

ROYAL SERVICE

March 1955



Program SRC



New Missionaries

and
Welfare
Centers

Seminaries

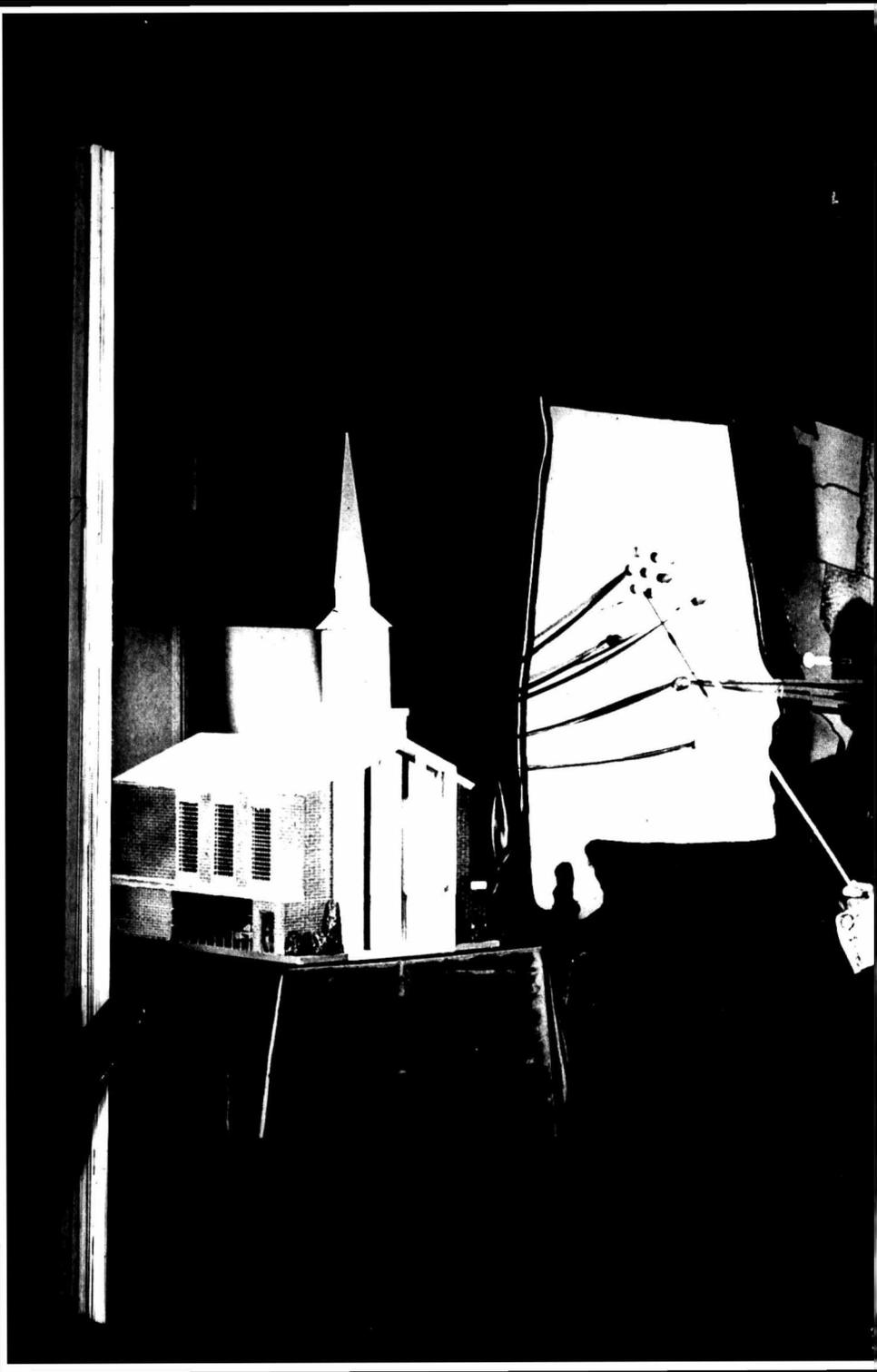


Radio and TV
Commissions

Training
and
Leadership



Audio-Visual



MARCH 1955

ROYAL SERVICE

Volume 48 Number 9

Woman's Missionary Union, Auxiliary to Southern Baptist Convention

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Outside Covers—The Cooperative Program is PEOPLE—people in pews and people in pin-pointed places. As the people who sit in pews every Sunday morning place their tithes on offering plates, they put legs to the great prayer, "Thy kingdom come, Thy will be done upon earth . . . They are the people who join hearts around the world with appointed Ambassadors for Christ, to aid the ministering hands of doctors and nurses, preachers and teachers, publishers and buyers, builders and technicians."

Money is the link between the pew at home and the people in far places. Let it not be broken by corroding greed or intolerance. How extensively the Word of God is made known upon the earth is dependent on our faith. You cannot outgive God!

Inside Covers—Holding a CP dollar bill (see page 20), the Rev. Wayne Dehoney showed members of the Central Park Baptist Church in Birmingham, Alabama, how a per cent of their monies traveled from the local church to all state causes, and then a per cent of state receipts went to the Cooperative Program for all SBC causes in the homeland and abroad. (See per capita CP gifts, page 21.)

Mrs. George R. Martin, President; Mrs. Wilfred C. Tyler, Recording Secretary; Alma Hunt, Executive Secretary; La Vena Neal, Treasurer

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Our hospital plays "host" to many mis-
sionaries. Southern Baptist pastors and de-
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Top—Two preachers get together—Rev.
Honorio Espinoza of Chile and Rev. W. H.
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W. H. Brown, pastor of the Bethel Baptist
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so far to come for the surgery on his jaw.



Center—Dr. Tokiwa Tomita, intern from
Tokyo, Japan, examines one of her patients.

Below—Mr. and Mrs. Jerry Gaultney and
their daughters Connie were honored at a
surprise party on the eve of their departure
to serve as medical missionaries in Nigeria.



Nursing. A course in the Bible is required
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There is an active Baptist Student Union
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We Heal the Sick

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We Teach

Perhaps one of the greatest and most on-
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has been in the fine character and thorough
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and in homes these dedicated young women
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in action as they practice their profession.
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We Are Supporting Missions

At the present time the hospital and the
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Okamura of Hawaii, a graduate, is serving
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Top—Two preachers get together—Rev. Honorio Espinoza of Chile and Rev. W. H. Brown of Florida. Mr. Espinoza is a preacher, lawyer, educator, president of the Baptist Convention of Chile, editor of the Baptist newspaper in that country and teacher in the seminary in Santiago. He came to the Southern Baptist Hospital "to find out what is the matter with me." W. H. Brown, pastor of the Bethel Baptist Church in Trenton, Florida, didn't have so far to come for the surgery on his face.

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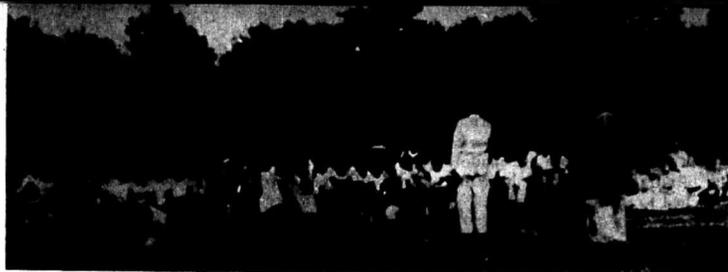
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Hospitals, like other church-related institutions, are no more Christian than the people who operate them. For this reason we undertake to secure people for key positions who subscribe to the Christian way of living and are actively identified with their churches and the program of the denomination. Headed by Mr. Raymond C. Wilson, an active Baptist layman, there are more than 900 employees in the Southern Baptist Hospital in New Orleans, a number of whom are consecrated and dedicated Christians.

The Baptist Memorial Hospital at Jacksonville, Florida with Mr. Lawrence R. Payne, also an active layman serving as administrator, is expected to open May 1, 1955. This hospital will be owned and operated by the Convention's Hospital Board under the same policy and for the same purposes the board has operated the hospital at New Orleans for almost thirty years.



Negro migrants listen to the preaching of the Word at vacation Bible school commencement; 188 were enrolled

Rolling Stones and Hungry Hearts

by Mrs. Sam T. Mayo, Missionary to Migrants

NOTHING in our work among the migrants brings greater or farther-reaching results than our vacation Bible schools. All of those among the Negro migrants on the Eastern Shore of Maryland have to be held in the evening after our people come from the fields. In spite of long hours of labor and aching backs, they come with hungry hearts. Some come as far as twenty and thirty miles so that they may be in more than one Bible school. There are classes for adults and children alike.

It is such a wonderful opportunity to teach God's Word and to reach responsive hearts for Christ.

Missionary ministers to physical needs of migrants with gifts of clothing and medicines and health kits, etc.



Last summer in one of our larger schools there were 188 enrolled. There were fifty-five in the adult class. At the close of the school, a happy group gathered for the commencement exercises. As they sat before us, many dressed in clothes sent by our Southern Baptist women and young people, we wished that every one of the givers could be present. It would have done every heart good to see a middle-aged woman stand before the group and name correctly all the books of the Bible, telling briefly the teaching of each book.

How you would have loved the radiant faced young Christian girl who stood, perfectly poised, and sang without words or accompaniment "The Lord's Prayer"! There would have been tears in your eyes, too. The mother and sister of this one follow the crops all year trying to earn enough to help her get an education that will enable her to be a nurse. How you would have rejoiced to hear the children sing and answer the hard Bible questions perfectly.

These have little opportunity to go to school, yet can learn so much! How your heart would have leaped as many, both young and old, came forward accepting Christ as a personal Saviour.

The year 1954 was a most difficult year for our migrant people because of the early frosts and freezes, followed by widespread drought through many months. By the



All ages are attentive as they have outdoor classes—they have little opportunity to go to school, yet can learn so much! Many came forward to accept Christ as personal Saviour.

leadership of the Holy Spirit, the study of the many needs of the migrants in February ROYAL SERVICE, brought generous response from your hearts, so that during the months which followed, you sent tons of clothing, soap, towels, washcloths, tooth paste, tooth brushes, combs, toys, medicines, vacation Bible school supplies, refreshments, and many other things which blessed the lives of our people and opened the door to larger service for your missionaries.

Through the years your gifts through the Annie Armstrong Offering have paid for and equipped the three trailers operated by your missionaries to the migrants, have paid our salaries, bought other equipment, and paid for the tires and gasoline needed to follow a moving mission field. Through your prayers and your marvelous response in helping to meet physical needs, each one of you has stood beside us. How grateful we are to our Heavenly Father because you know and care and share!

"It Shall Prosper"

by Mrs. W. I. Saunders

LAST SUMMER when I was directing vacation Bible schools in Negro churches I attended a certain commencement exercise. A sailor on leave was there sitting on a back seat. We were giving Bibles to all the boys and girls, and when we came to the sailor, I asked him if he would like one. His face beamed and he said he would.

Some time later when some of our Baptist leaders were visiting in Jamaica, one of them met this sailor at a service. He showed the visitor his Bible, saying, "It was given to me while visiting a vacation Bible school in Jacksonville, Florida." On the fly leaf was written "Presented by the Woman's Missionary Union, Jacksonville Baptist Association."

The sailor said, "It has been a great strength and comfort to me as I have gone about on my ship, and I have tried to read it to others. I have led eleven men to Christ from this Bible."

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11).

News About Maps

It will not be necessary to write and request a new map from the Home Mission Board because the map will be included with your Week of Prayer materials. After WMS programs were printed with instructions to request the map, the Home Mission Board decided to get out a new map and send it to every WMS. Nice and generous, your Board Thanks!

Now let's surpass our Annie Armstrong Offering goal of \$1,375,000 by wide margin of gifts.

I Did Not Know

by Mrs. Ira I. Marks

SINCE arriving in Salt Lake City five years ago, we have heard the expression over and over again "I did not know." Many of those who have been saved have testified, "I did not know until I was grown that there were any other churches in the world except the Mormon church." Many come from small towns and villages where there is no other church.

Some have said, "I did not know there was such peace as this that has come into my heart and life."

One woman who recently became a Christian, testified that time and time again she would go to the Mormon services and come away so burdened and empty, feeling something was wrong but not knowing what it was or which way to turn.

Others have said, "I did not know it was possible for me to be saved by grace through faith in the Lord Jesus. We were always taught we must be baptized to wash away our sins and then do good works in order to reach one of the three glories."

Some have said, "I did not know the folly of going into the temple and being baptized hundreds of times for the dead, until I became a Christian."

A recent report of the Mormon church states that there have been over twenty million names of the dead secured through the department of genealogy and through their temple work literally thousands of people have had a part in being baptized for them.

Some have said, "I did not know the Bible is the true word of God." They have been taught that the Bible is true so far as it is correctly translated, but one of their leaders says further, "How do we know that this Scripture has escaped pollution." They say the Book of Mormon is the true word of God. There have been found to be nearly 3,000 changes from the first edition of the Book of Mormon to the present edition. Yet according to the Mormons it is the infallible word of God.

Mormons believe in many gods as is seen by reference to their Doctrine of Covenants and Pearl of Great Price.

"In the heavens where our spirits were born, there are many gods, each one of whom has his own wife or wives which were given to him previous to his redemption while yet in his mortal state."

"Gods, angels and men are all of one species, one race, one great family widely diffused among the planetary systems as colonies, kingdoms, nations, etc. Each god through his wife or wives raises up numerous families of sons and daughters; indeed there will be no end to the increase of his own children for each father and mother will be in a condition to multiply for ever and ever. As soon as each god has begotten many millions of male and female spirits and his heavenly inheritance becomes too small to comfortably accommodate his great family, he in connection with his sons organizes a new world after a similar order to the one which we now inhabit, where he sends both male and female spirits to inhabit tabernacles of flesh and bones." So says the apostle Orson Pratt.

Some have said, "I did not know that Christ Jesus is our only High Priest. I am so thankful he is the High Priest I am looking to now."

The Church of Jesus Christ of Latter Day Saints, as it is officially called, believes that their church government rests in the priesthood, the authority divinely bestowed whereby men may act in the name of God. In Mormonism this power is not reserved for a few. Every male member twelve years of age and older may participate in one of its offices. Only the president of the Mormon church has the power to receive revelations from God.

Each year in May the Mormon church commemorates the ordination and baptisms of Joseph Smith and Oliver Cowdery. On May 15, 1829 these men were supposed to



Rose Park Baptist Church in Salt Lake City, Utah, at building site

have gone out to the banks of the Susquehanna River while translating the Book of Mormon. There they received ordination to the Aaronic Priesthood from the hands of John the Baptist who descended from heaven and ordained them in person. He commanded them to baptize and ordain each other. This they did.

A second great event was supposed to have taken place a few weeks later on the banks of this same river. This time it was the restoration of the Melchizedek Priesthood by the heavenly apostolic messengers, Peter, James and John. This event is commemorated through the month of June.

Southern Baptists are working diligently

that the Mormons may know the truth concerning the Bible and Christ Jesus, our High Priest, that they may know him who can and will keep forever and ever.

The first Southern Baptist church in Salt Lake City is in the process of going up. The membership is eagerly looking forward to the new structure where many more people can be seated and where lost souls can find our Saviour.

A fine Christian layman has helped encourage our church by giving two dollars for every one dollar the membership gives up to five thousand dollars. This has been a great incentive for the members of Rose Park Baptist Church to give sacrificially to the building of the new church.

MISSIONS

by Mrs. Carrie B. Cole, Mississippi

At sixty-five years of age, Mrs. Cole felt led to write this acrostic

M is for God's mercy that allows us to live,
I is for inspiration we Christians should give,
S is for seeking for souls that are lost,
S is for the Saviour who paid the cost,
I is for our influence that portrays us as we are,
O is for others who call us from afar,
N is for the need for Christ in every nation,
S is for sending them the story of salvation.

WHITE ROCKS—A New Indian "Baby"

by Mrs. Lee M. Roebuck

MRS. ROEBUCK, are we going to have 'that' again?" Several eager children called as we walked past the cafe on our way to the White Rocks tiny post office.

"That" was the newly-begun kindergarten. "Tomorrow" was Saturday, so there would be no kindergarten, but we reminded the children of Bible school on Sunday morning. We call it Bible school rather than Sunday school because the children liken it to their vacation Bible school experience of the summer.

The White Rocks Baptist Indian mission is the Home Mission Board's newest Indian "baby." There are approximately 1,700 Ute Indians in White Rocks and on the surrounding reservations. About 250 are in

the village of White Rocks itself. These are of three groups: Uinta, Uncompaghe, and White River; full bloods and mixed bloods.

Formerly the government had a large Indian boarding school and hospital in White Rocks. A few years ago these were discontinued, and now there is just a small public school and an Indian trading post.

When the government school closed, the buildings were sold and moved. The Southern Baptist church at Roosevelt, Utah, eighteen miles from White Rocks, learned that one of the buildings could be purchased and left on the property. The church purchased this building and leased the property on which the building stood, for as long as the property would be used for religious purposes. For several months the church conducted Sunday school there, with a few Indian children attending. When the pastor left, the mission Sunday school was discontinued. The church turned the building and the lease over to the Home Mission Board.

In March, 1954, we were appointed to begin the Mission Board's work among the Ute Indians. Knowing that the mission building would need repairs to make it liveable, and knowing that the Roosevelt

First glimpse of the mission was disheartening (above) for windows had been target for boys of White Rocks. But this building was torn down and work began on a new combined mission and missionary's home. Since we have moved into the new mission, Indians like to visit us—from curiosity and for teaching and preaching



Boys and girls come to Bible school and Sunday morning preaching

church was without a pastor, the Home Mission Board and church arranged for Mr. Roebuck to pastor the church and for us to live in the parsonage while the mission was being repaired and the Indian work begun.

Our first glimpse of the mission was disheartening. The windows of the unoccupied, unused building were a magnetic target for energetic boys to hit with the many rocks of White Rocks. Other de-

arbor on the mission property. This was the first experience in Indian work for the evangelist and his wife, Mr. and Mrs. Paul Hunt, of Sherman, Texas. Dr. J. B. Rounds, evangelist at the Roosevelt church, also taught in the White Rocks vacation Bible school. There were seven professions of faith.

Since we have moved into our new mission, Indian visitors have frequented the place. Many come from curiosity; all who come hear the gospel, some for the first time. Boys and girls come to Bible school and Sunday morning preaching; young people come to evening service. Our principal work with the adults is visitation and personal work.

We have high hopes that through "that" kindergarten many boys and girls and parents will be won to a saving knowledge of the Lord Jesus Christ. He is able to transform wrecked lives, able to save young lives from sin's destruction to lives of joy and usefulness.

Pray for us.

"America must belong to King Immanuel, if we would have a base of operations broad enough to bring the world to Christ. Our task is great: our Master is greater."
—ANNIE ARMSTRONG

struction had taken place, making the interior a picture of utter desolation and destruction. Discouraging, yet challenging—giving us the consciousness that what we saw was a picture of the condition of souls in that village.

Upon the recommendation of Wiley Henton, the Home Mission Board's building supervisor, the old building was soon razed, and work begun on a new combined mission and missionary's home.

While the building work was in progress, vacation Bible school and evangelistic services were held under a brush

Talking about your Annie Armstrong Offering?

MITE—MIGHTY?

"Why did you call this a mite box, Mother?"

"Because we might put something in it, or we might not."



One of the Cuban groups bringing their offering.
The boxes spell "Pray without ceasing" (in Spanish)

They Gave Their Best

by M. R. Vivanco

It was the month for the Week of Prayer for Home Missions, and the Baptist students at the University of Havana had carefully prepared a special program.

At the appointed hour, the students had filled the room, and there was an air of expectancy.

As the program progressed we began to see that the students had put their hearts into the planning. Special music, beautiful and inspiring, carried us right into the Biblical setting for the program. We saw a lovely dramatization which had the coloring and splendor of Bible times. It had a practical and wholesome teaching for us.

A group of students appeared on the scene, and under the direction of Miss Gisela Batista, discussed the program which they had prepared. When they had found the motives for the plot, their voices faded off into the distance, and the narrator, Miss Lidia Turner, began unfolding the story, while the different Bible characters represented by various students interpreted the theme. "And They Gave of Their Best."

After the play, the students all passed to the front of the room to present their gifts for home missions. They were divided into groups, each one carrying a money

box made of different colored cardboard. Each one had a letter on the box, the letters forming a Bible verse.

At a signal from the group captains, those having money boxes of the same color came to the front and spelled out their respective verses. Each captain announced the goal which had been accepted by his or her group and they handed in their boxes.

What a feeling of joy we had, when, after the money was counted, we found they had gone beyond their goal. All of them had given lovingly and of their best. That night the offering was \$1361.

These students were willing to sacrifice for their Lord because they have a high sense of Christian responsibility and a great love for lost souls. They have a clear vision of the urgency for the missionary task.

Some had done without breakfast for a whole month in order to give more to home missions. And their example had its influence on others. The young man who came to take pictures was not a Christian, but seeing the spirit of the students, he, too, made a gift. We can expect great things from the Lord when we place ourselves in his hands and give the best of our lives to his work.

The Brown Envelope

by Mrs. W. S. Wall

She sat on the back seat of the old station wagon, as we went jogging on down the road. She had not noticed how rough the ride was, nor had she noticed the many other cars as they went speeding down the highway. She did not see the little Indian girl at the well, or the shepherd boy with his sheep on the hillside. Her eyes looked far out into space, but she did not even notice the beautiful mountains and valleys as they were swiftly passing by. Her thoughts were on the large brown envelope, which she held, oh, so tenderly in her hands.

This day, this wonderful day, she would remember and treasure always. She was up in years now, but that did not dim her joy. A big tear came into her eyes as she lifted the envelope and pressed it gently

Cuban girls representing Mary of Bethany, the widow and her mite, and Annie Armstrong (see "They Gave their Best").



to her heart. Then she noticed the missionary's daughter had been watching her and she smiled sweetly as she brushed away the tear.

These things were all happening to her now, because of a dear friend named Mary, who had accepted Jesus as her Saviour years before. As this friend had grown in her spiritual life, she realized more and more that there were many things being done by her Indian people which were not pleasing to God. Oh, how they needed Jesus and his holy Word!

Mary had become very concerned about her older brother, William and the woman with whom he lived. Many times she had walked the distance between their homes to read to them from God's Word, and to tell them again what Jesus, her Lord, meant to her. At first they did not care to listen, but as the months went into years, they began to realize that Mary really knew what she was talking about. Now they like to hear the Bible read. As they have learned more about God, they have tried to get many things straightened out in their own lives.

This dear old Indian couple had lived together for many years, and they loved each other very dearly, but now they knew . . . they needed to be married by law.

They had talked with the missionary and his wife about what should be done and now this was the day! We had driven for miles to the county seat, and were on our way back home. The large brown envelope, which she held so tenderly contained the marriage license.

It was a simple, and very impressive ceremony at the missionary's home that night. Her friend, Mary, served as interpreter. As the couple started to leave, the seventy-two-year old groom said again, "God bless you, brother, and thank you again for helping us to understand."

The fifty-year-old bride just smiled sweetly and brushed away another tear.



Now It's Up to YOU by Mrs. Roy L. Lassiter

ONE DAY in July, 1953, Mrs. George R. Martin asked me to serve as chairman of the program committee for the 1955 Week of Prayer for Home Missions. That very day I began praying. Later the names of the members of the committee came. What a fine committee had been given me!

There were four vice-presidents, three executive secretaries and two Birmingham resident members.

I sent letters to them asking them to be praying and thinking. Late in the fall their assurances that they were praying, and their suggestions for the program came to me. The suggestions were compiled, mimeographed and sent back to the committee members for further study and prayer.

In January, 1954, the planning committee met in Birmingham during the session of the Executive Board. Long hours were spent in prayer and discussion. Dr. Redford was called from the room where he was meeting with Mrs. Knight's committee on allocations for the Annie Armstrong Offering to answer questions and give valuable advice. In time, plans were finished in outline. The report was drafted.

The theme suggested was "Trophies for the King," and the outline was about as you have it completed in your published program. Midnight found the chairman still working to get the report in good form. Early the next morning it was mimeographed so that each of the women could look at it while it was presented. What a relief it was when your representatives adopted it! If it had not been approved we would have had to start all over again.

But don't think we were through planning the program. After we reached our homes the real work began. While some were writing and compiling the plans for the five days, the chairman was corresponding with Dr. Redford about various details. "Write to Dr. Redford about maps"; "write to Dr. Griffith about a filmstrip"; "take up with Dr. McClellan about a church bulletin featuring the week of prayer and the Annie Armstrong Offering"; "plan with Rachel Colvin about the art work"; "secure prayer requests from the secretaries of the various fields of the Home Mission Board." That is the way my notes looked as I thought about things I must do. I checked them

off when done. All those on the committee kept right on praying that the program would help all Woman's Missionary Unions to pray and give for home missions.

By June 1, 1954, the material from the program writers was in the hands of the chairman. The next six weeks were spent in editing, preparing devotionals, arranging closing worship services and other features which would tie the programs together as a unit. As soon as each day's program was finished the typist took over.

On the afternoon of July 20, I reached Birmingham with a full brief case. Miss Hunt said we'd have supper and begin work immediately. So we did—Miss Hunt, Miss Mather and I. With each looking at her own copy we began reading the program. How alert and inquiring were Miss Hunt's and Miss Mather's minds! How sharp and cutting their pencils! At ten o'clock we called it a day, then early the next morning we were at it again.

All that day we read the material, suggested improvements, additions or omissions. But by noon the next day we were through. Now the writers of the Business Woman's Circle and auxiliary programs could begin their work. What a delightful feeling it was to leave to the Birmingham office the responsibility of completing the preparation of copy for the printer and of publication. I felt as if I could fly back to Florida under my own power!

November 4 brought a letter that the presses were rolling. After the material is printed it is shipped to the state WMU offices. Your state office sends your copies on to you. This is the story of planning the program for the Week of Prayer for Home Missions for 1955.

Now, it's up to you! Presidents, program committees and program leaders should see that you have meetings all five days of the week. It's up to you to make the program "go over." It's up to you to see that the women and young people are led really to pray and to give so that the \$1,375,000 goal for the Annie Armstrong Offering will be reached and passed. More important, it's up to you to pray so earnestly that home mission problems may be solved, needs supplied, missionaries empowered and souls won to the Lord. Yes, now it's up to you!



ADDITIONAL SUGGESTED ALLOCATIONS FOR 1955 ANNIE ARMSTRONG OFFERING

The total goal for the 1955 Annie Armstrong Offering is \$1,375,000; of this goal \$375,000 has remained unallocated. This is a list of additional suggested allocations for part of this remaining amount. [See the program for the Week of Prayer for Home Missions or the WMU Annual Report for 1954 for the list of allocations for the 1955 Annie Armstrong Offering.]

I. North American Baptist Women's Union	\$ 2,000
II. Woman's Missionary Union Promotion in West and Border States	5,000
III. Rachel Sims Mission—Playground Lots	15,000
IV. Armenia Avenue Italian Church, Tampa, Florida	40,000
V. Indian Center, Gallup, New Mexico	15,000
VI. Indian Center, Farmington, New Mexico	35,000
VII. Spanish Church and Pastorium, Parkview, New Mexico	15,000
VIII. Indian Church and Home, White River, Arizona	20,000
IX. Indian Church, Blackwater, Arizona	10,000
X. Chinese Church, Los Angeles, California	40,000
XI. Chinese Church and Educational Building, San Antonio, Texas	10,000
XII. Russian Mission Building, San Francisco Bay Area	13,000
TOTAL	\$ 250,000
Still to be allocated	125,000
Total goal	\$1,375,000

THIS Is Freedom?

by A. C. Miller

Secretary of SBC Christian Life Commission

She was an Indian mother of the Apache tribe in New Mexico. After receiving her college training she had returned to live and serve among her people. She had come from her enchanting hills to attend our Christian Life Conference at Glorieta. In the course of our open forum for that day she rose to speak. The strength in her face was lighted by a radiance as soft as the morning sun. Her manner was gentle and her spirit serene as she spoke in cultured voice vibrant with emotion.

"I have come over a long trail," she began, "to speak to you who are the children of the Great Father about my people and the destiny of my children and theirs in this our country."

As she talked it seemed that her words came from a hurt deep within her heart. It was obvious that she was speaking under the burden of a great discouragement and disillusionment. She went on to tell us that in some of the Indian tribes one out of every four babies dies before it is a year old, while many who reach maturity die of tuberculosis for lack of care. She told us of the rule of the governors and councils within the pueblos which deny the people their freedom in religion in open defiance of our national constitution, and even confiscate the property of an individual who refuses to conform to Indian custom and the arbitrary rules imposed by the governor. She referred to injustices to the Indian soldier who fought with honor beside his white brother.

"What shall we do?" she asked us. "For more than a hundred years many laws, treaties and court decisions have extended the powers of this nation over the life, liberty and pursuits of my people so completely that it has robbed them of their initiative, and made them as helpless chil-

dren without knowledge to care for themselves. Is there no relief for us in this land of freedom where so many people walk in the path of the Great Father? We believe there is and that you will help us to find it."

Here was an Indian woman in whose heart the Lord had turned the fierce fury of the Apache into a consuming flame to light a signal for a Christian advance among the Indians of America and especially among those in the great Southwest. In taking the gospel to these neglected people we can well say with Paul, "A great door and effectual is opened unto me and there are many adversaries."

Strange to say the chief adversary to the gospel within the pueblo and on some reservations is religion itself. Some four centuries ago when the Spanish came to the southern, southwestern, and western regions of our country they found a rather highly developed nature religion among the Indians. The Indian worship seemed beautiful in its symbolism and appropriate to the Indian nature. The conquerors imposed on these native people the worship and teaching of their religion. The result was a pagan mixture of which the medicine man with some of his heathen practices and the old ritual dances still survive.

Within the pueblos the priest and the governor often work closely together. The governor and his council are jealous to maintain the traditional Indian custom and culture while the priest as a Catholic can tolerate no intervention from other faiths. The result is a combination of authority that denies religious freedom, confiscates personal property, and drives from their tribe or pueblo any who insist on their freedom of choice in religion. Such loss of tribal status is a very serious matter with

the Indian. Few are willing to pay the price and therefore refuse a different religious faith.

Several causes have led to the development of these difficulties which Christian missionaries meet especially in their work among the Pueblo Indians. One is the historical priority of the Catholic Church. This means they got there first. We do not blame them for this. But we do feel they have no right to make it difficult and often impossible for the missionaries of other faiths to work and witness within the pueblos; nor should they deny the Indian his right, under the constitution of this country to exercise his own personal choice in matters of religion.

A second cause for the difficulties met by our missionaries grows out of the control of the Indian and his affairs by the Federal government. Those of us who have had experience in seeking to do religious work within the army camps, Federal housing, and other such areas know something of the problems to be met. The situation within the pueblo has a semblance of self-government which increases the problem.

A third cause for these difficulties arises from the Indian Reorganization Act of 1934. The leaders in Indian affairs within our government at that time felt that the Indians should begin to learn the arts of self-government. Congress was asked to enact a law that gave the Pueblos and other groups the right to elect their own governors and councils. They were to make their own laws and have the power to enforce them. But instead of developing into a democracy the rulers became autocratic and dictatorial. These powers, combined with the authority of the priests, create conditions that in many cases actually close the gates against the missionaries of other faiths.

These conditions apply for the most part to the Pueblo Indians of New Mexico, so-called because groups live in large communal houses or groups of houses within a village or township. These communal houses and the villages are occupied ex-

clusively by Indians and are under control of a governor and council. It is easy to understand how an autocratic rule can develop in these closely knit family and tribal units under the permission of the Federal government to run their own affairs.

When we leave the pueblos and go out into the great Indian reservations of the Southwest we find other difficulties peculiar to work with Indians. Illiteracy makes it impossible to conduct a tract ministry. Various and numerous dialects create a language barrier. Vast areas without roads are almost inaccessible. It is never wise to major on our difficulties, but we should know these problems that we may know how to pray for our missionaries among the Indians and how to evaluate the work they are doing.

In spite of these difficulties in the pueblos and on the reservations, the morning light is breaking through the faithful ministry of our missionaries. Some came to our conferences at Glorieta to tell us of the growing response of the Indians to the gospel. They brought some Indian converts to give their testimony. Some of these converts had been subjected to persecution and their property and other rights taken from them when they became Christians and would not recant their faith. Others were young women who are now in Christian colleges preparing to go back to their people as missionary teachers and nurses. On two afternoons we made tours to visit Indian Centers established by the Home Mission Board that are in charge of young couples who have dedicated their lives to these fields.

This awakening of the Indian to the gospel is our challenge. This growing willingness on the one hand to exercise his freedom of choice in religion regardless of the cost, and on the other the pressure brought by Baptists and other faiths demanding that all Indians be given their religious freedom on a par with every other American, gives us our greatest opportunity to act now in spreading the gospel among these people whom we have neglected so long.

*This is the moving story of a young Mexican girl
who found that becoming a Christian meant many hardships.*

But with her hand in Christ's, Maria Hernandez was able to see

Through the Darkness—Light!

by Maria P. Hernandez

MY NAME is Maria P. Hernandez, formerly Maria Perciado. I was born in a small town in the state of Jalisco, in Mexico, but was raised in Guadalajara, the capital of the same state. I went to school there, up to preparatory taking a premedical course. This was in the year of 1937. While studying there, I became a good friend of Samuel Hernandez who was also studying in the same school. He was living at the Baptist student home for boys, an institution supported by Southern Baptists.

He was a Christian, and wanted to share with me the Lord Jesus Christ as my personal Saviour from sin. But I was a Roman Catholic, and as such I felt I was forbidden to read the Bible or associate with Protestants, as they call the non-Catholics in Mexico.

I heard the Word of God read for the first time with Samuel. He tried to read God's Word with several boys and girls, but we all had the same attitude toward him. Yet after eight months of letting the Word of God come in through one ear and go out through the other, the Lord touched my heart and I began to pay attention to it.

I listened and learned that God is love, John 4:76, 19. It was wonderful! In my mind was a God of punishment and hate. I thought I had to go to Mary to have my prayers answered. The place that Christ has in my heart today, Mary had then. I was trying to find peace and happiness in the ceremonies of the Church, in my prayers to the saints, in sacrificing my body, but I never found it.

The Holy Scriptures tell me in Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast."

Isn't that wonderful! I didn't have to do work in order to have salvation, all I had to do was accept the Lord. I agreed to go to the Baptist church. I was surprised when I got there because I have heard so many tales about "Protestants." Instead of what I had feared, there were happy people, singing praises, and praying to the Lord. It was a great experience. Afterwards, I heard the preaching of an ex-priest that made a great impression on me.

At length during a revival service, I gave my heart to the Lord, knowing that through faith in him, I will have peace with God, and my sins forgiven. I was justified by faith.

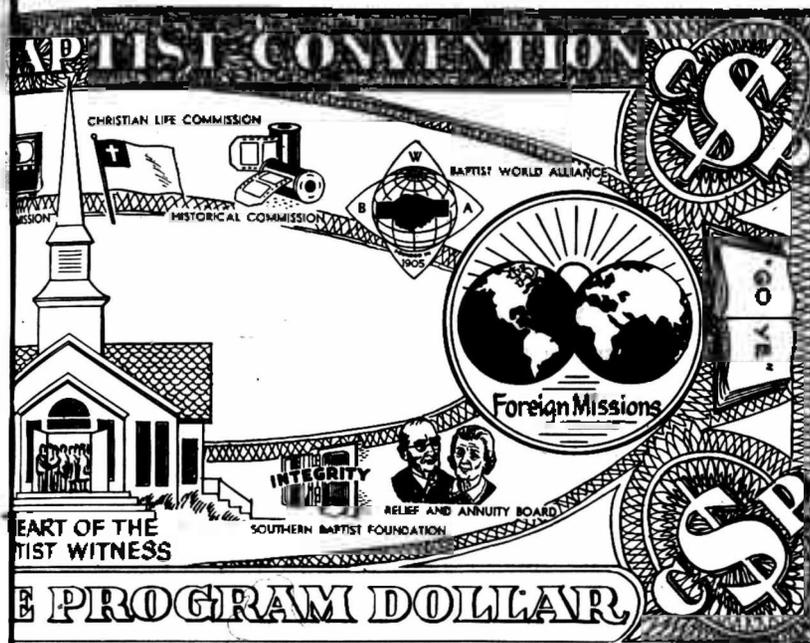
That February night of 1948, I came out of the church full of joy, wanting to tell everybody that I was a Christian, a true believer of Christ.

I went home to tell my grandmother about it and she was very sad. For her it was a curse that I became a Protestant. Later on, thanks to God, she believed in the Lord, not in a mental Christ, or the One on a cross hanging on a wall, but in the living Christ who arose triumphantly.

When my grandmother passed away, all my family gathered together at our home, so they all knew I was not a Catholic any more. Trouble began for me. I was not permitted to go to church. If I went, I was punished. Every time that my mouth was opened to give the message or try to quote the Bible, slaps come to my face.

One day Samuel took the missionary, Dr. Lamar Cole to my home in order to speak to my family, but nothing was accomplished. For them I was not any more of the family, they would rather see me dead than in another religion. My mother sent me to a farm with some relatives where I could not speak with anyone but the family.

My letters never reached my Christian



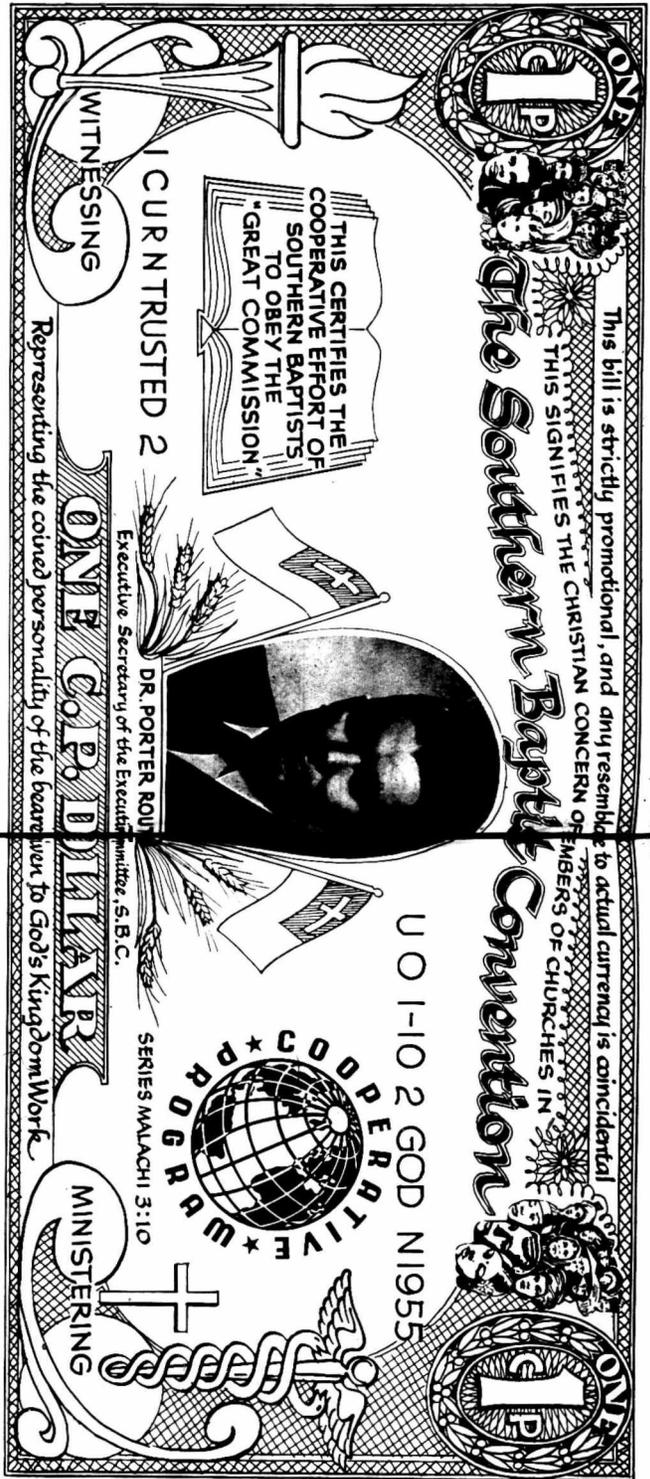
friends, neither did theirs reach me because all of them were taken to my family. I didn't have my Bible or New Testament because in my presence some gasoline was put to them, and they were burned while my family said that my religion was gone in ashes. But I said, "When the Lord Jesus Christ is in your heart nobody can take him away from you."

Through Mr. Cole, Mrs. Orvil Reid, and some Christian friends, the guardian rights of my mother were taken away. I was brought to the city to live with the missionary family for about two months, until the court decided I could get married, and be free to worship God according to the dictates of my conscience. So Samuel and I were married. We were planning not to marry until we had finished our training, and become medical missionaries, but the Lord changed our plans.

We went to Samuel's home town, Toluca, where we were married. Then we left

Mexico to come to Kansas City, Missouri in the United States to work for the Lord among our people. We have been here since the September of 1949 starting a mission. Now we are in a building project. We plan to use this building as an educational unit for social life of our young people, and most of all a means toward leading people to the saving knowledge of Christ. Our plans are to get more training and go back to Mexico to work there, unless the Lord would change our plans.

I want to share with you a great blessing that was accomplished through prayer. Today all my family is reconciled, including my mother. They are not saved yet, but we believe that through prayer their salvation can become a reality. Our God is one that can do even the impossible. Today I can read God's Word to my family and give them the message of salvation. I do not receive slaps in my face, but attentive ears listen to me.



Clip along dotted lines and you will have a novel piece of "play money" to liven up your meeting about the Cooperative Program.

Your Cooperative Program Dollar

As several members of your editorial staff were laughing at a "Texas buckaroo" over-size dollar which is designed to advertise the glories of Texas, it suddenly occurred to us that you might like to have a similar piece of make-believe money in your hand as you consider the many glorious ways your Cooperative Program dollars help around the world. We put all our ideas together, and this is the result! Clip it out and use it this month.

Of course you can read the serial numbers on the bill—"You owe one-tenth to God in 1955" and "I see you are entrusted too." The torch symbolizes our witness to others of the Light that is within us in Christ Jesus. The caduceus and the cross remind us of our ministry to both the physical and spiritual needs of all people.

The other side of this bill shows how your CP (Cooperative Program) dollar goes to work in so many ways and places through schools, commission, boards, etc. In the very center is a local church—Christian people of all ages who take seriously the "Great Commission." These people are the heart of the Baptist witness in great cities, in rural areas and in towns and villages.

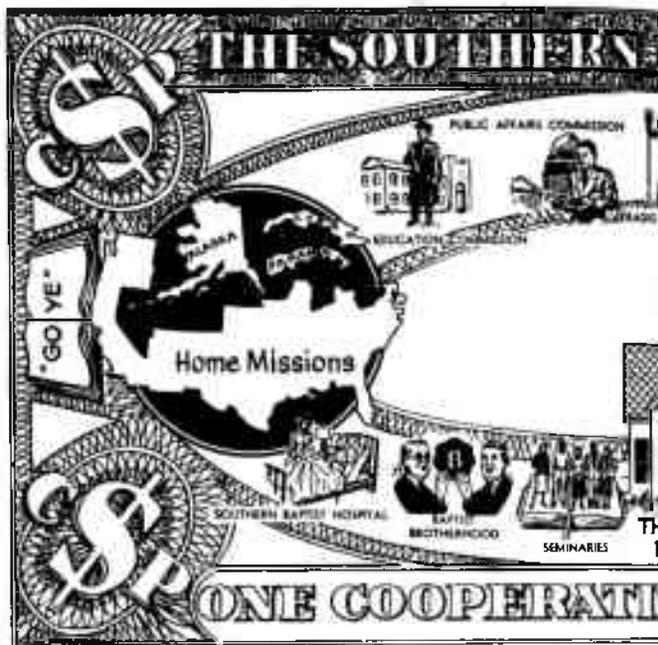
Won't you "play-like" your CP dollar is the most important money you ever held in your hand?

... and Your Average CP Gift Per Person Per Year

When the average gift of Southern Baptists through the Cooperative Program is ready to be divided to all convention-wide causes, it comes out like this in the different states. Appalling, isn't it, that so small an amount must be divided again to foreign missions, and home missions, and seminaries, and all other causes on the CP dollar bill.

Per Capita gifts, SBC Cooperative Program, by states, 1953

1. Maryland	\$2.59	12. Louisiana	\$1.27
2. South Carolina	\$2.11	13. Tennessee	\$1.13
3. Virginia	\$1.67	14. Mississippi	\$1.08
4. Oklahoma	\$1.64	15. New Mexico	\$1.01
5. Florida	\$1.47	16. North Carolina	\$1.01
6. Illinois	\$1.39	17. Kentucky	\$.93
7. Arkansas	\$1.34	18. Georgia	\$.91
8. Texas	\$1.31	19. Oregon-Washington	\$.86
9. Arizona	\$1.31	20. Alabama	\$.80
10. Missouri	\$1.29	21. Kansas	\$.75
11. Alaska	\$1.27	22. California	\$.51



Woman's Missionary Union Officers in Alaska



Left to right are Mrs. Helen Deadman, Mrs. Ethel Lindley, Mrs. Jane Singleton, Mrs. B. J. Carpenter. These women keep busy organizing and training workers in new organizations in this fast growing mission field.

ROYAL SERVICE ☆ MARCH 1935

"If I Falter, Lord, Who Cares?"

by Nita McCullough

THESE are my friends from New Orleans," Mrs. Kaleck said to her neighbor.

The girls from the seminary knew then that this Sunday they could only look at the flowers in Mrs. Kaleck's yard and make comments about them.

Mrs. Kaleck lives in La Rose, a Catholic town in southern Louisiana. A group of students from the seminary in New Orleans hold a street service near her home every Sunday morning. No one comes to the service except occasionally a few boys. At one time all the neighbors went inside their houses and closed the doors. Now they are seen on the porches or in the yards during the services.

Mrs. Kaleck is not a native of La Rose but she has been a Catholic. She likes for the girls to read the Bible and have a prayer with her. Through her testimony at these times, they know she is a Christian. She likes for her seven-year old son, Charlie, to listen to the Bible stories one of the men tells him and the other boys who will come.

Mr. Kaleck pays little attention to Sunday. When he has work to do and needs an early dinner, Mrs. Kaleck has no time for the Bible reading. If her Catholic neighbors are visiting, the girls know they can only have a friendly conversation and go back to the bus. They are always invited to come back the next Sunday.

Outside of La Rose the seminary students stop for a Sunday school class. Mary Degree, a Negro woman, is the only Baptist who was found during a religious census three years ago. The Sunday school is for her family. She gets in the bus while two girls teach her four older children in the house or yard. The baby is usually asleep. Mary leads the singing and sometimes a

prayer. She always prays that God will be with the students as they go on their way. Sometimes she has a small offering she asks them to use for the Lord's work.

At Christmas her three dollars went into the Lottie Moon Christmas Offering. The service ends by singing "Just a Closer Walk with Thee," with Mary leading.

The students eat their picnic lunch in Mary's yard, using a big stump for a table.

A Mrs. Williams is the outstanding Baptist in the community below Golden Meadow where the students have a street service in the afternoon. She is French and speaks in broken English. She might be called Lois after Timothy's grandmother. Some of her daughters are Baptists, and now some of her grandchildren are.

"Sometimes my grandmother sings songs, reads the Bible and tells Bible stories to us," said one of her twin grandsons, junior age, the day they made a public profession of faith. Two Christian granddaughters are in Acadia Baptist Academy at Eunice.

Mrs. Dardar might be called "Lydia" for she has opened her home here for a Sunday school with six classes. A French preacher comes once a month. Mr. and Mrs. Dardar understand very little English and they are Catholics, but the students feel that a church is being born in their home. Last year the Sunday school was started. This year a building committee is at work.

There are no churches except Catholic in any of these communities. During four summer months the seminary students are not there. The missionary in Golden Meadow, Mr. L. C. Smith, enlisted some workers from the Baptist church there to help keep the nearby Sunday schools going last summer. A phrase from Mary's song describes this lack of spiritual leadership. "If I falter, Lord, who cares?"

ROYAL SERVICE ☆ MARCH 1935



Alabama

The Baldwin County BWC Federation held its quarterly meeting at the First Baptist Church in Bay Minette, Alabama.

At this time new officers were installed by Dr. John P. Oaks, pastor of Daphne Baptist Church. He presented each of the officers a gift which would be of help to them in their work for the year.

Speaker for the evening was Miss Elaine Crutwell, Alabama missionary to the Philip-pines. Dressed in Filipino costume, she had on display a number of items that were made in the Philippine Islands. Refreshments and a social hour followed the program with Bay Minette Circle as hostess.

South Carolina

"Laborers Together with God" was the theme for the meeting of the BWC Federation of the Spartan and North Spartan Associations of South Carolina.

A dinner meeting was held in the banquet hall of the First Baptist Church, Spartanburg, South Carolina, with decorations, and favors to suit the occasion.

Each person was given a "take-home" pamphlet consisting of brief written reports by the community missions, stewardship, and mission study chairmen, plus

timely announcements, reminders, and committee names.

As the highlight of the evening, Mrs. Quinn Morgan of Lancaster, South Carolina a former missionary to the African Gold Coast, told of her three-years experience working among the African people. She left a challenge with the group as she told of the many unmet needs and the few missionary workers.

Georgia

What a grand time the BWC Federation of the Friendship Association had when they met to discuss the duties of the various officers.

Not only did they hear a panel discussion on officer duties, they also found they have a song-writer in their midst. Mrs. J. F. Dowdy, a member of Pleasant Grove BWC is their new-found talent. Mrs. Dowdy wrote appropriate words to the tune of "When the Saints Go Marching In," which everyone sang heartily.

Just to give an idea of Mrs. Dowdy's song, here is the first verse and chorus. Maybe you would like to try it at your own BWC sometime.

*We are a band of business women,
Let us tell you every one,
Our Business is for Christ, the Master,
May his will on earth be done.*

Chorus

*When the business women meet;
When the business women meet;
Lord, I want to be in the number,
When the business women meet.*

BWC Federation banquet meeting at Spartanburg, South Carolina

It's Happening Now!

by Marjorie Moore Armstrong

Surely Annie Armstrong would have praised a certain Oklahoma senator one Monday morning last November if she had been in the Senate gallery for a part of the "censure session" of the Congress.

Senator Monroney took the floor, not to criticize or defend his colleague, but to display four full-page ads from a Washington newspaper.

"Sunday sale!" one proclaimed. "Today. Save! 9 A.M. to 5 P.M." "At our warehouse, big sale," another announced. "11 A.M. to 7 P.M. today—Sunday." "Starts today," a third one read. "Save money. Large discounts today only." The fourth was of the same type.

Senator Monroney showed them, read them aloud, and began to speak. "The violation of the Sabbath in the nation's capital . . . threatens to turn Washington into a 'Bagdad on the Potomac,'" he declared. "The senator said he saw no compelling reason for these Sunday bargain sales "except to get the jump on other business houses who choose to observe the nation's religious habits. . . ." He expressed his personal fear that the nation's regular "day of rest, of family association, and of outdoor recreation" may become a "bargain shopping day."

If this trend continues to grow in Washington and in the forty-eight states, the senator suggested, the new Congress might have to inaugurate Sunday "blue laws" to check it. Senator Johnston of South Carolina immediately rose to his feet and commended the Oklahoma senator for calling the ads to the attention of the Senate. He endorsed senator Monroney's stand.

Ten days later the daily papers reported a meeting of the Washington Board of Trade, the Washington Junior Chamber of Commerce, the Merchants and Manufacturers Association, and representatives of Jewish, Protestant, and Catholic faiths. They issued a statement appealing to merchants and the public at large to respect a day of rest and worship.

Louisville handled this problem differently. A special Sabbath Observance com-

mittee of the Ministerial Alliance called upon the local manager of a chain of groceries, which has recently opened a brand new store. Their interview resulted in a promise that this new store, now operating on Sundays, would be open only six days a week after Christmas. Another chain, soon to be open for business, will not operate on Sundays, the manager told the committee.

There a trend was checked before it developed.

But what about communities that go unnoticed by senators and Ministerial Alliances? Women are the key to the situation. The nation's shoppers are chiefly women. If women do not shop on Sunday, stores will not long remain open for business on Sunday.

Reduced to its essence, this involves such a simple thing as a habit of stocking one's refrigerator and filling one's gas tank on Friday or Saturday, rather than risk running out of food or gas and being forced to buy more on Sunday.

It also involves a firm word in the right place. Public approval is basic to business success. No merchant can afford to ignore the expressed wishes of his customers. When a neighborhood supermarket opens, or reopens after being "modernized," with a hung display sign announcing Sunday hours, sincere words of appreciation for the handsome and convenient layout may be followed by an equally sincere word of regret that the management feels compelled to operate seven days a week.

In Springfield, Missouri, one such expression made to the checker got a quick response: "I sure wish you'd tell him so, ma'm. I don't like having to work on Sunday."

Christian women can enlist their neighbors through civic and social groups to help keep Sunday free. If Sunday sales become a national habit, the day of worship will be lost in the scramble for bargains. More and more fathers and mothers will be forced to work that day. More and more

(Please turn to page 26)



from Mr. A. Pucciarelli
Tampa, Florida

Splendid work is being done at the Cuscarden Park mission church in the heart of Ybor City, Tampa, Florida.

The most interesting part is the kindergarten, run altogether by faith. The two splendid and very active teachers, Mrs. Josephine Navarro (Spanish), and Mrs. Pete Cimino (Italian), are paid by the small fees from the children and small gifts from friends.

This past year we have averaged thirty-five children a day at kindergarten, and graduated twenty-five. The children come from Italian and Spanish homes.

Through the kindergarten we make contacts in the homes with the result that some become regular attendants at our church services. Ninety per cent of the people coming to the church started from the kindergarten contacts.

from Mrs. John Abell, Jr.
Eku Baptist Hospital
Eku via Sapete, Nigeria

When Christiana told her story to the nurses in Eku Baptist Hospital clinic recently, she received both sympathy and help. Upon learning that there was a new baby on the way, her husband had taken her to the local ju-ju doctor. They were told by the ju-ju that she would not live to deliver the baby; and the father, seeing no future for them, deserted the mother.

In Eku Baptist Hospital she was given a bed, and the African nursing staff provided food for her each day. The hospital chaplain told Christiana of Jesus' love for her, and she accepted Christ as her own Saviour.

The day of the long-awaited event was happy. A shout went up from the hospital staff when in their morning chapel service

they were told that Christiana had delivered—not one, but two! There was a mad rush to go see the new boy and girl. Each had a personal interest in the welfare of the twins.

It was with some skepticism and misgiving that we viewed the return of the babies' father to claim his family. But our hopes were raised when he set about to pay the hospital bill and arrange for the needs of his family. Our prayers went with them as they returned to their village.

Then one day Christiana brought the twins back for a visit. She introduced them by their native names, and then explained the meanings. The little girl is "Patient," for her mother was a patient here. The little boy was named "Humans are not God," for the people who foretold the mother's death were not God, and they did not know that God could make her strong and healthy again.

Won't you join us in praying that these children may grow up in a truly Christian home?

from Mrs. George Wilson
Missionary among Indians in New Mexico

You just can't know what the "Christmas in August" packages mean to us. They are so valuable for the various groups here.

Mr. Wilson has been seriously ill with a virus infection of the liver and kidneys. Thanks be to God, he is up and slowly regaining strength. It was on his day on the Calendar of Prayer that the fever broke and he has had none since. How grateful we are!

It's Happening Now!

(Continued from page 25) homes will be deserted on Sundays as well as weekdays.

One argument has weight with an ambitious merchant. You can state it this way: "I believe that in our community, you will have more business in six days a week if you close on the seventh, than you will have in a seven-day week. We believe in Sunday as a day of rest and worship and family life. We hope you will help us keep it for that."

Certainly Annie Armstrong would approve of that! She wanted a Christian America.

Carver School of Missions and Social Work

BY EMILY LANSDELL, PRESIDENT

Almost every day letters come to Louisville asking for information about Carver School. A member of Girls' Auxiliary needs information in order to meet requirements for her Forward Steps. A Training Union leader wants supplementary material for his program. An officer of an associational Woman's Missionary Union seeks information in presenting the school before her group. Requests for information come from prospective students, young people's leaders and pastors.

How the school is financed and directed is seldom understood. The property now includes eight and one-quarter acres of land fronting Lexington Road on which is located a Georgian building which was erected in 1941 and is now evaluated at \$685,000; a recently purchased large colonial residence on the corner of Lexington and Upland Roads; and the Good Will Center at 1818 Portland Avenue which was bought and remodeled a few years ago. In addition to this, the school has on hand \$820,000 received from the Cooperative Program for the erection of a new academic hall. Plans are under way now for the construction of this building.

Woman's Missionary Union holds securities for Carver School, including \$271,000 in endowment funds. The 1955 operating budget totals \$145,800. Of this amount, \$61,000 comes from the Cooperative Program of the Southern Baptist Convention; \$15,500 from Woman's Missionary Union; \$81,000 from student fees, room and board; \$6,800 from interest on endowment funds; and \$500 from the Sunday School Board. As Southern Baptists contribute to the Cooperative Program, they are giving to Carver School. Each state Woman's Missionary Union assumes a share in the responsibility for the amount (\$45,500) furnished by Woman's Missionary Union toward the current operating budget.

Carver School is owned and operated by Woman's Missionary Union through a Board of Trustees elected by that body. The president, executive secretary, and treasurer of Woman's Missionary Union are the officers of the Board of Trustees. A

vice president of Woman's Missionary Union also serves on the Board. Each state Woman's Missionary Union has a representative on the Board of Trustees. There are three members-at-large and seven resident members.

The Board of Trustees elect the faculty and staff, adopts the operating budget, and determines the policies of the institution. Each state trustee handles the applications for prospective students from her state and makes recommendations to the school concerning admission. The Board of Trustees reports to Woman's Missionary Union in annual session.

The president of Carver School, elected by the Board, is the administrative officer of the school and is responsible to the trustees for executing the policies outlined by the Board. Financial statements and other reports are submitted to the trustees monthly. The president of Carver School is also a member of the Executive Board of Woman's Missionary Union and makes an annual report to that group.

In addition to the president, the staff at Carver School consists of seven full-time and four part-time faculty members, the financial secretary, secretary to the president, office secretary, adviser to students, librarian, director of the Good Will Center, dietitian, and house director.

Since Carver School receives funds from the Cooperative Program for the operating budget and for some capital needs, financial reports are made periodically to the Executive Committee of the Southern Baptist Convention.

The executive secretary of the Executive Committee of the Southern Baptist Convention is a member of the Advisory Board of Carver School. Other members, all elected by Woman's Missionary Union, are the secretaries of the Mission Boards, representatives from each Southern Baptist seminary, a Louisville lawyer, and a resident businessman.

Woman's Missionary Union has in Carver School a big business—and in the training of Christian workers a big business with God.

Hints to Committee Chairmen

To Community Missions Chairmen

Juvenile delinquency is a local problem. Although the facts and figures presented to your members during the Week of Prayer for Home Missions are national ones, they are a summary of what is happening in your community and mine. What about your community?

Find out what is going on where you live. Let your committee help you get some facts. Talk to the head of your police department. How much delinquency is there? What ages are the youngsters picked up by the police? From what sections of town do they come? What are the charges against them? What happens after they are picked up? What sort of treatment is given?

Contact your Council of Social Agencies or Department of Public Welfare. See if other agencies or organizations are at work in this field. Find out what they are doing. Any activity you plan should be planned in relation to what is already being done.

Authorities remind us that there is no single cause or type of delinquency and there is no single answer. Work in the field of juvenile delinquency demands variety, as well as co-operation and coordination with other groups. It also calls for a week-in and week-out program, not isolated activities.

What, then, could you do through community missions? If you have a juvenile court or a detention center, talk with those in authority as to possible services such as worship programs and fun periods in the detention center. Some of your women may be well qualified to serve under the court's direction as parole advisers for delinquent girls.

Your biggest opportunity is in the area of prevention. A probation officer in Alabama said: "A juvenile who is a member of a church and attends Sunday school and church regularly is more liable to stay out of trouble than one who does not attend. . . . There are areas in every city where numbers of children do not have the opportunity to attend Sunday school and church.

The churches must go to those children." Your members can teach regularly in mission Sunday school classes, organize and direct weekday activities at the missions, or provide transportation to bring unreached children to your own church.

Child care centers for children of working mothers will help start children on the right path. Seek to bring Christian influences into homes by attentive visits to parents of children in such centers and missions, for the most significant single influence in the development of a child is his family life.

Wholesome recreation is recognized as one of the best activities in a program of prevention. This, too, is a long-term project. Broaden your Christian recreation plans to include children in unchurched areas. Adapt ideas found in the leaflet "Christian Recreation" (free from your state WMU office).

Remember that all activities that make your community a better place to live make it a poorer place for delinquency, and will increase the percentage of young people with healthy, constructive lives.

Edith Stokely

COMMUNITY MISSIONS DIRECTOR

To Stewardship Chairmen

In presenting stewardship you want to use all possible methods and materials. Poetry, stories, dramas, quotations, leaflets, posters, pictures, films, testimonies and Scripture verses are materials which may be used effectively.

Have you thought of music as a method of teaching stewardship? In the *Stewardship Scrapbook* is a list of familiar songs with stewardship emphasis (price 25c, from Woman's Missionary Union, Birmingham, Alabama). These can be used effectively in devotional services. You will enjoy going through your hymnbook in search of other stewardship songs. In the *Scrapbook* also is "A Song Contest," where stewardship

phrases are given and the contestants are to write in the titles of the songs in which the phrases are found. This could be used effectively at the social hour of a circle meeting.

Stewardship words written to familiar tunes make an effective presentation. Many such songs have been written and used through the years. You are doubtless familiar with "When Baptists All Learn How to Tithes," and "Jesus Wants Me for a Tithes." Several such tithing songs are found in the *Stewardship Scrapbook*. One produced by your own group would be especially appreciated. You might have a stewardship song contest among the circles, seeing which one could write the best words. This would be an effective activity for the young people's organizations. It is not necessary to use a religious tune. Old tunes or popular song tunes of the day may be used. Such songs could be sung as a part of a stewardship program, or during a social hour or at the time of the stewardship report at the business meeting.

Mrs. C. D. Creamer

To Mission Study Chairmen

The first quarter in every calendar year is home missions month. Let's climax March with a "Our Country in Books" map poster to stimulate missionary reading in all the organizations. You may want to include a few YWA Book Club and MRT titles. This is the way to make it.

Enlarge on poster board an outline map of the United States and the home mission outposts: Cuba, Panama and Alaska. With *The World in Books* catalogue before you select titles from many different sections of our country. Cut out pictures to illustrate titles or draw your own sketches. There is *Ingeild's Diary*, a delightful account of an eleven-year-old Norwegian girl's impressions of America as seen from the Children's International Summer Village near Cincinnati, Ohio. Write the title on the map at this location. The head of a little girl may be used for the book. *All-of-a-Kind-Family* is a happy story of five little girls who live with their parents in a four room flat on New York's lower East Side. The jacket of the book has five children sitting on a sofa.

Swing on down the Atlantic coast to Virginia and write *Rhapsody in Black*, the story of the obscure slave who became one of the most colorful and beloved preachers of Virginia. Drop down to Florida with *The Seminole Indians* or *Davey*. Now cross the gulf to Louisiana. You may use *Bayou Suzette*, in *Evangeline's Country* or *The New Orleans Story*. Move on over to the mountain region of North Carolina, Tennessee and Kentucky. Here again several choices are yours: *So Sure of Life*, the stimulating story of Dr. Robert Thomas, physician and minister in the Smokies, *The Prophet of Little Cane Creek*, our own missionary for fifty-two years in Kentucky, and *Children of the Great Smoky Mountains*, delightful tales of the pranks and pleasures of the children in this area. Before getting too far away from the deep south, where Atlanta is located, place *For Such a Time*, biography of Dr. J. B. Lawrence, former executive secretary of the Home Mission Board.

Anywhere in the Southwest along the Mexican border books about Spanish-speaking Americans may be used. A few titles are *Lo, I Am With You*, stories of outstanding Mexicans who worked among their own people here in the States as missionaries. Another is *The Silver Fleece*, one of the books in the Land of the Free Series. *No High Adobe*, an MRT selection, still ranks as a favorite eternally new about a culture centuries old.

Now look for the Indian reservations on your map. There are many titles to write in here. The biographies of two great missionaries of different periods but each equally interesting are *The Ice Cutter* and *David Brainerd*. The first is the story of Dr. J. B. Rounds, our pioneer missionary to the Indian; the other hero like Grenfell and Livingstone belongs to all who love missions. Don't forget the boys and girls. They will like *Pinto's Journey*, *Saddle for Huskie* and *The Story of the Totem Pole*. Sunbeams will love *Nerzah's Lamb*, a charming account of the visit of a little Navaho girl and her black lamb to a mission hospital.

By this time your map should be almost covered with titles of books attractively illustrated with sketches or cut-out pictures. If there is space within the area covered by

(Please turn to page 38)

Our Young People

by Margaret Bruce

By a Three-cent Stamp

Compared with the mailmen in earlier days, your mailman today has an easy time. The first record of postal service was in 1672 when a monthly service was established between Boston and New York. The first carrier left New York in January of that year on horseback. Before starting he had to take an oath "to behave civilly" and to mark the trees along the route to aid those who would follow.

In those days postage charges were based on the number of sheets and the distance the letters were to travel. It cost ten cents for a letter to travel eighty miles or less; twelve and one-half cents, one hundred fifty miles; over four hundred miles, twenty-five cents. In 1847 stamps were first issued to avoid paying cash on each parcel.

Today, when we can send a letter anywhere in the United States for three cents, we wonder how our forefathers felt when they were required to pay twenty-five cents for sending a single sheet over four hundred miles.

Recently an envelope was sent from your state WMU office to your youth counselors for three cents or less. More than one sheet was included and printed on the

pages was information which can change a nation. Do you realize that through the material for the observance of the Home Mission Week of Prayer, young people may get a vision of making America really Christian? Doubtless it will encourage them to pray, and to give their money and their lives to this cause.

Last year only 24,824 of the 51,512 young people's organizations observed the Week of Prayer for Home Missions; less than fifty per cent. You can help bring the percentage up by urging every counselor to plan wisely for the observance of this Week of Prayer, February 28-March 4.

Have your YWAs studied *Light in Yumuri*, your Intermediates, *Through a Cuban Window*, your Juniors, *Gold in Alaska*, and your Sunbeams, *Tabo in Panama*? If not, your young people need to discover the delight of learning about our Home Mission Board's outposts. A study of these books will be good preparation for their season of prayer.

"It is the amount of thinking with an ordinary amount of brains that gets an extraordinary amount accomplished." Think of how much you can get accom-

plished in your own community and in other communities throughout our Convention territory as you encourage the use of the materials received by a three-cent stamp.



Circle Program BWCs use program material on page 32

Let Us Tarry No Longer

Select hymns and songs with the idea of home mission activities—"America the Beautiful," "My Country 'Tis of Thee," "Rescue the Perishing."

Scripture Lesson: Deuteronomy 2:17

Southern Baptist need to bestir themselves to the work of the Lord here in our own Convention territory. There is witnessing for us to do for Christ without delay. We have tarried too long in idleness and indifference. Let us be busy now for the Lord.

Do you need to finish up your study of Alaska? Or another book you have used this quarter? Are you starting the study

of one of the books on fundamentals, on stewardship, or prayer, or soul-winning? "Soul-Winning Women" by C. Y. Dassey is appearing in the March issue of *Home Missions*. This should prove a worthwhile article to read on that subject.

Have you studied *The Way of Missionary Education* in your circle or society recently? It will show the importance of young people's work and stir the hearts of women to become counselors. See *The World in Books*, (free from your state Baptist Book Store) for lists of fascinating mission study books. See "Hints to Mission Study Chairmen" in this *ROYAL SERVICE*, page 29. Make March step up in mission study.

Let's Have an Enlistment Tea



Enlisting new members in the WMU seems to be an ever present problem. Some people do not know what WMU is and does. So the women of the First Baptist Church in Eldorado, Illinois, decided to give an enlistment tea.

Every woman in the organization put her best foot forward in planning and carrying out the plans for the tea.

An invitation was sent to each woman, young woman and child in the Sunday school. The WMS provided transportation for those who needed it.

As the guests arrived they were introduced to the WMS president, Mrs. Noal Mathis; the pastor's wife, Mrs. O. C. Cooper; and the young people's director, Mrs. Hazel

R. King. The Sunbeams, GAs, YWAs, WMS and mission study chairman had display tables where the guests were introduced to the counselors and chairmen who explained the purpose and plan of work of their group activities.

The social committee had prepared a lovely tea table at which the YWAs presided.

Each guest was invited to attend the organization provided for her.

From the guest register, the women plan to follow up by visiting each one. They feel that those who were present showed their interest by coming to the tea, and now is the time to see that they are enlisted.

Prepare ye the way of the Lord... Make straight a highway for our God. Prepare ye the way of the Lord... Make straight a highway for our God...



Program

THE COOPERATIVE PROGRAM

by Albert McClellan, Director of Publications, SBC

Program Committee

Poster: Secure a large piece of white cardboard. Draw a reproduction of the Cooperative Program symbol. Wording of the poster:

Baptist World Program
Hear about it
at your WMS

(Time) (Date) (Place)
Special feature: The Cooperative Program Speaks

Suggestion: If possible have present Negro, Spanish, Indian, or other friends who have been blessed through the Cooperative Program. Also invite, if possible, foreign or home missionaries, state workers and the pastor.

Special note: A large poster of the Cooperative Program symbol (on this page) should be prepared. It may be three or four feet in diameter. In preparing the platform for the program place an easel in the center and the symbol on the easel in full view. It may be set just in front of curtains in the immediate background, behind which the person speaking for the Cooperative Program can stand without being seen. A speaker with a strong clear voice should be selected to speak as Cooperative Program. (Perhaps the pastor will have time to do this.) A public address system may be used and the speaker stationed by a microphone in a nearby room.

Also place two tables on the platform and at each table place three chairs. In

program see posters needed and have them ready. If you prefer, one woman could answer for the three suggested.

Write your State Mission Secretary for free leaflets on the Cooperative Program, and to the Foreign Mission Board, Box 5118, Richmond 20, Va.

Program Outline:

Hymn: "Jesus Shall Reign"

Devotional Thought: "That the World May Know" Read Matthew 16:24-27.

Mediation Period: Special music "How Long Must We Wait?"

Introduction: What is Missions?

Answer One: God reaching out after man.

FIRST WOMAN A: God reaches out in love.

SECOND WOMAN B: God reaches out in sending his Son.

THIRD WOMAN C: God reaches out in the death of his Son.

Answer Two: People helping God to reach man.

Special Feature: The Cooperative Program Speaks

Answer Three: Missions is your joining with others.

FOURTH WOMAN A: Jesus lifted up his eyes.

FIFTH WOMAN B: Jesus reached out his hands.

SIXTH WOMAN C: Jesus laid down his life.

Conclusion: The Cooperative Program Speaks again.

"That the World May Know"

The life of M. Theron Rankin was stretched out in an impassioned drive to make the name of Christ known to the last man on earth. This gentle South Carolinian was an embodiment of the words of Jesus, "That the world may know." He lived this saying so well and said it so often that it became the rally cry for the Advance Program in missions which Southern Baptists have been following the past eight years.

Early in his life M. T. Rankin decided for missions and went joyfully to China where he labored twenty-one years. Shortly before the war he was imprisoned by the Japanese in Hong Kong. Amidst typhoid,

ing contains some paragraphs of lofty insight into the idea, plan and spirit of missions.

This is what he had written: (practice these sentences until you can read them clearly and convincingly) "We have never made an approach to the world that can be more convincing than the sending of missionaries, who, in the name of Christ, lose themselves and bury their lives among the people to whom they go, missionaries who live and serve along with the people, who speak their language, who acquire the capacities for sympathy for their miseries and human hungers and who learn to love them personally and individually. If God could have saved the world by remoteness, by remaining separated from men, would

dysentery, and slow starvation he bore up for Christ. With shells and bombs bursting all around he rededicated himself to Christ. Again and again he came face to face with the statement of Jesus, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). From then on his zeal became more intense, and everywhere this great man became known as "the man with the world on his heart."

He died in 1953 after thirty-three years of service as a missionary and missionary statesman. One of his final pieces of writ-



he have incarnated himself in human form and become in fashion as a man to live among men as one of them?"

If ever a man lost himself, if ever a man buried himself for Christ—that man was M. T. Rankin. But it is the last portion of that statement that stands out, "If God could have saved the world by remoteness, by remaining separated from men, would he have incarnated himself in human form and become in fashion as a man to live among men as one of them?"

This suggests the scope and ideal of missions. It suggests an eternal ever-extended reach, the outward reach of the heart of God and the upward reach of dedicated men and women.

What Is Missions?

(by program chairman)

What is Missions? The answer is not simple, so today we are presenting three answers, which are really all part of one answer. Also, to help make the Southern Baptist answer to the question vital and alive, as a part of the program we will let our Southern Baptist Cooperative Program speak for itself. On the platform you will see to your left a table behind which are seated three of our women. They will give us answer one. In the center you see an easel with a large Cooperative Program symbol. The Cooperative Program will speak for itself as answer two (see special note). On your right is another table with three more of our women. They will give answer three.

Answer One (begun by the program chairman)

The basic idea in missions is what God has done and is doing to reach out after man. (At this point one of the women at the first table places in view of the audience a small poster on which has been boldly printed the words: *God Reaching Out After Man.*) It is God who goes out after man, who breaks through again and again with grace to compel man to draw near to him. This is the pattern set in the Old Testament. God went walking after Adam—the cool of the day. He hid himself in a bush where Moses would pass by and when he saw Moses coming he broke into a flame. He tabernacled with his people in the wil-

derness. God was ever trying to tell people about himself. It is a pattern renewed in the New Testament for there we see God reaching out for man in a more personal, intimate way, trying always to destroy the separating remoteness.

Now we shall see how God reaches out in love, in the sending of his Son and in the death of his Son.

FIRST WOMAN A. God reaches out in his love for the world.

The saying of John that "God is love" is not just a dictionary definition. It is a religious conviction. It is a brief unfolding of God's infinite outreaching, ever outgoing nature.

Jesus related God's love to every man, "God so loved the world that he gave . . . that whosoever . . ." (John 3:16). God reaches out in love to the last man. No single whosoever is left out.

God begins with love because love can seep into dark hidden corners. It is a divine perfume that fills the air so that every man, rich and poor, can sense God and be drawn to him.

This love was reaching out for man when God sent Jesus into the world to become in fashion as a man. He was reaching out after the crooked tax-gatherers, the profane fishermen and the hated harlots of Judea, but he was also reaching out for us and our neighbors, for the Negro and the Indian, for the capitalist and the communist, for everybody.

Jesus was not a proof of God's great love, he was *the* proof. You remember he prayed, "Thou hast sent me" and added immediately, "and hast loved them." Christ was the stretched out love of God for the world.

SECOND WOMAN B. God reaches out in sending Christ into the world.

God's longest and best reach for man was through his Son. Jesus went from place to place, from city to city, not for the scenery or a vacation but because as he put it, "I must be about my father's business."

He was close enough to people to meet them again and again in life situations. A woman came to draw water from a well, he talked with her. Some friends of his mother had a wedding, he provided re-

freshments. Fishermen were toiling with their nets, he helped them make a catch. A man who was mentally ill was wandering beside the sea, he was there to restore his mind. A multitude were hungry, he was there to give them bread and fish. A lame man was lying by the stock pool in a sheep market, he was there to give strength to his limbs. A funeral passed at the city gate, he was there to restore life.

He walked among beggars and thieves. He sat with sinners at dinner. He had no pulpit, but there were no empty pews where he preached. He was the world's greatest open air preacher. Except when he went away for prayer alone, he was always with people.

As God tabernacled with the children of Israel, so God was tabernacled with people in the person of his Son, or as John put it, "He dwelt among us and we beheld his glory." Jesus was never nearer to people than when, between cutthroats and murderers, he was dying on the cross, actually taking our place on the cross of separation from God.

THIRD WOMAN C. God reaches out in the death of Christ for the world.

The death of Christ is a bridge that can span every chasm which separates man from God. It is the final proof of his love. "God commendeth his love toward us in that while we were yet sinners, Christ died for the ungodly."

The son of a lovely church pianist was injured in the war. He came home to waste away and die. At the funeral home an unbelieving woman said to this mother, "Mrs. Jones, where was God when your son died?" Mrs. Jones said that for a moment the world was black, but God gave her the answer. "I will tell you where God was when my son died. He was the same place he was when his Son died for my son: in heaven reaching in love across the great gulf that separates him from man."

No wonder Jesus said, "Go ye into all the world." Every time one of us goes out in answer to that command we are carrying the reach of God's love out to other corners. The only banner of complete conquest the world will ever know is the cross of Christ. Dr. Z. T. Cody preaching the annual sermon of the Southern Baptist

Let Us Speak Softly

What is this talk of justice?
Why these prayers?
Only the innocent dare ask for justice.
Let us walk humbly before the Judge
Lest our hands be found unclean
And our hearts betray complacency.
And who shall defend us?
Shall the Amer Indian speak for us?
The Jew?
Shall the Negro, and the Nisei
plead our case?
And whom shall the impartial jury be?
Shall the toil-weary farmer demand
justice for the gambler,
Or the drudge for the rich man's
idle wife?
Shall our children ask that justice be
given
For this ravaged heritage we've left
for them to carry on;
Or the ghosts of our dead sons, whose
blood we bartered for a false
security?
Let us speak softly of justice, brother,
Let us tread lightly upon her indurate
ground
Lest we be drowned in the high tide
of our own offenses.
Perhaps it is mercy we should ask for;
And grace—if there be grace
For those of us who have desecrated
the gift of beauty
And denied the gift of love
And turned the gift of power, which
might have lifted us a little nearer
heaven,
Into a hideous vehicle of hell.
What is this talk of justice?
Why these prayers?
O, my brothers—it is mercy we should
ask for!

—HELEN DRUSILLA BELL,
(by permission of *Four Lights*)

Convention at Oklahoma City in 1912 said, "Here is the solemn truth. We must have a cross that conquers everything or it conquers nothing. It must be placed over everything if it remains over anything. It must be carried everywhere if it is to be kept anywhere. The cross of Christ refuses to have anything to do with parts. It de-

mands the whole. The first commandment is that thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind."

Answer Two (introduced by the program chairman)

And now we come to answer two. Missions is men and women joining together to help God to reach out after man. (At this point the chairman places a second card-board on the bottom part of the easel that

"Money in mission work is an accepted standard of vitality—the material, visible effects of our inward spiritual force."

—ANNIE ARMSTRONG

contains the large Cooperative Program symbol. This card-board reads: *People Helping God to Reach Man*.) While we listen carefully let us hear what the Cooperative Program has to say for itself about who and what it is.

Missions calls for a plan. Baptists have a plan called the Cooperative Program.

The Cooperative Program Speaks

I am the Cooperative Program.

Yes, I am money. I am your tithes and your offerings given from full hearts and dedicated lives. I am dollars from great fortunes, dollars from eggs sold, dollars from a day's labor in a cotton mill. I am dollars from the working people of the great South and giant West.

I come from drug stores and filling stations.

I come from factories and mines. I am dedicated money.

I belong to God and I am a part of the great hope that his will is going to be done on earth.

I added up to nearly thirty-three million dollars last year.

Yes, I am money, sacred money, given freely by free people to the world's holiest cause.

But I am more than money.

I am people. I am 1,500 state missionaries seeking to build a church on every hill of our homeland. I am working summer and winter to strengthen the cause of Jesus Christ in every home and every community.

I am 3,430 teachers in fifty-eight colleges and seminaries endeavoring by God's help to make our nation a Christian nation. I am 922 foreign missionaries carrying the gospel to thirty-four countries of the earth.

I pray in Japan and Africa. I work from early morning to late evening in Lebanon and Italy.

I am 1,000 home missionaries who witness to the Indians, the Spanish, the Negro and other groups in our own country. I am a lonely missionary keeping watch by a sick Navajo 116 miles from a doctor.

Yes, I am people. I am the countless thousands won to Christ, the frustrated men given new hope, the tired weeping women given new songs, the fast growing children given new life because of a new knowledge of Christ, all because of your gifts and love.

Also, I am work.

Hard work, laboring for long years unnoticed and without results. I am a long journey into a desert to find a lonely Papago family that needs Jesus.

I am one day after another, week in and week out, teaching young men the power of the Scriptures in original Greek and ancient Hebrew.

I am an evangelist preaching night and day, month in and month out, away from home, never ceasing in my appeal to lost humanity.

I am a lonely doctor in a foreign land standing beside an operating table until I could fall to the floor, ministering to the impoverished and sick millions.

I am a quiet unsung woman who waits in the night beside the beds of twenty little orphan children while they say their prayers and tell her their troubles.

Who criticizes me criticizes the best thought of many hearts.

Who turns against me turns against the sacred moment when a great people called Southern Baptists decided to follow an orderly plan to reach lost, broken, undone humanity.

But this is not all, who robs me robs God of Southern Baptists gifts to him.

Answer Three (introduction by the program chairman)

The third answer today to the question "What is Missions?" can be stated like this, "Missions is your joining with others in helping God reach out after man." (At this point one of the women at the right-hand table places in full view a small poster that reads: *Missions Is Your Joining With Others*.) The best example we have for doing our best as individuals dedicated to the cause of missions is our Lord and Saviour. He surely is the world's greatest missionary. He lifted up his eyes, he reached out his hand, he laid down his life.

His vision was the world for God. His work was his days and nights fully devoted to God. His sacrifice was his blood poured out as an offering before God. What is our vision? Our work? Our sacrifice?

FOURTH WOMAN A. We must lift up our eyes to catch a vision of the world for God.

We must see not just our community but the world. Not just our state, but the world. Not just America, but the world. It is never here only, it is never out yonder only, it is always here and out yonder, the world.

Our denomination grew strong by looking into the Bible to see what is said about missions. There we saw the world, so we went to the world. Perhaps our present day weakness is that we are arguing from the

world back to missions. We say, "Here is need, let's do something about it." This is important but if we do this and nothing more, it will be a quick way to lose our strength. We must turn again to the Bible. Surely, the best argument for world missions is not world needs but what God's Word says about it.

In the Word of God we find our vision. "The field is the world." Our Lord is the ensign for the nations. God has given him the heathen for his inheritance, and the uttermost parts of the earth for his possession. The world was constantly on the lips of Jesus. Everything he said was to make us see that the world should be our vision. That vision changes life.

FIFTH WOMAN B. We must reach out our hands to do the work of God.

Our work is to give our hours and days fully devoted to God. Our work must be more important than ourselves. Dr. Rankin at his desk learned by telephone that he was soon to die from an incurable disease. He turned back to what he had been doing and a few minutes later he led chapel as usual. Three weeks later he delivered the charge to a group of Baptist young people going out as missionaries saying, "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength, and all thy mind." Laboring a full day's work and a full life's work was a must for him. This same kind of missionary passion had surely burned in the heart of his father. A few days before the death of Dr. Rankin, someone found a letter from his father written to the Board in 1891. That letter contained a \$10.00 check, enough for ten subscriptions to the foreign mission journal with \$6.80 left over for missions. "I must work the works of him that sent me."

The spirit of working, advancing with Christ still leads on. Carol Leigh Humphries, WMU worker, wrote from Nigeria, "We slept in one of the Baptist day schools for two nights. We carried cots, mosquito nets, food, water . . . the school had a concrete floor and was located on the main dirt road to Shaki. . . . We saw an old grandfather, a priest in the Sango (idol) worship . . . accept Christ. . . ."

Attention—Convention Goers

It is not too early to start thinking about the SOUTHERN BAPTIST CONVENTION meeting and the WOMAN'S MISSIONARY UNION annual meeting, both to be held in Miami, Florida, the third week in May.

The Biscayne Hotel in Miami will be headquarters for WMU, May 15, 16, and 17. The Southern Baptist Convention meets that same week, May 18, 19, 20 and 21.

The BAPTIST WORLD ALLIANCE meets later on in July, 16 through 22, in London.

Make your preparations early so that you will have no last minute mix-ups in reservations, etc.

SIXTH WOMAN C. We must lay down our lives

Our sacrifice is a life poured out in devotion to God.

Jesus himself died. Countless others have died with him as an example. Many more will die for him.

The true spirit of missions is reflected in the attitude of Jesus toward his work. When a child he said, "I must be about my father's business." Toward the end of his ministry a village in Samaria would not hear him because "his face was as though he was going to Jerusalem." The people saw his determination written on his countenance. About this time he spoke the great sentence, "I must work the works of him that sent me while it is day."

Christ felt an overmastering call to duty. A deep and unremitting passion for his Father and mankind kindled his vision, furnished power for his work and inspired his sacrifice.

The Cooperative Program Speaks Again

(introduction by the program chairman)

There is a final word that the Cooperative Program can speak to us. It is a personal word that each of us should thoughtfully and prayerfully consider.

The Cooperative Program Speaks

The Cooperative Program is you.

It is you poured out through what you give to the world.

It is not the quantity of your gift that counts, but the quality.

It is how much you give in proportion to what you can give.

If you give all you can, your partnership with God is mighty.

If you give with a tight selfish fist, your partnership is a denial. You have disappointed God's confidence in you as a builder of his kingdom.

I am you at work trying to save the world before it is wrecked by the spiritual blindness of the nations.

Yes, I am you, your voice, endeavoring to show that the world is not controlled by blind force but by spiritual power.

I am your glorious song shouting, "All

hail the power of Jesus name."

Yes, I am you at work everywhere and all the time to prove that Jesus shall reign.

I am Southern Baptists' greatest expression of progress and unity.

I am the Cooperative Program.



I am your voice,
and your glorious song shouting,
"All hail the power of Jesus' name!"

TO MISSION STUDY CHAIRMEN

(Continued from page 29)

the fifteen Western states, write the title *The West is Big*. This book has not been read by all the members of Woman's Missionary Union in any single society. Like a stimulating person it is worth knowing.

On the Pacific coast there may be room for two titles. *Desert Harvest*, another Land of the Free book, is the story of Japanese-Americans in the early 1900s. Or you may prefer *Footprints of the Dragon* in the same series. This book relates the part the Chinese-Americans played in building the Union Pacific Railroad. *The World in Her Hands* is our own story of the Baptist International Center at Berkeley, California.

Choose the current study books for the outposts or make your own choice from the reading and reference section in *The World in Books*. *The First Book of Esdras* will appeal to the Juniors as will *Children of the Buzzard*. *Amazing Grace* gives the life work of Dr. M. N. McCall in Cuba and is still available.

Every title except one, *No High Adobe* is listed in *The World in Books* catalogue and is acceptable as credit for reading on all the Standards of Excellence.

Wm William M. McCall

Pray Ye

Pour out thy soul for them in prayer victorious."

—MARY A. THOMSON

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 Tuesday "The Lord will perfect that which concerneth me"—Palm 138 Rev. William Lockard, Gwelo, Southern Rhodesia, ex. Miss Bernice Neel Rio de Janeiro, Brazil, ed. ex. Mrs. Bruce R. Conrad, Newark, Okla., ex. among Indians, Rev. Albino Ortiz, San Antonio, Tex., ex. among Spanish. Pray that observance of Week of Prayer for Home Missions will awaken a new awareness of the great need for our prayers and offering.

2 Wednesday "Ye cannot serve God and mammon"—Matt. 6:24 *Mrs. Nelson A. Bryan, Pusan, Korea, Rev. W. W. Lee, Guadalajara, Mexico, ed. ex. Mrs. J. P. Satterswhite, Kyoto, Japan, RN, Rev. Edward Humphrey, Ed. ex. Mrs. J. E. Low, Ogbomoso, Nigeria, ed. ex. Dr. A. V. Napier, China, em. Pray that all will observe the Week of Prayer for Home Missions and feel led to pray and to give generously to the Annie Armstrong Offering.

3 Thursday "How shall they hear without a preacher?"—Rom. 10:14 Rev. Lawrence Thibodeaux, Thibodaux, La., ex. among French, Rev. Sam T. Mayo, Oglethorpe, Ga., ex. among migrants, *Dr. J. E. Walker, Shaki, Nigeria, MD, Rev. John C. Denton, Anchorage, Alaska, ex. Mrs. Charles I. Culpepper, Jr., Hain Chau, Taiwan, ed. ex. Mrs. A. B. Christie, Brazil, em. Pray that people observing the Week of Prayer for Home Missions and giving to the Annie Armstrong Offering during this week will continue to pray and to give to home missions throughout the year.

4 Friday "To every thing there is a season, and a time to every purpose under the heavens"—Eccles. 1:1 Rev. D. Daniel Clater, Langston (Okla.), ed. ex. among Negroes, Rev. J. D. Wood, San Antonio, Tex., ex. among Spanish, Mrs. J. D. Hughes, Zurich, Switzerland, *Mrs. J. B. Underwood, Recife, ed. ex. Rev. Alfred Major, Sao Paulo, Brazil, lan. st., Rev. I. O. Mills, Japan, Mrs. E. L. Keller, HAMB, em. Pray that all W.M.U. members will give sacrificially to the engineering of the Annie Armstrong Offering on this last day of the Week of Prayer for Home Missions.

5 Saturday "In your patience possess ye your souls"—Luke 21:19 Pray for the Simultaneous Revival for the Tropical Zone which begins tomorrow, March 6, and continues through March 20.

6 Sunday "Blessed are the peacemakers"—Matt. 5:9 Dr. George M. Fails, Shaki, MD, Rev. C. S. Ford, Abeokuta, Nigeria, Mrs. Mamie J. Anderson, Hong Kong, ed. ex. Mrs. Frank Ramirez, Immokalee, Fla., ex. among Spanish, Miss Anna B. Hankell, Mrs. T. C. Brinson, China, Mrs. J. R. Allen, Brazil, em., Elvid Ramirez, ME.

7 Monday "Let the whole earth be filled with his glory"—Psalms 72:19 *Mrs. H. H. McMillan, Nassau, Bahama Islands, Mrs. Herbert Caudill, Havana, Cuba, ex. Mrs. Frances Hatcher, Honolulu, T.H., ed. ex. Jane Caudill, ME.

8 Tuesday "Let us hold fast the profession of our faith without wavering"—Hebrews 10:23 Rev. E. N. Clinkscales, Lardonia, ed. ex. Mrs. W. C. Taylor, Rio de Janeiro, Brazil, Mrs. Neusio Garcia, Havana, Cuba, ex. Rev. Merced Becerra, Hondo, Tex., ex. among Spanish, Mrs. John A. Roper, Jr., Gaza, MD, Ema Garcia and Joel Becerra, ME.

9 Wednesday "Lead me in thy truth, and teach me"—Psalms 25:5 Mrs. W. M. Dyal, Jr., Guatemala City, Guatemala, ex. Rev. Joshua Cepalua, San Antonio, Tex., Rev. Frank Mendez, Phoenix, Ariz., ex. among Spanish, Dr. J. B. Rounds, HAMB, em.

10 Thursday "Because thou hast been my help, therefore in the shadow of thy wings will I repair"—Psalms 61:7 Rev. Charles B. Clark, Maracaybo, Venezuela, ex. Dr. C. L. Culpepper, Sr., Taipei, Taiwan, ed. ex. Mrs. L. F. Maynard, Mobile, Ala., ex. among Negroes, Miss Vivian Nowell, Lagos, Nigeria, sec. ex.

11 Friday "Be strong and of good courage"—Deut. 31:6 Pray that more young people will feel led to be mission volunteers. Pray for those who have already dedicated their lives to missionary work on the home and foreign fields.

12 Saturday "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"—Luke 12:32 Mrs. Rudolph Russell, Ayutthia, Thailand, Rev. Luis Napoles, Cumanayagua, Rev. Manuel Quintana, Mariel, Cuba, ex.

13 Sunday "The Lord thy God in the midst of thee is mighty"—Zeph. 3:17 Rev. D. A. Morgan, Cristobal Canal Zone, ex. Miss Mary Margaret Patterson, Beeville, Tex., ed. ex. among Spanish.

14 Monday "The place whereon thou standest is holy ground"—Ex. 3:5 Mrs. Irvyn Dawson, Sacramento, ex. among Spanish, Miss Margaret White, Berkeley, Calif., International Center.

15 Tuesday "Return unto me and I will return unto you, saith the Lord of hosts, Mal. 3:2 Rev. Casto Lima, Remedios, Cuba, Rev. W. M. Hayerfeld, Mexico City, Mexico, ex., Miss Evangelina Lopez, Alamo, Tex., ed. ex. among Spanish, Rev. A. Walter Williams, Atlanta, Ga., ex. among Negroes, Miss Blanche Bradley, China, em., W.M.U. state meetings, Alabama at Birmingham, North.

by Mrs. Elmer W. Brillhart

Carolina at Asheville, Virginia at Roanoke, March 15-17

16 **Wednesday** "Let, I pray thee, thy merciful kindness be for my comfort"—Psalm 119:76 Mrs. Irene G. Turner, Nashville, Tenn., ev. among Negroes, Miss Estelle Freeland, Ibadan, Nigeria, ev., Mrs. M. D. Oates, Lima, Peru, ev., Mrs. J. B. Hipps, China, em.; Arkansas state WMU meeting, Little Rock, March 16-18

17 **Thursday** "I know that thou canst do every thing, and that no thought can be withholden from thee"—Job 42:2 *Mrs. S. G. Rankin, China, Rev. W. L. Walker, Oita, Japan, ev.

18 **Tuesday** "As thy days, so shall thy strength be"—Deut. 33:25 Mrs. Abel Tames, Phoenix, Ariz., ev. among Spanish, Mrs. Dan N. Sharpless, Santa Maria, Brazil, ev., Rev. J. G. Sanchez, HMB, em.

19 **Saturday** "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee"—Isa. 41:13 *Mrs. W. L. Jester, Ogbomoshu, Nigeria, RN, Rev. G. D. Clarke, Kyoto, Japan, ed. ev., Mrs. E. M. Gross, Manila, P. I., ev., Rev. Jose Ramirez Bakerfield, Calif., ev. among Spanish, Betty Sue and David L. Jester, MF

20 **Sunday** "O magnify the Lord with me and let us exalt his name together"—Psalm 34:3 Rev. Marvin A. Lytle, Tyler, Tex., ed. ev. among Negroes, Rev. T. D. Gullari, Mito, Japan, ev., Miss Elizabeth Hale, Alor Star, Malaya, Rev. H. R. Littleton, Kumasi, Gold Coast, ed. ev., Mrs. E. C. Wilcox, Brazil, em.

21 **Monday** "The Spirit of the Lord God is upon me"—Isa. 61:1 Mrs. Hilomeno Hernandez, HMB, Rev. J. I. Galloway, China, em. Rev. Benito M. Villarreal, Houston, Tex., Rev. Elias Delgado, Barstow, Calif., ev. among Spanish, *Miss Ruth Kersey, Miss Lloyd J. Neil, Ogbomoshu, Nigeria, RN, Ambiro and Benjamin Villarreal, ME Georgia state WMU meeting, Thomawille, March 21-23

22 **Tuesday** "The Spirit itself beareth witness with our spirit, that we are the children of God"—Rom. 8:16 Rev. R. L. Bausum, Keelung, Taiwan, ed. ev., Mr. H. W. Fite, Jr., Cidade da Barra, Brazil, agr. ev., Mrs. L. Grace Thompson, HMB, em.; WMU State meetings, Mississippi at Jackson, Louisiana at Baton Rouge, March 22-24

23 **Wednesday** "He is faithful that promised"—Heb. 10:23 Mrs. W. H. Fetzell, Cordoba, Argentina, ev., Rev. Finlay Graham, Beirut, Lebanon, ed. ev., Miss Lillian Bass, Macon, Ga., GWC, Mrs. (Imae) Negrin, Key West, Fla., ev. among Spanish; Tennessee state meeting, Nashville, March 23-25

24 **Thursday** "We walk by faith, not by sight"—2 Cor. 5:7 Rev. J. C. Jackson, Tulsa, Okla., ev. among Negroes, *Dr. Ethel M. Pierre, China, MD, *Mrs. Leonard G. Lane, Lagos, Nigeria, ed. ev., Miss Grace Clifford, HMB, em.

25 **Friday** "Be not rash with thy mouth"—Eccles. 5:2 Mr. F. G. Berry, Rio de Janeiro, Brazil, pub. ev., Rev. Victor Koon Honolulu, T. H., Rev. R. L. Lyon, Torreon, Mexico, ev., Rev. H. D. Stein,

HMB, Mrs. W. H. Tipton, China, Mrs. Eveter Gill, Sr., Europe, em., Gwendolyn Koon, MF

26 **Saturday** "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments"—Psalm 112:1 Mrs. T. N. Callaway, Fukuoka, Japan, Rev. Burton Davis, Fortaleza, ed. ev., *Mrs. P. E. Sanderson, Belem, Brazil, ev., Miss Helen Lambert, Baltimore, Md., GWC, Mrs. C. W. Stumph, HMB, em.

27 **Sunday** "Thou thyself art a light of them which are in darkness"—Rom. 2:19 Mrs. William Lockard, Gwelo, Southern Rhodesia, ev., *Mr. Robert L. Fielden, Barra, Brazil, pilot, Miss Frances Hudgins, Bangkok, Thailand, ed. ev., Rev. Marvin Sorrels, Sella, Ariz., ev. among Indians, Rev. J. J. Johnson, HMB, em. Pray for observance of Home and Foreign Missions Day in the Sunday school and for ingathering of the offering

SONG ABOUT CUBA

Sing in the tune of "Stand Up for Jesus"

"O Cuba, in thy darkness
Thy land shall be all bright;
Thy people shall be favored
With hallowed gospel light.
The coming years will bring thee
Great blessings yet undreamed.
Thy people shall be numbered
Among the earth's redeemed."

28 **Monday** "The just shall live by faith"—Heb. 10:38 Rev. Toshio Sakamoto, Los Angeles, Calif., ed. ev. among Japanese, Miss Waller Ray Ruster, Rio de Janeiro, ed. ev., Rev. J. C. Johnson, Campinas, Brazil, Miss Margie Shumate, Bangkok, Thailand, Mrs. Clyde J. Dotson, Salisbury, Southern Rhodesia, ev., Dr. F. T. Fowler, Asuncion, Paraguay, MD, Ruth and Luete Dotson, MF

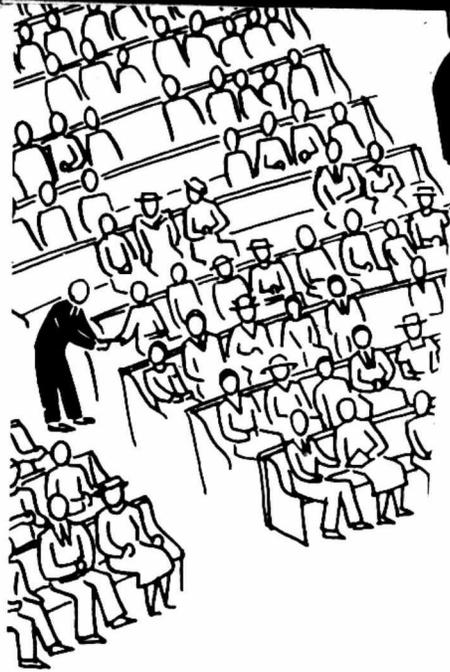
29 **Tuesday** "I live by the faith of the son of God"—Gal. 2:20 Pray that more Christians will spend part of each day in Bible reading and prayer.

30 **Wednesday** "I love the Lord, because he hath heard my voice and my supplications"—Psalm 116:1 Mrs. W. P. Andrews, Temuco, Chile, ev. Miss Frances Crawford, San Jose, Costa Rica, Jan. st., Miss Lorraine Burford, Wagon Mound, N. M., Rev. David Trevizo, El Paso, Tex., ev. among Spanish

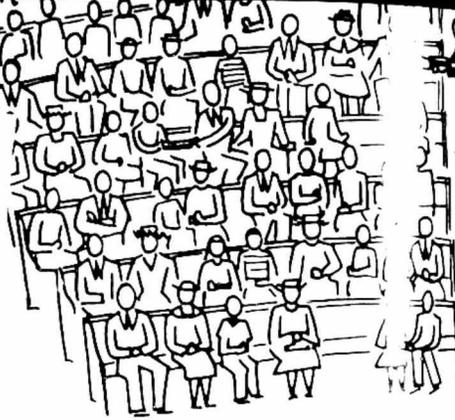
31 **Thursday** "Provide things honest in the sight of all men"—Romans 12:17 Miss Fay Taylor, Bandung, Indonesia, ed. ev., Mrs. A. Y. Napier, China, em.; WMU state meetings, Missouri at Moberly, Illinois at Salem, March 31-April 1

* on furlough	Jan. at language study
ev. evangelism	RN nurse
pub. publications	MD doctor
em. emigration	agri. agricultural
ed. educational	MF Mexican Fund student
sec. secretarial	GWC Good Will Center





HISTORICAL SOCIETY
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NASHVILLE, TENN.



Cooperative



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