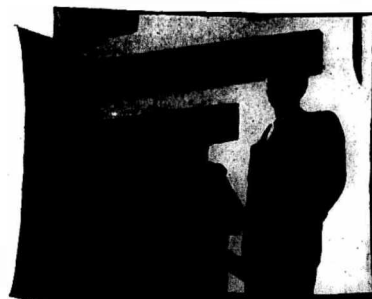


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Missions **BUILD** a Christian America



**Annie Armstrong
OFFERING
FOR HOME MISSIONS**

**Observe the
Week of Prayer**

MARCH 2, 3, 4, 5, 6



Share in Service

by Dr. J. B. Lawrence

*Executive Secretary-Treasurer,
Home Mission Board of the Southern Baptist Convention*

THERE are some services so rich, so essential, so important that all words of appreciation seem inadequate. This is the sort of service rendered by Woman's Missionary Union in the Annie Armstrong Offering. Words are empty things, poverty-stricken signs, that have little power to convey the meaning of the service rendered by our women and young people in the evangelization of the homeland. Many missionaries are preaching the gospel today and winning souls to Christ in remote places because of the Annie Armstrong Offering.

The work of these missionaries cannot be measured by the number of sermons preached, visits made, and miles traveled. It is too rich for that. It must be measured in soul-value massed through the lengthening years of eternity. The richness of the service of each missionary, which can alone be known by the Heavenly Father, is the measure of the value of the Annie Armstrong Offering of last March. May this vision of the service rendered grip your imagination and help you realize the value of the offering which is to be made in March.

I have a soul full of joy and gladness over the glorious results of the Annie Armstrong Offering last March. It was a triumphant expression of the love of our women for the lost in the homeland and I cannot refrain from voicing my thanks together with my congratulations for this glorious offering, which the first of November amounted to \$969,151.64.

If we could only think with Christ about the need in the homeland; if we could only visualize the spiritual thirst of the millions out of Christ; if we could only, as Jesus did, make the darkness, the despair and suffering of the underprivileged all around us our own, what a difference it would make in our approach to the home mission task! Prayer will help us to do this.

I am tremendously anxious, and we here in the office are praying earnestly, that the offering this year shall go over the goal set. Our anxiety is based upon the appalling spiritual needs here in the homeland. Shall I not also say that this desire is rooted in the fact that the evangelization and Christianization of the homeland is imperative if we would evangelize the world? A people cannot give what they do not have. We must save America if we would save the world.

Evidently our Heavenly Father is endeavoring to call our attention to the importance of home fields, for in the past months many have been

the letters coming from every section of our territory asking for missionaries, for church buildings, for assistance in establishing missions, and for help in evangelizing the needy fields.

We do not want to overlook the enriching features in the March Week of Prayer program. First of all, it blends study with devotion and enriches both with prayer. This we need. Information should be sanctified by consecration.

In the second place, it halts us on the highway of everyday religious service and calls us apart for a loving tryst with our Heavenly Father in one of our great missionary undertakings. We will never do our best until a holy passion for our mission work seizes our souls. The March Week of Prayer will create this passion.

In the third place, it throws open the door to specific effort and gives to each one the chance to express his love and loyalty to Christ and his devotion to the cause of Christ by making a freewill offering to a specific interest and for a specific purpose. Nothing is more sacred than the right of the individual believer to be free to carry out the impulses of his own soul.

Baptists will take their rightful place in the world's evangelization when missions is pressed in upon the heart and life of the individual believer, so that he is constrained to make the evangelization of the world a personal task. The soul that is surrendered to Christ will do its best in the Week of Prayer for Home Missions in every church is really and truly a week of prayer and study. Then, it will not be necessary to press the offering. Those who have dedicated themselves to Christ and who know the needs of the field will respond liberally with their money. Our first and supreme thing is to give ourselves to Christ; then all we are and all we have will be made available for his kingdom.

Cover Pages . . .

For the cover of this ROYAL SERVICE our art editor, Miss Rachel Colvin, has caught the spirit of the West to stretch our hearts and minds to this challenging area of our home mission efforts. The International House at Berkeley, California welcomes students from many lands. Mormons under the shadow of their Temple can now hear the gospel. Some few missionaries are reaching the Pueblo Indians. There are new churches being built and others already established to welcome Spanish-speaking, Indians, or Anglos. The promises of God are bright on our Baptist witness in the Western states.

We can build in all our convention territory a worthy home mission program as suggested on cover two. Pastor and Mrs. Aurelio Hurtado stand by the Baptist church at Taos, New Mexico where they preach the gospel of Christ Jesus. Through the Woman's Emergency Home and Baby Placement Center in New Orleans, Mrs. Allegra La Prairie seeks to rebuild lives. Everywhere lost people need the foundation knowledge of Christ in order to build a beautiful Christian America. Your gifts in the Annie Armstrong Offering and your prayers for our missionaries and their work give power for home mission tasks.

FEBRUARY, 1953

ROYAL SERVICE

Volume 47 Number 2

Woman's Missionary Union, Auxiliary to the Southern Baptist Convention

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WE can't do it, I tell you. There aren't enough women left in our church who will not be working in the canneries to take care of the people who are coming. Let's just write the president of the convention and tell him that we can't have the convention here this year." A member of the First Baptist Church in Ketchikan said that a few weeks before the Alaska Baptist Convention was to meet there.

Yet preparations for the convention continued. Food supplies, beds, cots, mattresses, linens, covers, towels, mirrors, curtains, dishes, and a multitude of other things had to be secured because the messengers were to be provided with both bed and meals while they were here.

The first group with six messengers came from Fairbanks, the northernmost Southern Baptist church in the world. Their journey of over twelve hundred miles was made by car and plane. Other messengers soon made their appearance, and there was great excitement in the hearts of the members of the host church.

Darkness came about eleven o'clock that night. All day they had tried to find out about the chartered plane that was to land on Annette Island bringing the messengers from Anchorage and the surrounding churches, but nothing could be learned about it.

About one o'clock in the morning, the telephone rang in the B. I. Carpenter home. It was a man from Annette Island saying that twenty-four people had arrived from Anchorage and he wanted to know what they were to do. At that time of the night, nothing could be done for them, because the amphibious planes which fly between Annette Island and Ketchikan are off duty. Besides, the island had been fogged in, and the control tower was allowing none of the planes overhead to come in, and none on the island to take off. So those Baptist Convention messengers had to sit up; there are no hotel accommodations on the island for overnight passengers. They were a tired group of people when they finally reached Ketchikan about eleven o'clock the next morning.

God Leads: We Follow

by Irene Berryman

THE W.M.U. and Executive Board met simultaneously that afternoon. The women completed their meeting about four o'clock and went on a guided tour of the city. The men continued their meeting until almost suppertime. Fellowship at convention means a great deal to the preachers in Alaska, for when you see your fellow pastors only once a year your heart is hungry for the strengthening of their testimonies.

"I just know that he was God's answer to our prayers. I had prayed that God would send us help for the kitchen and I didn't see any answer—until this young fellow came in and offered his services. Isn't it wonderful how God looks after your needs?"

So God blessed the life of the very one who had said we couldn't take care of the convention. A young man, with experience as mess sergeant, was on leave for a few weeks, and came in with his mother to help with the preparation of the meals.

The days were gorgeous—so unlike the usual Ketchikan weather—it seemed that God was opening the windows of heaven upon the beauties of this part of the world, which is so spiritually destitute. The meetings were encouraging as reports showed outstanding gains in every phase



First Baptist Church, Ketchikan, Scene of the 1952 Alaska Baptist Convention

of the work. Church membership in our Alaskan churches increased from 1,098 to 1,923 in 1952. The vacation Bible school enrollment in 1951 was 495, but in 1952 it was 915. Two new churches were accepted into the convention, making a total of ten. There are six missions; the newest one at Valdez. The convention budget was almost doubled. Number of baptisms was 204, as compared with 142 the year before. Total gifts to missions increased from \$9,451 to \$21,309. We rejoiced because of the encouraging reports, and yet there is so much to be done.

THE last day of the convention was spent in making personal contacts in every home in Ketchikan, advertising and inviting the people to attend the special evangelistic service that night. One Intermediate girl was won to the Lord during that afternoon visitation. The attendance at night reached 116, the record in any evening service in our new building. Dr. Courts Redford, from Atlanta, Georgia, brought a message on "What Must I Do To Be Saved?" Hearts were stirred and when the invitation was given a large group of Christians moved down the aisle to reconsecrate their lives to the cause of Christ and the spreading of his message.

Two came forward publicly confessing their faith and trust in Christ, desiring baptism and church membership. Some younger children came who wanted to give their hearts to the Lord and for whom their parents must be visited. A young Coast Guardsman and his wife and another young woman came forward surrendering their lives for Christian service.

"I never saw anything like it in my life. Why, Dr. Redford came in here that first afternoon, and, just like any member of our church, took off his coat, got a hammer and began to help do some work that needed to be done. And those young fellows from Anchorage and Fairbanks got their brooms and turned to the job of sweeping just as if they belonged here in the church. I wish my son and his wife would have come out and have seen some of these things. I believe they would have a different idea of us Baptists if they had."

THE seventh annual session of the Alaska Baptist Convention is now history but it has been a real blessing to the membership of the First Baptist Church in Ketchikan. Our people will now look upon the next convention that meets with us as a glorious opportunity.

God has led and we gladly follow on.

SUDDENLY Home Missions was at the door of a small church in St. Louis Association. The association covers a great many miles—the huge city of St. Louis, Missouri and many miles of country in St. Louis County. We have known that we had almost any mission situation you might seek: a teeming city with its slums, foreign people, down-and-outers, new housing areas with no churches, and small village and open country churches. But here we found another special group of people.

This rich Missouri River bottom yields much of the summer produce for nearby city dwellers. One of the large truck farms in this area is run by two brothers who for some time have been bringing Mexicans in on work visas, using them in the summer in the field and during the winter to clean and place in cellophane bags the vegetables shipped in for the local markets. This farm is only a few miles from the Antioch Baptist Church and the Community Missions Chairman of that W.M.S. lives only a mile down the busy highway. The W.M.S. saw its opportunity and early in 1951 began visiting the few women whose husbands knew English and were foremen on the farm.

These W.M.S. members also saw the great need of the men direct from Mexico but did not know how to proceed with the language barrier between them. Through the city missionary, Miss Mildred Glock, who works under the St. Louis Associational W.M.U., they contacted me because I could speak Spanish. We made arrangements to have Sunday afternoon services at least once a month with the pastor of the Antioch church speaking to the Negroes who came while I spoke to the Mexicans in Spanish.

WHAT would you do, faced by a group you knew had no conception of the gospel? If they knew anything about religion at all it was Latin American Catholicism. Whatever we said must be in the simplest terms—terms we would use with our youngest children in Sunday school. They were very appreciative (Latin Americans are) of our interest in them and were hungry for something to read.

Is Home Missions At Your Door Too?

by Ruth Goodin

Tracts from our Publishing House in El Paso and old copies of *La Voz Bautista* of Cuba were eagerly received.

WHERE were we meeting? Not in a chapel or even a room set aside for that purpose, but in the general store on the premises, offered by the man who runs it who is not even a Christian. Not an ideal situation certainly but we tried to sow the seed in spite of the lack of a worshipful atmosphere and the many interruptions during the time we had our services. Each time we meet a group comes from the Antioch church to help with the music; the son of the pastor plays his accordion since there isn't any piano. At first they sang only in English but after some five or six visits we were able to get the Mexicans to sing a few hymns in Spanish after hearing the music from the group singing in English.

At Christmas time we planned a special program of the Christmas Story in Scripture, carols and pantomime. We had to present this without the aid of any scenery but our characters were in costume, the carols in both English and Spanish and the Scripture verses were read in Spanish. The carols were led by Mrs. Umbelina Landeros of Havana, Cuba who is one of our Baptist young women doing graduate study in Missouri. At Christmas there were 156 people counting twenty-three children living on the farm. This included Negroes, Mexicans, and a young German woman and her three children. Through



Musical instruments help with the singing

help from several churches and the St. Louis Business Woman's Federation we were able to give each a treat and to each child a gift. The Antioch W.M.S. gave each one a New Testament, in Spanish or English.

ize that we must have a room or building before we can really plan much of a program. Little children ought to be hearing of the love of Jesus and their parents should be taught of him who giveth life eternal.

Put Your Windows Up Higher

"We are making a survey in this community in order to become acquainted with those who are not attending church services," I said to the woman who answered the knock at her door.

"We are Jewish," the woman responded. "We are from the Pimlico Baptist Church and we are inviting the people of this community to visit with us in the services of the church."

"All the people on this street are Jewish," she pointed out.

Not to be discouraged, I said, "We want to make friends with everyone in the community, and Jewish people are always welcome to attend the Pimlico Baptist Church."

This was one of about fifty visits made in Jewish homes prior to a youth meeting in the Pimlico Baptist Church of Baltimore, Maryland.

Some said that they attended their synagogue and temple services only on holidays, such as Rosh Hashanah, Yom Kippur, and the Passover. Others did

not attend services at all. There were a few who attended regularly.

Almost without exception they were courteous and friendly. Only a very few showed no interest. There were some who had attended Protestant Christian churches and some who were familiar with Baptists.

One woman said that she was interested in Christianity. If she and her husband could feel convinced that Jesus Christ is the Messiah they would confess that belief without hesitation. A young man from the youth team and I stood on her porch, and gave a testimony about the Messiah, Jesus Christ. Gospels and tracts were left for her to read.

A Jewish doctor showed interest and accepted a "Gospel of Matthew."

One woman expressed a human reaction by saying that she was "against all crazy surveys."

Write to Baptist Home Mission Board, 161 Spring St., N.W., Atlanta 3, Georgia, for free leaflets on and for winning Jews to Christ.

—Frank Hallock

Grateful for Freedom

by Earl Hester Trutza

LIKE migrating birds, Roumanian Baptists gathered in Detroit in the fall for their fortieth annual convention. Nine churches sent delegates, and visitors came from as faraway as Canada and California, where groups of Roumanians have settled.

The Roumanian Baptists of America

BILL JONES is fourteen years old. He follows the crops from Florida to Maryland with his family, but they sacrifice to keep him in school at least part of the time. Bill told our missionaries to the migrants, Mr. and Mrs. Sam Mayo, that he wants to be a preacher. He can become outstanding like Booker T. Washington or George Washington Carver if we pray and keep doors open for him.

"To give a little from a shining store, is that to give? To give, and feel no loss, is that to give as Christ gave on the cross?"

WILLIAM F. KIRK

"Pity is not enough. Duty is not a sufficient motive for service to others. Only as we recognize in every person we see a soul made in the image of God can we truly serve another"

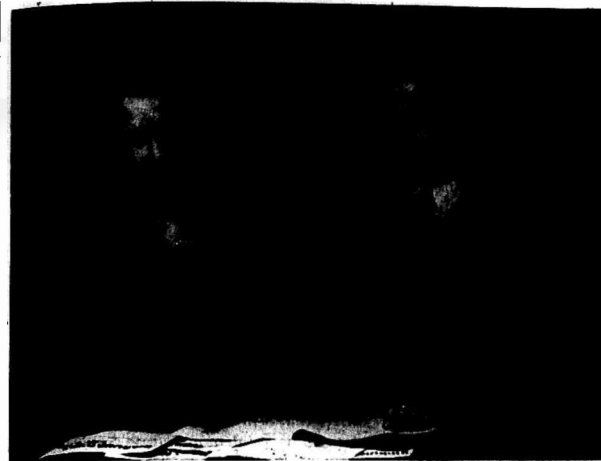
—from THE LINK AND VISITOR

and Canada call Detroit their "Jerusalem" because the three churches of that city have larger memberships and better facilities for entertaining the delegates. So for many years Baptists of Roumanian descent have gone up to the First Baptist Church there. It was the first congregation to erect their own structure.

This time delegates went with proud hearts to attend sessions in the Second Roumanian Baptist Church, whose new \$200,000 edifice was being used for the first time. Located at the intersection of two major arteries of the great motor city, this church is the grandest and most adequate that Roumanian Christians ever dreamed of erecting to the glory of God. In forty years how far they have come! Not only do the members have homes in pleasant wholesome places about the city, but they have also a worshipful, functional house of prayer.

The dedication of that building was part of this fortieth session, program. Dr. Peter Trutza, president of the convention preached the dedicatory sermon.

A delightful, yet sober, guest of the convention was a petite coloratura former radio star, Lia Constantinescu, of Bucharest, now of Cleveland. Discovered by the Reverend Daniel Pascu, pastor of the Roumanian Baptist Church of Cleveland, Mrs. Constantinescu was among the lovely and desperate DPs from Roumania, living in camps in Austria. With her "adorable" five-year-old daughter (the only living member of her family) this beautifully-trained and gracious singer was resettled in America. How far from her Bucharest studios is the basement of a Cleveland



Mrs. Peter Trutza, who as Earl Hester was our missionary in Roumania, sends us this report on the recent Roumanian Baptist Convention in the U.S.A. Her husband, Dr. Peter Trutza, is a brilliant trophy of our work in Roumania. This letter will remind us to pray for our missionaries among European people here in the U.S.A. and for the suffering people of Roumania; many are our brothers and sisters in Christ, separated from us by the Iron Curtain, but reached by the prayer route.

bank where she wraps coins!

When Lia Constantinescu had sung "Bless This House," the Reverend Mr. Lucaci, pastor of the host church, rose to lift up to the God of all peoples, this people in a strange but beautiful land. The combined choirs of three churches closed the dedicatory service with a great chorus of praise. And in our hearts we said, "Father, what talented young people these are! Use them in thy kingdom."

Product of recent mission work among Roumanian newcomers to Canada is a beautiful young woman from Regina who represented the many scattered, isolated Roumanian families in the vast areas of our northern neighbor. She was impressed with the hundreds of Christian young peo-

ple finding joy and fellowship working together in American-Roumanian churches. She could not wait to return home to relate the wonders she was experiencing. A long distance telephone message gave a preview of what she would tell when she returned.

As the Roumanian custom has always been, the convention sent a telegram to the President of the United States. The executive secretary read the message, which said that the Roumanian Baptist Convention of America and Canada pledged its loyalty and support to the government of the United States. Older Roumanians cannot forget that their greatest religious freedom has come in America with its glorious gifts of life and liberty.

We Expect to Keep Growing

by Mrs. Milton Leach, Sr.

WHILE you are especially thinking about missions in the West, I'd like to tell you something about the Spanish W.M.U. work in New Mexico.

Mrs. Consuelo Alvarez, a daughter of Mrs. G. T. Nieves, is the president of the Spanish W.M.U. of this state. Mrs. Nieves is president of the W.M.S. in Clovis and Mrs. Vidaurri, another daughter, is our state Sunbeam leader and recording secretary. They call me the executive secretary of the Spanish W.M.U. of New Mexico, though I fall so far short of what an executive secretary should be that I hesitate to accept this title.

When we came to the state in 1950 I was told that forty-five was the largest number ever to attend one of the W.M.U. schools of instruction. Since we were meeting in Las Cruces, down in the southern part of the state, in 1951, we expected the attendance would be very small and made preparations to entertain only twenty guests. We were gloriously surprised by an attendance of 110. Rev. Desiderio Calzonciti, pastor of the host church, and his splendid wife found beds for all but nineteen of the visitors and then made pallets in their own small home for them. The Anglo church provided food, and we had a cook to prepare it.

With such teachers and missionary speakers as Mrs. J. L. Moye, executive secretary of the Spanish W.M.U. of Texas, Mrs. J. W. McGavock of the Baptist Publishing House, El Paso, Miss Ray Buster, missionary home from Brazil, Mrs. Olivia S.D. de Lerin, president of the national W.M.U. of Old Mexico, Hiram Duffer, then Royal Ambassador leader of Mexico, and others, our school was a great success. In February of 1952, we had 155 present.

Some of our kindergarten teachers are combining the Sunbeam work with their daily kindergartens. One Spanish church has forty-seven Sunbeams and several others have well-organized Sunbeam Bands.



Home Board Photo
Back Row: Mrs. Vidaurri, Mrs. Leach
Front Row: Mrs. Alvarez, Mrs. Nieves

At that school of instruction last February we had a demonstration Sunbeam program. The little president presided and they put on a splendid program for us, after which Miss Lillie Mae Hundley of China brought a missionary message. At the conclusion of the program an invitation was given and that Sunbeam president made a profession of faith.

At the same school of instruction the Y.W.As. from El Calvario of Roswell presented the Y.W.A. pageant "O Zion, Hasie." It was very, very beautiful. They were asked to repeat the same pageant at the Anglo convention in November.

In our Spanish encampment, held at Inlow Youth Camp Ground in 1951, I was privileged to crown the first Spanish G.A. Queen in the state of New Mexico. Since that time we have crowned two other Queens. We have had two R.A. Recognition Services, and are eager to have some high ranking Royal Ambassadors among our Spanish boys.

According to the books of our state executive secretary and treasurer, Dr. Harry E. Stagg, our Spanish convention contributed almost exactly twice as much in 1951 as it did in 1950. In 1950, for all causes, \$428 was given. In 1951, the amount was \$829. Of course, we expect to keep growing, and have already seen many signs of progress in the work throughout the state. As you study about Spanish-speaking people in this home mission series, pray earnestly for us.

It's Happening Now

BY MARJORIE MOORE ARMSTRONG

Washington is a beautiful city. Are you ashamed of the fact that it is also the nation's liquor capital, a major gambling center, second to New York in drug addiction, and badly in need of slum clearance?

Then you may want to write your Congressman to support the new bill for home rule for Washington which is certain to be introduced early in the 83rd Congress.

When the 150,000 Baptist church members, white and Negro, and the hosts of other Christian citizens in the federal district have a voice in their city's government, people think Washington, D. C., will become a better place to live in, and a more worthy capital of the world's foremost nation.

Only with the help of Americans outside the District can Washington achieve self-government. The city has no Congressman; its residents have no vote.

A committee of the House of Representatives is responsible for governing the city. Its administration is conducted by three commissioners appointed by the President. The members of the school boards are selected by the judges, who themselves are appointed by the President.

The United States government pays only 10 per cent of the expenses of the nation's capital; yet the Federal Government owns 52 per cent of the real property in the District and a vast amount of territory is tax-exempt, occupied by foreign embassies, churches, and similar institutions. Washington residents are taxed to make up the difference.

And they have no say-so.

The right to vote, according to the Constitution, comes from the state. Washington is not a state, therefore her residents are not granted voting privileges. The Continental Congress, which planned the Federal District, had no intention of denying the ballot to a large number of Americans. It was thought that only the legislators and their families and helpers would live in the capital, and then for only a

few months of the two-year session. They would vote "back home."

Washington now has 850,000 permanent inhabitants. Few of them can claim any other home than Washington, and absentee balloting is not permitted by some states.

Like a few other regulations drawn up to meet the needs of our nation in the horse-and-buggy days, this one is being rethought. The committee of Congressmen responsible for the District would be glad to be freed of all the nettlesome "house-keeping" problems of such a large city. Senator Kefauver sponsored a bill to give Washington home rule in 1947; Senator Case launched another one in 1951. The Senate passed the recent bill, but it died in the House.

Dr. J. M. Dawson, secretary of the Joint Committee on Public Relations for the Baptist leaders of America, is one of many Baptist leaders who forfeit the right to vote when they move from a state to the District of Columbia, in line of duty to Christ. He has this to say about home rule for Washington:

"Whatever reasoning influenced the founders to constitute the District of Columbia in its present political structure, I deplore the fact that the arrangements result in taxation without representation and that it contributes to a slackening of civic responsibility.

"I firmly believe," he continues, "that the granting of home rule would very greatly accentuate the sense of citizenship obligations and privileges, and would tend to correct many glaring abuses in the city's administration, such as excess liquor consumption, gambling, and other immoralities, as well as an arbitrary invasion of the public treasury for sectarian interests."

A constitutional amendment would be required to permit Washingtonians to vote for President and Vice-President, but a simple act of Congress will give them the right to control the liquor and gambling interests and have good government.



from Catherine Walker
..... Bandung, Java

Have you found Java on your map yet? Look directly south of China just below the equator, in line with the northern tip of Australia among the islands formerly called the Netherlands East Indies, now known as the Republic of Indonesia. Java's population of fifty million people means that a place the size of Cuba or North Carolina contains a population equal to one third that of the United States or one third that of Africa, over one thousand people to the square mile. And it is not the will of the Father that any of these should perish.

It is imperative that you pray and that you pray in faith believing. It could be said of us who go as of the five loaves and the two fishes among five thousand, "What are they among so many?" But God used what was dedicated to him to meet the need of the multitude.

You must pray for just such an astounding miracle to occur in our mission work in this densely populated Mohammedan island. The people whose work should be miraculously energized into fruitfulness by the Holy Spirit are Rev. and Mrs. W. B. Johnson, Rev. and Mrs. Stockwell Sears, Rev. and Mrs. Charles Cowherd, Dr. and Mrs. Buford Nichols, the Misses Grace Wells, Evelyn Schwartz and me. Other China missionaries will be joining us soon. Pray also that new God-called workers from our seminaries and colleges will shortly increase the ranks.

Soon our mission's witness for Christ will be projected in the cities of Djakarta, Surabaya, and Semarang, but at present the main work is in Bandung, a city of a million and a half. Sunday school there is carried on in Chinese, Dutch, Indonesian, and English. God is raising up Christian Chinese and Indonesian helpers.

from Mary Frances Gould
..... Bangkok, Thailand

It was a beautiful warm balmy November night. The full moon made the muddy water of the many canals or *klongs* in Bangkok sparkle. Houses on stilts, banana trees, and boats moored for the night were silhouetted in the water. Many little flower boats, some no bigger than your hand, floated along the surface, each with a fairy-like light shining in it. What did it all mean?

Watch this mother and her children stoop at the edge of a *klong* before their house-on-stilts. They have an air of excitement. Very gently they hold a little boat made of banana leaves and decorated with tropical flowers, with a tiny lighted candle and an incense stick sticking up like two masts. As they place the boat on the water, they ask the river goddess to float away their sins for the past year. Everyone holds his breath as a gust of wind almost blows out the candle—certainly a bad omen—but the tiny candle flickers only a moment and then shines brightly. Fortunately too the little boat does not turn over. Off it floats until it is out of sight; the group watching it hopes in vain that it carries with it their sins for the past year.

If this were only a storybook festival, it would have been very picturesque and delightful. Yet, actually, it revealed far better than words the need of a land for Christ.

Even temple walls are sprayed to prevent the spread of malaria

UNATIONS



from Ethel Guest

..... Yaba, Nigeria, West Africa

It was good to see the harbor at Lagos after four weeks of sea going—and, after hurried unpacking and settling down, to be back in Reagan Memorial teaching Bible and Music. For several weeks African friends, students, and former students came to "salute" me and welcome me back.

The work in the school is progressing quite well. In addition to the eight elementary grades we have had, we added the first year secondary class this year and hope to continue to add

a class each year until we have the full six year secondary course. This gives us the opportunity to influence and train girls of superior ability who will take their places as leaders in an increasingly modern Nigeria. It has been a joy to lead several of my Bible class pupils to accept Christ as Saviour and to see two of them baptized, recently. Pray that we may be able to win every unsaved girl before she leaves the school.

I shall be teaching a book on soul-winning to the secondary class this next term of school.

Mrs. Guest in Ashanti costume



I wish you could see my rhythm band made up of first and second grade pupils. They love the colorful rhythm instruments (some I brought back and others are native made) and they have no trouble keeping time with the music.

I have also started a school choir of forty girls. They love music. I hope that the choir can be useful in our Lagos churches and perhaps in our Baptist radio broadcasts.

It has been a bit disappointing to find the Yaba church, with which I worked during my last term, has fallen down in some of its organizational work and I have been trying to do all I can to encourage them to greater zeal. As is true of so many of our churches here, this one does not

have a pastor but only a layman as church leader and, though he is a fine Christian he cannot give the church the leadership it needs.

There are so many boys and girls here in this thickly populated residential area who spend much of their time loitering in the streets, potential delinquents, and I do so much want to interest them in Sunday school, G.A., R.A., and Sunbeam work, but trained native leaders who speak the language well are necessary to holding them. Pray that I may be able to do much to reach these boys and girls.

from Grace Marks

..... Salt Lake City, Utah

We had our first service in "The First Southern Baptist Church" building of Salt Lake City on November 2, 1952. For two long years the church has met in our home using the basement for services and living room, bedrooms and kitchen for Sunday school classes. It has been impossible to build a large church while meeting in our home; people just wouldn't come. I believe forty-eight is the most we have ever had in Sunday school. Of course we have had all meetings in the home—including thirty-eight children in Bible school last summer. You can't imagine the relief and thrill it is to be moving into our little new building. It is small but very neat and nice, twenty feet wide and fifty-two feet long, two rest rooms, four Sunday school rooms, a steeple, and a porch on the front. It is located right across from the Trade Center of this community, a beautiful location on a wide boulevard with plenty of parking space. Do pray with us that we will have our church running over with people.

How hard it has been to get a permit to put up a building that we could afford here in Salt Lake City! My husband has had one carpenter helping him all the time. Of course the heating plant and wiring were contracted and the plumbing. The Lord has truly been with us. The weather has been perfect, not one cold chilly day and the sun has shone every day we have worked on this building. It is the most unusual fall this city has ever known.

MINISTRY TO COMMUNITIES (PART I)

To Community Missions Chairmen

Have you ever dreamed that everyone around you was speaking a strange language, and you could not understand a word being said? And waked to be glad it was just a dream? With many people here in the United States, such a situation is not a dream but a reality. They may know a few words of English, but it is often difficult for them to understand or be understood.

Now is a good time to find out if any of these people live in your community. There may be a whole settlement of Spanish-speaking Americans, two or three Chinese families, a Japanese war bride, or a DP family from Europe. Your Chamber of Commerce, utility companies, or a community survey will give you this information. After studying the Home Mission Series, your women and young people should all be interested in personally ministering to those of other nationalities who live among them.

There are many things you can do. See if you can help these men and women learn the English language, at least some essential words. Invite the families to the services of your church. They may not understand everything said, but they will understand Christian friendliness. If the families constitute quite a group of foreign-speaking people and have no church serving them, start a mission Sunday school or a week-day Bible school for the children.

If there is a Good Will Center or a church ministering to other nationalities, ask the leaders about needs your women and young people can meet. Do not be content to supply just a few crayons and scissors. Volunteer your time, abilities, and continued effort whether it be to help redecorate the Center or church, lead a club, teach sewing or cooking, leading a women's group in Bible study, or plan fun nights for the young people.

For further suggestions, see the leaflet

"Ministry to Other Races and Nationalities," from your state W.M.U. office. Remember, you and your members are the missionaries who must bear the Christian message to those of other nationalities living in your community.

Edith Stoddy

To Stewardship Chairmen

"Where can I find the duties of a stewardship chairman?"

"In the W.M.U. Year Book."

"Where can I find stewardship plans for the year?"

"In the W.M.U. Year Book."

"Where can I find a list of stewardship plays and pageants?"

"In the W.M.U. Year Book."

Yes, all of these and two articles on stewardship are found in the W.M.U. Year Book. What a fund of information for stewardship chairmen in this book which costs only fifteen cents from your state W.M.U. office. Of course, you read all of the stewardship pages immediately when you receive your copy at the beginning of the W.M.U. year. Perhaps you need to read them over again and check on yourself to be sure that you are doing all of the things you should do.

Are you remembering all of the free stewardship leaflets available for your use from your state W.M.U. office? Here is a list:

"It Is Required in Stewards" gives duties of stewardship chairmen.

"W.M.U. Plan of Giving" helps women understand about the Cooperative Program, the Weeks of Prayer offerings, and principles of Bible stewardship.

"Can a Women Tithe?" helps the individual woman solve her tithing problem.

"Stewardship for W.M.U. Young People" gives the 1952-53 plans.

"What Do Your Children Do With Their Money?" tells parents how they can help their children to tithe.

"Timothy's Tithe"—a playlet for Royal Ambassadors.

Request them from your state W.M.U. office. Read them! Use them!

February brings George Washington's birthday. For a seasonal stewardship thought when presenting your monthly report at the business meeting of the W.M.S., hold up a picture of George Washington, as you say, "Did George Washington always tell the truth? We are not sure." Then as you say, "We know that God always tells the truth and in Malachi 3:10 he promises heavenly blessings to all tithers," hold up a placard with the words: PROVE ME, SAITH THE LORD. Repeat the verse.

Mrs. C. D. Cheaman

To Mission Study Chairmen

The West is Big. So it is, but this is more than a geographical expression. It is the title of the newest mission study book for adults published by the Home Mission Board. Mr. Albert McClellan in charge of publicity for the Executive Committee of the convention is the author. He has given us a fast-paced story of our mission work in the West written in a style that is picturesque, moving, vivid and clear.

As the West is big geographically and cannot be seen in a day, so is this book big in content and cannot be taught adequately in a day. Why not use your usual one-day class to give the atmosphere and a preview of the book? Then go back to your circles and take up a detailed study of it. There is no law against continuing the study of these seasonal books beyond the time for the observance of the Weeks of Prayer.

You will find that the young people's series have excellent story and historical material which will greatly enrich the adult book. And by the same token the teachers of the texts for R.A.'s, G.A.'s, Sunbeams and Y.W.A.'s, will find *The West is Big* an indispensable help. (Order it from your Baptist Book Store, price 50c.)

Surely you have already bought the teacher's resource book, *Spanish-Speaking Americans* by Thelma Brown Burdick (price 50c from Baptist Book Store). Here you will find attractive helps for teaching the entire series. Continue to be on the alert for extra materials. Scan copies of *Southern Baptist Home Missions* up to the very day of your class. The department called "News Among the Missionaries" often provides a delightful story or an important fact. ROYAL SERVICE and the other W.M.U. magazines will reward your careful scrutiny for like information. Save materials for those who will be teaching *Adventuring With God* to Y.W.A.'s, price 50c; *Lo, I Am With You* to Intermediates, price 50c; *Americans, Too* to Juniors, price 50c and *He Loves Me, Too* to Sunbeams, price 50c, from Baptist Book Store. (See pictures on page 22.)

There are two issues of the *Arizona Highways* you should know about—the May and July 1951 numbers. These are absolutely superb for information and pictures of the Pueblo Indians. Write to *Arizona Highways*, Phoenix, Arizona. The price per copy is 35c. The November 1952 issue of the *New Mexico* magazine may be ordered from *New Mexico*, Santa Fe, N. M., for 25c a copy. It has a few beautiful pictures, notably the Catholic church at Isleta where we have had a mission for many years under the leadership of Mr. Jojola.

Just one more word. Those of us who live east of the Mississippi have very little conception of the beauty, grandeur, and awesome majesty of the mountains, canyons, forests, and plains of the south and north west. We have even less knowledge of the superstition, spiritual poverty and indifference, cults, isms and pure paganism that abound there. When one sees with his own eyes the fresh, pioneer spirit of the new state conventions and catches something of the meaning of the movement toward Southern Baptists, he longs to share his knowledge and enthusiasm with others. Next to seeing the wonder of it all, is to study about it. You have that privilege in the new Spanish-American series. Take full advantage of the opportunity.

Mrs. William M. Williams

W.M.U. Training School IN LOUISVILLE, KENTUCKY

Our Students from Overseas by Mary J. Augenstein

You might think it's a session of the United Nations, but it's only roll call at the W.M.U. Training School, Louisville, Kentucky. Answering "present" are representatives of five nations besides our own—two from China and one each from Japan, Finland, Germany and Nigeria.

Within this group Finland and Nigeria have been linked together in a bond that inspires us anew with the power of God's working in the hearts of his followers. For Annie Hagstrom, a nurse recently arrived from Finland, plans to go as a missionary to the native land of Mrs. Adeola Adegbite, Nigeria. And here in America, through the open door that seems providential, these two young people are welding an understanding of their native lands that will be fruitful in the years of service ahead.

Mrs. Adeola Adejumo Adegbite, whom we lovingly called our "ray of sunshine," came to spend a month with us before returning to Nigeria. She and her husband left their homeland four years ago when their daughter was four months old and the son was not quite four years of age. Since then they have been students in Virginia Union University, Richmond, Virginia, and in Columbia University, New York. She completed her work for M.A. and her husband finished the requirements for a Ph.D. degree.

Students and staff at the Training School feel closer to Nigeria than at any time before because of our greater understanding of the customs and culture explained so entertainingly by Adeola. She proudly showed us her engagement ring and explained its meaning as she opened it into three rings. "Two tiny gold hands clasp over a heart engraved with her initial and that of her husband. She said, "With our hands clasped over our heart no one can snatch it away." She showed us how she wrapped her native costume around her in order to carry her baby

daughter on her back. And we felt the fine material of her thirty-year-old skin. When we asked her about the "O.K." woven into her headress she explained that this American expression is well known in Africa because of American movies shown there.

As Adeola returns to her loved ones and homeland, where she will teach at the Lagos Baptist Academy and do W.M.U. work, our love and prayers go with her. Because of the inspiration of her radiant, happy spirit we will be more anxious to share Christ's message with her people.

Yuriko Yagi, from Japan, captured our hearts the first time we saw her more than a year ago. Dainty and petite, always so



Left to right: Annie Hagstrom (Finland), Yuriko Yagi (Japan), Frances Tsau (China), Mrs. Adegbite (Nigeria), Lillian Lu (China); seated, Dorothea Mallau (Germany)

neat and attractive, she is a joy to have among us. She plans to return to Japan next summer and do W.M.U. work with young people.

From Berlin, Germany, Dorothea Mallau adds refreshing beauty and grace to our campus. The daughter of a Baptist minister, she came to this country to study at Westhampton College in Richmond, Virginia, and later decided to come to the

For Others' Good by Margaret Bruce

It requires work to make Focus Week a success, but when it's for others' good there's a glory in the work. You may find yourself helping with some of the following Y.W.A. Focus Week activities suggested for February 8-14:

Sunday afternoon devotional services to be conducted in jails, hospitals, or other institutions; a Sunday evening after-church singspitation of missionary hymns; an evening of visiting absentees and prospective members combined with a progressive dinner; a spend the night mission study class; some advance preparation for the Week of Prayer for Home Missions and the Annie Armstrong Offering—all of these arranged for the good of Y.W.A. members and others whom they can help. See the article "It's Your Week" in February *The Window of YWA* for details.

At regular meetings of the committee on young people's work representatives of W.M.S. circles usually learn the needs of the organizations and make plans for the fostering circles to meet them. But with so many details to be worked out for Y.W.A. Focus Week an additional conference must be arranged for the pastor, Y.W.A. counselors, young people's director, and the young people's representatives of fostering circles.

Recently I read the story of one who lives for others' good. Back in the early

(Continued from page 16)

Training School. She plans to teach or do social work in her native land after study here.

Lillian Lu and Frances Tsau, from China, at different times expressed their feelings about being here in school. They said, "This school is just like a big family. We feel very much at home here, and happy."

If we should take any of these girls for granted at any time it is because they have so completely become a part of our life here.

Our Young People

1901's Dr. Susan Anderson went to the village of Fraser, Colorado to practice medicine. There weren't many good roads up in the northern mountains of Colorado, so "I carried a cowbell and a revolver when I went on night calls, to keep the mountain lions away," she says.

Often on those twenty below mornings when Dr. Anderson bundles up in her boots and her sheep's-wool coat, ties a scarf over her hat, straps on her snowshoes, and sets out on her rounds, she thinks of how nice it would be to retire and move back to Indiana where she was born. Despite her eighty-two years, though, she always gets through the snow whenever she is needed, and many of her patients say they wouldn't be alive today except for her.

Remember the good you can do by helping the Young Woman's Auxiliary of your church with its Focus Week plans.

SOME years ago a tourist was travelling in Northern Italy. When he reached the castle, a friendly old gardener opened the gate and showed him the grounds, which the old man kept in perfect order. The tourist asked when the owner of the castle had last been there.

"Twelve years ago."

"Does he ever write to you?"

"No."

"From whom do you get your orders?"

"From his agent in Milan."

"Does he come?"

"Never."

"Who, then, comes here?"

"I am almost always alone; only once in a while a tourist comes."

"But you keep this garden in such fine condition just as though you expected your master to come tomorrow."

The old gardener quickly replied: "Today, sir, today!"

Is this your question?

Do we have to have a meeting every day of March 2-6 to say we have observed the Week of Prayer for Home Missions?

There is no demanding regulation but a week is a week and it is hoped that Woman's Missionary Societies will meet to pray each day. When our country faces such tremendous responsibilities as it does today, nationally and internationally, is it asking too much to plan to gather to pray every day for five days?

Why can't we get free material from Birmingham headquarters? When sending subscriptions it would be so easy to add our requests.

Woman's Missionary Union gives to the state W.M.U. offices the joy of distributing the free materials. Many of these free helps are published in Birmingham and sent in large cartons to the state offices. In their regular mailing to societies these free leaflets can be included without appreciable increase in cost. To send free material from Birmingham would mean duplicating what goes from the states and therefore would be a waste of material. It

would also necessitate employing extra clerks to handle the requests.

The free materials are sent from the state offices; please address your requests to them, and please be sure to put your address on your letter when ordering materials from Birmingham. The address on the envelope is not sufficient. Thank you.

Why did the prices on W.M.U. magazines have to increase so much? Some of our women object.

We have no subsidy of money to pay for our W.M.U. magazines. They must pay their own bills of production and distribution. With increases in the cost of printing, of postage, of cuts—of everything connected with putting the magazine in your hands, we had no choice. We have all "objected" to increases in food, cloth, clothes, rent, etc., but we still eat, wear clothes, live under shelter, etc., etc. So we hope all our readers will continue to take ROYAL SERVICE. In reality the increased price is not quite 1¢ a week in a year. And it is still a bargain! Let's make a record of not losing a single subscriber!

Your Circle Program

Again it is time for the Annie Armstrong Offering and Week of Prayer for Home Missions, March 2-6. Make this week really one of prayer. Your meetings should be highlighted by pictures, flags, colored slides, filmstrips, motion pictures, etc. See list of Home Mission filmstrips on page 24 of this magazine.

From this ROYAL SERVICE tell these features: "Is Home Missions At Your Door Too?", "Put Your Windows Up Higher," and the special appeal from Dr. J. B.

Preparation for Week of Prayer for Home Missions

BWCs use program material on page 21

Lawrence for Home Missions on page 1. From February 1953, *Southern Baptist Home Missions*, read and discuss the special section, pages 9-24.

In *World Comrades, Ambassador Life* and *The Window of YWA* you will find other stories of Home Mission work and the Annie Armstrong Offering.

Pray that the goal of \$1,000,000 will be reached and surpassed with all societies and young people's organizations participating.



Is your state left out? Let us share your BWC activities with our readers. Send us any information or your own BWC news-sheet. Good clear pictures of your BWC will be welcome too!

Louisiana

Louisiana BWC Federation has had five annual state meetings. The latest was held in Shreveport, First Church with 167 registered members from over the state; the theme was "Peace." The missionary speaker was Mrs. Maurice Anderson, "exiled" from China by the Communists. Mrs. Anderson is a favorite of Louisiana people who knew her as Kitty Thomsted when she attended and served as nurse in Baptist Bible Institute, now New Orleans Baptist Seminary. She was born in Norway and with her husband worked in Hawaii before going to China.

A feature of Louisiana BWC Federation meetings is the annual reception and fellowship banquet. This time the BWC ship was launched at the banquet to sail into the new year with cargo of rich mission interest.

Alabama

Have you ever been picked up by a missionary so realistically you felt as if you were actually seeing situations in another land? Birmingham BWC Federation had just such a wonderful time with Mrs. Albert Bagby as speaker. Someway no announcement had been made about who was to bring the message—usually BWCs like to know that—but this time it was more than all right.

Danny Bagby, the older son of our missionaries in Sao Paulo, Brazil, came with his mother and sang for us in Portuguese, "I Think When I Read That Sweet Story of Old." That added a great deal to the meeting, too. Mrs. Bagby played accompaniment for her son. Mr. Bagby is an accomplished musician—it must run in the family.

In Brief . . .

It was a dreary, bad-weather day in Ketchikan, Alaska and only five people ventured out to the service. But it was the first time one woman had come. "I have waited a long time for this moment," she said. "I want to give my heart and life to Christ and I want to be baptized and join the Baptist church. I have lived in Alaska for fifteen years and wandered from church to church, but I was never satisfied. Now, I know the way. The Lord sent you to help me." Mr. B. I. Carpenter's discouragement vanished. Was it your prayers that were answered that day? Your gifts that helped provide another Baptist chapel in Alaska?



Mrs. Robert Grant, left, made this flag for her church in Hugo, Oklahoma. The four small crosses represent ministers who have been ordained in the church. One of them is Allen Pennington, now Evangelism Secretary in Oklahoma, son of Mrs. J. A. Pennington, center. A cross in the right-hand corner (not seen) represents the one foreign missionary from this church, Ruby J. House, daughter of Mrs. R. J. House, right.



... in Relief

One of the UN's biggest jobs in Korea is to bring relief to millions made homeless, hopeless and hungry by war

Do you know What the UN is doing

... in Health

The World Health Organization (WHO) struggles against disease. This Algerian child is one of the 12 million youngsters to be vaccinated in 20 countries

... in Education

UNESCO tries to provide basic minimum education for everyone. Projects like this one in Haiti develop skills to improve living



Photage from UNRWA

Winning the Mormons to the Right Way

Program

by Janice Singleton

Miss Singleton is executive secretary for Georgia Woman's Missionary Union and served as chairman for the committee on Week of Prayer for Home Missions in 1953. In 1952 she made an extended tour of our Home Mission work in the West.

Program Outline

Hymn: "The Church's One Foundation"

Scripture Reading: John 14:5-15

Meditation: The Right Way (may be given by five women or one woman)

Prayer: Thanking God for his revelation to us through Jesus Christ

Hymn: "My Hope is Built on Nothing Less"

Discussions:

Mormons and Where They Came From

Origin of Their Religious Beliefs

Idea From Salt Lake City

Man's Pre-existence

Polygamy

Baptism for the Dead

The Mormon Church

"Mormon Country"

Southern Baptist Work

Report On a Visit to Utah

Testimonies

Hymn: "Let Others See Jesus in You"

Prayer for all who are in darkness; for us in making known the Way, the Truth, the Life to all people

Program Plans

For additional material write to Arizona Baptist News Service, P.O. Box 590, Phoenix, Arizona for tracts, "Did They Tell You This At Salt Lake City?" and "Southern Baptists in Mormon Utah," priced 5c apiece.

See *News Week*, January 2, 1950 for article about the genealogical library of the

Mormons and *Look* magazine, April 24, 1951, pages 44-55 for "We Are A Peculiar People, the Mormons." Your library should have these in their bound copies.

Mormonism Under the Searchlight by Dr. Wm. Edward Biederwolf, price 30c from your Baptist Book Store, will be of interest.

Program Material

The Right Way

As we approach a study of the Mormon people and what they believe; as we look on the efforts being made by Southern Baptists to show them the "Right Way" let us first examine ourselves. What do we believe? And what authority do we have for our beliefs? What is the right way?

"I am the Way" to salvation. Jesus says that he is the Way of Salvation. Baptists believe that salvation is by God's grace and that man can do nothing to merit eternal life. We believe that children are unaccountable until they are old enough to understand their condition in God's sight.

We believe that we follow Christ in baptism, by immersion, in obedience to his command, to show forth his death, burial and resurrection.

"I am the Way" to approach God. Baptists believe that Jesus Christ is the great High Priest, a mediator between us and God. We believe that at his death the middle wall of partition between God and us was torn away. Since Christ's death the Holy Spirit makes intercession for us. We believe in the priesthood of every Chris-



for W.M.S.

Teaching Helps



New Series of Home Mission Books

How inviting are all these covers! (See also page 15.) Order books promptly from your Baptist Book Store. The teaching materials in "Spanish-Speaking Americans" are for teachers of any of the books in this series.

for YWAs



for Intermediates



for Juniors



for Sunbeams



tian, man, woman or child.

"I am the Truth." Jesus showed us the truth about God. We believe that he is Spirit, the Maker and Ruler of heaven and earth, Father of all mankind in creation and longing for every created soul to acknowledge and worship him, Father in a particular way to all who become sons through adoption.

"I am the Truth." Jesus confirmed the truth of God's Word. He repeats again and again, "It is written." Baptists believe that the Bible was written of men divinely inspired, that it contains truth, that it will remain to the end of the world. We believe that it should not be added to, nor taken from.

"I am the Life." Jesus showed us by his example and his teaching the way of life on earth. Christ never condones sin, but promises forgiveness for sin and power to overcome evil.

Baptists believe that there is a difference that should exist between the life of Christians and "the world." We are citizens of a heavenly kingdom living for a while in the world, but not of the world.

Jesus is the way for our future life. Baptists believe that Jesus is preparing a place for us in heaven, where God is. We

do not believe in marriage and giving in marriage in heaven, nor in steps of eternal progression to heaven.

Baptists believe that there is a place of punishment which is hell. We believe that those who reject the Son of God are without hope and without God.

Mormons and Where They Came From

During the summer of 1951 a pageant was presented on Hill Cumorah near Rochester, N.Y., where Mormons believe their founder, Joseph Smith, received the golden plates from the angel Moroni. The pageant showed in a spectacular way the events told in *The Book of Mormon*, including the visit of Christ to his "other sheep" on this continent after his resurrection, and the vision of Joseph Smith.

The pilgrimage of the Mormons from New York to Utah is a part of the great westward movement of the early 1800's. The development of their colony in Utah was part of America's growth and expansion. It has been said that "Brigham Young was a colonizer without equal in the history of America. In a desert that nobody wanted and that was universally

considered a fit home only for coyotes and rattlesnakes he planted in thirty years over 950 towns and created the technique and made surveys for others" (*Mormon Country*). Even their "synthetic religion" is a part of the religious upheaval of the early 1800's.

In 1820, fifteen-year-old Joseph Smith claimed to have his first vision. In 1829 Smith and a companion ordained each other into the priesthood and the next year six young men organized themselves into the Church of Jesus Christ of Latter Day Saints. Later they were known as Mormons from a character in *The Book of Mormon*. Moving westward the Mormon converts had headquarters for a while in Kirtland, Ohio, later in Independence, Missouri. The group, grown to around 1,200, talked of being God's chosen people and hinted that God would give them possession of all the land. They were inclined to vote as a bloc and tensions developed between them and their neighbors. Feeling grew so high that in the interest of peace the governor of Missouri in 1839 ordered them out of the state.

Joseph Smith, the priest of the new church, was also its temporal leader and dictator. He attempted to protect the new-formed town of Nauvoo in Illinois by getting a charter, with permission to organize a militia. Though the town prospered, their neighbors did not like their attitudes or practices. They were accused of immorality, counterfeiting, and harboring criminals. There was so much dissension among their leaders that the whole organization might have dissolved at this time except for one happening.

In 1845 a disturbance led to the arrest and jailing of Joseph Smith and his brother Hyrum. The officers could not, or did not, defend them against mob action and the two brothers were killed. The Mormons united in protest and their leaders became martyrs in their eyes. Brigham Young rose to take Joseph Smith's place and brought a truce by promising the neighboring people that he would move on in the spring.

The move westward was remarkably well organized. They settled for a time in Iowa

but when Young viewed the country around Salt Lake he knew he had found the place. Gradually the Mormon emigrants gathered in their new Zion, Salt Lake City. Towns and villages were started where there was water.

Proselytes came from England, Scotland and Wales, and from the Scandinavian countries, in fact from almost every corner of the globe.

One purpose in settling here was to get out of U.S. territory. But that very year the land was transferred from Mexico to the United States. A territorial government was then set up with Brigham Young as governor. The government officials resented the unquestioning obedience of the church members to him. Reports pictured the Mormons as insubordinate and traitorous and there was a religious fanaticism which made them ready to spill the blood of any Gentile, (non-Mormon). In 1857 President Buchanan decided to send an

TRULY has Kingsley said: "Every duty which is bidden to wait returns with seven fresh duties at its back." Had the responsibility but been realized when the Mormons were confined to one territory, we would not now have the recent statement from the Mormon president, that there are 1300 missionaries at work in the United States outside of Utah.

Bear in mind the words of Dr. Strong: "The Mormon church is probably the most complete organization in the world"; remember it places the book of Mormon on a par with God's Word; it teaches Adam is the creator of the world, the supreme God; that Jesus is his son by natural generation; that faith in Joseph Smith is necessary to salvation, and many other doctrines which strike at the very foundation of our faith.

ANNIE ARMSTRONG'S REPORT
FROM 1898 W.M.U. MINUTES

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army into Utah to quell any rebellion.

Peace was established and a new governor was elected. But he ruled in name only as Young was absolute ruler of his church as long as he lived.

Origin of Their Religious Beliefs

As a young boy, Joseph Smith was stirred by the revivalism that swept his small Vermont town. His mother was given to dreams and heard voices, so perhaps it is not surprising that he had an imagination that grew into a habit of exaggeration and untruthfulness.

He began to explain Scripture verses in

his own way, and presented himself to the Methodist church, but never joined. He told of going into the woods to ask the Lord which church to choose. In a vision a pillar of light rested upon him and "two personages whose brightness and glory defy all descriptions" stood above him. They told him that all the churches were wrong, that he was to join none of them. According to Smith's story, he was certain of this vision and waited for further revelation. His neighbors made fun of him and he "suffered severe persecution" because he continued to state that he had seen a vision.

Home Mission Series and March Week of Prayer

Visual Aids for 1953

Quenching the Thirst will show the soul thirst in the West, what is being done by Southern Baptist churches to quench that thirst. Can be used with Albert McClellan's book, *The West is Rig*.

Our Spanish-speaking Friends will picture our mission opportunities with Latin Americans in America. Can be used with the book, *Adventuring With God* by Eva Inlow.

Children of Our Homeland gives the overall home mission program as told through different nationalities in our homeland. Can be used with the auxiliaries in their study.

Your Beautiful America, color filmstrip on the power of the gospel to adorn our homeland. Dedicated to Woman's Missionary Union; adapted for use during March Week of Prayer for Home Missions.

All of the above are color filmstrips with program suggestions and manual. Each will sell for \$1 or may be booked from the Baptist Book Stores which handle Home Mission Visual Aids at \$1 service charge plus postage.

Good News, black and white filmstrip with twelve inch discs at 33 1/3 rpm, presents the overall home mission program. May be purchased for \$5 or booked for \$1 service charge plus postage.

A limited number of copies of **Finding His Own**, 16 mm motion picture are available. 25 min. Sound, Color—featuring the Southern Baptist program of home missions. This film presents the spiritual lossiness of souls, lives, communities, and churches in our homeland. Service charge, \$1.

Please send your order now to your Baptist Book Store. If you buy these filmstrips you can use them a number of times.

The next vision came to him in his room at night while he was in bed. An angel calling himself Moroni appeared telling of golden plates on which were recorded the messages he would need. In the vision he saw so clearly where they were that he had no difficulty finding the spot on Cumorah Hill.

He uncovered a box which enclosed the plates but the angelic messenger told him that it was not time to take them. Each year he returned to the spot at the same time, September 22, and on the fourth year, in 1827, the messenger gave them to him. Because of persecution he fled with them to Pennsylvania and there set about translating them. The plates were in ancient languages, Egyptian, Chaldaic, Assyrian, and Arabic. When the translation was finished the first edition of *The Book of Mormon* was printed in 1830.

Later Smith wrote, *The Book of Commandments, Doctrines and Covenants and Pearl of Great Price*. These writings, with the Bible, make up the basis of the religious teachings of Mormons. But, each succeeding "prophet" may have revelations which are as binding as any of these.

The Book of Mormon tells that a group of Jews migrated from Jerusalem in the time of Jeremiah. Lehi, a prophet, led them across the Indian and Pacific Oceans to the American continent. Two separate nations came from them. The Nephites moved into Central America and advanced in culture and wealth. The Lamanites lived in North America and were the forefathers of the American Indians, who forgot the faith of their fathers and degenerated.

The Book of Mormon says that Jesus appeared to the Nephites after his ascension and taught them, choosing twelve disciples, who are named in the book. A record of their history was kept on plates of gold by the prophet Mormon who gave them to his son Moroni to hide.

About 400 A.D. the entire Nephite nation was destroyed and the plates remained hidden until 1820 A.D. when Moroni appeared as an angel to Joseph Smith and revealed their hiding place.

The Book of Mormon is written in style like the Bible though it has many discrepancies and grammatical errors which show

the illiteracy of the writer. The theme of the book may have come from a novel, *Manuscript Found*, by Solomon Spaulding who lived at the same time as Joseph Smith and tried to guess at the origin of the American Indians by imagining a migration of Jews at an early date.

Ideas From Salt Lake City

The courteous guides on the Temple Grounds in Salt Lake City show the tourist many interesting things and give him a copy of the "Articles of Faith," none of which actually pictures Mormon beliefs.

The first article states simply "We believe in God, the eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost." But, they have a conception that there are many gods and that man can become a god. Brigham Young said, "How many Gods there are I do not know, but there was never a time when there were not Gods and Worlds." A favorite expression is "As man is now so God once was; as God is now so man may become."

The fact of Jesus as Saviour is not emphasized. It is dreadful to us to hear them say that Jesus was a polygamist, his wives being Mary and Martha and the other Mary.

Their beliefs may be stated briefly as follows:

1. The Bible "in so far as correctly translated" should be accepted. *The Book of Mormon* is the word of God, as are the revelations given by succeeding prophets.

2. God is man exalted and men can become gods. Polygamy should be practiced, for those who build large polygamous establishments will be as gods in afterlife. The gods multiply their progenies through celestial wives.

3. Baptism by immersion is necessary for salvation. The dead will have the gospel preached to them in afterlife, but cannot be saved unless some living person may be baptized for them. The living may be sealed in marriage for the dead.

4. The Aaronic and Melchisedec priesthoods have been re-established through Joseph Smith and his successors. Obedience to the priesthood is of first importance. And, the priesthood is open to every male above twelve years of age who

proves himself worthy by obeying the laws and ordinances. Women cannot be priests and have no hope of entering into high levels of heaven except as wives of good husbands.

Man's Pre-existence

In the *Plan of Salvation*, written for Mormons by Elder John Morgan, the author discusses the answer to three questions: (1) Where we came from; (2) Why we are here; (3) Where we go after we leave this probation.

Morgan quotes many Bible verses which he claims show that every soul has lived before birth and was capable of sin before birth. These unembodied spirits wait to enter into bodies of the newborn.

It is necessary for a spirit to get a body of flesh and blood in order to advance in the future world. He must learn by experience the difference between good and evil. The "way of salvation" for the embodied spirit is four-fold—faith, repentance, baptism, and the laying on of hands. Faith is confidence that blessings will follow obedience. No mention is made of faith in Jesus as Saviour. Repentance is a sorrow that results in turning from wrongdoing. Baptism is by immersion and is necessary for salvation. The laying on of hands means the coming of the Holy Spirit.

A man who has come from his pre-existent state and gone through this life without accomplishing this salvation is still not without hope for in his disembodied state he may be preached to and eventually may climb to the high level of

heaven. He will be helped along if some living soul will be baptized for him. Even then it will be but a matter of time, for everyone is at last saved, after sufficient punishment has been endured. Those spirits who advance fast in the earthly existence enter more quickly into heaven and occupy the highest places.

Polygamy

Numerous statements from Joseph Smith and Brigham Young can be quoted to show that they approved and advocated polygamy.

In 1862 a Federal law made plural wives illegal. When Utah entered the Union in 1896 the president of the Latter Day Saints reported that polygamy was no longer a religious duty, and on the whole, Latter Day Saints say they do not hold to this doctrine. They do believe in celestial marriages and such ceremonies take place often in the Temple.

Baptism for the Dead

Mormons believe that a friend or relative, or even a remote ancestor, who has died, not being a member of the Church of Jesus Christ of Latter Day Saints, can reach the highest level of the kingdom only if a faithful member is baptized for him. Before the baptism is performed the genealogical tables must be consulted to determine just who the person was and whether or not he was a member. This means that large libraries of genealogical files are kept by special committees in each Ward. Recently a group of scientists from the University of Utah was given permission to investigate the records in order to get information on hereditary diseases. This research will help save lives on this earth, not long departed souls as the Mormons hope to accomplish by their baptism.

The Mormon Church

Reports of membership in the Church of Jesus Christ of Latter Day Saints show large increases. There were $\frac{3}{4}$ million in 1949, and in 1952, 1,136,161. Their growth is credited to the five thousand or more "missionaries"—young men and women who at their own or their families' ex-



Home Based Photo
Salt Lake City is the home of the huge and beautiful Mormon Temple

pense, give thirty months of service in promoting the work. There are thirty-four missions in North and South America (Argentina and Brazil), Europe (England, Denmark, Finland, Switzerland, Holland, Germany), in Australia, New Zealand, Canada, Mexico, and Japan, and the isles of the Pacific.

The general officers of the church consist of the First Presidency of three men who stand at the head; the Council of Twelve Apostles; the First Council of Seventy.

The Mormon priesthood is not a profession but a fraternity from which the officers of the church are selected. Other organizations within the church are the Relief Society for women, Primary Association for children, Young Men's and Young Women's Mutual Improvement associations, Sunday school and Boy Scouts.

The church demands a tithe from all its loyal members. In addition it owns and operates hotels, railroads, etc. Since 1936 extensive tracts of land have been cultivated, mines and factories operated, canneries maintained for a welfare program. Always the church has a definite part in the political and economic life of its people.

A certain Baptist woman was picking uppersnongs in a small Georgia town with a friend who said, "I have some missionaries boarding with me now." She told

about two young Mormons who had been busy in the town visiting and explaining their doctrines.

Not only do Southern Baptists need to give their witness in Utah, but to these Mormons who go into every part of our country.

Two Mormon missionaries called on a W.M.S. member in a town in Virginia. She was not interested and they did not stay long. But she watched as they proceeded down her street. Into the next house they went, where a Presbyterian family lived. The next home was staunchly Catholic but they passed it by, not even turning their heads toward it. Every Protestant family was visited, but no Catholic. This woman saw evidence of careful planning and deliberate tactics in their work.

Mormon Country

In his book, *Mormon Country*, Wallace Stegner says that lombardy poplars have always been associated with Mormon country because the pioneers planted them along the streets and on the banks of irrigation ditches.

Characteristic also are the well-planned towns with the Ward House in the center, public buildings, schools and dwellings placed in an orderly way, barns and stables outside the town limits. Such social vision and shrewdness is typical of the work of Joseph Smith and Brigham Young, and of the co-operation of obedient and hard-working people. Joseph Smith dreamed of world empire, aspired to presidency of the United States. Brigham Young was content to be dictator over Mormon country.

Today there is a distinct Mormon culture in this Mormon area which includes all of Utah, parts of Idaho, Wyoming, Colorado, New Mexico, Arizona, and Nevada. This is sometimes called the Intermountain Empire. State lines mean little to the Latter Day Saint and though he may pay taxes in another state, he saves his purchasing until he goes to conference in Salt Lake City on his spring or fall pilgrimage.

Today Salt Lake City is half Mormon. In the first two years of World War II, 125,000 new people moved into Utah and this influx has continued. War plants en-

"SEE MY NEW APRON! I made it at the Good Will Center. I'm learning to sew and cook and I'm learning the Bible and hymns and songs about Jesus. We never knew these in my house before." Did your prayers and gifts help June learn all this at the Good Will Center?

played millions, many from other states, soldiers brought wives from different areas or married Mormon girls and made homes in Utah. Communities are rarely ever wholly Mormon now. The Ward House has more difficulty dominating the social and religious life of the young people. Now is the time for spiritual influences coming from the truth in God's Word to make impressions.

Southern Baptist Work

A certain family moved from Texas in 1918 to a town in Colorado where they first met Mormons and were surprised to find they looked like other people. Opal was nine years old then and was sent to a Congregational school and taken to Sunday school where her parents could find the right teaching for her. But many times in order to be with other boys and girls, the older children attended Mormon meetings.

Harold Dillman was the boy Opal liked best and the first told him about Christianity when they were both seventeen. He did not believe the Bible was true. Opal moved back to Texas, but Harold did not forget her and in time journeyed there to ask her to marry him. Her concern, and that of her family, for his salvation, led him into the family of Christ as well as into her family.

Harold grew in grace and before long felt a definite call to return to "Mormon Country" and witness for the Lord. They settled near Roosevelt, Utah. There was

no comfortable place to live, the church they attended was split by many differences of doctrines and the Mormons dismissed Harold from their church officially and began to boycott his business. But the Dillmans continued to witness as best they could.

After a revival meeting in 1944, the first Southern Baptist church in Utah was organized. The church had a mission at Clearfield which became a church in 1946. A revival at Vernal resulted in the organization of a church there. Since 1944 ten Southern Baptist churches have been organized in Mormon country—seven in Utah, and one each in Idaho, Wyoming, and Colorado.

In 1950 these churches organized an association which co-operates with the Arizona Baptist General Convention. With the help of the Baptist Home Mission Board, the Arizona Convention maintains Rev. and Mrs. Ira Marks in Salt Lake City and helps with salaries of several pastors. Some help also has been given for church buildings and in promoting a summer assembly.

Report On a Visit to Utah

A committee from the Home Mission Board was sent to Utah in the fall of 1952 to investigate the progress of the work and the needs of the field. Dr. Dick H. Hall, one of the committee, reported:

"The question might be asked as to whether we have a responsibility to consider Mormon territory as a Southern Baptist mission field. . . . Other Baptist bodies have not evangelized this area. The country is not so thickly settled, but there are many, many towns and villages where work should be started.

"There is also the reason that thousands of Southern Baptists have settled in these areas in recent years. They are largely the ones who are constituting these churches and doing such wonderful work in them.

"Rose Park Baptist Church in Salt Lake City has met from its beginning in the basement of the home of Missionary and Mrs. Ira L. Marks. This church was two years old in November, 1952, and now has a building. From its membership have gone two full-time churches which have full-time pastors. One of these churches now has four missions which soon will become churches.

"In thinking of missions in Colorado and in Utah and this area . . . progress is largely due to the calibre of the leadership. Every church of which I heard had pledged to the Cooperative Program.

"How is the work in the Mormon territory supported? Brother Marks said in the fall that the Home Mission Board had put about \$6,000 into the Utah Association in the associational year 1951-52, and also that the churches had given more than \$6,000 to missions. Ten churches and eight missions in this area report 830 in Sunday school, a gain of two hundred over the previous year. When any enterprise increases 25 per cent in one year it is a going concern.

"There is no question as to the determination of these brethren to go on. Salt Lake City is practically in the center of all of that great Western territory. It is not possible for any one of the churches there to build an auditorium large enough for general meetings of the Association. They need pastors and they need money for buildings; they also need our prayers and our encouragement."

Testimonies

Mrs. Carolyn J. Sexauer: "I came out of Mormonism! Since I gave up trying to reconcile the teachings of Mormonism with the Word of God as found in the Bible, and was 'born again' of the Spirit, I have been happier than ever before in

my life." This woman was a faithful Mormon. When doubts arose about certain principles she put them from her, explaining to her conscience that she was not worthy to discern the true meaning of the Mormon teachings.

She was asked by her bishop to teach theology to the women in the Relief Society. She studied the church books and for the first time read the Bible. She was shocked to learn that Mormon teachings were contrary to the Bible. She came to understand God's plan of redemption, accepted it, and now pleads for Mormons to study the Bible carefully and see the faults in their doctrines.

Mrs. Ernest Gear: Soon after Calvary Baptist Church was organized in Prescott, Arizona, Mrs. Gear heard of Christ Jesus. She responded to the call of the Saviour, and her husband and twelve-year-old daughter followed her example. She tells of her baptism: "We couldn't warm the water in this little church, but I didn't even know that the water was cold because I was happy. I thank God for Jesus, for this wonderful experience that is mine and for the joy of following him all the way."

One of her prized possessions is the Bible. She says, "I was thirty-one years old before I had a Bible of my own. When my daughter, Janet, went to her first youth camp she had four dollars of her own to spend. She came home bringing to her mother a three dollar Bible."

Although Mrs. Gear was afraid to speak in public she believed God wanted her to give her testimony. On a trip into Texas where she went to many church groups she was amazed at the many Baptist churches and the way they improve communities. She longs for this in the Mormon communities in Arizona. She is concerned about her Mormon mother and other relatives.

Her sister said to her, "You have done a terrible thing by leaving the Mormon church. Now my daughter who has been dead three years will never see your daughter again." Mrs. Gear explains, "Mormons believe that only people who have left the Mormon church will go to hell; that Jesus died to glorify himself and he is our example and not our Saviour; that we can

Members of Rose Park Baptist Church in Salt Lake City stand in front of their new church building



save each other and ourselves by good works.

"Mormons believe that God has one wife and maybe more. They believe that up there in heaven, God and the heavenly mother are having spirit children. Thousands of little spirit children are being born, desiring to come to earth and have a body so that they can go back to heaven

and be gods too. As a child I wondered why my spirit did not wait long enough to come to a good Mormon, or at least to one where there is money.

"Pray with me for a million and one half Mormon people who need Jesus, who will find him dear to their hearts as I have found him dear to mine."

"Pray for us"—still the plea of our missionaries

POSSESSED by that indomitable spirit which characterized the Duke of Wellington when he replied to one who doubted the wisdom of sending missionaries to foreign lands, "Look to your marching orders, 'Go ye into all the world,'" both foreign missionaries and home workers have made sacrifices, have been undismayed by obstacles, and have patiently labored from day to day. With hearts filled with thanksgiving, we on the home side hear of those who in distant lands are accepting Christ as Saviour, and of the encouragements which our substitutes are meeting; but may we not question whether we really sympathize with them, touching the needs of their inner lives?

Duty to God and obligation to the heathen require that the home workers expend less upon unnecessary possessions for themselves, since the kingdoms of this world will not become His kingdom until the money power is Christianized, but loyalty to the missionaries demands that we shall give support by prayer even as we in their places would wish to be supported.

Perhaps it is well at times to refresh our minds on two points, viz: God does hear prayer, and our substitutes are tempted in all points like as we are. There are times in the experience of each of us when in hours of depression from physical weakness or other causes, Satan with all his power makes a charge, determined upon conquest. Can we, then, for one instant, suppose that he leaves unmolested God's faithful workers on the foreign side? Such is not his policy.

They are separated from Christian influences, in countries where the worst passions of human nature are stimulated and developed, where there are no sanctities of home life, where infinite degradation of soul and body meets them on all sides. They become weary and depressed. Realizing their weakness, the cry is borne over to the home side, "Pray for us." One whose letter is a perfect wail of anguish writes, "I long, oh, I long for sympathy"; another, though dreading the deadening sense of familiarity with evil, writes that, because she has been so near to her Saviour, her heart has been singing, "Someone at home is praying for me."

In memory of these facts, let us not regard as stereotyped the expression, "Pray for us," but, laying hold of the unfailing promises of God, may we boldly approach the throne of grace in behalf of the missionaries, "our substitutes," that they may be able to rise above their surroundings.

—FROM 1898 W.M.U. MINUTES

Our Daily Bread

by Mrs. W. B. Pittard, Jr., North Carolina

Again this month the missionaries are listed by birthdays. For detailed addresses, see directory in *Southern Baptist Home Missions and The Commission*. SUGGESTION: It would be nice to look ahead and send birthday cards, without expecting replies.

1 Sunday "And he shall be as the light of the morning . . . even a morning without clouds"—2 Sam. 23:4 Mrs. B. T. Griffin, Abeokuta, Nigeria, Miss Grace Tyler, Rome, Italy, ed. ev., *Rev. J. A. Herring, ev., China, Rev. W. T. Watts, ed. ev. among Negroes, Oklahoma City, Okla., Miss Gladys Keith, GWC, New Orleans, La., Rev. I. E. Gonzalez, Corpus Christi, Rev. Mario Grimaldo, Fort Worth, Tex., ev. among Spanish-speaking, Olga Gonzalez, MF; Baptist World Alliance Sunday

2 Monday "Come ye, and let us walk in the light of the Lord."—Isa. 2:5 *Rev. James Kirk, ed. ev., Vitoria, Brazil, Mrs. A. Worthington, ev. among Indians, Newkirk, Okla., Mrs. Jose Diaz, ev., Balboa, Canal Zone

3 Tuesday "He will teach us of his ways, and we will walk in his paths"—Isa. 2:3 Rev. Samuel Qualls, Campinas, Brazil, Miss Mary Lucile Saunders, Manila, P.I., Mrs. James McRae, Ajloun, Jordan, ed. ev., Dr. George Kolmar, med. ev., Barranquilla, Colombia, Miss Dorothea Lane, language school, Tokyo, Japan, *Mrs. H. D. McCamey, RN, Ogbomoso, Nigeria

4 Wednesday "Lead me in thy truth, and teach me"—Ps. 25:5 *Rev. E. F. Holmes, Concepcion, Chile, Mrs. J. E. Jackson, Devao City, P.I., Mrs. Boyd O'Neal, Macelo, Brazil, ev., Dr. Heber F. Peacock, ed. ev., Zurich, Switzerland, Mrs. Frank DiMaggio, ev. among Italians, Birmingham, Ala., Mrs. J. G. Sanchez, em., HMB

5 Thursday "There is . . . one God and Father of all, who is above all"—Eph. 4:6 *Mrs. H. H. Culpepper, Buenos Aires, Argentina, *Miss Lila Watson, China, Rev. Cecil Roberson, Oyo, Nigeria, ed. ev., Mrs. Loyce Nelson, Okayama, Japan, Mrs. Stephen Jackson, Manhuesu, Brazil, ev.

6 Friday "Knock, and it shall be opened unto you"—Matt. 7:7 *Miss Hattie Gardner, ed. ev., Okuta, Nigeria, Mrs. E. F. Tatum, em., China, Rev. Francisco Rodriguez, Corral Nuevo, Cuba, Mrs. V. T. Yearwood, Ancon, Canal Zone, ev.

7 Saturday "Blessed are the peacemakers"—Matt. 5:9 *Mrs. Elmer Treadwell, ev., Aracaju, Brazil, Miss Martha Knox, Fukuoka, Japan, *Miss Mattie Baker, Sao Paulo,

Brazil, ed. ev., Mrs. Paul Rogosin, ev. among Russians, Los Angeles, Calif., Rev. Isidoro Garza, San Francisco, Calif., Rev. Fred Banda, Brownsville, Tex., ev. among Spanish-speaking, Rev. T. H. York, ev. among Italians, Tampa, Fla., Elizabeth York, MF

8 Sunday "Take heed that ye do not pour aims before men"—Matt. 6:1 Rev. Marlin Hicks, Santiago, Chile, *Miss Katie Murray, China, ev., Rev. G. C. Valadez, Cuero, Tex., Rev. M. E. O'Neill, Artesia, N.M., ed. ev. and ev. among Spanish-speaking; Y.W.A. Focus Week Feb. 8-14

9 Monday "Your Father knoweth what things ye need of"—Matt. 6:8 Mrs. Daniel Delgado, Weslaco, Tex., ev. among Spanish-speaking, Mrs. L. E. Blackman, ev., Honolulu, T.H.

10 Tuesday "But seek ye first the kingdom of God, and his righteousness"—Matt. 6:33 Mrs. David Mayhall, ev., Iwo, Nigeria, Rev. W. L. Whitted, ed. ev. among Negroes, Baker, La., Rev. Jose Moreno, Brownwood, Rev. A. Valdez, Brownsville, Tex., ev. among Spanish-speaking, Rev. Curtis Sanders, ev. among French, Morgan City, La., Rev. Abraham Wright, ev. among Italians, Benid, Ill., Richard Wright, MF

11 Wednesday "Why are ye fearful, O ye of little faith?"—Matt. 8:26 Mrs. S. P. Howard, Shimonoseki, Japan, *Miss Clifford Barratt, Kaohsiung, Formosa, ev., *Miss Ruby Wheat, RN, Baguio, P.I., Mrs. C. A. Baker, em., Brazil, Rev. Solomon Aragon, ev. among Spanish-speaking, Clayton, N.M.

12 Thursday "Let no corrupt communication proceed out of your mouth"—Eph. 4:29 Mrs. Harvey Hendrick, ev., Mandaguari, Brazil, Miss Ruth Randall, em., Brazil, Dr. J. B. Hipps, em., China, Jackson Hipps, MF

13 Friday "Arise, O Lord; O God, lift up thine hand: forget not the humble."—Ps. 10:12 Mrs. M. S. Bleir, Buenos Aires, Argentina, *Mrs. T. L. Neely, Caracas, Venezuela, ev.

14 Saturday "Thou, O Lord, art in the midst of us, and we are called by thy name"—Jer. 14:9 *Rev. Alvin Hutton, Rio de Janeiro, Brazil, R.A. Secretary of Brazil, Rev. J. I. Miller, Valparaiso, Chile, ed. ev., Rev. Dan Sharpley, Santa Maria, Brazil, Rev. Juane

Marquez, Union de Reyes, Cuba, ev., *Dr. H. B. Canning, med. ev., Eku, Nigeria, Mrs. Eulogio Garza, ev. among Spanish-speaking, San Antonio, Tex.

15 Sunday "The servant is not greater than his lord"—John 13:20 Miss Martha Franks, Taipei, Miss Olive Lawton, Koahsiung, Formosa, ed. ev., Rev. Mike Mojica, Miss Jovita Galan, ed. ev. among Spanish-speaking, San Antonio, Tex.

16 Monday "O Lord our Lord, how excellent is thy name in all the earth!"—Ps. 8:1 *Miss Ola Lea, Taipei, Formosa, Rev. John Mein, Recife, Brazil, Mrs. L. L. Johnson, Triunfo, Brazil, ed. ev., Rev. E. M. Bostick, em., China, Mrs. Gabe Paxton, ev. among Indians, Shawnee, Okla.

17 Tuesday "God be merciful unto us, and bless us!"—Ps. 67:1 Mrs. Ronald Hill, ev., Bangkok, Thailand, Rev. A. Scott Patterson, em., Nigeria, Mrs. R. E. Chambers, em., China, Mary Nelle Patterson, MF

18 Wednesday "My soul, wait thou only upon God"—Ps. 62:5 *Mrs. Quinn P. Morgan, Tamale, Gold Coast, Miss Mabel Summers, Beirut, Lebanon, ev., Mrs. L. M. Duval, em., Nigeria, Mrs. C. B. Melancon, ev. among French, Stowell, Tex., Mrs. Delino Martinez, ev. among Spanish-speaking, Sacramento, Calif., Charles and John Melancon, MF

19 Thursday "It is good that a man should both hope and quietly wait for the salvation of the Lord"—Lam. 3:26 Rev. Allen Bedford, appointee for Argentina, language school, San Jose, Costa Rica, Miss Jennell Greer, ed. ev., Bangkok, Thailand, Rev. Robert Sieg, Cubero, N.M., Mrs. John L. Isaacs, Citronelle, Ala., ev. among Indians, Miss Elizabeth Newman, GWC, Birmingham, Ala.

20 Friday "Whosoever will be great among you, shall be your minister"—Mark 10:43 Rev. I. V. Larson, ev., Manila, P.I., Mrs. J. L. Moye, ev. among Spanish-speaking, San Antonio, Tex., Mrs. Pascual Arpaio, em., MB, Charlotte Arpaio, MF

21 Saturday "For mine eyes have seen thy salvation"—Luke 2:30 Mrs. H. W. Fite, special appointee, Corrente, Brazil, *Miss Margaret Marchman, Shaki, Nigeria, ed. ev., Rev. James Musgrave, Goianis, Brazil, Rev. Jose Prado, Panama City, Panama, Rev. R. G. Van Royen, Cocoli, Canal Zone, ev., Rev. Sostenes Martinez, ev. among Spanish-speaking, Beeville, Tex., Miss Doris Christensen, ev. among Indians, Santa Fe, N.M.

22 Sunday "Prepare ye the way of the Lord"—Matt. 3:3 Mrs. Edward Oliver, ev., Kagoshima, Japan, Mrs. Sam Hider, ev. among Indians, Jay, Okla.

23 Monday "Repent: for the kingdom of heaven is at hand."—Matt. 4:17 *Miss Flora Dodson, China, *Miss Alma Graves, Fukuoka, Japan, ed. ev., Mrs. R. E. L. Mewshaw, em., China, Mrs. Richard Uejo, ev. among Japanese, Richmond, Calif., Rev. S. T. Smith, ev. among French, Golden Meadow, La.

24 Tuesday "Fear not: for, behold, I bring you good tidings of great joy"—Luke 2:10 Miss Viola Campbell, Torreon, Mexico, Rev. Lonnie Doyle, Santarem, Brazil, ed. ev., Miss Lora Clement, Singapore, Rev. Boyd Robertson, Mendoza, Argentina, Mrs. R. L. Bausum, Keelung, Formosa, ev., Mrs. Ruth Rumphol, special appointee, RN, Ogbomoso, Nigeria, Mrs. R. T. Bryan, em., China, Rev. Thomas Callender, ed. ev. among Negroes, Langston, Okla., Rev. Ernesto Leon, ev. among Spanish-speaking, Laredo, Tex., Rev. Matias Garcia, em., HMB, Howard and George Bausum, MF

25 Wednesday "For unto us a child is born, . . . and his name shall be called . . . The everlasting Father"—Isa. 9:6 *Miss Jane Lide, ed. ev., China, Mrs. Eugene Hill, Singapore, Mrs. Tom Gullatt, Mito, Japan, ev., *Mrs. C. O. Gillis, pub. ev., El Paso, Tex., Miss Alice Huey, Mrs. J. Gaston, em., China

26 Thursday "Owe no man anything, but to love one another"—Rom. 13:8 Mrs. D. P. Appleby, Belo Horizonte, Brazil, ev., *Mrs. R. F. Goldie, RN, Ogbomoso, Nigeria, Rev. J. Wilson Ross, Torreon, Mexico, Mrs. W. B. McNealy, Volta Redonda, Brazil, ev., Rev. N. T. Tull, field worker, HMB

27 Friday "Let love be without hypocrisy"—Rom. 12:9 *Mrs. A. S. Gillespie, China, ed. ev., Mrs. E. Lamar Cole, Guadalajara, Mexico, Rev. Stephen Jackson, Manhuassu, Brazil, ev., Mrs. Lee Aull, Magdalena, N.M., Rev. A. W. Hancock, McAlester, Okla., Mrs. Truett Black, Albuquerque, N.M., ev. among Indians, Arthur, James, and Paul Gillespie, MF

28 Saturday "Let us therefore cast off the works of darkness, and let us put on the armour of light."—Rom. 13:12 Miss Mergie Davis, RN, Iwo, Nigeria, *Dr. R. F. Goldie, med. ev., Ogbomoso, Nigeria, Mrs. W. E. Sallee, em., China, Dr. J. V. Dawes, em., China, Mrs. F. H. Linton, ev., Canal Zone, Rev. L. W. Crews, ev. among Indians, Chandler, Ariz.

29 Miss Ruby Hines, ed. ev., Joao Pessoa, Brazil

* On furlough
MF Margaret Fund students
GWC Good Will Center
HMB Home Mission Board
RN nurse
med. medical
ed. educational
ev. evangelism
pub. publication
em. emigration

by Georgie Fancher

Our World in Books



ADOBE DOORWAYS by Dorothy L. Pillbury. University of New Mexico Press, \$3.50

The setting for these delightfully-written stories is the American Southwest. The characters are the gay and colorful people whom the author has come to know as neighbors and friends. With an alert mind and understanding heart she introduces the reader to both her Indian and Spanish American neighbors. Through them are revealed their culture and way of life as well as the peace, "quaintness," and charm of the land.

If you want something for pure enjoyment, you will find it here.

THE ART OF PRAYING AND SPEAKING IN PUBLIC by Herbert Lockyer. Zondervan Press, 30c

This small book is written for the layworker and has for its specific purpose that of giving practical helps for Christians who desire to make their witness through prayer and speech more effective. Especially helpful is the discussion on prayer with its timely suggestions of things to avoid as well as constructive ideas to follow. Though a part of the discussion on public speaking is more technical than practical, much of it will be found to be profitable reading.

HISTORIC CHURCHES OF THE SOUTH edited by Mary Lorraine Smith. Tupper and Love, Inc. \$3.50

Here are found histories of many of our churches dating back to Colonial days that witness to the fact that religious freedom is a basic tenet of our American way of life. Here, too, are recorded histories of some of our churches of more recent date. In this latter group many are found to be the result of the work and witness of our home missionaries. An inspiring example of this is the account of the Old Rock Church, the oldest church in Oklahoma which stands as a monument to a pioneer missionary to the Indians. Of equal interest is The Church of the Pointing Finger

at Port Gibson, Mississippi which was organized in 1807 by three home missionaries who had come from South Carolina to work among the frontier peoples of Mississippi.

The author states that, since it was impossible to tell the story of all the Southern churches of note, these have been chosen as geographically representative as well as denominationally and historically significant.

The splendid photographs lend added value to the book.

FLORENCE ALLSHORN, a Biography by J. H. Oldham, Harper, \$2.75

Through the years missionary biography has been a source of inspiration to all those interested in the cause of missions. This biography of perhaps the best known of recent English missionaries, is a welcome addition to that group.

Florence was left an orphan at the age of three. Adjusting to life in foster homes was often neither easy nor satisfying. But lessons learned in those changing situations were profitably used in later years in adjusting to strange and difficult conditions on the mission fields. Through friends she was brought into the heart of church work in Sheffield where her special responsibility was to promote interest in foreign missions. She did her work so well that in two years she herself volunteered for mission service and in 1920 sailed for Uganda, Africa.

Following a successful period of service, in Africa, she was called back to England to head one of the two training colleges for women missionaries there. Not content with confining her efforts she launched out into sponsoring a community for missionaries on furlough where they could share their experiences, evaluate their work and have opportunity to gain new insights that would make their witness more fruitful.

Dr. Oldham says of her that she has seen further than many into the meaning of the missionary task and the nature of its demands. We can learn much from her wisdom.

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