEW the outlook for missionary work in China is dark indeed. Christian work there must be carried on under a totalitarian control. Will Communists insist that preachers stop preaching the gospel, that teachers, doctors, and agriculturists do their work without mention of the Christ whom they serve? Hundreds of pastors have been driven out of full-time Christian service through the simple method of denying them food unless they change to a "productive" occupation. What Christians do or fail to do within a Communist society has significance for many a life, and perhaps more meaning than we know for the future of society.

IN YUGOSLAVIA, governmental authorities express appreciation of the clergy, but the State Church is having many difficulties. It is almost impossible to buy the external accessories of worship which an Eastern Church finds so necessary. Religious instruction is not forbidden, but often when a church plans a meeting the young people are called away for political gatherings. A 1949 traveler in Yugoslavia reported one of our Baptist pastors as saying they could advance rapidly except for their lack of funds.

THE METHODIST WOMAN tells us that the offering made by women of that denomination during their Week of Prayer and Self-Denial will be used for the support and enlargement of the following projects: a hospital in Nome, Alaska, two colleges in Hiroshima and Tokyo, Japan, a social center in Knoxville, Tennessee, and in Manila, and four other such centers in as many different cities of Korea.

A BEAUTIFUL new reading stand has recently been installed in Westminster Abbey. It is a gift of the Baptist Missionary Society of Great Britain in memory of William Carey, the founder of the modern missionary movement.

The lovely old home of the Widow Wallis in Kettering, England, is now being completely renovated and will be used as a nurses' home. Most of the books, pictures, and old manuscripts have been moved to Regent's Park College (Baptist) at Oxford, but the room in which Andrew Fuller, William Carey, and a few other daring souls organized the Baptist Missionary Society in 1792 will be preserved as a memorial.

The total number of church members in the United States in 1949 has been computed at seventy-seven million. That means that there are more church members in America than at any previous time. On the surface the United States appears to be a religious country, yet Dr. Cavert says "Any thoughtful observers would detect a disturbing discrepancy between the size of the churches and their influence on American life."

May girls who have married stay in the Y. W. A.?

Young Woman's Auxiliary is planned for unmarried young women from 12 to 16 years of age. During the war when many very young women married and their husbands went immediately overseas, leaving their life pattern practically unchanged they frequently continued in Y. W. A. Now the situation is more normal and married young women should be enlisted by the W. M. S. This is not just an arbitrary rule. When a girl marries naturally her interests and schedule of life change to fit home and husband. This makes participation in W. M. S. logical for her.

How can we know whether our church is giving fifty-fifty?

Did you adopt a budget at your church conference? What did that show about gifts to local expenses and work, and gifts sent to your state headquarters? Your pastor will be glad to tell you about your church plan if you missed the church conference. You want to know about your state division also. Is it fifty-fifty?

When shall we use the stewardship devotionals in "We Have A Treasure"?

Use them in circle meetings or in general W. M. S. meeting—but you don't want to miss them. They are for Y. W. A.'s also.

We want to have better programs in 1950. How can we do it?

Ask your program committee to plan prayerfully with careful study of the material in ROYAL SERVICE. Program plans need to be adapted to your society. Give variety of presentation by following the program plan suggestions and adding your own clever ideas. Use different people—not the same ones month after month.

Pianist and song leader should plan with program chairman. Social committee should see that room decorations fit the program subject. If you meet at the church move your chairs into semicircles, change things around a bit. Original, meaningful, attractive program folders add zest.

Why have a program? Not to meet a standard, not just "another meeting," but to present a vital message in the most effective way. See inside front cover.

Is this your question?

ANSWERED BY STATE W.M.U. EXECUTIVE SECRETARIES

We have organized a new circle in our W.M.S. How often should we meet? Should we take offerings? If we take offerings should we turn the money over to the W.M.S. treasurer?

THE MANUAL OF WOMAN'S MISSIONARY UNION gives good and complete information on the Circle Plan, pages 79-90. Also see the W.M.U. Year Book, pages 37, 45-47. Most circles have a circle meeting once a month beside the general meeting of the W.M.S. The taking of an offering depends upon the financial plan of your church. Money is needed for fostering the young people's organizations, community missions, etc., so if the church budget does not provide for these, your W.M.S. will need to. The W.M.S. will plan its budget and let each circle know its proportionate part. This money will be turned over to the W.M.S. treasurer.

We have several members on our roll who cannot attend. Should they all be counted as members in figuring our average attendance for Point 1 of the Standard of Excellence?

All W.M.S. members are counted in the membership of the society. Every effort should be made by the Membership Committee to have all members participate in the meetings and in other phases of the work if they are able. There may be some who are kept away from meetings by reason of age, illness or home responsibilities. They will want to pray for missions and give to missions. Enroll them in the Intercessory Prayer League. They want to feel that they are a part of Woman's Missionary Union and you will not wish to remove their names from the roll just because they are providentially hindered from attending monthly meetings. Recognizing that there are such women in nearly every society, the Standard of Excellence requirement for average attendance is set low (1/3 of the membership) to take care of this situation.



BY MRS. C. D. CREASMAN
W.M.U. Stewardship Director

For Stewardship Chairman:

How important you are this year of 1950. The Advance Program looks to you. The "Fifty-Fifty by 1950" slogan counts on you. The "Every Baptist a Tither" effort depends on you. What are you doing?

There is a stimulating new booklet "We Have a Treasure" for W. M. S. and Y. W. A. use. It was prepared by Mrs. W. B. Pittard of North Carolina, able pastor's wife and skilled writer. Use it each month for a stewardship devotional at one general or circle meeting. See that the Y. W. A. stewardship chairman knows about and uses it also.

One copy is sent free to each W. M. S. and Y. W. A. Buy others at ten cents each. It would be well to put copies in the hands of many or all your women and young women for considered discussion. Certainly the members of the Stewardship Committee need copies. Order from Woman's Missionary Union, 1111 Comer Building, Birmingham 3, Alabama, ten cents a copy.

The responsibility for carrying out all the stewardship education plans for the young people rests on you. Have you studied your copy of the 1950 Stewardship Plans? This pink leaflet was sent to each society according to the plan of distribution in your state. Has your president handed it to you? You need to know the plans for the young people as outlined in this folder.

You may assign a member of your stewardship committee to work with each organization.

Junior G. A.'s and Junior R. A.'s will use "Junior Stewardship Stories" prepared by Mrs. C. D. Creasman. The monthly story and suggestions in the booklet are referred to in *World Comrades* but are not repeated there, so treasure the copy of

Chairmen . . . keep your committees in action!

"A religion that does nothing gives nothing, costs nothing and suffers nothing, is worth nothing"—F. Lincome.

"Junior Stewardship Stories for 1950" sent from your state headquarters.

"Sunbeam Stewardship Stories" were written by Mrs. J. W. Marshall.

Junior and Sunbeam studies center in God's Word this year and are basic for children and growing girls and boys. Do not let them be overlooked as busy counselors and leaders work with R. A.'s, G. A.'s and Sunbeams, but offer your help as stewardship chairman and Stewardship Committee.

The Intermediate R. A.'s and G. A.'s will find their stewardship studies in *Ambassador Life* and *World Comrades*.



BY EDITH STOKELY
W.M.U. Community Missions Director

For Community Missions Chairman:

January is check-up time, a time of plans, a time to go forward. Invite your committee to a friendly discussion about your community. Be sure to include the young people's director and the counselors for the young people's organizations in your invitation. Then talk about the community. Is it more or less Christlike than a year ago? What do you know about the church connections of the families up and down the neighboring streets? What are the elements that are making it hard for a spirit of Christian fellowship to exist among the people? How Christian are the moral standards of the community?

With your *Guide for Community Missions*, 1950 *W. M. U. Year Book*, and state guide book before you for suggestions,

plan together what your society and all the young people's organizations can do this year. Assign definite responsibility to each committee member for a particular phase of the work, such as soul-winning visitation, institutions, interracial work, family worship, alcohol education, etc. Urge each to learn all there is to know about her particular phase that she may be able to interpret it to all the members and direct them in the activities throughout the year.

While the committee makes plans and lays foundations, use these days in January for the women and young people to revisit the families to whom they ministered at Christmas time. A stomach that is full on Christmas day may be gnawed by hunger on the first of January! To know that you are more than a seasonal Christian may open the hearts of the families to the message of Christ.



For Mission Study Chairman:

It's time to be planning your home mission study courses. Have you set your February date? The new books are fascinating. Here are the titles. Order from your Baptist Book Store as usual. They will be off the press and in the stores ready for institutes and careful study in preparation for teaching them.

The Prophet of Little Cane Creek, by Harold Oye, for Adults, price 50c
Buried . . . Living, by John D. Freeman, for Young People and Adults, price 50c
Heirs of the Soil, by Joshua and Dorothy Grijalva, for Intermediates, price 40c
The Greshams of Greenway, by Marel Brown, for Juniors, price 40c
The Farmer Twins, by Anne Crittendon Martin, for Primaries, price 50c
Rural Resources Book, by Janice Singleton, for all teachers of classes on any one of the books, price 50c

Your Circle Program

"Teaching Them to Observe"

SCRIPTURE READING: Deut. 4:40; Joshua 1:7; Matt. 28:19-20

Learn the W.M.U. hymn for the year by thoughtfully singing, "Christ for the World We Sing."

As your society begins 1950, look at your church's educational program—is it adequate, balanced, producing results, using numbers of missionary-minded women in giving missionary vision to young people?

In January *World Comrades*, see Miss Bruce's "Twelve Nuggets of Gold." In January *The Window of*

YWA "Glance Back but Look Ahead" will be a valuable discussion in connection with your circle's fostering plans. In January *Ambassador Life* see "It All Depends On Who Gets Him First." From this *Royal Service* talk about value of our Training School, page 20.

See "Opening a New Mine" in January *Southern Baptist Home Missions*.

See "In Big Business with God" and "Teacher of Yoruba Girls" in January *The Commission*.

Our Young People

"THE NEXT LOOK"

by Margaret Bruce

A RADIO announcer forecasting new automobiles spoke of "the next look." Immediately I thought of the young people's director, the counselors and the members of Woman's Missionary Societies, and I wondered, "What is their next look?"

Look at the young people in your church. Look at their missionary organizations.

Do you see one of the most capable women in your society as young people's director? Do you see that the nominating committee of your W.M.S. selected the very finest leaders for the young people's counselors? If you can answer "yes" to these two questions, I am confident that now you are looking at a full-graded W.M.U., with a missionary organization for each age group in your church; each organized properly with a counselor, co-counselor, assistants and representatives in each W.M.S. circle.

What does your next look reveal? Perhaps you see the monthly or quarterly meeting of the young people's committee. In this conference the counselors are looking at their Standards of Excellence, they have set as their goal an A-1 Full-graded W. M. U. Working toward more efficient, better trained leadership, they are taking the Correspondence Courses. Regular committee meetings enable the counselors to plan in advance their mission study classes, monthly community missions projects, seasons of prayer programs, focus weeks, stewardship studies, magazine subscription campaigns, coronation and recognition services and other activities.

What are you looking at now? Yes, plans which have been made for fostering the young people's organizations are excellent. The W. M. S. officers and chair-

men co-operate in every possible way. They study the work and provide for every need of every counselor and organization. The reviewing councils are a wonderful help with the Forward Steps and Ranking System. These groups listen to the R. A's. and G. A's. quote the Scripture passages and denominational facts they have learned and pass them if their work is satisfactory. The fostering program includes arrangements for going to state and convention-wide camps. If there is a college or hospital in your community, surely your W. M. S. reaches out to enlist those young women in the Ann Hasseltine and Grace McBride Y. W. A's.

These glimpses are encouraging. They bring joy and satisfaction and you know that they are pleasing to the Lord. The young people are being trained to go into all the world and preach the gospel through the W. M. U. young people's organizations.

A legend of India tells of a half-starved Indian beggar sitting by the side of the road. One day the young prince passed by on the royal elephant. The elephant stopped just opposite the beggar and the prince dismounted and came toward him. Pleadingly the beggar asked alms of the prince. But strangely, the prince stretched forth his hand and said, "Give me some of your rice."

"But, honorable sir," said the beggar, "it is little I have."

The prince repeated his request, "Give me some of your rice." The beggar replied, "Oh, great king, I will starve."

For the third time the prince, still with outstretched hand, said, "Beggar, give me some of your rice."

Slowly, selfishly, the beggar reached into his bowl. From his meager store of rice, he counted out three small grains and put them in the hand of the waiting prince.

The prince cast the rice aside. Then he reached into his wallet and carefully counting three small nuggets of gold, dropped them into the beggar's bowl. Then he mounted the elephant and moved on. Tears streamed down the face of the beggar as he thought to himself, "Oh, if I had only emptied my bowl into the outstretched hand of the prince."

"He which soweth sparingly shall reap

also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

That W. M. S. which sows a bountiful missionary education program will reap bountifully. What will your next look be? Will you be able to see missionary

leaders in your church, will some of your finest young men be preachers, will you see missionaries and Christian workers from your church serving around the world? This depends on the missionary sowing you do today. What will your next look be?

What Does Your Life Tell Your Child?

by Mrs. Douglas J. Harris

WINDOWS!" That was the one word our three year old son spoke as he sat close to me. His eyes were looking into my own. I saw my face reflected in his eyes. Why hadn't he said mirrors? Yet a window will act as a reflector if it is highly polished and there is something back of it.

Our lives are windows. What do they reflect? Long before the child reads books he reads our living. Angelo Patri* has said, "We cannot hide what we feel from children. They are quick to sense our feelings and to read our thoughts. A child feels our dislike, feels affection, feels fear, hope, joy, grief, in those about him. No words are needed to convey these feelings to him." Have you ever seen your very facial expressions and mannerisms reflected in your child? Then did you pinch yourself to see if you were still you and not in the back yard holding forth with some playmate, real or imagined? Such a time can be a shock leaving you breathless, almost afraid. What a responsibility!

With the little one looking into our very souls we are compelled to be followers of Christ. We must let Christ be the great developer of our lives. He can take the negative image and reproduce a positive print like himself. Only by such commitment can we have the quality of life necessary to the growing up of the small child under our influence. This is the starting place even before children come into the family. Without it we are powerless in our living. Without it the writings of those who have devoted years to the study of child

development will be of small help to us. What children are now, what they become, lies largely in our hands. We will not have this opportunity again for our children are growing up around us.

As the Psalmist wrote, "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Therefore, through the days of this year "I will walk before the Lord in the land of the living." The little child will know. He is alive. He is aware.

Why, Mommy?

For the Sand-Pile Set

Sometimes the child is at a loss about what to do during the winter days when he is indoors most of the time. There are many simple play ideas that take little time in preparation, but which the small child enjoys without adult participation.

Your child will play with this pull-train for days, using it in many different ways.

SHOE-BOX TRAIN**

Take a few uncovered shoe boxes, punch a hole near the bottom of each of the narrow ends. Tie a clothespin on the end of the cord. Start on the outside of the box and run the cord through the hole so the cord comes out into the box. Then pull the cord along the floor of the box and through the hole. Knot a second clothespin on the outside of this end of the box. Connect two or three boxes in this way. Now you have a train that will haul blocks, pebbles and toys.

*From HOW TO HELP YOUR CHILD GROW UP, by Angelo Patri. Copyright 1946 by Angelo Patri. Reproduced through the courtesy of Rand McNally & Company, Approved publishers, and The Bell Syndicate, Inc.

**Reprinted from A TREASURY OF PLAY IDEAS FOR TINY TOTS, by Caroling Horowitz, published by the Hart Publishing Co., New York, page 25.

You Share in Training School Achievements

by Dr. Carrie U. Littlejohn

THE translation of our gifts into action through the channel of the Cooperative Program can be a thrilling story. Follow your church envelope through your state office to Southern Baptist Convention headquarters, and you will find it really going into all the world. A part of it eventually finds its way to your school in Louisville where it again multiplies its influence as it is invested in dedicated personalities.

The question is asked over and over again, "How is the Training School supported?" Here is the answer. The full maintenance and support of the Training School is guaranteed by Woman's Missionary Union. At present a little more than half of the current expense budget is met by an appropriation of one per cent (\$40,000.00) from the Cooperative Program allocated to southwide agencies and institutions. This is supplemented by the annual contribution from Woman's Missionary Union (provided by the state organizations), the income from an endowment and enlargement fund of \$250,700.00, and an annual gift of \$500.00 from the Sunday School Board.

As you check on the dividends from your financial investments at the end of a year, you measure their success in dollars. Not so your church investments, these must be measured in the light of eternal values. As you think of your Training School investment last year, these are the measurable facts. A selected group of young women, 197 of them, varying in gifts and abilities, but alike in their desire to make their lives count for the most, were privileged to study here because you made it possible. Five of these are already busy in our great

world missions task in Brazil, Colombia, Hawaii, and Nigeria, and at least 25 others plan to enter similar work when they have met the requirements of age, experience, and basic educational preparation. Three have begun their work in the home mission field in Cuba, among the Chinese in Texas and in a mining center in Illinois. Three others have found a challenging place of service in city missions in Louisville, Richmond and Kansas City, the latter being among Negroes. Another young woman has entered upon a real missionary venture in working with the youth of Kentucky as W. M. U. young people's secretary. Two are finding rich opportunities for life investment as student secretaries on college campuses in Kentucky and Virginia. Two others are teaching Bible in public schools.

The local church has offered a door of service to the greatest number. Nine of these students are working as educational directors, young people's leaders, choir directors, and teachers in church kindergarten and grade schools.

Among the 90 day students there were 83 student wives, the majority of whom were then as now working on church fields with their pastor-husbands. Add to this number several who have married since completing their school work and you have a group of women with unusual opportunity and responsibility for being good stewards of all they have received.

As you review the achievements of last year, you can rejoice in the fact that you have an interest in the life and work of 197 women who are "laborers together" in many parts of the world; doing many kinds of service that you in person have never been privileged to do. They should be inspired to do more when they remember that they are there because you made it possible.

With the coming of the New Year the story repeats itself. Another group of students are the recipients of the advantages provided by your investment. As you continue to support the school through your gifts, remember the words of Jesus, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."



Margaret Fund Students 1949-1950

Welcome students in your state. Annie Armstrong and Lottie Moon Christmas Offerings provide scholarships

ALABAMA

Averitt, Jane, Alabama, Judson College, Marion.
Hawkins, Mary Jo, Argentina, Judson College.

ARKANSAS

Berry, Betty Ann, Brazil, Ouachita College, Arkadelphia.

CALIFORNIA

Jackson, Edward, China, University of California, Berkeley.
Larson, Ivan V., Jr., China, California Baptist Theological Seminary, Compton.

GEORGIA

Hayes, R. Thomas, Brazil, Georgia School of Technology, Atlanta.
Westbrook, Carol, China, University of Ga., Athens

KENTUCKY

Bratcher, Edward, Brazil, Southern Baptist Theological Seminary, Louisville.
Enete, William, Brazil, Southern Baptist Theological Seminary, Louisville.
Shepard, Samuel, Brazil, Southern Baptist Theological Seminary, Louisville.
Harris, Gita, China, W. M. U. Training School, Louisville.
Jester, Davis, Nigeria, Georgetown College, Georgetown.
Jarsh, Lydia, China, Kentucky Baptist Hospital, Louisville.

LOUISIANA

Anderson, Henry Lee, China, New Orleans Baptist Theological Seminary.
Anderson, Mildred B., China, New Orleans Baptist Theological Seminary.
DeVillie, William, Louisiana, Louisiana College, Pineville.
Strother, Joyce, China, Louisiana College, Pineville.

MISSISSIPPI

Owens, Rosalind, Palestine, Blue Mountain College, Blue Mountain.
Simpson, Herbert D., Mississippi, Mississippi College, Clinton.

NORTH CAROLINA

Baunum, George, China, Mars Hill College, Mars Hill.
Corriveau, Elsa, Cuba, Mars Hill College, Mars Hill.
Gillespie, Arthur, China, Mars Hill College, Mars Hill.
Gillespie, James, China, Mars Hill College, Mars Hill.
Johnson, Ettie Jeanne, Brazil, Mars Hill College, Mars Hill.
Muddleton, Gordon, China, Mars Hill College, Mars Hill.
Olive, Bruce, China, Mars Hill College, Mars Hill.
Payne, William Ewell, North Carolina, Mars Hill College, Mars Hill.
Payne, Tommy J., North Carolina, Mars Hill College, Mars Hill.
Lide, Frank P., China, Wake Forest College, Wake Forest.
Lide, Mary, China, Wake Forest College, Wake Forest.

Tumblin, Ann, Brazil, Wake Forest College, Wake Forest.
Patterson, Billy, Nigeria, Buie's Creek College, Buie's Creek.
Pool, Emily, Cuba, Meredith College, Raleigh.
Porter, Paul C., Brazil, State College, Raleigh.

OKLAHOMA

Arpaio, Charlotte, Oklahoma, Oklahoma Baptist University, Shawnee.
Berry, Thomas, Brazil, Oklahoma A. & M., Stillwater.
Wilson, Lonah, New Mexico, Barone College, Barone.

SOUTH CAROLINA

Patterson, Mary Nelle, Nigeria, Anderson College, Anderson.
Snuggs, Harold, China, Furman University, Greenville.
Snuggs, John, China, Furman University, Greenville.
Snuggs, Margaret Ann, China, High School, Greenville.

TENNESSEE

Blake, Orville, Panama, Fisk University, Nashville.
Moore, Charles D., Chile, Vanderbilt University, Nashville.
Robinson, Samuel R., Cuba, National Business College, Knoxville.

TEXAS

Bell, Carolyn, Canal Zone, Baylor University, Waco.
Bell, Paul C., Canal Zone, Baylor University, Waco.
Craighead, David, Paraguay, Baylor University, Waco.
Crouch, Edward, Brazil, Baylor University, Waco.
David, Roy S., Argentina, Baylor University, Waco.
Enete, Happy T., Brazil, Baylor University, Waco.
Fielder, Florence Ann, China, Baylor University, Waco.
Hardy, Jo Ann, Brazil, Baylor University, Waco.
Johnson, Mary Frances, China, Baylor University, Waco.
Koon, Dorothy, Hawaii, Baylor University, Waco.
Littleton, Mary, Nigeria, Baylor University, Waco.
Moore, Albert, Chile, Baylor University, Waco.
Moore, Betty, Chile, Baylor University, Waco.
Oliver, Bruce, Brazil, Baylor University, Waco.
Parker, John, Texas, Baylor University, Waco.
Parker, Robert, Texas, Baylor University, Waco.
Porter, Nathan J., Brazil, Baylor University, Waco.
Ray, Lois, China, Baylor University, Waco.
Rifley, Joan Larie, Brazil, Baylor University, Waco.
Craighead, Mary Anna, Paraguay, Baylor School of Nursing, Dallas.
Cowsert, George, Brazil, Southwestern Theological Seminary, Ft. Worth.
Oliver, Bennie May, Brazil, Southwestern Theological Seminary, Ft. Worth.
Parker, Wendall, Texas, Southwestern Theological Seminary, Ft. Worth.
Petherbridge, Betty Koon, Hawaii, Southwestern Theological Seminary, Ft. Worth.
Lunsford, Jane, Brazil, Hardin Simmons University, Abilene.

Muller, Pierre J., Mexico, Hardin Simmons University.
 Hernandez, Humberto, Texas, Howard Payne College, Brownwood.
 Hernandez, Carlos, Texas, Howard Payne College.
 Rios, Anselmo, California, Howard Payne College, Brownwood.
 Rodriguez, Matios, Texas, Howard Payne College, Brownwood.
 Saenz, Josephine, Texas, Howard Payne College, Brownwood.
 Saenz, George, Texas, Howard Payne College, Brownwood.
 Smith, Paul B., Brazil, Howard Payne College, Brownwood.
 Muller, Flora, Mexico, Mary Hardin Baylor, Belton.
 Muller, Benjamin, Mexico, Texas College of Mines, El Paso.
 Gonzales, Orfalinda, Texas, University of Texas, Austin.
 Rodriguez, Adelaida, Texas, University of Texas, Austin.
 Koon, Victor L., Hawaii, University of Texas, Austin.
 Gonzales, Homer, Texas, Del Mar College, Corpus Christi.
 Ray, Mary Dee, China, High School, Bonham.

VIRGINIA

Westbrook, Mary, China, William and Mary, Williamsburg.
 Bostick, June L., China, Westhampton College, Richmond.
 Wiley, Tom, China, University of Richmond, Richmond.

MISCELLANEOUS

Bowdler, Victor, Argentina, Stony Brook School, Stony Brook, Illinois.
 Craighead, Eugene, Paraguay, University of Chicago, Chicago, Illinois.
 Hawkins, Luisa, Argentina, Medical College, Argentina.
 McCormick, Kathleen, Hawaii, University of Honolulu, Hawaii.
 Moore, Ruth, Chile, Universidad de Chile, Santiago, Chile.
 Wiley, J. Hundley, Jr., China, Purdue University, Lafayette, Indiana.

Installation of W.M.U. officers at Mexican Baptist Convention in Monterey

Union Nacional Femenil Bautista Misionera officers are: Sra. Olivia S. D. de Lerin, president; Mrs. Orelia V. de Mercado, secretary; Miss Elia Gaspar, young people's secretary; Mr. Hiram Duffer, Jr., R.A. secretary; Mrs. Consuelo D. de Gurrola, treasurer. Auxiliary de Ninias and Embajadores Del Rey banners show Mexican W.M.U. interest in young people.



Wiley, Douglas, China, Columbia University, New York City.
 Yearwood, Vernon, Panama, Medical School, University of Colorado, Denver, Colorado.

CUBA

Calleiro, Laura, Cuba, Beunavista College.
 Corugedo, Anita, Cuba, Normal School, Matanzas.
 Ferrer, Eunice, Cuba, Normal School, Havana.
 Gomez, Israel, Cuba, Institute Spiritus.
 Gonzales, Moises, Cuba, University of Havana.
 Hernandez, Maria Esther, Cuba, Institute Guines, Guines.
 Lima, Samuel, Cuba, Institute of Remedios, Remedios.
 Machado, Esther, Cuba, University of Havana.
 Machados, Moises, Cuba, University of Havana.
 Machado, Reuben, Cuba, University of Havana.
 Molina, Claudio, Cuba, Institute of Havana.
 Martinez, Otoniel, Cuba, University of Havana.
 Vasquez, Maria, Cuba, Pinar del Rio.

I Want An Orchid

(Continued from page 12)

My mind rushed back to the meeting of our church budget committee. I could hear again those members: "We want new carpets for our church." "We must have chimes. The Baptist church at Central Park has chimes. We don't want them to get ahead of us." "We must air-condition our building. It gets 'powerful hot' in the summer time."

If only I could make my dream real to them!

Suppose we get our carpet, our chimes, our air conditioning. What will they cost us?

A hospital closed in Nigeria? New mission centers not opened? School doors swinging shut? Souls lost without hearing the gospel?

Which need is greater?

Only One In Five Hundred from Louise Medling

Can you imagine a town without a church? Can you imagine a crowd of five hundred people among whom there is only one person who has ever heard the gospel, and that one only one time? And if you were going to speak to them just one time, which Scripture would you choose . . . which could you use that would give them in one message the story of Christ and his salvation?

About one hundred miles from Tokyo on a mission tour I had been asked to bring the message to such an audience. Mr. Medling was to show slides of the life of Christ. The Bible passage selected was the "Good Samaritan" with an allegorical message: Japan is the wounded one, the devil the inflictor of the wounds. The first passer-by was Education, the second Militarism. They were used because we know that these were the two former means that Japan used to become strong, and we know that both failed her in her great hour of need. The "Good Samaritan" of course is Christ, and the emphasis was placed on the fact that the price of salvation has already been paid by Jesus in his death on the cross.

During the service Pastor Tomita, traveling with us, gave a very impressive message on the Bible and his daughter taught the children a hymn. Then Mr. Medling showed the slides of the life of Christ, Pastor Tomita giving the explanations of the pictures. After that a few color slides were shown. Then as it was quite late, the meeting was adjourned. It was nearly eleven when we returned to our lodging place. Wary and exhausted from the long day on the crowded train and the strain of the long service, we thought hopefully of bed and rest. But that time was not yet! The leading citizens of the town came in to ask questions, and it was near one when we lay down for the night. The next morning the group was back again, and questions were asked and answered until time for our train.

When our train pulled into Tokuyama about lunch time, another warm welcome awaited us. On our way to the services in the evening I asked, "Will there be inquirers again after the services tonight?"

Letter-ettes

FROM OUR MISSIONARIES

Mr. Medling's answer was significant, "No, there will be no group of inquirers here, because they already have the answers! They have Christ." He pointed to the green mountainside where, as visible proof of his statement, a new church is being built! How we in America take for granted the church around the corner! Here in Japan one can travel through town after town where there is no church at all.

Dangerous Travel to School from a missionary in China

Our Training School (Pooi In) opened on September 7 with 15 students from four provinces. It takes courage and consecration to come out for special Christian work at a time like this. The communists are quite near now—and all know that it may mean great suffering for those in his service. One of our Training School girls has heard that her father has been taken by the "reds" and they do not know what has become of him. No news all these weeks. This same girl lost all her baggage—her clothing, bedding, everything—as she came out. "Red" bandits prey upon the boats and trains. Most people travel by little boats out through the country. Another one of the Training School girls who came down the river from Wuchow had to go down to the bottom of the boat with all the other passengers five times during a day and night trip because of the shooting at the boat by bandits on the shore.

Another girl had been in Communist guerrilla-held territory—which was retaken by the Nationalists—and at first not able to get out. She was on the road ten days transferring from one little boat to another and walking over mountains around the "red" guerrillas! We had wondered whether she would be able to get here this semester at all.

I sometimes wonder how many of us in America would go in the face of such dangers!

Thank you for your constant prayers.

Devotional Thoughts

BY PEN LILE PITTARD

ONE of the principal distinctions of Christianity is its unselfishness. God's love for his creatures is a giving-love. He has given us riches beyond our power even to recognize them all. The Christ of our faith emptied himself of his infinite glory and became poor that we might become rich. This principle of giving-love requires us to order our lives by the same kind of love. We are never to be concerned for our own needs and possessions alone, but equally for those of others. (Read Philippians 2:4.)

In the entire record of New Testament churches, we have only one example of an ideal community of giving Christians. (Read Acts 2:44-47.) It was a brief experience, for ideal relations even among Christians are hard to maintain in an evil world. But it was a magnificent demonstration of the kind of giving Jesus wants us to do—giving motivated entirely by concern for others. The wants of the wealthy were well supplied, and they wanted to give until the needy had as much as they. It was as simple as that.

THERE came a time, however, when none of those Christians had enough to live comfortably. There was famine in the land, these humble people, despised by Jews and Romans alike, most likely felt the pinch of it more than any others in the city.

Paul and Titus began at once to try to supply the needs of the Jerusalem church members. They proposed that the other churches gather an offering for the famine sufferers.

Immediately all said they would be glad to contribute. But the months passed, and the most prosperous church still had not given as it could. Paul was reluctant and not a little embarrassed to have to mention the matter to them again. But for their sakes and for the sake of the cause, he did.

(Read 2 Cor. 8:1-15.) Paul appealed to the laggard Corinthians to live up to their generous promises. Like Jesus, and like

TO WHOMSOEVER MUCH IS GIVEN

many ministers today, Paul used illustrations to back up his points. He led up to his point like this, "I want you to know what a wonderful thing the Macedonian churches have been able to do by the grace of God."

Out of their deep poverty, the Macedonians had given liberally. They might have felt that their small gift would not make any difference. Instead, they begged Paul to let them have what part they could.

They gave willingly. Paul did not command the gift nor even expect such an offering as they made.

They first gave themselves to the Lord and to the missionaries. They wanted to be personally identified in what their missionaries were doing. They and Paul and Titus belonged to each other as they and the Lord belonged to each other, first. Since this was true, how could they help giving their money? Paul then reminded the Corinthians of the incredible majesty of the gift of Christ and our riches through him. He also appealed to reason. Give to these suffering people while you have abundance, then when you are in want and they have abundance, they will help you. This is earthly reasoning, but as the Corinthians had not gotten rid of their selfishness, Paul saw that even this element of selfishness could be used to stimulate their generosity.

Finally Paul illustrated with the story of the manna. When the Israelites were wandering in the wilderness and God sent food from heaven every day, some selfishly tried to gather up more than they needed. But what they accumulated spoiled, and those that got less had plenty. Not giving, but grasping is wasteful.

Perhaps the point of all Paul was trying to say is expressed in 2 Cor. 8:12: a man's gifts are acceptable or not acceptable according to what he has.

Jesus said the same thing in Luke 12:18: "To whomsoever much is given—(and that is all of us)—of him shall much be required."

Playing Fair With Others

Planned by Mrs. Joe W. Burton

Program Suggestions

Cooperative Program poster. "A Pyramid of Progress." One has already been sent to each pastor of a Southern Baptist church. Make a large copy of the pyramid out of poster paper. Cut it into sections, according to the parts of the program. Use a flannel board, gummed tape or thumbtacks to hold each piece in place as the respective part is given. Mimeographed programs with the pyramid motif on the cover could be used effectively.

Or since Christmas vacation is over and students back in school, why not have a school in the presentation of your monthly missionary program? Put your own wits to work: these suggestions are to start you thinking. It will be different but women like variety. It will be a little bother but why not make real interesting preparation for missions, the biggest business in the world! Business Woman's Circle members or Y.W.A.'s will do the typing or mimeographing—they could use the same materials.

Select a clever school "marm." Arrange your room like a school—an extra chair turned in front of each woman to hold her hymnbook, Bible, leaflets, paper and pencils, will serve as a desk. Provide a bucket or pitcher of water, blackboard and chalk, flash cards, large letters for the spelling lessons. Ask each woman to bring a school girl lunch or at least an apple for recess, etc.

Your devotional period is suggested on page 24. Fitting the school idea it can become "morning exercises" with one "pupil" reading the Scripture passages and another making the comments.

Spelling lesson—give out necessary individual letters and ask women to come forward and hold them in order when school teacher calls for them. Spell Cooperative Program, Tithing, Stewardship, Advance, etc.

Geography lesson—with initials S.B.C. or with a star mark on map or globe all the countries in which Southern Baptists have missionaries.

Reading lesson—have the tithing Scripture references in "Every Baptist a Tither," page 27 accessible to be read in unison.

Arithmetic lesson—find out the report of your church gifts for 1949 — total amount, amount spent locally. Put on board and subtract to show amount sent to state headquarters. Get the per cent of division in your state and work that out on the board to show how much stayed in your state and how much went on to all convention-wide causes.

Modern History lesson—Use the flannelgraph of the pyramid.

Singing lesson—Tune: "Way Down Upon the Swance River." Have words on blackboard or in program folder.

We're moving toward an Advance Program All round the world.

We're seeking many more true stewards:

Let every Baptist tithe.

We'll heed our Fifty-Fifty slogan:

That's playing fair.

And it will make our Advance Program

Serve as we want it to.

Let us work for Fifty-Fifty:

Every Baptist tithe,

Then we can push the Advance Program

And reach the world for Christ.

Your Program

Advance in 1950

Throughout their history Southern Baptists have sought to keep zealous for religious liberty, and faithful to fundamental Bible teachings. The challenge comes now to make 1950 a year marked by definite advance in stewardship, to meet the needs of the world by a mission program that advances as rapidly as world affairs progress today. We must develop our stewardship to the point of playing fair with others.

Thinking of the Scripture verse, "Thou shalt love thy neighbor as thyself," the

Southern Baptist Convention, meeting in Memphis in 1948 adopted the slogan "Fifty-Fifty by 1950."

To the question, "What does it mean?" the following answers are given:

1. It means that the local church divides its receipts, 50 per cent for local work and 50 per cent to send to the state headquarters so that

2. The state convention can divide its receipts, 50 per cent to the causes in the state and 50 per cent to the Cooperative Program of Southern Baptists, so that

3. The Southern Baptist Convention can divide its receipts, 50 per cent to denominational causes at home and 50 per cent to missionary work overseas.

This seems a fair, unselfish sharing of our worldly goods. It is a good ideal because it is a high one and not easy to reach. Jesus set his standards for Christians high. We feel that this system of "playing fair" is pleasing to him.

Dr. Merrill Moore has designed a "Pyramid of Progress." It forms an excellent teaching tool as well as a clear picture of the way Southern Baptists must travel if this advance for Christ is to be made in 1950.

Have You a Projector for Filmstrip?

Three Fine Films for You

(1) A 35 mm filmstrip, with record and manual are available from The Executive Committee, 127 Ninth Avenue North, Nashville, Tennessee, at \$4.95. It presents the whole co-operative objective of our convention in excellent fashion. The title is "Southern Baptists, Advance!" See it and show it to all your church groups.

(2) "A Christian and His Money"—Basis for a discussion on New Testament teachings on stewardship. Suggests our responsibility in both the way we earn our money and the way we use it. Captions on pictures. No manual. 39 single frames, \$2.50.

(3) "Why Do We Live?"—The emphasis is on the stewardship of life and talent as well as money. 35 single frames. With captions and a manual, \$3.00.

Order (2) and (3) through your Baptist Book Store.

A Spiritual Revival

The base of our progress is a spiritual revival. People in every profession and from all parts of our world see that a genuine spiritual revival of the Christian religion is the only hope for the world.

For many years our Christian ministers have preached this need of spiritual revival from their pulpits. When Gen. Douglas MacArthur said it at the surrender of Japan it took on new significance:

"Military alliance, balance of power, League of Nations all in turn failed. We have had our last chance. . . . The problem basically is theological, and involves* a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature, and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

In Nehemiah we find the record of a genuine revival. It was a turning toward God so widespread that it involved the nation. Ezra called the people together to hear the Word of God. They gathered together "as one man," and from morning until midday Ezra read from the Book. The "ears of all the people were attentive."

The people wept when they heard the blessed words, and worshipped the Lord with their faces to the ground. They felt a new regard for God's ordinances. They returned to the old feasts and solemn assemblies. After seven days of worship, the Israelites confessed their sins before the Lord and made a covenant to "walk in God's law." They were experiencing a new life, a new way of living. They covenanted to separate from heathen intermarriage, to return to Sabbath observance. Moreover, they made a pledge of stewardship. They pledged to bring the first fruits of their fields and orchards and flocks to the priests. The tithes of the land would be the Lord's.

Do Southern Baptists need to be called back to listening to the Word of God? Would it be the beginning of a spiritual revival if "as one man" our ears were "attentive to the reading"? We have many Bible scholars among us who could "give

the sense," and help us to "understand the reading." We should return to the Lord's house and experience a new regard for his ordinances. We too could confess our sins even though Sin is now an unpopular word often glossed over and forgotten. A return to the sanctity of marriage and an acceptable observance of the Lord's day would mean much to our people today.

A great revival could bring about such a practice of stewardship that the coffers of Southern Baptists would be filled to overflowing as tithes were brought into the house of the Lord. The kingdom of God is not to be spread by mass movement, but as men's individual hearts are touched by God, and they become new creatures in Christ. Any spearhead of advance in stewardship today must be grounded in a genuine spiritual revival of Christian religion.

An old Chinese proverb says: "If there is righteousness in the heart, there will be beauty in the character, harmony in the home, there will be order in the nation. If there is order in the nation, there will be peace in the world." Christ must give the righteousness in the heart that starts all the world to peace.

Stewardship

Every Baptist a Tither

Baptists believe the Bible. We accept it as the Word of God. This belief is our precious heritage to be guarded and kept. Stewardship is a Bible teaching. Many passages show that God is the maker, owner and giver of all things upon the earth and that we should tithe. Read Genesis 1:1, Deuteronomy 8:18, James 1:17, Lev. 27:30, Mal. 3:8-10.

Baptists need to tithe! Tithing is God's plan for our own growth and development. As a wise parent plans for his child's health and well-being, so God plans for his children. He knows that generous giving is followed by better living.

Baptists need to tithe because of world needs. If Baptists and other Christians tithed, the church of the living God could meet the challenge of the great mission needs of today. Better churches could be built, or churches enlarged and improved.

Many halftime churches become fulltime when tithing has become a churchwide practice. People are happier and love the Lord more when they give. The practice of tithing extends the very kingdom of God. Men grow in spiritual stature and others are won to Christ when stewards are found faithful.

"Every Baptist a Tither" is more than a slogan. "Every Baptist a Tither" is an objective, a goal to be worked toward and reached. It has become a program, to be participated in by the individual Christian. It provides something definite that everyone can do. It is, moreover, a prophesy. It can come to pass!

Dr. Ellis A. Fuller was seated one day in his study with a pencil in his hand and a pad of paper before him. Casually he wrote 365 on the pad. He looked at it—365, the number of days in a year.

"No wonder birthdays come so often," he thought, "the days between them are so few."

Then he wrote 70 under 365 and multiplied the two figures. The product, 25,550 amazed him.

"Just 25,550 days upon the earth for a man if he lives his three score years and ten," he whispered to himself. "My imagination stretched a wire across my study, and put 25,550 buttons upon it. Each button represented a day. I pushed to the left one button for each day that I had lived, and lo, the buttons to the right were fewer than the buttons to the left!"

How much time is left to you? For our own sakes, for the sake of our lost world, for the sake of him who died to redeem men, we should redeem the little time that is left to each of us.

What can we do?

We can tithe! This is the first step. We can teach tithing. We can pray that our great denomination will experience real Christian living and giving and bring to reality "Every Baptist a Tither."

Co-operation

Every Baptist at Work Through the Cooperative Program

For twenty-five years Southern Baptists have given through the Cooperative Program to provide for all our agencies according to their several needs. During

this quarter of a century of co-operation every phase of Southern Baptist work has prospered. Debts have been paid. Six million Baptists in 26,764 independent churches have worked together to offer Christ to a lost world.

The Cooperative Program is a safe, sensible, scriptural plan by which Southern Baptists can have a part in all the activities commanded by Christ in the Great Commission.

In obedience to Christ's command to go into all the world we are giving through our local churches to promote our 22 State Mission Boards, our Home Mission Board, and our Foreign Mission Board.

Our Home Mission Board was established in 1845, has headquarters in Atlanta, Georgia with Dr. J. B. Lawrence, executive secretary. The board has more than 1,000 missionaries, counting about 250 student summer workers. They work among Indians, Negroes, Jews, the deaf, foreign language groups, underprivileged in cities, unchurched in mountains and rural sections, in Cuba, Panama, Canal Zone and Alaska. From all sources this board received \$1,965,714.29 in 1948.

Our Foreign Mission Board, also established in 1845, is located in Richmond, Virginia with Dr. M. Theron Rankin, executive secretary. The board has 704 active missionaries working in 25 national areas: Japan, China, Mexico, Uruguay, Paraguay, Colombia, Chile, Brazil, Argentina, Venezuela, Guatemala, Honduras, Costa Rica, Spain, Italy, Yugoslavia, Hungary, Romania, Nigeria, Arabia, Gold Coast, Jordan, Israel, Syria, Lebanon, Hawaii. Our total gift for all our witness of Christ in these countries in 1948 was only \$4,710,357.93.

In obedience to Christ's command to teach we have our educational agencies. There are sixty-four Southern Baptist academies, colleges, and seminaries enrolling 54,979 students on campuses valued at \$76,384,621, with a total endowment of \$37,843,479.

Jesus Christ commanded us to serve our fellow man in his name. Therefore, we have our benevolent agencies—hospitals and orphanages. In some states the maintenance of orphan homes is included in state mission funds from the Cooperative Program.

The Relief and Annuity Board was established in 1918. It is located in Dallas, Texas with Dr. Walter R. Alexander, executive secretary. This board disburses annuity benefits to retired ministers, denominational workers and ministers' widows, and gives relief where needed. Its assets total over twelve million dollars.

Southern Baptist Hospital was opened in 1926 in New Orleans, Louisiana. Mr. Frank Tripp is the present superintendent. In addition to this hospital there are 20 others owned and operated by Baptists throughout the area of the Convention.

The following table shows the percentage distribution to be made of the first \$4,000,000 received through the Cooperative Program in 1950 for operating needs:

	Percent
Foreign Mission Board.....	50
Home Mission Board.....	16.5
Southern Seminary.....	5
Southwestern Seminary.....	5
New Orleans Seminary.....	5
W.M.U. Training School.....	1
American Seminary.....	2
Relief and Annuity Board.....	12.5
Radio Commission.....	1.9
Baptist Brotherhood.....	1
Southern Baptist Hospital.....	0.1
Total.....	100

Proportion Fifty-Fifty by 1950

Jesus said, "Thou shalt love thy neighbor as thyself." Does that not suggest a fifty-fifty proportion?

Two things are needful in Baptist giving: first, we need to be obedient to God in the proportion of our incomes that we give to his work. We need to tithe! Second, the proportion of our gifts that we keep in our home church in relation to the amount we contribute for all the rest of the world should correspond with the teaching of the Lord.

Fifty-fifty division in the local church, in the state convention and again in the Southern Baptist Convention, with all Baptists working together through the Cooperative Program would "lengthen the cords and strengthen the stakes" of our work at home and abroad.

Is the Foreign Mission Board impractically dreaming when it challenges us to make possible an advance program which would spend ten million dollars overseas? Is such a program beyond us?

If Southern Baptists had been on this fifty-fifty basis, we would have already reached this goal. Foreign Missions would have received almost twelve million dollars in 1945. In 1948 nineteen million dollars and more would have gone overseas.

This ideal of proportionate giving will seem impossible to many churches. It will be impossible without beginning at the bottom of our pyramid. The warm-hearted, spiritually-awake church plants good stewardship practice in the heart of its members. Good stewards work together in joy as they support kingdom work through their gifts to the Cooperative Program. We must press on toward fifty-fifty giving.

Twenty-two States

Evangelizing, Teaching, Serving

State missions is the connecting link between every Baptist and his world task so this section of our pyramid is approximately placed in the center of our structure.

Twenty-two state conventions are co-operating constituents of the Southern Baptist Convention. Each of these conventions is organized to provide for evangelizing, teaching and serving. The sick, the orphaned and the aged are recipients of Christian service in many states. State missions help needy and newly organized churches to secure pastoral leadership and buildings.

Not all our states do their work in the same pattern but certain lines of endeavor

are generally followed: for example, district, regional, or associational missionaries are found in every state.

The combined work of all state mission boards seems very large when looked at in a general picture. There are approximately two thousand workers employed by all the states in one type of work or another, making this the largest salaried mission force among Southern Baptists.

Spearhead of Advance

Upon the basic structure of Spiritual Revival, Stewardship, Co-operation, and Proportion and using State Missions as the keystone, Southern Baptists have laid their plans for a great program of advance in Christ's name.

At the Convention in Oklahoma City in May, 1949 Dr. M. Theron Rankin quoted these words from Dr. George W. Truett: "It is high time for Baptists to take a great step forward. A lassitude seems to have settled upon many of Christ's people. Something grandly heroic and sacrificial needs now to be done to quicken the pulse of our Baptist family and start our people in every land upon an upward march."

In that convention session the messengers voted to launch out on a great program of advance; beginning with each individual church which would co-operate, continuing through the work of every one of the twenty-two state conventions and embracing all the work in the homeland and overseas.

The three topmost sections of our pyramid represent this ten million dollar goal set for Southern Baptist causes in 1950. Beyond the first six and one-half million dollars and the Convention Operating Budget, all additional Cooperative Program funds will be given to the Foreign Mission Advance Program.

To reach the goal of \$10,000,000 will necessitate larger gifts and proper proportion in dividing all along the line.

At Oklahoma City Dr. Rankin stated further: "The Foreign Mission Board has proposed an Advance Program, looking toward a goal of 1,750 overseas missionaries with an annual overall budget of ten million dollars. In order to support such a program, Southern Baptists must ad-

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vance along the entire line of our denominational program, beginning with every local church and extending out through all state and southwide agencies."

Before the same convention Dr. J. B. Lawrence said in part:

"There are no preferred nations in the atonement of Christ. He died for the Indians in Oklahoma as well as the Chinese in China; for Negroes in Mississippi as well as Negroes in Africa. . . . The task of the churches of Christ is world missions, but world missions do not begin in foreign lands. World missions begin in the pulpit of the local church and end at the uttermost part of the earth. . . . If the gospel fails here at home, how can we hope for it to succeed in lands afar? We must evangelize and marshall the evangelized here in the homeland for world conquest for Christ!"

We are the ones to make real the "Every Baptist a Tither" and "Fifty-Fifty by 1950" that will make possible our Southern Baptist advance. Will we make the spiritual progress in our own lives, in our homes? Will we help our church to a fifty-fifty division of its gifts? How much must we lift the gifts going beyond our church? How much must we change our state division? It will not be easy, but is not God's grace sufficient to enable us to work toward it?

In the beginning of the foreign mission enterprise in our country, five students at Williams College met each week in the grove to pray for missions. One afternoon a sudden electric storm drove them into a nearby haystack for shelter. In the battering wind and rain they prayed and talked about venturing into an overseas program. One of the five students said, "We can if we will." Another with larger courage and faith said, "We can and we will." They did, and Adoniram and Ann Hasseltine Judson went across the Atlantic Ocean as America's first overseas missionaries. Others will be waiting to follow in their train if we courageously say, "We can and we will—advance to 'Fifty-Fifty by 1950' and

Every Baptist a Tither

Come Visit Taipei

(Continued from page 5)

place. We are praying for money for land, and a small building for girls and one for boys and one for meetings. With even crude buildings we can take various groups up any time for quiet prayer and Bible study.

Coming down the mountain, nearing the city we stop at a big Confucian and Buddhist temple where thousands of people go and burn paper and incense, pay their vows and make more. Well-dressed men in western suits, pretty women in their late style silk garments are worshipping gods made by the hand of man. Most of the worshippers are Formosans. The Japanese did not permit them to use these temples so now they seem to be making up for lost time. You see a family crying before eyes that cannot see; a head with no mind to know; a body with no heart to feel their brokenheartedness over the loss of that dear one! Your heart cries out to God, "Oh, how long, how long before we have missionaries enough to lead these people out of such darkness to him who is the Light of the World!"

WE reach home and pick up the daily paper. It is just a dozen sheets of type-writer size, but carries all the news the missionary has time to read. You read, "Canton has fallen!" That enemy of the cross of Christ is marching on, and on, taking the land! "Will it come here? If so when? What will you and Lila Watson do if it does?"

My answer would be, "We have today. We will trust the Lord for the future. If this island goes under bondage he will lend us whether to go or stay. Oh, that there were enough of us now to reap the white harvest!"

Would you not want to stay and help us get these people ready for life, or to stand before God in death? But that would not satisfy you! You would want to write to every Baptist paper and magazine for others to come, and for those who cannot come to pray and pray until Southern Baptists contribute TEN MILLION DOLLARS to missions; until every church sends out at least as much money for the Lord's work as it keeps at home!

"Fray Life"

BACK OF THE BEGINNING

Christ's divine sonship preceded and determined his earthly existence. Moses and John start with the same words—"In the beginning." Moses descends until he reaches the point of man's appearance. John, from the same point ascends into eternity, giving us the only biography ever written whose "beginning" antedates the "beginning of creation."

1 SUNDAY "The Lord hath said unto me, Thou art my Son"—Psalm 2:7
Pray that all our churches will observe this convention-wide Bible study week; pray for Mrs. George R. Martin, president of Woman's Missionary Union, Miss Alma Hunt, executive secretary

2 MONDAY "For he received from God the Father honour and glory"—2 Peter 1:17
Mrs. W. J. Cox, treasurer of W. M. U., Miss Margaret Bruce, young people's secretary

3 TUESDAY "No man hath seen God . . . the only begotten Son, which is in the bosom of the Father, he hath declared him"—John 1:18
Mrs. S. L. Ginsburg, Mrs. E. A. Nelson, Mrs. E. G. Wilcox, Brazil, emeritus missionaries

4 WEDNESDAY "Art thou then the Son of God? And he said unto them, Ye say that I am."—Luke 22:70

Annual meeting of Woman's Missionary Union in Temuco, Chile, January 4-5; *Dr. V. L. Sears and *Mrs. Sears, Ogbomoso, Nigeria, educational evangelism

5 THURSDAY "neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him"—Matt. 11:27
Rev. W. H. H. Congdon and Mrs. Congdon, Iona V. Lair, Iona, Ada Jackson, Eile, Nigeria, educational evangelism

6 FRIDAY "And Simon Peter . . . said, Thou art the Christ the Son of the living God"—Matt. 16:16
Rev. W. H. Berry and Mrs. Berry, Rio de Janeiro, *Mrs. Rosalee Mills Appleby, Belo Horizonte, Brazil, publication evangelism Thomas O. and Betty Ann Berry, Margaret Fund students

7 SATURDAY "declared to be the Son of God with power"—Romans 1:4
Pray for all the churches emphasizing Schools of Missions; pray for the faculty and students of Baptist theological seminaries and training schools around the world

8 SUNDAY "In the beginning God created the heaven and the earth"—Gen. 1:1
Rev. J. A. Harrington and Mrs. Harrington, Belo Horizonte, Brazil, educational evangelism; *Daniel Shepard, Orville Black, Margaret Fund students

9 MONDAY "In the beginning was the Word . . . and the Word was God"—John 1:1
Rev. R. R. Machado and Mrs. Machado, Rev. J. M. Sanchez and Mrs. Sanchez, Havana, Cuba, Reuben D., Esther, Moises Machado, Margaret Fund students

10 TUESDAY "Father, I will that they also, whom thou hast given me, be with me where I am"—John 17:24
Rev. Samuel Alonso and Mrs. Alonso, Alamo, Rev. T. A. Bast and Mrs. Bast, Bastrop, Texas, Mexican educational evangelism

11 WEDNESDAY "Jesus said unto them, Verily . . . before Abraham was, I am"—John 8:58
Irene Anderson, San Antonio, Ora Covington, San Angelo, Texas, Mexican educational evangelism

12 THURSDAY "I will work and who shall turn it back?"—Isaiah 43:13
*Blanche Bradley, Wuchow, *Dr. S. Emmett Ayers and *Mrs. Ayers, Kweilin, China, medical evangelism

13 FRIDAY "And he is before all things and by him all things consist"—Col. 1:17
*Rev. B. T. Griffin and *Mrs. Griffin, Abenokuta, Dr. J. C. Pool and Mrs. Pool, Ogbomoso, Nigeria, educational evangelism

14 SATURDAY "I am Alpha and Omega, the beginning and the ending"—Rev. 1:8
Fern Harrington, Baguio, P. I., educational evangelism, Rev. Edward D. Galloway and Mrs. Galloway, Bangkok, Thailand, evangelism

15 SUNDAY "That which . . . we have heard, have seen . . . have looked upon . . . of the Word of Life"—1 John 1:1
Pray for students on this Life-Commitment Sunday and for statewide evangelistic conferences

16 MONDAY "Behold . . . a Son . . . his name Immanuel"—Isaiah 7:14
Mrs. W. W. Lawton, Mrs. L. W. Pierce, China, Mrs. A. B. Peter, Brazil, emeritus

17 TUESDAY "God sent forth his Son . . . to redeem . . . that we might receive the adoption of sons"—Gal. 4:4,5
Julius Mathew, editorial secretary of Woman's Missionary Union, also editorial staff of ROYAL SERVICE, THE MESSAGE OF YWA, WORLD COMMUNION OF CHRISTIAN YOUTH

PLANNED BY MRS. B. A. COPASS

18 WEDNESDAY "He shall be great . . . the Son of the Highest"—Luke 1:32

Committee meeting of young people's and R. A. secretaries, January 18-20; Hattie Gardner, Margaret Marchman, Shaki, Nigeria, educational evangelism

19 THURSDAY "being in the form of God . . . took upon him the form of a servant"—Phil. 2:6,7

Mildred Lovegren, Kweilin, Rev. J. E. Jackson and Mrs. Jackson, Wusih, China, evangelism; Edward and Everett Jackson, Margaret Fund students

20 FRIDAY "unto us a son is given and the government shall be upon his shoulder"—Isaiah 9:6

Rev. C. F. Landon and Mrs. Landon, Dallas, Texas, Rev. J. W. Gardner and Mrs. Gardner, Little Rock, Arkansas, evangelism among the deaf

21 SATURDAY "great is the mystery of godliness: God was manifest in the flesh"—1 Tim. 3:16

Rev. E. Becerra and Mrs. Becerra, Sancti Spiritus, Rev. Arturo Corugedo and Mrs. Corugedo, Matanzas, Cuba, evangelism, Elsa, Anita Corugedo, Margaret Fund students

22 SUNDAY "he took not . . . the nature of angels but he took on him the seed of Abraham"—Heb. 2:16

Mrs. W. C. Tyler, recording secretary, Mrs. J. Furniss Lee, ass't. recording secretary, Miss Ethel Winfield, ass't. to executive secretary

23 MONDAY "Every spirit that confesseth that Jesus Christ is come in the flesh is of God"—1 John 4:2

Dr. P. S. Evans and Mrs. Evans, Rev. Wilson Fichter and Mrs. Fichter, China, emeritus, Florence Ann Felder, Margaret Fund student

24 TUESDAY "One God and Father of all . . . above all, through all, and in you all"—Eph. 4:6

Semi-annual meeting of W. M. U. executive committee and state executive secretaries, January 24-27, Rev. C. O. Gillis and Mrs. Gillis, El Paso, Texas, Spanish publication, Miss Minnie D. Mc-

Hroy, Buenos Aires, Argentina, educational evangelism

25 WEDNESDAY "And all things are of God . . . who hath given to us the ministry of reconciliation"—2 Cor. 5:18

Anne Laseier, George Mae Ogburn, Santiago, *Marjorie Spence, Temuco, Chile, educational evangelism

26 THURSDAY "while we were yet sinners, Christ died for us"—Romans 5:8

Rev. L. E. Johns and Mrs. Johns, Blackwater, Arizona, Rev. A. W. Hancock and Mrs. Hancock, McAlester, Rev. Ward Coachman and Mrs. Coachman, Shawnee, Oklahoma, Indian evangelism

27 FRIDAY "Let us go into the next towns, that I may preach there also"—Mark 1:38

*Ethel M. Pierce, Thelma Williams, Shanghai, Ruby Wheat, Hong Kong, China, medical evangelism

28 SATURDAY "I can do all things through Christ"—Phil. 4:13

Mrs. E. G. MacLean, Dr. George Green and Mrs. Green, Nigeria, emeritus

29 SUNDAY "and of his kingdom there shall be no end"—Luke 1:33

Rev. C. W. Stumph and Mrs. Stumph, Albuquerque, Rev. Seferino Jojola and Mrs. Jojola, Isleta, New Mexico, Indian evangelism

30 MONDAY "But now we see not yet all things put under him"—Heb. 2:8

Rev. V. L. David, Cardaba, *Rev. G. A. Bowdler and *Mrs. Bowdler, Cipolletti, Argentina, evangelism, Roy David, William Bowdler, Margaret Fund students

31 TUESDAY "Grace be with you, mercy and peace, from God the Father and from the Lord Jesus Christ, the Son of the Father"—2 John 3

Rev. M. S. Blair and Mrs. Blair, Buenos Aires, Argentina, educational evangelism, Martin Blair, Margaret Fund student; *Rev. R. I. Carlisle, Jr. and *Mrs. Carlisle, Montevideo, Uruguay, evangelism

*On furlough at this time.

THE PLACE

"There is a place where thou canst touch the eyes
Of blinded men to instant, perfect sight;
There is a place where thou canst say 'Arise!'
(To dying captives, bound in chains of night;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place—upon some distant shore—
Where thou canst send the worker or the Word
There is a place where Heaven's restless power
Responsive moves to thine insistent plea;
There is a place—a silent, trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask 'Where?'
O, Soul, it is the secret place for prayer."—Selected

ROYAL SERVICE ★ JANUARY, 1950

Our World in Books

"True intercession calls for the study of the peoples for whom we pray—their religion, history, tongue, aspects of life, climate, modes of thought. Effective intercession presupposes knowledge, and we need more such instructed praying."—Graham Scroggie

This is a good motto for the new year in every Woman's Missionary Union, especially in the light of our new mission fields. Here's a lively book to help us with "instructed praying" for three South American countries.

THE BOLIVAR COUNTRIES by William Russell, Coward-McCann, \$4.00

This is a book for the armchair traveler to Venezuela, Colombia and Ecuador, charmingly written, with much human interest and a refreshing sense of humor. The easy narrative gives much pertinent history, politics and geography, and even more about the people and how they live.

Here are the sharp contrasts of great wealth for the few and bitter poverty for the many; the crowded tenements of Guayaquil and marble palaces of Quito; the pagan superstitions of thinly clad Indians and the thronged early morning masses before golden altars of beautiful churches.

Especially helpful are details of travel such as our missionaries must do constantly—exasperating delays, dangerous roads, choking dust, uncomfortable busses and meager hotel fare. One reads with growing appreciation of the patience and persistence every missionary must surely possess, to make adjustment to this Latin-Indian-American life and be happy doing it.

Another book fits remarkably two urgent interests of these winter months—the movement of our missionaries from China into new cities and countries along the Southeastern Asian coast to India, and a re-emphasis on Home Missions in rural life in America. Here is the autobiography of a Welshman who took American agricultural knowledge and methods to India, and started a new missionary movement.

SAM HIGGINBOTTOM, FARMER (Autobiography), Scribner, \$3.00

In 1894 a twenty-year-old Welsh boy landed in America with little more than a rugged constitution, determined purpose to get an education, and a consuming desire to serve God in some foreign mission land. This is his story. It begins with his childhood and boyhood in Wales and England, and the stern, forthright teachings of his Presbyterian father and mother.

Then come the years of getting at school in America, first at Mt. Hermon, then Amherst

and Princeton, earning his way through them all. There are brief but inspiring glimpses of D. L. Moody, Robert E. Speer, John R. Mott and many others, all told with charming candor.

He was appointed as short term missionary to India in the summer of 1903 by the Presbyterian Board of Foreign Missions. He expected to spend two years as a substitute for an older missionary in village work. Instead the Mission set him to teaching economics in Ewing College and supervising a leper colony at Allahabad. He was prepared for neither task, but buckled down to doing them the best he could.

The two years became a lifetime. Doing tasks for which he was unprepared became his life's adventure. Instead of returning to America within two years to study theology, his bride came out to marry him, lovely Ethelind Cody, worthy partner in every way for this tall, rugged, courageous Welshman. Six years later they came back to America together to learn the business of agriculture.

Sam Higginbottom had seen close up the pitiful poverty of the millions of India who depend upon the land for their living. He thought Christian missions could and should do something about it, and forthwith set about the job.

The life of a pioneer is not easy, for him, or his associates. The complications of missionary administration, the opposition of sincere but too-orthodox associates, the severance of the Agricultural Experiment from the budget and control of the Mission are told with frankness and honesty. Failures are not only acknowledged but analyzed. Successes are recorded with refreshing modesty.

This is a story to thrill and stir any heart with new zeal for the widening areas of missionary activity which are the peculiar marks of our time.

Then, to "touch base" with missionary beginnings in this new year, make special note of a new edition of the beloved and never-too-often-read

ANN OF AVA by Ethel Daniels Hubbard, Friendship Press, cloth \$2.50, paper \$1.50

It is the story of Ann Hasseltine Judson, beautifully printed and delightfully illustrated. No Baptist woman or girl (man or boy either!) should miss reading, or re-reading, this classic of missionary history and literature, the simply told story of the beautiful heroine of our first foreign missions from U.S.A.

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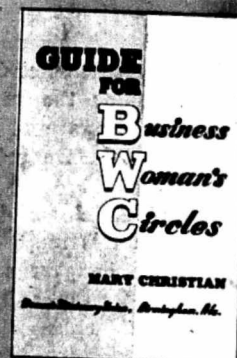
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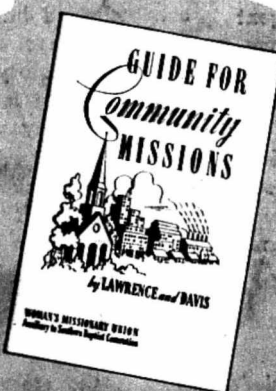
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