



# Lord, Teach Us To Pray

FOR PEOPLE OF  
HOMELAND  
ALASKA  
PANAMA  
CUBA

## Here's a Bargain Do Your Best



by Courts Redford, Executive Secretary, Home Mission Board

**A**LL women like bargains. Circumstances in home management call for finding outstanding values. Others have a thrill in the search itself—something of the thrill that a man gets from a fox hunt. I fear that both are often doomed to disappointment for genuine bargains are about as elusive as is the cunning fox.

But I can put you on the track of a genuine bargain which will prove profitable and satisfying. You can pay the total operating expense of the Home Mission Board for an entire minute—sixty whole seconds—for \$5.91!

That means you share in all salaries paid 1016 missionaries by the Home Mission Board and all expenses of operation in more than 600 mission churches and mission centers and in the construction and upkeep of mission buildings and the outreach of Baptist work in new areas in the States, Alaska, Cuba, Panama and the Canal Zone. It means you have a vital part in the annual accomplishments of these workers which include the winning of 36,000 people to the Lord, the proclamation of the gospel through 92,500 sermons and addresses, 350,000 religious visits, and 107,200 personal contacts. You aid in constituting 350 new churches and starting 100 new missions.

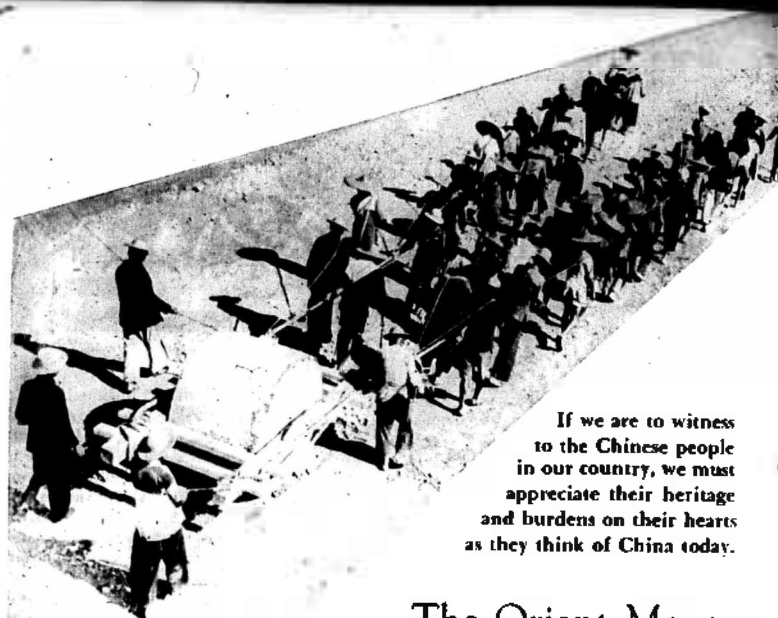
Your gift means even more to you—very much more. No one has a greater stake in the future of our country than women because no one shares more of the joys or more of the sorrows of home life and intimate human relations than women. It is more than important; it is imperative to you that the United States of America be Christian. Many \$5.91 invested in home

missions will help toward this goal.

The United States cannot give to the world what she does not have. If we are to launch and maintain a great advance in foreign missions, we must have a strong home base. It is said that Alexander the Great never lost a single battle except the last one, and that battle was lost because he neglected his home base and his supply lines.

Think of the thousands of foreign residents who will one day be returning to their respective countries. Think of our tourists and of our service personnel now in some 59 nations. They are all potential messengers of the story of divine grace, but they will not carry that message unless we win them to the Lord before they go. Our country must be Christian.

I have just reviewed for another time the objects included in the Annie Armstrong Offering. The list includes 219 missionaries among the language groups and their expenses of operation; 34 Good Will Center workers in 16 locations and nine states; four Rescue Homes; 177 missionaries in Cuba, Panama and the Canal Zone; 60 Negro workers serving in 15 states; a ministry to the Jews, the migrants, the deaf, and the isolated; evangelists, WMU promotion and church extension in our pioneer fields and new areas; scholarships for youth among the Indians, Spanish, Negro, Cuban, and other minority groups, who plan to enter full-time Christian service; mission literature and mission conferences; participation in the student mission program employing 380 young missionary volunteers who serve as associate missionaries. (Continued on page 27)



United Service in China, Inc.

If we are to witness  
to the Chinese people  
in our country, we must  
appreciate their heritage  
and burdens on their hearts  
as they think of China today.

## The Orient Moves — Which Way?

From a talk given at Ridgecrest, N.C., by a  
Chinese gentleman who signs himself "Fairchild"

CHANGE is a big word in this twentieth century. Throughout the Orient, men are trying to free themselves from their past of poverty, ignorance, disease, and selfishness. The forces of change have been at work more explosively in China than anywhere else.

Since October 10, 1911, when the Nationalist Party succeeded in overthrowing the "China Empire," the revolutionists started to form the Republic of China. The Nationalist Party re-established a superficial stability, but beneath there were tensions, fears of insecurity, and miseries among the masses of people.

The four basic problems for which solutions must be found are:

1. *Poverty*—China is far behind in scientific farming and modern industry when compared with other big powers in the family of nations. As a result, the production of consumers' goods has not met the increasing demands of a growing population. Take rice, an essential food, for example. One survey showed that China must import annually at least twenty-five per cent. This has been true even in a year of good harvest. In the years of famine and flood, China must import more than twenty-five per cent or millions die. This shortage holds true in other necessities such as clothing, housing, and medicine.

2. *Ignorance*—A large per cent of the common people do

(see page 4)

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# ROYAL SERVICE

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Outside Covers—Louise Whitmore and Troy Cunningham direct activities at the Good Will Center in East St. Louis, Illinois. Carefully looking at all the pictures will give a good idea of what a Good Will Center does. Use these and other pictures you have in your Wednesday Week of Prayer observance.

Inside Covers—Use this poster to list each day's program topics during the Week of Prayer for Home Missions. Post it on the church bulletin board to publicize this week of emphasis on lost people in the Home Mission Board territory.

## The Orient Moves—Which Way? (from page 2)

not know how to read or write. Ignorance was a major factor for the Communists who misled millions by false slogans and false ideologies.

3. *Diseases*—Equally disastrous as famine and flood are sickness and contagious diseases among China's millions. Every day, every hour, and every minute hundreds and thousands of children and adults cry helplessly, "K'o lien, k'o lien" (mercy, mercy) without either doctor or nurse to attend to their pains.

4. *Selfishness*—Since 1869 and the opening of the Suez Canal, the people of the Orient have come into more and more contact with the people of the West. Through trade, the Orientals widened their horizon and increased their appetite as they imported canned goods, nylon stockings, automobiles, building materials, machinery and its tools, textiles, chemicals, motion pictures, etc. As their appetite for material things increases, they become more and more selfish. Selfishness brings people to enlarged desires and increasing passions for material gains, resulting in an aggressive, merciless, and invading nation.

With this analysis, we see that the real red "danger signal" is not communism only, but the injustice, jealousy, envy, hatred, malice, above all, selfishness in the hearts of millions who do not know Jesus Christ as Saviour, Friend, and Lord.

Why is it urgent that Southern Baptists become truly concerned about Asia? It is wrong that the Communist Party should force the world to read about "dialectical materialism" and their Marxist-Leninist theory. Here is an extraordinary aggressive movement using all the tactics and strategies—politically, economically, socially, and psychologically.

Southern Baptists must surpass this new dictatorship which has seemingly unlimited human power for controlling the thinking of the masses of people around the world.

China today is in a state of instability, war, and terror. Southern Baptists must not think of Asia in terms of our own perils and dangers, but in terms of helping to solve their problems. We must help the people in the Orient by contributing as far

as we can to these goals of stability, peace, and prosperity so that they can in turn contribute also to the stability, peace, and prosperity of the world. In this new era the East and the West are interdependent. We live together or we perish together. Isolation is impossible in this atomic age.

China is in urgent need of spiritual rebirth, the only hope for the nation. In the area of "political government," there are evidences of jealousies and rivalries between party members, each seeks to crush the other for the control of power.

There is an increasingly huge sum of money in the national budget for military expenditures. In contrast, there is a decreasingly low production of farm products and industrial goods to meet the needs of the people. The inflation of currency is strongly felt in the decreasing purchasing power of the dollar.

To convert farmers into disciples of communism, high school students were lured to go to villages, lead in mass singing, give colorful parades, and direct plays about communism. To make allies out of the laboring class, the Communist regime ordered two thousand college students in a city to haul sand and lay bricks. Headlines in newspapers said that the government wanted the best trained, young college students to be in the same category as the uneducated, laboring classes in China.

It is true that China now finds herself in a state of unrest, uncertainty, and unfortunate environment. Her greatest need is spiritual faith in the redeeming God who led the Israelites out of Egyptian bondage in Old Testament days, and who can do it again if Southern Baptists follow the faith of our forefathers in their zealous fight for religious liberty and launch out in a united front to hasten the spreading of the gospel of Jesus Christ. It is God alone who can give the spiritual faith and courage and hope so needed and longed for by the millions in the Orient today.

There are three types of Chinese in China. The first which may be estimated as high as seventy-five per cent of the total population is the "apple type." The apple

is red outside but is actually white inside. The ordinary folk in every walk of life are not Communists at all. Their chief concern is food, clothing, and a roof over their heads. They care most for their own "security."

The second type may be twenty per cent of the total population. This is the "watermelon type." The watermelon is green outside and red inside. The majority of this group are young people, students particularly. They have plenty of energy. They want activities. They love to act. The Communist strategists look for the weak spots of youth and make their appeals there. Youths love fun and want to have a good time. They follow the Communist party more for the excitement and thrills; they are far from being full-fledged Marxists. They can be converted to become true disciples of Jesus Christ.

The third type which constitutes perhaps as little as five per cent of the total population is the "tomato type." They are the theoreticians of the Communist party. They are a small, aggressive, ambitious group of people in hunger and in thirst for wealth and for power. They seek to gain in every way, anywhere, by whatever means whether terror, purge, military force, or through diplomatic conference. They can never relax. They will keep on expanding.

In our world revolution, Asia is a testing ground of war or of peace. Asia is the first line of defense for a world to be saved by true democracy. For this reason the Southeast Asia Collective Defense Treaty was signed at Manila, Philippine Islands, in 1954. This pact similar to NATO in Europe makes the ideal of "a balance of power" a reality in Asia between the democratic and Communist countries.

Christians in general and Southern Baptists in particular must be concerned by the marching order of the Great Commission.



UNations

The future of such children largely depends on Christianity.

We can never stand isolated from Asia; we must do something there for the great cause of human liberty as well as for the security of our homeland.

How can we as Southern Baptists contribute to world peace? The people in China must solve the problems of industrialization, railways, mass education, the cultivation of a scientific attitude and spiritual rebirth founded on the death and the resurrection of Jesus Christ.

Dr. Sun Yat-sen, founder of the Republic of China, wrote a book called *The International Development of China*. It was an appeal for American capital to invest in the industrialization of China. What are the hidden potentialities?

China's coal deposits are estimated at 240 billion tons. China's iron ore has been estimated at one billion, 200 million tons. China offers a most exciting world market with 600 million potential customers. China wants 25,000 miles of railway, one million miles of highway, 30,000 automobiles for her roads for the next ten years—to cite only a few of her immediate and urgent needs.

The United States has top experts in farming and the ablest managers for industry. She is destined to lead and to give assistance to the underdeveloped countries in the Orient. She is best qualified to help Orientals develop the economic strength

(Continued on page 19)

## A Chinese Couple's Witness

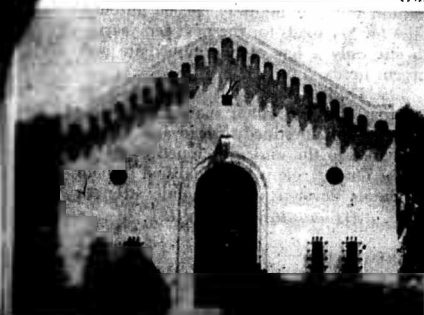
by Margaret Jane Bloom,  
summer worker among the Chinese in Phoenix, Arizona

WHEN I think of my summer in Arizona, memories begin to come so rapidly that I can hardly put them on paper or organize them into an understandable sequence. Recalling one day will show what I mean.

We were at the station saying good-by, only a few days after we had said hello. Mr. and Mrs. Peter Chen were on their way home. They had made their mark in the hearts of the Chinese people—for Christ's sake. Mrs. Chen with her clever little sayings that drew you to her immediately, her friendliness, her way with children that made them exclaim, "She knows everything!" had left her impressions. Mr. Chen with his friendly manner, his musical talent, and his stories had captured the attention of his audience from six years of age up to the oldest Chinese present.

The revival meeting was ended, and they were leaving for their own mission point in California. Mr. and Mrs. Lawrence Stanley are the missionaries to the Chinese people in Phoenix who had worked and lived consistent Christian lives in make a revival meeting like this one possible. The Lord must have heard their prayers for the Chinese people because many were being answered.

Chinese mission in Phoenix, Arizona.



When we reached the station three other people were coming in the door. They were Mrs. Lee, Mrs. Jet Ong, and Wendy. Mrs. Lee is a graceful, little lady with a big, contagious smile and a handshake that shows she has not quite mastered our American way of greeting.

Mrs. Lee is a member of the church at Coolidge, Arizona. She speaks no English. She had joined the church at Coolidge her first Sunday in the United States because, as she said, it made her feel good to be around Christians even though the sermons meant nothing to her. The past two weeks she had been at a hotel in Phoenix and had come every night to hear Mr. Chen because the Bible was being preached in her own language. The two weeks must have meant a great deal to her.

Wendy, the girl with the long pigtails, was twelve. She was one of the Junior GAs who had gone to camp. Along with several others in GA she is working to be a queen. Wendy is just one of the alert, capable Chinese young people in Phoenix. She was quick to memorize and skillful at playing the piano. She was one of the campers that everyone was glad to see back again this year: the Chinese girls always add an extra "something" to GA camp.

The third person who had come to the station was Mrs. Jet Ong, Wendy's mother. One night she was reading the Scripture verse that says, "Seek ye first the Kingdom of God, and his righteousness," and she decided that the Kingdom of God was not first in her life. She became an active member of the Chinese mission and is an inspiration to the people around her as she dedicates her life to the Lord.

Mrs. Ong spends one day a week with Mrs. Stanley visiting for the Cradle Roll Department. They visit many of the Chinese homes, taking toys to the children and asking if they may put the names of

Chinese children learn about the love of Jesus through the organizations at the Phoenix mission.



Home Missions Board

the children on the Cradle Roll list. One can look at past Cradle Rolls and see the names of today's church members for many have grown up in the church. Mrs. Ong is indispensable as she interprets the Chinese for Mrs. Stanley and by her own attitude, helps the Chinese mothers to accept Mrs. Stanley. Mrs. Ong always has a warm smile and welcome for any stranger at the mission.

The train was leaving for San Francisco. Many besides the group at the station would remember that Mr. and Mrs. Chen had been in Phoenix. Len was now a baptized Christian. He had taken that stand which the Chinese young people find so difficult after they make a profession of faith. Others would remember a Christian couple who were friendly and could speak the Chinese dialect; still others would remember some decision that they had made. Five would each remember a profession of faith that was made in their homes or in public. Mr. and Mrs. Chen had shown what a difference can be made in the lives of a Chinese couple dedicated to the Lord.

We got into the Stanley's car to go home. This car had traveled two thousand miles in the ten weeks that I was in Phoenix

mostly to pick up boys and girls and bring them to Sunday school—Sunbeams, Girls' Auxiliary, Royal Ambassador, and Young Woman's Auxiliary members. One day the car traveled seventy-five miles picking up children and taking them home, and the Chinese bus was on the move all day, too.

It was time now to continue the regular church program. A successful vacation Bible school had been held, the boys and girls had gone to camp, and the youth revival meetings had come to an end.

It was time to get ready for the GA coronation and RA recognition service, and to prepare for a panel of young people to discuss questions that other young people had on their minds.

Many other plans are still being made and carried out with the help of people like Mrs. W. C. Henderson, who does an amazing work among the Chinese people in Phoenix, and Miss Floy Hawkins with her eleven years of service in China, filling places of responsibility each week. Mr. and Mrs. Stanley, our missionaries, go on opening their door to the Chinese people, leading their busy lives, and giving the message of love to a people without Christ.

How I loved my summer missionary experience!

*I never feel that what I write about my Japanese friends is enough.  
Words of mine cannot express the real story of this*

## Handmaiden of the Lord

*by Louise Medling, missionary in Japan*

**T**HERE is my wife, bent like a bow, waiting on me. How thankful I am for her."

Strange words? Yet when Mrs. Shimose, aged seventy-seven, walks, her body is bent almost to a forty-five degree angle. She has been that way for years, but she never lets anyone be sorry for her, and to prevent it, she is always making witty remarks about her back. It is hard to imagine her straight, but there was a time long ago. . . .

She was a beautiful, young woman of faith and charm, and she was chosen to be the bride of a young seminary student named Shimose. The student was given a chance to study in America, so the wedding was postponed. But the young bride-to-be was patient, even when the period of study lengthened into five years. The bridegroom at thirty-one returned at last to claim his bride of thirty. They were married and started their long, useful life of service together.

Children came to brighten the home. Mr. Shimose became pastor of the Fukuoka Baptist Church. His widowed mother came to live with the young family. Mr. Shimose was a third generation Christian, his mother and her parents were Christians before him. Mrs. Shimose's mother was a Christian, and Mrs. Shimose was in definite Christian work before her marriage. Mr. and Mrs. Shimose were working happily with a young fresh-on-the-field missionary couple by the name of Mr. and Mrs. C. K. Dozier that was back in 1908 or 10.

The first child was a boy. What joy was theirs when they realized that God had been so good to them in giving them a son to carry on the family name. Maybe God would further bless them by calling their son into his service. A year later a sister arrived, about three years later another

sister. The baby sister was less than a year old, the brother six, and his next sister five, when one day someone came running to the missionary home saying there was trouble in the parsonage and to come quickly.

Mrs. Dozier dropped what she was doing and went as quickly as possible to the Shimose residence. It was trouble indeed, tragedy had already struck because the dread of the Orient had entered that home.

The children were sick with the fatal Asiatic plague, a dysentery that kills in a matter of hours. It was a terrible day as Mrs. Dozier saw the two older children die. At her urging the baby was rushed away from the infected house to a hospital to receive treatment to try to save her. The baby lived, but the young pastor and his wife, in the space of a single day, had lost two of their precious little ones. God sent two other children, Kiyoko and Yukiko, to join the little Yoshiko, but another son was not given to them.

Through the years Mrs. Shimose served as pastor's wife and in various positions in the church. She stood at the entrance door every Sunday morning, greeting the people with her warm smile. Her eyes crinkle up and twinkle when she smiles. She tried in every way to make everyone welcome, especially the ones coming for the first time.

The children grew up; the young Kiyoko became a promising student and a talented musician. The day came when she received a scholarship to the WMU Training School (now Carver School) in Louisville, Kentucky. With her warm, unselfish smile Mrs. Shimose bade her daughter good-by, glad for her to have this opportunity, though her going would mean sacrifice and hardship on the part of the mother.

Two years later Kiyoko returned and began teaching in the WMU Training



*The radiance of dedication is unmistakable on their smiling faces. Mrs. Shimose will go with her daughter, Mrs. Shirabe and her family to Okinawa Japan Baptists are sending out these first foreign missionaries.*



School of Japan. The war came. Kiyoko was married to Mr. Masaji Shirabe, a young Congregational minister who had graduated from Doshisha University in Kyoto, Japan.

The war grew worse. When the family home was burned in one of the raids, the homeless ones went to the country to live with Yukiko, also married and the mother of two, fine children. Tragically struck again when the young mother fell ill. Due to mistaken diagnosis at first and later to inadequate medicine, Mrs. Shimose once more watched while another child's life ebbed away.

After Yukiko died, Mrs. Shimose's heart went out to the two little motherless children. They would cry for their mother in the night, and the aging grandmother

would get up and carry them both at the same time on her back, pacing up and down the road in front of the house until the children would be comforted and fall asleep. This went on night after night until at last when the children's father came to take them away to his home, the grandmother's back was permanently injured. She has not been able to straighten it since.

Always she has stood in the background and pushed others forward, smiling. She has rejoiced when her husband received many honors and has been so delighted

with all the joys that have come to Kiyoko. She has covered up her own sorrows with her warm smile, but kept the understanding that sorrow taught her tucked away to use when someone else had sorrow.

Mr. Shimose was an invalid the last five years of his life and was never satisfied with anyone's care save that of his wife. At the last she was up day and night with him, and the sleepless nights began to tell on her. She looked haggard and worn, and it was the opinion of many that she would not be long in following him on his eternal journey. To everyone's surprise, after a week's rest she was her old self again, even going so far as to ask for a Sunday school class! She says she is thankful that God spared her to take care of her husband, and

*(Continued on page 15)*





# They Cared Enough

by Mrs. Allegra LaPrairie, Superintendent,  
Woman's Emergency Home, New Orleans, Louisiana



**T**WENTY-TWO YEARS ago the Home Mission Board of the Southern Baptist Convention began a new mission—a home for unwed mothers, “ward girls.” This was a part of the Rescue Mission for men, established a few years before. New Orleans was selected for the

location because it was a large city where girls could lose their identity and where good medical facilities were available.

The first home was a small house in a poor section of the city, frequented by derelicts. The girls were not free to take a walk; the budget was low; the gifts were few. Public opinion was against giving homes to “fallen girls.” The general attitude was that a good home and good care would encourage and condone illegitimacy. Even Christians had forgotten the words of Jesus when he said, “Go, and sin no more.” They failed to recognize one could not “go and sin no more” unless some-

one cared enough to show the better way of life. They did not know that many of the girls become unwed mothers because they are unhappy and feel unloved, and that far too often they come from broken homes where they have had no security. They did not try to work toward preventing further difficulties. Most folks pulled their “skirts around them” and considered unwed mothers as “bad girls—untouchables,” who should be left to continue in wrongdoing, not worth saving.

But the Home Mission Board cared enough to provide a home and to arrange for good medical care. Dr. Thomas Benton Sellers, an outstanding Baptist obstetrician, and the Southern Baptist Hospital offered their services. Today over 1400 girls have received care through this home. Not one girl has died while in the home. This is proof that the physical and medical care given the girls has been excellent.

Spiritual care was provided from the beginning, also. The first matron was Mrs. L. O. Cotey, the widow of a missionary, who gave her time and her talents untiringly. She was nurse, matron, counselor, housemother, and cook, and received a salary of five dollars a week plus room and board. Mrs. Cotey served until 1947 when she retired because of ill health.

Mr. Clovis Brantley, superintendent of the Rescue Mission and the Woman's Home from 1940 to January, 1951, worked hard to provide a real home for the girls. Through his efforts the home was moved to a good residential section of the city. At last the girls had a real home in a house that looked like a home.

In 1948 the Home Mission Board accepted responsibility for planning for the



babies born to the girls and began an adoption program. A part of the Woman's Home building was converted into a nursery. Before that the babies had gone to a non-Baptist agency in the city, for adoption.

As soon as the adoption program was started, the agency began to grow like Topsy. There were three babies in July, 1948, and nineteen babies in November, 1949. The nursery, built for ten babies, became inadequate. Sheets were put up to serve as partitions, then later, partitions were built. Twenty to twenty-four babies were kept in a room adequate for ten. The cribs were so close together that the nurses had to move the beds to get to the babies.

Our people became concerned about the crowded conditions and the resulting dangers to the little babies whose ages ranged from four days to one year. They began to pray and to tell others about our needs. Three years ago the first money for the new building was allocated from the Annie Armstrong Offering. As more allocations came from the Annie Armstrong Offerings, the new building was started April 1, 1955, in the side yard of the Woman's Home. It accommodates forty babies. It also has offices for some staff members, dressing rooms for nurses, staff, and doctors, a full laundry and an infirmary for six girls. It is a beautiful, air-conditioned building ready for use in mid-January.

Would you like to listen to an imagined conversation between two of our babies on moving day? (see next page)



Mrs. L. O. Cotey, first matron of Woman's Emergency Home.

Home was moved to a nicer location (above) in 1944. Soon after the adoption program was begun, a new building had to be provided to accommodate babies. The building is now in use.



*Mary:* At last we are moving into our new building.

*John:* I thought we would never get here. The babies have been talking for a long time about this day.

*Mary:* I told them that I'd probably be fifty years old before such a dream would come true.

*John:* But, see, the building is ready, and I can crawl in on my own steam.

So they moved in.

*Mary:* John, are you there?

*John:* Yes, Mary, way over here.

*Mary:* I can't believe that we have this much space. Our noses can really walk around our beds without moving them. I can even hang my foot out of my bed without bumping into you. Isn't it wonderful?

*John:* Yes, it is. I wish all of the 282 babies who have been in the Baptist Baby Home could come back and see us here. It is so lovely.



*Mary:* I especially wish that the little baby we read about in the paper could have come here to live.

*John:* You mean the one who was put in the sewer drain when it was born?

*Mary:* Yes, if that baby's mother had only known about the Baptist Baby Home, the baby could have lived and made its parents happy.

*John:* Why do you suppose the Southern Baptists fixed this nice place for us—we're such tiny babies?

*Mary:* I think because they love us; they talk about the love of Jesus. They know that one day we will grow up to be men and women, and they know that only Christian parents can give us all we need to make us happy, healthy, and strong.

*John:* There's one thing I'm not worried about, and that is the home the Baptist Baby Home will find for me. All the staff members work hard, use all their skills, and all the time praying for God to guide them in finding the right home for each of us.

*Mary:* They must do a good job. You remember the boys and girls who have come back to peep in our nursery. They look so happy and well cared for.

*John:* We can surely thank God for the wonderful people who have given so much for us wee little ones.



## Friendship House

by Margaret Smith

**H**AVE you ever wanted to visit some of the mission work? I have. My opportunity came when I entered the New Orleans Seminary and I could visit Friendship House, one of the Good Will Centers in the industrial and commercial district of this big city.

In a rambling, L-shaped house which is over one hundred years old, Miss Ada Young directs activities in an effort to reach the boys and girls, many of whom have never heard the Word of God or had a Bible in their hands. Before meeting these boys and girls, let us take a look at the community in which they live and this house called Friendship House.

On foggy nights, the sound of the deep-throated whistles of boats, both domestic and foreign, penetrates the air for the Mississippi River is only a few blocks away. Ships may be arriving to unload coffee from Brazil or bananas from Central America, or they may be casting off with luxuries for foreign countries. On these ships are probably fathers of children who come to Friendship House.

A few blocks away, a large brewery offers employment to others. Signs, such as the one which reads "Queench Quarter," invite one to come in and have a drink at the bars on the corner. Between Friendship House and town lies Bourbon Street, the famed "red-light district" with its tawdry floor shows and numerous bars.

Amid these conditions and in the center of a Catholic community, this Good Will Center is housed in an old residence which was used at one time as a midwife home. Ceilings bespeak the architecture of the days when it was built and tell you that the heating bill is a big item. On your right as you enter is a long room with an improvised stage, the assembly room. Across the hall is another big room, partitioned to provide office space, and a small classroom which is used also for a nursery.

At the end of the hall another room gives storage, class and dining room space.

Back of this is a makeshift workshop and living quarters for Miss Young, Miss Callie Brown, and Miss Barbara Wensel. Miss Wensel works in a mission in another section of town. The steps need repair, so the boys and girls are not allowed to sit or gather on them. The only playground is an area just big enough for a volleyball court. This is what has been made available for the 175 or more boys and girls as well as the twenty-five adults who come to Friendship House, and there are literally hundreds more who need to be reached.

The boys and girls are arriving now for the junior club. Things will be buzzing for the next two hours. They have a worship period, a story and discussion time, and a handicraft time.

Among the first to come is an energetic girl of twelve whom we shall call Carol. She bounces in, screaming for attention. One of the first to surrender her heart to Christ, she turned around to ask some of the others why they didn't come. They said, "We were afraid." Then she asked, "What are you afraid of? He ain't gonna do you nothing." Pray for her. She has been warned by the priest that if she comes to Friendship House again, she will be expelled from school.

Another we may call June, a blond, blue-eyed, quiet girl. After the prayer meeting was started on Monday night for the people in the community, June was there with her head bowed. The leader told those present to tell Jesus about their sins. June told her mother afterwards that she had a feeling of quiet as she spoke to Jesus, and when she lifted her head, she felt as if she were in a different world.

The boys and girls are here now, and we must minister to them. Won't you support Friendship House with your prayers and gifts through the Annie Armstrong Offering as it seeks to minister to the five groups that come? "The harvest truly is plentiful, but the laborers are few." Matthew 9:37.



## Readers for Almost Fifty Years!

**W**ILL you let Mrs. A. P. Montague, whose husband was a pastor and college president, represent a number of steadfast women who have subscribed to ROYAL SERVICE even before it was ROYAL SERVICE, back when it was *Our Mission Fields*?

As a young woman Mrs. Montague remembers driving in her counselor's buggy to meet a state leader, frightened lest she be asked to do something that would mean she had to stand up and speak before a group of women. After she married young Preacher Montague, she knew she must start a missionary organization and did so, subscribing to *Our Mission Fields*.

Talking in our WMU headquarters on the afternoon this picture was taken, she recalled training the other women to read a story or talk, and then to tell it. She told them to hold the magazine in their hands, and if they just had to, to look at it, but to plan to tell without looking. She saw them "quaking but afterwards so proud" that they had taken part in the program without using the magazine.

Mrs. Montague made it a point to teach new members to love *Our Mission Fields* and then ROYAL SERVICE. She remarked with surprise about "circles with only one or two copies when every member should have her own magazine!"

Mrs. C. P. Anglen, of Madison, North Carolina, is sure that reading ROYAL SERVICE through the years has helped her to feel much closer to the missionaries and knowing their needs, to pray more sincerely for the Lord's work.

Mrs. W. P. Bassinger, of Mobile, Alabama, has used the prayer calendar at morning devotionals in her home for forty years. Mrs. J. L. Boyd, of Clinton, Mississippi, adds one year, having used the prayer calendar for forty-one years. She says, "The WMU literature has meant



Mrs. A. P. Montague

more to me than any other, after the Bible itself."

Mrs. Ben Bayter, of South Carolina, tells how a program in ROYAL SERVICE inspired her and other women to start a mission Sunday school which has since grown into an organized Baptist church. "Because of ROYAL SERVICE, the Moore Baptist Church stands today."

Mrs. J. F. Colston, of Salem, Virginia, remembers how excited they were when the first copy of ROYAL SERVICE came from the press in 1911. She puts the prayer calendar over her sink to be sure to look at it and pray every day for the missionaries on their birthdays.

Mrs. J. B. Cox, of Calvert, Texas, has kept renewing her subscription all these years in order to know what Baptists are doing around the world. Mrs. A. S. Dale, of San Antonio, Texas, feels that ROYAL SERVICE is a textbook for women who love missions. Mrs. M. A. Davis, of Bolivar, Missouri, writes "ROYAL SERVICE is like getting a letter from our big family of Baptist women."

Mrs. Dora Reeves Day, of Magee, Mississippi, is the only member of her BWC who can claim more than three more and ten years. She remembers the first copy of ROYAL SERVICE and has taken it ever since then "because it is ROYAL SERVICE for the King."

Mrs. George Fiske, of Macon, Georgia, says, "As a young, married woman I joined the WMS in 1903 and from the beginning of *Our Mission Fields* have subscribed." Mrs. R. C. Fuson, of Casey, Illinois, is grateful that ROYAL SERVICE satisfied "a longing and burning desire in my heart to know more about our mission fields and our missionaries because through my gifts, I was doing mission work in other lands where I could not go personally."

Mrs. Annie Griffin, of Woodland, North Carolina, cheers your editor by speaking of the constant improvement in the magazine, saying assuredly, "Though you don't hear from all your readers, they look forward to the coming of ROYAL SERVICE each month."

Mrs. T. M. Grinnett, of Tarkio, Missouri, likes all of ROYAL SERVICE and usually begins at the first and reads on through. Mrs. W. B. Helm, of Tennessee, 76 years of age, looks first at the community missions suggestions but feels that the

*Today we have the largest church membership and the worst record in delinquency, insanity, divorce, gambling, drinking, and social disorder in American history. Is this evidence of a deep derangement of American spiritual life?*

—selected

entire magazine is her "tool for service." Mrs. K. H. Hines, of Leslie, Georgia, feels she could not be an active member of her WMS and not get ROYAL SERVICE.

Mrs. W. B. James, of Vinton, Virginia, 82 years of age, was to have gone with her husband to China but was delayed because of lack of funds, so tried to pass on mission fervor to others. "Of course I had to keep abreast of the times, worldwide, and my ROYAL SERVICE gave me help in every situation."

Is ROYAL SERVICE meaning all this to you? By these "witnesses" it can, as you develop your missionary taste. Start reading so when ROYAL SERVICE celebrates her centennial, you will be an honored appraiser. More introductions next month of readers from 1906 and 1914.

## Handmaiden of the Lord

(from page 9)

let her live a bit longer than he so she could care for him to the end.

Mr. Shimose had been a paralytic, and as far as anyone knew he had no use of his hands at all. But when his room was cleaned after his death and his things put away, a small notebook was found in which he had jotted down his thoughts. Some of the writing was hardly legible, some was written in red, some with a black lead pencil, but through the whole book there is not a single complaint! He wrote about the people he saw day by day, and the joy they brought him, like the doctor in the church who was so kind to him. One day the Max Garratts had come by to greet him and his wife, and he had written of his gratitude for this and for their lives of service in Japan.

The grandchildren were mentioned by name, and he called them his joy. He wrote of his gratitude for his son-in-law, Mr. Shirabe, and for Kiyoko. But throughout the little book, over and over, he wrote gracious things about his faithful companion, his good wife, "bent like a bow." Truly she has been a handmaiden of the Lord through the years, doing his bidding and letting his love shine through her face.

If this were fiction, the story would doubtless end here, but this seventy-seven year old woman is about to go on a new venture for Christ.

Mr. and Mrs. Shirabe are the newly appointed missionaries of the Japan Baptist Convention to Okinawa. Everyone assumed that Grandmother Shimose would go to live with her other daughter in a nearby town—everyone except Mrs. Shimose, that is. She has become so attached to the three Shirabe boys during the years she has lived in the home, that she has decided to go to Okinawa to help with the care of the children while the parents do mission work, and be of service in any way she can.

What that service will be is still veiled in the future, but one thing is certain—she will find a task, and she will do it well and lovingly.



Courts Redford, executive secretary, Home Mission Board



They tell me thou art  
rich, my country,  
Gold in bounteous store pours into thy coffers,  
But better news I crave  
Is it well with thee and is thy soul in health?

Lloyd Corder, secretary of direct missions (left), and Frank Halbeck, superintendent of Jewish work (right), stand with two Spanish-speaking leaders, Joshua Grijalva and Carlos Paredes, talking about their work for the Lord in their different areas.



## Home Mission Work of Southern Baptists

is directed by these and other administrative leaders  
from the headquarters at 161 Spring Street, N.W.,  
Atlanta, Georgia. Trusted, God-fearing men—burdened  
for souls—look to us for prayerful support.



Curtis L. Johnson  
Financial Secretary



S. F. Dowis, Secretary  
of Co-operative Missions



C. E. Matthews  
Secretary of Evangelism



Alfred Carpenter, Director  
of Chaplains Commission



John Caylor, Secretary  
of Editorial Service



Business Manager B. M. Crain  
and Shipper Winston Scott.



Schools of Missions Lewis Martin jots down dates while Visual  
Aids L. O. Griffith has to pose, himself.



Photos by Home Mission Board



## Last of Delegates to WMU Organization Meeting

Mrs. Minnie Slaughter Veal waved to the young people of First Baptist Church, Dallas, Texas, when she was honored at their Sweetheart Banquet two years ago. She kept her youthful attitude toward life through all her ninety-one years.

In May, 1888, she was one of the three Texas delegates to the organization meeting of Woman's Missionary Union in Richmond, Virginia. The adventure of missions appealed to her then, and her interest in the kingdom of God was always fruitful.

Her husband, Col. C. C. Slaughter, a cattleman, and she invested much money in the cause of missions and in scholarships and buildings for training young people.

Since October 20, 1935, she "rests from her labors and her works do follow her." She was the last one living of those valiant women who were present on that memorable May eleventh. How grateful we are today for the inheritance that is ours in missionary education through those courageous, early leaders, so full of faith!

*"The Gospel is free, but true worship never is, for that involves giving up of self to honor God."*

FREDERICK A. AGAR

*"Love never asks how much must I do, but how much can I do?"*

both quoted in  
ROYAL SERVICE, May 1916

## The Orient Moves—Which Way? (from page 5)

needed for their own independent survival.

The future of China—whether there will be war or peace, an ally or a foe to democracy, an open door or a closed door for the gospel of Jesus Christ—depends a great deal upon the U.S.A. foreign policy and missionary program in the Orient.

Southern Baptists will do well to join with two billion people around the world in their common desire and their hearts' desire for a permanent peace. How can we give our share for this most important cause to save humanity from total destruction by modern weapons?

There are at least three areas in which Southern Baptists can lead in this world peace program so that in a favorable condition of stability, missionaries may be sent all over the world to spread the good news of Christ.

### 1. In the area of world trade:

In our 30,000 Baptist churches we have many able and talented Christians who will never become pastors, but who can serve God if they will give God a chance to lead them to those non-Communist countries in foreign lands to help develop world trade. They can set a shining example when they operate in foreign lands on a Christian basis.

Imagine what a beautiful picture a modern "exodus" of lay missionaries will be if and when they go to Africa; Taiwan (Formosa), Indonesia, Japan, Korea, Thailand, Malaya, and the Philippine Islands to help meet the need of good roads, modern industries, mass education, improved rural life, training of technicians, adjustment of economic conditions, a good program of public health, and many other fields.

We believe all who are true Southern Baptists will never lose sight that our foremost and primary objective is to win a lost soul, a sinner to repent and accept Jesus Christ as his Saviour. In this manner we may have one hundred times as many lay missionaries as foreign missionaries spreading the glorious gospel. What a marvelous expectation! And what a tremendous advance! Why will not brave, strong, and consecrated laymen and laywomen who owe an eternal debt to Jesus Christ dare to

give this challenge a fair trial? In this new era of the atom, we need desperately many William Careys among our Baptist people who will accept his "Expect great things from God. Attempt great things for God."

### 2. In the area of world culture:

One of the necessary ingredients for world peace and for evangelization of the human race is true sympathy and real understanding between peoples. We need a person-to-person Christian fellowship. How? In this area of exchange of culture—what makes one people do this and another do that, and why do they act as they do, and how can people of different backgrounds love one another as Jesus commanded us to do? The WMU has made a distinctive contribution in its interest in world youth and provision of scholarships for talented and needy youth.

### 3. In the area of world missions:

This is the heart of Christianity. Through the Lottie Moon Christmas Offering and Annie Armstrong Offering in addition to the Co-operative Program gifts, through mission study, and many missionary programs, WMU has performed modern miracles for the Great Commission both in the homeland and in foreign countries.

There is little left which is of intrinsic value to our Lord if we leave our world missions. We must give equal emphasis to both home and foreign missions. It is like the dollar which has to have both sides in order to be acceptable on the market.

As Southern Baptists we never lose sight of our primary objective, "The winning of lost souls to Christ." God can raise great missionaries if we let him take the place of self for the salvation of millions.

Many Baptists from every corner of the world met at London for the Jubilee Congress last year. They realized anew that Jesus Christ is the same today, tomorrow, and forever. What we cannot do, God can.

It is therefore a most optimistic and opportune time for Baptists who can depend upon our unchanged Christ in these changing times to lead this pagan, sin-ridden world back to our dear, forgiving Christ.

# Notes to Committee Chairmen

DEPARTMENT OF MISSIONARY FUNDAMENTALS

Mrs. William McMurry, Secretary

## Did Mission Study Chairman

If you did not read this column in December and January, please read the two now. When dealing with the graded series books it is impossible to cover preparation details in any one issue. Now is there room to repeat. Also be sure to read the January Circle Program.

A valuable background source for the Indian books is a series of articles which appeared in *The Christian Century* in March, May, and June, 1955. These articles give light on the present situation of the American Indian and are now available in booklet form under the title *Indian Rights and American Justice*. Order from your state Baptist Book Store, price 25¢.

You will find the folder *The Tribes Go Up* to be of genuine worth. This is the cover of the adult book by the same title. Inside is a list of supplementary helps prepared by Miss Mary Christian, Missions Book Editor for Broadman Press. On the back of the cover is a list of our missionaries to the Indians. Copies are to be purchased from your Baptist Book Store for 25¢ per dozen. Staple a few blank pages in the center and distribute them to the members of the class for note taking.

If you wish, use some of the pages for a true-false quiz. See page 23 in the Teaching Helps for Young People. Or you can select from all the teaching helps "Did You Know?" facts like those on page 19 in the helps for Intermediates.

It is possible to make a workbook out of the folder. In addition to these features, the photo quiz, a variation of the multiple choice test, may be added. A description was given in this column last October. If you did not file this issue, get a copy of *Look Magazine* to see what is meant by a photo quiz. Order the Indian picture sheet from the Home Mission Board, 161 Spring

Street, N.W., Atlanta 3, Georgia. It contains seven small insets that can be worked into this type of quiz.

See the November, 1955, issue of *Reader's Digest* for the article by O. K. Armstrong. Perhaps you heard it discussed over NBC on the program "American Forum of the Air." The article will give you some ideas for a good discussion.

If you plan to serve a meal with the study for any of the classes above, the Juniors can save the puzzler in the Wright Studio packet (see December column) for an activity rather than for a place mat. The Indian place mat, for a copy, 50¢ for \$1.60, 100¢ for \$3, from Woman's Missionary Union, Birmingham 3, Alabama, will make a colorful table.

Have you read *The Gift is Rich*? In this slender volume the author has pointed out some of the areas in which our Indian Americans have made significant contributions. It is a little book, only 111 pages, but it is large, fresh, and vital in ideas. It is a book of the spirit primarily, though you will be delighted with every Indian art and practice it tells about. A paper copy costs \$1.50 from your Baptist Book Store.

## Mrs. William C. McMurry

### to Stewardship Chairman

Continue with the tie up between stewardship and the Royal Service Anniversary. Here are some stewardship quotations from copies of Royal Service of former years:

"It is time for discussion to stop, for argument to cease and obedience to begin—obedience to God's law concerning giving. This law must be reinstated as the 'rule of practice' of God's people, this law

which has never been changed or abrogated—the same in the Old Testament as in the New; namely, 'As the Lord hath prospered you, beginning with the tithe as the minimum.'" Mrs. George R. Martin, November, 1931.

"Because money is peculiarly the agent by which the vast majority must express their obedience to the Lord's 'Go ye,' we should consider its possession a holy trust, and its possessors trustees to use it wisely and generously for advancing the Kingdom." Mrs. F. W. Armstrong, December, 1933.

"To see one's material possessions transmuted by divine alchemy into heavenly treasures is a miracle that has been going on through the ages; but it is just as evident and just as wonderful today as it has ever been." Mrs. Clyde V. Hickerson, March, 1945.

"Go ye into all the world" was Christ's final and supreme command to his blood-bought church. Redeemed men and women are to be his messengers. A tenth part, at least, of the money in the hands of the church would furnish ample means for world evangelization." Mrs. Carter Wright, January, 1935.

"Acknowledged stewardship is motivated by love, and love always finds a way of service. . . . God so loved that he gave, and in that giving we are challenged to offer in return all we have of time, talent, and temporal treasure." Mrs. Hickerson, February, 1947.

"Obedience is the key that unlocks the windows of heaven where the blessings are kept, and it is the only proof of our love that counts with Jesus." Mrs. Wright, March, 1934.

"As a channel of blessing the tithe is a two-way street. Blessings flow from God to the tither. Blessings also flow from the tither out to sin-cursed, sorrow-laden, suffering men." Dr. Duke K. McGill, December, 1947.

These quotations could perhaps best be used in stewardship devotional services in the circles. Or you could have someone read one of them each month as an introduction to your report. Or they could be written on appropriate cutouts and used as favors. In February a quotation could be written on hatchets with the reminder:

"George Washington always told the truth. Christian stewardship is a Bible truth." If you have kept copies of *ROYAL SERVICE*, you will enjoy looking through them to find other stewardship quotations.

Do not forget that February is the time to be doing final planning for the Annie Armstrong Offering for Home Missions. Set a high goal and be impressive in the distribution of envelopes so all will understand the significance of this offering.

Plan a stewardship emphasis as part of YWA Focus Week. Perhaps the YWAs would give a stewardship play. "Aunt Tillie Learns to Tithes" is especially good for YWA presentation.

## Mrs. C. D. Cheaman

### to Prayer Chairman

Do not feel that you have to plan an "activity" in prayer each month. Nothing could be more deadly to the spirit of prayer than a routine project. Neither let an opportunity pass by to help the members of Woman's Missionary Society gain strength and skill in the use of prayer.

For the quarter beginning in January, the circles are studying the adult book in the Home Mission graded series. On the back of the folder *The Tribes Go Up* (see mission study column) is a list of our missionaries to the Indians. Every day throughout the quarter these missionaries should be on the prayer calendar for the mission study classes.

The mechanical repetition of these names to God will mean nothing if that is all we are going to do with them. We may have to labor in prayer. Sometimes we are too lazy to concentrate on what we are praying for. To know where the mission works, with what tribes, under what particular difficulties he labors, with what handicaps in so far as equipment goes is to

(Continued on next page)



know how to channel out prayers. Some of the members may be young in Christian experience and find praying hard even when alone. But if the study has been vital and the needs have gripped their hearts, the time will come when they will have a better understanding of prayer as a means of doing God's work.

To labor in prayer for our missionaries is not an effort to persuade God that they need help. He knows that. It is to hack through the wall of our will so that God can show us how we can be the channels through which he will bless them! God may want some member to do without a new automobile, an expensive suit or dress, the hat from the French room in the exclusive shop, the pleasure trip to the exotic resort town. Maybe he wants you to strengthen your sales resistance and leave the \$4.98 bargain on the counter, for you actually do not need it. The members in your circle may love the things that money can buy more than they love the kingdom work being done by their missionaries. If like Jacob they come to wrestle successfully against self, then there will be larger gifts in their envelopes for the Annie Armstrong Offering. Then the Crews, the Belvins, the Paynes, the Wilsons, the Aulls, Pauline Cammack and Melvina Roberts, and all the rest of the missionaries to the Indians will have the tools they need for the work that God has called them to do.

#### 16 Community Missions Chairman

Did you ever hear the story of the gospel of the dinner plate? Many years ago a woman who belonged to a church and loved the Lord sincerely had difficulty in finding a place of service in her missionary society. She did not feel that she had any special talent for speaking or praying in public. She was not a Sunday school teacher or an officer in the Training Union. She did not have very much money, but she was conscientious about her stewardship. Convinced that she was not reaching her highest usefulness and eager to make her life mean more, she took her problem to the Lord. While praying over the matter, God showed her that she had an effective personality and that her influence over

youth was considerable. Why not use this talent for the glory of God, came the prompting from the Holy Spirit. Well, why not, but how?

After further prayer she reached the conclusion that she would be on the alert for the unsaved young men and women who attended the church services. She resolved that every Sunday she would invite some young person who was not a Christian to her house for dinner and after the meal talk with him about his relationship to the Lord.

Seldom did any unsaved youth who entered her house leave without giving his heart to the Lord.

Here is an excellent idea for the community missions committee. In many of our churches visitors are asked to sign cards at the worship services. There is usually a space to indicate church membership. If there is nothing written on this line, it is reasonably safe to assume that the person is not a Christian. Certainly he is an indifferent one if he has not joined a church. Make a list of names from these cards. For additional information ask the pastor and the Sunday school teachers. They should be able to give you the names of class members and others who attend church with some regularity. Your next step will be to ask the circle members for the names of unsaved young people who are already in contact with the church. From these sources make a master list, for it is possible there will be duplications.

You are now ready to put the plan in motion. Not all the members will want to accept the idea. Do not force it. Explain at the general meeting of your society that you want each woman who will, to invite a young man or woman to her house for dinner one Sunday during February. It is important to select those who have been in the church services. This makes the invitation natural and the gesture will be accepted as friendly.

Some time after the meal when the time is right, ask your guest if he has seen the little packet of *Everlasting Safety Matches*. As you hand him the packet, you will have opened the way to talk with him about being a Christian.

The plan of salvation is clearly stated in Bible verses arranged on small pages 2 x 1 1/2



#### Tennessee

The Nashville, Tennessee, BWC Federation has 38 circles. A recent report from ten of these circles said their enrollment was 235, and the number of titheers was 155.

This Federation makes a good showing when it comes to community missions. Most of the circles have visited in hospitals, either carrying gifts or working at the information desk at the Baptist hospital.

Other circles have served at rescue missions, visited shut-ins and the unsaved, worked in youth centers and vacation Bible schools, and collected materials for the Good Will Center.

Several circles have given magazine subscriptions and cash gifts to the orphanage and girls' camp. One circle reported a gift of \$25 to their student in Nigeria and \$10 to foreign missions. All this in addition to their Cooperative Program gifts.

inches enclosed in a cover resembling a folder of matches. It is attractive, easy to read, and a splendid guide for anyone to use in pointing out the way of life.

Order *Everlasting Safety Matches* from Good News Publishers, 411 South Wells Street, Chicago 7, Illinois, price 100 for \$1.40. If you prefer another tract, see the free community missions leaflet from your state office, "Distribution of Bibles and Religious Literature" for other supply sources.

The hostess must exercise her best judgment in extending a second invitation where no commitment is made. The prime reason for this useful service is a spiritual one. You are concerned about people not with projects.

No greater contribution to the Crusade for Christian Morality can be made than a soul-winning crusade. Remember that morality stems from regeneration.

#### Mississippi

The Rainbow Banquet was one of the highlights of Camp Garaywa BWC house-party in Mississippi. BWCs of Northside church in Jackson were in charge of decorations. Programs in rainbow colors and pots of gold added much color to the occasion.

One of the special features was the method of finding our places at mealtimes! Miss Eleanor Bridges, Belzoni, had arranged a different scheme, based on missions, for each meal. She used modes of travel, flags of the nations, tribes of American Indians, and the Muslim countries.

At the door the business women were given, at different meals, miniature means of travel, flags, colored feathers, and maps of countries. They found the table that had an identical model but larger. This mixed everybody and made for fellowship.

Business women attended the camp from 36 churches and 48 circles. Total registration was 160. The theme was "Horizons Unlimited." Missionary emphasis was strong with three areas of our world mission task presented by Mrs. Deaver Lawton, missionary to Thailand; Miss Oleta Snell, missionary to Chile, and Mrs. Ewell Payne, missionary to the Cherokee Indians in North Carolina.

Each of the six foreign students present gave a testimony about his own Christian experience and something of the work in his country.

#### Mississippi

Lee-Pontotoc BWC Federation of Mississippi held its first BWC clinic at Pontotoc First Baptist Church with fourteen circles represented. There was a general assembly program of brief devotional, business, and special music.

Conferences were held on eight topics: circle chairmen, advisers, program, secretaries, community missions, stewardship, mission study, and literature. Each conference leader prepared a worship center. Keen interest was shown and questions were asked and answered. The closing assembly brought echoes from the conferences. Members agreed that the clinic was most worth while. During the following social hour, BWCers visited the conference rooms to see all the materials.



*Granite City, Illinois*



Outside and inside the Good Will Center.

Right: A small building but one can always move outside to listen to stories.

Below: Good Will Center building converted from an old factory.



*Miami, Florida*



The pride of Southern Baptists in equipment and results.

## FRUITFUL GOOD WILL CENTERS

The Good Will Center idea was introduced to Southern Baptists by Mrs. Maud Reynolds McLure while she was principal of WMU Training School (now Carver School of Missions and Evangelical Work). From the center established in Louisville, Kentucky, for addressing services of students

in House Beautiful, the movement has spread far and wide and been incorporated into Home Mission Board plans. In a Good Will Center there are Mothers' Clubs, clubs of woodcraft for boys, of cooking and sewing for girls, there are family nights, libraries, recreation plans. All these attract people not interested in going to church, and through them all the Bible is taught in the devotional periods. People who have had an aversion to Christianity are led to know Christ as Saviour.



*Christopher, Illinois*

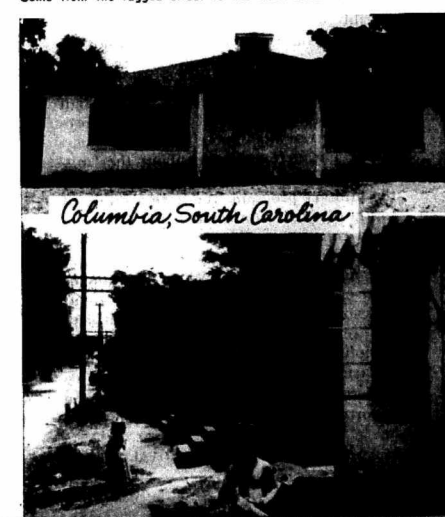


*Baltimore, Maryland*



Named for Kathleen Mallory and built as a tribute to her.

Come from the rugged street to the neat Good Will Center.



*Columbia, South Carolina*





from Nella Dean Whitten  
Madrid, Spain

Last summer was the busiest one of our entire lives! The Baptist World Congress, conventions, encampments, Bible schools, special meetings, and visitors from the States have filled our days (and nights!) to overflowing with happy experiences. In the midst of such a schedule we moved from Barcelona to Madrid.

Madrid is buzzing with activity and has taken on a decided "American flavor." The agreements between the United States and Spain are still in the spotlight; and after a good bit of delay, the bases are being constructed. We have contact with many American families who are here with the military program, and it is interesting to see the different attitudes that our countrymen have toward missionaries and their work.

I do believe that some would be less surprised to learn that we were sword swallowers or snake charmers! Others feel terribly sorry for us that we should waste our lives in a situation that cannot be changed. Unfortunately there are many who are taking a "church holiday," and in general these, who represent a Christian nation before the eyes of the Spanish people, make our work more difficult.

But I want to tell you about the "missionaries" who have come to Madrid with the military program. We have a group of loyal, devoted, consecrated Baptists who are a constant source of inspiration to us. The wife of a commander in the Navy told me not long ago, "When we thought of re-enlisting, we prayed earnestly about it, knowing the temptations and difficulties we would face. We came to the conclusion that we could be unofficial missionaries wherever we go."

Most of the Americans have not had the opportunity to learn Spanish, so they have

their own services in English conducted by a military chaplain. Quite a full program of worship services, prayer meetings, Bible studies, and recreational activities is carried on at the chapel. This summer they had a vacation Bible school for the children, and I had the joy of helping in the intermediate department.

In the Bible school we had over two hundred enrolled with an average daily attendance of around two hundred. There were many different denominations represented, but it so happened that in our department all the helpers were Southern Baptists. We did not mention our denominational affiliations as such, but there is no doubt about it—we had a Baptist vacation Bible school in that department!

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I felt tremendously responsible as I looked into those seeking brown eyes, and for a fleeting moment I gave thanks for those who had been used as instruments of God that I might have the answer from personal experience for this earnest girl. "Tell God what you are telling me," I answered.

We prayed together, and she raised a tearful but shining face to say, "It's okay now. I know what you mean."

How much we need people in overseas service who give a positive, convincing, Christian testimony! It is a great, open field for missionary service that many people from the United States will have in the future.

from Mrs. Eliza Burnette  
Show Low, Arizona

I would like to say many thanks to you, WMU, not only one way, but many ways. We Apaches appreciate your kindness toward us and also thank you for everything including the bus (bought with money

from the 1955 Annie Armstrong Offering). Now we can go to church every Sunday because the new bus can go up the steep hill on the reservation. We have not gotten our mission site yet on the reservation, but we hope to get it real soon.

Our missionaries, Mr. and Mrs. E. C. Branch, have been a blessing to us. They are working very hard among the Apaches. We want to continue our work with them. I know they endure many hardships in their service, also they care about us and are always ready to bear another person's grief and pain. Truly our Heavenly Father has blessed us with many things, he even sent the missionaries to us to show us the Way.

So, dear friends, we thank you for your wonderful work and your love gifts to us. We will remember you in our prayers.

So let us all be bound together with prayer and love for the only begotten Son, who died on the cross for us all, so that through him we might have everlasting life. May our good Lord bless you all.

from Mrs. Herbert Caudill  
Havana, Cuba

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## Here's a Bargain—

(from page 1)

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But you do more. You pray, and by your prayers you tap the great storehouse of spiritual power that provides the missionaries with the divine resources which no man's money can purchase.

So, through the Week of Prayer for Home Missions and the Annie Armstrong Offering, Woman's Missionary Union and you as an individual have a part in the spiritual and financial support of the great army of home missionaries that serve as our shock troops in winning our United States for Christ.

And \$5.91 plus your prayers pays the bill for all this for one minute. One hour costs \$554.60! It is an investment that will be thrice blessed. It will bring untold joy to the missionaries, will carry the gospel message to the lost and troubled in spirit, and bring satisfaction and joy to you now and in the years to come. Do your best.

As always, I am counting on you.



from Nella Dean Whitten  
Madrid, Spain

Last summer was the busiest one of our entire lives! The Baptist World Congress, conventions, encampments, Bible schools, special meetings, and visitors from the States have filled our days (and nights!) to overflowing with happy experiences. In the midst of such a schedule we moved from Barcelona to Madrid.

Madrid is buzzing with activity and has taken on a decided "American flavor." The agreements between the United States and Spain are still in the spotlight; and after a good bit of delay, the bases are being constructed. We have contact with many American families who are here with the military program, and it is interesting to see the different attitudes that our countrymen have toward missionaries and their work.

I do believe that some would be less surprised to learn that we were sword swallowers or snake charmers! Others feel terribly sorry for us that we should waste our lives in a situation that cannot be changed. Unfortunately there are many who are taking a "church holiday," and in general these, who represent a Christian nation before the eyes of the Spanish people, make our work more difficult.

But I want to tell you about the "missionaries" who have come to Madrid with the military program. We have a group of loyal, devoted, consecrated Baptists who are a constant source of inspiration to us. The wife of a commander in the Navy told me not long ago, "When we thought of re-enlisting, we prayed earnestly about it, knowing the temptations and difficulties we would face. We came to the conclusion that we could be unofficial missionaries wherever we go."

Most of the Americans have not had the opportunity to learn Spanish, so they have

their own services in English conducted by a military chaplain. Quite a full program of worship services, prayer meetings, Bible studies, and recreational activities is carried on at the chapel. This summer they had a vacation Bible school for the children, and I had the joy of helping in the intermediate department.

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## ... in the 84th Congress

The 84th Congress, which reconvened January 1, has a huge volume of unfinished business to discharge before it goes out of office. The bill to ban liquor advertising in publications and on the air ought to be brought to the floor for a vote. It will die in committee, as its predecessors have done, unless the people demand action.

The 21st amendment to the Constitution, which repealed the 18th amendment, was designed to guarantee the states the right to handle alcoholic beverages in their own way. Mississippi and Oklahoma continue prohibition, two-thirds of Kentucky has it. Other states have large sections which have consistently won the local option for prohibition.

Yet the propaganda for beer and wine, and for stronger drink, flows into six areas with every national radio and television hookup, and with many national magazines and newspapers. All the states prohibit the sale of such beverages to young people under certain ages, but aggressive advertising invades the home with deliberate intent to induce every member of the family to take alcoholic beverages for granted as the basis for good fellowship and great fun.

The president of the National Temperance League (formerly the Anti-Saloon League) is Dr. Thak K. McCall, of Louisville, president of the Southern Baptist Theological Seminary. Asked about the bills against liquor advertising, he said: "An old test for insanity is to see whether a man will turn off the faucet before he tries to bail out water. Before we can bail out the flood of the liquor industry, we must turn off the faucet of liquor advertising."

The congressman who introduced the

bill in the House of Representatives is a former Baptist Brotherhood president of Kentucky, Judge Eugene Siler, of Williamsburg. The senator who introduced an almost identical bill in the Senate is the veteran, William Langer, of North Dakota. The House bill, now in the House Interstate and Foreign Commerce Committee, is in the hands of Congressman Perry Priest, of Tennessee, a well known Baptist layman.

This is good sponsorship, but the general public seems to have little interest in banning liquor advertising in interstate commerce, while the liquor interests are using all their powerful resources to kill the bill, and editors and radio managers are under pressing to keep up the advertising revenue, regardless of source.

Two news items of 1955 indicate the nature of this pressure. On May 7, the president of the American Broadcasting Company addressed the United States Brewers Foundation in Los Angeles. He said, "I would not have accepted your invitation if ABC was not a willing servant of the beer industry. . . . May I compliment [you] . . . for building up . . . of the concept that 'beer belongs' as a family drink of a free-loving people. The part radio and television has played in helping you in bringing beer into the home has been a part of which we are proud. The more the story appears and is told generally, the greater is consumption."

The other item appeared June 2. A public relations man for Seagram Distillers took it upon himself to rebuke the representatives of 160 newspapers at a luncheon in New York for not giving the liquor industry "special positioning" and "editorial support," in return for the adver-

(Continued on page 33)

## Carver School of Missions and Social Work

BY EMILY K. LANDELL, PRESIDENT

Did someone ask, "Why should Southern Baptists support a school of social work? We have so few social workers employed by the denomination, and there are already professional schools of social work where Southern Baptists can be trained."

Southern Baptists are engaged in social work on a more widespread scale than we often realize. Some city mission programs have work among alcoholics, juvenile delinquents, and other court cases. There are Baptist hospitals, homes for the aged, and children's homes. The home missionaries work among migrants, unmarried mothers, and community groups in Good Will Centers. As overseas missionaries reach out to help the whole man and minister to all his needs, they assume the role of social workers. There are some social workers as part of local church staffs.

Baptist churches use the skills and techniques of education to carry on a program of Christian education among their members. Baptist churches are also learning to use the skills and techniques of social work to meet the needs of people in Christ's name.

Christ met the physical and social needs of man, along with the spiritual, as in Luke 7:20-22 or John 6:8-11.

Southern Baptists go into communities where sin is a stark reality. We value each individual regardless of economic condition, race, color, or creed. We recognize each as of infinite value in God's sight.

The late King Abdullah, thinking of the physical relief offered to the Arabs of his kingdom, once asked a Christian missionary statesman, "Why do you do all this for my people?"

A Southern Baptist recently said that it was his conviction that no matter how persuasively the Christian missionary argued his theological position he could not reach the Moslem except through deeds of love and mercy which would somehow break through with the message of salvation.

Social workers in the secular field some-

times speak slightly of the "consecrated ignorance" of church workers and missionaries who try to help people. Perhaps too often our workers have not been trained, and because we did not know how to reach them, we have sometimes failed to help lost people find their way.

But why should Southern Baptists support a school of social work? The social workers in our Baptist hospitals, children's homes, on the mission fields, and in our churches could get their training in the existing professional schools of social work. This type of graduate training is second only to medical schools in expense of training.

Roman Catholics operate six fully accredited two-year graduate schools of social work. The other schools have a secular orientation. No Protestant group now has a graduate school of social work where the concepts and skills are taught in a Christian climate and where the Christian philosophy of man's need for God through Christ is the foundation for training.

Carver School has offered some courses in social work since 1913 and is now enlarging its program in social work as well as in other aspects of missionary preparation.

Protestant churches in the United States had their first national conference on the churches and social welfare during the fall of 1935. The following week the Catholics had their forty-first conference on Catholic charities. Southern Baptists need to give more attention to this phase of the ministry of our churches.

*It has been said that the church member who fails to read a denominational paper, becomes a thrivelled, narrow anti-missionary, and then goes into innocuous desuetude. What of the missionary workers?*

—ANNIE ARMSTRONG



BY MARGARET BRUCE  
Secretary of Department of Youth

## Committee on Youth Work

Last month in this column we wrote of the responsibility which the WMS fundamentals chairmen have for promoting prayer, mission study, community missions, and stewardship plans in the youth organizations. We mentioned getting the job done effectively through the regular meetings of the committee on youth work. We have "something more" to say on the important subject of the committee on youth work.

The WMU youth director is chairman of this committee and it is essential that she have regular monthly or quarterly meetings of her committee. The committee is composed of the counselors, youth representatives of the fostering circles, and the fundamentals chairmen. Some of the matters to be discussed by this committee are: reports, focus weeks, coronation and recognition services, church night of stewardship, observance of weeks of prayer, subscription campaigns, community missions, mission study, enlistment, fostering, and many other phases of work concerning Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador Chapters, Young Woman's Auxiliaries, and the Sunbeam Baby visitor.

February 12-18 is YWA Focus Week. See the January and February copies of *The Window of YWA* for suggestions about "YWAs on Parade." During the week YWAs will be: studying missions, sharing their possessions, serving through community missions activities, seeking new members, and subscribing to the *Window of YWA*.

In churches where there are several YWAs, it will be well for focus week plans and other activities (which do not relate to all organizations, to be discussed at some time other than the regular meeting of the committee on youth work. In some large churches the committee meets together for reports and a discussion of general plans, then separates into the different divisions

for more definite organizational planning.

March 5-9 is the time set aside for the Week of Prayer for Home Missions with the Annie Armstrong Offering. Already plans should be made for the observance of this prayer time and offering. Woodrow Wilson once said, "The interesting and inspiring thing about America is that she asks nothing for herself except what she has a right to ask for humanity." Such a principle causes Christians in the United States to want to give the good news of salvation to their fellows and to all humanity. Plan for your young people to have a worthy part in this week of March 5-9.



## Sunbeam Slants

by Elsie Reyes  
Sunbeam Band Secretary

Leadership training has always held an important place in the program of Woman's Missionary Union. To help train a leader of children in Sunbeam work is to be a part of one of the greatest long-range mission movements that the world has ever known. Certainly, to teach a child right mission attitudes and understandings is in reality shaping tomorrow today. It becomes a co-operative adventure with God.

There are many ways that you can help the Sunbeam Band leaders have opportunities of thinking together with other leaders about the guidance and promotion of the Sunbeam work. Leadership courses, regional conferences, workshops, associational clinics, state WMU camps or house parties, and other meetings are designed to help give instruction to leaders.

This year we offer to the Sunbeam Band leader during WMU week at Glorieta and at Ridgecrest, special periods for leadership training and observation of children. For the first time two classes will be offered—one for leaders who work with children in the preschool Sunbeam Bands

(ages 4-5) and another for leaders of the school-age Sunbeam Bands (ages 6, 7, and 8).

This is an opportunity for your WMS to encourage and strengthen the work of the Sunbeam organizations in your church by making it possible for your leaders to be present at either Ridgecrest or Glorieta.

The conference dates are:

Glorieta Baptist Assembly, New Mexico,

June 28-July 4

Ridgecrest Baptist Assembly, North

Carolina, August 9-15

Plan now to send the Sunbeam leaders in your church. Watch ROYAL SERVICE for more information about the conferences.

## This Is the Month of Hearts

by Betty Brewer, Girls' Auxiliary Secretary

February is the month of Hearts: store decorations, party and banquet themes, sermon topics all are emphasizing "hearts and darts." We, too, as counselors and mothers can take advantage of this seasonal emphasis. How?

1. In February Tell "Counselor's Corner." I discuss the areas of study, service, and social activities and give some suggestions for activities and plans around the heart idea.

2. Maybe you need to help more "heartily" with your fostering, for this month and next hold much in store: mission study, home mission week of prayer and offering, social features and, of course, regular GA activities.

3. Plans should already be beginning for your Girls' Auxiliary Focus Week, May 13-19. Be sure the date is clear on the church calendar of activities. Do not wait until April to start making plans; put your "whole heart" into planning for this week, and you will see amazing results.

4. There may be some girls in your GA or in your home who have not yet given their hearts to Jesus as Saviour. This is a wonderful month to encourage them to open their hearts and let him in.

5. Possibly there are some of your girls, or daughters, who already have given their hearts to Christ but who need us to be channels through whom God will help them to know and respond to the call for full-time vocational Christian service. We

can lead them into accepting the challenge of the Great Commission in a larger degree than ever before.

These are only a few things to start your thinking. You see that February really opens many doors of wonderful opportunity for you and your Girls' Auxiliary. "Trust in the Lord with all thine heart."

## Sustaining Focus on YWA

by Dora DeVault, YWA Secretary

The week of February 12-18 challenges us to a straight forward look at our Young Woman's Auxiliaries. The object of focus must be definite and clear if we expect YWA to be brought closer to our hearts and attention. This quickened interest in our YWA must not lag with the passing of the week, rather it should be sustained by immediate action.

Do we realize the truth that next in the line of responsibility are our young people? Leadership positions in our WMU today will be occupied in the immediate future by the young women who are now YWA age.

How many single girls between the ages of 16 and 25 are in your church? Do you provide missionary education for them?

Do you have a high school age YWA and a business girls' YWA? Have you made a survey of your Sunday school enrollment to determine how many prospects for YWA membership there are in your church? As you focus on your possibilities for membership you will recognize the need for an enlarged YWA program to provide adequately for these young women with varied interests and characteristics.

Physically and intellectually our young people of YWA age are at the height of their development. There is no limit to their energy and enthusiasm. They are challenged by service projects and well-planned activities. True, no period of life presents as many critical adjustments. A recent survey reveals that in our Southern states the average age for marriage of girls is twenty years. If our high school graduates do not enter college, they will accept responsibilities in the business world. Whether entering college or the business world, the young women are thrust into

(Continued on page 33)



## Did You Notice...

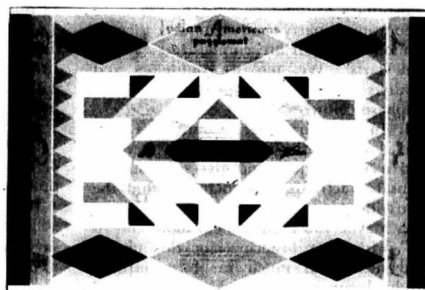
the description of helpful accessories you can order from the Wright Studio, 5335 Ohmer Avenue, Indianapolis 19, Indiana? The information is given in the Teaching Helps with each book of the Indian series. Don't overlook these unusually attractive materials.

The pages of "Creative Uses" for these materials are fascinating. The napkins, for example, may be cut and pasted as pictured and used on invitations or place cards; on the napkins can be a puzzle in identifications.

Weaving the puzzlemats and learning about Indians meanwhile will prove interesting. Order these helpful materials for your Indian study quickly so they will answer in time.

1st unit of 10, price \$1.98:

- 10 puzzlemats
- 10 napkins
- 10 pairs moccasins
- 1 Indian version of 23rd Psalm
- 1 totem pole (heavy paper)
- 1 set (6 pages) "Creative Uses for Indian American Accessories"
- 1 moccasin weaving ceremony



Napkin

Successing units of ten accessories brought and packaged with the first, 60¢ each, consist of:

- 10 puzzlemats
- 10 napkins
- 10 pairs moccasins
- 1 Indian Version of 23rd Psalm
- 1 totem pole (heavy paper)



Indian version of 23rd Psalm

## What's Happening Now (from page 28)

using money they spend in the papers. The preferred space, he said, is back page, the page facing the editorial page, and "live news pages far forward with carryover of front-page news." By editorial support, he meant that editors must not "play up such things as drunken driving."

The best method to register protest for what Mr. Robert C. Kintner of American Broadcasting Company and Mr. George Mosley of Seagram's said is to write to Washington.

Write both your state senators, urging them to support Senate bill number 923, so that your state may fully control the alcoholic beverage menace within its own borders.

Write your own congressman, urging him to support H.R. 4627, and insure his district of better control of the liquor business.

Write the Federal Communications Commission, Washington 25, D.C., and state your interest in the movement to ban liquor advertising in the periodicals you children read and on radio and television

programs which come into your home.

Always subscribe to magazines which have not yet accepted liquor advertising. Among them are *Reader's Digest*, *Ladies' Home Journal*, *Saturday Evening Post*, *Better Homes and Gardens*, *Good Housekeeping*, *National Geographic*, *Parents' Magazine*, and of course the Baptist magazines, among them your own *Royal Service*.

## Sustaining Focus on YWA

(from page 31)

new areas of living where confusion and bewilderment often result. Our young people represent our best trained group. They are proud and self-sufficient, timid and afraid, daring and courageous. Can we fail to provide for them during these crucial years an organization that will aid in the directing of their lives into channels of kingdom service?

Dare you focus on your YWA possibilities then plan wisely for an adequate, enlarged missionary program?



To carry out this year's plan of using song titles for program topics, Woman's Missionary Society at First Baptist Church, Thomasville, Georgia, display the name of the current song on a large sheet of music which was used several years ago. They put it to a new and attractive use. Are there similar possibilities in your church?

# New Books to Read

BY MRS. A. F. CRITTENDON

Order these books from your Baptist Book Store

## THE INWARD JOURNEY

by Doris Peel

Houghton, Mifflin Company, price \$3.

Doris Peel, English born, spent her childhood traveling between the capitals of Great Britain, Canada, and the United States. She became aware, even as a child, of both the differences and likenesses among people. She has seen service with the British Information Service. She was special correspondent at the United Nations conference in San Francisco and has edited the book page of the *Christian Science Monitor*. While working on the latter, she was sent on a special assignment to Germany to discover what the young people there were thinking and feeling about the world confronting them.

The journey described in this book records actual adventures on both sides of the Iron Curtain, and outlines even more challenging adventures in mutual understanding. She listened with open mind and genuine sympathy to many voices—at one time finding herself unexpectedly involved in the Soviet World Youth Festival in the Russian sector of Berlin. She listened with courtesy, yet her mind was held firm by faith and experience, sharpened by the consciousness of unsolved problems at home. With a steadfast conviction in the ultimate triumph of men of good will, she sought through personal understanding to bridge international distrust. Through such experiences, Doris Peel understands the groping of the people of present-day Germany.

The central theme of *The Inward Journey* is its conviction that one human being talking to another can clear away misunderstandings and distrust and find common ground on which to build a framework of understanding and trust strong enough to endure. Barriers disappear when met by friendliness and openness. Suspicion fades when it cannot provoke resentment. Impassioned propaganda can be met with the only weapons against which it is helpless—patience, a light hand, honesty, and laughter.

Doris Peel feels that such an approach to world problems is "the hope of our continuing world." Victor Gollancz, a distinguished English publisher, says of *The Inward Journey*: "I regard this heavenly book as one of the most important of our time."

## THEY WAIT IN DARKNESS

by George W. Shepherd, Jr.

John Day Company, price \$4.

Here is one of the most timely books you will find for background information about colonialism. It will answer your questions about news in Indo-China, French Morocco, and other areas with troubled status.

The author, George W. Shepherd, Jr., refers to himself as the "mysterious American." The colonial office knew that he was not a Communist and knew he was not a missionary in the usual sense. People found it difficult to understand that here was a man who, out of love of justice and a deep desire for reconciliation with his brothers in black, was willing to risk his neck in the revolutionary ferment of the wilds of Africa. He was the first white man to go out to Uganda to be employed by an organization of Africans. He was to serve as executive secretary for the Federation of Uganda African Farmers.

The author describes himself as "a young man reared by missionary parents in China and steeped in the Christian traditions of faith and hope." He made the decision to leave the comforts of Western civilization and go to Africa for awhile because he felt the deep need of finding a basis of reconciliation among men in a world that seemed headed for continual bloodshed and grief. He felt that there must be another way and was determined to expend his life in searching for that way.

George Shepherd went out to Africa a year before Mau Mau violence broke out in Kenya, the colony next door. There had already been riots and jungle pursuits in Uganda, and the white man was distrusted.

The European settlers and the Indian traders were sometimes suspicious of Shepherd's efforts in behalf of the African farmers. He had come to live, eat, and work with the farmers and to struggle for the development of co-operatives that would help them in curing their coffee, ginning their cotton, and marketing their crops at better prices. He traveled far and wide and came to know and love the people. After nine months he flew to America and took his wife and baby to live with him in Africa.

He tells modestly and interestingly of



Before making your plans for this session based on chapter III of *The Tribes Go Up* read the teaching suggestions, page 21, in the Indian Source Book and the mission study column in this issue of *ROYAL SERVICE*. You may want to combine some of the ideas. Also read "Teacher-Training Promotes Mission Advance" in February *Home Missions*.

For example, perhaps you have decided to use the folder *The Tribes Go Up* as a workbook in both sessions 2 and 3. You may prefer sticking to the Pueblo for the quizzes and the "Did You Know" facts, compiling statements gleaned from the whole series.

Discussion questions literally leap from the pages of *Indian Rights and American Justice*. The small circle class is the right size for an informal discussion of Indian problems that stem from an impoverished, segregated reservation. These include matters relating to citizenship, property rights, and education. With the various suggestions for background reading before all the

many adventures encountered in the two years of his service. There are graphic descriptions of the beauty of the countryside and of the primitive life of the population. While not primarily a missionary book, it reveals much concerning the influence of the missionaries and speaks appreciatively of their work.

The author wrote because he feels that what is happening in Africa today is terribly important to all of us. This sleeping giant is awakening and throwing off the chains of colonialism, tribalism, disease, and poverty. What Africa will do with this freedom and what the attitude will be toward the Western democracies is important to us.

Here is the story of a bold and true American, closing with a moving appeal for an American foreign policy worthy of our historic traditions.

## Mission Study

BWCs use program material on page 36.

circle members, there should be enough outside material available for the discussion to be based on facts. Otherwise you will have only "talk" which often ends in a mere swapping of prejudices.

The play "Never Alone" in the teaching suggestions points up one of the problems and can serve in a splendid way to provoke discussion. In advance you can call attention to the problem so that the class will be on the alert. It should be a matter of grave concern to every citizen of the United States that complete religious freedom is withheld from the Indians in the southwest.

You will find that the small book, *This is the Indian American*, price 50c from your Baptist Book Store, contains general information on reservation life. On the back of the folder check the missionaries who work among the Pueblo Indians in New Mexico. Add these missionaries to your prayer calendar and remember them throughout the month in a very special way.

## Make Your Study of "The Tribes Go Up" More Attractive

Order the book covers to use as program folders. They cost 25c per dozen from your Baptist Book Store.



Indian songs, dances, rituals, and symbols as well as religious songs are included in the booklet, "Songs of the Wiyem." Order from Cooperative Recreation Service, Inc., Delaware, Ohio, price 25c each.





# Program

## "God Save America"

by Mildred Dunn, Associate Editor,  
"Home Missions"

### Program Plans

This program can be "different" with a bit of effort in the simple pantomimes. Costuming can be as simple or elaborate as you choose. The more authentic the costumes, the more effective the program. By switching costumes, four or five people can do all of the pantomime scenes. Stage and curtains will be wonderful, but if you do not have them, use the idea anyway.

Study the program carefully, and use your own initiative. You may decide to present, say, five pantomimes and give the other material as talks or conversations between Voice of Past and Voice of Today. For example, it might be more difficult for you to present the fifth, seventh, and eighth pantomimes than some of the others, so those could be presented in other

ways. Plan it in the best way for your own membership remembering to limit time, not to prolong the meeting unduly. Rehearsal helps but one should be sufficient.

Two narrators taking turns will avoid sameness. The narrator and the "voice" should be hidden but placed so their voices carry well to the audience.

To advertise the program, check with pastor and Sunday school superintendent about pinning tiny American flags on all the women attending Sunday school and church on the Sunday preceding the program. Attach to the flag streamers with the time and place of meeting.

To show the present work of the Home Mission Board, the leader can make a large poster (add pictures from your files) showing the phases of work in outline, like the one at the top of the next page.

### Administration

#### Direct Missions

Foreign Language Groups  
Deaf  
Good Will Centers  
Indian  
Rescue Missions

#### Literatorial Service

#### Field Workers

#### Chaplains Commission

#### Church Loan Fund

#### Promotion

#### Visual Aids

#### Negro Work

#### Evangelism



### Jewish Work

#### Missionary Education

#### Cooperative Missions

City Mission Program  
Rural Church Program  
Mountain Mission Program  
Western and Pioneer Program  
Broken Homes and Juvenile Delinquent Program  
Military Personnel Program  
Trailer Camp Ministry  
Correspondence Bible Course

#### Other Ministries

Alaska  
Cuba  
Panama and the Canal Zone  
Migrants  
Summer Mission Program



### Program Outline

#### Worship Period

Hymn: "Rescue the Perishing"

Scripture Reading: Matthew 28:19, Luke 10:17-19, Matthew 9:37-38.

Prayer: That we as Baptists will hear God's command, realize how foolish it would be not to obey, and pray that the Lord will send forth laborers, even us.

Hymn: "America the Beautiful"

#### Presentations:

Women and Missionary Barrels  
My People Waiting  
Using a Record Player  
Work Among the Negroes

\*See pictures, pages 16-17.

### City Missions

Missions Among Foreigners

The Jew

Church Building Needs

Service Personnel

Our Outposts

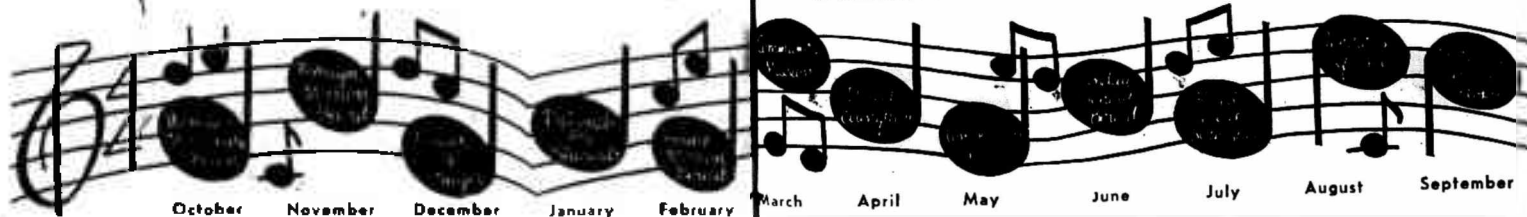
Present Christ in All

Fourth stanza of "America"

#### Prayer

Announcement about Week of Prayer for Home Missions.

Prayer: That all societies will meet to pray every day and that the Annie Armstrong Offering will exceed the \$1,500,000 goal; prayer that every member of your WMS will give worthily to help win our land to Christ.



## Program Material

(First pantomime: Women, dressed in costumes of nineteenth century, packing barrels and boxes for missionaries)

**Narrator:** Through the years the Home Mission Board and Woman's Missionary Union have worked hand in hand at the great task of making our country Christian. When Miss Annie Armstrong was selected first secretary of WMU in 1888, she was already interested in home missions. One of her first projects was to get from Dr. Isaac Tichenor, then executive secretary of the Home Mission Board, the names of poorly paid missionaries to whom she encouraged the societies to send barrels or boxes of clothing and other necessities. Societies over the South vied with each other in providing clothes, food, and some-

times toys for the missionary and his family.

In the early days the women realized the value of prayer and the necessity of giving even though the amount was small. Over and above the regular missionary collections the women were encouraged to have mite or mission boxes into which they would put regularly at least two cents a week.

(Second pantomime: Miss Armstrong at Indian camp with missionary, talking with Indians)

**Narrator:** Miss Armstrong had many mission interests including the mountain schools, Negroes, and Indians. She became so highly interested in the Indians that she took a trip into Indian country at her own expense. The red-skinned people loved her,

and she returned with a burning desire to help the Home Mission Board send more missionaries to the first Americans.

Today, if Miss Armstrong could return, she would be delighted to visit again our Indian mission fields and meet the one hundred Southern Baptist missionaries now serving there.

But she would grieve, even as you and I, when she saw the many Indians who have never yet heard the gospel and who are still searching for truth.

**Voice:** "A little more than a year ago I went to Taos, New Mexico, to preach in a revival meeting for the Taos Indians. Among those who professed faith in the Lord Jesus Christ was a young married couple. I shall never forget the smiles that swept across their faces and the bubbling joy which overflowed from renewed hearts. They wanted immediately to do something for the Lord, to go to school and prepare themselves for better service. I wanted very much to help them, but was unable to.

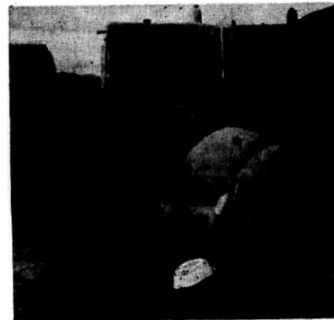
"So they went back to their little village where there were very few Christians and little encouragement to live the right kind of life. Temptations, persecutions, and other troubles came to them. Being new in the faith and untrained, they stumbled along the way and eventually quit going to the small Baptist mission. Once again they were swallowed up in the darkness of the village."

"Someone went to talk to them, but they said they were waiting for Mr. Belvin to come back.

"When I heard that, my heart was heavy for I saw in them a picture of my people, scattered like sheep without a shepherd over this great land of ours. Many are waiting for someone to come and tell them of Christ and his way of life.

"A few days later I made my way over miles and miles of the great territory to the little village to speak to these tempted children of the King. I went into their village and knocked on the door of their small dwelling. There was no answer. I went to the neighbors and everyone I knew in the village, seeking, but I was not able to find them. They were gone, swallowed up by the desert.

"So I returned to my own dwelling without speaking to this couple who had been



Ovens like these are still used at Taos.

waiting for me to come back. The knowledge of their burden, like the knowledge of thousands of lost among my people, hurts my heart with a pain that refuses to be comforted.

"There are my people—in the hills, in the deserts, in the plains—longing, wondering, hoping, waiting for someone to come and tell them of the Saviour who has made so many glad."

**Narrator:** As Miss Armstrong was concerned during her lifetime that the Indians hear the gospel, and as Dr. Belvin grieves over his lost people, so we believe you, too, are concerned about the 400,000 Indians in our nation. There are many needy fields, particularly in the West, where no missionary has ever gone. Many of our missionaries desperately need help. For example, the Rev. and Mrs. D. A. Dalby are the only Southern Baptists on a sixteen-million-acre Navajo Indian reservation in Arizona among a primitive and superstitious people, most of whom have never heard the gospel of Jesus Christ.

(Third pantomime: Missionary Dalby going to Indian hogan with record player)

**Narrator:** To overcome the language barrier, Missionary and Mrs. Dalby play records of sermons and stories in the Navajo language on old hand-wind record players provided personally by women and societies.

(One Sunday Mr. Dalby used a record,

## A Prayer for Our Country



Land of our love, thy daughters meet,  
In love and worship at the feet  
Of Christ, the Lord of lands, to claim  
Redemption for thee in His Name.

The ceaseless tide of human souls  
From either sea, that o'er thee rolls,  
Grows dark with ignorance and shame;  
We ask redemption in His Name.

Thy simple children of the sun,  
From bitter bonds so dearly won,  
Stretch forth their hands with us, and claim  
A new redemption in His Name.

From homes of poverty and woe,  
Where love upon the hearth burns low;  
For holy childhood, born to shame,  
We ask redemption in His Name.

Lord over all, as through the years,  
We plait with joy or sow with tears,  
Help us to serve, 'mid praise or blame,  
For love of Christ, and in His Name.

—MARY A. LATHBURY  
reprinted from ROYAL SERVICE, October, 1908



"I Lived in Darkness," which was the testimony of a converted medicine man. Early the next morning a Navajo father came to the missionary and wanted to borrow the record that "told about the medicine man that threw all his old medicine away." This Indian father, his wife, and four children had been greatly impressed by the story.

Today the mother and father of that family say, "We have Jesus in our hearts." They never miss a service at the mission unless providentially hindered.

*(Fourth pantomime: Young Negro man studying Bible and other books)*

**Narrator:** In the time of slavery most of the Christian slave owners made some attempts to provide religious instruction by having afternoon Sunday schools for the children and arranging for the Negroes to attend worship services. Negro converts were baptized and accepted into the churches. After the Civil War the Home Board helped in the establishment of Negro churches and through the years has helped a little in the training of their preachers. Today the Home Mission Board provides 88 teacher-missionaries in Negro colleges and schools, two BSU workers, 21 workers in mission centers, and one director of evangelism for the Negro people.

From the time of Miss Annie Armstrong down to the present, Woman's Missionary Union has stood side-by-side with the Home Board in promoting this work. Dr. Guy Bellamy, secretary of the Department of Negro Work for the Home Board, was

visiting in a southern city last summer when he was invited to attend a vacation Bible school conducted in the Negro church by women from the First Baptist Church. He was thrilled to find over three hundred Negro boys and girls in the school. When he spoke and gave an invitation, 52 came forward professing faith in Christ. "The boys and girls looked happy," he says, "but the happiest faces were those of the women who had gone out to help their Negro friends."

Dr. Bellamy was visiting a Negro church in St. Louis, Missouri, where Rev. T. C. Peay is pastor. Not long ago when Mr. Peay was a ministerial student, he was able to stay in school largely because of the scholarship assistance from the Annie Armstrong Offering given the Home Mission Board by the WMU.

That day Dr. Bellamy asked Mr. Peay how long he had been pastor of the church and how many additions he had had. His face literally beamed as he replied, "One year and five months, and counting the three people we had by baptism this morning, we have had a total of 486 additions; 260 by baptism."

Today there are more than 15,000,000 Negroes in our nation and many do not know Christ as their personal Saviour.

*(Fifth pantomime: Man and woman in evening dress as if going to night club in party; painted background of city streets)*

**Narrator:** When the Home Mission Board was started in 1835, one of its first tasks was the establishment of work in New Or-



*Lydia Amegin, Russia; Barbara Kim, Korea; Anita Reveles, Mexico, gave YHWA watchword in 3 languages at Calif. convention, also attended by Miss Alma Hunt.*

leans, then the booming but wicked city of the South. Since then many great cities have grown up in our nation, and the task of evangelizing the millions who live in them is staggering. Under the direction of Dr. S. F. Dowis the Board has a City Mission Program designed to help accomplish this task. The evangelizing of our cities is important to the evangelizing of our country, for there live the millions including Negroes, Jews, foreigners, rich, poor, young, old, educated, unlearned, the deaf, the blind, the fellow from the farm, the stockbroker, the street sweeper, the night club entertainer, the scientist and university professor, and the gangster.

Many of the millions in our cities are lost sheep like Roger, an eight-year-old Catholic boy taught by one of our student summer missionaries. Roger always seemed more interested in the Bible study at vacation Bible school than the rest of the boys. Since the class met under a tree they were often tempted to appear indifferent to the lesson. One day Roger looked the class straight in the eye and told them, "Jesus just isn't a bit pleased with you boys and I know it. It hurts his heart to see you not

listening to the teacher while I'm trying to learn what she says."

"There was a hush," says the missionary. "The children sat with eyes and mouths open, paying exact attention to Roger. Tears came to my eyes as I realized how important what I said was to the lad. Each day after class Roger wanted to talk with me about Jesus. After he understood the plan of salvation and accepted Jesus as his Saviour, he said to me, 'I'm like a found sheep now, too.'"

Many in our cities would gladly accept Christ and his way of life, if they, too, could understand.

*(Sixth pantomime: Foreigners such as Chinese, Mexicans, Italians, Russians, etc.)*

**Narrator:** From the beginning the Home Mission Board and Woman's Missionary Union have agreed that the many foreigners in our land create for us a ripe mission field. Home Mission Board leaders long to reach these foreign-speaking people, but lack of money has hampered the work. We may well ask, will the same lack of funds continue to keep many from hearing the gospel? Dr. Lloyd Corder, secretary of the Department of Direct Missions, realizes that the Board will probably never have money to appoint enough missionaries to reach them all, so he constantly urges local churches to make every effort to go to the foreign-language people in their own community and let the Board be responsible

*Mrs. Adel Caligeris, Hungarian, converted at Miami Good Will Center at age 80.*



WMU sponsored organizations through. A CA convention at the Spanish Baptist Mission, Tucuman, N. M., included four queens—three are sisters. Left to right: Marietta Sandofal, Ida Maestros, Irene Sandofal, Jolly Sandofal, Silverio Linares is pastor; Mrs. Nora Woodall, counselor.



for those not near our established Anglo churches.

The Rev. Milton Leach, Jr., missionary to the Spanish-speaking in Miami, Florida, has had some experiences which show the lack of workers and the opportunities that could be met by dedicated church members.

Voice: "One night about dark we drove into a small camp of Puerto Rican migrant workers. Men were standing around a campfire, so I stopped the car and walked over to them. I asked, 'Who is in charge of this camp?' With no more introduction than that one of the men said with much feeling in his voice, 'You must be a man of God.' He told me how he had hoped and prayed that someone would come to tell the people in his camp about Jesus. Later we were able to hold services there once a week and many were saved."

"In another camp of about two thousand Mexican workers from Texas and Mexico, we were distributing clothing when one of the women asked if we could stay and have services that night. We had

to tell her we could not because we were to be at another camp that night. Shortly she came back and said, 'Could you come tomorrow night or Sunday? Couldn't you just have a class for our children? They need to know about Jesus.'

"We had to tell her we could not come back because we already had services scheduled every night and every Sunday morning, afternoon, and evening."

"She wanted to know if we could send someone. But we did not know anyone to send."

"Before the season was over we managed to have three services in that camp and always had from 175 to 225 present. We gave New Testaments to nearly two thousand who wanted them. Now those people are scattered all over Texas, Old Mexico, Puerto Rico, and the northeast states, and most of them do not know Jesus."

(Seventh pantomime: Jew in store)

Narrator: Slowly our people are learning that they can win their Jewish neighbors

## Audio-Visual Aids for February

by Mildred Williams

Your WMS can tour the Home Mission Board and some of the areas served by the Home Board through pictures. Such visits will help you become familiar with the work of the Home Mission Board and also see how Woman's Missionary Union helps some missions.

### FILMSTRIPS

**A Preacher of the Word**, 70 single frames, color, two manuals, purchase price, \$5. Dr. J. B. Lawrence reviews the ministry of the Home Mission Board.

**Reflecting God's Splendor**, 53 single frames, color, manual, purchase price, \$5. This presentation of the Home Mission Board shows how Christians can reflect the glory of God before others.

**Trophies of the King**, 60 single frames, color, manual, purchase price, \$5. This shows some of the home mission work done through the Annie Armstrong Offering.

**Freedom's Holy Light**, 70 single frames, color, manual, purchase price, \$5. History and other accomplishments of the Annie Armstrong Offering are given.

### MOTION PICTURES

**Land I Love**, 25 minutes, sound, color, rental, \$8. The natural beauty and wealth of the United States is contrasted with her moral and spiritual poverty. Southern Baptists are sowing seeds so that the power and beauty of Jesus may crowd out the spiritual weeds.

**What God Hath Wrought**, 18 minutes, sound, color, rental, \$7. The story centers around our work and shows the progress in New Orleans. See Cover 4 of January Royal Service for Indian Material.

Order from your Baptist Book Store



HMS

Editorial Office staff: Mrs. Mildred Dunn, Dr. John Cayton, Miss Louise Spattlin.

and friends if they try. One woman visited in a Jewish home where the mother told how the family had suffered in a concentration camp in Europe and how she saw her little girls starve to death. The WMU took this family a basket at Thanksgiving for which they were most grateful. Another woman has persuaded her Jewish neighbors to read the Bible daily. She has now called on the missionary to help witness to them.

(Poster—not pantomime: New churches and new churches being built)

Narrator: It has long been a Southern Baptist problem to supply churches and missions with suitable houses of worship.

Back when Dr. Tichenor was executive secretary of the Board, he established a Church Building Department and put it on the hearts of Southern Baptists to help new churches build. In 1913 during their jubilee celebration Woman's Missionary Union added substantially to the fund and later the denomination brought it to \$1,000,000. Today the Board has two loan funds. From January 1 through November 1, 1955, the Board received 214 applications in the amount of \$2,796,700. Of that amount \$1,961,600 is in the Church Extension Loan Fund and \$835,100 in the Church Building Loan Fund. These funds are not given, but lent to churches, so the

money is used over and over.

Carl E. Conrad, director of French Missions in Louisiana, tells of how two gifts of money for a lot and chapel continue to grow and bless.

Voice: "Two gifts of money from the Home Mission Board to Morgan City, Louisiana, were made possible by special offerings. The Bottoms Fund provided \$5,000 for a lot and chapel in 1938 and the Annie Armstrong Offering the same amount in 1943 for an educational building."

From the Morgan City church came a mission for houseboat people in north Morgan City in 1939, and that mission became Emmanuel church in 1953. In 1951 the Patterson church, seven miles away, was organized by members from the Morgan City church. Strangely enough, the Teche Baptist Church was organized from the Patterson membership, making Morgan City the grandmother church. Now all four of these churches have their own missions.

It defies the imagination to realize what the net results of the efforts of these four churches and missions will be. All are well begun and made possible by WMU dollars.

(Eighth pantomime: Soldier standing lonely by lamp post or sitting on park bench)



Office force includes Iva Butler, Bookkeeping, and Rosa Garcia, secretary to Dr. Corder.

**Narrator:** During the Civil War the Home Board's missionary program was almost demolished. Yet somehow chaplains were appointed and many pastors gave time to the lost men in the army.

Today, scattered around our country and throughout the world, boys in the uniform of the U.S.A. are in places where it is easy to drift far from God. Away from home, they are lonesome and teimpted. To serve these men and their families Southern Baptists have 424 chaplains, but they can never get the job done alone. Home churches should help by sending their young people into service well prepared as Christians and fortified by constant contact with their home churches which remind them of their opportunities of Christian witnessing.

Although the United States is not now in active war, there were on July 31, 1955, 2,958,444 persons in the armed forces of our country. Of that number approximately 175,000 were Southern Baptists.

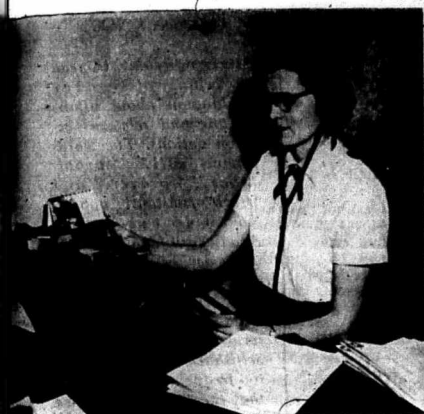
In view of these facts, Dr. E. L. Ackiss of the Military Personnel Service of the Home Mission Board, pleads that Southern Baptists wake up to the "missionaries" they would be sending if each of these young Baptists was going out ready and eager to serve Christ.

*(Ninth pantomime: Someone dressed as Eskimo preparing his fishing equipment, and some in white, loose coats of tropics to represent Cuba and Panama, talking under palm tree)*

**Narrator:** The Home Mission Board serves also in the outposts of Cuba, Panama-Canal Zone, and Alaska.

Needs in these outposts are many, as in the States. The First Baptist Church for English-speaking people in Havana meets in the old Templo Bautista which was once a theater and is downtown. Today most of the English-speaking people live in a suburb called Miramar. There are modern super markets, shopping centers, schools, laundromats, country clubs, drive-ins, movies—all that our modern cities in the States would have, all except a church. In this area of about 25,000 people, Cuban and from U.S.A., there is an average of one Catholic church every fourteen blocks, but only one Protestant witness—a small Cuban church that meets in an apartment, the Miramar Baptist Church. The congregation of the English-speaking church has started a building fund, but it grows slowly.

Mission work in Panama and the Canal



Secretaries Cathleen Lewis, Chaplains Commission, and Grace James, Promotion Office.

Zone has been greatly enlarged of late under the direction of R. G. Van Royen, superintendent. In early 1955 the Board opened work among the San Blas Indians in addition to that carried on among the Anglos, West Indians, and native Panamanian people.

The Rev. Dick Miller, who with his wife works among the Eskimos in Alaska, tells of the native village of Kotzebue where every known Baptist except one is a member of the church.

**Voice:** "An increasingly wider door of service is being opened to our Baptist church in Kotzebue.

"Our services began in August, 1953,

*Dick Miller, missionary in Kotzebue, Alaska, discusses the work being done on this field of the Home Mission Board with E. R. Bartlett, pastor from Asheville, N. C., who preached in local churches while he was there on a trip.*



with eight people present. Sunday school attendance now averages 35 to 40, with an enrollment of over 60, and a Sunday evening attendance averaging 70. The church membership has grown to 16, four were baptized this year.

"Within a few months the present church auditorium will be too small. We have crowded in as many as 125 people on Sunday evenings. For this reason we are praying for a new church auditorium which we hope the Home Mission Board will be able to provide within a year.

"The majority of those attending our services are lost, while a few are Christians without church affiliation. The task of teaching New Testament baptism to peo-



## THE TERMINOLOGY OF STATESMEN

by Charles A. Wells



ple who have never seen or known it is slow. Yet the few who have followed their Lord are being good witnesses.

"We have two missions in nearby towns and have contacts with individuals from still other villages which will result in other calls for missions and preaching stations.

"The building of a three and one-half million dollar military base near Kotzebue will bring many non-natives as construction workers and service personnel to our village. We intend to make our church a place where all can find Christ. Our present membership is seven Eskimos, two Negroes, and seven white people. There has never been a single bit of disharmony among us. While we intend to win the natives to Christ, we want to present Christ to all who pass our church on the cold shores of the Arctic."

Narrator: Just as Missionary Dick Miller

It is refreshing to read the writings of George Washington about affairs of state and relations between nations. The words "divine will," "providence," "prayer," and "truth" constantly appear. No wonder early days of American life were filled with daring, hope, and achievement! Compare these words of confidence with headlines about international affairs today. Selfishness and suspicion too frequently dominate so that the public confidence has diminished. One of our greatest needs is for leadership in all nations that can rise above spiritual and economic blindness that now depresses us—a leadership that gives men a new sense of God's will for them and his presence in their lives.

determines to "present Christ to all who pass" his church, so it is the desire of the Home Mission Board to present Christ to all who live within our dear country, that all may come to a saving knowledge of the Lord Jesus Christ.

But missions waits on stewardship, and only as the people in the churches give, can the Board perform its God-appointed task of helping the United States become truly Christian.

## PRAYER

P is for petitions at the throne of grace.  
R is for reverence of time and place.  
A is for assurance of his will being done.  
Y is for yearnings for souls to be won.  
E is for earnestness in which we pray.  
R is for receiving rich blessings each day.

—CARRIE B. COLE

# Pray Ye

Mrs. J. Wash Watts, Louisiana

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

1 Wednesday "I will praise thee: for I am fearfully and wonderfully made"—Ps. 139:14 Mrs. M. K. Wasson, Ogbomohu, Nigeria, ev.; Mrs. B. T. Griffin, Lagos, Nigeria, ed. ev.; Bennie T. Griffin, MF; Miss Grace Tyler, Rome, Italy, ed. ev.; Rev. I. E. Gonzalez, Corpus Christi, Tex., ed. ev. among Spanish; Miss Gladys Keith, New Orleans, La., GWC; Rev. W. T. Watts, Oklahoma City, Okla., ed. ev. among Negroes; Mrs. Ross Coggins, Surabaya, Indonesia, ev.

2 Thursday "The things which are impossible with men are possible with God"—Luke 18:27 Rev. J. P. Kirk, Victoria, Brazil, ed. ev.; Rev. Amelio Giannetta, Richmond, Calif., ev. among Italians; Rev. Truman Granger, Washington, La., ev. among French; Mrs. A. Worthington, HMB, em.

3 Friday "If any man suffer as a Christian, let him not be ashamed"—1 Pet. 4:16 Dr. Frank B. Owen, Kediri, Indonesia, Dr. George H. Kollmar, Barranquilla, Colombia, MD; Miss Dottie Lane, Kokura, Japan, ed. ev.; Mrs. H. D. McCamey, Ibadan, Nigeria, RN; Mrs. J. T. McRae, Gaza via Egypt, ed. ev.; Rev. S. A. Quells, Campinas, Brazil, ev.; Miss Mary Lucile Saunders, Manila, P. I., pub. ev.; Miss Violet Stephens, San Antonio, Tex., sec. ev. among Spanish

4 Saturday "Declare his works with rejoicing"—Ps. 107:22 Rev. E. F. Holmes, Concepcion, Chile, Mrs. J. E. Jackson, Mindanao, P. I., Mrs. Boyd A. O'Neal, Maceio, Brazil, ev.; Dr. H. P. Peacock, Zurich, Switzerland, ed. ev.; Mrs. Frank DiMaggio, Mrs. J. G. Sanchez, HMB, em.

5 Sunday "Remember the Sabbath day to keep it holy"—Ex. 20:8 Miss Lila Watson, Hong Kong, Rev. Cecil Roberson, Kabba, Nigeria, Mrs. H. H. Culpepper, Buenos Aires, Argentina, ed. ev.; Mrs. Stephen P. Jackson, Manhuassu, Brazil, Mrs. Loyne N. Nelson, Okayama, Japan, ev.; Mrs. Collins Wickham, Raymondville, Tex., ev. among Spanish; Baptist World Alliance Day

6 Monday "I will wait for the God of my salvation: my God will hear me"—Micah 7:7 Mrs. Hattie Gardner, Shaki, Nigeria, ed. ev.; Rev. Reiji Hoshizaki, Japan, Rev. Francisco Rodriguez, Corral Nuevo, Cuba, Mrs. V. T. Yearwood, Ancon, C. Z., ev.; Rev. Epifanio Salazar, Waco, Tex., ev. among Spanish

7 Tuesday "He that hath my word, let him speak my word faithfully, saith the Lord"—Jer. 23:28 Rev. T. H. York, White Rocks, Utah, ev. among Indians; Mrs. Paul Rogosin, Los Angeles, Calif., ev. among Russians; Irene Rogosin, MF; Mrs. Elmer M. Treadwell, Aracaju, Brazil, ev.; Miss Mattie A. Baker, Sao Paulo, Brazil, Miss Martha Knox, Japan, ed. ev.

8 Wednesday "Examine yourselves, whether you be in the faith"—2 Corinthians 13:5 Rev. M. R. Hicks, Santiago, Chile, Miss Katie Murray, Kaohsiung, Taiwan, ev.; Rev. M. E. O'Neill, Jr., Artesia, N. M., ev. among Spanish

9 Thursday "He said, My presence shall go with thee, and I will give thee rest"—Ex. 33:14 Rev. Samuel Vernon, Bocas del Toro, Panama, Mrs. L. E. Blackman, Honolulu, T. H., ev.; Mrs. Pedro Carranza, Almagordo, N. M., ev. among Spanish; Mrs. Ralph J. Park, San Antonio, Tex., ev. among Chinese

10 Friday "He doth not afflict willingly nor grieve the children of men"—Lam. 3:33 Mrs. D. N. Mayhall, Nigeria, ed. ev.; Rev. Stanley E. Ray, Ibadan, Nigeria, pub. ev.; Rev. A. Valdez, Brownsville, Tex., ev. among Spanish; Rev. Abraham Wright, Benid, Ill., ev. among Italians

11 Saturday "Let your speech be always with grace, seasoned with salt"—Col. 4:6 Mrs. C. A. Baker, Brazil, em.; Miss Clifford Barratt, Kaohsiung, Taiwan, ed. ev.; Mrs. S. P. Howard, Jr., Shimomoseki, Japan, ev.; Miss Ruby Wheat, Pusan, Korea, RN

12 Sunday "Give unto the Lord the glory due unto his name: bring an offering, and come before him"—1 Chron. 16:29 Miss Ada Young, New Orleans, La., GWC; Mrs. H. O. Hestrick, Maringa, Brazil, ev.; Miss Ruth Randall, Rio de Janeiro, Brazil, Dr. J. B. Higgs, China, em.; Rev. Harry A. Borah, Alaska, ev.; YWA Focus Week, 12-18

13 Monday "A broken and a contrite heart, O God, thou wilt not despise"—Ps. 51:17 Mrs. George M. Faile, Ogbomohu, Nigeria, ev.; Mrs. M. S. Blair, Argentina, em.

14 Tuesday "So is the will of God, that with well doing ye may put to silence the ignorance of foolish men"—1 Pet. 2:15 Rev.



**Juana Marquez, Union de Reyes, Cuba, Rev. E. E. Evans, Anchorage, Alaska, Rev. John R. Cheyne, Gatooma, So. Rhodesia, Rev. Alvin Hatton, Rio de Janeiro, Rev. Dan N. Sharpley, Santa Maria, Brazil, ev.; Mrs. Ernest E. Atkinson, Mission, Mrs. Elogio Garza, San Antonio, Tex., Rev. Isidoro Garza, San Francisco, Calif., ev. among Spanish.**

**15 Wednesday "Pray for them which despitefully use you, and persecute you"—Matt. 5:44 Mrs. Moke Smith, Jr., Cali, Colombia, ev.; Mrs. Daniel R. Cobb, Bangkok, Thailand, lan. st.; Miss Martha Franks, Taipei, Miss Olive Lawton, Keelung, Taiwan, Miss Dale Moore, Lagos, Nigeria, ed. ev.; Rev. Mike C. Mojica, San Antonio, Miss Jovita Galan, Pearsall, Tex., ed. ev. among Spanish.**

**16 Thursday "I have learned, in whatsoever state I am, therewith to be content"—Phil. 4:11 Miss Ola Lee, Taipei, Taiwan, ed. ev.; Mrs. L. L. Johnson, Brazil, em.; Rev. John Mein, Nassau, B. I., ed. ev.; Rev. E. M. Bostick, China, em.**

**17 Friday "The ways of the Lord are right, and the just shall walk in them"—Hosea 14:9 Rev. T. H. Dowell, Teejon, Korea, ed. ev.; Mrs. Ronald Hill, Cholburi, Thailand, ev.; Rev. A. S. Patterson, Nigeria, Mrs. R. E. Chambers, China, em.**

**18 Saturday "Lord, thou hast been our dwelling place in all generations"—Ps. 90:1 Miss Mabel Summers, Beirut, Lebanon, Mrs. W. B. Hicks, Philippine Islands, ev.; Mrs. C. B. Melancon, Stowell, Tex., ev. among French.**

**19 Sunday "Neither will I offer burnt offerings unto the Lord . . . of that which doth cost me nothing"—2 Sam. 24:24 Rev. Allen B. Bedford, Rosario, Argentina, Rev. T. J. Kennedy, Kaduna, Nigeria, ev.; Miss Jenell Greer, Bangkok, Thailand, ed. ev.; Mrs. Billy Bob Tidale, Malaya, lan. st.; Rev. Atilio Rivers, Panama, ev.; Miss Elizabeth Newman, Chattanooga, Tenn, GWC; Rev. Robert Sieg, Oklahoma City, Okla., Mrs. John L. Isaacs, Citronelle, Ala., ev. among Indians.**

**20 Monday "It is good for me that I have been afflicted: that I might learn thy statutes"—Ps. 119:71 Rev. Wm. A. Cowley, Igede, Nigeria, ed. ev.; Rev. I. V. Larson, Chinyi, Taiwan, ev.; Mrs. J. L. Mayc, San Antonio, Tex., WMU secretary and pub. ev. among Spanish; Mrs. Pascual Arpaio, HMB, em.**

**21 Tuesday "Ye shall know the truth, and the truth shall make you free"—John 8:32 Miss Doris Christensen, Fairview, N. M., ev. among Indians; Mrs. H. W. Fita, Jr., Corrente, Brazil, ed. ev.; Rev. J. E. Musgrave, Jr., Goiania, Brazil, Rev. R. G. Van Royen, Balboa, C. Z., ev.; Miss Margaret Marchman, Shaki, Nigeria, Miss Lucy Wagner, Pusan, Korea, ed. ev.; Mrs. Harvey Walworth, San Jose, Costa Rica, lan. st.**

**22 Wednesday "He which hath begun a good work in you will perform it until the day of Jesus Christ"—Phil. 1:6 Mrs. E. L. Oliver, Kagoshima City, Japan, ev.; Mrs. Sam Hider, Jay, Okla., ev. among Indians.**

**23 Thursday "Seek peace, and pursue it"—Ps. 34:14 Miss Flora Dodson, Hong Kong, Miss Alma Graves, Fukuoka, Japan, ed. ev.; Rev. Anselmo O. Rios, Salinas, Calif., ev. among Spanish; Anselmo Rios, Jr., MF; Miss Willie Hughes, Baltimore, Md., GWC; Mrs. R. E. L. Mewshaw, China, em.**

**24 Friday "He that doeth good is of God"—3 John 1:11 Miss Lora Clement, Singapore, Malaya, Mrs. James Ragland, Beirut, Lebanon, Rev. Boyd Robertson, Mendoza, Argentina, ev.; Rev. Lonnie A. Doyle, Jr., Manaus, Brazil, Miss Viola Campbell, Torreon, Mex., Mrs. R. L. Bausum, Keelung, Taiwan, ed. ev.; Dorothy L. and Howard T. Bausum, MF; Mrs. R. T. Bryan, China, em.; Mrs. Ruth Rumphol, Ogbomoso, Nigeria, RN; Rev. M. C. Garcia, HMB, em.**

**25 Saturday "God is light, and in him is no darkness at all"—1 John 1:5 Mrs. T. D. Gullatt, Mito, Japan, ev.; Miss Alice Huey, Miss Jane W. Lide, China, em.; Mrs. C. O. Gillis, Sunland, Calif., pub. ev. among Spanish; Rev. Ralph Longoria, Ft. Worth, Tex., ev. among Spanish.**

**26 Sunday "Wilt thou not revive us again: that thy people may rejoice in thee"—Ps. 85:6 Rev. J. Wilson Ross, El Paso, Tex., pub. ev. among Spanish; Mrs. W. B. McNealy, Volta Redonda, Brazil, ev.; Mrs. D. P. Appleby, Belo Horizonte, Brazil, pub. ev.; Mrs. R. F. Goldie, Ogbomoso, Nigeria, RN; Rev. N. T. Tull, HMB, em.**

**27 Monday "Hereby we know that he abideth in us, by the Spirit which he hath given us"—1 John 3:24 Rev. Stephen P. Jackson, Manhuassu, Brazil, Mrs. E. Lamar Cole, Guadalajara, Mex., ev.; Mrs. A. S. Gillespie, China, ed. ev.; Rev. A. W. Hancock, McAlester, Okla., Mrs. Lee Aull, Farmington, N. M., ev. among Indians; Kenneth Aull, MF.**

**28 Tuesday "We know that all things work together for good to them that love God"—Rom. 8:28 Rev. Francisco Morales, Alice, Tex., ev. among Spanish; Dr. R. F. Goldie, Ogbomoso, Nigeria, MD; Dr. J. V. Dawes, Mrs. W. E. Saltee, China, Mrs. F. H. Linton, C. Z., em.**

**29 Wednesday "I know whom I have believed"—2 Tim. 1:12 Miss Ruby Hines, Joso Pessoa, Brazil, ed. ev.**

ev. evangelism  
ed. educational  
em. executive  
lan. language  
MF Margaret Fund student  
RN nurse  
MD doctor

C.Wt. Good Will Center  
lan. st. language study  
HMB Home Mission Board  
MF Margaret Fund student  
pub. ev. publishing evangelism

# for Home Missions

## WEEK OF MARCH 5-9, 1956

MONDAY

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY



4-56  
MRS. CLIFTON J. ALLEN  
WOODMONT BLVD.  
NASHVILLE 12, TENN.

BAPTIST  
GOODWILL  
CENTER



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Evang



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