

The Woman's Hymn

Hymn of the Women's Missionary Societies

FANNIE E. S. HACK

Tune: "Come, Thou Almighty King"



1. Come wo - men, wide pro - claim Life through your Sav - - iour slain;
2. Come, clasp - ing chil - dren's hands, Sis - ters from ma - - ny lands,
3. Work with your cour - age high, Sing of the day - -
4. Then when the gar - nered field Shall to our Mas -



Sing
Teach
Your
A

OCTOBER
1955

rose
o - -
with
earth

ROYAL SERVICE

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CONTENTS

ARTICLES

An Architectural Presentation of the Organization of the Southern Baptist Convention.....	cover	2
"Paralyze the Powers of Darkness".....		2
<i>by Margaret Lutz Lindsey</i>		
Two Small Rooms in Malaga.....		3
<i>by Nella Dean Whitten</i>		
BWA Visitors in Valencia.....		4
Dress Up for 1955-56.....		5
Impressions of the United Nations.....		6
<i>by Eva Berry</i>		
"What Is an Agricultural Missionary?".....		8
<i>by Sallie Fite</i>		
Medical Missions in Asuncion, Paraguay.....		10
<i>picture story</i>		
Church Member or Child of God?.....		14
<i>by Peggy Brayfield</i>		
Woman's Missionary Union, Birmingham, Alabama.....		20
<i>picture story</i>		

FEATURES

WHAT'S HAPPENING NOW!.....	<i>by Margie Armstrong</i>	16
YOUTH—Look to This Day.....	<i>by Margaret Bruce</i>	18
New YWA Secretary.....		19
Pardon Me, May I Ask.....	<i>by Betty Brewer</i>	19
NOTES TO COMMITTEE CHAIRMEN.....		24
BUSINESS WOMAN'S EXCHANGE.....		28
CARVER SCHOOL OF MISSIONS AND SOCIAL WORK.....		29
PRAY YE.....	<i>by Mrs. J. Wash Watts</i>	37
ARE YOU READY FOR 1955-56?.....		39
NEW BOOKS TO READ.....	<i>by Mrs. A. F. Crittendon</i>	40

PROGRAMS

CIRCLE PROGRAM—Harvests for the Lord.....		23
YOUR WMS PROGRAM (including BWC).....		30
"Come, Women, Wide Proclaim".....		
<i>by Mrs. T. V. Herndon</i>		

FRONT COVER—We follow a musical theme this year in our missionary programs. An appropriate hymn has been selected as the topic for each month, and we start the series with "The Woman's Hymn"—words written by Miss Fannie E. S. Heck, historic WMC leader. At the piano on our cover is Mr. W. L. Huguen, an accomplished musician in Birmingham. Our missionary organizations are often indebted to the wife of a minister of music (as is Margaret Huguen), or a pastor's wife, and we pay tribute to these faithful co-laborers.

Eunice Fenderson constantly prays for the people for whom she labors in Israel. To answer her prayers God must, indeed . . .

"Paralyze the Powers of Darkness"

by Margaret Lutz Lindsey, missionary in Israel

AND how is Miss Fenderson?" asked a successful young man of Tel Aviv, well-known among musical circles of that city. "I remember her well from the time we lived in Jerusalem. She is such a good person. We like her very much." Almost invariably the word good or kind or unselfish is coupled with the name of Eunice Fenderson.

Many long-established mission fields have several "veteran" missionaries who can give younger ones valuable stories of the beginnings of things. Among our missionaries in Israel only Miss Fenderson can tell about what happened back in 1924 when she first arrived in the Near East, or in 1929 and years following when she became associated with our Southern Baptist work.

This has been one of the most discouraging, and as far as results can be measured, unfruitful fields of service; yet Miss Fenderson has a strong and cheerful faith that God is working in many hearts where the seed has been sown. She often remarks in times of stress, "It's just a day at a time," a statement which is truly an encouragement when to look at all the odds would be completely overwhelming.

Since her return to Israel in 1947 after an absence of seven years, she has done work with women and children. Every Wednesday afternoon a few women meet with her to learn God's Word, sing hymns, enjoy a period of sewing while they make over clothes and quilts for needy ones of their own number or for neighbors even more needy. Miss Fenderson's teaching at these meetings is forcefully Bible centered. She does not sugar-coat the gospel and does not mimic words if she finds that one of her little flock is engaged in wrongdoing. At the same time the women are so convinced

of her love for them that they will shamefacedly take any rebuke and try to do better. "You are like our mother," one of them recently said after a well-deserved scolding about the jealousy among them.

Baptist women touring the country always find a visit to one of the Wednesday afternoon meetings an interesting experience. There are nearly as many languages as women present and the quick translating going on around the room from neighbor to neighbor might remind one of the old game of "whisper," where a sentence is passed around to see at the end how nearly it resembles the original. It would be impossible to garble Miss Fenderson's message very much for it is always a clear and simple gospel presentation, often illustrated with pictures. A clear and simple message is a necessity for this group. It must be understood that in Israel there are all levels of education among women. Women in medicine, law, and politics are plentiful. Many have fine educations, but there is also a large number, both among the new immigrants and others, who are illiterate.

One bright Sabbath (Saturday) morning in Jerusalem a group of girls walked from homes some distance away to meet with Miss Fenderson and her helper. They joined happily in singing hymns, reciting Scripture passages, and sat fascinated through a flannelgraph presentation of the story of Jesus and Zacchaeus. Near the gate loitered some men dressed in the characteristic long frock coat, fur hat, beard, and front curls of the very orthodox. As the girls came out, the men followed a short distance, then asked critically, "What were you doing there? Why do you go to a place like that?"



Eunice Fenderson

Some of the boys and girls influenced by Miss Fenderson's ministry in the past are beginning to grow up. Two of the "big boys" now are faithful attendants at the regular adult meetings of Bible study and worship. As they grow in spiritual understanding, their firm foundation in the faith

is plainly seen. One of them, whose body is often weakened by his donations of blood for a badly burned brother, shows a warm faith and love which are an inspiration.

Miss Fenderson is one of those few people who give themselves completely in their efforts for the kingdom of God. Her doctor, who has the greatest admiration for her untiring service of love and mercy, has told her she must cut down on her activities. If someone needs help, spiritual or material, she simply refuses to spare herself. Neither the chilliest rain nor the hottest "khamsin" (dry eastern wind or sirocco), would keep her from the bedside of the most destitute who might be ill.

"Paralyze the powers of darkness!" Many, many times that prayer has been heard on the lips of Miss Fenderson. In this land God must answer that prayer if these, whom she has spiritually nourished, are to have the freedom to grow into strong leaders. Surely God will honor her prayer of faith.

Two Small Rooms in Malaga

by Nella Dean Whitten, missionary in Spain

MALAGA, a beautiful, port city in south Spain, is considered an ideal vacation spot from anybody's point of view. Despite the fact that the changing tourist group gives the impression that nobody is permanent in that area, Malaga is the fifth largest city in the country. In this strategic center, thirty Baptist believers meet regularly in the second floor apartment of a private home to carry on their church program.

Each time services are held, quite a transformation takes place. The two small rooms used for the church services are made into one by the opening of French doors. Short benches and chairs are taken from a closet

and fill in every available space. Then the pulpit is brought out piece by piece and assembled in the doorway.

Seldom is there room enough to seat all the people who come, and many times the family that lives in this rented apartment becomes uneasy for fear the floor will break through with so much added weight.

The Baptist work in Malaga is not very old, but it gives great promise. The believers there, who are isolated from the rest of the Baptist work in Spain, are greatly encouraged because \$20,000 for securing a chapel was included in the 1954 Lottie Moon Christmas Offering.

May 31, 1954, was a day of progress for

Two Small Rooms in Malaga

the newly organized Woman's Missionary Society in Malaga. Because a missionary was there, a special meeting was held at 7:30 p.m. just before an evangelistic service at 9:00. Up until that time they had no young people's organizations, but the children and young people were invited to that meeting.

At 7:00 o'clock the two rooms were filled with women and children who seemed to be eager to learn all they could. At the beginning of her message, the missionary told something about the work of Woman's Missionary Union in other parts of the world. She said, "I bring greetings and Christian love from more than a million Baptist women and young people in the United States. They pray and give because they love God and because they love you. Do not forget to pray for them that they may know how to appreciate and use religious liberty and that they may see their mission responsibility toward the world, even as we see ours."

One bent, little woman of seventy or more who had climbed the stairs with difficulty (second floor in Spain is third in the U.S.A.), looked up with a smile on her face yet with tears in her eyes. Forvently she exclaimed, "Praised be the Lord!" Likely she had never traveled more than a few

miles from Malaga, but she was deeply moved to think of her "sisters in Christ" in other lands.

At the close of the meeting it was decided to organize a Sunbeam Band and a Girls' Auxiliary, and to make plans for the organization of Royal Ambassadors and YWAs when possible. As the president put it: "All this inspiration we have felt ought to be put to some practical expression."

BWA Visitors in Valencia

A special meeting of the Woman's Missionary Society of Valencia, Spain, was held in early June when Miss Alma Hunt, Mrs. William McMurry, and her sister, Mrs. Ernest K. Dodson, visited here enroute to London for the Baptist World Alliance. Mr. and Mrs. Joe Melford, missionaries in Spain, also greeted the guests.

The WMS members were from the two Baptist churches in Valencia and the surrounding area.

The two girls in front, Blandina Simon, left, younger daughter of the pastor, and Sylvia Melford, older daughter of the Melfords, are dressed in the regional costume of Valencia. The walls were decorated with the WMU monogram and the GA emblem and as is usual in European Baptist churches with Scripture verses.

On the platform are, left to right, Mrs. Melford, Mrs. McMurry, Miss Hunt, Mrs. Dodson, Mrs. Perez, president of Valencia WMU, and Mr. Melford.

WMA visitors in Valencia, Spain, at meeting.



ROYAL SERVICE • OCTOBER 1955



Mrs. Encil Dean has a good idea on how to

Dress Up for 1955-56

When you begin studying the WMU Year Book your WMS will find this clever idea gives an interesting presentation.

Cut pattern pieces out of plain newspaper stock or brown paper, using a simple dress pattern. Drape them on a dress form or a willing WMS member.

The two pieces of the collar, *Watchword* and *Hymn for the Year*, are ornaments which beautify and change as an accessory each year. The belt is the *object of Woman's Missionary Union* which binds the whole society together. The two sleeves are (right) the *youth organizations* and (left) *Carver School and Margaret Fund*.

The front bodice, which is the heart of WMU, is made up of the *periodicals* and

other materials. The back bodice is naturally *enlistment*, the backbone of the organization.

There are four gores in the skirt (necessary to any dress) to represent the *Missionary Fundamentals*, mission study, stewardship, community missions, prayer. Put on a large patch pocket to represent *Focus Weeks* because *Focus Weeks* like pockets are useful and ornamental.

The buttons will suggest our *Christian Standards* which help to fasten our faith to our living. Mrs. Encil Dean of Kentucky who thought up this idea for her conference at Ridgecrest during WMU Week said, "I used seven large buttons and named them 'Christian use of the ballot,' 'Total abstinence,'" and so on.



Impressions of the United Nations

by Eva Berry

(Observer at the United Nations meeting commemorating the Tenth Anniversary)

MY first impression at the San Francisco meeting was that the sixty nations which make up the United Nations are not yet united. The barrier of differences in languages was evident by the earphones provided delegates and visitors. Each had seven notches so one could manipulate until an interpreter was found using a language that could be understood. A surprising number of speakers gave their messages in English.

Other divisive factors were political ideologies, religion, customs, manner of dress, and ways of life in general. Yet, on one point all were united. No one wants war. One could not doubt the sincerity of the plea for a peaceful world voiced by every speaker present. Whatever glamour war may once have held has apparently been erased in the face of the dreadful consequences that would follow another major war with the use of present day weapons. Equally as impressive as the unanimous desire for peace was the attitude of a number of influential leaders, whose tribe seemed to increase as the meeting progressed, that "peace at any price" is undesirable. Freedom is more to be desired than peace.

The representative of Nationalist China was not the only one who reminded the assembly that "as long as a large section of

the world's population continues to live under conditions of abject slavery there can be no durable peace."

This Tenth Anniversary session was a time for appraisal and criticism of the successes and failures of the United Nations. Instances of failure were cited, but the speakers reminded each other that no man-made organization is any more effective than those who carry the responsibility for its implementation. The failures have been failures of the member nations that make up the body.

Many victories were pointed up. The statement was made that the United Nations cannot serve as a guaranty against war any more than a police force in a city can be surety against an outbreak of crime. It can, and does serve as a warning and often a preventive of such evils. In the case of Korea, the aggressor was halted but not without bloodshed. In many other instances disputes and situations of varying seriousness among the nations have been mediated by the UN to the end that peaceful settlements have resulted. Seventeen countries have gained full independence since 1915.

Many nations have benefited by the UN's Technical Assistance Program—helping the people of underdeveloped countries to

help themselves—"lending a hand" as well as lending money. An impressive illustration of the way many countries have profited from this program was the recital by Thailand's representative of the forms of help his nation has received, ranging from flood control to medical care. Malaria control protected 4,500,000 people. Through the UN's World Health Organization some 350,000 were cured of yaws. The UN Children's Fund helped tens of thousands of mothers and children. Specialists of the UN Food and Agriculture Organization have helped improve Thai's forestry, fishing, and rubber industry and reduced disease in livestock. Fifty Thai students received fellowships abroad to study up-to-date methods in veterinary, farming, and rubber production.

Perhaps the strongest argument of the success of the United Nations is that during its lifetime ten nations have been admitted into the organization, no nation has asked to withdraw, and there is a waiting list of twenty-two nations asking for admission.

It was impressive to note the freedom with which the representatives of the little nations "talked back" to the big nations on points of disagreement and to hear the variety of opinions expressed by the representatives. Indeed, this was "The Town Meeting of the World." Such a democratic atmosphere could not but have a wholesome effect on the representatives of the nations.

Representatives use earphones to hear the proceedings in their own language.



particularly those to whom such procedures were a novelty. One felt that if such a meeting accomplished no more than bringing together the leaders of the world that they might begin to know and understand each other, it was abundantly worth while.

It was likewise borne in upon my mind that the sharpest tensions do not exist between peoples of different races but between the white people of the world. It seemed strange indeed to hear the dark-skinned representative from India, in the closing message of the assembly, say in substance, to the leaders of United States and Russia: "You have both said you want peace. Now, let us hope you show by your actions that you mean it."

One could but wonder what impression the references to God and things religious had on the representatives of countries committed to the atheistic Communist way of life. Perhaps they had more respect for those Christian statesmen who, making no particular boast of their faith, so embodied righteousness that they could, with firmness and dignity, tell the Soviet leaders that many of the evils from which the world is suffering today are the result of communism and subversive forces that have sought to uproot the established institutions that promote morality, thus undermining the very principles that make for the peace they so loudly advocate. Others who bore the label "Christian" represent an ecclesiastical hierarchy which has a record of using force and violence to bring people into subjection to its particular religious faith.

Dr. Charles Malik, Lebanon's Ambassador to the United States and permanent representative to the UN, declared with deep spiritual fervor that the ultimate issue the nations must face is God, "whose knowledge is freedom and joy and whose obedience is being and life everlasting." The thunderous applause with which his message was received and the manner in which he was besieged by autograph seekers was heart-warming and spirit-reviving.

The United Nations came into being for the purpose of promoting peaceful relations among the nations of the world and the welfare of the world's people in general. Such an effort deserves the earnest prayers and intelligent support especially

(Please turn to page 9)

"What Is an Agricultural Missionary?"

by Salle Fite, missionary in Brazil

AS Raimundo (Raymond) and Domingos walked down the aisle that Sunday night during the invitation, our hearts were filled with joy, not only at having two more people accept Christ as Saviour, but also in knowing that agricultural missions had been in a small way responsible for their finding this new way of life.

Raimundo and Domingos are two of the many who have come to the Baptist Industrial Institute to study and have not only learned the "three R's" but also learned of One who died for them. The Institute at Corrente, Brazil, is one of Southern Baptists' most inland mission stations with its school and medical program serving an area one third the size of Texas.

Studying at the Institute is often not just a matter of wanting to learn. There are books and clothes to buy, room and board to arrange for, tuition to pay. Even soap and toothpaste can be a problem, especially when, as with Raimundo and Domingos, you have neither mother nor father to help. It is here that agricultural missions begin in Corrente.

Through the years the Institute has acquired several pieces of land by gifts and purchases to be used in growing the food necessary for a boarding school of some 150 students. The Institute is 250 miles from organized transportation, and the surrounding towns do not grow enough food to supply the school, so that to exist a large part of the beans, rice, corn, sugar cane, and mandioca must be grown by the Institute. In increasing the farm program, we have been able to double the number of working students—students who would not be able to study if there was not some work provided to enable them to pay at least their board and room. Many work during the summer months to help pay their other expenses of clothes, shoes, and books.

Some of these boys are Christians when

they come, having been converted at one of the several preaching points maintained in the area. They come to study to become pastors, missionaries, or Christian workers in their home communities. But a majority come only for an education.

There are almost four hundred students attending the primary and high school. For several years it was the only high school, and there are few primary schools in the region. Students come as far as four hundred miles to study, and many as Raimundo and Domingos also find a living Saviour instead of the dead Christ they have been taught to worship in the Catholic church. Some of the boys and girls see a Bible for the first time after they arrive. The division into the Old and New Testament must be explained and a little of what they will find in each section, outlined.

There has never been time left in these twenty-four-hour days to organize any sort of extension program among the farmers of this region as your missionaries have planned. But we have noticed a few adopting some of the conservation practices we have introduced. Others have cleared their fields of stumps so that the Institute tractor could be rented to run a disc through them.

Raimundo and Domingos (at right) listen as teacher explains lesson before class.



Lottie Moon Offering provided new building Raimundo passes on way to get milk.

because they have seen the difference that makes in the Institute crop production.

The students have also observed the work here and taken back information to their fathers. The farmers have begun to see the value of blooded stock instead of the small *pe dura* (hard foot) which produces only about half the meat. They have been surprised that milk production can be increased by milking twice a day.

During our furlough last year, many friends asked, "Just what is an agricultural missionary?" The name missionary always makes us think of Judson, Livingstone, Bagby, or some of the other great missionary preachers, but in our modern world more methods have been found to help reach the people for Christ. One of these is the work of the agricultural missionary.

In 1950 we were appointed as Southern Baptists' first agricultural missionaries. In each situation and region, the term, agricultural missionary, will have a different meaning, and the missionary will do a different work, but the goal of each is to lead as many as possible to Christ and lead Christians to a close walk with him. Here this goal is realized by providing food so that the Institute can operate each year, bringing together the young people of this vast region that they may study and also hear the Word, giving many an opportunity through work to study who otherwise would be forever denied the privilege of hearing of Christ and owning a Bible.

Impressions of the UN

(Continued from page 7)

of those who enjoy the blessing of living together in separate states united under the Constitution of the U.S.A.

To the followers of Jesus Christ belongs the task of extending his kingdom on earth. The United Nations and other similar worth-while movements, in their best role, do not extend the kingdom of God, but reflect the extent to which it has become a reality in the hearts of men. These movements are not the cause but the effect, not the roots but the fruits of Christianity.

In the final analysis it is not the United Nations organization that is on trial but the Christian forces of the world. How faithful have we been in making Christ known so that there are world Christian leaders who can handle aright such an organization? We dare not let our minds dwell on the awful consequences the world would suffer if this great and necessary organism should become the instrument of men who do not have the welfare of the world's people at heart. This fact alone should lead us to redouble our efforts and rededicate ourselves and our substance to a greater advance of the missionary enterprise both at home and abroad.

A still more impelling motive leads us to want to do a better job in spreading the gospel of the Prince of peace. Speaking in one of the local San Francisco churches on Sunday morning after the close of the UN sessions, Dr. Malik used as his topic, "Peace of Nations and Peace of God."

He reminded his audience that Jesus did not promise the peace which the world gives. It is highly important that the nations work for peace, but it is of far greater importance that men know Christ who gives peace of mind and heart even in the midst of wars and in situations where the world has no peace to offer. It is to the proclamation of this message that we as Christians are committed, for by it will come not only peace in our time but for all eternity.



Church and Kindergarten

Hospita

Your prayers and the Lottie Moon Christmas Offering helped build this work of Southern Baptist



Medical Missions in Asuncion, Paraguay

Villa Morra Baptist Church in Asuncion was built with Lottie Moon Christmas Offering. It has a fine outdoor basketball court and other recreation facilities for young people needing Christian fellowship and also a kindergarten where boys and girls learn to love Jesus as their Friend.

Missionary Residence

When the busy doctor finds time, he rests and relaxes in this home built by Lottie Moon Christmas Offering.

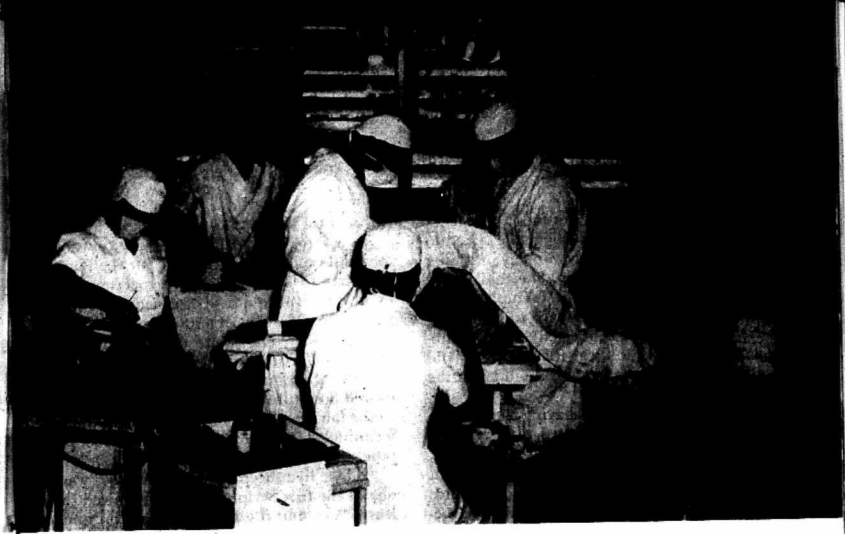


Garden and Kitchen

Fruits and vegetables for the staff and patients grow in this garden (extreme left) and are prepared in this kitchen (left).

Medical . . . Paraguay

Dr. Franklin Fowler (left), Argentina-born medical missionary to Paraguay, has just finished his fifth-year medical examinations for the legal revalidation of his medical title. Dr. William Skinner (left), native of Nashville, Tennessee, is in his third year of making his U. S. A. medical degree good in Paraguay. Dr. Avila (center left) is laboratory technician. Student nurses and instructors (below) are making their rounds in the in-patient wing of the Baptist Hospital in Asuncion, Paraguay.



Hospital

In the operating room (above) medical workers are busy in an operation. There is an out-patient clinic. Neither economic conditions nor religious beliefs make any difference to our fine Christian doctors.



Cecilia Quatrocci, RN (extreme left), Argentine Baptist who felt called to hospital. Mr. Coleman, assistant administrator, and Mr. Perez, record clerk, in "front office." Dr. Fowler (left) in out-patient clinic with national intern.

Church Member or Child of God?

by Peggy Brayfield, Cypress, Illinois

WHEN I was a Junior, the teacher of my Sunday school class talked to her Juniors one Sunday morning about church membership. She told us the story of Jesus visiting the Temple at the age of twelve, and, though I cannot remember how she connected the two subjects, her conclusion was that we were "old enough to understand" and should join the church.

I cannot remember having heard any plan of salvation presented, or even the word, salvation, mentioned. About a week later, with some of my classmates, I went to the front of the church, shook hands with the minister, was baptized, and became a church member.

I began that day to turn over a new leaf, to "work out my salvation." With nine-year-old conscientiousness, I resolved to attend church every Sunday, to play a piano solo in church when called upon, and to refrain from using my pet slang expressions. With what now seems pathetic determination, I lived up to these goals, thinking in this way I was pleasing God and earning my way to heaven. I had never been taught that "by grace are ye saved through faith; . . . not of works, lest any man should boast."

About a year afterward, a schoolmate of mine who went to another church asked me to go to a meeting of the Junior Girls' Auxiliary with her. I thought it was a club of some sort, so I went with her. I soon learned that it was a Baptist missionary organization for girls.

The counselor was a young and pretty woman who always wore a smile. I am still impressed, as I was then, by her consecrated life and her motherly love and understanding for another mother's girl. She made it plain that I was welcome, even though I attended another church, and gave me a Girls' Auxiliary manual.

I read that manual from cover to cover, and the more I read, the more I liked GA. I decided that climbing the "Forward Steps" offered me one more way to deserve

the favor of God.

I was a regular member, and my counselor would tell you that I often put the Baptist girls to shame with my eagerness to excel, to advance quickly, to memorize the Scriptures. But why shouldn't I work harder than they? They were only working to be better Christians, and I, to gain heaven.

How often, as I memorized those required Scriptures, did I, like the Ethiopian in the familiar Bible story, puzzle over their meaning! I longed subconsciously, I suppose, for a Philip to teach me about Jesus.

"All we like sheep have gone astray," was one of the first Scriptures I was required to learn, . . . and the Lord hath laid on him the iniquity of us all." When I failed to understand, instead of asking help of my counselor, who would gladly have led me, I pondered over it. To quiet that little tug at my heart, I told myself, "I'm as good as any of them. I'm a church member. I'm a Christian."

I now realize that it was only my dogged insistence that I was saved that kept me from the true experience during those years as a member of Girls' Auxiliary. Even knowing this, it is a source of wonder to me that I couldn't understand the way as was made so plain in those Forward Steps.

The Junior years went quickly, and I passed the Forward Steps one by one. One of them expected the girl to have a conference with the pastor in which he outlined for her the Baptist beliefs. The pastor's red-headed daughter was a classmate of mine, and she took me home with her to have a talk with her father.

He was a kindly and soft-spoken man with a slight southern drawl. He put me at ease at once, then began to explain Baptist beliefs as I took notes. After he finished, he questioned me about my own church beliefs, and I recall mentally squirming, feeling an urge to finish my business and leave. So another opportunity passed by.

At twelve, I was still working, still striving to be perfect. I had piled up a record of four years of perfect church attendance.

As a child, I attended a church which taught doctrines far different from those I now hold to be true. This is the story of how I became a true child of God.

I had done my best, as I thought. God must surely be pleased with me.

As I entered my teens, I would sometimes feel a twinge of uneasiness when I heard an invitation given, but I stubbornly insisted to myself that I was all right. I already belonged to a church. Besides, said another voice inside me, what would everyone think? They think I'm already saved. They'd laugh.

One Saturday night when I was fourteen years old, my sister and I were talking over our problems together. As is common among youngsters that age, our conversation centered around "Do you think it's right to . . ." Suddenly she said to me, "Do you think you're really saved?"

I tried to ignore the prickly feeling that came over me as she continued, "If you were to die right now, do you think you'd . . . be all right?"

I mentally pictured a car wreck, and myself in a coffin. Cold fear gripped me. I felt nauseated.

I tried to sleep that night, telling myself that I'd think about it later, but nothing seemed to help. Somehow I got through that night and the next day, but when I returned from church that Sunday night, I knew I had to do something.

"What can I do?" I asked my sister in desperation, as we came into the kitchen together.

"Try to calm down," she said. "Here. Drink this." I drank the hot chocolate she gave me without tasting it.

"What can I do?" I pleaded.

"I don't know any more than you do, Honey. Try to work something out." She herself was not saved.

Ironically, for the last five years I had been trying "to work something out"—and I couldn't. I went to my room and sat on the bed. I tried to pray, but the imaginary laughter of my friends rang in my ears. Then those Scripture verses, those Forward Steps returned to me.

"Repent." How could I repent any more than I was doing and had been doing since



the night before?

"Have faith." Then I turned loose. I surrendered, I gave up my stubborn self-righteousness and was saved right then and there.

The pieces of the puzzle fitted into place at last. My feelings were relief, contentment, peace. They have never left me.

I wanted immediately to put my membership in the local Baptist church, so the following Wednesday evening I went there for prayer meeting. Before services began, as I sat on the porch swing at the parsonage which was next door to the church, I told the preacher's daughter—that same one who had taken me home with her to learn about Baptist beliefs two years before—about my experience. I knew that I had been saved, but the wings of my faith were weak for lack of exercise.

"Ruth, how can I be sure?" I asked.

I shall never forget her answer. "I have no reason to doubt your salvation. Why should you?"

As I went forward after services to profess my faith and ask for church membership, the same pastor who had talked with me about doctrine two years before, gripped my hand and whispered, "This is an answer to prayer!"



... in the Near East

This refugee problem is of vital importance to the Moslem world.

When Harold E. Slassert was the chief of the Foreign Operations Administration and wanted a deputy director for refugee and migration affairs, he chose a woman. Mrs. Hiram C. Houghton (Dorothy D. Houghton), a blond, matronly woman of Red Oak, Iowa, a Congregationalist, former president of the General Federation of Women's Clubs, and mother of four, moved into FOA headquarters in 1953.

Last November, she went to survey the Near East. She saw, "Thousands upon thousands of men, women, and children living in tattered tents or shacks, caves or grottoes, for years now! Never in my life have I seen so many children! They crowd around visitors, their eyes bespeaking their pleas for help. Half the refugee population is under sixteen. Every year 26,000 new refugees are born into those camps!"

Discussing what the United Nations Relief and Works Agency is doing for them, she said, "The refugees get their food, medical assistance, cash, and work relief from UNRWA which transports and distributes to them shoes and clothing gathered and donated by twenty-seven voluntary agencies, mostly American. Great as is this assistance, it cannot meet all the needs of these hundreds of thousands of homeless persons." Their living conditions remain pitiful.

The mental attitude of these refugees matches their physical misery, according to Mrs. Houghton. They live in resentful protest of the loss of their homes. They do not welcome attempts to settle them in new lands, lest they give the impression they are willing to settle for less than a return to their former Palestinian homes and property.

They want to go home! And home to

them is across the Israeli border beyond which many of them can see the houses, shops, farms, orchards, olive groves, and villages from which they fled or were made to depart. To them reconciliation to their present situation amounts to accepted exile.

"This bitterness permeates their lives," Mrs. Houghton observed. "It is being passed on to the second generation with even greater intensity. I saw children make outline maps of Israel in the sand with pebbles. They put a red pebble on the spot where their home is. They stuck a twig beside the pebble and called it a flagpole. But there is no flag; they silently vow they'll put their own flag back on it some day! Whenever a goat strays across the border and the refugee owner dashes over to retrieve it, border strife breaks out afresh. Somebody always gets hurt or worse."

When we think of 880,000 people, most of us think in terms of masses. Mrs. Houghton urges Americans to think of them as "human beings as you and I are, each wanting to live a life of usefulness." To get the individual's point of view, she asked to meet some Arab refugees. At a camp in Jericho, through an interpreter, she interviewed the Arab refugee leaders, one at a time. "I found that all were men of moderate income, quite a few being professional people—none of them feudal landowners, none landless serfs—before they entered camp. They expressed gratitude for UNRWA and other efforts to make the best of a sad situation, but they did not wish for one moment to create the impression that they or their fellow refugees were satisfied to continue in this fashion. They felt (and felt strongly) that a grave injustice had been inflicted upon them. They were polite but stated their position very



UNRWA

Deserts once bleak are being planted with hardy trees and shrubs. Much of the work is now done by the Arab refugees.

frankly."

What is the hope for this highly inflammable situation?

Some of these Arab D.P.'s might accept homes and jobs in the Western Hemisphere. Jacob Marto, a forty-year-old Arab formerly of Jerusalem, was the first to come under the 1953 Refugee Relief Act which permits 2,000 to enter the United States. He arrived in New York May 24 with his wife, four daughters, and two sisters. An uncle in Pittsburgh took the sisters, and the family went to Portland, Oregon, at the invitation of a photographer friend.

Some can work in small industries already projected. The Ghor Nimrin tent factory, for example, employs 140 refugees, making tents to replace those ripped to pieces by sandstorms. Musa Alami's Boys' Town near Jericho, a four-hundred-acre farm for refugee orphans, is successful. The Augusta Victoria Hospital in Jordan, operated by the World Lutheran Federation, with a contract from UNRWA, employs some refugees.

The largest number can be rehabilitated only by much more ambitious and far-reaching programs. One of them is the

Sinai project to bring water from the Nile to the potentially fertile deserts of the Sinai Peninsula, furnishing productive land to 60,000 or 70,000 refugees. Another and greater enterprise is the Unified Plan for the Development of the Jordan River. In 1953, President Eisenhower sent Mr. Eric A. Johnston to the Near East, with a blueprint for this Jordan River project in his briefcase. He went to Beirut, Damascus, Amman, and Tel Aviv to urge the heads of government to accept this United Nations Plan.

The purpose of the Jordan River Development program is to transform the river from a cause of strife among water-starved nations to a source of mutual agricultural development and human betterment. It will harness the river for irrigation and make farming possible in what is now desert land. A possible 250,000 to 300,000 refugees can become farmers again if this is accomplished, and the construction will put thousands of idle men to work now.

Mr. Johnston has an extremely difficult assignment. He is striving valiantly to get agreement among the affected nations upon the basic aspects of the plan, notwithstanding that complete confidence in the United Nations, the United Kingdom, or the United States is still lacking. This may spring in part from the feeling among the people of that area that the western powers look upon them with an unwarranted superior and condescending attitude.

"This might suggest the wisdom of using the social engineer and teacher and philosopher," Mrs. Houghton said, "at least as a complement to the usual diplomatic approaches to these different situations. This might stimulate the desire to sit around the table and move more positively in the direction of mutually beneficial solutions."

While discussion of the Jordan River Development project goes on, the plight of the refugees continues to be tragically serious. Efforts to lighten the hardships and ease the tensions must be intensified. Mrs. Houghton is using all her boundless energy and spirit, striving by all means and through all media, international, American, and private, to bring an increased measure of relief to this distressed and critical human problem.



BY MARGARET BRUCE
Secretary of Department of Youth

Life is wonderful! Each new dawn brings an opportunity for beginning again.

Are you just beginning your work with the youth in your church or have you been leading them for years? Regardless of the length of time look to this new year for it has blessings in it.

There is hope—With the coming of October another year is dawning in Woman's Missionary Union. Every new beginning brings new hope. You must be anticipating better work in the youth organizations. The enthusiasm of new leaders and the experience of older ones gives reason for expecting a successful year.

See that all leaders have a thorough understanding and knowledge of their duties so that your hope may be well-grounded. Encourage them to study, to take advantage of associational, district and state leadership conferences. If they have not had the leadership courses provided by Woman's Missionary Union ask your WMS to order them. Each costs one dollar and can be secured from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama.

Fostering the youth organizations begins with securing leaders, then training them. There is real hope when you can depend on the WMS to provide all the materials needed. Be sure that names and correct addresses of youth leaders are sent to your state youth secretary—that's essential.

Now what are your hopes for the New Year? Growth? Action? Beauty?

There is the bliss of growth—do you hope to have growth in number of organizations? You need Sunbeam Bands for pre-school and school age children. You may need several of each of these age divisions, and also several Girls' Auxiliaries and Royal Ambassador chapters. Recently I heard of a church with eight RA chapters. Surely there are girls in your church for a business YWA and for a high school YWA.

LOOK TO THIS DAY



Margaret Bruce Betty Brewer

How many young people do you expect to enlist? WMS members who have children or grandchildren can enlist them. Every member can help in some way with the growth of the organizations. Some can telephone, some can visit, others can help with the transportation. There is real joy in seeing the work grow.

There is the glory of action—Where there is growth there is action, and where there is action there is growth. Young people have to be kept busy and the WMU youth organizations provide interesting and varied activities. These include missionary meetings, enlistment drives, mission study classes, community missions projects, stewardship plans, seasons of prayer programs, subscription campaigns, reporting camps, houseparties and conferences. For GAs and RAs there is work on Forward Steps and Ranking System, for YWAs, fostering, book clubs, citations, councils, and ceremonies.

There is the splendor of beauty—The climax is to hear a youth pray, "God who touchest earth with beauty make me lovely too" or "Let the beauty of Jesus be seen in me." Nothing can be more beautiful than young life dedicated to the will of God—serving in home churches, in home or foreign mission fields.

Forget the mistakes, disappointments and failures of the past year. "Look to this day . . . today well spent makes every yesterday a dream of happiness and every tomorrow a vision of hope."

New YWA Secretary

On October first Miss Doris DeVault comes to Birmingham to be the secretary of the division of Young Woman's Auxiliary, working with Miss Margaret Bruce, the secretary of the department of youth.

Miss DeVault is Tennessee-born, a pastor's daughter. She grew up in Sunbeam Band, Girls' Auxiliary and Young Woman's Auxiliary, and so has background experience in her own life for this large task. She is a graduate of Meredith College and Carver School of Missions and Social Work when it was WMU Training School.

After service as WMU field worker in Tennessee, she became Young People's leader in Alabama and then in Arkansas. Woman's Missionary Union will welcome Miss DeVault with rejoicing and will give her the assurance of prayerful co-operation in this big trust of YWA leadership.



Doris DeVault

standards of excellence and membership and Forward Step wall charts with dolls for marking progress of the girls and leadership course. Prices of all these are in the current WMU Year Book. All are necessary working tools for a growing missionary organization.

Fourth, and last, "Did you help the GAs to feel really welcomed by their mothers by providing the necessary 'means' (money and/or labor) for the 'Welcome Inn' supper-meeting suggested in September *Tell*?" Let the girls know you believe in Girls' Auxiliary, that you want to help them enjoy it, and that you are ready to help at all times. You will have a mighty good feeling "way down deep" if you can answer yes to these four questions.

Pardon Me, May I Ask...

by Betty Brewer

First, let me ask, "Could you not easily have another Girls' Auxiliary?" Maybe for the Junior GAs you could have one auxiliary for the 9 and 10 year olds, one for the 11 and 12's; then for the Intermediates, one for the 13 year olds, one for the 14 and 15's, or however your ages divide best. Let me suggest at least two Junior Girls' Auxiliaries. In the larger churches you need a Girls' Auxiliary for each year among Juniors and Intermediates.

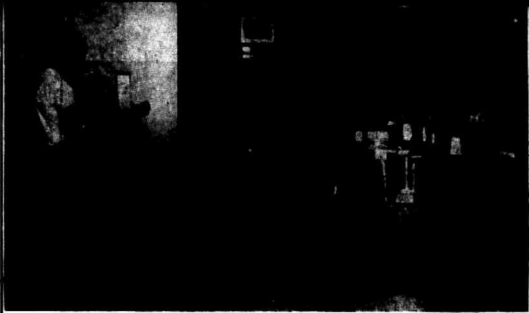
Second, "Are your Girls' Auxiliaries properly provided with leadership?" A co-counselor is needed with each counselor, and a counselor is needed for each Girls' Auxiliary. You, WMS, as our "mother organization" are responsible for providing adequate leadership for your "daughters."

Third, "Have you provided the essential materials for your counselors and auxiliaries?" Maybe their "allowance" has not been sufficient to buy manuals, counselors' Guides, subscriptions to *Tell*, wall chart



Elsie Rives

These new secretaries will serve with Miss Bruce.



There is much that happens before your priced literature (left) or free supplies (above) are ready to be shipped to you. The order is received in the accounting department (top corner right) and after being filled is filed (right No. 2). If you have sent a magazine subscription, an addressograph plate with your name and address is cut and mailed for each month (right No. 3).

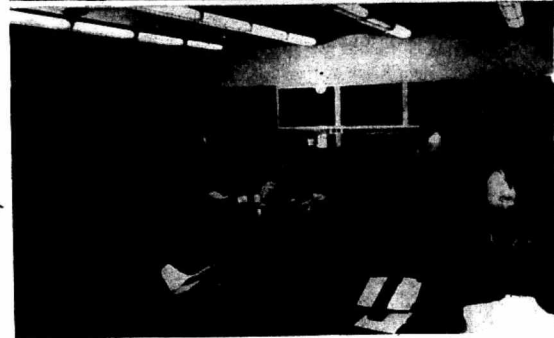
To serve you from Woman's Missionary Union Birmingham, Alabama



Headquarters building at 600 North 20th Street.

Staff meets for prayer in the auditorium each morning at 8:00 after coming through the entrance lobby (below). There is a brief coffee break in midmorning and at noon a happy lunch hour in the recreation room (lower corner).

(Continued on the next page.)



Debt-free, it was purchased at reasonable price in January, 1951, from an insurance company which merged with another. Occupied in September, 1951, it was dedicated on January 21, 1952. Wall panels in executive offices are of primavera wood from Mexico and avadurea wood from South America.





In the office of Executive Secretary Alma Hunt (dark suit center), Misses Margaret Bruce, Juliette Mather, La Venia Neal, and Mrs. William McMurry meet together for a conference.



The library is for work research and browsing. Left—secretary pool writes letters and types magazine copy for printer.



Right—editorial staff: Ethalee Hamric, editor Window of YWA; Dorothy Weeks, assoc. editor Tell; Juliette Mather, sec'y of publications dept.; and Patricia Powell, editorial ass't.



Mrs. June Lewis checks magazine layout with Art Editor Rachel Colvin while Mrs. Florence Jeffares and the part-time photographer wait for their next assignments.



Circle Program

Worship Period: Ask five women to read these Scripture selections in this order and make brief comments.

GENESIS 8:22—gives God's promise that the seasons will never fail; we can count on the continued sustaining power of God.

JOEL 3:13 is a plea for us to be busy. With a harvest of souls all about us, we must be in the harvesting business, winning souls for the Lord.

PROVERBS 10:5—As a lazy son is a shame to his father, are not lazy Christians an embarrassment to our Father God?

JEREMIAH 8:20—Here is the plea of the lost to whom no one gave the message of eternal salvation.

MATTHEW 9:37, 38 and **LUKE 10:2** bring us our Lord's earnest command that we look on the fields and pray for laborers. These laborers are not necessarily to go to far lands; they are to be everywhere in the Lord's harvest.

Talk on need for agricultural missionaries. Present the fact that the standard of living is low in other lands because too few know good up-to-date methods of farming. (See from library or buy from Baptist Book Store *What Can A Man Do?* by Arthur Goodfriend, price \$3.00. It is the thrilling story of a village in India lifted up by better seed and better plows and co-operation.) (See page 6 this Royal Service.)

(In your file of *Royal Service*, April, 1954, "They Met Again," page 1, you will find another article by Mrs. H. W. Fite, which will help you.)

Tell about work of Mrs. Fite, see page 8 of this *ROYAL SERVICE*.

Pray for the Institute at Corrente, the missionaries there and the students and its outreach.

Tell about Kate White Domestic School. Some years ago Mrs. M. G. White saw an opportunity to reach upper class women of

Harvests for the Lord

Bahia by teaching them to bake bread and rolls and cakes, to make salads and desserts after the fashion in the USA. Little by little a real "school" developed from using her own kitchen there in Brazil.

As they baked bread, Mrs. White had opportunity to talk about the Bread of life. As they made a beautiful dessert in a sheep mold, she talked about the Good Shepherd. They read the Bible and pray together regularly.

When the priest said he wanted his members to read the Bible, Mrs. White saw to it that all the women had Bibles to read. She encouraged them to read and explained its message to them.

These cultured women were amazed to see her go among poorer women and teach them also. They learned that no one person is to be valued above another; a new idea to them.

So the Kate White Domestic School is reaching people for Christ who will not come easily to our churches.

Pray for Mrs. White and the influence of the Domestic School.

General Discussion

As you see how such approaches make way for the gospel, discuss the fact that we do not have missionaries everywhere who know how to do these practical things and do not have enough missionaries to release for such work those who do.

Pray for missionary volunteers and money enough to set up such work as it should be done in many places.

Circle Business and Planning

If your circle meets only once a month, this will have to be a rather brief program. There will be much planning for the new year's activities. It is so much better to have two circle programs every month. Your business should cover election of circle officers, appointment of circle committees and their chairmen, and enthusiastic presentation of overall plans for the year. This should be done with dispatch, no time wasted. Every woman should feel welcomed and be filled with high determination to have the best circle ever.

Have you named your circle for a missionary? Writing to her through the year will be a real blessing.

Notes to Committee Chairmen

DEPARTMENT OF MISSIONARY FUNDAMENTALS

Mrs. William McMurry, Secretary

Notes to Stewardship Chairman

"Together We Build" is the slogan for the stewardship emphasis of the Southern Baptist Convention for this year. A Church and Denomination Night is planned for the fall. This is a one night stewardship conference, expected to be held in every church in the Southern Baptist Convention at some time during the months of September and October, 1955.

"The program may include a ten-minute sketch giving highlights of the history of the church, a ten-minute sketch giving highlights of the history of the denomination, songs composed by Baptist authors, two brief messages on stewardship and the Cooperative Program, and a film or filmstrip on the Cooperative Program Fellowship dinners will be held where possible."

This should not be confused with Church Night of Stewardship as promoted by Woman's Missionary Union. Church and Denomination Night is planned and promoted by the church as a whole with the pastor in the lead. Of course, your Woman's Missionary Society will be vitally interested in such a program, and the stewardship chairman and her committee will co-operate with other church leaders in carrying out the plans for this night in the most effective way.

Church Night of Stewardship of Woman's Missionary Union and Church and Denomination Night might be worked in together as a week-end stewardship emphasis for the church, with one held on Thursday or Friday night, the other on Friday or Saturday night, the pastor planning special stewardship features for Sunday services.

Such a program would require co-operative planning between Woman's Missionary Society and other church leaders. It may prove better for your Woman's Missionary Union to observe Church Night of Steward-

ship as a separate program, then also enter into the plans for Church and Denomination Night whenever it comes in the church schedule.

Since October begins your WMU year, have a meeting of your stewardship committee and plan a calendar of stewardship activities for the whole year. The youth director should be in this committee meeting to help in planning for the promotion of the Stewardship Education Plans for the youth organizations. The way to have a good year of advance in stewardship is to begin right now making good plans and working at them.

Mrs. C. W. Chairman

Notes to Prayer Chairman

For the first time in the life of Woman's Missionary Union, prayer is to be directed by a chairman as are the other three fundamentals: mission study, stewardship, and community missions.

The scope of the work is indicated and your duties are implied in the outline under Prayer in the current *WMU Year Book*. The emphasis is on deepening the spiritual life of the individual. It will not be easy to lead the members of your society, including yourself, to grow spiritually through the use of daily prayer. You may use all the mechanical devices that are set up under Duties of the Prayer Chairman, then fail. Yet, a definite time for prayer, agreed upon by your society for each individual wherever she is, may become the greatest spiritual experience in her life. The power of God is available for every Christian.

Nineteen hundred years of missionary experience have taught us that prayer and missions are inseparably linked together.

The prayer card and the calendar of prayer are helpful devices to keep us from missing any of the people or "things" we should pray for in our private devotions. Read the book of Acts if you have forgotten what quality of spirit is necessary for a conquering church. The place given to united prayer in the expansion of the kingdom in that day had to be rooted in the power of secret personal intercession. It is still true today.

What do you think would happen if all the members of Woman's Missionary Union had the same clear vision of Christ and faith in prayer which these early disciples had and should give themselves to united prayer? The book of Acts gives us the answer—an era like that of the days of the apostles would be ushered in. With this in mind think about the possibilities wrapped up in the observance of the Weeks of Prayer. It is time now to begin your personal preparation for the Week of Prayer for Foreign Missions, November 28 through December 2. Your duties are twofold, to plan the programs for each day and to make the week a season of prayer.

While you wait for the program material which will be sent to your president from the state WMU office, read the section titled "Foreign Missions," Unit Three in "Following in His Train" by Cox, the leaflet "Three Seasons of Prayer" (free on request from your state WMU office), the article "Weeks of Prayer" in the 1955-56 Year Book, and chapter three in Hallesby's book titled *Prayer*. You will discover additional suggestions for personal preparation for you and your committee in the program material. The program should lead the members to know what to pray for but not as a substitute for the act itself. Programming instead of praying has been routine in too many societies and young people's organizations. The climax to every day's meeting should be the period designated in the program for personal dedication. Determine to make the observance a spiritual experience, but remember your prayer preparation will be reflected in the way

the members of your society enter into the spirit of the week.

Dr. A. C. Dixon once said, "When we rely on organization we get what organization can do, but when you rely on prayer we get what God can do." For too long many of our WMUs have depended on the strength inherent in the organization to put over the Weeks of Prayer. Let's give God a chance by making this Week of Prayer for Foreign Missions a week of prayer.

Mrs. William McMurry

Notes to Community Missions Chairman

Was your committee appointed in time for you to have your planning meeting in September? If not, have it immediately. See the suggested plans for this meeting in the September *ROYAL SERVICE*, Hints for Community Missions Chairmen, page 12.

Your big job in October is to get the women and young people off to a good start in community missions. Hold on to the enthusiasm and interest aroused by your summer mission study classes on community missions. Stress the importance of enthusiasm to your committee members. A half-hearted down at the mouth presentation of the planned activities can kill your community missions program.

In presenting your plans, take a minute or two to give the women a vision of the people who can be reached through this particular activity. Take time to let them see concretely the individual's need you are trying to meet. Let the women know that you believe they can meet the need and that you are expecting their co-operation. A positive enthusiastic attitude in the chairman can work wonders in drawing a response from the members.

Why not start with a plan you know the women can carry out? Take this matter of visiting newcomers in the community. Get the names from the public utilities company, or the "Welcome Wagon," and print them on separate cards. If the church does not have a printed card giving its location and time of services, have some of the women or young people make them as a part of community missions. Ask two mem-



bers of your committee to act out a WMS member visiting a newcomer, welcoming her to the community, finding out about her family, asking her religious preference, inviting her to the Baptist church, or directing her to the church of her choice.

Almost any woman could participate in this plan. Give out the cards, perhaps with the section of town or road corresponding to that of the member who takes each card. Let the women know you will expect a report at the next meeting, and have more names of families to be visited. Find out some women who could use their cars to go by for the newcomers who may need a ride to church. A member of your committee could be the contact person for the visitors to call when they find the need for transportation.

Do you see the possibilities in such activity, especially as you keep it up month after month? As your members watch those they have visited come into your church on profession of faith or with their church letters, they will see how wonderful community missions can be.

Start out right in your relation to the

Request teaching helps for full mission study, free from the Foreign Mission Board, Box 5148, Richmond 20, Virginia. See names of recommended books on outside cover.

young people, too. Be present at that first meeting of the committee on youth. Let the counselors know that you will help with suggested activities, for you want to do all you can to see that the young people are led into missionary service right where they live. Do not be discouraged if the plans you suggest are not satisfactory to the counselors. They or their young people may have a better idea or something else may "fit in" better with their other activities. Keep in touch with each counselor until something definite is planned for the months ahead. Remember, it may be just one activity that requires several months for its completion.

Edith Stokely

The Mission Study Plan

Your mission study corner must be overflowing with the accumulations of the past three months. As much skill and wisdom are needed in culling your materials as in gathering them. Perhaps more. But nothing can take the place of "reading yourself full." What to do with your knowledge is up to each teacher.

Last month you were promised a description of the photo quiz, a variation of the multiple choice test. In the WMU magazines, travel agency folders, picture sheet from the Foreign Mission Board, free packet and advertisements in popular magazines you will find suitable pictures. This is the first step. No matter how many interesting bits of information you want to put over, if the pictures are not available your idea falls through. Then, too, this illustrates how much information is free for those who see after they look! Take, for example, a picture of a camel, a horse, and a donkey. The first is easy to find in the

travel folders, the horse is likely to show up on any page in a popular magazine. The perfect donkey with Bedouin astride is in the December, 1954, *Ambassador Life*. Paste these pictures at the top of a piece of cardboard about 5x7 inches. Write underneath the statement: The indispensable animal among the desert Arabs is the 1. Horse 2. Donkey 3. Camel. The member is asked to check the correct answer. An interesting discussion may develop about the uses of the camel, for the sole support and only wealth of a large desert population comes from this animal. Even its footprints are of value. A lighter foot would leave no tracks, but the camel's foot leaves data by which the Bedouin navigates his "desert ships." The late Dr. Samuel Zwemer, missionary to Arabia, said that camel

tracks are gossip and science, history and philosophy to the Arab caravan.

By this illustration you can see that the photo quiz will not only provide an interesting diversion but also a means of pointing up facts that otherwise might not be so palatable. The pictures and statements may be simple or complex according to the age group. Use the idea with all organizations except Sunbeams. If the class is small, prepare a card for each member; otherwise accommodate the idea to the size of the class.

Try making "Flight Folio" packs for some of your classes, depending, of course, on their size. Take a sheet of construction paper, preferably green, the Muslim color, and turn up about 2 3/4 inches at the bottom. Staple in the center and fold. This leaves two pockets for materials. What and how much you put into these packs depend on how you expect to use them.

If there are to be only two sessions broken by a meal choose such items as these: one article either from a WMU magazine or *The Commission* (see *Teaching Helps* for specific issues), one article from a weekly news magazine, a menu typed on bright colored paper featuring typical Near East dishes (see *Teaching Helps*) and an airplane ticket printed on a strip of colored construction paper. The wording may be something like this: Airways to the Near East, Travel Service operated by (name of organization and church). Good for one round trip passage October-December, Special Conducted Tours (list possible places as 1st stop, Cairo; 2nd stop, Beirut, etc.) Have your first class ticket in hand when you board the plane—your own copy of (name of book to be studied).

If you use the ticket as an invitation add time, date, and place, keeping the language of air travel. Decorate the outside with a crescent and pictures from travel folders. Print on the front cover "Thrill Tours to Moslem Lands Flying the WMU Way 1955." Hand each member a "Folio" as he arrives. Allow time for an examination of the materials. Later ask various members to tell briefly something they learned from the articles. If there is a longer time between sessions, members may be designated to give full reports. The maps can be used regardless of number or length of sessions.

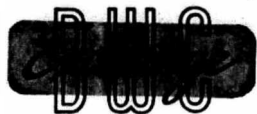


This street scene is downtown in Beirut, Lebanon. Notice the Moslem minaret atop the building in the center and the contrast in the clothing of the people.

A book you will find helpful not only in understanding Islam as a religion but in grasping the sweep of Moslem conquest and culture is *Allah, the God of Islam* by Florence Fitch. There are 89 pages of beautiful pictures and 50 of easily read text. There is no question but that the author treats the subject in the most favorable light. Even so, not many writers give so much in so few pages.

Four months of preparation should be reflected in the quality of your teaching, in the size of the Christmas Offering, and in a deepening concern of all for the winning of the Moslem world to Christ.

Mrs. William McMurry



North Carolina

In preparation for the division of the Roanoke Association this month two sets of officers were elected at the annual meeting of the Roanoke Association at Arlington Street Baptist Church, Rocky Mount, North Carolina. The record-breaking attendance was over two hundred.

Mrs. J. B. Hipps, of Wake Forest, North Carolina, emeritus missionary to China, spoke on the urgency of an increased Christian mission program.

Miss Emily Williams, president of the Federation, presided over the election of officers and the business session. Officers will be installed this month when the entire Federation meets in Scotland Neck.

During the business session, the Federation voted to give an offering of more than a hundred dollars to the Baptist Student Center at East Carolina College, Greenville. This is in addition to all our other giving.

The Lottie Moon BWC, Pontotoc, Mississippi, challenges other BWCs.



Mississippi

As the Season of Prayer for Foreign Missions draws near, we would like to challenge BWCs to set their goals high.

It was at this time of the year in 1946 that one of the members of Lottie Moon BWC, Pontotoc, Mississippi, Haitie May Ray, challenged the other twenty-three members to match her \$500 gift making our BWC goal \$1000.

Unbelievable? Yes! It was only through the leading of the Lord in our lives and because of his blessing that we were able to meet this goal and continue to give the same amount for eight consecutive years.

The Lord will do great things for you if you undertake great things for him.

South Carolina

BWC Night will be in conjunction with the state WMU meetings in Greenville, South Carolina, on November 8.

The annual BWC banquet and business session will be held on the same evening preceding the opening of the convention.

What an inspiring experience that will be for business women! Some business women may find it possible to remain for the other two days of the state meeting.

Missions in South Carolina will come to life in many hearts if business women go to Greenville in search of extended horizons.

Carver School of Missions and Social Work



by Mary Lee Rankin

world. They see that they are members of a family, as children of God, that they are a family group living together, but more than that, they are part of a family which extends around the world and knows no limits.

All is not work and study at Carver School for there are times of recreation. As a family there is a special observance of Thanksgiving with a big dinner and all the trimmings. Christmas, too, is a joyous time, complete with tree and decorations, turkey and cranberry sauce, but the deeper joy comes as the students remember the real meaning of Christmas and know again what the coming of the Babe of Bethlehem has meant in their own lives.

There are picnics, trips to visit interesting and unusual places in and around Louisville, surprise parties, and hall gatherings over a box from home. There is fun in the housework, as the students together serve tables, reset, scrape, and stack dishes and run them through the dishwasher. Loud and tuneful songs can be heard at times echoing up from the kitchen.

Underlying the life together is the time of worship, both private and corporate. At vespers each day, the students share their new insights and experiences with each other that it may be a time of continued growth for all. In their private periods of prayer and meditation, they bring themselves, their problems, their hopes, and their dreams before God and catch a renewed vision of what they can be and are as they walk with him through each day.

The happenings of every day, the study, the work, the worship, the play, are a part of the group living and lead the students to a deeper understanding of themselves, of others, and of God at work, transforming them and the world.

With the arrival of fall a new group of students comes to Carver School. They have come from many different states and countries, from numerous schools, some from ways of life unknown to others of the student group. They have come as individual personalities, all different, yet all with a unifying purpose of seeking preparation for world Christian service.

Out of this diversity of experience, background, and personality must come some unity in the development of a happy group life. The students live closely together, work together, worship and play together, and during the first days of the school year, the new students come to understand what the meaning of a group living experience can be. They come to feel that in some things they will give up a little of their own independent freedom for the sake of the group harmony. But, at the same time, they will seek to be themselves, realizing that as individuals who are different from the others, they will have a real contribution to make in terms of their differences.

So they will begin to study, and the new truths and deeper understandings they gain in class will become a part of their lives as they live out each day together. Their classes in Old and New Testament give new meaning to their devotional periods and worship, and as they work together they remember the spirit of love and unselfishness shown in the Master. In the courses in social work they see that each individual is of worth and value, and they seek to appreciate the integrity of each personality. In group work they learn the meaning of being a part of a group and how to give and take.

As they study cultural anthropology they come to understand the meaning of their own backgrounds and see that someone else's way may be just as good as their own, even if it is different. As they study the development of the human personality they come to know themselves better and to accept others more completely. The courses in missions show them again that they are a part of God's wonderful plan for the

Program



Preparation

The enrollment and social committee should plan with the program committee to make this first meeting of the new WMU year a real occasion. Winsomely and persistently invite the women of the church who have not been interested in the Woman's Missionary Society to come as guests.

Send attractive invitations to all women members of the church. (*Order from Woman's Missionary Union, Birmingham 3, Alabama, price 10c a dozen, 65c for 100.*) Each member should bring someone with her. The invitation poster features the musical staff of "Come, Women" with date, place and time of meeting.

Have handmade or mimeographed programs with staff on cover of folder and WMU hymn inside. If hymn of year, "The Kingdom Is Coming," is not in your hymnbook, order copies from Woman's Missionary Union. (*Price 3c copy, 20c dozen from Woman's Missionary Union, address above*) and include in program folder.

Presenting the Program

You may plan for several young women to ask questions such as these: Why should I take a day during the week for circle meetings and WMS? I've heard that you just gossip. Is it worth my time? Isn't it for older women, anyway?

Leader should present questions. Questions and answers are seated on the platform. In discussion of "Your Love Outpour," have four women ready to stand and hold out four posters on WMU Fundamentals, price 35c. A quartet to sing the verses quoted from just before the talk

would be effective, as second verse before "Come—Clasping Children's Hands," third verse before "Come—Your Love Outpour," etc.

Another mode of presentation would be to have one woman carry the total program in conversation with several women. After the devotional, the central woman would give a personal testimony of conversion, of her church life as she moved from place to place, of her growing interest in WMU, of her service activities through it, of the value of the young people's organizations to her children, etc., then go into the material printed here, while tableaux at the side showed the history and activities. The other women would add bits or ask questions to keep her talk from being a monologue.

Or a series of tableaux would be impressive. The Biblical characters referred to in the devotional period could be represented by two women dressed as in Bible times, one standing with arms uplifted in praise, the other kneeling with her alabaster box.

For "Come, Women—Today," a few women could be gathered around a globe and opened Bible as if discussing a world situation.

When talking about Southern Baptist Convention organizations under "Come—Wide Proclaim," page 32, use the inside cover poster which shows the Boards, Commissions, etc., of the Southern Baptist Convention. This may be enlarged so all can see better. Or ask each woman to bring her own ROYAL SERVICE and look at poster and discuss together.

For "Come—Follow in Their Train," use an enlarged WMU emblem and copy or enlarge cover of ROYAL SERVICE.

"Come, Women, Wide Proclaim"

by Mrs. T. V. Herndon,
Louisiana

Devotional Period

Come Women! They Came in Bible Days

Read Matthew 28:1-8.

Women have been heeding God's call to service through the years. They have been first on many occasions beside the one described in Matthew's Gospel. Was not Anna, the prophetess, the first who spoke of Jesus to all that looked for redemption in Jerusalem? Women were present in that first prayer meeting before Pentecost. Lydia greeted the missionaries when they entered Europe, and became their first convert. And was it not a woman whose sacrificial gift of all her living was noticed and praised by Jesus?

All the Gospels tell of faithful women, who lingering last at the cross, were first at the tomb to minister to their crucified Master. In the story as Matthew tells it, the command is "Go quickly and tell his disciples that he is risen from the dead." And Matthew says that they departed quickly and *did run* to bring his disciples word. We can fairly see those women with their Palestinian robes held high, running down the dusty road into Jerusalem. To hear was to obey.

Other women heard and obeyed the call of God and gave their varied gifts in his service. Willing-hearted women had come bringing their jewels, their bracelets and earrings to beautify the Tabernacle, while those who could spin brought the fine cloth their hands had made. Deborah, a judge in Israel, lent courage to timid Barak, going with him to fight for her country. Jochebed and Hannah gave their motherhood as they trained and gave their sons, Moses and Samuel, to be leaders. The nameless Shunammite woman gave her gracious hospitality to God's servant.

In New Testament days there was Mary, chosen of God to mother the Christ. There were ministering women who followed Jesus. Can we forget Mary of Bethany pouring out the costly spikenard to anoint him? Or Dorcas, serving the poor? Or Lydia, a business woman and Christian hos-

pital. When talking about the fullgraded WMU, pose a tableaux with WMU, YWA, RA, GA, and Sunbeam Band members. Let YWA, RA, and GA hold magazine for respective age group. If your society cannot secure young people for tableaux, display a poster showing the magazines.

In talk on "Come—Sisters from Many Lands" darken room and use women in costumes to pass before spotlight acting out the seven statements as read by two women out of sight.

At "And when they know him" show a cross with women all kneeling before it with hands uplifted, or standing pointing toward cross with gladness, while reader concludes talk with thought of reward and quotes the four lines of poetry.

Program Outline

Hymn: "I Love Thy Kingdom, Lord"

WMU watchword in unison—1 Corinthians 3:9

WMU watchword 1955-56—Psalm 22:27
Talk on annual watchword, see page 16 in WMU Year Book

Prayer: That this new WMU year may be crowned with unusual success in doing the work of the Lord zealously

Devotional Period: Come, Women! They Came in Bible Days

Solo (or duet or quartet): "Hark, the Voice of Jesus Calling"

Talks: Come, Women—Today

Come—Wide Proclaim

Come—Follow in Their Train

Come—Clasping Children's Hands

Come—Your Love Outpour

Come—Sisters from Many Lands

Come—Christ Your Reward Shall Speak

Hymn: "The Kingdom is Coming" (WMU hymn for the year)

less? Or Phoebe, servant of the church, or Priscilla, helper of Paul, or many others named and nameless? These women of long ago were a noble group and worthy for us to follow their example in coming to Christ and going out in his power to serve.

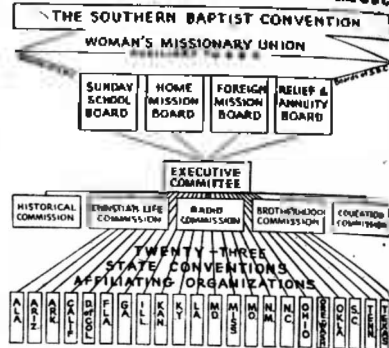
Come Women — Today

As definitely as he did in Bible days, God calls women today. Whoever accepts his invitation to come and drink of the water of life freely, must hear also the call to service. "The Master is come and calleth for thee." "Come, follow me." In a church there are many opportunities for service and one especially fitted to the interests and ability of a woman is the Woman's Missionary Society. It is organized to carry on the work which Jesus commanded, the bringing of all people to know him that they may be saved. The purpose of Woman's Missionary Union is magnificent and challenging, yet the approach is simple and practicable: to enlist all the women of the church, with their loving hearts, their devoted minds and their eagerness to help, as laborers together with God. Women like to go to the heart of things, and the heart of the gospel is missions.

It is true that people are not interested in what they know nothing about, so the Woman's Missionary Society in our church undertakes to spread missionary knowledge. We must know God's plan for giving the gospel to all the world and what is being done in fulfillment of that plan. We must know that our gifts and prayers and personalities are a way of answering our prayer, "Thy kingdom come."

Our missionary society not only seeks our gifts for missions but it also wants us to know and love with Christian compassion the needy people, needy because they lack a Saviour. The call of Christ is clear and urgent. Doors are open around the world now which may close. The frightening tensions in world life can be relaxed only as people know and follow the Prince of peace. We have played at the task of missions but now the speedy carrying of the message to all people of every race and color has become a matter of life or death to us. With devoted energy Christian women must overcome lethargy, prejudice,

CHART SHOWING THE WORKING PROGRAM of the SBC



carelessness and put Christ's kingdom first now. Quote Matthew 6:33.

Come — Wide Proclaim

The principle of working together is a source of strength in Baptist work. Naturally the question comes to our minds, "How can a church, how can a missionary society carry out the commission of Christ?" They can only do it together with others and with God! Missions brought churches together to do the task each could not do alone. Missions is the reason for our Southern Baptist organizational setup today.

The Southern Baptist Convention is composed of messengers from churches large and small in twenty-four states. We Baptists work together through boards and commissions, through seminaries and hospitals to preach, teach, and heal that the world may know the Saviour.

Our Foreign and Home Mission Boards were started when our Southern Baptist Convention was organized in 1845 and the Sunday School Board came into being in 1891. As need arose there came the Relief and Annuity Board to provide for aged ministers, and the several commissions, the Education Commission, the Christian Life Commission, and the Commission on the American Baptist Theological Seminary, the Brotherhood Commission, the Radio Commission, the Historical Commission.

As church members, women share in responsibility for and interest in this great

Southern Baptist Convention and its various activities. This year our programs will help us learn more about how Southern Baptist women in Southern Baptist churches do the work of the Lord together. As members of a Woman's Missionary Society, we share in Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, and are a part of the 1,250,000 women and young people who are counted in its membership. What a privilege to proclaim the slain and risen Saviour along with this mighty host!

Come — Follow in Their Train

As we think of the name "Woman's Missionary Union, Auxiliary to Southern Baptist Convention" we see that it tells our story. Missionary, union, auxiliary—three words full of meaning! (Put on blackboard or hold up on posters.)

In early years women naturally gathered to work for Christ. The Foreign and Home Mission Boards recognized the power in these prayer groups and encourage the appointment of Central Committees in the states to unite the women in their work for missions. On May 14, 1888 during the meeting of the Southern Baptist Convention in Richmond, Virginia, thirty-two representatives of these missionary-hearted women from ten states met and organized Woman's Missionary Union. From the beginning it has been a helper, auxiliary to the Convention. Other denominational women's organizations collected their own money, appointed their own missionaries and sent them out. Southern Baptist women have aided in supporting Southern Baptist causes but have not acted independently. Woman's Missionary Union has been auxiliary to the Southern Baptist Convention.

In their very first year because of a missionary's plea for more workers in China the first Christmas offering was given by Woman's Missionary Union. Continued year after year this offering became the Lottie Moon Christmas Offering in memory of the faithful one whose call it answered. In 1895 needs at home brought the Self-Denial Offering for Home Missions, now the Annie Armstrong Offering named in memory of the first W.M.U. executive secretary. Wisely realizing that money

alone was not enough to meet world needs Woman's Missionary Union linked each of these offerings with a week of prayer. The over-all plan of giving promoted by the Convention has always been the Union's plan so since the Cooperative Program was adopted it has been strongly supported.

To answer the call for trained women missionaries Woman's Missionary Union Training School, now Carver School of Missions and Social Work, was established at Louisville, Kentucky, in 1907.

ROYAL SERVICE is so much a part of Woman's Missionary Union that few today know that it was first published under the name OUR MISSION FIELDS. In 1956 comes the fiftieth anniversary of this magazine which has grown in content, attractiveness and circulation.

Woman's Missionary Union has been wise in the choice of those who have served as its leaders. Two who stand out in length and effectiveness of service are Miss Fannie E. S. Heck, president for fifteen years, and Miss Kathleen Mallory for thirty-six years executive secretary. Both were young women when chosen for these high offices,



Miss Heck

Miss Mallory

Miss Heck thirty years old and Miss Mallory little older. They point up the appeal of missions to young women of dynamic leadership and personal charm.

Today Woman's Missionary Union offers a challenge to young and enthusiastic women as well as those of ripened wisdom. Those early women faced strange problems heroically. Women were not recognized as capable in all fields of activity. Then little was known about large parts of the world. Courageously they launched out into un-



*Sisters from Many Lands
— Arrange tableaux
using the prayer postures
of these women of Japan
and of the woman of Thailand (next page) who lights incense.*



An offering to the fox god by a Japanese.

trod paths for the Lord's cause. Today there are strange ways of progress in international and racial relationships, in new methods of service in our shrunken world. And we in our day must move into these beckoning paths with heroism and faith and persistence for the Lord's cause needs the missionary zeal of women to mold the changing world now. The call is

*"Hold high the torch!
You did not light its glow—
'Twas given you by other hands,
you know."*

Come — Clasp Children's Hands

Did you ever wonder who brought the children to Jesus that day he blessed them? or when he set "a little child in the midst"? Whether it was only the mothers then or others with them, mother-hearted women in Woman's Missionary Union have come, clasping children's hands—first, the children in Sunbeam Bands. These were started by a Virginia pastor in 1886, then turned over to Woman's Missionary Union in 1896. The young women were organized in 1907 when Young Woman's Auxiliary was formed. Royal Ambassador Chapters for boys joined the family in 1908. And in 1913 the Girls' Auxiliary became a part of the fullgraded W.M.U.

Now each organization except Sunbeams has its own attractive magazine (show these) and in addition to our secretary of youth, Miss Margaret Bruce, there is a leader to promote the work of each division: Miss Doris DeVault, Young Woman's Auxiliary; Miss Betty Brewer, Girls' Auxiliary; Miss Elsie Rives, Sunbeams. The Brotherhood has selected Mr. Edward Hurt, Jr. as secretary for Royal Ambassadors with Mr. Frank Black for his associate.

As Mrs. W. J. Cox, past president and treasurer of W.M.U., well said, "Young people are ever active—not passive! They are going in work—to be busy about something. Capitalize and utilize this energy for missions! Only as we inject the missionary message into the hearts of young people can we live in the tomorrows."

Does not this part of the work of Woman's Missionary Union thrill you and call you to leadership?

Come — Your Love Outpour

There is in the heart of each Christian woman a desire, unuttered perhaps, to give expression to her love for her Saviour. In the Woman's Missionary Society of our church we find ways of doing so. One has already been presented, "Come—clasping children's hands." But the four fundamentals of W.M.U. offer additional opportunity to pour out our love for Christ.

Through prayer in its highest form, intercession, one may find herself nearest the Master. With self forgotten and our chief concern for others, the heart claims fellowship with Christ. Prayer for the missionaries, for the fields, for national Christians, for the lost, brings one near to the heart of God. (Hold up Prayer poster. Show Prayer Calendar in ROYAL SERVICE.)

Study of the missionary message of the Bible and of the needs of the world will transform the outlook and life of any woman. Through mission study untraveled women have become world citizens knowing and learning to love people of other races and religions because they know them. Worldwide sympathy and understanding come with such knowledge. (Hold up Study poster)

Inevitably, following prayer and study comes the willingness to share, to give in stewardship what has been called "coined personality," even to recognize the stewardship of life itself with its time, talents, opportunities. (Hold up Stewardship poster)

Stewardship expressing itself in self-giving leads to the realization that every Christian is to carry out personally the commission of Jesus. "Go ye" means you and me, not just those sent by our gifts and upheld by our prayers. In the places where we live we are to do the very things we expect our missionaries to do. It may be easier to give money and to pray but missions demands that we give ourselves in service in our own community. (Hold up Community Missions poster)

You can effectively pour out your love to Christ and to the world through the Woman's Missionary Society of our church.



Come — Sisters from Many Lands

The unsaved and the unenlisted women of our own and other lands have always awakened the sympathy and love of Christian women. The woman who twines her flower wreath and offers it before the silent idol, needs to have a chance to adore a living Lord. The woman who is of no more value than an animal unless she gives birth to a son and who goes wearily to fasten her paper prayer for a baby boy on a certain tree near a glaring idol, needs to know there is a risen Saviour who lifted her by his grace and whom she can adore. The woman who first in the morning bows before the godshelf needs a chance to hear of a God who loves her and will save her. The woman who can only pray as she tells her beads needs to learn to pray in her own words to a sufficient Saviour. The woman who drags her feeble body to a hospital, frightened, yet more eager for a living child than she is afraid, needs to know the Great Physician that she may adore him as Lord of her life and of her child. The woman who with great courage learns to read that she may know what God will say to her in his Book should have her chance. The woman who faces death of her loved one or herself needs to know there is life eternal through Christ. All these millions of women, who have never heard the name of Christ or learned his way, call to us. We must teach them to adore Christ too.

And when they know him, what faithful brave Christians they are! They love to gather in societies "just as you do in the United States. We want to do everything like you who are so strong in the Lord." So they pattern their activities after ours, with missionary societies, associational or district or national meetings.

They walk long miles to meet, and talk and pray together. They save their offerings, small in amount but large in sacrifice and bring them to tell other women who have not heard the wondrous gospel of salvation.

A gift from Japan's Woman's Missionary Union to the Lottie Moon Christmas Offering is one bejewelled with sacrifice. A gift of money from Italian women to Nigeria at that same Christmas season is an

effort of love we in our easy lives do not equal. It is wonderful to see how grateful these new Christians are and how they put us to shame in their zeal for Christ. They are sisters in Christ who from the stony way of wrong worship outstrip us when they walk the way with the Saviour.

Come — Christ Your Reward Shall Speak

The rewards of coming, of proclaiming the love of Christ, of pouring out our love for him and for the lost for whom he died are on every hand. As we teach others to

adore him and clasp the hands of youth to lead them into his service, rewards are inherent in the opportunities themselves. But above all it is Christ who speaks our reward—joy evermore. That does not mean only joy in some future blessed state, but joy beginning now as we start to serve, and joy lasting on and on in this world and in the fair tomorrow land. "Work with your courage high. Pray, work yet more," and the kingdom of Christ will come.

*"This is our faith tremendous,—
Our wild hope, who shall scorn,—
That in the name of Jesus
The world shall be reborn."*

Our Mission Fields and Royal Service

Among the 1200 women attending the WMU Conference at Ridgecrest last summer were some who had read ROYAL SERVICE since it was first published. Many of these had also subscribed to OUR MISSION FIELDS, which preceded our magazine as it is named today. These gathered for a picture: Mrs. J. C. Lanier, Georgia; Mrs. George Davis, South Carolina; Mrs. G. T. Lumpkin, North Carolina; Mrs. T. M. Parrish, Kentucky; Mrs. B. A. Hocutt, North Carolina; Mrs. S. H. Templeman; Miss Mary Northington, Tennessee; Mrs. James J. Wooten and Mrs. W. B. Willingham, Georgia. Also present were Mrs. Foy Farmer, North Carolina; Mrs. H. C. Grubbs and Mrs. Monnie Tanner, Texas; and Mrs. S. J. McMorris, Alabama.



When did you start reading ROYAL SERVICE? Have you subscribed every year over as many as forty years? We want to find all the women who have long records in watching ROYAL SERVICE grow.

Did you read OUR MISSION FIELDS before 1914 when it became ROYAL SERVICE? If so, we want to have your name too. Thank you!

Pray Ye

by Mrs. J. Wash Watts, Louisiana

"Prayer should be the key of the morning and the lock of the night."

Missionaries are listed by birthdays. For detailed addresses, see directory in Home Missions and Directory of Missionary Personnel free from the Foreign Mission Board

1 Saturday "Blessed are all they that wait for him"—Isa. 30:18 *Miss Helen McCullough, China, ed. ev.

2 Sunday "Thou hast enlarged me when I was in distress"—Pa. 4:1. Mr. Frederick L. Brown, Jackson, Miss., ed. ev. among Negroes. Mrs. Truman Granger, Washington, La., ev. among French. Mrs. Gilbert Oakley, Raton, New Mexico, ev. among Spanish. Mrs. Henry Walters, Baltimore, Md., GWC. Mr. Donald LeRoy Orr, Cali, Colombia. Mrs. S. F. Longbottom, Honolulu, Hawaii, ed. ev. Mrs. T. Neil Johnson, China, em.

3 Monday "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord"—Phil. 3:8 Miss Claribel Jeffers, Pharr, Texas, ed. ev. among Spanish. Rev. Roy Remont, Moreauville, La., ev. among French. Dr. W. L. Jester, Ogbomoso, Nigeria, ed. ev. Pray for simultaneous evangelistic campaign in Mexico held by seminary students and faculty.

4 Tuesday "I have prayed for thee, that thy faith fail not"—Luke 22:32 Rev. Mike Cassidy, New Braunfels, Tex., ev. among Spanish. Mrs. Moises Gonzalez, Santa Clara, Cuba. Mrs. Ralph T. Bowlin, Gatooma, So. Rhodesia, ev.

5 Wednesday "For we walk by faith, not by sight"—2 Cor. 5:7 Mrs. Amelia Giannetta, Richmond, ev. among Italians. Rev. Thomas Lowe, Los Angeles, Calif., ev. among Chinese. Rev. Collin Wickham, Raymondville, Texas, ev. among Mexicans. Rev. James H. Rose, Valdez, Alaska. Mrs. J. M. Sanchez, Havana, Cuba. Mrs. J. M. Haulbrook, Margarita, Canal Zone. Mrs. Alcides Lozano, Las Tablas. Rev. Bert Archbold, La Chorrera, Panama. Rev. Douglas Kendall, Indonesia, ev.

6 Thursday "I give myself unto prayer"—Ps. 109:4 Mr. J. Donald Rice, Baker, La., ev. among Negroes. Mr. William S. Wall, Cubero, N.M., ev. among Indians. Rev. Gerald Riddell, Barranquilla, Colombia, ev. *Mrs. Deaver M. Lawton, Bangkok, Thailand, ed. ev. Mrs. William McGinnis, Takoradi, Gold Coast, *Mrs. W. W. Lawton, Jr., Baguio City, P.I., ev., Dr. W. C. Newton, China, em.

7 Friday "Therefore will the Lord wait, that he may be gracious unto you"—Isa. 30:18 Rev. J. A. Lunsford, ed. ev., Rev. Harold Rentrow, Brazil. Mrs. H. W. Schweinsberg, Bogota, Colombia, ev., Miss Marie Van Lear, Oyo, Nigeria, ed. ev. Pray for the District of Columbia WMU Meeting

8 Saturday "Let your moderation be known unto all men"—Phil. 4:5 Rev. M. V. Gonsen, Dulce, N.M., ev. among Indians. Mrs. Robert R. Standley, Jr., Fortaleza, Brazil, ev. Mrs. John E. Mills, Ibadan, ed. ev. Mrs. Jack Walker, Shaki, Nigeria, RN. Dr. H. M. Harris, China, em.

9 Sunday "And the peace of God shall keep your hearts and minds through Christ Jesus"—Phil. 4:7 Rev. Anibal Espinosa, Havana, Cuba. Mrs. Samuel H. Cockburn, Buenos Aires. Mrs. Jack Matthews, Tucuman, Argentina, ev.

10 Monday "And the Lord shall guide thee continually"—Isa. 58:11 Miss Geraldine Brett, Birmingham, Ala., GWC. Mrs. Enrique Vazquez, Pinar del Rio, Cuba. Rev. J. F. Mitchell, Antofagasta, Chile. Mr. James Loyd Moon, Manaus, Brazil, ed. ev. Rev. Douglas C. Cather, Tamale, Gold Coast W. Afr. Rev. George Hays, ev., Mrs. W. Maxfield Gerrott, Fukuoka, Japan, ed. ev., Mrs. Dan B. Ray, Taejon, Korea, ev., Miss Lillian Thomason, China, em.

11 Tuesday "As many as I love, I rebuke and chasten"—Rev. 3:19 Mrs. Frank Mendez, Phoenix, Arizona, ev. among Spanish. Rev. Ewell Payne, Cherokee, N. C., ev. among Indians. Mrs. Robert Sherer, Kobe, Japan. Rev. Oren C. Robinson, Mrs. A. G. Dunaway, Jr., Okuta via Shaki, Nigeria, ev.

12 Wednesday "For with God nothing shall be impossible"—Luke 1:37 Miss Mary C. Page, Chattanooga, Tenn., GWC. Mrs. H. L. Shoemaker, Guayaquil, Ecuador

13 Thursday "That the power of Christ may rest upon me"—2 Cor. 12:9 Mrs. O. J. Quick, Taichung, Formosa, ev., Mrs. Buford Nichols, Jr., Semarang, ed. ev., Miss Evelyn Schwartz, Djakarta, Indonesia, sec. ev., *Miss Mary Elizabeth Truly, Abeokuta, Nigeria.

ed. ev., Rev. E. Carter Morgan, Hong Kong, Miss Annie M. Sandlin, China, em.

14 Friday "Thou hast shewed thy people hard things"—Ps. 60:3 Rev. Early Reed, McIntosh, Ala. ev. among Indians, Mrs. George Bagby Cowsett, Rio Grande, Brazil, ev., Mrs. W. C. Hunker, Taipei, Formosa, ed. ev., *Mrs. Dwight Baker, Nazareth, Israel, ev.

15 Saturday "Nay, in all these things we are more than conquerors through him that loved us"—Rom. 8:37 Mr. J. F. Plainfield, HMB, em., Dr. Martha Hagood, Kyoto, Japan, med. ev., Miss Mildred Lovgren, Dr. J. D. Belote, Hong Kong, ed. ev.

16 Sunday "Yet I am not alone, because the Father is with me"—John 16:32 Mr. Efrain Flores, Alamo, Texas, ev. among Spanish, Rev. C. W. Stumph, Albuquerque, N.M., em., Rev. C. W. McCullough, Linguanea, Jamaica, Mrs. W. Judson Blair, Buenos Aires, Argentina, Mrs. Glenn M. Bridges, Campo Grande, Mrs. Page Kelley, Rio de Janeiro, Brazil, Rev. Hubert L. Hardy, Temuco, Chile, ev., Dr. Roy F. Starmer, Rome, Italy, ed. ev.

17 Monday "When ye pray, believe"—Mark 11:24 Mrs. Aurelio Hurtado, Tanc, New Mexico, ev. among Spanish, Rev. Lonnie Brock, Sao Paulo, Brazil, Rev. Ray E. Shelton, San Carlos, Uruguay, Rev. Elmo Scoggin, Jerusalem, Israel, Mrs. Calvin Parker, Kanazawa City, Japan, Rev. W. A. Solesbee, Davao City, P. I., ev.

18 Tuesday "When thou passest through the rivers, they shall not overflow thee"—Isa. 43:2 Mrs. Carter Bearden, New Orleans, La. ev. among deaf, Rev. Clovis A. Brantley, Memphis, Tenn., rescue mission, Mr. Henry Hardin, Sumter, S. C., ed. ev. among Negroes, Mr. John Meiss, Fort Worth, Texas, ev. among Jewish, *Miss Eunice Fenderson, Jerusalem, Israel, ev.

19 Wednesday "The Lord direct your hearts into the love of God"—2 Thess. 3:5 Miss Marian Ruby Hume, Columbia, S. C., GWC, Rev. Ronald W. Fuller, Hong Kong, ev., Mrs. W. B. Sherwood, Brazil, em.

20 Thursday "Now thanks be unto God, which always causeth us to triumph in Christ"—2 Cor. 2:14 Rev. E. J. Combs, Fresno, Calif., director of foreign lang. missions in Calif., Mrs. Lester Carl Bell, Curitiba, Mrs. James L. Moon, Brazil, ev., Rev. W. L. Cooper, Buenos Aires, Argentina, *Miss Doris L. Knight, Abeokuta, Nigeria, ed. ev., Rev. Edgar J. Tharpe, Kanehe, Maui, T.H. Pray today and tomorrow for the Ohio State WMU Meeting, Columbus

21 Friday "Men ought always to pray and not to faint"—Luke 18:1 Miss Carrie Bockleman, Atlanta, Georgia, GWC, Mrs. M. H. McCall, HMB, em., Rev. Hilario Valdes, Co-

torro, Cuba, *Mrs. Horace E. Buddin, Goyania, Goyaz, Brazil, Miss Annie A. Hoover, Tokyo, Japan, ev., Mrs. Homer A. Brown, Ibadan, Nigeria, ed. ev.

22 Saturday "Thy rod and thy staff they comfort me"—Ps. 23:4 Miss Nina Gillespie, Tucson, Ariz. ev. among Chinese, Mrs. Lee Roebuck, White Rocks, Utah, ev. among Indians, Mrs. Fay Askew, Parana, *Mrs. Anne Sowell Margrett, Buenos Aires, Argentina, ed. ev., Mrs. Boyd Robertson, Mendoza, Argentina, ev., Mrs. Vance Oral Vernon, Belem, Para, Brazil, ed. ev., Rev. Hubert Tatum, Hilo, Hawaii, Mrs. S. C. Jowers, Mrs. W. A. Solesbee, Davao City, P. I., ev., Dr. Paul S. Cullen, Eku, med. ev., Mrs. Thomas J. Kennedy, Oyo, Nigeria, ed. ev.

23 Sunday "Behold, I have begun to give; begin to possess"—Deut. 2:31 Mrs. Elias Delgado, Barstow, Calif., ev. among Spanish, *Miss Josephine Harris, Honolulu, T.H., ed. ev., Miss Bertie Lee Kendrick, Kahului, Maui, T.H., Rev. Donald McDowell, Asuncion, Paraguay, Rev. R. Keith Parks, Bandung, Indonesia, ev., Mrs. Ben R. Lawton, Rivoli, Italy, Rev. W. H. Congdon, Iwo, Nigeria, ed. ev., Mrs. Robert M. Wright, Pusan, Korea, RN

24 Monday "He giveth quietness"—Job 34:29 Mrs. Fred A. Bloomer, Strong City, Okla., ev. among Indians, Rev. Michael Narrajo, Tanc, N. M., ev. among Indians, Mrs. Luciano Marquez, Regla, Cuba, Rev. C. W. Dickson, Parana, Brazil, Rev. B. W. Orrick, Conchillas, Uruguay, ev., Mrs. D. G. Whittinghill, Italy, em., *Mrs. W. B. Johnson, Djakarta, *Rev. W. B. Johnson, Djakarta, Indonesia, Miss Addie E. Cox, Taiwan, Taiwan, ev., Mrs. L. R. Brothers, Nigeria, ed. ev. Pray for the Oregon-Washington State WMU Meeting in Longview; the Texas State Meeting in Houston and the New Mexico in Hobbs. Pray for the continued success of the United Nations.

25 Tuesday "In the shadow of his hand hath he hid me"—Isa. 49:2 Rev. Eulogio Garza, San Antonio, Texas, ev. among Mexicans, Mrs. P. H. Pierson, HMB, em., Rev. John A. Parker, Santiago, Chile, ev., Miss Peggy Pemble, Terzina, Brazil, Mrs. Douglas C. Cather, Gold Coast, ev.

26 Wednesday "Ye shall not go out with haste"—Isa. 52:12 Miss Ruth O'Dell, Berkeley, Calif., International Center, Rev. Ervin Hastey, Hermosillo, Mexico, ev., Mrs. John L. Bice, Recife, Brazil, ed. ev., *Rev. Worth Grant, Sendai, Japan, ev.

27 Thursday "Your heavenly Father knoweth"—Matt. 6:32 Mrs. Eddie Savoir, Jennings, La., ev. among French, Rev. Nemesio Garcia, Havana, Cuba, ev., Miss Olive Allen, Honolulu, Hawaii, ed. ev.

(Continued on Next Page)

Are you ready for 1955-56?

Every WMU officer and committee chairman needs her own copy of the **WMU Year Book**. Duties are outlined, general plans and special emphases are explained. Order a good supply at 15¢ each (yellow and green covers)

Standard of Excellence Wall Chart for WMS, price 10¢. Start the year right and keep up with your progress; resolve to be an A-1 WMU this year—you can do it!



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Four colorful posters for only 35¢ set—you need them for your program this month, then save them for permanent use in meeting room. (Only two designs are pictured here—others are Stewardship and Study.) Send remittance with your order to Woman's Missionary Union Birmingham 3, Alabama



28 Friday "Fret not thyself"—Ps. 37:1 Miss Wanda Pondet, Asuncion, Paraguay, Miss Everley Hayes Kediri, Indonesia, RN

29 Saturday "Nothing shall be impossible unto you"—Matt. 17:20 Miss Martha Thomas Ellis, San Antonio, Texas, WMU worker, Miss Josephine Ward, Taipei, Formosa, ed. ev.

30 Sunday "Rest in the Lord, and wait patiently for him"—Ps. 37:7 Rev. J. W. Gardner, HMB, ev. among deaf, Rev. J. J. Rodriguez, Calabazar, Cuba, ev., Rev. J. W. McGavock, Mexico, em., Mrs. Alfred Major, Sao Paulo, Brazil, Miss Hannah Plowden, Honolulu, T.H., ed. ev., Mrs. J. W. H. Richardson, Shaki, Nigeria, MD.

31 Monday "My grace is sufficient for thee"—2 Cor. 12:9 Rev. John L. Isaacs, Citronelle, Ala., ev. among Indians, Mrs. W. J. Webb, Guatemala City, Guatemala, ed. ev., Miss Sophia Nichols, field worker, Mrs. A. B. Oliver, Rio de Janeiro, Mrs. Grayson C. Tonnison, Recife, ev., Mrs. S. S. Stover, Belo

Horizonte, Brazil, ed. ev. Pray for the California State WMU Meeting, Long Beach

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Horizonte, Brazil, ed. ev. Pray for the California State WMU Meeting, Long Beach

on language
ev. evangelism
ed. educational
em. emigration
MD. doctor

RN nurse
GWC Good Will Center
HMB Home Mission Board
sec. secretary
med. ev. medical

New Books to Read

by Mrs. A. F. Crittendon

BLOOD, SWEAT AND PRAYERS
 edited by J. Raymond Knighton
 Christian Medical Society, Price \$1.

Without doubt every Christian will thrill at the experiences related in these eighty-six pages concerning the ministry of fifteen medical missionaries whose labors are distributed in many areas of the earth.

The Christian Medical Society is justly proud of its two hundred members who are serving the Great Physician in many foreign mission fields. These well-trained, experienced, and efficient doctors of medicine are dedicated to the cause of winning the lost multitudes to know and accept Christ as their personal Saviour through healing physical illnesses of the people whom they serve. In this small book the reader becomes acquainted with people and needs in Palestine, Africa, Lebanon, Thailand, the Philippines, Hong Kong, and India. Perhaps some of the chapter headings will increase your interest in reading the book: "Christianity Versus Witchcraft," "The Miracle of Betty's Cure," "Hospital Underground," "Witch on Trial," "A Blind Girl Sees," "Behind the Bamboo Curtain," and "Only Christians Give Blood."

The victories recorded here, both of medical science and of Christian conquest, will enlarge your gratitude for the progress in the study of medicine and for the love of humanity and devotion to Christ demonstrated in the lives of these medical missionaries.

YUDEL, A NOVEL
 by Rachael Levin Geilich
 Dorrance and Company, Inc., price \$3.

Yudel is the life story of a Jew, born in Russia where he and his family were persecuted in the pogroms under the Tsar. After coming to America, Yudel devoted his time and energy to the service of his fellow man, discovering as he served that the Jewish problem is a world problem. Much praise is due Yudel, in exile, as he endures severe

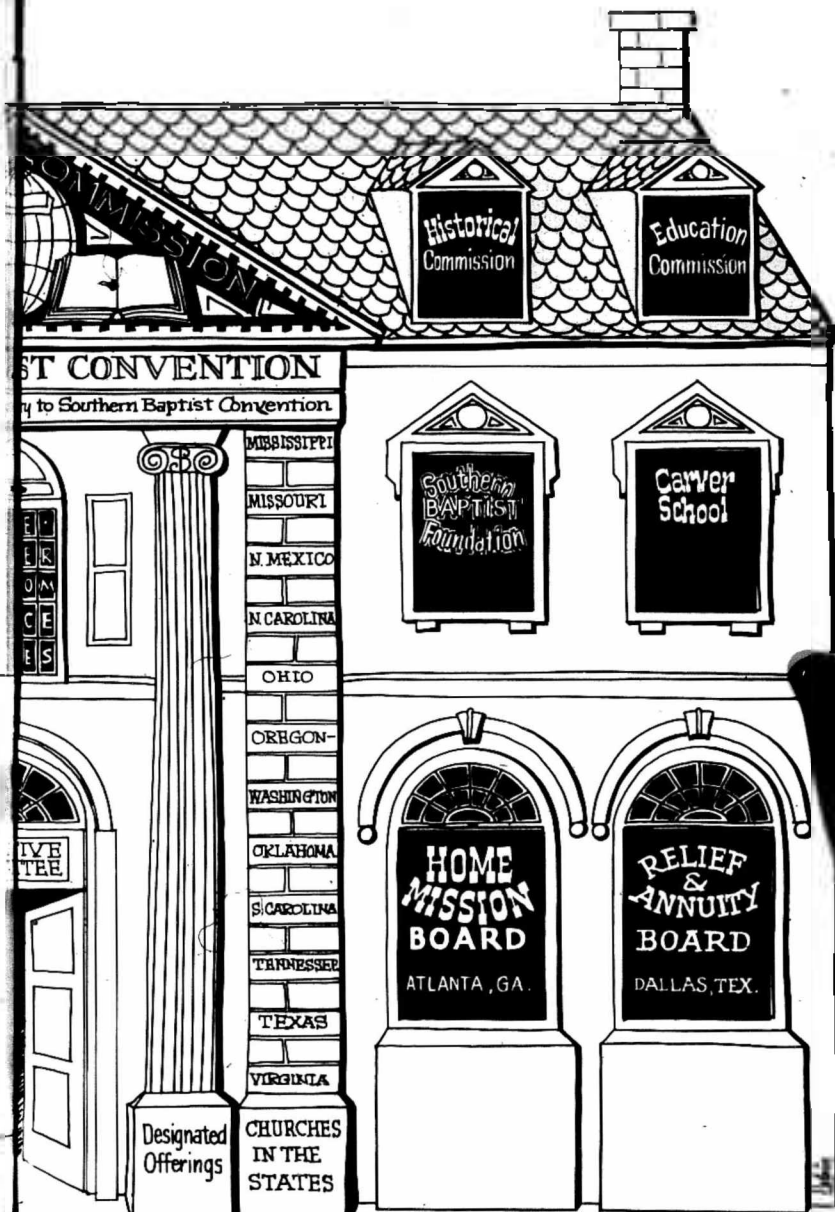
persecution and remains true to God.

Both Christian and Jew will receive benefit from reading this unusual story concerning a strong character who faced colossal problems and bravely overcame the odds against him. Yudel's ambition is to get an education and to serve humanity. The story pictures the hardships of the Jew and his persecutions under the reign of the Tsars and in Germany under Hitler. The operation of the Zionist movement, the Balfour Declaration, and the present program for the Jew in rebuilding Palestine are discussed. The freedom accorded Jewish populations in America and Britain is praised.

The author seeks to impress the reader with the faithfulness of the Jew in holding on to his historic faith in spite of his hardships and persecutions. The Christian reader will feel a deep disappointment and challenge in the references to the coming of the Messiah as an event of the future.

Order from your Baptist Book Store.

INSIDE COVERS—You will want to mount this building on cardboard, cut it out, and keep it for use several times during the year 1955-56, (use as table decoration, interest center, chart, etc.). We will be studying the work of boards and commissions of our Southern Baptist Convention, and their relation to missions. It will help you understand the organization of our Baptist body if you refer to this mythical structure throughout this study. Of course the several boards, etc., do not have their offices housed under the same roof (their home offices are indicated by cities on the windows—but this architectural presentation gives you an idea of our relationships. The central door or lobby is labeled Executive Committee, for it is the council table and clearing-house for all our activities. This is framed by brick pillars made up of people in all the churches in all these states, and the two columns typifying gifts given through the Cooperative Program and through special offerings. On the first floor are drawn offices of the various boards, on the second floor you find the institutions, and on the third floor the commissions. You will learn about each of these as the WMU year progresses. Be sure you have a 1955-56 WMU Year Book where these program topics are listed on pages 36, 37.





Under

THE OLIVE TREE

UNDER THE OLIVE TREE

By THE CHURCHMAN

10



THE BIG DIFFERENCE

By THE CHURCHMAN



MISSION DOCTOR

AMONG THE MINARETS



WORLD WITHIN A WORLD



EUROPE

AFRICA