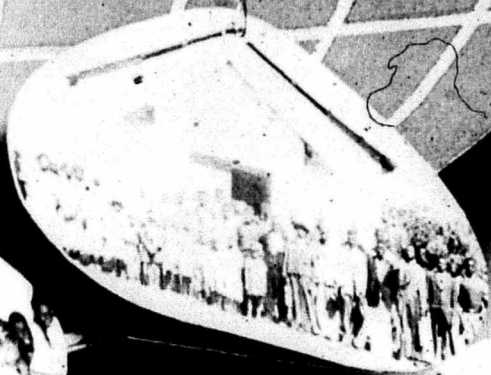
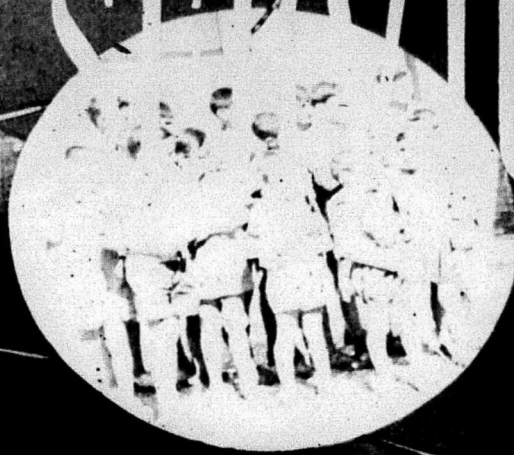
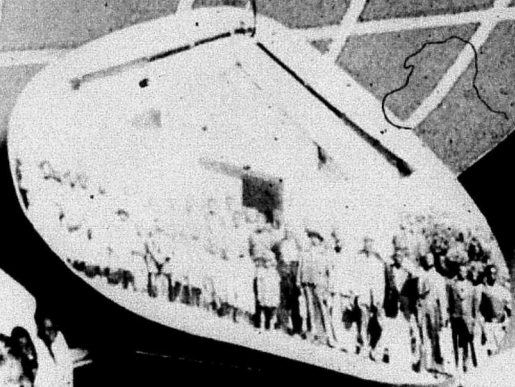


ROYAL SERVICE



DECEMBER 1954

ROYAL SERVICE



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Mission study display during WMS Focus Week at College Place Baptist Church in Monroeville, Louisiana

Ideas for WMS Focus Week

Use these ideas—or those on page 20-21—or your

very own!

But observe

Focus Week

this year . . .

see page 18-19



The pastor, W. E. King, pointing out some features of WMS Focus Week display in foyer of Central Baptist Church, Glens, New Mexico



The Reclining Buddha in Bangkok is similar to this one in Burma

Our Christmas in Thailand

by Juliette Mather

WE had seen Christmas coming in all the heat of the Philippines, in the heat of Malaya, and of Indonesia. Sometimes we saw it in the tissue paper stars which Moslems hung out of their windows for decoration. Sometimes we saw it in the Week of Prayer for Foreign Missions poster surprising us on a wall in a rented room which was "church" for that group of faithful women. Sometimes we saw it in the voices of little children and young people learning familiar Christmas carols in a language strange to us.

Sometimes we saw it in the practice for the Christmas pageant when the Angel Gabriel quickly gave up his tinsel halo so that the angel appearing to the shepherds could put it on hastily. Sometimes we saw it as a new believer who bent over a manger, rose to full stature and with firm conviction, announced to his comrade shepherds, "He is the Saviour of the world." Christmas was coming even in the oppressive heat.

And Christmas came in Thailand. We flew to Bangkok on the eighteenth from Djakarta, Indonesia. And we were in the midst of Christmas preparation!

We could see Christmas coming in a beautiful scene with lights effectively arranged behind it, which one of the Chinese young men had drawn and pasted and painted full across the front of the room where Grace Church meets. We could tell it in the urgency of the Sunday school superintendent whose Chinese we could not understand except for one word: *Ping An*, peace. But his gestures, his tone said, "Take these invitations, go out and invite people. This is a time of joy and *Ping An*. Don't go wasting money in giving and getting, invite, tell others."

The Thai children came in the afternoon. They crowded around outside the door long before the hour, little mites of humanity, eager for something. The Christian Chinese young people taught them "Away in a Manger" and "Joy to the World." And the children listened wide-

Our Christmas in Thailand

eyed to a flannelgraph Nativity story. Some who had stood at the door conquered their fear and entered to see that. One little boy looked up to see his baby brother who had followed him, wailing. He ran to the door, grabbed him up and hurried back to his seat quickly not to miss anything. (We could have any number of such centers in Bangkok if we had missionaries to work with the few Christian young people.) Christmas was coming into their hearts though they did not understand it yet.

Ten gracious Chinese women came to tea at the home of Gladys Hopewell and Jenell Greer one afternoon. The big red bow was on the door; the small folding tree was up with its treasured lights and decorations. Christmas was coming.

One night there were two Christmas parties at two of our chapels. At each there was a program by the children and young people. One girl did an excellent mouth organ solo. Five girls (could have been GAs if we had missionaries enough) sang a song with clever gestures. One boy gave his testimony; our missionary, Glenn Morris preached. Then there were games and refreshments. They sang "The More We Get Together" following changes in rhythm the leader manipulated on his accordion. But there were forty children and ten adults in a small room, and I thought "in case of fire?" Southern Baptists would have been responsible because if our gifts were commensurate with our ability we would have bought space and built an adequate church plant in the capital city; we have rented narrow store front space for each of these chapels.

There was the night some of the missionaries and visitors loaded in a chartered bus and went caroling with the happy Chinese Intermediates and Young People. So many of the youngsters come from non-Christian homes that their Christmas delight is in such occasions. One young man home from a mission school said, "This is the first Christmas in twelve years I have been at home, so it is the first time in twelve years I have had no Christmas except in my heart."

We went down crowded narrow streets,

down pleasant avenues, turned at impossible alley corners, but we passed by almost all the homes of all the members and stopped at most of them to sing, standing still as well as riding in the bus. Christmas carols in another language seem strangely more moving somehow and one struggles to remember all the verses so that the English words will be joined in also—we don't want to be left out of "Joyful all ye nations rise," or "The whole world gives back the song."

Then it was Christmas Eve and the Nativity play was presented at Grace Church in tableaux and Scripture and song, with a girls' verse choir, and one young man's voice giving explanation for those who had never seen anything like this or heard such a message.

On Christmas morning, first I heard the little lizards and the birds, then from outside the house the fretted cry of a baby, then the record player's "O Come, All Ye Faithful." It was Christmas in Thailand!

Our missionaries in Bangkok were together for dinner at the Ronald Hill's home. A brief worship of Scripture and prayer, then dinner in the magic way missionaries have of putting things together to make a family gathering half the world away from home. Adults had exchanged names and included ours so there were gifts for everyone on the tree. Our Christmas in Thailand!

But between Christmas carols and teas and plays and practices we had visited temples. One-fifth of the area of this city of eight hundred thousand people is covered with temples—beautiful marble structures, with hand carving lacquered in gay colors, with gold leaf on the Buddhas, and real gold on the high ornate altars.

There was the Standing Buddha, three stories high or more, looking down at gifts humbly offered at his feet. There was the Sleeping Buddha, reclining fully 150 feet long with soles of feet standing like a wall of black with gold outlining toes and all inlaid with mother-of-pearl in designs connected with Buddhist worship. There were Buddhas of all sizes and all gestures—hands upraised in an attitude of calming the

(Continued on page 27)

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Woman's Missionary Union, Auxiliary to Southern Baptist Convention

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And When Ye Have Found Him

by Saxon Carver



Charles Mason searched under the pile of silver construction paper for his penknife. One or two more cuttings would perfect the almost finished woodblock for the family Christmas cards. He glanced at his family and felt, really for the first time this year, a deep surge of Christmas.

It was a heartwarming scene. Applewood boughs burning in the fireplace perfumed the room delightfully. Marilyn, his married daughter, had come to spend the evening, with her infant son Jaimie, and while the baby slept upstairs Marilyn was knitting furiously on argyles for Jim, her young husband. Marriage and motherhood had come to her within the year, and she possessed a radiance of her own.

Timmy, eleven, was sorting stamps, surrounded by pincers and tweezers and magnifying glasses and various piles of things. At supper he had declared he could save lots of Christmas money for himself by giving away his duplicates as presents. Now his face reflected his satisfaction in this clever undertaking.

Copying Marilyn's position as exactly as she could, chubby nine-year-old Lucy also plied her needles, but with more abandon than caution. "What is that?" her father inquired, after some puzzled concentration on the blue mass in her hands.

"Well, I can't exactly say, Daddy. It started out to be a washrag, but I think it's going to turn into a necktie."

"Not around my neck, it's not," threw in Timmy, without looking up.

"It's just another 'Christmas present,'" laughed Marilyn, but she put aside the argyles to help her little sister find some lost stitches.

Mr. Mason's eyes sought those of his wife, and he saw that she was leagues away in thought. He wondered if she was brooding again over Paul, the scholarly son recently drafted, now in the rugged weeks of basic training. After he had located the penknife and improved his carving pains-takingly, he asked quietly, "What's on your mind, Mrs. M?"

"Herod."

"Herod? Herod who?" piped Lucy. "Herod from Sunday school?"

"It's the Herod in the second chapter of Matthew. The one who sent the Wise Men to look for the baby Jesus. I'm working on a Christmas devotional for our circle, and I can't get away from that passage."

"I don't remember it exactly," admitted Marilyn. "We used to quote the Luke story in school at the candlelight services, and that's the one I love best. It means Christmas to me."

"Perhaps your father will read the Matthew account aloud for us now," suggested Mrs. Mason. "It would help me to hear it, I believe. You see, the Wise Men did not return to Herod, as he told them to do. But the words 'and when ye have found him, come' keep pounding on my heart."

Mr. Mason took his Bible from the living room table and read the complete chapter. "There is a great deal there to be understood," he agreed. "But I feel as you do, that the important point was the finding of our Saviour by men of wisdom."

"A star led them. They could see where to go," Timmy said. "What did they do that was so special?"

"My feeling is, Timmy, that the stars which lead us to Jesus are with us now—

but they are in our hearts, not in the skies," replied his mother.

Marilyn stood up to shift the logs in the fire, and smiled at her mother, "You led me to him, dear."

"Bless you, my darling. The thought I'm working on for my devotional is that we each find him in a different way. In this family, this very year, we have found him in quite new experiences. You, Marilyn, have a son. Dad and I have that small smiling grandchild. Therefore we can all feel more deeply than ever before the unselfish love of God in giving his Son to a so-needy world."

Lucy's eyes sparkled. "Oh, Mother," she interrupted, "do you think that Jesus looked like our Jaimie? So tiny, and so beautiful? Did the Wise Men think he was wonderful?"

"Read the book, Sis. And don't interrupt," advised Timmy.

A tentative cry came from upstairs and Marilyn rushed from the room, to return presently with a bottle in one hand and her little son in the other arm. She fed the hungry Jaimie while Lucy hovered over them both in adoration.

Timmy, putting down a magnifying glass, spoke shyly to his mother. "I guess I found Jesus in a special way last summer. It was at our RA camp, when a missionary to Nigeria was speaking to us. He told us about baptizing over a hundred lepers. One was a boy about my age. He had lost some fingers on one hand, but he was going to get well. His father and mother could not get well, so he was going to have to make his way in life alone, until he found Jesus to be with him. You know, that missionary made us feel that he was happy and glad going to that colony and baptizing those people. I've thought about it so much. I wonder sometimes if I shouldn't need to be a doctor—or a missionary."

"Or a missionary-doctor," put in mother, gently.

"I don't know yet. But it stays on my mind."

Mr. Mason stepped over and put his arm across his son's shoulder. "Perhaps, Timmy, your star is leading you now. It may guide

you far. Don't forget to watch it." Then he went into his den and returned with an opened letter.

"Oh, one this week from Paul?" asked Marilyn.

"Yes. I thought part of it would appeal to us all just now. Paul has been having a rough time, I fear, but here, this is the special bit:

"And this fellow, Bob Morgan, the one in my whole training company who talks my language, asked me to go with him to his married cousin's home, on our 24-hour pass. She lives, fortunately for Bob, about forty miles from camp. I wasn't sure I'd be welcome, but oh, how I was. Right away she said that they went to Sunday school and church, and hoped I did, too. It was wonderful to sit with a family again, and sing, and worship, and go home to a table with fried chicken and all the fundamentals. That day recharged my batteries, and this week hasn't seemed so long, or so queer."

That letter recharged Paul's mother's batteries, too, didn't it, dear?"

"Yes, it did. To think of an unknown Christian, hundreds of miles away, being so kind to my son makes me well over with thanksgiving. There, among completely new friends, our Paul has found Christ near. It's amazing how, when our need is greatest, he is there, somewhere, for us."

"And that reminds me to invite the young Japanese-American who has come to Jim's office staff, for dinner and church. I've had the 'mean-to's' so long about him, I'm ashamed," said Marilyn.

The door chimes pealed, and Lucy raced Timmy through the hall. Marilyn's Jim, his night work done, was calling for his family. Lucy squealed, "Oh, look! There is snow on Jim! Christmas is coming. I can see it in the air. I smell it!"

At the suggestion of cocoa and fork-and-fire toast, Jim pulled up a hassock beside his wife and relaxed happily into the group.

"Well, what's up, honey? What were the Masons settling when I came in?"

"That's right," Timmy spoke up. "What ever did become of Herod? We were talking about him, and how he sent the Wise Men to find Jesus."

Mrs. Mason came back bringing a tray loaded with mugs while Mr. Mason appeared with a basket of red apples. "I think, Timmy, we have (see page 19)

"Viva o Jeep!"

On the table in the dining room there was a huge cake, decorated with a Jeep on top, and the inscription "O CARECA" meaning "The Baldheaded One," as the young people affectionately call their missionary behind his back! The occasion called for a thanksgiving service, and that is what they had. After a Scripture reading and prayer, one of the deacons of the First Church made a talk on the stewardship of the car, paving the way for the missionary not to turn it into a public bus!

But why a Jeep station wagon? In our state there are less than 100 miles of pavement, even if you count the paved streets in the capital city and one other town that has some cobblestone streets. Travel at best is uncertain. Roads are difficult, repairs take much time if the car is "deluxe." Sudden rains can change a dust bowl into a slough of despond in a matter of minutes, and at times only a team of oxen or a missionary in a Jeep would even think of travelling on what they call "roads."

Bridges are always narrow, often just two logs thrown across the "great divide," hewed off flat on one side, and far enough apart to accommodate the car wheels. Thrilling? It is, and it's good to have all four wheels pulling when the going is slick. Every trip is a "shakedown cruise," both for the car and the driver, so the car must have certain stamina. Often the distance "up and down" is almost as great as the distance straight ahead. A Jeep is the natural answer to these problems and conditions.

Thanks to the Lottie Moon Christmas Offering we have our car, and only those who have tried to travel on public vehicles for an extended period of time under primitive conditions, can fully appreciate our gratitude.

What does a missionary do with a car? Often we are asked to preach out at a farm some twenty-five or thirty miles from the

by James P. Kirk, missionary in Brazil

nearest church and public transportation. Many times I have ridden that distance on muleback, but now I can do it in much less time, and with less physical strain in the Jeep. I have never seen less than fifty people at a service of this kind, and often there are 200 or more.

One of the most unusual scenes was when I took a group of people with me, and we went out to the crossroads on Saturday night. While it was not announced in advance, we knew the people would be there. Setting up the amplifier on top of the car and lighting our torch (oil-soaked rags stuffed inside a bamboo pole), I played the accordion as the others sang. Before the first hymn had died away the curious crowd had gathered to see and to hear what was taking place. As always, the response to the "old old story of Jesus and his love" was gratifying, and as I parked the Jeep that night, I was ready to give account of its stewardship.

The Jeep safely crosses a river on a raft of dugout canoes lashed together with vines. The cake is decorated with personified Jeep and riders.

AT Vitoria, Brazil, the calendar said February 3, but to us it was more like Christmas, for it marked the arrival of the long awaited and prayed-for Jeep station wagon. Some two hundred Christian friends from the four Baptist churches in the city had gathered to celebrate the arrival of the car, made possible by the Lottie Moon Christmas Offering. As the noise of the Jeep reached the ears of the waiting guests, there arose shouts of joy and excitement: "Viva o Missionario! Viva o Jeep!" I pulled into the driveway and stepped out into the arms of my friends and fellow Christians who had come to rejoice with me in this another answered prayer.



One of the best bridges on the Jeep's journey from the port of entry to its field of work in Brazil



By day or by night, the people come on horseback and bicycle or walking to hear the good news of salvation



Viva o Jeep

On my latest trip it served as an ambulance twice, and as a truck bringing back produce for the orphanage which the Baptists of the state support. Three bags of beans, a bag of rice ("tow-bag" we used to call them in the country: they hold about 120 pounds apiece), two bunches of bananas, half a bag of sweet potatoes, fifty pounds of coffee—yes, the people gave out of their love, and deep need, and it was my joy to bring this material expression to the Baptist Children's Home.

Leaving the church one night after service I was met by some men bringing in an elderly member of the church who had suffered an epileptic attack that afternoon, and lost his memory. He did not know where he lived, as they had moved only three days before. We put him in the Jeep, and three hours later, after much searching of the suburbs and hills of the city, he was turned over to his family who had been looking for him since early afternoon. Yes, that's missionary work too.

But not all is work. A missionary family must have recreation, for we, too, are human. Our city has three beautiful beaches. It's wonderful to put the portable grill, ice cream freezer (full of ice cream), sandwiches, family and perhaps two or three of the children's friends, into the Jeep and go for an outing. It makes for greater efficiency, and is part of our stewardship.

Sunday is always a busy day. With two services in the First Church, where I am pastor, and another in the Leper Colony about thirty miles out or at a preaching point, and some hospital visits to be made, a car is indispensable.

"But what did you do before you got the car?" Would you really like to know? Hours of needed sleep and rest were sacrificed to catch a train or bus to meet a preaching engagement. Days and weeks were lost because of lack of transportation, or roads that were impassable for common carriers. On the roads we passed thousands of houses where there were people who had never heard of Jesus, or had heard only part of the old, old story, but we could not stop to tell them God's plan of salvation.

Letters pleading for a visit had to be

turned down or deferred. "We haven't had a visit from a pastor or missionary in nearly five years. . . . "We have a big problem in our church, and need your counsel." "When can you come and preach, and baptize the candidates and serve the Lord's Supper?"

We went two years without a vacation, because with a family, poor transportation, and accommodations even poorer at the places near enough to take the family on a bus or train, there was no alternative.

This is not a complaint, for "in the fullness of time" we knew the Lord would supply our need. We did all we could, and the Lord blessed our efforts and rewarded our waiting.

Now, thanks to the Lottie Moon Christmas Offering, we can do more efficiently and with less physical strain what would take more than twice as long to do without the car.

Need I say more? Just this: "Thank you, for giving so that we could purchase the Jeep station wagon, and for praying, that the doors were opened for its importation. Continue praying that we shall be good stewards of this material blessing—an answer to our prayers and to your prayers and gifts. We are here because you are there."

There are still missionaries who have no car. There are vast areas around the world that are unreached. They can be reached on horseback or foot, but the King's business demands haste. What shall be done about it? The answer is yours.

Our December Cover

A foreign mission "mobile" could advertise your observance of the Week of Prayer. This is a modern "missionary exhibit" (see point VII on your WMU Achievement Chart) to hang in a main foyer of your church—a conversation piece to interest every passerby in the mission program.

Work represented on this mission mobile cover, left to right: Dr. Martha Gilliland operating in hospital at Oglumoshio, Nigeria; girls at Mae Davis Student Home in Guadalajara, Mexico; Robert Standley and airplane in equatorial Brazil; Girls' High School in Abokuta, Nigeria; European Baptist Seminary in Switzerland; congregation at Que Que Baptist Church, Southern Rhodesia; Japanese girl and baby sister; orphanage in Rome, Italy;

Christ in Our Christmas

by Mrs. P. K. Kimball



THERE were eight of us children and after our parents died we wanted to stay a close-knit family. Although we all had homes of our own, we planned to gather on every Christmas Eve night at one of our homes for fellowship. These get-togethers created a great deal of noise and confusion, and with no planned procedure the children became overly tired and often parents were cross.

Last year they were to meet in my home to exchange gifts and be merry. For some time I had been concerned by how far we all had strayed from the real meaning of Christmas, but what could I do! The an-

swer came when I read the article in the December 1953 *Royal Service*, "Christmas Is Up to the Women," by Mrs. Tom Carter. After thoughtful planning, I called several of my relatives, told them what I wanted to do and secured their co-operation. My plan was to present a program as follows:

Reading: "Just Before Christmas" — by nephew

Reading: "Night Before Christmas"—by sister-in-law

Song: "Silent Night"—by all

Scripture Reading: Luke 2:1-20—by niece
Devotional Talk: "This Unspeakable Gift"—by son studying for the ministry

Prayer: Of thanks and dedication — by brother

Song: "Joy to the World"—by all

There was an orderly exchange of gifts and then light refreshments were served. The results can be summed up in the question asked by my eight-year-old nephew when he was leaving, "Aunt Sadie, can we do this again tomorrow night?"

The adults agreed that in 1954 we will come together again to have a similar program, but the money we would expect to spend for the exchange of gifts we will give to the Lottie Moon Christmas Offering.

Mohammedan map. You can design your own by using different pictures clipped from *The Commission*, *Royal Service*, and free picture sheets.



the two hemispheres and sketch in continents on all four right angles (for example, you will sketch two

Africa, back to back, etc.). Paint world with gold paint. Straighten out wire coat-hangers, paint these gold (oil base paint) to be used for cross bars, piercing world map through various continents, to form the horizontals. From ends of these wires, hang thinner wire or colored string, and on the ends of these, your pictures which have been mounted on bright red construction paper. These pictures may be cut out into odd shapes (to best advantage of the photo) and on back print caption telling country, type of work and name of missionary, etc., and paste on a Lottie Moon Christmas Offering envelope, too. Or you may cut out photos of people and glue them to odd shapes of screen wire. It's fun to make! Royal Ambassadors may help you with construction — make it a WMU project!



WHY THE OKAYAMA PEOPLE GAVE A LARGE OFFERING

by Mrs. Loyce N. Nelson

After hearing that some of the older, larger and more established groups in Japan had set a goal of around thirty dollars for the Christmas missionary offering, I'm afraid my faith was rather weak. Our church was not yet organized. There were five Christians but all of them, with the exception of the pastor's family and the missionaries had been Christians no longer than six months. A small offering was taken once before the new building was finished. At that time there was a very small group meeting in the pastor's house and about four dollars was given.

Last year plans were made to use the Sunday school offering and the Sunday morning offering as well as the special offering taken on Wednesday night when the World Day of Prayer program was presented by the entire missionary organization. Much thought, prayer, and study was needed before the program. I was asked to give some gleanings from the American week of prayer program, telling what women in other countries were doing. Hearing those young Christians tell about their hopes for foreign missions in Okinawa and Korea, and praying for people around the world less fortunate than they, was a real blessing. I was especially grateful to God when we learned that our offering was about \$25, most of which was given by the Japanese themselves.

The pastor's wife, Mrs. Fujisawa, was overjoyed as she gave us two principal reasons for such an enthusiastic spirit among such a small group of new Christians. One was the district Woman's Missionary Un-

They Pray and Give, Too!

Around the world women praying and giving that the gospel of Christ may reach the four corners of the earth

ion meeting held in our church in November. Christ's worldwide program was presented and stressed by our Japanese WMU president and district leader. The other reason was as an expression of thanksgiving for those who gave to the Lottie Moon Christmas Offering to make possible our new church building and missionary residence in Okayama. The people felt that if Christians in America cared enough to give them a church building, they should give so that others might be helped to have a place of worship, too.

TAIWAN BAPTISTS JOIN IN WEEK OF PRAYER

by Mrs. Charles L. Culpepper, Sr.

At Jen Ai Road church in Taipei we had about 230 present at the Friday prayer meeting. Our two watchwords were written on purple paper in white Chinese characters and put up at the front. We had a map of the world with red markers showing Baptist work. Pictures cut from *The Commission* and WMU magazines and mounted as posters were left up for several days and the people lingered around them.

"Because our people have so little money to give we did not use any envelopes but our offering was \$591 (Taiwan money), which was nearly four times last year's and very generous.

At Hsia Men Chieh church they observed the Week of Prayer on Wednesday night and Friday morning and afternoon. They took offerings each time and also gave the Sunday morning offering for this. It all amounted to \$1,514.30 (Taiwan money).

At Hsin Chu they met every day. All the churches on the island observed the Week of Prayer. The women say they are going to keep praying around the world all through the year.

TWENTY-FOUR HOURS OF PRAYER IN ROME

by Mrs. Dewey Moore

In Italy, every year since 1947 there has been more and more interest in the observance of the Week of Prayer for Foreign Missions and the offering. Year by year the offering has increased in a miraculous way—and this has been during the hardest years when prices of everything are continually on the rise and when all have had to do much economizing to pay for the war.

The women are keenly aware of all these facts and recognize that this miraculous increase is the result not only of their giving but of their preparation and their praying.

As six of us talked together about our plans for the observance of the Week of Prayer for our three churches and three groups here in Rome, one of the women said, "I think it would be much more to the point if we really observed a day of prayer and not just a few hours scattered throughout the week." One noted that she had heard the Finnish ladies at the European Baptist Women's Union meeting a few months before, say that in Finland they had observed twenty-four hours of prayer on the Day of Prayer in 1952, and what a blessing it had been! All agreed that they would like to try it and would co-operate to the fullest in making such a thing possible.

We agreed that in addition to the special evening services of prayer held at first one and then the other of our Rome churches and presided over by the pastors, during this week, we should have on Friday, the Day of Prayer, a 24-hour service. A centrally located church was chosen and one where there could be some heating as most of our churches south of Florence do not

have heating even in winter. Those who were present at this first planning meeting felt that it would be right for them to take the first six hours of the early morning—from midnight to six o'clock since they were the ones who were so sure it could be done. A schedule was made. A leader and a subject were assigned each of the twenty-four hours.

We thought of the sun rising in China when it would be just past midnight in Rome, so we began with China and as the sun moved westward, we too, in our thoughts, moved westward taking in hour by hour the countries and nations as morning came in them. A map had been prepared with electric lights and as each country came to our attention, we lit the little light—moving always westward.

As an introduction to each hour, in addition to the hymn and scripture reading, we showed filmstrips from the Foreign Mission Board that we might have a little better idea of the place and the people about whom we were praying and thinking.

After we had gone around the world we began special prayer for our needs here in Italy: our youth, the children and the Sunday schools, the sick and widows and orphans, home missions and our special Good Will Center project at Ribolla, small mission churches, the churches in larger cities, our pastors, members of the Directive Committee, the missionaries in Italy and so on. The last two hours were taken by the young people who led in testimonies and prayers of thanksgiving and rededication.

The attendance far surpassed our dreams and the interest was such that all are waiting for the same occasion this year. When we started our planning and when the idea was first presented to the members of our groups there was considerable doubt and pessimism: "The weather will be too cold"—"Who will come into a cold church that hour of the night?" and "There are no means of transportation at that hour." But never was there the shadow of a doubt in the minds of those who did the planning that there would not be success. The pastors and laymen co-operated to the fullest and some of them led one of the hourly periods.

When the offering was taken we found it was \$1,000, which is (see page 27)

The Margaret Fund's a Blessing

by Dorothy Bell Cadwallader

YOU can never know what a blessing it has been to have been a Margaret Fund student and have the contacts I have been able to have. Also, to have had the privilege of having a college education. I would not have been able to meet the requirements of becoming a messenger in a foreign country without the Margaret Fund.

The wonderful gift of \$100* enabled me to purchase a watch plus a service for eight of silverplate. I pray that both items will be used for the service of the Lord. The watch has been most helpful in getting me to school by 7:25 every morning for language study.

Three years ago my husband and I felt the call for service in foreign territory and little by little we were brought to the filling out of our papers. Then in October 1952, we went to Richmond for appointment.

My father, the late Paul C. Bell, was brought to the Central American countries to make a survey of the work for the Home Mission Board. Later the Foreign Mission Board took over the work in these countries except Panama. After ten years of labor down there he was retired in 1951 and passed away in July, 1952. His love for the Lord and love for the Central American countries of course enlightened us and through this our interests grew until impressions were made that we could not get away from. My brother and his wife also will work in Central America—Honduras. Paul, Jr. has been here before and already knows Spanish rather well. But my husband and I are beginning our intensive study of this beautiful language. With the Lord's help we will learn. Our children, three boys and a baby girl, will perhaps learn it more rapidly than we.

Our country is Guatemala, where we will go after language school. It is a beautiful country with three million people.

*Given to each Margaret Fund student who is appointed to definite foreign mission service.



Ralph, David, Margaret Faye, Mother, and Seth

What an opportunity! We will work not by might nor by power, but "by my Spirit saith the Lord."

Late here in Costa Rica is very different. It is surprisingly cold and there is no heat in the houses. Our children are faring fine, in fact better than mother and daddy.

Our day begins at 5:30 A.M., breakfast at 6:30, (our stove cooks slowly) and off to school by 7:00. Our first class is taught by a Costa Rican girl who does not speak English. We do everything to try to make her understand what we are saying. We are making many blunders in school, as well as at home.

The first day we were here I asked the maid to hang the *huevos* (eggs) on the line instead of the *ropas* (clothes). Later she told a friend who speaks Spanish that she had to go to the kitchen and laugh so as not to embarrass me.

We study from three and a half to five hours every day besides the hours spent in class.

Pray for us. I feel that I am truly a child of the WMU because the women have done so much for me.

High Joy!

by Mrs. Lee Roy Smith, Georgia

EVERY mother, as she holds her baby, looks into the future and dreams of the years to come. She is willing to make whatever sacrifice necessary that her dreams may come true. Woman's Missionary Union has had the happy privilege of helping to fulfill dreams of missionary mothers through the Margaret Fund since 1916. Our hearts are ever grateful that we can "mother" the sons and daughters of our missionaries who represent our Lord and us on fields faraway and here at home.

These young men and women are priceless assets in our denominational and missionary life because of their background and because of their unspent years. Today numbers of these young people serve on mission fields and many are ministers of the gospel in the homeland. Others are doctors, nurses, teachers and authors.

What better investment can be made than in a life? Giving these young people the equipment through education that will enable them to serve in a larger sphere is a worthy investment. We who are helping make their preparation possible will have the joy of continuing to serve through them.

Would you like to meet our three Georgia Margaret Fund students of 1953-1954?

Ruth Littleton is our youngest. She is 15 and is in the tenth grade at Toccoa Falls Institute, at Toccoa Falls, Georgia. Her mother and father are missionaries in the Gold Coast. Her older sister, Mary, is at Carver School of Missions. One brother and two younger sisters are with her parents in Africa.

Ruth has adjusted herself well in her first year in school in America. She says that many of her school friends would like to have changed places with her both at Christmas and on her birthday when so many of Georgia WMU remembered her in such a nice way. Ruth appeared on our state meeting program in African costume and spoke on what the Margaret Fund

meant to her and her family.

We still claim Elton Johnson, Jr., though he transferred from Mercer University to Mississippi the last quarter of the scholastic year. After being in school in the States for four years, he decided he would like to return to interior Brazil for six months to help his parents on their mission field. When Georgia WMU learned of this, we wanted the privilege of financing his trip. He reached Brazil in time for the Baptist World Youth Congress and was given a job there by Dr. Berry, missionary in charge of Atlas News Service, who needed someone who knew both English and Portuguese to help him with the Congress news bulletin.

After the Congress he went to Corrente, where his parents are. He helped with the annual Baptist encampment and each Sunday went with pilot Bob Fielden, to help evangelize people in places that probably still would not have heard of Christ were it not for the mission plane.

Last summer he helped in Royal Ambassador camps in Mississippi. He writes: "May I tell you what I feel is God's call and plan for my life? After that six months of work in Brazil, I know the Lord wants to use my knowledge of Portuguese and of the Brazilian people. He is leading me to go into some interior region where there is no work being done. He is leading me to establish a mission to reach people who have not yet had any chance to know of the saving love of our Saviour."

Our third student has been Margaret Caudill, daughter of Dr. and Mrs. Herbert Caudill of Cuba. Margaret was our "happy girl graduate" this year, receiving her degree at Mercer University in June.

Each summer Margaret has helped her parents with mission work in Cuba. She has organized a number of Girls' Auxiliaries there, and had the privilege of planning the first GA camp held in Cuba. Upon graduation, she became Music Director.

(continued from page 27)

Margaret Fund Students 1954-55

Now you can pray for our Margaret Fund students in their different colleges and universities. Your circle program also suggests other things you can do for them as "substitute mothers."

ALABAMA

Ruth Dotson, *Rhodesia*, Baptist Hospital School of Nursing, Birmingham

ARIZONA

Paul G. Barnes, *Arizona and New Mexico*, Grand Canyon College, Phoenix
Terry Lamar Branch, *Arizona*, Grand Canyon College, Phoenix

CALIFORNIA

Anselmo Rios, *California*, Golden Gate Baptist Theological Seminary, Berkeley

CUBA

Eina Garcia, *Cuba*, School of Domestic & Industrial Arts in Havana
Moises Gonzales, *Cuba*, University of Havana, School of Medicine
Antonio Martinez, *Cuba*, University of Havana
Lydia Molina, *Cuba*, Normal School of Cienfuegos, Havana
Samuel Suarez, *Cuba*, Institute of Guines, Havana
Enrique Vasquez, Jr., *Cuba*, Institute of Pinar Del Rio, Havana

GEORGIA

Jane Caudill, *Cuba*, Mercer University, Macon
Ruth Littleton, *Africa*, Torcoo Falls Institute, Torcoo Falls
Owent Robert, *Palestine*, Emory University

ILLINOIS

Ann Swenson, *Argentina*, Wheaton College, Wheaton

KANSAS

Paige Sears, *Nigeria*, High School, Mission

KENTUCKY

Betty Sue Jester, *Nigeria*, High School, Georgetown
Eltie Jeanne Johnson, *Brazil*, Carver School of Missions and Social Work, Louisville
Mary E. Littleton, *Africa*, Carver School of Missions and Social Work, Louisville
David G. Parker, *China*, Georgetown College, Georgetown
John Alfred Parker, *China*, Georgetown College, Georgetown
Nathan J. Porter, *Brazil*, Southern Baptist Theological Seminary, Louisville

LOUISIANA

Lolet Dotson, *Rhodesia*, New Orleans Baptist Seminary, New Orleans
Amy Vary Hawkins, *Argentina*, Southern Baptist Hospital, New Orleans
Herman Savoie, *Louisiana*, Louisiana College, Pineville
Willis Strother, *Malaya*, Louisiana College, Pineville

MASSACHUSETTS

Joe E. Barry, *California*, Harvard University, Cambridge

MISSISSIPPI

Mary Jacobs, *Hawaii*, Blue Mountain College, Blue Mountain
Elton Johnson, Jr., *Brazil*, Mississippi College, Clinton
Ernest Johnson, *Brazil*, Mississippi College, Clinton
Marylu Moore, *Italy*, Blue Mountain College, Blue Mountain

MISSOURI

Victor Bowdler, *Argentina*, William Jewell College, Liberty

NEW MEXICO

Charles Leach, *New Mexico*, University of New Mexico, Albuquerque
Richard Wilson, *New Mexico*, University of New Mexico, Albuquerque
Elliott J. Yearwood, *Panama*, New Mexico Highlands University, Las Vegas

NORTH CAROLINA

Sara Ellen Dodier, *Japan*, Mars Hill College, Mars Hill
Paul G. Gillespie, *China*, Mars Hill College, Mars Hill
Virginia Lake, *China*, Wake Forest College, Wake Forest
Ann Lide, *Philippines*, Wake Forest College, Wake Forest
William D. Moore, *Italy*, Mars Hill College, Mars Hill
William Patterson, *Nigeria*, Wake Forest College, Wake Forest
Tommy Joe Payne, *North Carolina*, Southeastern Seminary, Wake Forest
William E. Payne, *North Carolina*, Southeastern Seminary, Wake Forest

NEW YORK

David L. Jester, *Nigeria*, Columbia University, New York

OKLAHOMA

Stephen Carroll Cover, *Oklahoma*, Oklahoma Baptist University, Shawnee
Arthur Hall, *China*, Oklahoma A&M College, Stillwater
Rosalie Hall, *China*, Oklahoma Baptist University, Shawnee
Burton Patterson, *Texas*, Oklahoma Baptist University, Shawnee
Roderick Reid, *Mexico*, High School, Jay
Ruth Ann Worthington, *Oklahoma*, Oklahoma Baptist University, Shawnee
Elizabeth York, *Florida*, Oklahoma A&M College, Stillwater

SOUTH CAROLINA

Margaret Ann Snuggs, *Taiwan*, Furman University, Greenville

TENNESSEE

Dorothy L. Bausum, *Taiwan*, Carson-Newman, Jefferson City
Howard T. Bausum, *Taiwan*, University of Tennessee, Knoxville
Mary Jo Lingerfelt, *Brazil*, Carson-Newman, Jefferson City
Walter C. Lingerfelt, *Brazil*, University of Tennessee, Knoxville

TEXAS

Kenneth Aull, *New Mexico*, Hardin-Simmons, Abilene
Joel Becerra, *Texas*, Howard Payne College, Brownwood
Robert N. Catlale, *Uruguay*, Hardin-Simmons, Abilene
Mario Cavazos, *Texas*, North Texas State College, Denton
Annie Glenn Cooper, *Argentina*, Baylor University, Waco
Davis Cooper, *Argentina*, Baylor University, Waco
William Cooper, *Argentina*, Baylor University, Waco
David Craighead, *Paraguay*, Baylor University, Waco
 Evelyn Craighead, *Paraguay*, Baylor University, Waco
William B. David, *Argentina*, Baylor University
Crystal Joy Enete, *Brazil*, Baylor University, Waco
Nolite Enete, *Brazil*, University of Houston, Houston
David S. Espurva, *Texas*, Howard Payne College, Brownwood
Isabel Espurva, *Texas*, Howard Payne College, Brownwood
Samuel Flores, *Texas*, Southwest Texas Teachers College, San Marcos
Samuel Garcia, *Texas*, Southwestern Seminary, Ft. Worth
Samuel Hill, *New Mexico*, Howard Payne College, Brownwood

Texas continued

Gwendolyn Koon, *Hawaii*, Baylor University, Waco
Jack Landon, *Texas*, Arlington State College, Arlington
Mike Lopez, Jr., *New Mexico*, Hardin-Simmons, Abilene
James Allen Lunsford, *Brazil*, Hardin-Simmons, Abilene
Myra Joy McCullough, *Jamaica*, Howard Payne College, Brownwood
W. Don McCullough, *Jamaica*, Howard Payne College, Brownwood
Muller, Daniel, *Mexico*, Baylor University, Waco
Edna Naranjo, *New Mexico*, Baylor University, Waco
Buford Nichols, *Indonesia*, Baylor University, Waco
John Nichols, *Indonesia*, Baylor University, Waco
Joyce Oliver, *Brazil*, Baylor University, Waco
Joy Pierson, *Mexico*, Hardin-Simmons, Abilene
Frances Pool, *Nigeria*, Baylor University, Waco
Ruben G. Regalado, *Texas*, Howard Payne College, Brownwood
Elias Rodriguez, *Texas*, Southwestern Seminary, Ft. Worth
Matias Rodriguez, *Texas*, Southwestern Seminary, Ft. Worth
Marcia Schweinsberg, *Colombia*, Decatur Baptist College, Decatur
Thelma Lou Smith, *Brazil*, Baylor University, Waco
Carlos E. Stover, *Brazil*, High School, DeLeon
William S. Stover, *Brazil*, Howard Payne College, Brownwood
Caroline Valdivia, *Texas*, Mary Hardin-Baylor University, Belton
Ambico Villarreal, *New Mexico*, Howard Payne College, Brownwood
Benjamin Villarreal, *Texas*, Howard Payne College, Brownwood
Carolyn Ware, *Hawaii*, Baylor University, Waco
James H. Ware, *Hawaii*, Baylor University, Waco
Grace Leach Welch (Mrs.), *New Mexico*, Howard Payne College, Brownwood
J. Homer E. Yearwood, *Panama*, Bishop College, Marshall
S. Judson Yearwood, *Panama*, Bishop College, Marshall

WHAT WILL YOU DO WITH THE CHRISTMAS CARDS YOU RECEIVE?

Mrs. John A. Abernathy, Baptist Headquarters, 55-5 Ka Chong Moo Rd., Seoul, Korea, says she can use them. Cut off the writing or take it off with ink remover or clorox, pack tight, wrap well. Mark them plainly:
"Used Christmas cards: no commercial value."
Send the pretty, seasonal and truly Christmas cards only.



from Lucy Smith
... Tokyo, Japan

All of us are as busy as can be with all of the various activities of the season, but enjoying it all. It is so much "good fun" helping to make Christmas real to people who otherwise would not have it. Most of our Japanese Christians, especially the young people, do not have any Christmas at home and most of them have to work or go to school on Christmas day, so what we give them in our homes and in the church is all the Christmas they have. Our missionaries are having dinner with the Connellys, Mavis Shiver and me. We will have more than forty guests. Since the churches have their meetings on Christmas Eve night and Christmas night, we are having our dinner at noon.

Our city is dressed in many bright colors these days. The popular Christmas decorations are everywhere. In the midst of these are the decorations for the New Year

Carrying small coffin to cemetery in
Paraguay



which is quite a celebration for the Japanese. They use the evergreen trees, bamboo branches, colored lights, etc., so it is easy for the people to get the two occasions mixed. All of this adds to the misconception of the true meaning of Christmas and puts a greater responsibility on Christians. Some of the scenes we see in the stores and other places make our hearts ache. One of the department stores has a nativity scene, but it is pitiful and heartbreaking to see how little most people know of the true meaning of the Lord Jesus Christ who made Christmas possible.

from Frances E. Roberts
... Paraguay

On most any day you can see small funeral processions making their way to the cemetery. The people will be walking, carrying the coffin by hand. Often it is a tiny casket of a baby. The infant has died because of ignorance, superstition, and disease. Many times the life could have been saved had the mother known how to care for her baby. That is the ministry of our hospital—saving physical life and bringing spiritual life to the people of this republic.

As the Christmas season approaches, we from North America hardly feel that it is Christmas, for it is midsummer here. Too, there is not the big celebration of Christmas here as in the States. The churches here will be having special Christmas programs on Christmas Eve. Pray for those who attend, that they may come to know the true meaning of Christmas, of Christ's coming to the world.

from Mrs. Finlay M. Graham
... Beirut, Lebanon

At our WMS weekly meeting in November, we discussed doing something practical for the poor at Christmas and how what little we might do could be used for the most good. Really, so many of our own women have such a difficult time making ends meet! Probably we could say without exaggeration that at least half of the people of Lebanon are in need of food and clothing.

One afternoon a well educated, attractive woman came to see us and stayed about an hour. She said she felt that she just must come enjoy some Christian fellowship. Her

home is in another section of the city. She was converted in the revival meeting we had in June 1952. Her husband, a graduate of the American University of Beirut, is Catholic in name, but professes no religion saying that he does not believe in God. He admits that there is a radical change in his wife's life, but says that it is a passing fancy. She cannot come to the evening services when he is at home, but she slips away Sunday mornings.

She besought our prayers that her husband would relent in his opposition and come to the place where he, too, would accept Christ. She has three children, ages five, six and seven. Every day she reads the Bible to them and prays with them, so that they may grow up knowing the Word of God. I have never seen anyone happier in the joy of her salvation.

Day before yesterday a girl of about twenty came asking that the church baptize her. She took her high school and teacher training course in a British mission school here in Beirut. There she heard the Word of God and accepted Christ, but went no further in her Christian experience. She is teaching this year in a kindergarten.

She visited our morning service on Sunday when eight people were baptized. As they stood in the baptismal water, four of them gave their testimonies. As one told how he had at last surrendered after being prayed for over twenty-five years, he broke down and wept. There was not a dry eye in the house as this big man spoke. It was really one of the most blessed services I have ever attended.

As the girl heard the testimonies and saw the baptismal service she was convicted in her heart and knew that she had not fully surrendered to God's will. She went home and told her father that she was going to be baptized. He became very angry and said that he would never allow it. She kept talking to him day after day until he became furious and even forbade her ever mentioning it again. She told him that she wouldn't speak of it again in his presence but that she was going to be baptized just the same. She is another who cannot come to the evening services, but manages to attend the Sunday morning service.

We do not know what will happen when she is baptized. Quite probably she will be

turned out of the house. Girls in the East are not free, as they are in the West. Even their marriages are arranged by their parents. A girl without her family is considered as nothing among the people. Won't you all pray for this girl in her time of great testing?

People are always writing and asking, "What are your needs?" Our greatest need is for your prayers. How we do lean on the prayers of our friends at home! Our next need is for more missionaries. For Lebanon and Jordan we have a grand total of fourteen missionaries. Jordan has no ordained minister except Dr. McRae who has more than he can do as a medical doctor. Isn't it a disgrace that Southern Baptists have only one full-time evangelist (Mr. Graham) for the millions of Arabs in the Near Eastern countries of Lebanon, Jordan, Syria, Egypt, Iran, Iraq, and Turkey?

May the Lord bless you each one in your Week of Prayer.

from Mary Alexander
... Hong Kong

I just must, must write you a few lines to tell you how T-H-R-I-L-L-E-D we are that the \$40,000 for Baptist Press Headquarters came in the Lottie Moon Christmas Offering of 1953! How we do praise God from whom all blessings flow! We do praise God too for all donors of every dollar of these funds. We are now having the joy of praying and working through to best plans and place for "Baptist Press Building." We count on your continued prayers too!

We're pleased too, of course, over the \$15,000 for Hong Kong "Ridgecrest." Committees are already at work on the best site!

LOTTIE MOON COOKIES

A recipe taken from an Old Virginia cookbook. These Miss Lottie Moon made for the children who visited her at the house of "The Little Cross Roads" in Tengchow, China.

3 cups dry sugar
1 cup butter
1 cup sour milk
4 pints flour (8 cups)
3 eggs well beaten
1/2 Tbsp. soda
Flavor to taste. Roll them and bake in quick oven.

"Third Time is a charm"—so this FOCUS WEEK should be the best yet!

It is the third WMS Focus Week:

1953, 1954, and now 1955

FOCUS on WMS. Woman's Missionary Society is in the spotlight in your church. What will your WMS do? What would you like to do?



Others should be your immediate thought when you begin to plan—the other woman who needs to be enlisted. How? By the purposes and possibilities of Focus Week for your WMS. It is not necessary to have many, or any, extra meetings. The idea is to pick up, perk up, push up in all the WMS activities. Be ready with posters, publicity in newspapers, church bulletin, unusual announcements, so that everyone knows about WMS and Focus Week. Each chairman will spark her phase of missions alertly.



First plan well. Bring your WMS executive committee together for a spirited, prayerful planning meeting, presenting contagious enthusiasm for WMS. Suppose you were forbidden the privilege of WMS meeting: that situation is true for some women of the world. There are values in fellowship, in prayer, in united service, which bring women together in spite of government regulations. Are you that appreciative of WMS? Then enlist other women.

Look at your church congregation. Do all those women belong to and attend WMS? Some do not? Their names, please; divide them out to be enlisted. Do all the

women in Sunday school classes belong to and attend WMS? Check carefully. Distribute these names. What about newcomers to your community? How will you know about them? The Welcome Wagon, Chamber of Commerce, post office, real estate offices, telephone company, electric or gas company, newspaper items—what have you where you live to tell about new people coming in? Use every channel to know who has come, use every persuasion of friendliness to enlist unenlisted women in your WMS. Give copies of enlistment leaflets, "Hello, Mrs. Prospect," "Eight Reasons and an Invitation" to newcomers. These leaflets and one for Enlistment Committee are free from your state WMU office, not from Birmingham. For invitation cards, see page 100 in your 1954-55 WMU Year Book.

Have an enlistment tea or other social function if you wish. Let BWC members entertain WMS one night.

The other woman needs ROYAL SERVICE also. "Better than ever." "Covers are wonderful." "Moves the spirit to greater heights." That's what women are writing in with their renewals. Tell other women about ROYAL SERVICE, send in their subscriptions also. Have you used the brief easy-to-get-up skit, "A Woman's Tool"? This skit is free from state WMU office. It presents ROYAL SERVICE cleverly in about six minutes. Work up your own skit (then send it in to ROYAL SERVICE—thanks). When Focus Week is over, let's have 400,000 readers instead of 243,000. Come on! That would not be many for 641,096 WMS members. See about that other woman.



Community Missions is a part of Focus Week. What are your community missions projects for this week? Service activities always enlist interest and bring blessings manifold. Put this center C into your Focus Week plans.



Undertake your projects together, especially an exhibit of WMS purpose and functions. The centerspread, pages 20 and 21, gives you ideas because this is what Central Park WMS did in 1953. Other societies' activities are reported on cover 2, there will be more in January. Emphasis on stewardship, or Cooperative Program will no doubt please your pastor, too. It fits in with denominational calendar for January and fits your WMS purpose of enlarging mission gifts. Charts, three dimensional models, posters will teach what the Cooperative Program is. See cover of this magazine and encourage Royal Ambassadors to make a similar world and balanced cutouts to illustrate phases of Cooperative Program. This could be included in category VII of your Achievement Chart.



Start your home mission study book during Focus Week. One morning or afternoon your mission study chairman can start you on a journey to Alaska. Ever been there? Trip awaits every WMS before Week of Prayer for Home Missions. (Use *Under the North Star* for this study).

Show your church loyalty during WMS Focus Week by 100% attendance at prayer meeting and church services both morning and evening. Your pastor will be happy to recognize the WMS as sitting together, or might wish a brief presentation of WMS chief aims, fundamentals, 1955 plans or emblem. Ask for missionary hymns. Would your pastor want to use WMU watchword for the year, John 3:14, as his text at one service?

Now what do you want to do? Have any of these ideas suggested the idea for your WMS? Here's to the magic third Focus Week, January 16-21, 1955; make it more meaningful and valuable, counting for Christ's kingdom more and more.

And When Ye Have Found Him

(from page 5) gone beyond Herod tonight. Somehow, like the Wise Men, we have found Jesus. And the command for us to hear now is not Herod's 'come' but our Lord's 'go.' We should not listen for a human voice, but the divine call." She put the tray on the coffee table and planted a light kiss on the sleeping Jaimie's head. "This has been one of the richest hours of my life. I wish we could commemorate it."

"We can, dear," her husband said simply. "The Mason family has been blessed over and above all we deserve, and has found Christ in newer, deeper ways this year. I suggest that we all give to the Lottie Moon Christmas Offering in whole-hearted thanksgiving. You know my fondness for meaningful Christmas cards. Do you recall one last year with that twelfth century quotation? It impressed me so I think I can say it from memory—"

"Christ has no body now on earth but yours, no hands but yours; yours are the eyes through which look out Christ's compassion to the world; yours are the feet with which He is to go about doing good; and yours the hands with which He is to bless us now."

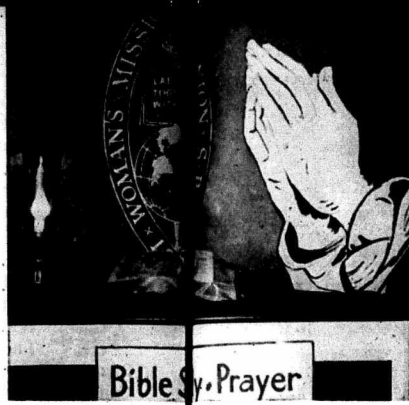
That seems especially true to me tonight."

"Does any of the Lottie Moon money go to lepers?" Timmy asked. "I should like to send some there. I'm saving quite a lot, with these stamps, you know. I guess—I'll give it all."

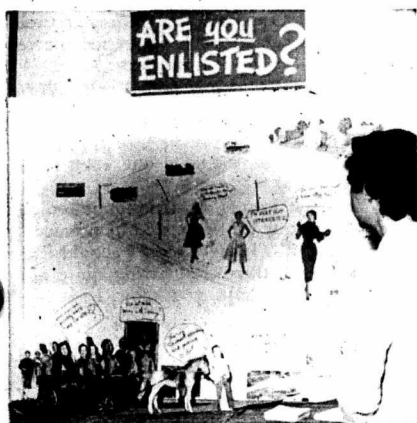
"Every bit goes to a place of need, in Jesus' name, to proclaim his message," his mother assured him. "Many people who are not sick in body are sick in heart. We can think of each dollar we give as a sort of star, leading the way to Jesus for someone."

Marilyn began to gather bottles and wraps, and to get little Jaimie bundled up for going out through his first snowflakes. When all was ready she kissed her mother tenderly. "Good-by for now, sweet. We'll make our Lottie Moon Christmas Offering from our own branch of the family. What a tradition to begin Jaimie's first Christmas! And your devotional, is it all set? Or is Herod still looming over the Young Child?"

"It is set. My heart is full and at peace. My title will be 'And when ye have found him, go...'"



Everyone helped get ready for WMS FOCUS WEEK at Central Park

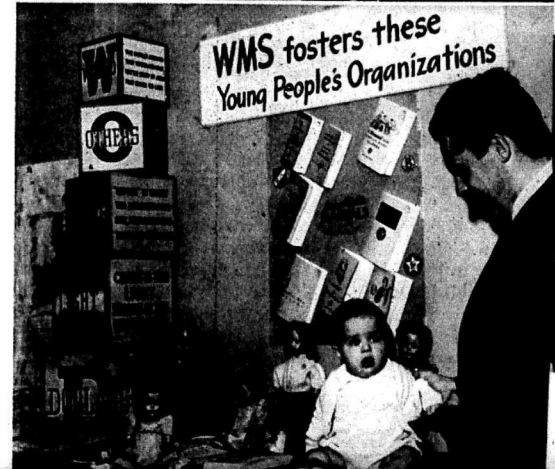


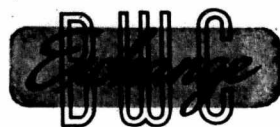
Main hallways were changed (all in a Saturday!) to colorful exhibit halls, depicting the aims and work of Woman's Missionary Union. Members of the Focus Week Committee were chairmen of their respective committees, and each had her booth—mission study, community missions, enlistment, young people, literature, etc. There was a table of free materials from the American Bible Society and denominational magazines were publicized. Young people were fascinated with curios from Africa, while others watched colored slides of RA, GA and YWA work in a kodal slide table viewer. The Sunday school superintendent and church secretary were especially interested in the stewardship exhibit,

Picture story by Rae Joy Colvin

which showed the growth of a child in his giving.

Design at center top of this page was exhibit placed in main front foyer of the church to acquaint the general public with the fundamentals of Woman's Missionary Union. WMS Focus Week immediately preceded the Every Member Canvass at Central Park Church in Birmingham, Alabama, and the pastor rejoiced at the close relation of this teaching of stewardship and missions to the Cooperative Program and local church budget.





North Carolina

This is an extraordinary corsage! Instead of the usual Christmas party with an exchange of gifts a group of business women in First Baptist Church, Benson, North Carolina decided to bring money for missions. So the thirty-five dollar bills made an extra contribution to the Lottie Moon Christmas Offering. Someway this breaking away from habitual gift "swapping" lifted the spirits of all in the WMS and the offering doubled previous offerings!



Mrs. H. O. Lanning, pastor's wife, wears the dollar bill corsage made of gifts for the Lottie Moon Christmas Offering

Virginia

The Business Woman's Circle of the Freemason Street Baptist Woman's Missionary Society in Norfolk had an unusual meeting during the Week of Prayer for Foreign Missions last year.

Mrs. Mary Mason, circle chairman, invited all Baptist business women of the city to join them in the church auditorium for this program.

Mrs. George R. Martin, president of Woman's Missionary Union, Southern Baptist Convention, and Chairman of Women's



Miss Dorothy Moore, Sister Eva Hertzner, Baptist Deaconess from Berlin, Germany; Mrs. George R. Martin, president Woman's Missionary Union, and Mrs. Mary Mason

Committee of Baptist World Alliance, brought the appeal for the offering. She told how the women of WMU had responded to the needs in other years, and challenged all to give even more generously this year.

The highlight of the evening's program was a message by Sister Eva Hertzner, Baptist deaconess of Berlin, Germany. Sister Hertzner told of Christmas in Germany—before the war, during the war, and after the war. She described the missionary work deaconesses do in Germany. They minister to the poor, needy, sick, young and old, telling them in the meantime of the love of God. Following Sister Eva's message six women in costumes of other lands took their places across the front of the church holding offering plates in their hands. As the congregation sang, members of the circle came forward and placed their Lottie Moon Christmas Offering in the plates.

Following the service, the circle entertained in Sister Eva's honor with a reception in the social hall.

Texas

YWAs and BWCs like to meet together in District Four of Texas WMU. Pinewoods was the magic name of their meeting place in September. Miss Virginia Wingo, recently arrived home on furlough from Armstrong Memorial Training School in Rome, Italy, was the major speaker. With her unique abilities she made missions more fascinating and demanding than ever. The theme was "The Name of Jesus" and each one left resolved not only to "take the name of Jesus with you" but to send the name of Jesus everywhere.



Members of the Business Woman's Circle of Toccoa, Georgia, show that perseverance and faith overcome difficulties and lead to genuine success in the Lord's work

Georgia

The Colista Lewis Circle of the Ebenezer Baptist Church of Toccoa, Georgia, worked hard to make their circle what it is at the present time. Though at first discouraged by poor attendance and lack of interest, the few members slowly built their membership to sixteen hard-working business women.

This BWC has done many things to help those in their community. They visit the sick in hospitals and convalescent homes; they provide food and clothes for those in need. They are now making school clothes for two children whose mother died.

Everybody has a happy time when business women have a party after a year of significant ministry. That's what the smiles of Beth Callaway circle, Roanoke, Virginia, are saying

Having overcome their difficulties, the Colista Lewis Circle is a fine example of Christian love and stewardship.

Virginia

As the climax to a successful year, the Beth Callaway Circle of the Melrose Baptist Church, Roanoke, Virginia, held a Christmas party at Yearly Haven, in the Blue Ridge mountains.

This circle, with a membership of thirty-one, has emphasized community mission work in and around Roanoke, ministering to the needs of those in homes for the aged, Goodwill Centers and the city sanatorium.



Hints to Committee Chairmen

To Stewardship Chairmen

December brings the end of the calendar year and the end of the first quarter of the WMU year. So, it is a good time for you to check up on stewardship achievements.

First, think of your own stewardship. Have you been a steward "found faithful"? Have all your tithes been brought into the storehouse? Have your gifts been generously and cheerfully made? Have you been a good steward of time, talents, personality—all of life? Have you been a good steward of your opportunities and responsibilities as stewardship chairman of your WMU? A good look at yourself will no doubt lead you to make resolutions for better personal stewardship in the coming year.

Then, since the quarter's report must be made at the end of this month, it is necessary for you to check up on the stewardship work of the WMU organizations for the last three months. How many tithers in your society? In the auxiliaries? How many have been added during this quarter? If there are no new tithers to report, perhaps it is because there has been no definite effort to win them. The stewardship committee must be faithful in teaching Bible stewardship and in personal efforts to lead others to tithe. Remember that we can add tithers in the same way we win people to Christ—one by one, by personal instruction and appeal.

December is a good time to emphasize the love appeal to good stewardship. We are thinking about the love of God which sent his Son to Bethlehem's manger, the love of Jesus which brought him into the world to suffer and die. Surely such love demands not only our tithes but "my soul, my life, my all." This is the appeal which you can make as opportunities come through the Christmas season. A poster could picture the manger scene with the words: GOD GAVE HIS SON FOR YOU—WHAT HAVE YOU GIVEN FOR HIM?

The Lottie Moon Christmas Offering gives opportunity for all to make their first

Christmas gift to Jesus Christ. This offering is your special responsibility. Carelessness in the distribution and ingathering of envelopes can make a big difference in the participation of the women and young people and in the total offering. Inspire the members of all WMU organizations to make their largest gift to him whose birthday we celebrate at Christmas.

Mrs. C. D. Creamer

To Community Missions Chairmen

How is Christmas observed in your town? Your neighborhood? Your home? The homes of your members? In keeping with this month's program topic, why not direct your community missions activities in December toward a true observance of Christmas that keeps Christ at the center?

With your committee's help, work out a suggested Christmas service for the home. It does not need to be long—hymns, Scripture reading, prayer, a short Christmas story or poem. Make enough copies of the service for each member of the WMS and young people's organizations. The program



The WMS of Northside Baptist Church, Calhoun Falls, S. C., is happy in its community mission activities. One night they met, bringing groceries and clothing to take to a needy family in their community

could be mimeographed and mounted on green or red construction paper, and made attractive with drawings of holly, etc. Talented GAs or YWAs could make and decorate the programs as a part of their community missions.

Give the finished programs to all the members with the suggestion that each family use it on Christmas Eve, or Christmas morning, or as a fitting close for a wonderful and exciting day. Don't forget the Sunbeams. Even the youngest child can lead his family to a true observance of Christmas.

Surely at the Christmas season when you are praying particularly for mission work around the world among people of all nations you do not want to neglect mission opportunities among those of other nationalities who live in the same community with you. Who are they? College students, war-brides, displaced persons, immigrants, American citizens from other nations and cultures. (See story page 4.)

Many do not know the true meaning of Christmas. Some have never heard the Christmas story. There are many ways you can share with them the message of Christ—opening Christian homes to them, including them in Christmas parties, going caroling to their homes, giving them the Gospel of Luke in their own tongue. Of course, it takes work to find out their names, planning to see that no one is left out, and time to carry out plans. But what better way is there to spend Christmas than telling the people of the world about the Saviour of the world?

Edith Stokely

To Mission Study Chairmen

Have you said that a Missionary Round Table could not be organized in your society? If you have, read this letter from Mrs. Bradley Allison, mission study chairman for Missouri: "I thought you would like to know that the five MRTs that we planned for in the First Baptist Church, Lebanon have become a reality. The picture was taken at our Round Table tea when the books were issued. Just look at the fifty books—thirty new ones and

twenty left from last year!

"Each Round Table has a group captain who will contact the members to see that the books are kept in circulation. Our WMS membership is 184. We have ten members in each MRT. Mrs. James Bell is our mission study chairman."

Miss Clara Lane, state chairman for South Carolina, suggests that a topic be discussed at each meeting instead of a book reviewed. The books chosen usually are related to a country, an area or a specific subject. For example, suppose your Round Table has selected the Near and Middle East. At the first meeting instead of discussing a book the topic might be on the countries, their natural resources and physical features. The next session, the history of the area, another the peoples, a fourth the predominant religions, another outstanding personalities and so on.

In two or three minutes each member could bring different bits of information in an informal, chatty way from the book she has read. It is possible that not every book would deal with each subject. This would not seriously affect the spicy discussion as the books are likely to carry a variety of facts on these topics.

Maybe you have felt you could not have a School of Missions or exhibits along with your study. This is what the First Baptist Church, Jefferson, Texas did with the Home Mission series last winter.

Mrs. Robert Fling, mission study chairman for Texas writes: "Do you remember a School of Missions I told you about held on successive Wednesday nights during February and the pastor was so thrilled about earning points on the Achievement Chart? This little picture shows the Sunbeam interest center set up in the auditorium. The picture is too small for you to see every tiny and perfect detail but you can see the houseboat, the little brown church, the pirogues and fishermen. Perhaps you can see the oil derrick. But you can't see all the things I saw! I particularly remember the fish nets made out of hairnets spread out to dry along the shore of the blue crepe paper bayou."

"Each week a different book was featured in an exhibit arranged in the auditorium so that the entire congregation could see and be instructed. You cannot

Mission Study . . .

imagine the enthusiasm of the people as they described to me the various exhibits. All classes participated in the course of the school.

"The whole thing was spearheaded by the capable talented young pastor and his wife, Mr. and Mrs. Edwin Johnson. Please keep in mind this is not a large church. Nor did they set out to see how many points they could accumulate in one School of Missions but as they grew enthusiastic the points grew too!"

"It works," writes Mrs. Allison in another letter. "That is it did for us. I'm talking about an intensive study course. We met five Fridays in homes for a two hour period. The last session was over two hours and the time just flew. We studied *Alcohol and Christian Responsibility*. We made a survey of the community as to liquor stores and places of bad influence.

"As another project we filled a scrapbook of good materials for our church library. Our mission study chairman used different leaders, several books and interesting outside people including a Road Patrol. On the last day we voted to set up some type of permanent work as a result of the study. I'm not sure the number of women we reached but I think about twenty-one. This is not bad when so many said, 'Ten hours on that little book!'"

If these WMS chairmen can successfully promote a Missionary Round Table, a School of Missions and an intensive study course you can too!

Mrs. William M. Murray



The Sunbeam interest center built up for the study of "The Little Boat Family" was so charming all the church wanted to see it so they set it up in the auditorium



Lebanon, Missouri, started off its five Missionary Round Tables with a book tea. There must have been cakes, sandwiches and tearups somewhere. Books are to be digested, but this MRT is evidently drinking them in



If you're giving a gift
to a Baptist friend,
Give the gift
that will never end—

Royal Service for an
entire year, 12 numbers
\$1.50, from
Woman's Missionary Union
Birmingham 3, Alabama.
Gift card sent on request

Our Christmas in Thailand

(from page 2)

ocean, one hand up as in forbidding relatives to fight, two hands at rest in lap, palms upward and thumbs touching in a circle of complete steadfast faith.

We went into one of many separate temple rooms where a small Buddha was getting a new gilding. The workman was not there but a teakettle was heating on a small stove; there was a fan waiting his return, and on a back ledge a Christmas package—no mistaking it, done up in holly wrapping tied with red ribbon. How did it get there? Was the workman secretly a Christian? Was he taking it to someone who is a Christian? There was no way of knowing, but there was the little package, in a Buddhist temple area: Christmas is coming in Thailand. It could come so much faster if Christians, who are really grateful for Christmas, prayed and gave, dedicated themselves and their sons and daughters to bringing Christmas to others around the world.

High Joy

(from page 13)

rector at the First Baptist Church, Fitzgerald, Georgia.

Margaret is continually expressing her appreciation for the Margaret Fund and the Burney Gifts. In one of her letters she wrote: "The Margaret Fund has certainly been a great blessing in my life, for it has helped make an education possible for me. All of you Margaret Fund chairmen, WMU members and circles, have helped me feel at home in Georgia. When I have received gifts from many of you I have appreciated the gift, but oh, it has meant so much more to know that someone was looking out for me and that someone was interested enough in me to show me so in such a beautiful way."

Does it sometimes seem a small thing to give money, interest, and love that the sons and daughters of our missionaries may be better educated to minister to the world in the Father's name? It is no small task. It is a worldwide service and one filled with the highest joy.

They Pray and Give, Too

(from page 7)

far more in Italian lira. The money was sent to Richmond to the Southern Baptist Foreign Mission Board for the support of two national workers in Africa.

In the spring we had a 12-hour day of prayer for revival and objects especially dear to our work. Many wanted to have another 24-hour period of prayer but we felt it better to leave that for once a year in December when we will pray around the world again.

PRAYING IN SWITZERLAND

by Mrs. John Allen Moore

On Friday the women of the church at Zurich and some of the nearby churches observed the Baptist World Day of Prayer for the second time. Their offering went for Baptists in East Germany.

Our Seminary WMS had its own meeting the following Friday. We used the theme of the week of prayer for that program. We had presented "Her Lengthened Shadow" in November and explained the Lottie Moon offering to the students.

Would you like to see a copy of the program the women of the Zurich church used?

Harmoniumvorspiel (organ playing)
Gemeinsames Lied: "Macht hoch die Tur" (hymn)
Gebet (prayer)
Lied: gesungen von einer Tochtergruppe (song by younger women)
Bibelbetrachtung (devotional)
Gebetsgemeinschaft (open prayer period)
Lied: Auf denn die Nacht wird kommen (hymn: "Work For the Night Is Coming")
Kurze Ansprache (short talk, a missionary message)
Gebetsgemeinschaft (open prayer period)
Lied: einer Gesangsgruppe (hymn)
Bekanntmachungen (announcements)
Gemeinsames Gesang: Herr, wir stehen Hand in Hand (hymn)
Kollekte für unsere Schwestern in Ostdeutschland (offering for Baptists in East Germany)
Gemeinsames Gebet: Vater unser (The Lord's Prayer)
Gesegnet sei das Band, das uns im Herrn vereint (closing benediction song)



Carver School of Missions and Social Work by Emily Lansdell, president

Autumn days are past in Louisville, and the first part of the forty-eighth session of Carver School is gone. A session which began when the faculty gathered on September 1 to begin preparation for the opening of school. Some members of the staff were here all summer taking care of day-to-day business, repairs and cleaning, applications for admission, and visitors to the campus. When the faculty returned to plan classes and schedules, the official opening of school was not far away.

The summer holiday from classes brought interesting activities for all the faculty. Dr. Hugh Brimm, professor of anthropology, spent several weeks in New Mexico, studying Indian life and culture. Professor George Carver taught a mission study course on Christianity and Communism during the WMU Conference at Ridgecrest. Earlier in the summer he attended a conference of missions professors and was named chairman of the southern group. Miss Kathryn Bigham, professor of social work, participated in the BSU weeks at Ridgecrest and Glorieta and took part in several young people's camps. Dr. Samuel Anderson, who teaches medical informa-

tion, and Mr. Donald Harvey, professor of social group work, are part-time teachers whose regular duties kept them in Louisville during the summer. Miss Georgie Fancher, librarian, spent most of the summer at her home in Mississippi. Miss Miriam Robinson was busy with research and reading in preparation for some new courses in missionary education. During the summer Miss Virginia Burke continued to direct activities at the Good Will Center in Louisville.

The faculty worked busily on curriculum and schedules during the hot, humid days of early September. All was not work. One evening the group went over to Cherokee Park to cook supper over a charcoal fire and eat and play together.

Miss Faye Nichols of North Carolina, who is chairman of the student body this year, and other student officers arrived on September 12 to plan student activities during the opening days. Then came the students, old and new.

The forty-eighth session was officially opened on September 20 with a service of dedication and prayer in the Fannie E. S. Heck Memorial Chapel.

Circle Program

BWCs use program material on page 29

Margaret Fund—Our MKs

Sing Christmas carols and read again the Nativity story from Matthew 2:1-12 or Luke 2:1-20.

This circle program deals with probably "the tenderest love" of Woman's Missionary Union, the sons and daughters of all

our missionaries, our "missionary kids" or "MKs." Their names and schools are given on pages 14 and 15, and you will have time to send Christmas greetings to those in your state or to all of them. Why not take some cards to circle meeting for this very purpose?

In your program have a talk explaining the Margaret Fund, what it is, where the money comes from, etc. See pages 27 and 88 in your 1954-55 WMU Year Book. Write your state WMU office for leaflet on the Margaret Fund for more information, and see pages 186-192 in *Following in His Train* by Mrs. W. J. Cox (in your church or WMS library, or available from your Baptist Book Store, price \$1).

Notice the suggestions as to what your circle can do to show your interest in Margaret Fund students, as given on page 88 of your WMU Year Book. It is wise to send money through the Burney Fund instead of directly to a student so that all will share alike in such personal gifts. These gifts are sent from Miss La Venia Neal, the WMU treasurer, to the state Margaret Fund chairmen who send them to the individual students. They go out at the beginning of the year, at Christmas and again at commencement time; this spacing fits in well with school needs and possible pleasures and personal plans.

Tell "High Joy" found on page 13.

Impersonate Mrs. Dorothy Bell Cadwalader in her thanks for the Margaret Fund, page 12.

Pray for all Margaret Fund students at Christmas time. Glean for the Lottie Moon Christmas Offering, remembering that \$34,000 from it and \$18,000 from Annie Armstrong Offering make up the current funds for scholarships.

(from page 28)

With the fall session, three new members were added to the faculty and staff. Miss Mary Lee Rankin has come as counselor to students. Dr. John Allen Moore, on furlough from the Baptist Seminary in Zurich, Switzerland, is visiting professor of missions this year. Dr. Robert J. Lehman, a Louisville psychiatrist, has joined the faculty to teach the Development of Human Personality and Psychiatric Information.

Soon after the opening of school came Founders' Day, October 2. The courage and vision of the founders of the school were remembered and attention was directed to the problems and challenge of today. Dr. A. C. Miller, executive secretary of the Southern Baptist Christian Life Commission, was speaker for this occasion.

Following his address given in the school chapel, open house was held in the newly acquired residence at 2739 Lexington Road. This property, consisting of a large residence and an acre of land, adjoins the campus of Carver School.

The warmth of summer gave way to cool, brisk days. The leaves changed to burnished brown and red. School life settled into the routine of classes, bells, and field work. There was time for play and time for worship. Students have been growing in an understanding of themselves, of God, and their part in his worldwide task.

It's Happening Now!

by Marjorie Moore Armstrong

What kind of welcome does your community extend new citizens of this country when they complete the naturalization process and win their citizenship?

What sort of induction into citizenship is given the young Americans of your community at twenty-one (or in Georgia eighteen)?

"Shabby" was the word for both when these questions began to be asked seriously about ten years ago. The pronouncement of citizenship for a person of foreign birth who had lived in this country for five years and had studied the history and laws of the nation sufficiently to pass a stiff examination was made under circumstances and in an atmosphere which could disillusion him for life.

Usually it was just another case on the docket of a busy day in court, to be disposed of as quickly as possible. More often than not, the former alien was called before the judge immediately following pronouncement of sentence on some major crime case, and immediately before the hearing of the sordid details of some divorce case.

As for the new citizen born in the States, nothing at all was made of his reaching maturity with its right to vote. No wonder the largest single bloc of non-voting citizens in this country is the twenty-one-to-thirty-year-olds.

Awareness of these two failures brought action in 1916. The National Education Association and the Department of Justice, backed by numerous other organizations, worked out a plan, and called the first National Conference on Citizenship.

The ninth such conference was held in Washington, D. C., three days of September. Four teenagers won more applause than any of the adult speakers; they were the winners of a national oratorical and essay contest on democracy conducted last year among two million students in the nation's high schools. That contest helped

prepare that many young Americans for the duties and opportunities they face at twenty-one.

The climax of the conference came September 17, Citizenship Day, the 167th anniversary of the signing of the Constitution. By special order of the United States District Court, the presidential room of Hotel Statler was the courtroom, and with the District Court in formal session, 144 new Americans were officially sworn in with dignity and solemnity.

"Not by the accident of birth but by choice," as one speaker put it, these men and women from 31 countries became Americans that day. Their varied accents were obliterated when the other 1,200 Americans in that courtroom joined them in pledging allegiance to the Stars and Stripes. And apparently they had learned the version adopted by Congress last June 14, for there was no blunder when they reached the phrase, "... one nation under God, indivisible ..."

"I'm glad I was born here," one spectator remarked fervently. "I'd never be able to pass that test they give newcomers."

After the oath of citizenship, the presiding officer solemnly called the name of one of the 141, and asked him to raise his right hand. In a whisper that reached the microphone, attention was called to the fact that the new American had his left hand up. "Your right hand, please," the official repeated. There was a moment of confusion until it was discovered he had only one hand, and the judge declared the oath would be accepted with the left hand raised. The new citizen was asked to renounce his former Russian title of count.

Alexis Moussin-Pushkin lost his right hand from a Communist dum-dum bullet fighting the Reds during the Russian revolution in 1919. He and his wife received their first congratulations from their six-year-old son Vladimir, born in Scranton, Pennsylvania. (more on next page)

Our Young People

by Margaret Bruce

Christmas All the Year

But not alone at Christmastime
Comes holiday and cheer
For one who loves a little child
Hath Christmas all the year.

—Author Unknown

Leaders of youth who love young people and who know the joy of working with them have Christmas in their hearts all the year.

Month by month in the missionary education organizations there are special features to be promoted; sometimes these have a holiday flare, sometimes a bit of cheer for the young and old. But whatever the season there is interest and satisfaction for the one who loves and leads young people.

December is one of the most important and effective months of the year for Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador Chapters and Young Woman's Auxiliaries. The observance of the Week of Prayer for Foreign Missions with the Lottie Moon Christmas Offering gives young people as well as women an opportunity to include the whole world in their prayers. Program material sent directly from state WMU offices helps guide children and young people as they pray for foreign missionaries and their work. All program aids sent to the WMS president and young people's director should be shared with each of the youth organizations so that their seasons of prayer may be more meaningful, too.

Young people will be delighted with

(continued from page 30)

The sacrifices made in their yearning to "breathe free," as the inscription on the Statue of Liberty has it, were not so visible among the other new citizens, but their tears of gratitude suggested them. In every community the naturalized citizen can stimulate a new appreciation of the citizenship so often taken for granted. He strengthens the spiritual fibers of democracy.

the Lottie Moon Picture Story, price 20c, from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama. As they read and see this interpretation of Miss Moon's life they will be more eager to give to the Lottie Moon Christmas Offering for foreign missions. The lovely picture of her, price 25c, from the same address, and the leaflet, available free from your state WMU office, will also add interest.

The \$3,000,000 offering goal will challenge young people and will cause them to want to set high goals for their own organizations. The 1954 filmstrip, "Christmas Gift for the World," gives a clear understanding of the many ways in which the offering will be used. This filmstrip may be secured from your Baptist Book Store for five dollars.

It will take time and thought to plan effectively for the observance of the Week of Prayer for Foreign Missions. Do not allow the tinsel of Christmas to keep you and the young people in your church from experiencing the joy and satisfaction of participating in this observance. "Let not our souls be busy inns that have no room for Christ, but homes of prayer and praise" and offering.

There is always a tinge of regret when Christmas trees are stripped of their decorations and thrown in alleys and back yards, when Christmas wreaths, candles and wrappings are packed away. Christmas is a wonderful season because of the birth of the Christ Child and of his spirit which is manifested more consciously at this time. Keep Christmas in your heart all the year by loving and leading little children and young people.



THEME for Year: "Prepare Ye the Way of the Lord"

Program How Far Is It to Bethlehem Town?

by Mrs. W. J. Cox



Helps for Program

Because of special emphasis on the spiritual observance of Christmas, use simple decorations. For instance, a table could be covered with folds of white or green cloth. In the center, place a large open Bible. Behind it light one of the large Christmas candles, white or red, symbolizing Jesus as the Light of the world.

Program Outline

Hymn: "Joy to the World"

Devotional: Bethlehem's Star

Prayer: Thanksgiving for the Unspeakable Gift of a Saviour; prayer that the world may know him whom to know is life eternal

Solo: "O Little Town of Bethlehem"

Program:

How Far to Bethlehem?

The Lost Road to Bethlehem

Christmas and the Home

Seeking the Road Back

Prayer: To know a Bethlehem of the heart at this Christmas season

Hymn: "O Come, All Ye Faithful" or special Christmas music

Bethlehem's Star

Read Matthew 2:2-12. Stars and constellations early caught man's attention. They became objects of worship to idolaters, who thought they foretold events. But one star which hung over Bethlehem has changed the history of the world by changing the hearts of believing men.

Bethlehem's star was a Star of Expectancy

For centuries Israel had been looking for the Messiah. It represented the "fullness of time."

Bethlehem's star was the Fulfillment of all Prophecy.

Christ was foretold in the promise of the woman's seed who shall bruise the ser-

pent's head (read Gen. 3:15).

He was typified in the ark of Noah.

He was promised to Abraham (read Gen. 22:15-18).

Bethlehem's star was a Star of Purpose

The coming of Jesus was no sudden impulse, for the love of God was an immutable, everlasting love. The Lamb of God was slain from the foundation of the world (read Matt. 1:21).

Bethlehem's star was a Star of Sacrifice

Jesus' sacrificial death is the source of redemption for all mankind. He is the fountain filled with blood drawn from Immanuel's veins.

Bethlehem's star was the Star of Hope

There is none other name under heaven given among men whereby we must be saved except the name of Jesus. (Read Rev. 22:16-17.) He is the hope of a distraught and dying world.

How Far to Bethlehem?

Five miles from Jerusalem, at the foot of a hill crowned with olive trees and vines, stood a village called Bethlehem. For centuries sacred history had flowed along its roads and through its fields. Nearby Jacob's beloved Rachel had died. Its inhabitants had witnessed the romance of Ruth and Boaz. It was here the prophet Samuel anointed David as Israel's king. Now Bethlehem of Judaea was to be immortalized as the birthplace of the promised Messiah.

In the very beginning God chose a family whose line of descent should run from Eden to Bethlehem. As each new direct descendant was added to the covenant line, priest and prophet proclaimed afresh the coming of the Anointed One. The Scriptures reveal the footfalls of the Lord Omnipotent as the centuries echoed to his promises that the Messiah would come. God's Salvation drew nearer and nearer. One

wondrous day the Word that was with God, and the Word that was God, had breath. His birth was announced in the brilliance of a star, by the voice of an angel and a heavenly host which sang:

"Glory to God in the highest

And on earth peace among men
in whom he is well pleased."

Six hundred and fifty years before this stupendous event the prophet said, "But thou Bethlehem . . . out of thee shall come forth unto me that is to be Ruler in Israel . . . And he shall stand and shall feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God . . . For now shall he be great unto the ends of the earth." Spurgeon once said, "The Scriptures are the swaddling bands of the holy child Jesus. Unroll them and you find your Saviour."

All nations and religions have red-letter days, festivals and observances of important events. But once a year the whole world stands still to commemorate the birth of Jesus, the Saviour of the world. It is a date and an event which antedates all time and will endure through all eternity. All time is reckoned by the event represented by Christmas. All history reckons time and dates by the division B.C. and A.D. The coming of Jesus is like a polar star around which history revolves. His natal day was the fulfillment of Isaiah's prophecy, "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace." The long promised One had at last come to be wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace was (now) upon him.

Christmas is a time when church bells should ring; organs peal forth joy to the world. Hearts hushed in reverent contem-

plation of this mighty event should bow in worship because he is Immanuel—God with us.

How far is it to Bethlehem? We no longer measure in miles. It is faraway to some of us. The years have hardened our hearts and we have grown selfish and cynical. The Wise Men were far from Bethlehem when they saw the star but they set forth and traveled across the miles until they came to the place where the young child lay. The kindly shepherds who came to worship the babe were just over the hills from the sleeping city. How can we reach Bethlehem this Christmas? Paul wrote to the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you." We will know a real Bethlehem when Christ is formed in our hearts. "Though Christ a thousand times in Bethlehem be born, if he is not born in thee thy soul is all forlorn." At this season we do not stop with adoration of the babe in Bethlehem for the gospel means more than that. We seek to follow Christ along the stony paths of Palestine as he went about doing good. We follow on to the brow of a hill outside the Holy City and down the ages lift our eyes to see forgiveness written in the cross as God's love shines behind Calvary.

Christmas is a time for holding the whole world in miniature in our hearts. Bethlehem is as near as faith and love; as close as repentance and forgiveness. Bethlehem is of the heart.

"How far is it to Bethlehem Town?

Just over Jerusalem hills adown,
Past lovely Rachel's white-domed tomb—
Sweet shrine of motherhood's young
doom.

"It isn't far to Bethlehem Town—

Just over the dusty roads adown,
Past Wise Men's well, still offering
Cool draughts from welcome wayside
spring.



"Past shepherds with their flutes of reed
That charm the woolly sheep they lead;
Past boys with kites on hilltops flying,
And soon you're there where Bethlehem's
lying
Sunned white and sweet on olived slopes
Goldlighted still with Judah's hopes.

"It isn't far to Bethlehem Town!
It is anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs through
The homes of folks like me and you."
Madeline Sweeney Miller

The Lost Road to Bethlehem

Some years ago when a college student was discovered trying to chip off a piece of the Plymouth Rock he was ordered to court. The judge reprimanded him for his lack of reverence for this historical monument where the Pilgrims had landed in their search for freedom. Little by little we have permitted universal customs, habits, advertising and business pressures, as well as our own indifference, to chip away the monuments which point the way to the real meaning of Christmas. Instead of "Christmas for Christ" it has become a season of revelry with emphasis more on social activities and personal giving than on Christian living. It has become an orgy of rushing here and there; the addressing of greeting cards; wrapping gifts; the baking of cakes and special foods; the weariness of preparation for social events.

A Spirit of Christmas parade made its way down the streets of a large southern city. There were many beautiful floats lighted with miniature fairylands. A radio announcer moving among the people sitting on the curb or standing on the sidewalks asked this question: "What does the spirit of Christmas mean to you?" One mother answered, "It just means a lot of

hard work." A man replied, "It means a pile of bills to be paid the first of the month." A college boy said, "To me it means lots of good things to eat and a good time during my vacation." A salesman said, "For me it means tired, swollen feet, often a cold, and Christmas Day in bed trying to rest up for the sales which follow." The reply of every child was that Christmas meant electric trains, dolls, toys of every description. Not one person in that vast crowd even mentioned that the spirit of Christmas meant a time of good will and love or a commemoration of the birth of Jesus. Not one. The announcer seemed to feel disappointed at the ideas of the people. How grieved the Lord Jesus himself must be at the manner of celebrating his birth and at the lost meaning of Bethlehem.

Many of the customs people follow are relics of pre-Christian times. From the Germans and the Celtic people who held the Yule festival to commemorate the return of the sun and the coming of longer days, came the use of holly, mistletoe, the yule log, and the wassail bowl. The universally used Christmas tree is traced back to the Romans. It is entirely possible in our land for a child to enjoy the festivities of the holidays and never connect the season with the coming of the Christ child. A little boy of six years, reared in a home of more than average advantages, was helping his mother decorate the Christmas tree. As they talked of Christmas he realized for the first time its full meaning. For him, emphasis had been on Santa Claus, a letter asking for the gifts he wanted, or a trip to the department store asking Santa in person for the things he wanted. There was always a beautifully lighted Christmas tree on which to hang the numerous gifts.

Suddenly, his face lighted up, and with eyes aglow he exclaimed, "I didn't know Christmas was Jesus' birthday. why don't we go to the church and give him a birthday party?"

Edna St. Vincent Millay, looking at this material observance of Christmas wrote these embittered lines entitled, "To Jesus On His Birthday":

"For this your mother sweated in the cold.
For this you bled upon the bitter tree:
A yard of tinsel ribbon bought and sold:
A paper wreath, a day at home for me."

To Christians Christmas should be more than gaily decorated trees, gay baubles, the exchange of gifts and happy salutations. God took centuries to prepare the world for Christmas and we have largely lost its meaning in the observance of it.

In that satire called "Gulliver's Travels" the story is told of a pygmy race of people who had two political parties. The members of one party wore high heels and the other low heels. The low-heeled party was in power. Although the crown prince was thought to lean toward the high-heeled party, he wore one high heel and one low heel, which made him hobble. Christian people have a tendency to hobble in the observance of Christmas. They hold on to the pagan customs of pre-Christian times and fail to magnify the spiritual significance of its observance. In our so-called Christian nation, the average child is far more conscious of Santa Claus than of the coming of Jesus at the Christmas season. Shall this tendency be perpetuated?

The Christmas tree, the wreaths, should only serve the purpose of decoration, not symbolize the spirit of the event. When the prophet Ezekiel was preaching, the people cried, "Come and hear the word of the Lord." The Lord said to Ezekiel, "Thou art to them a very lovely song of one that hath a pleasant voice and can play well on an instrument. This and nothing more." Just so, when the true reason for observing Christmas is lost, Christmas becomes only a pleasant interlude. This and nothing more. In many instances our conception of the event is summed up in the lines of the Negro spiritual:

"Sweet little Jesus boy,
We didn't know who you was."

Christmas and the Home

When William Pitt was premier of England he grew weary of politics and state affairs and wrote his wife, "I am tired of the little, great matters of state, please write and cheer me with the great, little things of interest about the home." At the Christmas season our minds turn from matters of national and international importance to the inner circle of the home, loved ones, friends and to those less fortunate than ourselves.

The home should be pre-eminently meaningful at Christmas because God framed the history of his redemption around a mother and a babe. He based his entire redemptive plan on a babe born in Bethlehem. The angel announcing his birth came to Mary, a virgin espoused to Joseph. Then we are told that Mary arose and fled in haste to the home of Elizabeth, the mother-to-be of John the Baptist. Some commentators have observed that perhaps Mary felt the need of a woman's sympathy and understanding in the awesome news

How Near Is Bethlehem?

As near as faith can understand
That God has not forsaken man.
As near as love that ever goes
Through gates that hate has closed.
As near as the self-giving that sees
The Crown of Thorns in the Christmas
Wreaths.
As near as the hope that ever lights
A candle for the world's dark night.
Das Kelley Barnett

of the angel. When Mary arrived, Elizabeth, filled with the Holy Spirit, burst into a song of exultation and joy. That home was the waiting period for the Messiah.

In his redemptive plan God by-passed proud Rome built upon her seven hills, also the palace of Herod. Rome was then a symbol of universal power and despotism. The world cringed beneath the autocratic power of Caesar Augustus, the first Roman emperor, who had bludgeoned the world into submission. There was no war because the people were under his heel in a slavery of fear. No one dared to speak or question a decree. Surely it was one of the darkest days the world has ever seen. The Scriptures say, "In those days" Caesar Augustus issued a decree that all the world should be enrolled. There was no appeal from such a decree, so the people of the realm began making their way to their homes to be enrolled.

In the midst of royal Romans, dressed in rich robes, the poor and lowly also made their way to be numbered because they could not enroll by proxy. In this group

went Mary and Joseph. Let us look at this young woman riding a donkey led by Joseph. As one has said, "Her womb tabernacled the Son of God as she traveled." In reality she is not going in response to the decree of Caesar Augustus but in fulfillment of prophecy proclaimed hundreds of years before. She goes because the time is now at hand when the Son of God in human form enters the stream of human history.

In thus sending his Son, God by-passed the power of the Roman empire, its courts and palaces, even the temple. His glory shone round a babe lying in a manger. The mother pondered all these things in her heart. This came over shadowing power was continued in the home where the Child grew and waxed strong and in favor with God and man.

The home is the true cradle for perpetuating the Christmas story. The mothers of our land and every land need to re-evaluate the meaning of Christmas. The homes of America are not always places where thinking is easy. The telephone is constantly ringing; the radio or television blares forth day and night; the car is on the drive ready for rushing about on the slightest pretext. The innumerable gadgets and so-called labor saving devices constantly demand attention. Our way of life leaves far too little time for thinking and helpful leisure. And our observance of Christmas is not prompted by a still small voice within but by the big loud voice of social customs, by whole pages of advertising in local newspapers, by the ideas of friends and neighbors. Largely we have lost the purpose of its observance.

An outstanding childhood memory is the gift of a beautiful illustrated book of Bible stories as a Christmas gift. Although more than half a century has passed one daughter clearly recalls the indelible picture of her mother reading to her on Christmas night the story of Joseph and his brethren. As the child leaned on her mother's knee, the glow of the lamp lighting her mother's face, the child's heart burned with indignation at the injustice of the brothers and trembled with fear when the silver cup was placed in young Benjamin's bag of corn. The home forms life's foundations. We need to ask ourselves

what the homes of today are doing to place uppermost the Christ of Christmas.

Woodrow Wilson, when president of the United States, said, "The great voice of America does not come from the seat of learning. It comes in a murmur from the hills and woods, from farms and factories and mills, rolling on and gaining volume until it comes from the homes of the common men." How powerful are the homes of the people! The home not only shapes the character and destiny of the individual but ultimately determines our local and national morals and morale.

Luke's Gospel has been termed "The Court of the Women" for more than any other writer he records their loving and varied ministries. Luke gives us the beautiful portrayal of Mary and the Child. Through his words the mother and child are a natural means of universal appeal to every heart and home. Every child should forever carry within his mind the memory of the second chapter of Luke read at the Christmas season in the home.

What are parents in the evangelical faiths doing to redeem the conception of Christmas observance? Will they sit by and see it become pagan in its commemoration when martyrs have died for belief in the Saviour it portrays? The homes represented by this Woman's Missionary Society offer an opportunity to magnify Christ in the Christmas season.

"This love of Christ will seek in thee till a death

A Bethlehem and Nazareth.

He climbs the hills of Galilee

And marches to the cross in thee.

Thou art the garden where he lies.

In thee the third day he will arise."

Seeking the Road Back

Dr. Albert Schweitzer, renowned as theologian, physician, musician and writer, now giving his long life to the people of Africa, says: "Just as the trees bear year after year the same fruit yet fruit which is new each year, so must all permanently valuable ideas be continually born again in thought." He adds, "But our age is bent on trying to make fruitful a barren tree of skepticism by tying fruits of truth on its branches."

As we ponder the real meaning of Christmas in God's long preparation down the centuries for its advent, one wonders if the present observance of Christmas is not like tying fruits of truth on barren branches. A very superficial evaluation of our times and customs alongside the rich promises of God to his people reveals our lack in appropriating those promises. As we look back across the centuries God's work has been continuous, but there are gaps here and there, because it is possible for sinning and disobedient men and women to postpone God's activity. But they can never defeat it. It has been said that the world is held back chiefly not by bad men and women but by good ones who are indifferent and spiritually lazy.

Bethlehem has a message for every age. The coming of Jesus was the dawn of a new day, the beginning of a new movement set in motion by God himself to win human hearts.

The tinsel of Christmas trees, the wreaths, the gifts, the gay gatherings, friends dropping by for good food are not all there is to a real observance of Christmas. While these may add color and interest and beauty, the real meaning of Christmas is spiritual and personal and also universal. "For unto us a child is born, unto us a son is given."

It is said the Jews of old never willingly stepped on a scrap of paper lest the name of God be written on it. In the birth of Jesus, God wrote his holy name in love and salvation. We dare not tread upon it with careless feet or Christless customs. The day has been so profaned with customs foreign to its meaning that pagans or Jewish people, who do not recognize Jesus as the Messiah participate in its festivities. They decorate their homes with the usual greens, they tell their children of Santa Claus, they send greeting cards, exchange gifts, give parties and have open house. We have made so little of it as a Christian observance that they freely join in its festivities.

Let us ask ourselves this question—isn't this situation the fault of Christian people? These days have had so little Christian observance on the part of believers that those who are unbelievers can celebrate them, too.

Our Baptist people have been slow to participate in observances of special days, but if the Christian world sets aside a time to observe the coming of Christ as the world's Saviour, it needs to be commemorated in a Christian way. All too often our churches are closed on Christmas Day. The family spends the morning with the gifts which have been received and preparation for a big dinner. The afternoon is spent in making calls or receiving friends. In view of the eternal meaning of the event it is incumbent upon Christians to magnify the placing of Christ at the heart of Christmas. It would seem most of our churches could have a vesper service where thanks could be offered to God for his Unspeakable Gift of a Saviour. Our churches hold thanksgiving services to express our gratitude for material blessings of the earth's harvest, but seldom is even a combined service featured for the commemoration of Jesus' birth. For convenience sake Christmas is featured on the Sunday before Christmas Day.

On Christmas Day often one seeks in vain on radio and television for a sacred program incorporating the true meaning and worship of Christmas. One turns from station to station to hear the "Hallelujah Chorus" which is widely given. Commercial firms feature songs like "White Christmas," "God Rest Ye Merry Gentlemen" and other yuletide favorites but few offerings which show the real dignity and meaningfulness of Christmas are presented for the Protestant world.

For many years the Woman's Missionary Union has stressed "Christmas for Christ" with the thought of putting Christ uppermost in Christmas. In the observance of the Week of Prayer and its Lottie Moon Christmas Offering, the members are besought to balance their gifts to God with what is given to others. That this effort has succeeded is evidenced in the constantly increased Lottie Moon Christmas Offering for Foreign Missions. This steady increase should insure continued emphasis. A recent book tells of a group of people in India who offered as a sacrifice to their gods their most precious possession which was the pig. It represented food and wealth in a land where starvation was the

usual condition. Gradually the people came to offer not the whole sacrifice but only the head with the severed tail in its mouth, keeping the body for themselves. We smile when we think of this crude method of fooling their gods, but are we not often guilty of a similar practice in our giving and living? The Christmas season not only tests our love but it tests our giving and our living.

In the launching of his redemptive plan for mankind God used a woman and a child as the natural means of universal approach. Who better than a woman and a child can more clearly advocate the true observance of Jesus' coming? To change the present observance of Christmas is a big task but a woman and a home and a child have mightily influenced the world. Both sacred and secular history testify of such influence.

One woman, Florence Nightingale, changed the world's conception of a woman's value in the field of nursing though her idea was fought by armies, the doctors and the populace. Through the Red Cross Clara Barton made the nations conscious of their responsibility to help others when

the disasters of fire, flood and disease strike. Countless mothers have laid the cause of missions on the hearts of their children and have seen them go out and bless the world. If at this Christmas season sufficient homes will purpose to make Christ the center of Christmas, soon the emphasis will be felt far and near.

A jeweler's window draped the display area in rich folds of black velvet. In the very center resting on the lustrous folds lay a great glittering unset diamond. A hidden spotlight fell upon it causing it to send out shafts of light in all directions. That gem of sacred history which we call Christmas gleams forth from a background of darkness and fear and insecurity. Sin and evil add their blackness, but the glittering light flames forth. In the center of every age God has set his Son who is the light of the world. He is the heart of Christmas.

Let us place Christ in the heart of Christmas, and like the shepherds let us say one to another, "Let us now go even unto Bethlehem and see this thing which is come to pass which the Lord hath made known unto us."



MADONNA AND CHILD
This lovely wood carving
is by David Chituku of
Southern Rhodesia

Courtesy of The Society for
Propagation of the Gospel,
England

Pray Ye

Mrs. Elmer W. Brillhart, Oklahoma

*"Prayer is love's tender dialogue
Between the soul and God"*

—JOHN RICHARD MORELAND

The missionaries are listed by birthdays. For detailed addresses, see directory in *Home Missions* magazine, and *Directory of Missionary Personnel* which may be obtained without charge from the Foreign Mission Board

1 Wednesday "Wisdom is better than weapons of war"—Eccles. 9:18 Miss Irene Berryman, Ketchikan, Alaska, ev., Rev. L. E. Johns, Coolidge, Ariz., ev. among Indians Pray that observance of Week of Prayer for Foreign Missions will awaken a new awareness of the great need for our prayers and offering

2 Thursday "All things come of thee, and of thine own have we given thee"—1 Chron. 29:14 Rev. Bartolome Burquet, Sagua la Grande, Cuba, Mrs. Charles Clark, Maracaibo, Venezuela, Rev. Roy B. Wyatt, Barcelona, Spain, ev. Pray that all who observe the Week of Prayer for Foreign Missions will feel led to pray and to give generously to the Lottie Moon Christmas Offering

3 Friday "Give unto the Lord the glory due unto his name: bring an offering and come before him"—1 Chron. 16:29 Rev. Pablo Cuevas, Albuquerque, N. M., ev. among Spanish, Mrs. S. L. Isaacs, HMB, em., Rev. Robert L. Harris, Lima, Peru, ev. Pray that all WMU members will give sacrificially to the ingathering of the Lottie Moon Christmas Offering on this World Day of Prayer

4 Saturday "All the ends of the earth shall see the salvation of our God"—Isa. 52:10 Mrs. Alva K. Bonham, Sacramento, Calif., ev. among Japanese, Miss Lydia Green, Singapore, Malaya, kindergarten worker

5 Sunday "Is anything too hard for the Lord?"—Gen. 18:14 *Mrs. E. E. Hastey, Hermosillo, Mexico, Rev. Cirilo Aleman, Jovelinos, Cuba, Rev. William J. Johnson, Cristobal, Canal Zone, ev., Rev. Matthew Wai, El Paso, Tex., ev. among Chinese, Mrs. M. J. Bradshaw, Kokura, Japan, ed. ev., Rev. Alton C. Scanlan, San Jose, Costa Rica, lan. sc.

6 Monday "Pray without ceasing"—1 Thess. 5:17 Rev. Domingo Fernandez, San Jose de las Lajas, Cuba, Mrs. F. E. Runyan, Kaduna, ev., *Miss Carol Leigh Humphries, Ede, Nigeria, Mrs. R. F. Ricketson, Baguio, P. I., Mrs. R. V. Calcote, Kokura, Japan, ed. ev., Mrs. D. H. LeSueur, Mexico, em.

7 Tuesday "If my people seek my face I will hear from heaven"—2 Chron. 7:14 Rev. Paul Rogosin, Los Angeles, Calif., ev. among Russians

8 Wednesday "Get wisdom and with all thy getting get understanding"—Prov. 4:7 Rev. R. H. Culpepper, Fukuoka, Japan, Mrs. Charles W. Whitten, Barcelona, Spain, ev.

9 Thursday "Blessed are ye that sow beside all waters"—Isa. 32:30 Rev. T. B. Hawkins, Buenos Aires, Argentina, Mrs. A. C. Muller, Torreon, Mexico, ed. ev., Rev. J. D. McMurray, Paysandu, Uruguay, Mrs. Rex Ray, Pusan, Korea, ev., Mrs. R. E. Beddoe, China, em., Daniel Muller, MF

10 Friday "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over"—Luke 6:38 Mrs. Antonio Martinez, Cardenas, Cuba, ev., Mrs. W. E. Allen, Rio de Janeiro, Rev. J. A. Harrington, Belo Horizonte, Brazil, *Dr. John A. Moore, Zurich, Switzerland, ed. ev., Antonio Martinez, MF

11 Saturday "Give diligence to make your calling and election sure"—2 Peter 1:10 Mr. Lester T. Whitelocks, St. Augustine, Fla., ed. ev. among Negroes, Dr. L. August Lovegren, Ajloun, Jordan, MD, *Dr. Ben R. Lawton, Rivoli, Italy *Rev. M. G. White, Bahia, ed. ev., Mrs. J. P. Smyth, Recife, Brazil, Rev. S. B. Sears, Surabaya, Indonesia, Miss Eulalia Martinez, Arriete, Cuba, ev., Mrs. Daniel M. Carroll, San Jose, Costa Rica, lan. sc.

12 Sunday "Thou, Lord, art high above all the earth: thou art exalted far above all gods"—Psalm 97:9 Miss Vena Aguilard, Eunice, La., field worker, Mrs. Genus Crenshaw, Ft. Lauderdale, Fla., Mrs. F. C. Rowland, Quapaw, Okla., ev. among Indians, Rev. and Mrs. Eugene S. Wolfe, San Ysidro, Calif., ev. among Spanish, Mrs. Hubert K. Middleton, Santiago, Chile, ev., Mrs. William J. Williams, Ogbomoso, Nigeria, RN

13 Monday "If we walk in the light, we have fellowship one with another"—1 John 1:7 Rev. B. I. Carpenter, Seward, Alaska, ev., Miss Anna Wollerman, Mato Grosso, Brazil, Miss Bonnie Moore, Kaduna, Nigeria, ed. ev., Rev. R. E. Pettigrew, Brazil, em.

14 Tuesday "By his light I walked through darkness"—Job 29:3 Mrs. Frank W. Patterson, El Paso, Tex., pub. ev., Rev. E. Milford Howell, Warri, Nigeria, ed. ev., Burton Patterson, MF

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