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Home Mission Series
THE AMERICAN INDIAN

Royal SERVICE



Miracle in Mexico

by Marie Saddler Eudaly
Spanish Publishing House,
El Paso, Texas

AS I WAS WALKING out of the First Baptist Church of Torreon, Mexico, a lovely young girl clutched my arm and fixed her searching brown eyes on me. "Senora Eudaly, when can I talk to you?" We decided to use her lunch hour which is two hours long so that people may take their siesta.

She came to our home and sat on a hassock because most of our chairs were a bit too high for one as short as Esperanza Ramirez to be comfortable on them. As she told me her story, I noted her almost threadbare dress and her mended shoes. She was working in a small ladies ready-to-wear shop and receiving eighty pesos a month, which at that time amounted to about ten American dollars. With this money she was supporting her sickly, widowed mother and helping her brother go to school. Certainly she was not supplying them with the comforts of life, only with the bare necessities.

Esperanza knew that God was calling her to full-time Christian service. But her mother was out of town, and it was August and her brother was about ready to enter school. We thought that it was too late to apply for admission to the Baptist seminary located in Torreon. We prayed, and I admit that as Esperanza dried her tear-stained face she was more hopeful than I.

God truly worked a miracle in that the doors of the seminary were opened to her; her mother was persuaded that God is able to care for his children if they follow him. The brother was able to continue in school. All of this required a great deal of "managing" and co-operation from a number of sources.

Through the Lottie Moon Christmas Of-



Esperanza Ramirez

fering a number of scholarships are available which provide for some of the girls who attend the seminary. Esperanza used one of these scholarships for four years. She worked, cleaning house, or whatever she could find to do, in order to provide for her other essentials.

During the three summer vacations of her seminary life she was a student worker doing much the same type work that Southern Baptist students do in the summer mission program. Two of these summers were spent in the southernmost state of Mexico, Guerrero. She rode muleback, slept on the floor on grass mats and ate tortillas and beans three times a day. This diet did not help her figure, but the people were sharing what they had.

Since we have been serving as missionaries in the Spanish Publishing House and living in El Paso, Texas, Esperanza has written me frequently. Her letters always begin, "My dear Mama in the United States." How that thrills my soul! It was through the gifts of the WMU and the full co-operation of the missionaries who teach in the seminary that she was able to graduate from that institution in April, of 1955. I do feel in my heart that she is my daughter in Mexico. (Continued on page 5)

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COVER—Indian mother Rosita Yepa visited the WMU Conference at Glorietta, New Mexico. This photograph reflects the wholesome pride in her child which can be found on the faces of mothers around the world. When Christ is in the heart this expression is radiant with joy and faith, for life takes on deeper and more wonderful meaning to every Christian mother.

Use the inside covers for a poster to promote WMS Focus Week in your church. With black crayon or ink, write in the events planned for each day of the week. The lettering at the top, ROYAL SERVICE, can be a pattern for your Teacup decorations.

Cuban Question

by Mrs. L. M. Smith



Mancos Rodriguez is pastor of church in Trinidad.

"What shall we do when the rains come?" This question has bombarded my conscience ever since I heard it asked by a Cuban pastor when I was visiting Cuban churches last May.

Sunny, smiling Cuba! How we reveled in its loveliness as we traveled from Havana to Trinidad and back by car! The weather was just right. The glorious sun brightened the gay flowers abundant everywhere, especially the long hedges of gorgeous, pink oleanders at fabulous Varadero Beach and the Poinciana trees aflame with bloom, so often seen along the way. How beautiful the tall, stately, royal palms silhouetted against a glowing sunset!

The Cubans love the sun, and that fact explains many of their customs. They are an outdoor folk. Most of their restaurants are open-front or sidewalk cafes. The more modern hotel dining rooms may be glassed-in sun rooms, while through the countryside they are putting up charming, open eating places with thatched roofs. Usually their homes and other buildings are centered about a be-flowered patio, generally paved with prettily patterned ceramic tile so common there (so envied by us). Their clothes reflect their sunny clime, especially the *guayabera*, a combination shirt-jacket worn by men for comfort and good appearance. Frequently their highways turn into green tunnels made of laurel or Ceiba trees planted thick on each side with branches

overlapping above.

Why, then, this worry about the rains? Because the rains do come. There is a rainy season. More and more Baptist churches are too small for the increasing numbers attending the services. Sunday school rooms especially are at a premium. Sunny Cuba has an advantage in that classes can be held in the open a large part of the year, so the patios and outdoor areas of the churches and adjoining pastors' homes are assigned to classes as well as all interior space. What can be done when the rains come?

Handsome Vibora church in the suburbs of Havana has been enlarged recently. All Cubans seem to be artists. What that pastor and the people have done with \$24,000 from our Home Mission Board to purchase property next door, and \$10,000 raised in eleven months by the two hundred church members through extremely sacrificial giving, is a dream! The two buildings were united with an attractive facade and a tower which is the pride of the pastor, Dr. Jose Sanchez. The interiors were remodeled and redecorated so that now they have an attractive sanctuary, twelve Sunday school rooms, church office, study, and an upstairs apartment for pastor and wife.

He was the first pastor to put the query to us because his was the first Spanish-speaking church we visited! All available space inside is being used, and they have

five new classes meeting in a patio. Most of the other churches are not so fortunate, in that they had not had any new building done at all. The church in Colon is in such dire need of more room, the members facetiously exclaimed, "If our building would only fall down, so we could build a larger one!" At Santa Clara, they plan to extend the walls of their sanctuary and take in the patio to enable them to seat more of the people when they have money to do the remodeling.

Not only are centrally located congregations bursting at the seams, but all the churches maintain missions, both Sunday school and preaching stations, elsewhere in their towns. Each pastor proudly told the number connected with his church—three, four, five, or even eight. They help finance these as well as furnish workers. In time most of these missions grow into churches. This adds to the need for church buildings.

At Trinidad and at Santo Domingo the church buildings double as primary day schools during the week. Such schools are strategic in mission endeavor. The illiteracy rate is high in Cuba in spite of the many public schools which the present administration has established, and there is a great thirst for knowledge. Parents will send their children to a day school who would not otherwise enter one of our churches.

In the children, Baptists are able to plant ideas of Christianity and through them are sometimes able to reach the parents for Christ. More primary schools would be useful, and if we could have secondary schools, they would help hold those who have been under Baptist influence during their first school days. School children in Cuba dress in uniforms, usually navy blue and white cotton. They are taught to be most courteous, the whole roomful rising and standing when a visitor enters.

More of our missions could become churches if pastors were available. Our seminary is a "lighthouse on a hill" but there are not enough students to meet the demand. A number of established churches look forward to seminary commencement, each hoping that in the graduating class will be one whom the Lord will send to its empty pulpit. The Baptist assembly at Yumuri (*you-mur-ee*), which needs new

buildings as it grows, is a source of recruitment for prospective students of the seminary. In the inspiration of its high hours, many young people are led to dedicate their lives to full-time Christian service.

Young people also hear the call to the ministry through our student work at the University of Havana. Directed by Miss Ondina Maristany, the Baptist Student Union there is engaged in many evangelistic efforts. These young men and women are full of life and fun, but are likewise earnest as they conduct evangelistic crusades in the provinces, lead in mission stations or in institutional services. The sorely needed student building is being constructed with Annie Armstrong. Offering funds to relieve their present ridiculously crowded quarters and enable them to do greater things for God and reach more students for Christ.

Spic and span and picturesquely housed in a fine, old residence is Clinica Bautista (*Baptist clinic*). This is a private venture of five Cuban Baptist doctors who wanted to begin to meet the hospital needs of Protestants. It has outgrown its quarters. The owners would like for our denomination to take it over that it may render wider service. Each year one thousand new students in medicine and five hundred in pharmacy enroll in the University of Havana. Some of these are Baptists and need the witness a Baptist hospital would provide.

"What shall we do when the rains come?" The answer is largely in the prayers and gifts of Southern Baptists.

Miracle in Mexico

(from page 2)

As soon as graduation day was over Esperanza began work as a missionary in the northernmost state of Mexico, Coahuila. No one knows just how my heart palpitated when I saw the printed letterheads of missionary Roy Lyon who is both professor in the seminary and field missionary for the Coahuila field in Mexico. There on the letterhead was the name of *Esperanza Ramirez*, missionary. My mind turned to stories of the Bible, to the miracles of Jesus, and I thanked God that he works as definite and as real miracles today as he did when he walked among men. Esperanza is one of those miracles.

"Dedo do Deus"—Finger of God in Brazil

by Louella Crawford



Top to Bottom: First year students study in the school library. Dr. W. C. Taylor's doctrines class is made up of second year students. Mrs. W. E. Allen and New Testament class of third year girls. Practical nursing course offers vital training to these young women who will soon serve in many different areas of work.

MY SEVEN WEEKS in Rio were truly wonderful, and I ran completely out of adjectives in seeing so many beautiful things. It was delightful to enjoy a Brazilian winter instead of suffering through a Texas summer. It was a privilege to be a visitor in the apartment house occupied by fifteen of our missionaries, and I am proud that our Foreign Mission Board was farsighted enough to build this comfortable place for our missionaries to live. Those not fortunate enough to find room in it have many complications in finding a suitable place and lack the close fellowship provided by sharing the same house.

I was thrilled to see how well organized our work is in Rio, and I visited the Carroll Publishing House, the seminary, the training school, the secondary schools, many of the more than a hundred Baptist churches there, the Good Will Center, the Royal Ambassador camp, and the Brazilian Home Mission Board. Every phase of our work is in good hands, moving along in a splendid manner.

Naturally, my special interest centered around the WMU work, since my sister, Miss Minnie Landrum, has spent most of her thirty-three years in Rio as corresponding secretary and treasurer of the Brazilian WMU. When she started out as field worker in 1924, it was not considered proper for a single woman to travel alone, so for a few years she traveled only with a missionary couple. Little organization of women's work had been done then. It was a great help to her after two or three years of such traveling to overhear a Brazilian pastor say, "You know I think it is all right for Miss Minnie to travel alone." Gradually that prejudice was overcome, and she was invited to visit churches all over Brazil.

The WMU headquarters in 1926 was a tiny room with an office helper six hours a week, and the budget—well, that was a munificent \$200 a year!

That condition continued until Miss Kathleen Mallory visited Brazil in 1930

and toured the various states where the WMU had organizations. When she and Miss Landrum returned to Rio after that trip, Miss Landrum asked Miss Mallory what she thought of the possibilities of WMU work. Her reply was, "If you had money to work with, you have marvelous possibilities here, and when I go home I shall see if more money can be provided. You know that every year at Christmas the Lottie Moon Christmas Offering is taken and that money is all sent to China. When the Board meets again, I shall present the suggestion that the offering be divided and that Brazil have a share of it."

True to her word, Miss Mallory did make that suggestion to the Board, and the next year the Brazilian WMU received \$2,500 and was told that it might count on that sum annually. What plans could now be put into effect: another field worker to help Miss Landrum visit the churches, a full-time office worker, someone to help translate mission books and program material from English into Portuguese. The WMU could really develop with backing like that from the Lottie Moon offering.

And develop it did—slowly—at times painfully, but always new churches being reached and new organizations being formed. Gradually a dream emerged. There must be a training school where Brazilian girls could be trained to carry on the WMU work. For years it was just a dream, but eventually the Lottie Moon Christmas Offering made it an actuality. In 1949 the beautiful building was completed and ready to house sixty-two girls—girls who would go out and shed a definitely Christian influence wherever they worked in Brazil after spending three years in a school dedicated to training them for Christ's service.

Then came the important question of choosing the director of this school, but as always the Lord had anticipated the need and the right one was there. Lovely Dorine Hawkins, from Oklahoma, had been in Rio four years—long enough to

speak the language and learn something of the people and the customs, young enough to be appealing to the young people with whom she works, informed and dedicated enough to do a difficult job with unusual grace and ability.

An hour before I went to the ship to start my return trip, I stopped at the training school to say good-by to the splendid young women who form this year's residents. They sang for me in Portuguese and in English, concluding with "God Be With You Till We Meet Again." Until then I had not been quite reconciled to leaving my sister and the other dear friends, but somehow my sadness at the departure was lessened when I looked in the sweet faces of these girls and recognized how much they and other such groups would do to evangelize Brazil.

Sharing an apartment in the training school with Miss Hawkins, Sophia Nichols also plays an important role in the work of the school. Her chief responsibility lies elsewhere, for it was she who relieved Miss Landrum last year as corresponding secretary of the WMU, to give her time for house to house visiting and evangelizing during her remaining years in Brazil. Miss Nichols is gifted and efficient, and everyone is so proud of the wonderful way she is handling the great responsibilities she faces daily. WMU is really big business in Brazil now as even these few statistics will prove. There are 1,800 organizations under WMU direction; 1,000 Woman's Missionary Societies, 200 Young Woman's Auxiliaries, 100 Girls' Auxiliaries, and 500 Sunbeam Bands. The total membership in all these groups is about 35,000.

I do not see how we could possibly carry on our mission program in Brazil without the Lottie Moon offering. I will be so glad when it and the Cooperative Program are large enough to meet all the needs. It was sad to be in the annual meeting of the South Brazil Mission and hear the pleas from each missionary that his work be re-

(Continued on page 11)

Missions and Salt

by Mrs. C. J. Burress

ONE of the most delightful experiences in our lives came to my husband and me when a brilliant, young Chinese chemical engineer came to the Carey Salt Company in Hutchinson, Kansas. He was an exchange visitor for the "training within industry" program of our government.

Mr. Tin Kang Soong, superintendent and chemical engineer of the Taiwan Salt Works, came to the States for a year to observe and study chemical plants in the U.S.A. He was chosen from seventy applicants.

He spent three months in Hutchinson in the salt plant where my husband was in charge of the power plant. Three weeks were actually in the power department where he learned to run a plant by steam and to manage three boilers.

Each evening at home, my husband would tell me the delightful experiences and the nice fellowship he had with his brilliant pupil, Mr. Soong. I wished to meet him, so we invited him to our home.

Mr. Soong is a college graduate and writes, speaks, and reads English beautifully. He was polite, kind, cultured, and appreciative of our plant personnel, the churches, and the people, and all who met him appreciated him.

He visited in our home several times, and our conversations were as natural as if we were all Americans. Mr. Burress talked about their work, I inquired about his family, his country, and his food. Once I asked him, "What is the first thing you will tell your wife about America?"



The oldest of Tin Kang Soong's three daughters finishes nursing school this year. His brother stands behind him.

He replied, "Oh! The beautiful homes, the beautiful inside of homes." After this I tried to decorate our dinner table with things I thought he would enjoy.

It was easy to talk with Mr. Soong since he knew and spoke English so well, unless we used slang. Then he would shake his head, hold up his hands, laugh, and reply, "I don't know what you mean—we know no slang." One day he asked the plant engineer a technical question after a lecture, and the engineer said, "Oh, now, that is a horse of another color." What a job he had explaining to Mr. Soong what that meant!

While in Hutchinson, he lived in the home of a Baptist family, Mr. and Mrs. Don E. Williams, and attended the First Baptist Church every Sunday with them except when he was visiting in another home of another church. He was a faithful member of the Builders Class and learned a great deal. The class was inspired by him.

Before he came to have Sunday dinner with us for the first time, I called Mrs. Williams to ask her what I should serve. She replied, "He eats just what we eat, but

*Do we always see and realize our opportunities
for witnessing? We never can know how far
our testimony for Christ will reach.*

he likes celery, steak, and rice and a bit of onion on the steak." I bought the items and asked him to show us how to prepare them. He put the steak on in a bit of fat and cooked it slowly until it was brown on each side. Then he cut the celery and onion in small pieces, placed them over the steak, and let it simmer, covered, about ten minutes. Then he cooked the rice. At the table he covered the steak with this steamed, fluffy rice. My, it was good! He eats no bread—just rice. Rice has a delicious flavor to the Chinese.

When he saw all my kitchen appliances, he exclaimed, "I wish my wife had running water and your conveniences. Oh, if she could have a washing machine!"

In a speech before the Hutchinson Kiwanis Club, Mr. Soong explained more about some of the inconveniences on Taiwan: "Cooking is a hard job for housewives on the island. We use wood chips, charcoal, some use coke, some prefer a kerosene burner. We have a little natural gas in the southern part, but it is not developed into an industry. Most of the cooking pans are made of aluminum. We have an aluminum plant making 400 tons of the metal per month."

My husband took him to see other industries and large machinery. Coming away he threw up his hands and exclaimed, "I am so happy." The things we Americans take for granted, he saw with wonder and was thrilled at everything.

All of us—the church members, the Sunday school class, the Carey Salt Company personnel—were sorry when he left our city to visit other plants. In Carlsbad, New Mexico, he attended the Baptist church and spoke in the various departments and to public school children.

When he said his gracious good-by, we urged him to look for a mission in Taiwan. We had given him a Bible in his own Chinese dialect, and we prayed day after day that the Holy Spirit would work in his life.

Sooner than we expected, letters came telling us that he had found the Southern Baptist mission in his own home town, Kaosiung (gaw-shung), where Miss Clifford Barrett is the missionary. He and his family are attending when they can, and they write us how much they like Miss Barrett and that her beautiful messages are helping them to become Christians. He states, "I have given two talks in my company, one is to introduce to them the Christian life and the family life of the American people; and the other is to introduce to them the modern techniques of making salt."

They are reading the Bible. His letters show a Christlike spirit and reveal that they are learning to pray. The four-year-old



Mr. and Mrs. Burress invited the Chinese chemical engineer to their Kansas home.

when ill folded her little hands and repeated in a prayerful attitude, "Dear Jesus, please make a sick girl well."

We feel that we will receive a letter soon saying that they have given their lives to the Saviour and will follow him in baptism. Mr. Soong was raised a Buddhist, but through the Southern Baptist work in Taiwan and God's Word, he and his family are finding Christ.

Dona Rosa's Surprising Tithe

by Anne Sowell Margrett, missionary in Argentina

Dona Rosa was a typical, nominal Catholic woman in the interior town in Argentina where she was born and brought up. Nothing had ever really impressed her very much. She took her religion for granted and many times was slightly amused at the fanaticism a few of her neighbors showed. It seemed to her that they ought to be able to see the great amount of superstition that was wrapped up in their beliefs! To her it had been so plain.

What Can One Gift Do?

Fifteen members in the Baptist church, no pastor, and a city of 900,000! What could they do?

The Foreign Mission Board sent a missionary and arranged for a gift of \$15,000 from the Lottie Moon Christmas Offering to put up a building in a good residential section. The members furnished it. From the dedication day on, the church has been completely self-supporting. They built an educational plant and are planning another to accommodate the people. The church has bought property in other sections for missions. The per capita giving for missions of this church to denominational offerings is larger than any other church in Brazil.

The secret of this success?

Ninety per cent of the members are titheers. Seventy-five per cent of the members attend prayer meeting weekly.

—BURTON DE WOLFE DAVIS
FORTALEZA, BRAZIL

True, she was christened as a child. It had been necessary, of course, to do as others in her family had done. She was married in her church and complied with the obligation of confessing her sins to the priest. She even went so far as to promise to bring her children up in the Catholic faith. Little did it matter to her husband who was even less religious than she was.

In the course of time Dona Rosa heard about an "evangelical" church and out of curiosity accepted an invitation to go to a meeting there. She found it interesting from the first venture. She enjoyed the new friends she was making in the church, and found herself going time after time. It did not matter to her that her church would have forbidden her visiting another church, neither did she realize she was reading the Bible, prohibited by her church.

In spite of Dona Rosa's liking her new environment, she remained unimpressed spiritually. She considered herself a good woman; indeed, she must always have been a good woman! She really did not know what all the talk about salvation meant. As soon as she heard a sermon, she forgot it. She had been accustomed to avoid letting anything impress her too much.

But one evening Dona Rosa went to church with her new friends, and she was never to be the same again. Unexpectedly she found herself listening to the sermon and felt that she was trembling. For some unknown reason the pastor was talking only to her. She could not quiet her inner turmoil, and to her amazement she found that something big was happening to her. She was ashamed at the attitude she had taken before of being such a good woman. She wondered if God ever could forgive her for her self-satisfaction and coldness. That very night she found forgiveness in Jesus Christ and became a new creature in him.

Dona Rosa seemed to understand many

things sooner than most Christians, and one of the things she understood so clearly was that God's kingdom depended on God's born-again people to undergird it. She realized that there must be a definite plan, a God-given plan, to support his work. When she came to know that tithing was God's plan for financing his church and its activities, she made tithing a definite part of her Christian life.

It was not easy for Dona Rosa to tithe for her husband was not a Christian. Much less did he understand what his wife was talking about when she explained to him that she would promise to care for him and his children well, feeding them abundantly from the amount of money he gave her, but that he was to allow her to separate her tithe from the original amount. This she actually did by walking blocks to get the best bargains in foods in order to save her tithe money. She sought every way to economize intelligently so that there always seemed to be enough in the pantry

just as if she had not tithed. The Lord blessed her so much in her purpose and faith that her husband never found fault in the administration of her money, and not only was she able to tithe, but to give offerings and gifts besides.

When Dona Rosa made a cake, she always used a little more batter than was necessary and had a cake, too, for her pastor's family. She made preserves and somehow there was always an extra jar or two for sick members. If one of her sheets got a little thin from wear, she would cut it up in little squares the size of handkerchiefs, and hemming each, give the lot to the girls studying in our WMU Training School. Somehow she always had a few more stamps than she needed, or more soap, or the vegetable man had given her a larger portion of lettuce, and there she was, giving things away.

God prospered Dona Rosa in a life of spiritual abundance, and today she is an inspiration and a joy to all who know her.

"Dedo do Deus"—Finger of God in Brazil

(from page 7)

membered when recommendations were sent in to the Foreign Mission Board. There was approximately \$200,000 from the Lottie Moon offering last year to be divided among all the causes of South Brazil. That is a large amount of money, but it could not cover all the urgent needs that amounted to a half million dollars. Those needs were for additional buildings, new lots to be purchased, development of the Royal Ambassador camp, enlargement of the training school, and other such expensive projects. I kept remembering that many of our large churches at home spend \$200,000 or more on themselves each year, and the territory represented by these missionaries must be as large as our whole convention!

On a clear day from a balcony at the front of the missionary apartment house in Rio, one can see a range of mountains far in the distance. The most outstanding peak is named "Dedo do Deus" which means "Finger of God." It was my custom each

morning of my visit to walk out on the beautiful, flower-circled balcony and see if I could see the impressive peak. Daily the lovely name came to mean more to me for I felt that the finger of God had touched not only the beautiful scenery of Brazil, but more emphatically the lives of these who have left their loved ones and their native land to serve in a country more than five thousand miles away from all they used to hold most dear.

A few times I was envious of them when some Brazilian who has become gifted as a soul-winner would tell me that he or she was converted through the efforts of a certain missionary. Yet I was not called to do that sort of work, and no consolation came to me until I realized one day that I do have a part in what they are doing—I give to the Lottie Moon Christmas Offering and through the Cooperative Program, and I hope to do so in a more worthy manner since seeing the needs of the people in this great land of Brazil.



in Hiroshima, Japan

If any people in the world want "peace on earth, good will to men" more than any other, it is the people of Hiroshima. That skeleton of a three-story building with a dome, which dominated the scene in the newsphotos of the desert created by the first atomic bomb in Japan, still stands—condemned and in a state of collapse, but a good background for the stone monument inscribed "No More Hiroshima," the slogan of the peace movement.

Every year on August 6, memorial services are held at the Peace Center. On the tenth anniversary more elaborate plans than usual were made, and the city was filled with visitors from all parts of the world. Welcome signs and gay bunting decorated the streets and the brand new office and store buildings near the railway station.

Saturday, August 6, 1955, was exactly like Monday, August 6, 1945, old timers said. There was the same heat and humidity. Sunrise is early in Japan in late summer, and by 8 A.M. the direct rays are so intense that fair-skinned people sunburn quickly. Seated there in the Peace Center, any foreign visitor would speculate on how great the suffering of any person who had been severely burned. Blinking against the glare, one pondered the sensation a flash of light several thousand times that bright would give!

The people of Hiroshima had begun streaming toward the Peace Park before seven o'clock. They tramped down the wide streets of the rebuilt city, interfering with the meager motor traffic, and clogging the bridges crossing the "seven rivers" of the Ota River delta. Their feet stirred up stifling dust; funds for paving the spacious new streets have provided for only the center lanes.

Gradually they filled the huge plaza, the men and boys in gleaming white shirts, the girls in blouses and skirts, and the women in dark kimonos or dresses. Dust was thick for grass has taken root slowly in the center of A-bomb destruction. Very meager shade could be found for no tree is as much as ten years old in the heart of Hiroshima.

Near the elevated area on which a simulated bomb shelter rests, the city officials sat in three rows facing the honor guests who occupied chairs opposite.

Mayor Tadao Watanabe in formal dress, bowing first to the guests, then toward the memorial shrine, walked to the microphones and made a brief speech. He then placed a wreath upon the tomb and a scroll inscribed with the names of recently deceased victims of the A-bomb. The lieutenant-governor and other officials spoke, each laying a wreath on the tomb.

Conspicuous among those who brought a wreath was a couple from India. Conspicuous among those who did not lay a wreath was the U.S.A. The nation whose military forces dropped the bomb was not officially represented. The director of the American Cultural Center—the new building next door to the new Hiroshima Baptist Church on Hundred-Meter Boulevard—was present, but he did not take part. The State Department's official policy is to avoid any action which may be interpreted by Asia as an apology for starting atomic warfare.

Exactly at 8:15 A.M., the hour of the explosion, the whole assembly observed a full minute of silence in memory of the dead. Then near the platform five hundred pigeons were released—"peace doves," they called them—and the crowd gasped as they watched the birds soar into freedom.

At that moment, from one corner of the

(Continued on page 17)

Carver School of Missions and Social Work

BY EMILY K. LANSDELL, PRESIDENT

Mrs. George R. Ferguson, executive secretary of Kentucky Woman's Missionary Union, was Founders' Day speaker at Carver School this year. Mrs. Ferguson was graduated from the school in 1927. She studied under Mrs. Janie Cree Bose Anderson, the second principal of the school. Mrs. Ferguson's daughter, Marjorie Ferguson DeLozier, received the Master of Religious Education degree from Carver School in 1954. Mrs. Ferguson visited a few Southern Baptist mission fields after attending the Baptist World Alliance this summer and had opportunity to observe some former students of Carver School at work on their fields and to discern needs for the training of missionaries in this day of worldwide revolution and reconstruction.



Mrs. George R. Ferguson

Mr. Bruce Copland, of New York City, visited the Carver campus on the afternoon of Founders' Day. Mr. Copland directs the program of missionary training for appointees and outgoing missionaries held each summer at Meadville, Pennsylvania.

One hundred and two students have registered for classes at Carver School for the fall term. Among the students are a number of men and women who have already received the Master of Religious Education degree or the Bachelor of Divinity; so more students with advanced academic standing have enrolled for Carver classes this session. A larger group of students has come for the specific purpose of studying church social-work. Indonesia, Jordan, Peru, Nigeriaz and eighteen states are represented in the student body.

Dr. Asa R. Crabtree, president of the Baptist Seminary in Rio, is visiting professor of missions at Carver School this year. Other additions to the faculty, effective with the opening of the fall term, are Mrs. Hugh T. McElrath and Mrs. F. David Stull.

Mrs. McElrath is teaching music and di-

recting the Carver choir. She is the daughter of a Baptist pastor in Argentina and a graduate of Blue Mountain College and the Woman's Missionary Union Training School. Mrs. McElrath was formerly a member of the faculty of the School of Church Music of the Southern Baptist Theological Seminary.

Mrs. Stull is the daughter of Mrs. Encil Deen, former president of Kentucky Woman's Missionary Union, and daughter-in-law of missionary, lecturer and writer, Mrs. Ruth Stull. Mrs. Stull holds the master's degree in speech and dramatics from the University of Kentucky. She offers courses in this field at Carver School.

Mrs. Dan C. Stringer, Jr., joined the staff this fall as secretary to the faculty and assistant in the office of registration. Mrs. S. Roger Benton has been named assistant to the Good Will Center director for the school year. Mrs. Benton is a graduate of Meredith College and Carver School.

(Please turn to page 29)

Notes to Committee Chairmen

DEPARTMENT OF MISSIONARY FUNDAMENTALS

Mrs. William McMurry, Secretary

"Have you heard about the mission study maniac?" wrote Mrs. Bradley Allison, state mission study chairman for Missouri. Here they are:

The Clipto-maniac who cuts out of every paper and magazine she can find interesting bits of information, news items, mission stories, and pictures related to the mission study themes for the year. Right now see if you have the issues of *Home Missions* listed in the booklet titled *Indian Source Book and Teaching Helps* to be used with the series on the American Indian. If you can not find all of them be sure to order the January, 1956, issue, price 5c, from the Home Mission Board, 161 Spring St., N.W., Atlanta 3, Georgia. Look back in your file of *ROYAL SERVICE* (see *Circle Program* page 19) and the following issues of *Ambassador Life* June, 1953, January, 1955; *The Window of YWA* March, 1955; *Tell* August, 1953; and *Sunbeam Activities* July-September, 1953. You can clip to your heart's content from these numbers.

The Scripto-maniac who writes feverishly to every available place for mission information. In the source book for each book in the Home Mission series you will find names and addresses of places to write for all the extras you will want. Among them are a number of free leaflets on Indian rugs, pottery, and jewelry.

The Flipto-maniac who has a flip chart for every mission study book. How to make a flip chart has been described before in this column and in the teaching helps for both the foreign and home series books in 1934 and 1955. You will find instructions again in the *Indian Source Books* by Mrs. N. B. Moon and associates. The Clipto-maniacs and the Scripto-maniacs will find that their phobias will produce most of the materials needed to make an attractive,

chart. Black or colored crayolas may be used for printing or writing the script. They are cheaper and simpler to use than the Flo-Master pen.

The Audio-maniac who never fails to have a film, movie, or recording for her class to see and hear. In the December column reference was made to recordings of Indian songs. You will find specific titles of records for each session listed in the source book for adults. Your record shop will order any of these for you if they are not in stock. Available on rental from your Baptist Book Store are two sound motion pictures, "Indian Missionary Diary" and "Indian Children." They rent for \$7 and \$6 respectively. (See *Circle Program* page 19 for details.)

The Tripto-maniac who is always on the go gathering first hand mission study information. A glance at the map in the source book and a more careful study of the Friendship Press map, "Indians of the U.S.A." will help you to see how many states have Indians living within their borders. If you are in driving distance to any of these communities or reservations make the effort to visit them. You will not regret the time it will take. This is especially true if you live in one of the middle western states. Sometimes we know least about the people who live near us.

The Bibliomaniac who loves to read books listed for background knowledge. You will find the same selections on page 2 of each source book. You will want to read *Upward Trails* by Vera Payne, price 50c, and *Warhorse Along the Jesus Road*, by Frank Belvin, price \$1. Mrs. Payne is our missionary to the Cherokees in North Carolina, and the other book is Dr. Belvin's autobiography. As author of the adult study book you will be delighted by this story of his own experiences.

—TWO OF THE MANIACS
MRS. BRADLEY ALLISON
MRS. WILLIAM McMURRY

The Great Accountant
Will one day
Render us a statement
in full—
Not for the number of years
We've lived
But—
How we've lived them;
Not—
For the number of dollars
We've spent—
But—
How we spent them!

This quotation is the beginning of an article written by Mrs. James Stokely of Tennessee, appearing on the page of "Stewardship Suggestions," in February, 1954. How did I happen to find this quotation? Well, you know that this is the year when we are celebrating the Fiftieth Anniversary of *ROYAL SERVICE*. It occurred to me that it would be helpful to stewardship chairmen if they reviewed a little of what has appeared about stewardship in our magazine through the years. So to my file I went—and found this quotation and other interesting things.

It will be timely and helpful for you to tie up some of your stewardship presentations with the *ROYAL SERVICE* anniversary. In January you could call attention to the anniversary, reminding the women that though WMU always emphasized tithing and stewardship, it was twenty years after *Our Mission Fields* began before a definite plan of teaching stewardship was launched. Three years later the first southwide stewardship chairman was appointed. It is interesting to remember that our president, Mrs. George R. Martin, was that first chairman.

Of course, you will keep in mind that, while definite plans of stewardship promotion did not come until 1926, always missionary giving was a pronounced purpose of Woman's Missionary Union.

It is doubtful if there was ever an issue of *Our Mission Fields* or of *ROYAL SERVICE*, which did not carry some remarks about giving.

You could use some of these reminis-

cences in your report at the monthly business meeting. Or the members of the stewardship committee could give them at circle meetings. Or the following summary of facts could be typed on small cards and distributed at an appropriate time:

Our Mission Fields started 50 years ago.
WMU plans for definite stewardship promotion started 30 years ago.
WMU emphasis on giving started when WMU was born.

For seasonal favors, the quotation at the beginning of this article could be written on New Year bells and passed out or placed on refreshment plates. Any of these presentation plans would be appropriate as a part of WMS Focus Week activities.

January is a good "check-up" time. With three months of the WMU year gone, check up on the number of tithers you have gained and the number still to be gained. All members who are not tithers are yet to be won. Perhaps you can win some to start the New Year right by starting to tithe.

Mrs. C. D. Chairman

Community Mission Chairman

The Crusade for Christian Morality is in response to a deep concern expressed by several of our denominational leaders. Dr. James Sullivan, executive secretary of the Sunday School Board, asked Dr. Clifton Allen, editorial secretary, to call together representatives of all the agencies of the convention to discuss ways and means to inaugurate such a movement among Southern Baptists.

The first meeting was held in October, 1954. The representatives voted to present their recommendation for a crusade of this sort to the Promotion Committee of the convention. The idea was considered a good one and a crusade committee was appointed to sponsor the movement. Dr. Clifton Allen is the chairman. Miss Alma Hunt is the member from Woman's Missionary Union.

On September 6, 1955, the Crusade Committee met again to discuss how the movement could best be launched. The members (See next page)

agreed that a definite week of emphasis should be set aside in 1956 for this purpose. It was also decided that a certain day in each quarter be designated for announcements and special emphasis on the subject for that quarter. These recommendations have been submitted to the states for their consideration and action.

This is the background and present status of the Crusade for Christian Morality which is discussed on page 62 of your WMU Year Book. You will notice that the intention of the committee was to emphasize in the winter and spring quarters honesty and clean living.

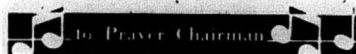
Judge Elijah Adlow writing in the July, 1955, issue of *The Atlantic Monthly* tells the story of two girls aged nine and eleven who appeared in his court and by their testimony involved fifteen men in charges of the most serious sex offenses. In certain instances the girls solicited the men to commit the acts with which they were charged. Judge Adlow further stated that that was not the first time unusually young girls have become involved with men. One of the contributing factors to delinquency, he states, is the failure of many mothers who have exchanged the responsibilities of the home for jobs in industry. Countless children in America are left to rear themselves. Parental authority on all levels has been weakened. This generation of youth has been encouraged to express itself freely. Pranks have degenerated into vandalism and destruction of property and life.

As the first planned effort through community missions distribute and study in the circles the leaflets "Christian Living in the Home" and "My Home is My Mission." Launch a tract distribution project which will include tracts on salvation and the leaflet "My Home is My Mission." Morality stems from regeneration. Be sure to re-read "Distribution of Bibles and Religious Literature" for tips on effective distribution. These three leaflets are free on request from the state WMU office.

Suggest to the counselors of the youth organizations that they hold forums to discuss problems common to young people. Let them work out codes of Christian behavior to promote among themselves. Join with other organizations in the church to plan wholesome social activities for all

young people. If the church appoints a committee to obtain facts about moral and social evils in the community throw the weight of the community missions committee behind the work in any way that is needed.

Mrs. William W. C. Murry



Do you have problems in your society or church? All of us do in varying forms of irritation and seriousness. But not all of us attempt to solve them through prayer. The WMS in the First Baptist Church, of East Point, Georgia, has had a Monday morning prayer group for six years, and as the leader expressed it, "I feel this has been the answer to all our problems."

Under the leadership of Mrs. W. A. Duncan, mission study chairman, the society in this church spent an entire year in an intensive study of prayer. The books chosen for the study were: *How to Pray*, *Intercessory Prayer*, and *If Two Agree*. The Torrey and McClure books are standard works that have borne the tests of time and experience. *If Two Agree* is no less splendid but is now out of print. All three books were taught in succession in each co-operating circle. Each book met the Standard of Excellence requirement of three hours. At the conclusion of the circle study, the women came together one evening at the church for the review. A digest of the three books had been prepared in outline form. Copies were distributed so that the development of each topic could be easily followed.

Other plans may be projected for a similar study on prayer. Such a digest of the three books as Mrs. Duncan prepared for the summary could easily be used as the basis for a course on prayer. The women could read all or only one of these books. No matter what method is followed the society cannot fail to reap a spiritual benefit from the study.

You may want to emphasize further personal preparation on the part of the members for the Week of Prayer for Home Mis-

What's Happening Now

(from page 12)

great plaza came the sound of a mournful drumming which continued for the rest of the ceremony. A group of men and women with fan drums, seated near the shrine, used this method of expressing their religious faith. Soon the vague odor of incense began to fill the air as bunches of sticks of incense were left burning near the tomb.

When the ceremony came to an end, the mayor presented a visitor from the U.S.A. who had a gift for the people of Hiroshima. In a short speech the American presented a set of electronic chimes as a token of good will from dozens of Americans who helped buy it and millions who would have if they had been asked. The majestic tones of "Abide with Me" brought an expression of awe to adult faces, and a slow grin of delight to the faces of boys and girls.

As the music continued, the crowds gently closed in around the four huge megaphones which had been unveiled. Today the chimes ring out from the top of the Peace Center Library and Museum on the plaza, morning and evening, reminding the people of Hiroshima that Americans do care for the suffering they caused and that they, too, want "peace on earth, good will to men."

sions by suggesting to them books to read. Among various books that have appeared on prayer in the last four or five years is *A Practical Primer on Prayer* by Dorothy Haskin, price 35c. It is simple, down to earth, realistic—exactly what you would expect from the title. In your effort to help the women see that it is not as difficult to have family prayers as they think, you will find in chapter 7 some practical suggestions. If you want a fresh look at an abused privilege, read the chapter on "Praying in Public."

What do you do when alone with God? What difference does it make? Nobody will know? But they will, for the questions we ask others betray how few of them we have asked of God.

Our New WMU at Maplewood

by Sara Bradford Saunders

Enthusiasm for organizing a WMS was born at the Cheerful Workers Class meeting of the Maplewood Baptist Mission in Nashville, Tennessee. We had known we would discuss this when we called our meeting.

Every woman present that night signed her name as a charter member, and Mrs. A. H. Cubbins was unanimously elected president. At the first regular meeting the membership was divided into two circles.

From the very beginning our president has stressed loyalty to our denomination and our association. We became a WMU in a short time when we started a Sunbeam Band and a Junior Girls' Auxiliary.

Since the associational quarterly meeting was to be held about a month after our organization, Mrs. Cubbins began to talk about this meeting. Her enthusiasm was catching. The fact that Governor Frank Clement was to speak at this time was not as much an incentive to go as the way she presented the need for attending associational meetings to learn more about our great missionary work.

When Maplewood Baptist Mission took home the banner for the highest attendance among small WMU organizations in the association, it made history in the Nashville Baptist Association. Many of our members are new Christians and have not had the opportunity of knowing the full scope of our work. We learned much and came home with new ideas. We enjoyed the fellowship.

At the next associational meeting our number present tied with another church which had a WMU youth director.

Now we have a young woman who has accepted this responsible place. We plan to attend every associational meeting—not to win the banner but because we are enthusiastic for the work of our WMU and our association.

"Begin the year with God, begin with praise,
For mercies old and new, and hopeful days."

ROYAL SERVICE, January 1916

New Books to Read

by Mrs. A. F. Crittendon

THE CHRISTIAN CASE FOR ABSTINENCE

by Twenty Clergymen, price \$3.

This is a timely book for use in connection with the Crusade for Christian Morality to be promoted by Southern Baptist Convention agencies and churches during 1956. Here all who are interested in cultivating Christian convictions for personal abstinence will find abundant ammunition against the beverage alcohol traffic. The person who has determined not to drink will find fortification against temptation.

This book is the result of a contest sponsored by the national Woman's Christian Temperance Union. These twenty sermons were selected from hundreds of messages submitted by ministers representing many denominations and every section of the nation. They are surprisingly different; yet the facts cited in each are accurate and represent what science knows about alcohol. All the messages arrive at the same moral solution of the problems created by alcoholic beverages, which is also the only scientific solution, that is total abstinence.

Here are a few of the facts presented:

A judge in Indianapolis reported that in his court seventy-five per cent of the crimes committed by those under twenty-one years of age have a liquor connection.

In Pittsburgh eighty-five per cent of the arrests brought before the Morals Court each morning have drinking recorded as the basis of the trouble.

Warden Duffy of San Quentin prison has said that seventy-eight per cent of all the inmates of that institution were "helped there by liquor."

The state of Massachusetts reported income of thirteen million dollars in liquor taxes and in the same year paid out sixty-one million dollars in a feeble attempt to repair some of the damage which liquor had caused.

When you have read these fresh interpretations of Scriptural and scientific evi-

dences, the statistics on accidents, delinquency, and crime resulting from the use of alcoholic beverages, you will agree with Thomas A. Edison: "I am a teetotaler from alcoholic liquors. I always felt that I had better use for my head."

THE BOOK OF AMERICAN INDIANS

by Ralph B. Raphael, price \$2.

The author of this book, Ralph B. Raphael, has at various times been a sailor, an actor, and a builder as well as writer for magazines and radio. His extensive research and intensive interest in the Indian have resulted in this book which will have real appeal for Americans of all ages.

The chapters on the pre-historic Indians and their routes from Asia hold particular interest for students of ethnology. Children and young people will be interested in the thrilling stories about the buffalo hunters, woodcarvers, and fishermen, medicine men and masks, the great chiefs and their battles. Others will find attractive the discussions of Indian characteristics, ceremonials and legends, Indian arts and crafts, family life, and the Indian today.

The Book of American Indians contains more than three hundred valuable, never-before-published photographs and illustrations. These add interest to the thousands of folk-lore and historical facts and stories which are presented in readable and intriguing language.

The cultural areas of the American Indian are portrayed on a double-page map of the United States showing the seven divisions of Indian population. In each of the cultural areas, homes and clothing were alike, food and its preparation similar, and family, tribal, and political groupings tended to resemble each other.

The story of American Indians, as told in this book, is both fascinating and thorough, dark and encouraging. This discussion bridges the gap between scholarly treatises and the Indian myth propagated by Western movies.

Order these books from your Baptist Book Store



MISSION STUDY

(Use picture stories on the eight pages following)

BWCs use program material on page 42.

This is the quarter for the study in the circles of the adult book in the Home Mission Series on the Indian. Instead of having a program, the chairman will co-operate with the mission study chairman in promoting the study of *The Tribes Go Up*. Already the society mission study chairman has set forth the plan for the circles when she held her first committee meeting at the beginning of the new year. You may want to re-read pages 56-57 in the WMU Year Book. Now that the preview has been held you will proceed with the plans for your first session.

Each circle teacher will need a copy of *Indian Source Book and Teaching Helps for Adults* by Mrs. N. B. Moon, price 15c per copy, to be ordered from your Baptist Book Store. See also "Say it! Show it! Sell it!" by Mrs. Moon in January *Home Missions*.

While you wait for the source booklet, read the mission study column in the December and January issues of *ROYAL SERVICE*.

ICE. You may get some ideas you want to put into effect immediately. Study the suggestions for the first circle session in the *Indian Source Book*, page 20. Arrange on a table books and magazines listed under "Supplementary Material" on page two. Add whatever curios you have to the display of books. Include these issues of *ROYAL SERVICE* if you have them in your file: March and April, 1952, August, 1953, March, 1954 and 1955. As the members assemble play one of the suggested records.

Sometime during the quarter you may want to use the sound motion picture *Indian Missionary Diary*, a personal report of one of our missionaries on the need, progress, and ways of reaching the Indians. The picture is actual scenes of Indian life in color; the time for showing, about fifteen minutes.

If you, the mission study chairman, are not the teacher discuss with her the plans. Assist her in getting the materials and helps that she will need.

SOME BACKGROUND BOOKS ON INDIANS

Use these books for reading and reference in your Home Mission study of the American Indian. *The Gift is Rich* and *Within Two Worlds* are \$1.25 each for paper and \$2 each for cloth. *This is the American Indian* sells for 50c for a paper edition. Order all three books from your Baptist Book Store.





Josef Muench



HMB

ABOVE—Santa Clara woman baking bread in the same method used for centuries in the pueblos of New Mexico. LEFT—Taos Pueblo is not very far from Santa Clara. Note the ovens and the apartment style dwellings.

BELOW—An Acoma Indian woman sells her pottery by the roadside. After she sold several pieces, she carefully recorded that in her notebook.



How can you give
the water of life
and the bread of life
to people steeped in
tradition and cere-
mony? Your gifts
through the Annie
Armstrong Offering
make possible home
mission work among
Indians of some 40
tribes in America.



HMB

ABOVE—Jojola grandbaby, Isleta, New Mexico. RIGHT—Seminole mother and child with Mrs. Genus Crenshaw and her little baby, Dania, Florida.

USE SOME OF THESE PICTURES
TO PASTE ON YOUR INDIAN MAP



WMU Photos

Children in Seminole village along Tamiami Trail, Florida





**Indians
and
Missionaries
work together
to win our
"First Americans"
to the Jesus Road**

**SAVE THESE PAGES FOR
YOUR MISSION STUDY**

WMU Photos

Dr. and Mrs. B. Frank Belvin are missionaries. Dr. Belvin is of the Choctaw Indian tribe; he wrote your study book, "The Tribes Go Up."



Missionaries Mrs. Russell Bowren and Pauline Cammack were on the program at WMU Conference at Gloyeta in 1955.

Rev. Osceola is pastor to his own Seminole people in Brighton, Florida. He helps to build the church annex.



The Genus Crenshaws at Dania, Florida, have a kindergarten for Seminole children.



Indian preacher Sam Hider at Jay, Oklahoma

BELOW—Mr. and Mrs. Wilson Rattler, leaders at Cherokee, N. C., and daughter, Mary Jo.
Home Mission Board Photos



Indians Witness to the Power of the Gospel to Change Lives

Wanting to share their joy in Christ, they use their talk to better the way of life for others.



HMB Photos

ABOVE LEFT—Mr. and Mrs. Harry Gay and Patricia, a Navajo Indian. Mr. Gay is Sunday school secretary and Brotherhood secretary. Mrs. Gay is church clerk. She is a Hopi Indian.



LEFT—Mr. and Mrs. Harry Spencer and Linda Sue, a Navajo Indian. Mr. Spencer is a Navajo Indian.



These four Indians attended part of WMC Conference at Glorieta.

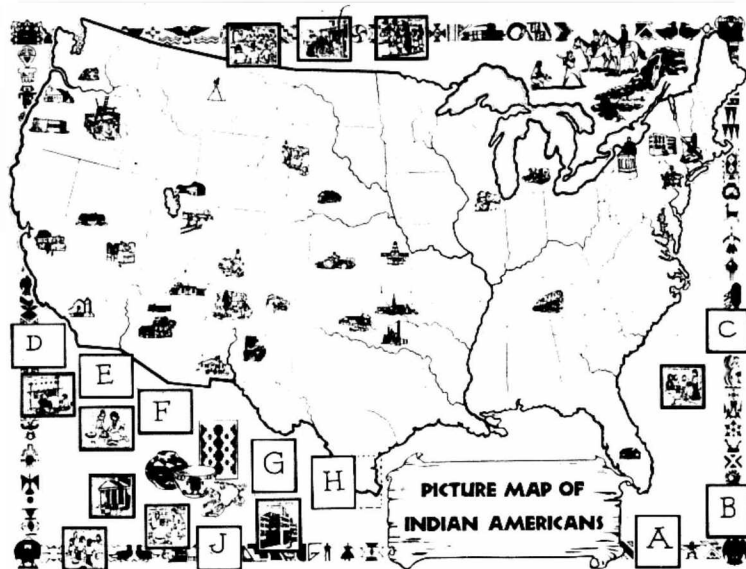
WMC Photos

LEFT—Rev. Sam Thompson is pastor of Navajo Baptist Church, Dineen, Florida. His daughter Dorothy (above) teaches a Sunday school class and is a sister. She plans to go to college and wants to become a missionary nurse.



Rev. Sam Thompson, pastor of Navajo Baptist Church, Dineen, Florida, with his daughter Dorothy (above) and his wife (below).

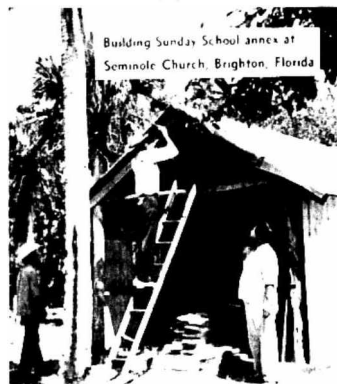




Order the above PICTURE MAP OF INDIAN AMERICANS, size 50 x 38 inches, price 75c from your Baptist Book Store. Instead of using all the inserts provided with the map, substitute pictures of Baptist missions on this page as shown by letters A, B, C, D, E, F, G, H. Clip other pictures of Indians from this issue of ROYAL SERVICE, and paste them over areas of map where they live. Be sure to color the interest centers on the background map.



Seminole Baptist Church, Dana, Florida



Building Sunday School annex at
Seminole Church, Brighton, Florida



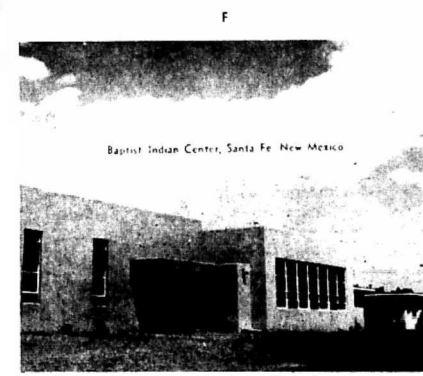
D



E



C



F



G



H



BY MARGARET BRUCE
Secretary of Department of Youth

The statement was recently made that there are only three cities in the United States where "world makers" live and pursue their unique calling.

The writer was referring to workers in factories which produce each day thousands of globes of the world. This highly skilled art of making worlds is fascinating and exacting. Maps must be drawn and then applied to balls.

But there are other "world makers"—many others in many parts of the world. Each individual determines the kind of world in which we live for as one person influences another each becomes a "world maker."

The business of leaders of the WMU youth organizations is "world making." Through Sunbeam Bands, Girls' Auxiliaries, Young Woman's Auxiliaries, and Royal Ambassador Chapters, leaders and counselors are forming thought patterns, emotional responses, and procedures which will mold and make our world.

Since the making of a Christian world is the primary purpose of each of our youth organizations every plan and program seeks to accomplish this aim. The Missionary Fundamentals form the basis of each youth organization as well as each WMS; women and youth praying for missions, women and youth studying missions, women and youth giving to missions, and women and youth serving through community missions.

Realizing that the WMS has the responsibility for helping with the instilling of these fundamentals in Sunbeam Bands, Girls' Auxiliaries, Young Woman's Auxiliaries, and Royal Ambassador Chapters, a definite plan has been arranged in order to get the job done most effectively.

At the regular meetings of the committee on youth work, the WMS chairmen of prayer, mission study, stewardship, and community missions who are members of

"World Makers"

the committee have opportunities to discuss with the WMU youth director, the counselors, and Sunbeam leaders, plans for getting these phases of the work done skillfully. We depend upon these chairmen to give wise suggestions and assistance to the youth leaders.

As WMS and youth leaders plan and work together for the mission education of young people, they become important "world makers" for Christ.

Counselors, Mothers, WMS Members . . .



Be Resolved To . . .

by Betty Brewer
Girls' Auxiliary Secretary

- H**elp the Girls' Auxiliaries more definitely in your fostering.
- A**ssist in every way possible—personally, financially, etc.
- P**lan with the counselors for activities and programs.
- P**ray for the girls and the missionary program.
- Y**ield time to help your girls grow in missionary knowledge.
- N**ever stand in the way or hinder the work in any way.
- E**ncourage all the girls in your church to participate.
- W**itness to the value of Girls' Auxiliary in the total program of Christian growth.
- Y**earn to see the work grow with more workers enlisted.
- E**nlarge the number of your auxiliaries and increase attendance and enrollment.
- A**im high in your work, striving to be A-1.
- R**espond to the Master's call, and help the girls to hear his call for full-time Christian service.



Sunbeam Slants

by Elsie Rives
Sunbeam Band Secretary

Many leaders have been asking, "Where should our Sunbeam Bands meet?" Certainly, the best place for children to meet for any phase of religious education is the rooms provided for them by the church.

Equipment to fit the size of the child will be invaluable for the discipline and teaching activities of the Sunbeams. To meet in adult rooms with adult-size equipment presents many difficulties and problems for the leaders of children.

Sunbeam leaders must work with other organizations of the church to secure proper rooms, materials, and equipment to be used with four and five year olds and with the children six, seven, and eight years old.

Follow the suggestions made from time to time in *Sunbeam Activities* for helps in proper equipment, rooms, and materials for the different aged Sunbeam Bands in your church.

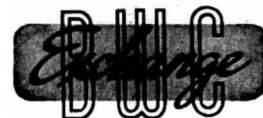
Many have church councils or cabinets with representatives from all church organizations which can aid in co-operative efforts in this important matter. Working together, plan in your church in the best way for all the children.

Carver School of Missions

(from page 13)

Former students who are living in Louisville gathered at the school for a picnic on Saturday afternoon, October 8. Some of the graduates brought their husbands and children, and old and young together made a lively and wholesome group. About sixty-five folks turned out for the fun and fellowship which brought the graduates closer to one another and closer to the school.

The school will celebrate the Fiftieth Anniversary of its founding on October 2, 1957. The trustees in their annual meeting on October 12-13 made further plans for the anniversary year, plans that will give proper recognition for the significant achievement of the school and its graduates through the years and herald the beginning of a new era of the school as it continues to train Christian workers for service at home and overseas.



Maryland

The Rose Marlowe BWC of Marion Baptist Church, Marion Station, Maryland, was host to a meeting of the Eastern District BWCs. Seventy-three attended and dinner was served at the church.

Mrs. Ruth Asmussen, retiring president, gave a brief history of the Eastern District including the fact that the membership has more than doubled since its organization. The officers were installed in a beautiful and inspiring service.

The guest speaker for the evening, the Rev. Richard O. Satchell, pastor of Spence Baptist Church, gave a challenging message emphasizing that stewardship and missions cannot be separated.

The spring meeting of the Eastern District will be held in Salisbury.

Materials Available from Home Mission Board

Picture Sheet on Indians

A free picture sheet of 8" x 10" black and white pictures, similar to those released last year on Alaska and Cuba.

Map

Pictorial map of home mission fields and activities with four-page study guide, free.

Tract

"The American Indian and Southern Baptists" by Lord Corder, free.

Magazine

January "Home Missions" is a special Indian edition, 5c each, paid in advance.

Order from
Home Mission Board
161 Spring Street, N.W.
Atlanta 3, Georgia



from Mrs. Carleton M. Long
Washington, D. C.

My new-found friend from Japan, Mrs. Eiji Seki, and I waited eagerly at the American Airlines gate at the National Airport across the Potomac River from Washington. The plane had landed and the passengers were coming off. Then we saw our expected guest, Mrs. Tsugi Fukunaga, president of Woman's Missionary Union of Japan, who was on her way home from the Baptist World Congress in London. Her face was wreathed in smiles as she recognized Mrs. Seki, whom she had known in their homeland. Soon introductions were over, and we made our way to the baggage room to claim her luggage.

Three happy days began for me for I was privileged to be Mrs. Fukunaga's (*fon-koo-nah-ga*) hostess and to show her our lovely city, the capital of our nation. Again and again Mrs. Fukunaga repeated the word "Utsukushii, Utsukushii," (beautifully) as she saw the points of interest. Never have I had a more appreciative guest.

"Utsukushii," she repeated again as she saw our Baptist Building on Sixteenth Street, headquarters for the District of



The reception for Mrs. Fukunaga was held in the garden of the Baptist Building, Washington, D. C. Mrs. Seki is at left and Mrs. Fukunaga is standing next to her.

Columbia Baptist Convention and the Baptist World Alliance. On Wednesday afternoon the leaders of the Baptist women's work in Washington gave a reception for Mrs. Fukunaga at the building. Following an interesting program in the chapel, refreshments were served in the garden.

That morning I had taken Mrs. Fukunaga to visit briefly the Negro Baptist Women's Convention. There she had given greetings from her fellow Christians in Japan. As I listened I felt again that whatever race or color, believers in Christ Jesus are one in him.

Mrs. Fukunaga is a third generation Christian. Her three children are Christians and each one of them married a Christian. This outstanding family is but one example of the results of Christian missions.

As we sat together at breakfast the morning of the day she left, I told her that one would know that she is a Christian by the radiance of her face. The very light of Christ shines forth from her, a living testimony to the presence of him who dwells within her heart.

from Mrs. Marie Sadder Eudaly
Spanish Publishing House, El Paso, Texas

Many months ago missionary James D. Crane, president of the Baptist Seminary in Torreon, Mexico, led in a revival in our church in Ciudad Juarez, across the border from El Paso, Texas, where the Baptist Spanish Publishing House is located. As he visited with us he said, "Something must be done for the grandson of Brother Sal-



Ezequiel Salcido

cido. He has a very bad clubfoot. It just must be operated on."

I listened with interest, but my pessimistic response was, "Look, James Crane, I don't want to get into difficulty. I see four or five children every Sunday morning who have two clubfeet. Some of them are older Juniors, and as I see them walk down the hall my heart aches with pity for them, but what can missionaries do about such things? If we begin with one case, then the other parents and grandparents will insist that we do something for their children. I can't see how anything can be done."

Time passed. Meanwhile through an illness in the family, we had become acquainted with a famous orthopedic surgeon who is a noble Christian gentleman. One day I had to make a professional call on him. During the interview, I felt led to mention the Salcido boy, grandson of our deacon. In his professional manner that almost seems brusque at times the doctor re-

plied, "If you can manage the hospital bill we shall be glad to make the examination, operate, or do whatever is necessary if you say that the family is deserving." He added, "Of course, there will be no charge for our services."

I was unable to make a personal call in the home of the family with the three-year-old boy, but through my husband and other members of the church all necessary details were arranged. Ezequiel Salcido was examined and admitted to the hospital where the doctor had arranged for a fifty per cent discount. The operation was successful.

Some friends helped pay for the anesthesia. Now each week the father and grandfather "pool" their meager earnings from the packets of seeds and herbs that they sell in Juarez and go to the hospital in El Paso to make their weekly payment on the remainder of the bill.

Due to my temporary physical discomfort I could not visit the child in the hospital, but one of our fine Christian men from the publishing house went to see him. He reported that the three-year-old was very happy in a bed filled with toys and with colored balloons swinging over his head.

Ordinarily, I would have done a great deal of the personal contact work. I would have made several trips to the home of the boy and would have taken him in the car when he went to the hospital. But I have learned a great lesson from this experience. God is able to work through us, but he often tells us to "Be still" and let him have his way. I truly believe that it was because I had to have the medical advice of the great surgeon that this crippled boy is able to walk in a normal manner. Thank God that our missionary, James Crane, found little Ezequiel and that God opened the way for him to be a normal, healthy boy.

If you wish Indian curios, necklaces, tomahawks, etc., send a self-addressed stamped envelope to Baulah Tahquette's Craft Shop, Cherokee, North Carolina, and she will send you a list with prices.



The Monday afternoon Sunday school no longer meets in this field.

Christmas Card Sunday Schools

by Evelyn Schwartz,
missionary in Indonesia

As a result of visiting and using Christmas cards as a means of contact, two mission Sunday schools were started—the "Christmas card Sunday schools."

In one of these Sunday schools the average attendance is sixty-five. This one meets on Sunday morning on the front porch of a house.

The other Sunday school meets on Monday afternoon with an average attendance of from eighty to a hundred. We had been meeting in an open field and using a barbed-wire fence as a stand for our song sheets. When construction of a factory was begun, we were invited to meet on the front porch of a house.

There is also a third Sunday school here in Djakarta. Held on Wednesday evening, the attendance is usually over fifty. There are forty-one on roll, and almost every week all members are present. How is that for an average attendance? This Sunday school was not started directly as a result of Christmas card visiting, but now they are used to a great advantage.

Great good has been accomplished by using the cards. I am sure other fields will be glad to receive cards this year.

Many hardships are overcome by these Sunday school teachers in Indonesia.

Those Piles of Christmas Cards!

So many people receive so many beautiful Christmas cards it is too bad to waste them. Especially when missionaries can put them to good use.

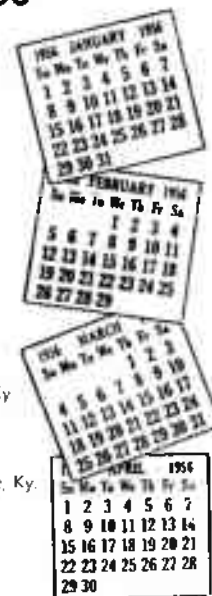
Here is a story of what last year's Christmas cards have helped do in Indonesia. This year Miss Ethel Harmon, Baptist Building, Ibadan, Nigeria, West Africa, will be glad to receive your cards. Take or cut off all names, addresses, and personal messages. (Did you know clorox is a good ink remover?) Do not send grotesque cards.

Put in neat piles, tie tightly, wrap carefully, mark plainly. **Used cards for missionary, printed matter only, no commercial value.**



Your WMU Date Book for 1956

- January 15-20 WMS Focus Week
- February 12-18 YWA Focus Week
- March 5-9 WMU Week of Prayer for Home Missions and Annie Armstrong Offering
- May 13-19 Girls' Auxiliary Focus Week
- May 27-29 WMU Annual Meeting, Kansas City, Mo
- May 30-June 2 Southern Baptist Convention, Kansas City, Mo
- May 30-June 6 YWA Conference, Ridgecrest, N. C.
- June 4-29 First Summer Session, Carver School, Louisville, Ky
- June 25-July 4 WMU Conference, Glorieta, N. Mex.
- July 3-27 Second Summer Session, Carver School, Louisville, Ky.
- August 9-15 WMU Conference, Ridgecrest, N. C.
- August 12-18 Sunbeam Focus Week
- August 16-22 YWA Conference, Glorieta, N. Mex.
- September WMU Season of Prayer for State Missions and State Mission Offering
- November 4-10 Royal Ambassador Focus Week
- December 3-7 WMU Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering



So Many Good Things Ahead!

Mark your date book as above. Which conference or meeting will be most helpful to you?

Summer conferences at Glorieta and Ridgecrest hold wonderful days of inspiration and learning "how to do it." And the new summer school at Carver School promises so much. Reread in December ROYAL SERVICE, watch for more announcements, and write for information.

Early Plans Mean Success

ROYAL SERVICE • JANUARY 1956

Fifty Years of Missionary Vision

WITH the chairman of publications committee as rallying center, all the others are busily at work—mission study ready to undertake *The Tribes Go Up*, community missions in spirit-filled witnessing, stewardship will note the timely suggestions on page 15, prayer will undergird all the efforts.

Did you prepare the tags for all WMS members to wear on Sunday, January 15? And have you been getting letters of all sizes in readiness for this "Fifty" Focus Week?

Make several posters of all types of women to put up in your church. Cut pictures from magazines and fashion papers—women of all ages, in house dress, in hostess gown, in business suit, engaged in all sorts of womanly activities. Paste a group attractively on poster paper and print *Every Woman with Her Own Royal Service. Have You Yours?*

In planning your Focus Week visitation, read this message from June, 1915, ROYAL SERVICE:

ADD ONE AND BLESS THREE

There is a woman in your church who will join the Woman's Missionary Society if you ask her.

I cannot tell you her name. It is not necessary, for you must know the friend with whom you have influence.

If you are in doubt, you can inquire of the Master, and he will direct your heart to the right one. He will prepare her heart to receive you, and go with you on your errand for him, and bless you in the effort, as he does in all work for him and his little ones. Your friend will be blessed in receiving you, and in taking up the work, and in giving her money. Her dollar will carry blessings to some poor Christless woman.

Thus, through your efforts three will be blessed, and above all, you will please him who in his great love planned the work so that we have the wondrous privilege of being co-workers with our King in winning the whole wide world to himself.

Since you can so easily do this little errand for the Master, do not grieve him by refusing to do it, but, as the Spirit brings to your mind the one whom you should go, I beg you go quickly and cheerfully and prayerfully. *She will not say no.*

I know whereof I speak. I have seen some of those in barren lands who have been blessed and redeemed by the Woman's Missionary Society. And

one of the highest joys of my life is in meeting women who say, "I thank you for inducing me to join the Woman's Missionary Society. I love the work. It has made me a better and a broader woman. I care more for Christian souls around me, and am more in earnest in my effort to save them. It has brought me nearer Christ, and has been a great blessing to me."

Enlistment visitation on this basis, with ROYAL SERVICE in your hand to show its value in giving missionary information, will certainly be fruitful. Be sure to point out that the prayer calendar in ROYAL SERVICE includes both home and foreign missionaries and tells their types of service as well as location.

On stay at home day to read ROYAL SERVICE, arrange a telephone committee to call and ask, "Have you seen this . . . in ROYAL SERVICE?" "What did you think about . . . in ROYAL SERVICE?" "Isn't it nice that Mrs. . . . whom we know is on the prayer calendar because she is having a birthday today?"

Teaquet

There are many ideas to develop for the "Teaquet." The paper tablecloth with pencils for all the women, and alphabet blocks, and letters will all be unusual and attractive. Large block letters can be cut from various colors of construction paper and pasted on whole pages of type torn from ROYAL SERVICE, see poster on inside cover. Or open unmounted letters spelling ROYAL SERVICE can be fastened together with tape and stood up back to back so the words read correctly from either side. Run a twisted strip of crepe or tissue paper between the letters to keep the opposite sides from showing through and to add color to the table. Stand copies of ROYAL SERVICE up and down the tables, also.

Play a kind of scrabble on the paper tablecloth with pencils. Let women print large ROYAL SERVICE in the middle on the tablecloth, and the four women around it, two on opposite sides, make words hanging to it.

Or see who can list the most words using the letters in ROYAL SERVICE. For example: real, love, and rice.

Refreshments at Teaquet: Find some of the soups with alphabet noodles for first course. Twisted pretzels can be considered letters, if necessary.

Have dates to pass—to represent dates and other figures in ROYAL SERVICE.

Cobbler or pie will be the dessert. When a big mistake occurs in printing, this page or line is said to have "pied." A cobbler often looks like a broken pie, so it will be suitable.

\$64,000 Question: Two state chairmen have presented clever skits built on the \$64,000 question system. Anyone can work out her own ideas for this scheme. One used the plateau idea suggesting that the ROYAL SERVICE subscription was the first \$512 prize since it was a trip around the world.

One category was writers, asking for the names of the people who write the different sections of ROYAL SERVICE and identifying authors of some specific stories and articles from the most recent copy of ROYAL SERVICE. Another category was missionaries, pulling out from recent issues of ROYAL SERVICE questions on missionaries; why names appear on the calendar of prayer on certain days; what missionaries were featured in the picture section of July and August ROYAL SERVICE? What missionaries wrote programs in ROYAL SERVICE during the past year? One contestant missed on the names of four missionaries from her state whose names appeared on the calendar of prayer the month before.

Another category was ROYAL SERVICE, the covers, the general theme of the programs, what percentage of WMS members subscribe to ROYAL SERVICE, divisions of the table of contents, features, what was ROYAL SERVICE called before it was ROYAL SERVICE, what anniversary is to be observed this year, what month this year is to be a special observance of the anniversary, etc. (from material on page 19 in the WMU Year Book). Anyone can build up her own \$64,000 series of questions, if the idea appeals. Or you can present a ROYAL SERVICE "do it yourself."

A Royal Service "Do It Yourself"

A dialogue for two women. They should be quick and clever, able to keep conversation moving. Have ROYAL SERVICE copies to look at and point out pictures, covers, maps, etc., as mentioned.

First Woman: It seems to me we could get along without each of us spending that \$1.50 for ROYAL SERVICE. Why couldn't we get letters direct from missionaries and make our own magazine? You know something about journalism and all that—your husband is a printer.

Second Woman: Yes, I know a little. But I'm not sure whether . . .

First: (interrupting) This is the day of "do it yourself." Now here's a typewriter and here's a list of home missionaries and a list of foreign missionaries. All we have to do is write letters and get their replies.

Second: We can try all right. Where shall we write first?

First: I'd like to know some more about Thailand.

Second: It was interesting to study about last September. Let's see, how many missionaries shall we write to?

First: I'd say half a dozen; some may not reply.

Second: That would be 25c apiece and \$1.50 is gone.

First: Twenty-five cents apiece!

Second: We could get air-mail international blue forms for 10c and that would save. It would be 60c for six letters.

First: You mean air mail costs that much?

Second: Yes, it is a long way to Thailand.

First: Let's write Hawaii and Alaska and somebody among the Indians. Those would be only 6c.

Second: That sounds better. Who will write? I despise to write letters. You do it.

First: No, not me. I have too much personal letter writing to do.



Second: Assign the letters to different women then.

First: That's a good idea. Now we are getting somewhere. Suppose the replies are here, what do we do now?

Second: We fix the copy.

First: We don't want copies. That's why we are doing this. We want original stuff.

Second: But copy is the name of the type-written pages we send to the printer. Somebody has to type the letters; the printer isn't going to accept handwritten copy. We will have to have a typist.

First: Don't you think somebody . . . Oh, a YWA will do it.

Second: Sure, every month! Now, what about pictures? We want lots of pictures.

First: They will come in the letters.

Second: But not all missionaries have cameras. Not all pictures make good cuts.

First: Cuts? I don't want anybody hurt.

Second: To reproduce pictures in a magazine, we have to send clear black and white pictures to the engraver and get cuts made. That costs money, too.

First: Well, maybe we can't have pictures.

Second: Who is going to read galley proof?

First: Read what? Galleys are on ships, and we don't have to prove anything; just copy the letters.

Second: Galley proof is the long pages of type from the printer. Somebody has to read them and see that everything is spelled correctly.

First: Not me!

Second: Then you can fix the dummy.

First: Dummy! Why the very idea, calling me a dummy!

Second: No, no. The magazine has to be pasted up. These long columns from the printer have to be arranged in pages with the pictures where we want them—if we have any. At least the printer has to know what goes on each page, and that is the dummy. Then someone has to read the page proof to be sure all the galley mistakes were corrected.

First: Are we going to have a cover? I just love the covers of ROYAL SERVICE and also the maps.

Second: That is part of the makeup.

First: Makeup? We can't start priming yet.

Second: No, not priming. Makeup is the way the magazine goes together with the mats and pages.

First: Mats? Table mats? Door mats? What are you thinking of?

Second: Mats make some of the pictures in a magazine. Cuts, half tones, mats—all have to be ready before going to press.

First: I'm not going to press anything. We are working on this material we want to have instead of ROYAL SERVICE.

Second: Going to press has nothing to do with irons. It means the printer is ready to start the actual printing.

First: Oh . . . You know what I think?

Second: What?

First: I think we better be grateful for ROYAL SERVICE. The women back in 1906 knew they needed to start *Our Mission Fields*. And in 1913 they wanted their magazine to become a monthly. I think they were plenty smart. We would never get those letters written to missionaries, and we wouldn't save a penny. And think of what would happen to mission work

with the missionaries writing letters back to each society in all Southern Baptist churches! We better pay our \$1.50 and be thankful somebody else does all this galley slave business with dummies and makeup. No more of this "do it yourself" for me. I say, glory, glory, ROYAL SERVICE!

Both sing chorals, then all women join in. Make copies or put words on blackboard for all to see.

Glory, Glory, Royal Service

In tune of "Battle Hymn of the Republic"
Words by Mrs. Johnnie Patton Wood

1.

Mine eyes have seen the growing
Of our magazines so true.
Have you started out so simply
With your facts and pages few.
How you changed your name to mean
A greater name for us in view
Of service we might do.

CHORUS

Glory, glory, Royal Service,
Glory, glory, Royal Service,
Glory, glory, Royal Service,
We've proved you tried and true.

2.

You tell us facts about
Our many missionary friends,
And how they trust our interest
Will stay with them to the end.
How we need the inspiration
That every month you send:
The worldwide scope you lend

For All the Women at the Teaquet
Remember the alphabet scale song
learned long ago . . .

A—B—C—D—E—F—G
H—I—J—K—L—M—N—O—P
Q—R—S—T—U—V—W—X—Y
Oh, dear me, I must use my A&Z's.

With one singing through by the leader,
all the women will join in.

The alphabet is so important in any publication we need to sing about it a couple of times at least. (Let all repeat alphabet song.)

Explain that ROYAL SERVICE not only uses the alphabet again and again, but that its contents can be described alphabetically, too.

A group of women with alphabet cards

then step forward in correct order, giving a feature or characteristic of ROYAL SERVICE to match the letter held (*suggestions below*). Several women may hold different letters in turn to keep from using twenty-seven. If it is necessary to use a loud-speaker, one woman can hold up the letters and another beside her at the mike, give the words. Let there be no delay between letters.

- a—announcements
- b—book reviews
- c—cover
- d—directions
- e—exchange (BYC)
- f—feature articles
- g—guide to
- h—how to
- i—interest
- j—journeys everywhere
- k—key to WMS growth
- l—letters-etc.
- m—missions
- n—news
- o—obedience
- p—pictures, programs
- q—questions for minds and hearts
- r—rural activities
- s—service
- t—tithes and offerings
- u—Union affairs
- v—values
- w—work of missionaries
- x—Xmas
- y—your prayer life helped
- z—zeit for missions
- &—all other things

Questions for a \$64,000 Skit or for Use at Teaquet

What do you say twice in every day, four times in every week, and only once in a year? (E)

What is that which though black enlightens the world. (ink)

Serious Note for Closing Teaquet

Now that we have been studying the Moslem World, it is well to remember that the word *magazine* arrived via Arabic and means a place where military tools are stored.

ROYAL SERVICE is your arsenal of missionary information. Are you using it well in your struggle to be fully Christian in every moment of today's life?

Distribute WMU Grams (free from state WMU office) and take subscriptions.

All repeat together the slogan:

Every woman with her own ROYAL SERVICE.

Ideas for your Focus Week

From these pictures of 1955 Focus Week, glean more ideas for this year and plan well in your committee meetings. The "book worms" talk of fascinating new books while fashions in maps and posters pass by.



ABOVE: In Memphis, Tennessee, Berclair WMS planned day by day enlistment with a visit to the Good Will Center on Friday.

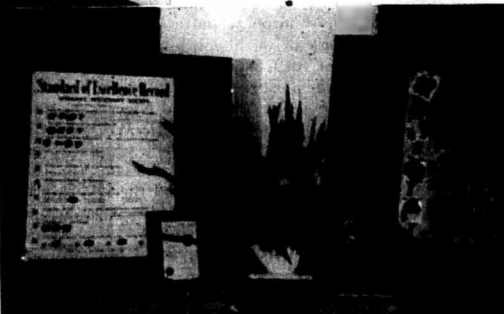


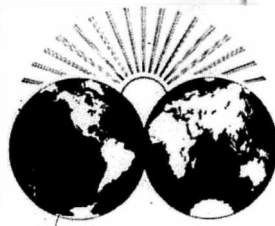
BELOW: Down in Florida, Eau Gallie had a splendid display of mission activities introduced by this enlarged W.M.U. seal and a guest register.



TOP: The W.M.S. at Rocky Mount, North Carolina, arranged an educational exhibit of the fundamentals of W.M.S. and of missions, then kept open house for church organizations at several different hours.

ABOVE: In Mississippi, the Philadelphia W.M.S. enjoyed a banquet to climax of Focus Week with their executive secretary as guest speaker.





Nationals Are Stewards, Too

These nationals challenge our Stewardship. In places where solid foundations have been laid over a long period of years and experience, missionaries work alongside national leaders in established Baptist conventions with such results as:

	SOUTHERN BAPTISTS	JAPANESE BAPTISTS	BRAZILIAN BAPTISTS	NIGERIAN BAPTISTS
national population	164,000,000	86,000,000	55,000,000	2,000,000
Baptist churches	27,879	62	1,032	460
total membership	8,167,491	8,235	111,596	33,689
pastors	27,747	57	579	272
baptisms in 1954	396,757	1,410	8,815	4,435
Sunday school enrollment	6,372,313	11,653	106,602	31,702
per capita total gifts for 1954	\$17.30	\$9.19	\$3.20	\$9.67
pastors to population	1 to 5,910	1 to 1,400,701	1 to 74,970	1 to 117,610
members to population	1 to 19	1 to 10,107	1 to 4,743	1 to 946
baptisms to membership	1 to 29.6	1 to 5.6	1 to 12.6	1 to 7.6

Compared with our Southern Baptist Convention—where we count churches by the thousands, members by millions—the reports of Baptist conventions overseas may seem small. Percentage-wise, however, these younger conventions often demonstrate a challenging faithfulness to our Lord in stewardship and witnessing.

To see the significance of these figures, it is most important to notice the ratios involved. For example, whereas Southern Baptists reported one baptism for each 20.6 members in 1954, Japanese Baptists reported one for each 5.6 members. When the figures for these younger conventions are compared with those of our own convention, we must ask ourselves again about our own stewardship.

In the task of world missions, figures and percentages are never adequate to tell the story of Christian witness in any given country. They are, nevertheless, indicative of Christian commitment and service. The reports of Baptist conventions in Japan, Brazil, and Nigeria should be of revealing significance to us throughout our own convention. We can express profound gratitude for the devoted missionaries and nationals whose service to God means salvation for thousands overseas annually. At the same time we must also recognize our continuing responsibility to utilize all the resources God has given us to fulfill the Great Commission in our day.

From July, 1954, Foreign Mission Board Bulletin

ROYAL SERVICE • JANUARY 1956



Arnaldo Canchani and family, Argentina

In every land there are godly nationals who catch a vision of the power of Christ working through their lives and their possessions. Pictured here are a few chosen at random. They represent many faithful stewards.



Dr. Honorio Espinosa, Chile
Mrs. Tsugi Fukunaga, Japan



Saleem Sharub, personal worker in Lebanon, with Pastor Elias Saleeby



Mrs. M'Balé Ayarinde, Nigeria, West Africa

Martha Caberroc, Cuba





"We Give Thee But Thine Own"

by Johnni Johnson, Richmond, Virginia

Program Plans

January and stewardship belong together. January is the first month in the year; stewardship is the first fact of Christian responsibility. Every member of your society will be encouraged—and humbled—by this month's consideration of Christian stewardship in mission areas. Maybe you will want your meeting place to take on the appearance of a busy newspaper office, and your program participants be newsmen reporting to the editor.

Or perhaps you will prefer to have your society receive air-mail letters from many places as various members tell about the stewardship of faithful Christians elsewhere.

Your program folders might be newspapers, or air letters, depending upon which presentation you make. Make a poster to emphasize stewardship or to arouse

program interest—this might be a newspaper extra or a special delivery letter.

The program chairman may ask the stewardship chairman to have charge of this program. Why not have Stewardship Covenant Cards (free from state WMI office) to sign at the close of the program? Do this in impressive manner. Make announcement of Louie Moon Christmas Offering gifts and of Annie Armstrong Offering goal so women will begin preparing for this gift to home missions.

Program Outline

Sing a hymn or two: perhaps "Something for Thee," or "I Gave My Life for Thee," or "Our Best"

Ask five women to read the Scripture passages: Psalm 24:1-5; Haggai 2:6-8; Malachi 3:10; 2 Corinthians 8:1-5; 1 Corinthians 4:1-2.

Pray that God will bless the witness of faithful Christians around the world, and help us to know and fulfill our own responsibilities to him and to those who have not heard the gospel.

Today's Deeds
A Businessman's Vision
Money, and More
Japanese Saga
Faithful Latins

Closing Meditation—It's All God's

Today's Deeds

It is unfortunate that one-half of the world does not know how the other half lives. But today the picture is changing somewhat. International news agencies, airplanes, radio, television, and motion pictures all make the world a neighborhood—in size at least.

Take, for example, the country of Korea. A generation ago it was an Asian peninsula about which people knew little. Sometimes it was called Chosen, the land of the morning calan. Not so today. All the world knows the sad story of divided, rubbly Korea. The men of many nations fought for her bald mountains. Those who returned home and their kin the world over know something about Korea and her people.

Much information that passes between countries today tells about the bad that men do, the fears with which they live. But there is more. The story is not all dark. Neither courage nor faith is possessed solely by one country or people. The telling of good is mutual encouragement across the lines of races and miles.

We Christians are fellow citizens in God's Kingdom with men and women around the world who speak other languages and live

in different circumstances. They are Christ's followers and, like us, stewards of that which God has given them. Stories of their stewardship come from many countries. Today we will hear a few.

A Businessman's Vision

Many Southern Baptists know something about Nigeria. The fact that our missionaries first went there in 1850 is mission history. The fact that churches, schools, and hospitals have been established and that a strong Christian witness is now carried on in Nigeria is well known.

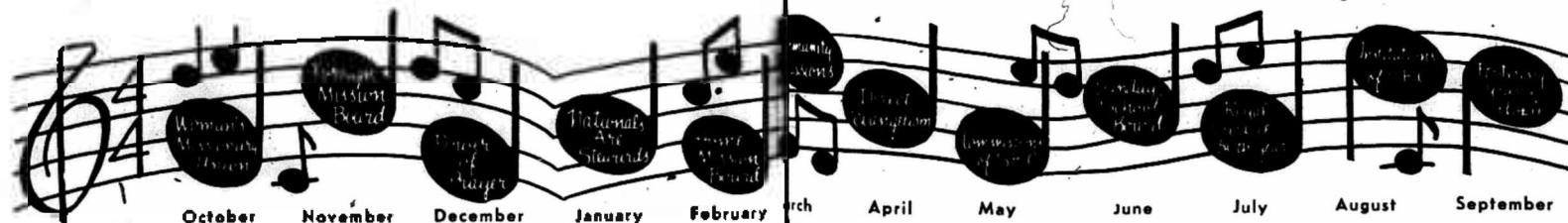
But perhaps it is less well known that Nigerian Baptists are accepting the challenge of the Great Commission in their own way.

More than ten years ago a Nigerian trader, Moses Isola, moved north to do business among the Kaje (*ka-jee*) tribesmen. His business prospered and, by God's grace, he came to feel in his heart that making money was not his sole objective in northern Nigeria. Mr. Isola became a member of the Yoruba-speaking Baptist church in Kafanchan (*ka-fan-chan*). In 1941, he won two young men from the Kaje tribe to Christ. Returning to their native village, these boys won some of their neighbors.

Today 35,000 Nigerian Baptists are realizing they have a stewardship of the gospel for the north where one of their number began witnessing in 1911.

In 1951, the Nigerian Baptist Convention appointed a missionary, the Rev. Ayo Bello, to work among Hausa-speaking (*haw-sa*) tribesmen around Kafanchan. That year sixty converts were baptized and several new preaching centers opened.

Two years earlier a pastors' school had been opened in Kaduna (*ka-doo-na*) where men could study six months and work six



months during a three-year ministerial training course. When the first eighteen men graduated from the school in 1955, some of them accepted permanent assignments in the 38 preaching centers they had helped establish. These men do not get large salaries (\$8.50 per month) and as yet the churches they serve are not self-supporting. But through these men and others, Nigerian Baptists with their own Home and Foreign Mission Board are preaching the gospel in an area of their country where six million pagans live in a strongly Moslem environment.

Nigerian Baptists support their six missionaries through a special offering taken each July and through their Cooperative Program. In 1925, according to missionary I. N. Patterson, the Nigerian Baptist Convention gave less than \$150 for its work. In 1955, the total was \$24,000, not including the WMU special mission offering of \$5,000. These totals may seem small when compared with the gifts of Southern Baptists, but we must remember that the wage scale in Nigeria is less than one-tenth that of working people in the United States.

For several years almost all of the 460 Baptist churches in Nigeria have contributed ten per cent of their total income to the convention's program. Last spring the messengers who attended the annual convention meeting in Abeokuta voted that fifteen per cent of the total gifts of each church would be given through the Cooperative Program.

Moses Isola got a vision of sharing the gospel with pagan tribesmen around him. That was in 1941. Today is 1956. And Nigerian Baptists are well on the way to exercising faithful stewardship in their churches—and beyond.

Money, and More

During a recent special missions week the Cypress family gave \$26. At first glance, perhaps there is nothing unusual in a \$26 church contribution from a large family. But missionary Genus Crenshaw knew the circumstances behind the gift.

Mrs. Charlie Cypress is the mother of a large Seminole Indian family. She lives with her husband and children on the Big Cypress Reservation in Florida. The Cypresses are titheers and active members of

the Baptist church in their community not far from Ft. Lauderdale.

On the way to church one evening of the missions week, Mrs. Cypress and the family stopped the missionary.

"We want to have a part in this offering," they explained, "but we don't have any money. Could you sell these crafts for us?" they asked, giving Mr. Crenshaw a little dugout canoe and two beautiful handmade Seminole skirts.

"Certainly," he replied. The next day he did just that—for \$26.

The Cypress family love God and want to do their part that others may hear about Jesus. So they cheerfully gave all that \$26 to share the gospel. It represented skilled hands, expensive material, long hours of work, and loving hearts.

Japanese Saga

In many respects the story of all Japan since the war is a saga (*sag-gah*) of patient people rebuilding destroyed houses and broken lives. Interestingly enough, there is a Japanese city called Saga. It is quite likely that you have never heard of this Saga, a city of 150,000 in southern Japan. Some ex-servicemen may remember Saga as being near the Sasebo (*sah-say-bow*) naval base.

From the Baptist standpoint, Saga is the location of a church of 299 members, ably led by Pastor Kunio Kaku (*koo-nee-o ka-ku*). Last year weekly prayer meeting groups held in homes of the members averaged 120 in attendance. The evangelistic fervor of the church reaches far beyond the building. In fact there are now four Baptist churches in Saga prefecture, which is a land area usually equal in size to several counties. Three of them began as missions of the fourth which is really the Saga Baptist Church. In his seven years in Saga, Pastor Kaku has baptized 700 people into these four churches.

No Baptist missionary has ever lived in Saga, but since the war missionaries Maxfield Carrott and Marion Moorhead have, at different times, helped Pastor Kaku. And three Southern Baptist pastors have visited Saga during preaching missions.

In 1953 the church's budget was \$110 a month, half of which was supplied by the Japan Baptist Convention. That year 119 members covenanted together that each

would (1) be an evangelist, (2) attend every meeting of the church, and (3) contribute a tithe to the support of the church. Saga Baptists hoped to become self-supporting in two years; they did it in six months. And last year they led all sixty churches in the Japan Baptist Convention in total contributions, reporting \$5,077.

You must remember that church members in Japan are not wealthy. They are students and shopkeepers, housewives and government employees—in a country where the average take-home pay is less than \$50 a month. Gradually they are developing an understanding of Christian stewardship, learning to tithe and to give money to share the gospel in their country and beyond. At the annual convention meeting last summer, Pastor and Mrs. Shirabe (*she-rah-bee*) of Kumamoto (*koo-ma-moe-toe*) were set apart as the convention's first foreign missionaries. They will go to Okinawa, supported in part by the Japan WMU Christmas Offering.

When Pastor Yuya (*you-yah*) reported this action of the convention to his congregation in Tokyo, the response was enthusiastic and immediate.

"Let's give an offering this evening to foreign missions," someone said.

All agreed. The total contribution in that service was \$16. And the same cheerful, purposeful response is coming in from many of the churches.

Mrs. Miyoko (*me-yo-ko*), a member of another Tokyo church, expresses the situation and commitment of many Japanese Baptists today: "I want to give my time and money to God. My husband's mother, with whom we live, is not in sympathy with my purpose, but I will give my church a third of the allowance my husband gives me." This young woman, the only Christian in her family, is active in the WMU in her church and helps with the weekday kindergarten program.

Faithful Latins

Everywhere you find them: Baptists are men and women who respond to God's love in Jesus Christ and want to share it with those who have not yet heard that amazing good news. In Nigeria and Florida and Japan, it is the same.

Cuban Baptists are not a large group,

only 7,999 members in 84 churches. They live on an island where poverty and sin and religious ritual prevail. But each year Cuban Baptists give money to help support the gospel witness on their island and beyond. The Home Mission Board has 188 workers in Cuba. In 1953, the Cuban Baptists sent \$1,125.96 to our Foreign Mission Board to help with the Christian witness overseas, especially in Spain, and Mexico. Last year their offering for this purpose was \$1,500.

In South America, missionary W. H. Berry serves in the city of Rio de Janeiro, Brazil, where there are now 93 Baptist churches. Four years ago Mr. Berry worked with a few Christians in a Rio suburb. They began regular preaching services at a location on a good street, accessible to the community. Within the first year a church was organized with 24 charter members. Within two years the membership had grown to 84 and their contribution to the support of the church, its pastor, and the work of the Brazilian Baptist Convention was \$130 per month.

Baptists of Chile have been holding stewardship revivals in all of the churches affiliated with their Baptist Convention. Mr. Aurelio Lopez (*aw-ree-lee-o low-pez*), president of the Cooperative Board, says, "The implanting of tithing in each church is the only way to make strong the financial part of our national work. Let us start with God's plan of Christian stewardship, not the plan of the Cooperative Board, the convention, or a church, but God's plan. It is not just a financial plan: it is a plan of consecration of the whole of life."

"A church that does not give will die. A church that gives will live forever. It is possible that many of you can never be pastors or missionaries, but it is possible for all of us to do something for the cause of Christ in the world by dedicating all that we are and have to God."

It's All God's

Money has many uses among us today. We earn it. We bank it. We spend it. Sometimes we squander it. And sometimes we use it to represent us where we cannot go personally.

It is so in Nigeria where Baptists support missionaries among tribesmen they

may never see. It is so in Japan where Baptists have projected an evangelistic witness from Hokkaido (*hoo-kigh-doe*) to Kyushu (*key-u-shu*), literally from north to south, and now to Okinawa. It is so in Latin America. It is so here in the Southern Baptist Convention where we—all of us, Seminoles and Kentuckians, Chinese and Alabamians and all the rest—contribute to our churches through the Cooperative Program. Ours is a missionary undertaking greater than any one of us or all of us counted together. It is a Christian witness which begins in every church and extends into 35 countries and territories overseas.

But as we are grateful for what Southern Baptists are doing, we must continually remind ourselves that a job begun is not yet done. Nigerian Baptists know that instead of fifteen per cent of local church contributions for their convention program, they must have thirty per cent and fifty per cent going beyond their local churches to do the task before them. Pastor Kaku and the members of the Saga church in Japan know that both stewardship and evangelism are necessary to the witness in their strongly Buddhist city.

And all of us know that only the personal application of the biblical principles of stewardship is worthy the salvation we experience in Christ Jesus. It must become as personal for each one of us as for the old Mexican farmer at Zacapa (*Za-cu-pa*).

As he read the Bible, the old man became convinced that he must do his part to share the gospel.

"I have ten pigs," he said, "and one belongs to God. I have 20 hens, and two belong to God."

Next day he went to market to sell a pig and two hens. Returning home, he carried the proceeds to the pastor explaining, "It's all God's."

Each of us has some of God's money. And each of us has one life. Both the life and the money are ours in trust. We are stewards responsible to God. And, as the apostle Paul reminds the Corinthian Christians—and us—it is required in stewards, that a man be found faithful (1 Corinthians 4:2).

What happens? All our gifts—in Nigeria, in Japan, in Cuba, in Brazil, in the United States—result in others giving themselves to Christ. All stewardship helps to bring

God's children back to their creator.

What can we do? We need to read the Bible. We need to be as convinced as the old Mexican farmer. The word is there: "Bring ye all the tithes into the storehouse . . . (Malachi 3:10); . . . God loveth a cheerful giver" (2 Corinthians 9:7); . . . freely ye have received, freely give" (Matthew 10:8).

As we read the Bible and look around the world and into our own hearts, we can honestly say only one thing: "We give thee but thine own."

26 Thursday "Seek good, and not evil, that ye may live"—Amos 5:14 Rev. Donald A. Dalby, Cameron, Arizona, ev. among Indians; Mrs. Donald B. McCoy, Sao Paulo, Brazil, Mrs. W. L. Cooper, Buenos Aires, Argentina, Dr. J. C. Pool, Ogbomoshu, Nigeria, ed. ev.

27 Friday "Wherefore by their fruits ye shall know them"—Matt 7:20 Miss Lillian Williams, Barranquilla, Colombia, ev.; Mrs. A. R. Crabtree, Rio de Janeiro, Brazil, ed. ev.; Rev. Wilson Fielder, Dr. C. G. McDaniel, China, em.; Miss Pauline Martin, Ibadan, Nigeria, ed. ev.

28 Saturday "Whoever doth not bear his cross, and come after me, cannot be my disciple"—Luke 14:27 Rev. Frank DiMaggio, HMB, em.; Miss Geraldine Woody, San Antonio, Tex., ev. among Spanish; Dr. R. C. Moore, Santiago, Chile, ed. ev.; Rev. Harold P. Reeves, Bangkok, Thailand, ev.; Mrs. Carrie Rowe, Japan, em.

29 Sunday "Give thanks at the remembrance of his holiness"—Ps. 97:12 Mrs. Horace Fisher, Philadelphia, Miss., ev. among Indians; Rev. Frank Ramirez, Immokalee, Fla., Rev. Oscar Romo, Ft. Worth, Tex., ev. among Spanish; Miss Frances Moreno, McAllen, Tex., ed. ev. among Spanish; Mrs. H. C. McConnell, Santiago, Chile, ed. ev.; Rev. Earl M. Fine, Abeokuta, Nigeria, ev.

30 Monday "Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness"—Neh. 9:17 Mrs. C. F. Frazier, HMB, em.; Mrs. John A. Mouser, Chandler, Ariz., ev. among Indians; Rev. R. R. Standley, Fortaleza, Brazil, pilot; Miss Gracia Bailey, Joao Pessoa, Brazil, Rev. Hugh P. McCormick, Honolulu, T. H., ed. ev.; Mrs. Carl Yarnell, Jr., Singapore, Malaya, Rev. J. G. Morris, Bangkok, Thailand, ev.

31 Tuesday "I will sing unto the Lord as long as I live"—Ps. 104:33 Miss Celia Perez, Havana, Cuba, ed. ev.; Mrs. W. M. Clawson, Morelia, Mex., Rev. C. E. Clark, Barquisimeto, Venezuela, ev.; Mrs. W. J. Ferguson, Mrs. H. D. Martin, Oyo, Nigeria, ed. ev.



Mrs. J. Wash Watts, Louisiana

1 Sunday "This is the day which the Lord hath made; we will rejoice and be glad in it"—Ps. 118:24 Mrs. Leland A. Warren, Las Vegas, N. M., ev. among Spanish; Rev. John A. Mouser, Chandler, Ariz., ev. among Indians; Mrs. David Jemcott, Balboa Heights, C. Z., RN; Rev. Daniel Luper, Sao Luiz, Brazil, ev.; Miss Cornelia Brower, Temuco, Chile, Miss Cecile Lancaster, Kokura, Rev. M. J. Bradshaw, Kyoto, Japan, ed. ev.

2 Monday "Whatever ye do, do it heartily, as to the Lord"—Col. 3:23 Mr. H. Y. Bell, Winfield, La., ed. ev. among Negroes; Rev. Albert Hagan, Cloutierville, La., ev. among French; Mrs. H. H. Muirhead, Brazil, em.; Miss Mary C. Demarest, Hsin Chu, Taiwan, Miss Barbara Epperson, Ire., Nigeria, Miss Edythe Montroy, Iwo, Nigeria, ed. ev.; Rev. Gordon E. Robinson, Oyo, Nigeria, ev.

3 Tuesday "For the Lord hath given us the spirit . . . of power, and of love, and of a sound mind"—2 Tim. 1:7 Miss Genevieve Gonzalez, Cienfuegos, Cuba, Rev. J. A. Abernathy, Seoul, Korea, Mrs. V. L. Frank, Hong Kong, Mrs. Elton Moore, Bandung, Indonesia, Rev. Charles D. Mullins, Kahului, Hawaii, all evangelism

4 Wednesday "Do all things without murmurings and disputings"—Phil. 2:14 Mrs. Elizabeth Escobedo, San Antonio, Tex., ed. ev. among Spanish; Mrs. D. A. Morgan, Cristobal, C. Z., Miss Edith Rose Weller, Belem, Brazil, ed. ev.; Rev. J. H. Bitner, Santiago, Chile, ev.; Miss Marjorie Spence, Temuco, Chile, Rev. L. R. Brothers, Ibadan, Rev. P. H. Hill, Ogbomoshu, Nigeria, Miss Frances Talley, Shikoku, Japan, ed. ev.; Mrs. Leslie Watson, Miyazaki-Shi, Mrs. Alvin Spencer, Nagoya, Japan, Mrs. R. Keith Parks, Bandung, Indonesia, ev.

5 Thursday "A woman that feareth the Lord, she shall be praised"—Prov. 31:30 Miss Minnie Berry, HMB, em.; Rev. W. E. Burke, Atlanta, Ga., field worker; Mrs. Pablo Flores, Puerto, Tex., ev. among Spanish; Rev. Regelin Paret, Santa Domingo, Cuba, Mrs. J. N. Thomas, Medellin, Colombia, ev.; Rev. H. H. Culpepper, Buenos Aires, Argentina, ed. ev.

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

6 Friday "Better is an handful with quietness, than both the hands full with . . . vexation of spirit"—Eccles. 4:6 Rev. A. N. Murray, HMB, em.; Mrs. Armando Virgen, Cameron, Tex., ev. among Spanish; Rev. S. M. Weaver, Houston, Tex., ed. ev. among Negroes; Mrs. A. C. Scanlon, Guatemala City, Guatemala, Mrs. W. R. Medling, Kumamoto, Japan, ev.; Miss Margaret Lamberth, Agbor, Nigeria, ed. ev.; Miss Edith Chaney, Ire., Nigeria, RN

7 Saturday "In thy presence is fulness of joy"—Ps. 16:11 Rev. Tolbert A. Welch, Kansas City, Mo., ed. ev. among Negroes; Rev. Isaias Valdivia, Harlingen, Tex., ed. ev. among Spanish; Rev. Luciano Marquez, Regla, Cuba, ev. and RA Sec'y

8 Sunday "Who then is willing to consecrate his service this day unto the Lord?"—1 Chron. 29:5 Rev. Erhardt S. Swenson, Buenos Aires, Argentina, pub. ev.; Mrs. B. W. Orrick, Rev. M. A. Sandertford, Montevideo, Uruguay, ev.

9 Monday "Without faith it is impossible to please him"—Heb. 11:6 Rev. Genus Crenshaw, Ft. Lauderdale, Fla., ev. among Indians; Miss Louise Whitmire, East St. Louis, Ill., GWC; Mrs. J. E. Lingerfelt, Salvador, Brazil, ed. ev.; Rev. James Bartley, Montevideo, Uruguay, ev.; Dr. R. F. Ricketson, Baguio, P. I., Rev. J. D. Hughey, Zurich, Switzerland, ed. ev.

10 Tuesday "Let the meditation of my heart be acceptable . . . O Lord"—Ps. 19:14 Mrs. M. E. O'Neill, Artesia, N. M., ed. ev. among Spanish; Rev. George Bowdler, Sr., Cipolletti, Argentina, ev.; Miss Josephine Scaggs, Joinkrama, Nigeria, ed. ev.

11 Wednesday "Work, for I am with you, saith the Lord"—Haggai 2:4 Rev. Wilson W. Boggan, Sulphur, Okla., Rev. Charles LeClair, Ponca City, Okla., ev. among Indians; Mrs. Matias C. Garcia, San Antonio, Tex., ed. ev. among Spanish; Mrs. John DeFoore, Anchorage, Alaska, ev.; Mrs. Ulman Moss, Caracas, Venezuela, Rev. H. B. Ramsour, Hilo, T. H., ed. ev.; Mrs. H. R. Tatum, Hilo, T. H.; Rev. V. L. Frank, Hong Kong, ev.; Dr. J. T. Williams, China, em.; Mrs. M. F. Moorhead, Sapporo, Japan, ed. ev.; Dr. J. T. McRae, Gaza, Egypt, MD. Pray for annual meeting of WMU of Chile

—A. L. WARING

18 Thursday "I will take heed to my ways, that I sin not with my tongue"—Ps. 39:1.
 *Rev J. B. Underwood, Recife, Brazil, ed.
 ev.; Rev Hiram F. Duffer, Torreón, Mexico, ed.
 ev.; Mrs. A. L. Gillespie, Osaka, Japan, ed.
 ev.; Miss Monda Marlar, RN; Mr. Marvin L. Garrett, Gatooma, Rhodesia, ed. ev. Pray for Brazil WMU Annual Meeting, 19-24

25 Wednesday "Blessed are the pure in heart, for they shall see God"—Matt. 5:8
Rev. A. Worthington, HMB, em.; Rev. Laurice Burford, Wagon Mound, N. M., ev. among Spanish; Rev. Jimmy Harrison, Portales, N. M., ev.; Mrs. Roland Stroup, East St. Louis, Ill., Rescue Mission; Rev. W. E. Allen, Rio de Janeiro, Brazil, *Miss Mary Ellen Yancey, Ede, Nigeria, ed. ev.; Miss Emma Wallis, Ogbomoso, Nigeria, RN

(Continued on page 46)

* on luncheon
ex. evangelism
ed education
em. emblems
MI. doctor

HNS: nurse
 GWC: Great Will Center
 HMB: Honor Mission Board
 sec: secretarial
 Jan. n.: Language study

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