





Focus on Sunbeams in your church

Follow the theme "Let's Form a Chain of Friendship" and lead your Sunbeam Bands in their Focus Week activities. Do they need transportation to the church and in visiting? Do they need a mission study? Read "Our Young People," page 13 and see what else you can do. Remember that the Sunbeam-age children of today are the church leaders, the world builders of tomorrow.



The Jane McRae Circle, First Baptist Church WMS, Marietta, Georgia

Substitute Mothers

No one can replace a mother but a substitute will help. Will you join these friends and share your love with some Missionary Kids?

HOW often do you think about and pray for missionary children, "MKs" they sometimes call themselves for "Missionary Kids"? When they are ready for college the Margaret Fund is ready to give boarding scholarships. You attend to that through the Lottie Moon Christmas Offering and the Annie Armstrong Offering but before that do you think about missionary children growing up in a strange environment away from the safety and comfort of life in the good old USA? There are difficulties of schooling. Here are three children in a given city, all different ages, all in different grades, and no American school. What then? Mother teaches them, of course, on top of her usual missionary duties. That probably means three different sets of lessons from the Calvert School System.

How would you like to teach three different school grades each day for your children and carry on Sunday school, do visi-

tation, attend all church services, lead in church organizations, supervise a school or be a nurse or doctor, keep the home, and all this in a language you have learned as an adult? Interesting life a missionary wife and mother leads, really.

But when the children are sick? And they are far from a doctor? Or if a doctor is available they are far from all the famed know-how and equipment of medical science comparatively well distributed in the United States.

Southern Baptists recently have been deeply concerned about missionary children with polio. There is Carol Elaine Baker in Nazareth, improving nicely apparently. Two little boys, James Leavell and Thomas Lowell, were flown home from Nigeria in May: sons of the Rev. Frank W. and Dr. Roberta Edwards of Joinkrama. Bruce Bowdler, son of Mr. and Mrs. George A. Bowdler, Jr., is home from Guatemala for treatment. David McRae was flown from



David McRae has a smile for everyone

Ajloun in Arab Jordan to Warm Springs, Georgia for necessary treatment. Dr. J. T. McRae, his father, came with him and took courses so that he could better treat any more cases of polio that may occur out there. Mrs. McRae and the other children stayed at their post of duty for the Lord almost half the world away. Mrs. McRae directs one of the rare schools for girls in Moslem lands and needed to be there—besides the expense of coming so far.

Woman's Missionary Societies near Warm Springs went to see David, took him toys, pajamas, wrote cards, did the things Mrs. McRae would have done if her arms and hands could have reached as far as her heart. The Jane McRae Circle of First Baptist WMS, Marietta, Georgia, says, "Seven-year-old David now has twenty-six foster mothers trying to make his stay at Warm Springs, Georgia a happy one. We have sent cards and gifts and our visits have made David happier."

Comfort One Another

Comfort one another
For the way is growing dreary,
The head is very weary
And the heart is often sad.
There is heavy burden-bearing
When it seems that none are caring,
And sometimes we forget
That ever we were glad.

"David is confident he will walk straight again. He is sure God will heal him because people pray for him."

David has received a good many toys about which he must have written his mother because she says, "Perhaps we can arrange to have the toys shipped over here so the children who come to the hospital and others can enjoy them. There are too many for one little boy and they would bring a lot of cheer to children here, for such toys are not available—nor could anyone here afford them."

David's aluminum crutches and the braces which he must wear even when sleeping do not seem quite as binding when he is telling about Ajloun. At first he did not like our American food but from the first day back here he has liked American boys.

The women of Douglasville, Georgia have been going to see him too. Four from Concord Association went. On his birthday the Douglasville society took a cake with candles. They are joining Marietta and other societies in being substitutes for Mrs. McRae.

You want to share in all this too? Of course. And the steadfast way of prayer is open to you: not just general indefinite prayer but specific intelligent prayer that grows from your heart trained to understand missionaries' situations as your imagination cultivated by mission programs and mission study knows what life is like on home and faraway mission fields.

You can know if you will read. And that magic of money minted in prayer and sacrifice reaches everywhere by God's grace and makes possible acts of kindness witnessing where you may never go. This one world, beating its broken heart against terrific need and sin calls for substitute mothers everywhere.

Comfort one another
With a handclasp strong and tender,
With the sweetness love can render,
And looks of friendly eyes;
Do not wait with grace unspoken
While life's daily bread is broken—
Gentle speech is oft
Like manna from the skies.

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ROYAL SERVICE

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Mrs. George R. Martin, President, Alma Hunt, Executive Secretary; La. Venia Neal, Treasurer; Mrs. Wilfred C. Tyler, Recording Secretary; Mrs. J. Furniss Lee, Assistant Recording Secretary; Margaret Bruce, Young People's Secretary; Juliette Mather, Editorial Secretary

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Editorial Assistant: Ruth Hartman

Art Editor: Rachel Joy Colvin

Art Assistant: June Lewis

Regular Contributors:

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FRONT COVER

Out West the Indians sell their exquisite handmade pottery. As tourists buy, the Indians form lasting impressions of us. What kind of tourist are you?

Photo by Wyatt Davis from Gendreau, New York

Looking On Four Indian Fields

by Mrs. Olan Morgan

DOWN on the bayous of southern Louisiana there was discovered, a few years ago, a group of Indians who became known as the "Forgotten Tribe." No longer are they forgotten because the Jesus way of life has been and is being taken to them by Southern Baptists.

This was first made possible because of the love and vision of a Louisiana WMU member who gave of her time, money and energy that in this faraway section, young women missionaries might have a place to live and the Indian children a place to be taught reading and writing and the love of Jesus for them.

On our first Indian mission trip we went from Houma, way down a gravel road to Theriot on Bayou du Large. There we found the mission school and home. The people are trappers and fishermen; neither adults nor their children could read or write. Here, young women were teaching them, and helping them hide the word of God in their hearts. They lifted their voices in song and recited Scripture verses, though they never lifted their shy sweet faces.

Down and around another bayou, miles farther, we came to an Indian mission school on a boat. These children came to school each in his own pirogue, a small skifflike canoe, for the bayou is their highway. Besides being given the Bread of life, they were taught how to eat the lunch provided for them. Their parents came begging to be taught all that their children had learned for they were happy and the home was a different place; ignorance and fear were being lifted from them.

Our visit to the Choctaws, on the reservation at Philadelphia, Mississippi, was during vacation Bible school when young student volunteers were helping. All ages were at the church. In the rear, a number of women in their full bright-colored skirts



This Seminole woman makes the bright-colored skirts on her small sewing machine

were stooping over a big black pot dipping chickens preparatory to dressing them for lunch.

The church, a comfortable modest red brick structure, was practically filled with men and boys on one side, and women, girls and small children on the opposite. There was a general scramble when our missionary, Mr. Simpson, asked all the boys and girls to come to the platform for a song. The men and the preachers prayed; some of it we understood, some we did not, though the Heavenly Father did. There were testimonies and discussion of the work among all the Indian churches on the reservation, and the pastors were introduced.

Lunch in the basement was served just as your church or mine would have done. Indian Home Economics girls had planned and helped prepare the lunch of fried chicken, potato salad, tomatoes, bread and iced tea. A well-dressed, educated Indian was the host and saw to the serving.

Four different Indian tribes on different fields for God

As the young people took up their Bible school activity in the school building nearby, we women met together in the church. It did our hearts good to hear them talk about WMU work so intelligently. They are truly God's handmaidens.

Next over the hills and mountains to the Smokies where the Cherokees live. The trip took us right to the front porch of the home of our missionaries, Mr. and Mrs. Ewell Payne. Nearby was the stone church, beautiful in its simplicity; it would be right in any town, only we wouldn't have their natural materials nor the matchless background of nature.

After a period of song, prayer and meditation, our missionaries told us of work, especially the interest and earnestness of the young Christians. When we stopped for souvenirs we found Mrs. Walkingstick's shop. She was the WMU president and had placed a large jar on the counter where anyone might give a mission offering to be used for their church. She was one of the Indian women who accompanied us on the trip into Ridgecrest for WMU Conference, as was Mrs. Cucumber.

We saw many Indian young people at the outdoor theatre where "Unto These Hills" is presented. We thought how cultured, educational and broadening it is

for them to have a part in presenting the history of their ancestors. But there is much concern about the worldliness the play has brought in to the Cherokee. The actors miss the prayer service and the play is also presented on Sunday. (The white man again seems to hurt rather than help the Indian.)

Then from Miami we took a boat trip and saw how a family clan of the Seminoles live on a small island. Each small outdoor home consisted of a roof set on four posts on a built up floor. Their hammocks were hung between the posts. Their homes were nestled in a grove of evergreen



Mr. and Mrs. Ewell Payne

trees. White turkeys and spotted pigs ran here and there, squirrels hopped from tree to tree, birds sang from their cages, and alligators dozed in a slimy trough.

A grandmother in all her colorful long full skirts was stooping over a big black pot, stirring the stew for the evening meal, and little children played around her. Babies were asleep in their small hammocks while the young mothers, sitting on the floor, sewed by hand-run Singer sewing machines the bright-colored pieces together in long strips to be cut and joined in beautiful designs for their skirts. These were worn by all members of the family but by the men only for ceremonial dress.

Look on the Indian mission fields when on vacation. Such visits will surely stimulate your praying and your giving.



A typical Seminole Indian family



Mrs. Jones' Piano

by Mrs. Sam Renfroe, Florida

MRS. JONES walked timidly into the church and sat down in a pew far to the back.

It was Sunbeam Focus Week and the Sunbeams were singing and quoting Scripture verses for the Woman's Missionary Union. Mrs. Jones thought how angelic the children looked; just like little cherubs.

She felt a pang in her heart as she realized how very much she would like to work with little children, especially now that her own Paul was away in college. But no one had ever thought of asking frail Mrs. Jones to do anything other than read a Scripture passage or visit the sick. She just was not the type, the committee would reason, forgetting perhaps that God would like to have a voice in the selection of the laborers in his vineyard.

So another year passed. A year in which Mrs. Jones cherished the memory of the angelic Sunbeam Band. She did not realize on this particular day in September as she prepared to go to the missionary meeting that some great change was coming into her life, something that was to fulfill the deep-seated, though unspoken yearning of her heart.

The meeting progressed in the usual manner. The nominating committee made its report which was unanimously accepted. Then the bomb fell! Mrs. President announced in a most tragic voice that no one could be found who would lead the Beginner Sunbeam Band and they just had to divide the Sunbeams. She hastened to add that Mrs. Smith could not handle the preschool children with the school-age

group. Mrs. Smith was willing enough but it seemed humanly impossible for her to minister to sixty children in one band.

Why, there were thirty-odd Beginner children not even enlisted. Mrs. President stressed the opportunity and the privilege of guiding little children into correct attitudes and helping establish mission habits. We just must have a Beginner Sunbeam Band, she concluded; what will we do?

Mrs. White, always ready with an apt answer for any situation, suggested a season of prayer since it concerned God's work and his vineyard. Mrs. Green led the prayer. Somehow she seemed to everyone just a little closer to the Lord than others. Perhaps it was because she always had more jobs in the kingdom work than she could ever, ever get done. Or maybe it was her willing spirit that caused everyone, even the men, to call on Mrs. Green when action was needed. She prayed simply and to the point.

Mrs. Jones felt her heart beat faster and faster until it seemed as if it would burst. She forgot her timidity, she forgot her feeling of inability; almost involuntarily she rose to her feet and asked for the privilege of leading the Beginner Sunbeam Band.

Everyone was aghast! What had come over Mrs. Jones? One look at her face, however, convinced even the most skeptical that the radiance was from heaven. Without exception all agreed that she was the very person for the job. She was duly elected.

The president hastened to inform the ladies that now her dream would come

true; their Woman's Missionary Union now would be more than full-graded; it would be like a real orchestra with bass viol Royal Ambassadors and violins and violas of Girls Auxiliaries and Young Woman's Auxiliaries, and the Sunbeam Bands as the piano. The president was happy; she was thrilled.

Mrs. Jones swallowed hard. It seemed as if her mind were reprimanding her heart for the predicament she found herself in. Deep in her heart though she knew that her action was not as impetuous as it seemed to those present. The longing for service had been there for years. It was as if she were a butterfly released from her cocoon of longing, ready and anxious to display her abilities for service.

The young people's director led Mrs. Jones to the room where the Beginners awaited her. Mrs. Jones was trembling from head to foot and practically in tears. She scarcely heard Mrs. Brown explaining about the two separate Bands. Then Mrs. Brown introduced her to the children and quietly left the room. Poor Mrs. Jones looked at the children and the children scrutinized her thoroughly, up and down. It seemed as if they were sizing her up and taking their time in reaching a decision.

Where she had imagined angelic beings, veritable cherubs, she now detected slight horns under the askew halos. All she could think of was a huge grand piano ready to pounce on her and crush her to the floor. This will never do, she thought, in near panic and managed a smile, trembly, but still a smile. The reaction was startling. There was a sudden hush and then the most beautiful sound she ever imagined burst forth. "Mrs. Jones, we are so glad you are to be our leader," the happy children trilled as they gathered around her.

When the children had gone, Mrs. Jones sat still for a long time. Just how would a person go about learning to lead a Sunbeam Band? Surely there would be a pattern to follow as if one were playing a piano. First she would need definite training with little children. She would seek the best teacher she could find; she would secure books, method books, textbooks, mission story books. Some she could borrow from the library; some would have to be purchased. Certainly she would have to plan her schedule well and above all she

would need regular and systematic prayers for her success.

It was as if a light had been suddenly turned on in her heart. Her mind felt illuminated. She thought, first, I will attend the Leadership Conference I heard Mrs. Brown announce. There I will learn all about methods. Her mind raced on; surely Mr. Jones can manage for three days if I plan carefully. Then I will ask the women, I believe I heard them called the fostering circle, to provide the magazines, books and materials I will need.

Now that I think of it, I believe that my good neighbor, Mrs. Potts, is the committee member for the Beginner Sunbeam Band on the Young People's Committee. I can depend on her to help in every way possible. Perhaps she can get some women to furnish transportation for the children. Especially those who live so far away and those who have to cross arterial highways. Her mind was a whirlpool of ideas by this time. Those Hulitt children would come if they had a way. Then there is Jim Frink's boy; he would love the Sunbeam Band. Mrs. Jones remembered hearing of a quarterly publication of programs and helps for Sunbeam leaders. Yes, the name was *Sunbeam Activities*; she resolved to order a copy immediately.

Suddenly Mrs. Jones was struck with the thought of the size of her Sunbeam Band. She definitely would need help. Again she had a feeling of helplessness but not for long. It was as if a voice spoke in her ear, "What about the Turner girls? One is thirteen and one is fifteen. They are not old enough to teach a Sunday school class but you did hear them both say they would love to work with little children. Remember one is musical and the other splendid with children." Relieved, Mrs. Jones cherished the thought of the fine helpers she would have.

With such a definite plan of procedure, peace and calm came to her heart. She resolved to do the best that she could and leave the results to God. Right there, surrounded by the little chairs and with her hand on the piano, she dedicated her life to guiding little children into an awareness of the scope of the mission enterprise.

And now? Mrs. Jones? She is radiant. Mrs. Brown says she is the most capable and dependable leader she has ever known:



From the gifts Tomasita chose the doll and you can see how she loves her

Christmas in the Summertime

by Mrs. Lee M. Roebuck

Had you realized the value of a summertime Christmas tree? Are you having one this August?

WE have Jesus in there, come and see!" was the exclamation of our Indian friend after he and his wife and five children had listened with interest to the Christmas story and received the box of gifts from a Sunbeam Band. As we walked into the large room of his humble pueblo home, we were immediately confronted with two very large crucifixes on the walls. "Here's our Jesus," he said with great pride. Then I gave a fuller account of the gospel message and introduced him to the living Saviour.

As we left, Adelina, the first to profess faith in Christ and to be baptized in our mission, said excitedly, "I'm glad that he took us in there. Maybe he learned something." She once worshipped as they do, but is now eager for her people to know the living Christ.

Adelina and her brothers, Allen and Stephen, who were also baptized in our mission, were thrilled as we went from house to house with Christmas gifts and the Christmas message in two of the most remote pueblo villages of our field. In two of the homes, the hearts of orphan children were gladdened on this their first Christmas without a mother. The father in one home thanked us with tears in his eyes as he told us of the passing of his young wife in the Indian sanitarium; yet there was joy because those who love Jesus had sent treats and toys to make his motherless children happy. In another home the grandmother's

heart was touched because of these gifts of love for her orphan grandchildren.

These are only a few of the thrilling and happy experiences that we received as we gave our gifts which had come from many of the Sunbeam Bands, Girls' Auxiliaries and other WMU organizations. There were enough gifts for four Christmas programs, which were attended by over three hundred of our Pueblo Indian friends of the Santa Ana, San Felipe, and Jemez Pueblos. There were also enough gifts for many families and children in Sandia, Zia, Cochiti, and Santo Domingo Pueblos. These homes were open to us as we presented the gifts and told of the birth of our Lord in whose name the gifts were given.

We were indeed grateful for these gifts which were so joyously given that we might win many more of our Indian friends to the living Christ. Only a few really know him.

For the thousands of Indians to whom no Christmas comes you can send boxes to our home missionaries in Arizona or New Mexico. Here are some addresses.

Mr. Lee Aufill
Station "B," Box 6143
Albuquerque, New Mexico

Mr. Gene Branch
Box 253
Lakeside, Arizona

Mr. Lee Roebuck
Baptist Indian Center
Bernalillo, New Mexico

Mrs. Melvina Roberts
Tinian Baptist Mission
Cuba, New Mexico

A Judge's Apology

by A. C. Forrest in "The British Weekly"

IN faraway Yorkton, Saskatchewan, a Canadian Indian, who had a reputation for being a hard-working, law-abiding young husband and father, got drunk on bootleg liquor recently, and before he had sobered up, killed his wife.

Indians, like many other people, cannot hold their liquor.

The two white men who sold him the liquor were sent to jail. The Indian was tried by jury, found guilty of manslaughter and sentenced by Chief Justice J. T. Brown of Saskatchewan. But before he sentenced him the Chief Justice had a few words to say about what he considered the real culprit, the white liquor traffic.

Chief Justice Brown knows a lot about this thriving Canadian industry, which is more profitable to many than Prairie wheat, Alberta oil or Ontario timber. Some years ago he presided over a Royal Commission which investigated Canada's Customs and Excise. There were some startling revelations about the way Canada's breweries and distilleries function. As a result, one brewery was fined \$330,000.

He looked at the broken-hearted Indian and said:

"As a member of the white race I apologize to you an Indian, and to your race for this Trojan horse kind of gift, which we have so generously and so heartlessly bestowed upon you.

"This crime with its tragic results can largely be laid at the door of liquor and the liquor traffic.

"The white man is still the tool and the instrument that the traffic uses to menace the sanity and sobriety of the Indian, to rob him and his home of his means of livelihood and bring about his downfall.

"Here we have a young Indian just twenty-four years of age with a hitherto good reputation, according to the evidence a good worker and a good provider, devoted to and kindly disposed to his wife and young son and yet found guilty of brutally assaulting and thereby killing that

young woman, and all without any motive for doing so.

"There is only one explanation for such a tragedy and that explanation speaks in thunderous tones in this case. It is liquor and the liquor traffic.

"It was liquor that dethroned the man's reason, it was liquor that robbed his heart of its natural kindness, it was liquor that created this abnormality and made a killer out of a man who apparently loved and was kindly disposed toward the woman whom he killed.

"Surely we will wake up and fight this thing with the same degree of determination that we show today in fighting communism throughout Canada."

The liquor situation in Canada is getting worse. There is a tremendous increase in consumption. Churches and church people seem powerless to do much about it . . .

In the meantime stocks go up, dividends go up, traffic accidents go up, new taverns go up, government liquor revenues go up, and we in the churches put up our hands.

Here are the regulations of the Republic of India regarding liquor:

No alcoholic drinks served at state functions.

No liquor advertisements accepted in India-owned newspapers.

Elimination of all drinking scenes from motion pictures.

Serving liquor on all dining cars of trains and in refreshment rooms of railways is banned.

The official direction that diplomatic representatives abroad substitute fruit juices for cocktails at all official functions.

Provincial co-operation and constructive policies of state prohibition.

The party rule that "No person who carries on trade in liquor or is addicted to drink shall be eligible for election as a congress delegate."

*Reprinted from "The Link and Faithful"
January 1933*

Names From My Pantry Shelf

by Alice Routh



Great names have always meant more than material success: Florence Nightingale and Clara Barton mean compassion for the sick and needy; Lincoln and Lee signify high courage and invincible honor; Lottie Moon and Ann Hasseltine Judson, mission work under almost unbelievable conditions of suffering and loneliness.

Do not forget that today many names can be added to this Roll of Honor as we read and hear the stories of great men and women who are spending their lives in devotion to high Christian principles.

Do our young people recognize the names of these heroes of faith as they do the names of various comic characters? Do they know as many missionaries of the past and of the present as they know current actors of radio and television?

Have we a responsibility here?

I LIVE in an old-fashioned house with an old-fashioned pantry. Remember when the pantry was a most important part of a house? Nowadays all sorts of cabinets, deep freezes, and what have you provide storage for supplies. No new house would be caught even knowing about pantries, much less having one.

Recently, when checking my pantry shelves, I was struck anew by the recurrence of certain names, names that assure the housewife of quality of products, names that have become household synonyms for integrity because the producers have taken pride in keeping high their standards.

Somehow, these pantry names led me to think of other names, our names. What do our names mean to our contemporaries?

WMU Watchword and Hymn for 1953-54

Watchword for 1953-54—Psalm 96:3
"Declare his glory among the heathen,
his wonders among all people."

Hymn for 1953-54—"Jesus Saves"

WMU Watchword—1 Cor. 3:9
Laborers together with God."

Woman's Hymn—"Come, Women,
Wide Proclaim"

Twenty-twenty?

by Nella Dean Whitten

Mrs. C. W. Whitten and her husband are
Southern Baptist missionaries to Spain

ALMOST everyone knows about eye examinations. The doctor has a card of letters on the wall a certain distance away in order to test the vision. Fortunately is that person who sees the doctor nod his head with satisfaction and say, "It's twenty-twenty." More often, there follow further examinations and an impressive diagnosis which being interpreted means "nearsighted," "farsighted" or some other ailment.

How long has it been since you checked your spiritual vision? Keep a world map before you as you earnestly examine your thoughts and attitudes toward the rest of God's creation. Does your love and attention center only on the section where you live? Do you long to win converts in Japan, Africa or South America, and yet not lift a finger to win your lost neighbor? Let the Great Physician look into your life and indicate what you need to correct faulty vision.

Dr. Edward Judson, the son of Adoniram Judson, apostle to Burma, in a missionary address said: "The sure test that our foreign mission spirit is genuine is whether we are interested in everything lying between the heathen and ourselves. To many of us distance lends enchantment to the view. We burn with enthusiasm over the miseries of people faraway, but are limp and nerveless in regard to suffering close by. We find ourselves greatly interested in foreigners when they reside in their own lands . . . but when these same foreigners come to our own shores . . . we are sometimes inclined to turn away from them and to look upon them as intruders. They do not look so picturesque nearby. This is only a semblance of true missionary spirit—a counterfeit, not the real coin."

A young woman in her early twenties who was a volunteer for foreign mission service, considered seriously this thought: "God doesn't call a person to change an-

other community unless he is doing something to change the place where he now lives." God said to Abraham, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward" (Gen. 13:14). We should ask God to help us not only to see the advantages and opportunities which lie on far horizons, but to yearn over the souls of those at our door.

Are You Nearsighted? Perhaps spiritual nearsightedness largely grows out of the fact that Christians in the United States do not read what would show them the spiritual condition of other nations of the world.

Does it really matter to you that in many nations there are areas as large as several states without a single Christian pastor or missionary? Do you see the billions who search at false fountains for peace and heart satisfaction? Can you share the lot of those brave fellow Christians around the world who suffer as members of a minority group for what they believe? As one who has known so much of the grace and goodness of God, do you find the personal application of the Great Commission to your own life?

Doesn't it call you to new experiences in prayer as you "lift up your eyes and look on the fields that are white already unto harvest"? Surely your pocketbook cannot remain untouched in the face of such needs. Perhaps God will call your son or your daughter as a witness in some faraway place. Whatever the cost, we are all bound up in one world that needs to know Jesus.

Do You Need Bifocals? We all do! We need to see just as well near at hand as we do in the distance. God doesn't see the boundary lines between countries or any differences in complexion. He sees us as one world, and God is "not willing that one soul should perish, but that all should come to repentance."

It's Happening Now

by Marjorie Moore Armstrong

What Ridgcrest is—and Glorieta soon will be—to a Southern Baptist, Green Lake is to a northern (American) Baptist. The American Baptist Assembly in northern Wisconsin is celebrating its tenth anniversary this year.

Any Southern Baptist family who craves a vacation in the northern part of the USA between May 1 and October 15 would find Green Lake practically ideal from the point of view of congeniality, economy, and play facilities for every member of the family.



The Roger Williams Hotel

Ridgcrest inspired Green Lake. Dr. Luther Wesley Smith of the American Baptist Publication Society, Philadelphia, was a guest speaker at the Student Retreat one year. Marveling at the spirit of a thousand young Baptists from twenty states, Dr. Smith said to the late Dr. Frank Leavell:

"I think I have discovered the secret of the unity of purpose and the enthusiasm for evangelism which characterize your Convention. Northern Baptists need a Ridgcrest!"

Denominational duty took Dr. Smith to Wisconsin soon afterward. He talked with the state worker, David Witte, about his idea at Ridgcrest. "Is there any place around here," he asked, "that might con-

vert easily to a national conference assembly ground?"

"There's that fabulous estate, 'Lawsonia,'" Mr. Witte replied, "but what Protestant group in America could purchase that?"

Together they decided to drive over to Green Lake and take a look. When they had seen its 1,100 acres, twelve miles of paved road, its beach and wooded hills, the hotel and private homes, the two agreed that it was ideal for the purpose if it could be bought.

In Chicago Dr. Smith went to see the "cheese man," Baptist layman J. L. Kraft. They learned that a newspaperman in the city, Victor Lawson of the *Chicago Daily News*, had developed the estate from the first ten acres, known as Lone Tree Farm. Actually Mrs. Lawson and funds she had inherited created Lawsonia, for she invested both love and skill as well as money in the project. She died in 1914, and Mr. Lawson died in 1925. The estate which represented an expenditure of more than \$8,000,000 was sold to the company which built the hotel, a golf course, and some twenty-five houses.

The dedication of the Prayer Tower at Green Lake. It was converted from a silo



A northern Ridgcrest set amid the mountains and lakes of Green Lake, Wisconsin

Then came the depression. The banks took over Lawsonia. They ran it for ten years, but gave up in 1942 and the whole property was put on sale.

It was that summer when Dr. Smith and Mr. Kraft inquired into it. There were several legends about the negotiations but Lawsonia was sold to the Baptists for \$300,000! By February 1944, the Assembly was incorporated and the Board organized. It is perhaps the greatest monument a man could hope to leave in his memory, and Mr. Kraft, who passed away last February 16, was more proud of his part in establishing the Green Lake Assembly than of the jade window he placed in the North Shore Baptist Church.

The tenth season lists fifty-three separate conferences in the three areas of the vast grounds, beginning February 4 and closing October 15. Its theme continues to be "A closer walk with God."

The fact that American Baptists have 1,400 applicants for foreign mission service now in training and approaching the date of appointment is unquestionably largely due to the influence emanating from Green Lake, Wisconsin.

To contrast Ridgcrest and Green Lake would scarcely be fair to either one. Their purposes are basically the same but circumstances of development have made the approach different. Green Lake has its beautiful Roger Williams Hotel, with private baths, quiet well-appointed dining hall and luxurious lobbies. Ridgcrest has no hotel to compare with this one but Ridgcrest can accommodate many more people in its less pretentious surroundings. Some day Green Lake will develop more dormitory space like its Abbey area and Indian Village, and Ridgcrest will have hotels for those who wish them. Then all groups of people will have the type of dwelling they wish.

Meanwhile both Ridgcrest and Green Lake are making their significant contributions to the life of Baptists in America.

Our Young People

Let's Make Friends

by Margaret Bruce

Do you believe that "you can make more friends in two months by becoming interested in other people than you can in two years by trying to get other people interested in you"? Surely you do, so let me tell you how you may become friends of the Sunbeams in your church. Perhaps I should say better friends, for no doubt many of the members of your Sunbeam Band already are your friends.

August 9-15 is Sunbeam Band Focus Week. Talk with the Sunbeam leader of your interest in the children and your desire to help with their plans for this special week. In the leader's quarterly, *Sunbeam Activities* for July, August, September, pages 4 and 5, suggestions are given for forming a chain of friendship. Each link in the chain represents a daily activity, and as the children take part in the different activities they add a link to their chains.

Sunday's link says "To church we go"; Monday's, "We study about our world"; Tuesday's, "We stay at home" to help the members of the family; Wednesday's, "Our family goes to prayer meeting"; Thursday's, "Sunbeam Band meeting"; Friday's, "We visit the Old Folks' Home"; and Saturday's, "We prepare for worship" by studying the Sunday school lesson, inviting neighbors to go to church, and praying for the pastor and Sunday school teachers.

You and the members of your WMS can help with these plans. Not only will the Sunbeams be forming a chain of friendship but you will be making friends in one week by becoming interested in the children of your church. They are the tomorrow of our world and need choicest leadership from your WMS. There should be a Sunbeam Band for preschool children and another for children who have begun their school experiences. Let your Sunbeam Focus Week lead into better Sunbeam Band fostering.

by Emily K. Lansdell

A New Beginning

On Thursday evening, April 30, the last graduating class of the Woman's Missionary Union Training School received degrees. When the 1953-1954 session begins next fall the school will be known as the Carver School of Missions and Social Work. Recently the Board of Trustees honored the school by naming it for Dr. William Owen Carver, professor emeritus at the Training School and the Southern Baptist Theological Seminary.



Florene Miller, missionary to Japan, Yuriko Yagi, Japan, and President Lansdell

Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board and father of one of the graduates, Miss Mary Lee Rankin, was commencement speaker. "As you go out from here the way you must follow is a way of personal relationship with Christ," Dr. Rankin told the sixty-one graduates. "In searching for ways to follow we are tempted to use substitutes such as the Bible itself. But the Bible cannot take the place of a genuine relationship with Christ," he said. "The 'Christ way' is a way of continuous discovery of the meaning of Christ in today's life."

He continued: "The urgent need of the great masses of destitute people in Asia is that life may have meaning. Christ offers the way to the fulfillment of the highest meaning of life. The crying need of the world is not so much for food as it is for human appreciation. This Christ way is a

way of true achievement. If we are going with Christ, then even our failures become triumphant."

Dr. Emily K. Lansdell, president of the school, conferred the following degrees:

Master of Religious Education—Elizabeth Hortense Barnes, Ala.; Margaret Jane Barnett, Ky.; Marie Cornelia Claypool, Tenn.; Jane Hathaway Cosby, Va.; Esther Vivian Dixon, Ark.; Winnie May Fitzgerald, Va.; Lita Maubdin Gibson, N. C.; Margaret Owen Goodroe, Fla.; Joyce Harper, Fla.; Eunice Harvey, Mo.; Maxine Hayes, N. C.; Anna Jean Hinton, Ky.; Frances Elizabeth Hix, Va.; Mildred Catherine Holcomb, Ga.; Virginia Frances Howery, Va.; Blenda Honeycutt, N. C.; Rachel Lenora Jackson, Ky.; Marie Hana Jester, Ind.; Rebecca Knott, N. C.; Judith Lee Knox, Mo.; Lula Mae Leake, Miss.; Wilma Jo Lovins, Ky.; Doris Virginia Mahanes, Va.; La Vora Murfin, La.; Frances Emma Orr, N. C.; Cynthia Jane Pinder, Fla.; Grace Elizabeth Powell, Va.; Mary Lee Rankin, Va.; Nell Joan Ray, Ga.; Norma Ann Richards, Ky.; Mary Ann Roberson, Ala.; Betty Ann Robinson, Fla.; Willa Mae Robinson, Ky.; Marion Myrl Rohrbach, Mo.; Lois Elaine Sheffield, N. C.; Mavis Gladys Shiver, Ala.; Virginia Simey, Tenn.; Edith Maurine Sparkman, Ark.; Ruth Spencer, N. C.; Viola

(Continued on page 17)

Dr. Rankin, Millie Walton, Virginia and Dr. W. O. Carver discuss our mission fields



Is this your question?

Can we count ROYAL SERVICE subscriptions if the treasurer of our society does not handle the money? I am literature chairman of my circle and sent my personal check for the subscriptions; is that all right?

Indeed it is!!! Just send some more. It does not matter who sends the subscription money. Many women use the convenient envelope notice of expiration in which to return their \$1.50. Just be sure all the women of your society take and read ROYAL SERVICE so that they will be intelligent in their mission understanding.

We still do not understand why our WMU missionary magazine prices went up. Why did they?

Woman's Missionary Union has no money to subsidize her magazines as some boards do. We must pay the bills by the subscriptions. Paper rates increased, ink costs more, salaries of typesetters were raised, cuts became more expensive, mail rates went up—when everything goes up.

magazines have to join the procession in order to pay their bills.

Fifty cents more is less than one penny a week increase. Even where there are children and you take ROYAL SERVICE, The Window of YWA, Ambassador Life and Tell, you get a bargain—all four cost less than two cents a day.

We buy what we want to. Don't you want to know world missions? Keep your subscriptions coming.

Who should lead the devotional period?

The program committee will plan for the devotional period as it does for the rest of the WMS program.

Should the treasurer of the WMU pay out any money in the treasury without first having the matter voted on by the WMU to keep the records clear?

The treasurer cannot pay out money as she decides but as the society decides by its vote.

Your Circle Program

Mission Study Stewardship

BWCs use program material starting on page 22

Select Scripture verses from the section of the book *Sacrifice and Song* which your circle is studying in August (pupil's edition 35c, and Teacher's Edition \$1, from your Baptist Book Store).

Choose songs in keeping with tithing and stewardship theme, like "Take My Life and Let It Be" and "Something for Thee."

Which plan are you following in this summer mission study? One teacher, a different teacher for each chapter which would be a Relay Study Class, an Extensive Study Class with time for discussion? *Sacrifice and Song* will lend itself to discussion because it handles a subject within the experience of all women: either we are good stewards or we are not and all have opin-

ions and reasons why they have them. Talking about what this book says will lead to new ideas for everybody. Be sure to have at least one copy of the Teacher's Edition, to supplement the textbook.

See "The Stewardship School" in August *Southern Baptist Home Missions*. See ROYAL SERVICE and *The Commission* for articles bearing on this subject also.

Do you have a copy of the *Stewardship Scrapbook* (price 25c from Woman's Missionary Union, Birmingham 3, Alabama)? It will add variety to your study.

Meet in pleasant different places. Have a mis-pic as suggested in "Hints to Mission Study Chairman," page 19. Summer mission study can be enjoyable.



from Miriam Willis
... Asuncion, Paraguay

Among the candidates in a baptismal service at the First Baptist Church, Asuncion, Paraguay, were Doña Maria Gonzales and her husband. They came to know Christ by way of the Baptist Clinic in Asuncion.

Doña Maria's baby was critically ill. She had taken it to the doctor and he had told her there was nothing that could be done for the child, and that it would soon die. An older child had recently drowned in a nearby well, and now she was to lose this baby. In her desperation, a friend came to her and told about a Baptist Clinic in Chacarita, down by the river, where a foreign doctor attended children, and suggested that she take the child to him. She borrowed streetcar fare and went in search of this foreign doctor.

Upon arrival at the Baptist Clinic, she was ushered into the consultation room of the missionary doctor, who examined the baby. He asked the mother's permission to pray for the baby, placing the child in the hand of the Great Physician. Then he gave Doña Maria a prescription for the baby, a tract, and a Gospel.

That evening, after giving the child the medicine, Doña Maria began to read the tract and the Gospel. Before the night was over she had found Christ as her Saviour. The Great Physician had also touched the child and before morning it showed signs of improvement.

Each week the child was brought for a medical checkup. Doña Maria witnessed to those in the waiting room of what God had done for her, telling them that in spite of her many problems he had given her a song in her heart.

God began to bless this little family materially. They were soon able to move out of the house which they shared with another family into a small one-room house

which they could call their own. Then a new sorrow came into their home.

One evening the father of Doña Maria's five children (they were living out of wedlock) came home and said he was leaving, never to return. The faith of this new Christian did not waver. She called her children together and told them not to fear, that God would be a father to them.

After many months of absence, the father did return, for God gave him a new heart. He not only came home to stay, but told Doña Maria that he had accepted Christ as his Saviour and that they must get married and serve Christ in their home.

Wedding bells rang, a feast was given, and there was rejoicing in the Gonzales family for Christ had mended the broken home.

There was joy on earth and in heaven because Doña Maria and her husband acknowledged to the world their stand for Christ as their Saviour, the new Invisible Member of their family, as they followed him in baptism.

"I say unto you, that likewise joy shall be in heaven over one sinner, that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

from Mrs. Ismael Negrin
... Cuban Mission, Key West, Florida

At the Cuban Baptist Mission we have joy and sadness. Our new building is nearing completion but we shall have to use it unfinished because we do not have \$3,000 more. But the work progresses.

In the spring Mrs. Clara Machin was stricken with a brain hemorrhage and taken immediately to the hospital. The doctor who had treated her before in similar cases, found nothing to be alarmed about until two hours before her death. During those last hours she gave orders, knowing they would be her last.

First she spoke to the unsaved daughter and her husband telling them of the beauty of heaven she was already glimpsing and

asking them to follow her all the way in. Then Mrs. Machin spoke to her fifteen-year-old daughter, Norma, our GA president. The mother said, "Norma, push forward, go on and do the work I have started. Tell everyone of Christ and what he can do for sinners. Norma, don't stop till all have heard of Christ and his saving power."

Norma feels she must carry out the charge her dying mother gave her and she is helping to make Christ known to the family. Some are hard to win, some are very indifferent. But one great victory is won for on Mother's Day, which was Mrs. Machin's birthday, the married daughter and her husband were baptized in the Atlantic Ocean with five more converts. Other members of the family, seeing their faith and testimony are coming to services. Pray for Norma and the lost in her family.

from Mrs. Carl Halvarson
... Tokyo, Japan

Japan continues to rebuild. Amazing progress has been made since the end of the war. Everywhere, new homes, office buildings, factories, schools, hospitals, and churches are going up. The genius and energy of the Japanese people continues to amaze us. Japan does not have the materials, wealth, and natural resources of other countries, but she has advanced to become the most modern and civilized nation in the Orient. We must also keep in mind that this is the new Japan that is rebuilding—a new, democratic, and free Japan. Edwin O. Reischauer in his book, *Japan, Past and Present*, calls this the "dawn of a new age." He says: "The one thing that can be safely said about the period since August 14, 1945, is that it is the beginning of a new age for Japan."

Our 100 Southern Baptist missionaries continue to study, work, plan, and advance. This summer, after language school is finished, more missionaries will take up posts in strategic cities in Japan. Our goal is a nation-wide witness. By the summer of 1954, key cities in Japan will be occupied from Sapporo in the northern island of Hokkaido to Kagoshima at the southern tip of Kyushu. Our current missionary strategy is to establish a missionary couple in a key city, and make that city and church the "base of operations" for the work in the wider area.

Our own future is gradually unfolding as we work hand in hand with the Japanese Baptists and our mission in Japan. According to the present plans, we will probably be located north of Sendai. North Japan or "Tohoku" is one of the unevangelized regions of Japan, and the challenge of that great field has captured our hearts.

Daily we continue to "dig" and study this most difficult language. Our progress has been very good, however, and Carl has especially found multiple ways to use his Japanese on the trains, the stores, on the streets, in his visitation, etc. Mastering Japanese so we can write and read fluently seems to be almost superhuman. And it is. Pray for us.

WMU Training School

(Continued from page 14)

let M. Stephens, Ala.; Mildred Annette Timmerman, Ala.; Velma Dawn Trotter, N. C.; Betty Abernethy Tuck, N. C.; Lucy Elizabeth Wagner, Mo.; Dorothy Elizabeth Walker, Ky.; Mildred Charlotte Walton, Va.; Ellen Ashley White, Miss.; Virginia Josephine Williams, Ala.; Delia Gene Williams, Va.; Yuriko Yagi, Japan; Ada Harriet Young, Ky.

Bachelor's Degree (religious education)—Helen G. Biggs, Ill.; Robbie Elizabeth Blackwell, Va.; Bonnie Lucille Hollis, Ala.; Annie M. Holt, N. C.; Marjorie Lee Marks, Va.; Betty Jean Mays, Va.; Amelia Jo Reneer, Ky.; Ada Beatrice Rowland, Va.; Mary Louise Wilhelm, N. C.; Christine G. Williams, S. C.

Miss Olive Lawton, then on furlough from Formosa, was the principal speaker at the vesper service on Wednesday afternoon in the Fannie E. S. Heck Chapel. She spoke to the student body and visitors on "The Fellowship of Suffering." President Lansdell presented the names of twelve alumnae appointed as missionaries in 1952, and twelve stars were added to the service flag in their honor. Those receiving overseas appointments were:

Carol Leigh Humphries ('47), to Nigeria; Annie L. Thomas Neil (Mrs. Lloyd) ('47), for Colombia; Peggy Pemble ('52), to Brazil; Grace Tyler ('52), to Italy; Edith Vaughn ('46), to Brazil; Frances Horton ('50), to Japan; Mrs. Page Kelley (Vernice McIntosh, '47), to Brazil; Emma Watts ('59), to Nigeria; Mrs. E. M. Fine (Roberta Robson, '52), to Nigeria; Mrs. W. H. Ferrell ('50), to Argentina; Ruth Porter ('55), to Paraguay; Mary Brooner, ('52), to Southern Rhodesia.

Hints to Committee Chairmen

To Community Missions Chairmen . . .

"How is the world treating you today?" we ask our neighbor. We might be startled if someone asked us "How are you treating the world?" As members of missionary societies, we should not fail to realize that though the place where we live is only a pinpoint on the globe, it is a part of the world. What we do or fail to do helps mold the life of our community, and the life of our community has its place however small in shaping the future of the world.

This WMU year is almost over. August is a good time to check up, notice the strength and weaknesses in the community missions activities of the past year, and lay foundation plans for the coming year. With a tall pitcher of ice cold lemonade to keep you cool enough to think, get your community missions committee together for a planning session.

Take your Year Book. Look on page 22. What have you included in your plans for this year? Have you led your women in definite soul-winning visitation? Have you enlisted shut-ins and others unable to attend the WMS in an Intercessory Prayer League? Have you found any unchurched areas and provided mission Sunday school classes? Are you satisfied with your ministry in hospitals, jails, homes for the aged and children? Has it been a consistent month by month ministry?

And what about your shut-ins? Were they cared for just on special occasions such as Christmas and Easter, or has every month held special days for them? How effective were efforts to reach unenlisted Christians? Did every Negro church in your association have a vacation Bible school? What did you do to help those of other nationalities in your midst? How did your alcohol education plans work out? And so on down the list.

Perhaps one weakness has been not knowing the needs in your community. Begin to remedy that situation right now. Note

what information you need, whether it be the names and addresses of lost people, or of newcomers, a list of Negro churches with their pastors, or information as to possible services in institutions. Divide the responsibility of finding out these things among the committee members. Information about needs is basic for the coming year's program.

Another weakness may be lack of definite planning. Perhaps you have more or less left community missions up to the individual women. Only as we plan and work together can we have a ministry that reaches out into many areas of need. Perhaps short-range or last minute planning has found you never moving from the realm of a basket of food to a needy family each month. Begin now to map out overall plans for next year. Jot down the many types of activities that you will want to include for your women and young people. Study your members. Plan to match their interest and abilities to the needs.

An August committee meeting with your eyes on the coming years will be the first of several as you plan to lift the part of the world where you live closer to Christ. Remember, the first meeting is the most important; for without it, you can never have the second!

To Stewardship Chairmen . . .

Only two months of this WMU year are left. That means that you should be completing plans for the observance of Church Night of Stewardship. Of course, you, the young people's director and counselors started plans for this at the beginning of the year. The date is fixed on the church calendar. The young people have been working on their stewardship education plans. They are looking forward to an opportunity to demonstrate before the whole church what they have been learning.

Now it is time to round up all of these plans and really get ready for the big night.

You and the members of the young people's committee must get together to make definite plans for the program. Decide on just what part of the material used in the stewardship education plans will be best for you to include on the program, what songs to sing, what stories to have told, what Scripture verses to have quoted. Perhaps some of the material can be dramatized or used in an informal panel discussion. You may want to order a play to be given by one organization (see page 91 in WMU Year Book).

The important thing is to decide definitely what each organization will do, then see that they get busy with necessary preparation. To present before a church audience a poorly prepared program is unthinkable! A program which is carefully planned, well rehearsed and beautifully presented will be a joy and satisfaction both to the young people and their leaders and to the church audience. And such a program will be really effective in teaching stewardship.

You will be interested to know that beginning in October stewardship educational materials will be in the young people's magazines. Sunbeam leaders will find theirs in *Sunbeam Activities*; Junior and Intermediate GAs in *Tell*; Junior and Intermediate Royal Ambassadors in *Ambassador Life*. You may need to explain to your Junior and Sunbeam leaders that they will not receive the booklets of stories as they have in the past, but will look in their magazines for the stewardship material. We believe that this will be helpful for the organizations will have more copies of the programs and always have them at hand. And the stewardship chairman should find it easier to save this material and will be able to know better what is expected of the organizations.

Mrs. C. W. Cheaman

To Mission Study Chairmen . . .

The French have an expressive word, *pot pourri*, that describes well what the column will be like this month—a mixture of this and that. Let's call it mission study hodgepodge.

By this time your WMU should be able

to tell whether it is going to receive the coveted certificate of recognition for earning 350 or more points on the Achievement Chart. When all the points have been carefully checked at the end of September send your small chart with the request for the certificate to the state WMU executive secretary. Remember the young people's organizations play an important part in reaching the points on the Achievement Chart. Check up on their classes and individual reading.

Have you had a "Mis-Pic" (Mission Study Picnic) this summer? Now that all the books in the stewardship series are available, you may want to have a class for each young people's organization during August. *Sacrifice and Song* is ready for YWAs, price 35c, Teacher's Edition, \$1. *These Dared to Share* is for Intermediates, and everybody will want their own book, price 50c, Teacher's Edition, \$1. *Genny, Penny and Kan* is for Juniors, price 35c, and *Bonnie Baptist and the Sunbeams*, price 35c. Order teaching helps separately (10c) for *Genny, Penny and Kan* and *Bonny Baptist and the Sunbeams* (15c). All books and helps are to be ordered from your Baptist Book Store.

September is institute time for many associations. If your association has not held an institute call your associational mission study chairman and ask her about the date. This will give you an opportunity to earn 25 points on the Achievement Chart not to mention the help you and your teachers will receive.

Perhaps the associational mission study chairman has not heard about the *Institute Packet*. It should contain samples of all the teaching materials for any graded series: texts for each age group, background books, handicraft and activity materials, visual aids, flags, dolls of our world and various types of maps. Ask your Baptist Book Store to prepare such a packet for your institute with the understanding, of course, that all materials are to be returned the day following the institute. Order well in advance of the date to be used to allow plenty of time for shipping. Someone should be appointed to take orders, for the women will want to buy supplies after they have seen them displayed and explained.

(Continued on page 21)

Florida

The Jo Withauer Stover Business Woman's Circle, Circle No. 8, of the Murray Hill Baptist Church, Jacksonville, has been trying, as should all good BWCs, to improve and enlarge their circle. They have interesting programs with the help of ROYAL SERVICE.

Their circle is named for the wife of T. B. Stover of the Publishing House in Rio de Janeiro, Brazil.

Louisiana

This year the quarterly programs of Caddo BWC Federation, Shreveport, are built around the word "Know"—Know God's Word (2 Tim. 3:16); Know God's World (Gen. 1:1 and Jno. 3:16); Know God's Work (Mark 16:15); Know God's Workers (1 Cor. 3:9). Elizabeth Conly Harris of Broadmoor church made a beautiful poster for the entire theme.

The first program was presented through use of appropriate Scripture verses and hymns and the film, "The Story of the Bible." A center of interest was found at a table on which was a collection of Bibles

of different versions and translations.

The second, "Know God's World," will be developed through the Scripture story of the creation and illustrated by an artist. There will be a "Parade of the Nations" presented by various circles and a closing inspirational thought on "The World in God's Heart" (Jno. 3:16).

The third program, "Know God's Work," will be an address by the state secretary on how Southern Baptists work together.

"Know God's Workers," just preceding the Week of Prayer for Foreign Missions, will be the presentation of the pageant, "Ann of Ava."

The Jo Withauer Stover Business Woman's Circle of Jacksonville, Florida



The Executive Officers of the Atlanta Federation of Business Women, Atlanta, Georgia

Atmosphere for each program is created by use of costumes, articles, curios, posters, etc. Members from all circles of the Federation have been called upon to contribute to the various features.

Oklahoma

"Healing" was the theme used by the Tulsa-Rogers Association BWC Federation for one of its meetings. Mr. Tom Carter, administrator of the Stillwater Municipal Hospital, discussed the ministry of healing as being promoted by Oklahoma Baptists. He pointed out ways to help in the work. "The Quest for Quarters" campaign was explained and each circle urged to participate and promote this campaign in the local church.

The Federation meeting was held at the

White City Baptist Church; 180 members were present representing 24 circles. Three new circles were organized the past quarter. Clenna Isaacs is Federation president.

This verse about Glorieta was written by Mrs. Marie Rhine, the song leader for the Federation. It is sung to the tune of "Sing and Smile and Pray."

Plan a trip today, with a group that's gay
If you want a happy time, out Glorieta way.

"Go out West" we say, give your name today.

You will like the ride
And see so many sights.

Hurry, don't delay!

Pack your bag today.

You will see real mission fields

Out Glorieta way.

HINTS TO COMMITTEE CHAIRMAN

It is not too soon to begin planning for the study of the foreign mission series. The theme is "The Eyes of the World are Upon You." The books will be off the press by August 10. The titles are:

Adult—*Let's Listen* by H. C. Goerner

Young People—*Sixteen to One* by Boyd Hunt

Intermediate—*As Others See Us* by Johnnie Johnson

Junior—*My Two Countries* by Sue Woodson

Sunbeam—*Sunbeam Sandals* by Vivian Brunner

(Continued from page 9)

Plan a campaign to encourage the women and young people to buy their own books. Here are eight reasons why women buy, according to Tom Bresnahan, special representative of McCalls:

1. Her husband says she can't have it.
2. It makes her look thin.
3. It comes from Paris.
4. Her neighbors can't afford it.
5. Nobody's got one.
6. Everybody's got one.
7. It's different.
8. Just because.

Mrs. William M. McMurphy



Program

by Mrs. B. Frank Belvin,
wife of our Field Secretary
of Indian Work

American Indians and the Jesus Way

*The missionary stories used in the program
were written by missionaries presented here*

PROGRAM OUTLINE

Song—"Christ for the Whole Wide World"
Devotional Period—The Rope of Love
Prayer
The American Indians and the Jesus Way:
In Mississippi—Mrs. W. W. Simpson
In Florida—Mrs. Genus Crenshaw
In New Mexico—Mrs. George Hook
In Kansas—Mrs. Victor Kaneubhe
In North Carolina—Mrs. Ewell Payne
In Alabama—Miss Mabel Malone
In Arizona—Mrs. Marvin Sorrels
In Oklahoma—Mrs. Sam Morris
WMU Watchword—John 4:35 b
Prayer for Indian Missions
Indian Benediction

PROGRAM PLANS

Order tracts (free), "Our Mission to the Indians," by Dr. B. Frank Belvin—Baptist Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia.
Map of Home Missions—from Home Mission Board. Color red, the states where we have missions among Indians (Florida, North Carolina, Alabama, Mississippi, Kansas, Oklahoma, New Mexico and Arizona).
Color black, the areas where Indians need our help (Washington, Oregon, California).
Book of true experiences on mission field, *Warhorse Along the Jesus Road*, by B. Frank Belvin, price 75c from B. Frank Belvin, 605 West Main Street, Oklahoma City, Oklahoma.

PUBLICITY PLANS

Several weeks in advance, begin using Indian pictures and news items on your bulletin board. Change every week. Good sources for these: *Southern Baptist Home Missions*, April, 1953, pp. 12, 14, 22; January 1953, p. 15; March 1953, pp. 16, 21.

Posters: Use colored pictures as from *Arizona Highways*. Address: Arizona Highways, Phoenix, Arizona, price 35c each. Excellent issues are August 1950, July 1951. On posters print: Do you know how many Indians are Baptists? or How many Indians live in Southern Baptist territory? or How many Indians have not heard of Jesus?

Invitations: Use arrow motif, reading "Come as straight as a flying arrow to WMU," or use Indian moccasin pattern and say, "Turn your moccasins toward WMS."

Presenting The Program

The setting is a tea being given by Mrs. Belvin for the eight missionary guests and WMU members. Use table, refreshments, tea or punch, etc., as you would for a real tea. Have chairs in informal arrangement.

Pause for prayer when the Holy Spirit leads following the definite requests of the missionaries.

On the tea table arrange an Indian Village centerpiece. See July, August, September *Sunbeam Activities* for pattern suggestions of tepee and Indian dolls. Or North American Indian cut-outs, colored, family unit, price 50c.

"A Friendship Map of Indians of U.S.A." price 50c, would be decorative for the wall.

There are two background films recommended; each 10 minutes in length, rental \$2.50: "Navajo Children" and "Navajo Indians." These would be useful with young people's organizations also.

Order the films, the *Friendship Map*, and the cut-outs from your Baptist Book Store.

Free leaflets on Indians are available from either Haskell Institute, Lawrence, Kansas or the Information Office, U.S. Indian Service, Dept. of the Interior, Washington 25, D. C.

Answers to Questions on American Indians
The Federal Indian Service
When an Indian Enters the Business World
How We Bought the United States
Indiana Rights and Their Protection

Program Folder Suggestion

If you want an attractive folder, use a tepee cutout shape with program outline inside. The American Bible Society has a sheet of 100 seals postage stamp size, "Proclaim Liberty," which would be timely as decoration because the Indian is not really free. Put a seal on each tepee.

Bible Seals are sent by the American Bible Society without obligation to hundreds of thousands of people as a means of enlisting interest and support. The Society provides the Scriptures in many languages, without profit and usually below cost, for mission work around the world. You can help by making a gift through your church, marked "for the American Bible Society," and by encouraging your church to include the Bible Society in its gifts each year.

Write to Seal Department SB, American Bible Society, 450 Park Avenue, New York 22, N. Y. Ask for a free sheet of 1953 Bible Seals and mention that you plan to use them on your August program folders.

You could serve everyone present Arrow-head Sandwiches (cut in shape of arrow-head), Laughing Water (lemonade tinted green) and Squaw Bread (a tea cake cut with doughnut cutter).

DEVOTIONAL PERIOD

Hymn—"Christ for the Whole Wide World"

Scripture—The twenty-third Psalm — Indian's Version

The Rope of Love

"The Great Father above is a Shepherd Chief. I am His and with Him I want not. He throws out to me a rope, and the name of the rope is LOVE.

"He draws me, and He draws me, and He draws me to where the grass is green and the water is not dangerous; and I eat and lie down satisfied.

"Sometimes my heart is very weak and falls down, but He lifts it up again and

draws me into a good road. His name is Wonderful.

"Sometime, it may be very soon, it may be longer, it may be a long, long time. He will draw me into a place between mountains. It is dark there, but I will not draw back. I will not be afraid, for it is in there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart all through this life will be satisfied.

"Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on.

"He spreads a table before me with all kinds of food. He puts His hands upon my head and all the 'tired' is gone. My cup He fills it till it runs over.

"What I tell you is true, I lie not. These roads that are 'Away ahead' will stay with me through this life and afterward I will go to live in the 'Big Teepee' and sit down with the Shepherd Chief forever."

Solo or Unison—"The King of Love My Shepherd Is"—pages 20-23 of *Warhorse Along the Jesus Road*

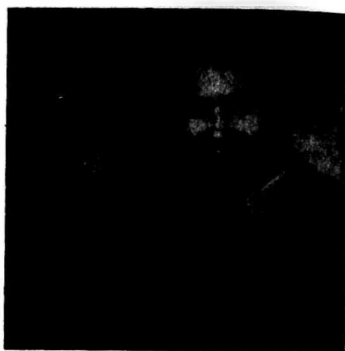
Prayer

American Indians and the Jesus Way

Mrs. Belvin: Since I cannot take all of you to our Indian mission fields, I have invited some missionaries to visit you. In a few minutes I will introduce these friends and ask them to bring us whatever message is on each heart.

There are some 400,000 Indians in the United States and 65 per cent of these, or over 263,000 live within Southern Baptist Convention territory. Only about 12,000 of these are Baptists. We have 102 full-time missionaries and 22 part-time workers among these thousands of Indians. This number includes the wives of the missionaries, who work side by side with their husbands.

"There are about 350 different tribes of Indians in the United States and each one is different in language, background and customs. That is why I want you to become acquainted with our work in eight states where Southern Baptists are witnessing among Indians.



Dr. and Mrs. B. Frank Belvin

"Mrs. W. W. Simpson is here from Philadelphia, Mississippi. Mr. and Mrs. Simpson have been outstanding in encouraging their young Choctaws to seek an education."

IN MISSISSIPPI

Mrs. Simpson: When we came onto the field we found the greatest need seemed to be for trained Indian leaders. Many were willing, but all lacked training. Mr. Simpson began to pray that God would open the eyes of the young people to their need of education and training. At every opportunity he urged them to go to school, telling them there were great things ahead for them if they were prepared. He thoroughly believed in them and loved them into trying. Love for God combined with love for souls can transform lives.

Today we are proud of our two college graduates, six in Clarke College, which is a Baptist high school and junior college, two boys in public high schools and one girl in business college in Jackson, Mississippi.

Robert Ben is a ministerial student at Clarke, with an all A average. He is president of the freshman class and last year was voted the most outstanding athlete. Last summer, Robert was speaker in a youth revival in one of the Choctaw churches, and also taught in vacation Bible school. Please pray for this promising young man, because the way is sometimes difficult, both from a social and a financial standpoint. Pray for the other young peo-

ple who are meeting obstacles that would be insurmountable were it not for help from power on high. It is almost miraculous the way the young people have developed within the last five or six years. Many parents realize the need of education and are encouraging their children to go on. Pray that a vision of a higher, more useful life will ever be before them, urging them to press forward.

Mrs. Belvin: In Dania, Florida, where there are about 700 Seminoles we have a Baptist church with a membership of about 200. Our missionary, Mrs. Crenshaw, will tell us of a young Seminole who found Jesus as his Saviour.

IN FLORIDA

Mrs. Genus Crenshaw: Soon after our arrival to work with the Seminoles we were told of a young man near Fort Pierce who had been sick for some time. He was the nephew of our Indian pastor, Mr. Sam Tommies, and was living in the family camp with his parents, brothers, sisters and in-laws. Like most of the other camps in that area, it was not Christian.

When we visited in the *chickee* (house), we found a very nice looking twenty-nine-



Mrs. Crenshaw

year-old man lying on a thin mattress over couch springs on the platform of the *chickee*. George smiled in spite of evident suffering. When I found he could speak English, I asked him if he were a Christian. He replied no. When I asked if he would like to be, he said yes. I read some Scripture verses and tried to explain in a simple way how he could become a Christian. After a while George said he believed in Jesus and was accepting him that moment as his Saviour. We knelt and thanked God for saving George. I asked if he would like to thank God too. His was a very brief but sincere prayer—"Thank you, Lord, for saving my soul."

George had been to the hospital several



BOWL and RUG

times and the doctors said he had cancer and could live only six weeks. As a final resort they called in the Indian doctor. During the time he was under the Indian doctor's care he was not allowed to see a white person, for if he did the medicine would do him no good. So it was several weeks before we were permitted to visit with him again. When we returned we found George very thin and frail, but with a smile of gladness when he saw us. After talking with him I asked, "George, do you still love the Lord?" Gasping with pain and for breath, he said feebly, "Yes, I'll always love him."

Less than twenty-four hours later he died. We are hoping and praying for the salvation of other members of his family. We are asking your prayers, for about fifty Seminoles of Fort Pierce who have not found the Jesus Way.

Mrs. Belvin: We certainly will join you in prayer for the Seminoles.

Did you understand that the *chickee* is the Seminole's home? It is a small wooden platform built upon posts about three feet from the ground. This is sheltered by a grass roof and is open on all four sides.

Out in New Mexico and Arizona, we have some Navajo Indians who live in *hogans*. This is a round house made of logs or stones and covered with a dome-shaped dirt roof it looks somewhat like a large beehive. About 65,000 Navajos live on their reservation of sixteen million acres. It is said that 85 per cent of these people cannot read or write. This is due largely



to the fact that they are nomadic people, scattered over the reservation many miles from villages. Many do not speak English. There are not enough government schools to accommodate all who wish to attend, so about 350 Navajo students must come all the way to Oklahoma to attend Chilocco Indian schools where they are with Indians of other tribes which do not speak their language. Mrs. Hook, will you tell these friends what you told me about Helen Toledo? Mrs. George Hook is our missionary from Farmington, New Mexico.

IN NEW MEXICO

Mrs. George Hook: Helen Toledo was an orphan, reared by an aunt in traditional Navajo style. She lived in a hogan with a dirt floor and shared in the family chores, herding sheep and going a great distance after water. Her old aunt was wise enough to send Helen to a government school where her keen mind readily absorbed the white man's wisdom.

Like so many young people she quit school before she had completed the course and married, settling down in Farmington, New Mexico. Helen had not attended church much and was not concerned about her soul, but one evening a lady missionary invited her to go to the Baptist service. Helen was impressed by the concern these folks had for the lost. She realized her own condition and when the invitation was extended, she accepted Christ.

Today Helen is interpreter at the Baptist Indian Center in Farmington and the Indians say she is one of the best in that part of the country. It is difficult to translate a sermon rapidly and accurately from English into Navajo, but Helen does it with ease. She is as conscientious about her interpreting as most preachers are about their sermons. Helen's faith, consecration, intelligence and willingness to learn would make her as a first-rate Christian in any church in the land. Above



Mrs. Hook

all else, the fact that people are lost, bothers her most, and she feels that a Christian's life is not complete unless he is making some effort to win the lost with some measure of success. Surely this is vital Christianity in Navajo Land!

Mrs. Belvin: Helen would put many of us to shame, wouldn't she? We have ten other mission stations in New Mexico besides the one in Farmington.

Kansas is the newest state to have Southern Baptist missionaries to the Indians. Victor and Eileen Kaneubbe (Ka-nubby) are working with the high school students of Haskell Institute at Lawrence, Kansas. This is a government school with an enrollment of 720, and some 300 of this number are Baptist or of Baptist preference. They come from seventeen different states and represent thirty-four tribes. Out of the 300, one hundred fifty-seven are from broken homes. The Kaneubbes' Newsletter to parents and pastors of Baptist students is sent into twenty states each month. They also have a weekly publication for the students. They are doing a great job winning these young Indians for Christ and encouraging them to seek higher educational training in colleges. Mrs. Kaneubbe, will you tell us about Ruth Bigpond's conversion?



Mrs. Kaneubbe

IN KANSAS

Mrs. Victor Kaneubbe: One of the joys of our work here is seeing young people come to know Christ as Saviour. Ruth Bigpond, a senior commercial student, came to us saying that she was interested in the Baptist denomination. She had a guilty conscience because at the time of her mother's death in November 1951, she promised her mother that she would be faithful to the church, but she had not attended her mother's church since that time. She was sprinkled as a baby and later upon the encouragement of her mother went forward

and was sprinkled again. Since that time she had felt that she should not have done it because she felt no change in her life.

When we recognized the fact that she was lost, the plan of salvation was presented to her and she accepted Christ as Saviour. She had heard Baptists speak of being saved, but she had not understood what it meant. She has quit smoking as she feels it is not consistent with a Christian's life. Her words of testimony are: "I really have faith now—before, I didn't. I believed about Jesus but not in him; the way seems so much clearer now. When I pray I can just tell Jesus things and I have the feeling that someone is listening."

The night she made her conversion known publicly in our Baptist service she encouraged three other girls who came forward, two for rededication and one for special service. This was truly an impressive service, and we give God all the glory for his wondrous works in the lives of men. We pray that the influence of Ruth Bigpond and others like her will permeate this campus and changes lives for Jesus' sake.

Mrs. Belvin: Some of you are acquainted with what the Ewell Paynes are doing in Cherokee, North Carolina. There are about 3,700 Cherokees there and about half are members of the seventeen Indian Baptist churches in that area. Mrs. Payne loves these Cherokees and wants to tell you something about them.

IN NORTH CAROLINA

Mrs. Ewell Payne: One consecrated Indian woman said, "God sent you to us," and I quickly replied, "God sent you to me, for you have done far more for me than I could ever do for you."

This is true. The Indians have taught me many things, but I think I value the lessons they have taught me in courage and determination more than any of the others.

An example of courage is Mrs. Wanda Walkingstick, who lives sev-



Mrs. Payne

eral miles back in our mountains in the Big Cove community. She is sixty-two years of age, but no young person anywhere is more active in church and civic life than Mrs. Walkingstick. The membership of her church is small, and the building not very convenient, but the rain is not too hard nor the snow too deep to keep her off the rough mountain trail that leads to her church when there is a service.

One morning she came to our home with an offering of thirty-two dollars that she had led her little church to give for missions. Nothing has ever lifted me higher than when I looked at this offering, most of it in five and ten cent pieces. It was a real joy to send it to our North Carolina headquarters to help others hear of the Jesus Way. Mrs. Walkingstick always has a smile and is thoughtful in many ways. She, along with many others, keeps up our courage. Their loyalty makes me want to give myself to the Cherokees until there is nothing more to give.

Mrs. Belvin: Mr. and Mrs. John L. Isaacs and Miss Mable Malone have been working among the Southern Alabama Indians. Miss Malone has recently moved to Oklahoma where she is promoting the WMU work among our Indian churches, under the Home Mission Board, but we have asked her to tell of the Alabama field.

IN ALABAMA

Miss Mable Malone: In 1945 the Woman's Missionary Union of Alabama bought forty acres of land to be used for summer camps and other activities on the Southern Alabama Indian mission field. Since then seven buildings have been put up on those grounds. These were made possible by the Annie Armstrong Offering from year to year.

Many souls have been won for the Lord in the services at this camp ground. Within these years four young men have surrendered to God as ministers of the gospel. These were the first to answer the call to preach since the first Baptist missionary went there more than thirty-five years ago. Today, one of the young men is in the armed forces, after a year and a half of college. The other three are in the Baptist Academy at Eunice, Louisiana.



Mable Malone

A number of fine young women have surrendered their lives for Christian service. Lucile Reid is a senior in Grand Canyon Baptist College, Phoenix, Arizona. During the summer of last year she served on her home field as a student worker under the direction of the Home Mission Board. Mr. and Mrs. John Isaacs and I are praying that many more young people will surrender to God during the coming years. Would you like to have a part in this great work? Then pray that God will give you a vision of the need and of the things you can do to help. The Bible says in Proverbs 29:18, "Where there is no vision, the people perish but he that keepeth the law, happy is he."

Mrs. Belvin: Beside missionaries to the Navajo Indians in Arizona, we have missionaries to the Pima (pee-ma), the Maricopa, Papago, and Apache (a-patch-ee) Indians. Mrs. Sorrells is here from Sells, Arizona, to tell us something from the Papago field.

IN ARIZONA

Mrs. Marvin Sorrells: Mr. Jose (Ho-zay) had been ill for several months with a serious lung ailment. He was always happy to have us visit him, even though he was not a Christian. He would say, "I like the mes-



Mrs. Sorrells

sage that you give me when you come. It does more for me than anything that anyone has ever told me." He kept saying, "I am going to the Baptist church when I get well." He had been a Catholic all his life, since this is the predominating religion of the Papago country. But his religion had not brought the satis-

faction and peace that his heart needed.

Recently Mr. Jose grew worse and all his loved ones gathered at his home. The altar and the idols were set up by his bedside. The priest came and made his usual chant, but instead of bringing consolation, it brought only a frown to the one who had only a short while to live.

After we had again presented the plan of salvation, we invited Mr. Jose to accept Christ. There was an expression of happiness and peace beaming from his face as he tried to tell us something. The niece who was standing near said that her uncle was trying to tell us that he believed what we had told him.

A few days before Mr. Jose passed away, he was able to talk plainly again. He told his loved ones about how Christ was tried and then crucified for our sins. They thought he was irrational. Our interpreter, Mrs. Mackett, assured them that he knew what he was saying because we had given him that message several times and he was trying to tell them about it.

Then Mr. Jose asked them to send for my husband, Mr. Sorrells, to come to take him to the Baptist church and baptize him in the way Jesus was baptized. They did not tell us about this request until after the funeral. Instead, they sent for the priest to come. Mr. Jose frowned and turned his face to the wall as he was being sprinkled by the priest.

We are glad to know that Baptists have a message which can enable anyone anywhere to choose the Jesus Way.

Mrs. Belvin: We look next upon the state of Oklahoma where twenty-eight per cent of the entire Indian population of the United States lives. There are about 150 Indian Baptist churches in Oklahoma, among the Choctaws, Cherokees, Chickasaws, Creeks and Seminoles. Most of these are not dependent upon outside support for their local programs. These churches are served by Indian pastors and the Home



Mrs. Mackett

Mission Board provides general missionaries, whose work is comparable to that of an associational missionary in any association. Including these missionaries, the Board now has twenty-eight full-time and sixteen part-time missionaries to the Indians in Oklahoma. Approximately 8,000 Indian Baptists are there.

Mrs. Sam Morris is going to tell us of an experience she had during their revival meeting.

IN OKLAHOMA

Mrs. Sam Morris: I have seen the manifestations of the Holy Spirit work in miraculous ways. Several days before the spring revival, there was extensive city-wide visitation. As each Indian home was discovered during the visitation, it was located on the city map and marked with a red pin, which indicated members of the mission, or with a green pin for prospective members. From a membership of fifty, fifteen gathered each night because they felt a keen interest in winning their lost friends and relatives to Jesus. This group had a devotional together, then went out to visit in the homes.

Three of us visited in the home of Mr. and Mrs. Oliver Kelly. We soon realized that Mr. Kelly was intoxicated. His wife was very pleasant, but he was cold and indifferent. The visiting team continued with our part of the service, singing hymns and reading God's Word. During the service Mr. Kelly stated that the Bible wasn't for him, and walked out of the house.

Immediately we knelt and prayed that God would convict his heart. The Lord answered our prayer for Mr. Kelly came back into the house asking forgiveness. He said, "Would you please read the Bible and sing again?" He requested that my husband come to their home to explain



Mrs. Morris

further the story of salvation. Mr. Morris went, and these fine people gave their hearts to Jesus.

After this particular experience, I am more than ever convinced that we should depend more upon the power of prayer.

Mrs. Belvin: Your messages have touched our hearts and it makes us happy to know we have ninety other missionaries like you who are giving their lives to serve the Lord among the Indians. We are thankful that Southern Baptists are represented in eight states: Mississippi, Florida, New Mexico, Kansas, North Carolina, Alabama, Arizona and Oklahoma; but oh, how we realize that only the surface has been touched. As we look at our map, let us think of the 5,000 Indians in Oregon, the 24,000 in California and 15,000 in Washington, without any Southern Baptist missionary.

The Home Mission Board has indicated that we may not be able to send out even one new missionary couple in 1953 because of the limited budget. We believe the Lord wants us to send missionaries to the Indians and that somehow they will be sent. Our Indians have agreed to take an offering in all the Indian churches of our Southern Baptist territory and have set a goal of \$3,000. This will be given beyond their three special offerings and their regular gifts through the Cooperative Program, and it will be used to send a new missionary couple to an Indian field that has no missionary.

It has been said that 100,000 American Indians have never even heard the story of Jesus. Shall we think upon this fact as we repeat our WMU Watchword for 1953? "Lift up your eyes, and look on the fields for they are white already to harvest" (John 4:35 b).

Prayer—For Indian missions

Benediction

"Deep peace of the running way to you,
Deep peace of the flowering air to you,
Deep peace of the quiet earth to you,
Deep peace of the shining stars to you,
Deep peace of the Son of Peace to you."
Amen.



"PRAY YE"

by Mrs. W. B. Pittard, Jr., Virginia

The missionaries are listed by birthdays. For detailed addresses, see directory in *Southern Baptist Home Missions and Directory of Missionary Personnel*, free, Foreign Mission Board, Box 5148, Richmond, Va.

1 Saturday "Every good gift and every perfect gift is from above"—James 1:17 Mrs. E. C. Branch, ev. among Indians, Lakeside, Ariz., Miss Joan Carter, GWC, East St. Louis, Ill., Miss Irene Chambers, field worker, HMB, Atlanta, Ga., Rev. Leon S. Craig, ev. among Negroes, Birmingham, Ala., Mrs. Jonathan B. Durham, ed. ev., Port Harcourt, Nigeria, Rev. Harold Edward Hurst, language school, San Jose, Costa Rica, Carlos Branch, MF

2 Sunday "Work: for I am with you, saith the Lord"—Hag. 2:4 Dr. Frank H. Connely, Tokyo, Japan, Rev. M. W. Stuart, Honolulu, T.H., ev., Mrs. Wilson Fielder, China, Dr. S. L. Watson, Brazil, em., Rev. C. F. Landon, ev. among deaf, Dallas, Tex., Rev. C. B. Melancon, ev. among French, Stowell, Tex.

3 Monday "Trust in the Lord, and do good"—Psalm 37:3 Mrs. Francis M. Cassidy, ev. among Spanish-speaking, San Marcos, Tex., Rev. Robert Falls, ev. among Indians, Avery, Okla., Mrs. J. A. Harrington, Belo Horizonte, Brazil, Rev. Deaver M. Lawton, Ayuthia, Thailand, ed. ev.

4 Tuesday "Whatsoever thy hand findeth to do, do it with thy might"—Eccles. 9:10 Mrs. Irene Edwards, ed. ev. among Spanish-speaking, San Antonio, Tex., Mrs. M. A. Calheiro, Sr., Marianao, Cuba, Rev. John N. Thomas, Barranquilla, Colombia, ev., Rev. D. M. Regalado, ev. among Spanish-speaking, Rio Grande City, Tex., Rev. Malcolm Oliver Tolbert, language school, Sao Paulo, Brazil, Miss Grace Wells, ed. ev., Bandung, Indonesia, Miss Ruth Womack, med. ev., Ogbomosh, Nigeria, Irene Regalado, MF

5 Wednesday "Love ye therefore the stranger"—Deut. 10:19 Mrs. J. W. McGavock, em., Rev. Rodney B. Wolfond, language school, Campinas, Brazil

6 Thursday "Watch ye, stand fast in the faith"—1 Cor. 16:13 Mrs. Leland James Har-

per, RN, Asuncion, Paraguay, Rev. Milton Murphey, ed. ev., Nazareth, Israel, Rev. Hoke Smith, Jr., language school, San Jose, Costa Rica, Mrs. T. H. York, ev. among Italians, Tampa, Fla., Miss Alma Hunt, director, WMU and BWC Conference, Ridgecrest, N.C., August 6-12

7 Friday "When ye sin . . . ye sin against Christ"—1 Cor. 8:12 Mrs. Lonnie A. Doyle, ed. ev., Santarem, Brazil, Dr. William C. Gavena, med. ev., Eku, Nigeria, Mrs. Garreth Joiner, Quito, Ecuador, Rev. W. W. Lawton, Jr., Philippine Islands, ev., Miss Elizabeth Lundy, GWC, Atlanta, Ga.

8 Sunday "Bear ye one another's burdens, and so fulfill the law of Christ"—Gal. 6:2 Rev. Paul Bell, Jr., language school, Guatemala, Mrs. J. A. Lunsford, Belo Horizonte, Brazil, Miss Sara Frances Taylor, Rosario, Argentina, ed. ev., James Alan Lunsford, MF

9 Sunday "A little leaven leaveneth the whole lump"—Gal. 5:9 Mrs. B. Frank Belvin, ev. among Indians, Oklahoma City, Okla., Rev. William Joel Fergeson, Ibadan, Nigeria, Dr. John D. Watts, Zurich, Switzerland, Mrs. Ralph Lee West, Ogbomosh, Nigeria, ed. ev., Rev. C. J. Lowe, em., China, Miss Edelmira Robinson, sec. ev., Havana, Cuba, Mrs. Ignacio Villalpando, ev. among Spanish-speaking, Kenedy, Tex.; Sunbeam Focus Week, August 8-15

10 Monday "Be renewed in the spirit of your mind"—Eph. 4:23 Miss Mary Crawford, ed. ev., Honolulu, T.H., Mrs. John Edward Hubbard, ev. among Indians, Oklahoma City, Okla., Mrs. C. J. Lowe, em., China, Mrs. Clem D. Hardy, med. ev., Manaus, Brazil, Mrs. Davis L. Saunders, RN, Igde, Nigeria, Rev. Charles L. Whaley, ev., Kokura, Japan

11 Tuesday "Speak thou the things which become sound doctrine"—Titus 2:1 Miss Cristina Aguilera, San Benito, Tex., Mrs.

Solomon Aragon, Clayton, N.M., Rev. I. B. Williams, Tucson, Ariz., ev. among Spanish-speaking, Mrs. H. B. Canning, RN, Eku, Nigeria, Dr. A. R. Crabtree, ed. ev., Rio de Janeiro, Brazil, Mrs. E. H. Crouch, em., Brazil, Rev. Filomeno Hernandez, ev., Catalina, Cuba

12 Wednesday "Let us therefore come boldly unto the throne of grace, that we may obtain mercy"—Heb. 4:16 Dr. Albert B. Craighead, Rivoli, Italy, Miss May Perry, Abeokuta, Nigeria, ed. ev., Mrs. Robert H. Culpepper, Tokyo, Japan, Rev. Rafael Fraguela, Jr., Placetas, Cuba, ev., Mrs. H. M. Harris, em., China, Mrs. Norman Kelley, ev. among Indians, Flagstaff, Ariz., Rev. Henry Walters, ev. among Spanish-speaking, Baltimore, Md.

13 Thursday "Ye have need of patience"—Heb. 10:36 Mrs. W. C. Harrison, ed. ev., Porto Alegre, Brazil, Mrs. E. A. Nelson, em., Brazil, Mrs. Alejandro Pereira, Cumanayagua, Cuba, Mrs. M. W. Stuart, Honolulu, T.H., ev., Mrs. Andres Viera, ev. among Spanish-speaking, Roswell, N.M., Dr. A. W. Yocum, med. ev., Pusan, Korea

14 Friday "They may by your good works . . . glorify God"—1 Peter 2:12 Mrs. C. L. Culpepper, Sr., Taipei, Formosa, Miss Jaxie Short, Hong Kong, ed. ev., Rev. James A. Foster, ev., Baguio, P.I.

15 Saturday "The eyes of the Lord are over the righteous, and his ears are open unto their prayers"—1 Peter 3:12 Mrs. R. E. Gordon, Philippine Islands, Rev. J. E. Jackson, Davao City, P.I., ev., Rev. A. N. Porter, em., HMB, Rev. Lee Roebuck, ev. among Indians, Bernalillo, N.M., Mrs. C. H. Westbrook, em., China

16 Sunday "For he is our peace, who hath broken down the . . . wall of partition between us"—Eph. 2:14 Mrs. Edwin B. Dozier, ev., Tokyo, Japan, Rev. Carrol F. Eaglesfield, Ibadan, Nigeria, Rev. Robert L. Lindsey, Jerusalem, Israel, ed. ev., Mrs. C. F. Landon, ev. among deaf, Dallas, Tex., Rev. E. L. Morgan, em., China, Rev. Lloyd H. Neil, language school, San Jose, Costa Rica

17 Monday "Provoke not your children to anger, lest they be discouraged"—Col. 3:21 Rev. Herbert Caudill, ev., Havana, Cuba, Mrs. W. C. Newton, em., China

18 Tuesday "Continue in prayer, and watch in the same with thanksgiving"—Col. 4:2 Mrs. P. H. Anderson, Dr. P. E. Evans, Mrs.

L. W. Pierce, em., China, Miss Irene Branum, Pusan, Korea, Miss Georgia Alice Miller, Ogbomosh, Nigeria, med. ev., Mrs. Worth C. Grant, ev., Sendai, Japan, Miss Martha Elizabeth Hairston, ed. ev., Recife, Brazil, Rev. T. W. Thompson, ev. among Negroes, Tyler, Tex., Rev. J. I. Bishop and R.A. Congress, Atlanta, Ga., August 18-20

19 Wednesday "Till I come, give attention to reading"—1 Tim. 4:13 Miss Pearl Caldwell, Miss Sophie Lanneau, em., China, Rev. Garreth Joiner, Quito, Ecuador, Mrs. Morris J. Wright, Urawa, Japan, ev., Rev. S. P. Mireles, ev. among Spanish-speaking, Kingsville, Tex.

20 Thursday "Follow after . . . love, patience, meekness"—1 Tim. 6:11 Rev. J. R. Allen, em., Brazil, Mrs. J. J. Cowser, pub. ev., Rio de Janeiro, Brazil, Mrs. Raymond L. Kolb, ev., Recife, Brazil, Mrs. Rudolph V�dourri, ev. among Spanish-speaking, Belen, N.M., Mrs. John D. Watts, ed. ev., Zurich, Switzerland, Esther Ruth Cowser, MF

21 Friday "In lowliness of mind let each esteem other better than themselves"—Phil. 2:3 Mrs. James Bartley, San Jose, Costa Rica, Rev. George Bagby Cowser, Sao Paulo, Brazil, language school, Mrs. Carlos Garcia, ev. among Spanish-speaking, Waelder, Tex., Miss Minnie Landrum, pub. ev., Rio de Janeiro, Brazil, Rev. Juan Naranja, ev., Colon, Cuba

22 Saturday "I remember the days of old; I meditate on all thy works"—Psalm 143:3 Mrs. Daniel Cantu, ev. among Spanish-speaking, Raymondville, Tex., Rev. A. G. Dunaway, Jr., ev., Shaki, Nigeria, Dr. Milton Fort, med. ev., Gatooma, Southern Rhodesia, Miss Lenora Hudson, ed. ev., Kokura, Japan, Rev. Bert Lewis, ed. ev. among Negroes, Charleston, S.C., Mrs. J. C. Quarles, em., Argentina

23 Sunday "It is better to trust in the Lord than to put confidence in man"—Psalm 118:8 Mrs. A. E. Hayes, Recife, Brazil, Rev. J. E. Lingerfelt, Jaguapara, Brazil, Mrs. Marvin A. Lytle, Spenard, Alaska, ed. ev., Rev. O. J. Quick, ev., Taipei, Formosa, Charles and Mary Jo Lingerfelt, MF

24 Monday "To every thing there is a season, and a time to every purpose under the heaven"—Eccles. 3:1 Miss Vera Campbell, Fukuoka, Japan, Mrs. Winfred Harper, Abeokuta, Nigeria, ed. ev., Mrs. M. V. Gonzen, ev. among Indians, Taos, N.M., Miss Bertha Hunt, em., Brazil, Mrs. Mike C. Mojica, ed.

Prayer Calendar (Continued)

ev. among Spanish-speaking, San Antonio, Tex.

25 Tuesday "In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them"—Prov. 14:3 Rev. Luis Flores, ev. among Spanish-speaking, Belton, Tex., Mrs. Sam F. Morris, ev. among Indians, Shawnee, Okla., Rev. C. K. Rand, Field Worker, New Orleans, La., Mrs. Oren C. Robison, RN, Port Harcourt, Nigeria

26 Wednesday "Before honour is humility"—Prov. 15:33 *Rev. R. E. Johnson, ed. ev., Corrente, Brazil, Rev. Charles R. Overholser, ev. among deaf, Phoenix, Ariz., Mrs. S. E. Stephens, em., China, Rev. Gene Hale Wise, ev., Rio de Janeiro, Brazil, Ettie Jeanne and Elton (Jr.) Johnson, MF

27 Thursday "The fear of the Lord is a fountain of life"—Prov. 14:27 Rev. G. O. Foulton, em., HMB, Mrs. Ruben I. Franks, ev., Santiago, Chile, Rev. Rudolf Vidaurri, ev. among Spanish-speaking, Belen, N.M.

28 Friday "He that walketh in his uprightness feareth the Lord"—Prov. 14:2 Mrs. J. H. Benson, Mexico, Mrs. George Green, Nigeria, em., Dr. Eugene L. Hill, ev., Singapore, Malaya

29 Saturday "The lips of the wise disperse knowledge"—Prov. 15:7 Rev. Boyd A. O'Neal, ev., Maceio, Brazil

30 Sunday "The light of the eye rejoiceth the heart: and a good report maketh the bones fat"—Prov. 15:30 Rev. T. Ewell Hopkins, ed. ev. among Negroes, Washington, D.C., Mrs. James Horton, ev. among migrants, Firebaugh, Calif., Mrs. Harold Hurst (RN) language school, San Jose, Costa Rica, Mrs. Eugene Kratz, Gatooma, Southern Rhodesia, Rev. A. P. Pierson, Chihuahua, Mexico, ev., Ethel and Abel Pierson, MF

31 Monday "I will pour . . . my blessing upon thine offspring: And they shall spring up . . . as willows by the water courses"—Isa. 44:3,4 Rev. Horace E. Buddin, ev., Goyania, Goyaz, Brazil, Mrs. A. L. Dunstan, em., Brazil

* on furlough
MF Margaret Fund student
GWC Good Will Center
HMB Home Mission Board
med. medical; RN nurse
ad. educational
ev. evangelism
em. emeritus
pub. publication
sec. secretarial
f. special emphasis, not listed on birthday

NEW BOOKS TO READ

by Anne Crittendon Martin

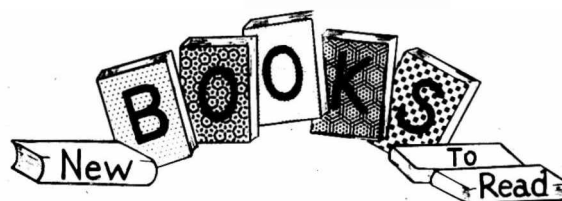
Where'er the Sun
by Samuel Hugh Moffett,
Friendship Press, \$2.

Using the phrase from the title, "Where'er the Sun," as a recurring theme Author Moffett traces the progress of the modern missionary movement around the world, first in Asia, the continent where Christ was born, then in Africa, Europe, South America, and, last, North America. His aim is to show by actual evidence that "Jesus shall reign." Thus he does with distinction in 118 pages. His writing is both thrilling and accurate, for he bolsters his inspiring stories of faithful Christian witnesses with his up-to-date statistics. He gives vivid examples of the faith, sacrifice, and evangelistic zeal of the nationals which enable them to take over the leadership of their own churches.

Of course, it is not always a bright picture that he paints. He shows the threats to Christian missions: the forces of communism in the Orient and Russia, Romanism in Latin America and the Philippines, antagonism in Moslem lands, and the silent challenge of the forbidden fields—Afghanistan, Tibet, Nepal and Outer Mongolia with their heathen hordes.

It would be interesting to read this book if only to discover that the missionary spirit of the father, Samuel A. Moffett, has been passed on to his son, Samuel Hugh, the author of this book. Born in Korea of missionary parents, he has served in China and is preparing to be assigned to Korea to continue his father's work.

The many thrilling examples of modern missions make this book worth while, though Southern Baptist readers will notice frequent mention of ecumenical mission efforts.



The books presented this month show two sides of the mission task. One gives an overall picture of Christian missions; the other describes a land which permits no missionaries now. What women of prayer we should be as a result of our reading!

A Window on Red Square
by Frank Rounds, Jr.,
Houghton Mifflin, \$3.

"Here I am writing down every day my impressions of the U.S.S.R., doing my best in this personal diary to tell the truth about the Soviet Union as I see it . . ." notes Frank Rounds, Jr. at the beginning of one entry in his book, *A Window on Red Square*. This earnest young man, an attache at our Embassy in Moscow, records his impressions throughout his eighteen-month assignment, from January 1951 until July 1952, with sincerity and compassion. His deep feeling of respect and admiration for the Russian people is combined with amazement at the conditions under which they must live as Soviet citizens.



With the secret police never far away, young Rounds moves about Moscow and makes a few excursions into the nearby Russian cities which are allowed him. He takes advantage of every opportunity to talk with the plain Russian people—and finds them pathetically eager for news of America and what is going on in countries outside the Iron Curtain. His fluent Russian opened many doors otherwise closed.

Rounds is a young man of culture and taste and records details from his visits to the beautiful old churches (few of which he found in actual use), museums, operas, ballets, concerts and plays, including many anti-American ones. One good observation

is that their television programs have a cultural level far above our own, due to their superior standard of taste. He has even given us the most complete account of what the present-day Kremlin is like, after making two trips inside the walls which are forbidden to the ordinary Russian citizen.

One of the most important observations which Rounds makes is one he admittedly cannot prove, that "the Russians, underneath, seem to realize that something is going wrong that something, perhaps, is lacking. They appear to sense that things are not quite right in their world, that maybe the greatest experiment in man's history has failed, after all. And, at the same time, they are unable, or possibly unwilling, to put their rough, red finger on the cause."

Since his main job while there was the translating of Russian newspapers into English, it is not surprising that he should include numerous examples of the distortions the Soviet government uses to discredit the U.S. in the eyes of their people. This "hate" campaign is both shocking and puzzling to Rounds, who is a man of integrity and good will.

This is an excellent book to give the reader the feel of the sights and sounds, smells and moods of Moscow and its people. The experience is apt to leave him, as it did the author, more devoted to the cause of freedom after looking at a tragic nation.

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Royal Ambassador Congress

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