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1957



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Changed Amelia

by Amelia Hernandez, missionary in Cuba

Amelia Hernandez first came to one of our WMU meetings seven years ago. She was interested and attended regularly. We live just half a block from her, so passed her house every day. Her living room was adorned with saints of all kinds—those of paper, tin, wood, and every other material. We would see candles burning there.

One day at our service the invitation was given to accept Christ as Saviour and she was the first to stand. She immediately asked for a Bible and began to come to church and take part in all the meetings. We visited her home and looked at those saints. We did not say anything but we would look at them. We prayed, and one day when we went they were all gone. The comments had reached our ears: now that she had accepted this new teaching, she would surely be punished. We went in to visit and to congratulate her. She was bubbling over.

Where she lives is like the slums or worse, for the divisions come only half-way in the rooms and every word and move can be heard. The neighbors were horrified—Saint Lazarus, Carridad, Fatima, Mercedes, and all the rest would surely bring dire things upon her and her family. But she told us that although she has been a little afraid, she knew the images were all wrong and that she could never be happy with those things staring at her when she had Christ as her Saviour.

The neighbors waited and we prayed for we realize that Satan, too, has power. But her life had been changed. The neighbors noticed that she did not quarrel with her husband. He commented, "This religion of Amelia's has certainly changed her." Instead of being cross with her neighbors, and fussing with them, she went out of her way to do anything she could for them. She prayed for them. Everyone noticed how different her life was.

One family, Tomasita and her husband Izador, was especially saint worshipers. The husband was a drunkard and did horrible things until he was sent to prison for a year. There he came in contact with a Christian warden who is a member of our Baptist church in Guanajay. While he was in prison, Tomasita attended church regularly and began to go to Sunday school.

She was gloriously saved in one of our evangelistic campaigns. Then Izador was released and he has been coming to church faithfully. He has not yet made a profession, but he has not been drinking any more.

Ricardo and Julia were nice people but certainly showed no interest in religion. But they were converted and now he has an important work in our Brotherhood and attends to his Sunday school class with a fervor that puts some of the older Christians to shame. (Concluded on page 7)

Amelia Hernandez is proud of her son Rojelio and her daughter Zenaida.



Don't Be Afraid

by Marie Saddler Eudaly

IT was the day that I was to go to the hospital. The children, Dickie, eight, and Kay, four, had come to my room for the family worship. My husband was directing our thoughts that morning. My heart was full of emotion. I knew I had to "go to sleep" for the operation. The children knew this and were trying to express their thoughts in their prayers. Little Kay looked up and said, "Let's say the one about don't be afraid." We all began saying the twenty-third Psalm thinking that she meant, "I will fear no evil." She recited the beautiful Psalm with us but still insisted that was not the one about "don't be afraid."

When I returned home, Kay said, "Mother, let's say the one about 'don't be afraid.'" Suddenly I realized she meant the beautiful story in Luke, "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." We repeated the lovely story over and over, beginning with the shepherds in the fields. She was happy that at last we understood what verse she meant.

We all seem to be creatures of fear. Are you afraid of public opinion? Are you afraid of what the neighbors will say if you drive an old car so that you can give a larger gift to missions? Are you afraid of what the others will say if you wear last season's hat in order to do more for Christ's cause? Are you afraid to speak to someone about Jesus as his personal Saviour? Are you hiding behind a cloak of indifference and saying that you do not know how? Fears—they are all about us.

The lowly shepherds were in the field, busy with their regular duties. Something happened! Something different and something for which they were not prepared and yet the most marvelous thing that the world had ever known or will ever know. Jesus

Christ, the Saviour of the world, was born.

If you are a Christian, you know the good tidings of great joy. You have perfect peace within your heart but are you helping tell these tidings to all people? "Fear not . . . do not be afraid." You can tell about Jesus if you truly love him.

When the new house next door was finished, a woman who had just come from Mexico City moved in. All was new and strange. Day after day her eleven-year-old girl came saying, "My mother wants to know"—one day how I shampooed my hair and made the pin curls—another day a favorite recipe, and so on. I was praying that God would help me talk to her about my religion. The way opened in a most unexpected manner.

She came to my home, and after a three-hour visit carried home a large Catholic Bible and an underlined New Testament. She wanted to compare the Bible of her religion, although she had never read it in her life or seen the Bible outside the Catholic church, with the "Protestant Bible" as the term is used on the border. How we pray that as she compares the two, the Holy Spirit will bring conviction to her heart and she will find Jesus as her Saviour!

The angel said, "Fear not . . . to all people." Mary Helen was a bright little girl who came to our English class. She carried home portions of the Bible in Spanish. Gradually she began attending the mission and the services in our church. Her mother attended the mission, asking us not to tell her husband. Then one day she said that her husband was hiding the little Gospels or portions of the Scriptures in his work clothes and reading them.

After being invited many times they attended our church services. Both parents made professions of faith. Then the family moved. Mary Helen carried an addressed, stamped envelope, (turn to page 7)

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Royal Service

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OUTSIDE COVERS "Missions in the Mississippi Basin"

Clockwise from center top: Rachel Sims Mission in New Orleans, work among Negroes, deal, and many nationalities (Friendship House in New Orleans), French-Indian and French in bayou country, typical one-room Baptist church in south Louisiana, Good Samaritan (women) and Rescue Home (men), Sellers Baby Home and Toledano Kindergarten—all in New Orleans. Get a large road map of this area (and north to St. Louis) and paste up pictures from this issue (pages 18 to 29) and from last Feb.-Mar. ROYAL SERVICE—for your announcement poster or for use during the meeting.

Thirty-Nine Miles from Nowhere

by Anna Rivers, student summer worker

We drove and drove until thirty-nine miles from nowhere we reached Big Cypress reservation where we were to have camp for the Seminole Indians of Florida. My duties were to teach mission study and WMU Fundamentals to the women. Can you imagine how I felt when told that I would speak through an interpreter?

Our party arrived Sunday night and after the Indians had gone to their dwellings around the camp, we were shown to our quarters for the week. The women of the visiting group were privileged to stay in a real Indian "chickee." The boys had to

live in one of the little side rooms of the church, but we all fared well. After we had been in our place for two days, we found out that there was a snake sleeping under the chickee.

Our morning started at 6:50 when we got up, dressed, and brushed our teeth at an outdoor pump. We had to go down the way to get water to drink. Morning watch was at 7:00, and after that, breakfast, and all of our meals, was cooked over an outdoor fire. We had usual food except at times the Indians would add their Indian bread, wild bird, and once, deer meat.

After breakfast, we had classes and I found out that talking through an interpreter was not half as bad as I had expected. By asking and answering questions together, I found that the Indian women have an active Woman's Missionary Union with all the organizations except Young Woman's Auxiliary. This is because all the girls YWA age were married or away in school. They seemed interested in missionary education work, especially in stewardship.

The Indian women wore their attractive Seminole dress as did some of the younger children. The girls intermediate age and up wore clothes like ours. We found one man who wore the Seminole men's dress but the others wore suits.

Services were held each night and one of the Indian pastors preached in the language of the people. Though I could not understand what was said, I could feel God's presence. Decisions were made every night, for which we were thankful. After the invitation ended, one of the Indians would start an Indian song in a minor key and one by one all would go up and shake hands with those who had gone forward. After all in the group did this, the closing prayer was offered.

After the meeting, they had what they called a "fireside," where different ones gave their testimonies. As I stood looking



Seminole Indians in Florida live in "chickees" made of palm thatch.

into the fire, hearing the Indians telling what God means to them, I thought of a time when Indians were worshipping other gods, dancing around campfires of war, not knowing Christ died for them. Someone told them of Christ and here we were standing as brothers and sisters in him.

There are many more Indians who need to know of God's love for them. The missionaries are doing a wonderful job, but there are others to reach. The summer workers that you send out through the Annie Armstrong Offering are helping greatly and are receiving a blessing from doing work for their Lord.

Are We Witnesses in "Jerusalem"?

by Mrs. Boyce T. Cagle

Are you aware of the great spiritual need in the Southland among the migrant construction workers? My family and I are a part of this large number of people, and I feel that our Baptist churches, even the ones in very small towns and rural communities, should realize that they are very likely in the near future to have a dam, a steam plant, or a large factory built nearby. This will bring with it thousands of families moving in to stay two or three years.

One Sunday afternoon as I sat in the auditorium of the First Baptist Church of Roanoke Rapids, North Carolina, I witnessed a baptismal service that stirred my soul in a way that such a service had never done before. I saw whole families buried in baptism together—families who several months before had been as lost and doomed as any pagan or heathen in a foreign country. There was one family where the mother, father, and four children were all baptized. They had accepted the Lord Jesus Christ as their Saviour. The young daughter came first, then the mother and father, followed by the three boys. There was a father and his daughter, a mother and

her son, a mother and daughter, three brothers, a wife and her husband, and three husbands whose wives had been praying for them for several years, and one husband whose wife has since then accepted the Lord as her Saviour.

All whose lives had been touched by God for all eternity will be thankful for a construction project that brought them to a town where there was a church with a message—a church whose first and foremost mission is to give the message of the cross and tell of salvation through Jesus Christ—a church whose members personally witness to what the Lord has done for them and can do for others.

As I watched this baptismal service, my mind went back nearly two years to the time when my husband's work brought us here. My husband and I and two girls, eleven and twelve, are all Christians. It is our policy when we move into a new location to seek a Baptist church and make it our church home. After uniting with the First Baptist Church, I became a member of the Woman's Missionary Society. The first program after I joined was on migrant

The Baptist church at Big Cypress (top). The Genus Crenshaw, missionaries to the Indians, and a summer worker



people, and Mrs. Gordon L. Price, the pastor's wife and WMS president, asked me to talk since I could speak from experience. My heart was warmed as I felt the interest of the women for the hundreds of workers who would be coming to Roanoke Rapids because for many years we had been burdened for the unsaved and unchurched construction workers around us. It seemed to me that here these new friends were eager to meet this challenge.

As the months went by, Mrs. Price and many others and I knocked on trailer doors and homes talking to the unsaved and inviting the families to church. This church ministered in times of sickness, death, and even tragedy to the people who had no church affiliation and gave to them the message of salvation. Having been the first family to come into the church from the construction group, we helped to make

many contacts between the church and the people. All were welcomed into the church and were made to feel that they belonged. Because of a praying group of women and their willingness to go and tell the story, we saw results from this missionary project. Our vision became a reality and the Lord added many to the church.

These families are now moving out from this community to places all over the nation, some even to Canada. It warms my heart to know that they are going as ambassadors of Christ because they have been where there is a church with a heart full of love for people.

Will not other women in this territory of Southern Baptists catch a vision of this task and be faithful to Christ in witnessing to those who must move from place to place in their daily work?

Meet the New President of Cuban WMU

by Mrs. Herbert Caudill, missionary in Cuba

When Umbelina Garcia was a baby, her family moved to Havana from Pinar del Rio province in Cuba. When she was only four, her older brothers heard the gospel for the first time in a park service and began going to the Calvary Baptist Church where Dr. M. N. McCall was pastor. Later, the parents began to attend and one by one the whole family was converted.

From the first grade on, Umbelina went to the Baptist day school in "the Temple" in downtown Havana. Her first teacher was Miss Mildred Matthews, who for thirty-five years was a missionary in Cuba and for thirty years the president of the Cuban WMU. Not only did Miss Matthews guide that tiny hand as Umbelina formed her first letters, but she served as her guide and example for many years, first as her Sunbeam Band leader and later as friend and fellow worker.

Umbelina accepted Christ as her Saviour when she was twelve and has been an active member of the Calvary church ever since.



Mrs. Aurelio Landera

She studied to be a public school teacher, graduating first from the Havana normal school, and later taking her doctor's degree in pedagogy from Havana University. She took special courses in Meredith College in North Carolina and in Furman University in South Carolina.

In 1945, Umbelina married Mr. Aurelio Landera, a faithful Christian, also a member of Calvary Baptist Church and pro-

fessor of commercial science in a secondary school in the city.

A few years ago, when Mrs. Landera learned that a scholarship was being offered by Delta Kappa Gamma, honorary teachers' organization, of Missouri for a year's study in that state, she decided to try for it. She had an interesting experience in her interview with Dr. Jacob Canter, at that time in charge of cultural relations in the U. S. Embassy of Havana.

After asking Mrs. Landera about her studies, teaching position, former visits to the U.S.A., and so on, he asked her if she were married. When she said she was, he asked her where she had met her husband.

"In the Baptist church," was the answer. "And are you a Protestant?"

"No, I am a Baptist," she replied.

Dr. Canter seemed surprised and kept repeating, "Baptist—so you are a Baptist."

"Do you think my being a Baptist will help or hurt my chances of obtaining this scholarship?"

"That is not the question. Furthermore, my opinion is that a teacher should not mix religion with his or her profession."

"I agree with you on that," observed Mrs. Landera, "but I can't do with my religion what you would do with an umbrella on a rainy day."

When Dr. Canter showed a puzzled expression, she went on to explain, "When you get to your office with a wet umbrella, you leave it outside so it will not wet your office, but when I get to my schoolroom, I have to take my religion with me to help me understand and influence for good the children whom I have under my care."

Several months went by and one morning Mrs. Landera received word that she had been awarded the scholarship. After reaching St. Louis, she was looking over the records and came across Dr. Canter's observations: "... a Baptist teacher. . . . You will remember that I had been requested to find a person who was an evangelical if possible. She has deep convictions and I am of the opinion that she will make a splendid impression wherever she goes."

In 1954, Mrs. Landera was elected provincial vice-president of the Woman's Missionary Union for Havana province, and upon the retirement of Miss Matthews in January, 1955, she was asked by the ex-

ecutive committee to fill out the year as interim president of Cuban WMU. At the annual meeting of the WMU in March, she was unanimously elected president. Mrs. Landera said, upon assuming office, that it was with deep emotion she stepped into the place left vacant by the retirement of the one who had for so many years been her teacher, counselor, and friend.

Changed Amelia

(Continued from page 1)

Then Felicia, "the woman of Samaria," was converted. She is most faithful in distributing tracts and Bibles. She is a midwife and wherever she goes, she takes her tracts and Bibles.

The last neighbors are Berta and Chay. Berta is a sweet Christian but as yet her husband who is a gambler and drinks a lot is not saved. But he wants his wife to go to church and he himself listens from out in the street.

Amelia's faithful testimony has won. She has only a second-grade education but she teaches three Sunday school classes every Sunday and she is vice-president of the WMU. She washes and irons to make her living and is, oh, so poor. But her love of the Lord is rich and her zeal is an inspiration to all.

As you pray for her, and others like her, pray for the unsaved husband.

Don't Be Afraid—

(from page 2) promising to write, and she did! They are attending church and her Sunday school teacher is president of the Woman's Missionary Union for all Mexico. Mrs. Lerin of the Spanish Publishing House writes me that they are continuing to contact the family and hope to lead them to follow Jesus in baptism.

Are you struggling with a decision? Is there something that God wants you to do but that you are afraid of? A few years ago YWAs and other college students had a statement, "Let go and let God." Do not be afraid! Our message is for all people. They are all around us wherever we live, in city, hamlet, or village. They are afraid, but we who have the message of salvation, we have been born again; we need not and should not be afraid.



A Basketful of Arrows

Why not work out your Focus Week plans on the theme of arrows? It will help emphasize the new Aims for Advancement.

The week of January 13-18 brings the annual opportunity to emphasize the organizational purposes and activities of Woman's Missionary Union and enlist more women in your WMS. Your church and community should understand the value of your missionary society more fully when the week is over.

With these reasons for Focus Week in mind, stimulate the thinking of all committees with these ideas at your WMS Executive Board meeting and formulate your own plans in detail. All committees need to be busy. Publicity committee will tell daily or weekly newspaper the plans, giving a summary of the achievements of your WMS in the past year both in mission gifts that reached far around the world and in service in your community.

Mission study committee can use the preview suggestions made on page 13 of this ROYAL SERVICE on one important, well-

advertised day of Focus Week.

Publicity committee should also have posters out this week pointing to coming events.

May 26-28—WMU Annual Meeting
July 18-24—WMU Conference, Glorieta
August 8-14—WMU Conference, Ridgecrest

It is not too early to begin talking about the profit and pleasure of attendance on these gatherings. Shoot several arrows in this direction.

Stewardship committee may find the circles meeting this week and can carry out the suggestions on page 12. Or if your society does not follow the circle plan, use these one day of Focus Week. Aim at having every woman understand the actual reach of the Cooperative Program money which goes from your church. Focus Week in World Missions Year should be most valuable from the stewardship standpoint.

February always bring cupid with his bows and arrows but this January can avoid the red and use lavender bows and

Plan for each day of WMS Focus Week, January 13 to 18.
Arrows fly fast. All committees need to be busy about missions.

arrows cut out of construction paper. Junior Girls' Auxiliary members will enjoy doing the cutting out for the Social Committee. Will it be for an enlistment tea, an enlistment banquet, an enlistment brunch (while children are safely in school or in church nursery)? Fold paper napkins like a mischievous school boy's paper "airplane."

The Enlistment Committee can send a copy of "Eight Reasons and an Invitation" or of "Hello, Mrs. Prospect" to each unenlisted woman in your congregation or community (secure leaflets, free, from your state WMU office). Print on cut out arrow enclosed in same envelope, "We hope this will pierce your heart and create an interest in our Woman's Missionary Society. Please come to our (give information about social function, indicating who will come by for her). RSVP to (name and phone number)."

At either event arrows can make pleasant guessing games. Plan them after the style of a favorite TV program, or like the old-fashioned spell down with two competing groups of women. These questions will start you off.

Questions from Literature

Where did the poet find the arrow shot into the air at random? Name the poet. What is the lesson of the poem? (*In the oak, Longfellow, influence of spoken word lasts*)

What hero shot an arrow at an object on his son's head? What was the object? (*William Tell, apple*)

What legendary hero lived in Sherwood Forest with Little John? (*Robin Hood*)

To whom was the arrow sent as a message of her approaching death? Name and author of this classic. (*Christiana, Pilgrim's Progress, John Bunyan*)

Questions from the Bible

When did arrows help David escape Saul? (*1 Sam. 20:20*)

How did an arrow help avenge Naboth? (*2 Kings 9:23-26*)

How did Elisha show victory over Syria with arrows? (*2 Kings 13:14-19*)

Who compared bitter words with arrows? (*Psalms 64:3*)

When is "the arrow" used by the Lord in a promise of confidence? (*Psalms 91:5*)

What kind of arrow is a man like who



bears" false witness against his neighbor? (Prov. 25:18)

What were "the arrows" which make a man happy to have a quiver full of them? (Psalm 127:4, 5)

See your concordance under "arrow" and "bow" and add more questions as desired.

You can arrange the Aims for Advance-

ment following the system of the face of a dart board and let the responsible committee chairmen "shoot their arrows" into the high point areas as they tell their plans for this quarter enthusiastically but briefly. Arrows fly fast, they do not drag along.

(Continued on page 17)



BELOW: A display was arranged in the vestibule of Springdell church, Lancaster, S. C., by the WMS during Focus Week, 1936. A choir of WMS members sang the WMU hymn and the hymn of the year on Sunday morning. A covered-dish supper climaxed the week.



... on the Diplomatic Front

"One of America's best answers to the charge of being materialistic lies in her diplomatic negotiations in behalf of religious liberty."

This is the statement of Dr. C. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs, in a recent issue of *Liberty, A Magazine of Religious Freedom*. He wrote the lead article entitled "Ships and Freedom" in which he discusses treaties of trade.

Such treaties are of two kinds. Some are negotiated for "commerce and navigation" only. Others are treaties of "friendship, commerce, and navigation," showing confidence in the United States.

The Department of State makes certain that the "friendship" part of the treaty includes religious liberty, as Dr. Carlson points out.

It is this nation's way of saying: You are welcome to our soft drinks, zippers, washing machines, and bulldozers, in exchange for your excellent hemp, coffee, mahogany, and diamonds, but the best thing the United States has to offer is an idea—religious liberty.

In his article, Dr. Carlson declares: "Trade sends people abroad. It throws people together for mutual benefit. As they share their wares they also share ideas, and man comes to live in a larger world." . . . (however) The sound promotion of trade must stand on worthy moral foundations. If the exchange of goods is divorced from the exchange of ideas, there is reason to believe that the needed respect for the dignity of man has been lost in the operation."

The very first international contact of our nation in its beginning days, Dr. Carlson reminds us, made specific appeal for freedom of conscience. That was in 1774, when a letter from the Continental Con-

gress invited the people of Quebec to join the colonies soon to become the United States of America.

Eight years later, and a whole month before Great Britain conceded independence to the "rebellious" colonists, the new republic signed her first peacetime treaty. The contracting party was the Netherlands. Two nations agreed upon "an entire and perfect liberty of conscience."

Sweden and Prussia were the next to sign such treaties and that fact is the more significant because both nations had an established church.

What wouldn't Adoniram Judson have given for that kind of contract between his home country and his adopted country from 1814 to 1850! Missionaries and converts were at the mercy of a series of (anatically) Buddhist monarchs.

When the United States negotiated a treaty with China in 1844, it specified the right of Americans or Chinese to buy or rent property from local inhabitants of the other country for the erection of churches. The 1858 treaty with China recognized the convert's rights for the first time. In 1903, that treaty was amended to recognize the rights of Christian missionaries.

"Security of conscience" was the phrase used in the treaties negotiated with Latin American countries from 1824 to 1870. The treaty with Venezuela in 1836 guaranteed freedom of worship in these terms: "without being annoyed, prevented, or disturbed on account of their religious belief."

Since 1946, many new nations have been born. In their eagerness to bargain for the opportunity to exchange goods with Uncle Sam, most of them gladly sign treaties of "friendship, commerce, and navigation" in which religious liberty is spelled out in greater detail than ever before. (page 17)

Notes to Committee Chairmen

DEPARTMENT OF MISSIONARY FUNDAMENTALS
Mrs. William McMurry, Secretary

Notes to Stewardship Chairman

Perhaps you have already noticed on page 90 in your Year Book that the circle topic for January is "How Do My Tithes and Offerings Carry the Gospel in the Homeland?" This topic fits in with the program theme for the general meeting of the society.

This month is a suitable time to distribute through the circles leaflets on the Cooperative Program. Order sample copies of the following from your Baptist state office: "Your Cooperative Program," "Questions and Answers on the Cooperative Program," "I Am the Cooperative Program," "Tithing Before Taxes," "What is the Cooperative Program?" Decide which leaflets you want to use, then order enough for every member. Better limit the number per person. Remember commandment IV in the November column: "Thou shalt not give out leaflets by the dozen." If you choose "Your Cooperative Program," talk over ways of presenting this information with your committee and the circle program chairman. You may want to work out a series of five posters based on this folder to be used with the leaflet "Questions and Answers on the Cooperative Program."

To show where that part of the title goes which is channeled through Cooperative Program funds try a dramatic monologue like this: "I am one of the Cooperative Program dollars that the executive secretary of the state (yours) Baptist convention put in the pile that he sent to the Executive Committee of the Southern Baptist Convention in Nashville, Tennessee. Along with the other dollars I was put into the bank there the day I arrived. But before we were taken away the bookkeeper told us which convention-wide cause we were to serve. I was assigned to the Home Mission Board.

"For a day we had a good time in the bank talking about our various tasks. The dollars from my state met many thousands of Cooperative Program dollars from other states who like us had been assigned to their fields of labor. The next day we began to separate. I made the journey with others going my way to Atlanta, Georgia, where the Home Mission Board is located.

"In a few days the home mission dollars had to be separated again. Some were flown into Cuba and Panama and up to Alaska. Others were to work among the Chinese, Japanese, and Russians on the West Coast. A few of us were sent into Negro schools to pay the salaries of teacher-missionaries. A number of my associates went down into the French country and the great southwest territory where live between two and three million Spanish-speaking people and Indians. More of us went into Good Will Centers and Rescue Missions scattered over the land.

"I was made happy to see the joy on the faces of the missionaries when we dollars arrived on the fields. They talked far into the night about what they could do now that we had come. As I listened, it was the first time that I fully realized our importance and that we were not going to be idle. In fact it seemed to me that the missionaries expected too much of us. They said that they could now preach the gospel to people who had not heard it. (I was shocked, for I thought everybody had heard the gospel in the United States.) With us they could give Bibles, food, clothes, and medicine to those in ignorance, poverty, and pain, look after neglected minorities, build missions in pioneer fields, salvage juveniles, and spiritually strengthen our boys called into military service.

"I cannot tell all that I and over a million more like me did in the homeland through the Cooperative Program dollar

band, but I do want to say that we were greatly aided by the Annie Armstrong Offering. Dr. Courts Redford said that forty per cent of all the dollars that come to Atlanta are Annie Armstrong dollars. During the Week of Prayer for Home Missions in March, please send a lot of Annie Armstrong dollars to help us.

"I talked with a 1956 Annie Armstrong Offering dollar recently and she said to tell you she had never been so happy since her coinage as now. These are my sentiments, too."

Adapted from "The Tale of a Happy Dollar" by Austin Cook

Notes to Mission Study Chairman

Having read carefully pages 70-73 in the 1956-57 Year Book, you will recall that the quarter designated for mission study in the circles is not the usual second quarter. January was left for the state and associational mission study institutes featuring the books in the home mission graded series. This extra month also gives every teacher time to make better and more thorough preparation. A night in January will be perfect for the preview session suggested in the Year Book. Why not in Focus-Week?

Last month a few items and where to get them were listed. You may want small outline maps of the U. S. A. for individual class use. See page 71 in *The World in Books*. *Friendship Map: Makers of the U. S. A.* is also available in notebook size at \$1 a dozen.

A beautiful 80-page booklet, large magazine size, called *The Capitol in Story and Pictures* may be bought for 50c from Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C. You will find inspiring information about government, beautiful pictures of both past and present events such as the prayer room for Congressional members, the Capitol both in color and black and white, Wilson reading his inaugural address in 1917, the speakers of the House from Muhlenberg to Rayburn, and the justices of the Supreme Court. This booklet can be put to various uses in the preview session. Or you may want it for a browsing table.

Make large posters highlighting some of

the facts and figures in chapter 1 of *Home Missions: U. S. A.* by Redford for wall and platform display. Examples:

1. U. S. Crime Bill in 1955, \$15,000,000,000
 2. Liquor Traffic spends \$325,000,000 annually for advertising.
 3. 250 religious sects in U. S. A.
 4. Four Buddhist temples and five Shinto shrines in Los Angeles
 5. 100,000 Moslems in our country
- Pictures on poster board illustrating social evils such as gambling, drinking, and forms of violence prevalent in city slums can be used along with related newspaper clippings to point up the theme "Mission Field: U. S. A."

If there are new citizens living in your community or representatives from other nations who are here for study or business reasons, invite them to your dinner. Feature them in a discussion on the subject: "Contributions my forefathers made to the United States." This assignment will help them as well as the long-time residents to know better some United States history.

Publicity is important. A mere announcement about the class in the church bulletin is not enough. Use the church bulletin board(s). Pick up phrases from the first chapter in Dr. Redford's book and make them into colorful streamers. The following are suggested:

1. "I guess everyone wants to go to the United States."—Barber in Jerusalem, Jordan, to Dr. Redford
2. "Go tell them to fetch my trunk back."—George Washington to his servant
3. "Our fellow professor though valuable in his lifetime is no more than garbage to be thrown into the can and hauled away." A colleague on West Coast who conducted the funeral
4. "In God we trust."—On our coins
5. "This nation under God"—Lincoln at Gettysburg
6. "Whatever our church, our faith in God is a common bond."—Eisenhower
7. "We have undertaken for the glory of God a voyage."—Mayflower Compact

Arrange these streamers—fewer or more according to the size of your board—in an attractive design along with an announcement poster stating the time of the preview session.

With the April 27, 1956, number, *Collier's* began a series called *The American Tradition*. The articles have been running for several months. You will find various

uses for them: browsing table, information, and pictures for posters. Watch for subsequent issues.

Books that you will want to read and/or have on a display table are *Wake Up or Blow Up* by Laubach (old but timely), *America Is My Country* by Brown and Guadagnolo (for youth), *Declaration of Freedom* by Trueblood (statement of principles and beliefs to which Americans subscribe), *Baptists and the American Republic* by Dawson (biographical studies of Baptist men who have influenced the life of our nation) and *There Is No End* by Goodwin.

You will find this last title stimulating in a very special way. The author traveled in many parts of the United States and interviewed many people to gather material for this book. He came up with enough evidence to convince any reader that U. S. A. is a mission field and "there is no end" of help that will be needed from us all.

Community Missions Chairman

The national election is over but the community missions emphasis on citizenship is not. All elections are not as thrill-packed as the one when the president of the United States is chosen. A city election in many ways is as important; maybe more so.

The U. S. A. Constitution leaves the responsibility of conducting elections to the forty-eight states. There is no nation wide uniformity as you have found out if you move very often. In preparation for the presidential election you learned about registration: whether it is permanent or if you have to re-register periodically. The paying of poll tax is required (1956) in five states. A declaration of party preferences is a requirement to vote in the primary in some states. Do you know in what precinct or ward you live? Can you vote by absentee ballot? (In 1956, six states did not permit absentee voting in general elections.) Your local or county election officials can answer all these questions.

But back to the local elections. These are an integral part of a democracy and every citizen is involved. Our system of government gives the people the ultimate

authority. This makes politics everybody's business, even if many deny the privileges and shirk the responsibilities. Every year all across the nation elections of one kind or another are being held in cities and towns. Do you know your local party officials? How do these people get their jobs? Are they voted for in the primaries? Are they on salary? Do you know what a caucus is? Have you ever attended one?

It is a good thing to know how the party you favor stands on both state and national issues. The way to find out is to watch the voting records of your senators and representatives in Congress. Do you disagree with their stands? If so, make your point of view known in writing. Congress reconvenes this month. Do you know how your congressmen voted on the bills to abolish beer and wine advertising over TV, radio and through the magazines? What did they do with the bills banning the sale of alcoholic beverages on airplanes? Find out now. It would have been better if you had asked them before election!

Members of Woman's Missionary Union can work on local issues. Maybe gambling houses and taverns operate near your schools or churches; that taxes are wasted in your town or city; that you do not believe in the policies and integrity of your mayor, sheriff, aldermen, board of education. If you want to know the facts about your government, a step in the right direction would be to form a non-partisan Civic Affairs Committee or join such an organization. There may be one already set up in your community. Ask the League of Women Voters about it.

Once facts are gathered, the information can go to the public in private conversation, through informal neighborhood discussion groups, in letters to the editor(s) of the daily or county paper. Interested citizens have been known to sit in on city council meetings as observers. Corrupt town and city administrations have been changed when ordinary citizens took their citizenship seriously.

Take a look at your community from the point of view of government. If you did not make a survey of the community in October, now is a good time. Read chapter III in *Guide for Community Missions* for suggested procedures. Following the direc-

tions given in the *Guide*, you may want to assign one or more of the questions in this column as the beginning. Nothing will take the vagueness out of the total program of work like a survey; that is, if you use the information to make a better place in which to live.

To Prayer Chairman

The experience of the Week of Prayer for Foreign Missions is still fresh in your mind and warm in your heart. As the late Archbishop of Canterbury, William Temple, expressed it, "Prayer is the effort to see the world through God's eyes and to give ourselves wholly to His will." You tried to do just that in the first week of December.

As early as October you were asked to look at a part of the world through God's eyes. This prayer request came from Missionary Roy Lyon in Mexico. Each state chairman was sent a copy with the plea that the information be passed on to every society. The response was encouraging—even thrilling. Many of you wrote to the Department of Missionary Fundamentals about the way you used the letter. This is the way two chairmen handled the request.

"Perhaps you would like a report on what was done with the letter from Mr. Roy Lyon you sent me," wrote Mrs. A. C. Overall, state prayer chairman for Kentucky. "The letter arrived just as we were beginning a tour of the state. Kentucky is divided into eight regions. We held day-long conferences in each of them. I took carbon copies of the letter and gave to each regional chairman with the request that she get it to all prayer chairmen in her region. I read the letter and discussed it in the conferences. Prayers were made for all concerned during the two-weeks tour. More than half of all associational chairmen were reached in each region. Our own revival was held during that same week and that kept it ever before me. It has been a real blessing to me to have a part in this preparation for the revival in Piedras Negras."

From Mrs. Bertha Oliver, prayer chairman for the Mojave Desert Association in California, comes this report: "Our state

prayer chairman, Mrs. H. A. Reeves, has requested our prayers before and during the evangelistic campaign at Piedras Negras. I wish to assure you of our full co-operation in this great plan. We shall pray daily that God will richly repay all who take part in this effort and that many souls will be born into the kingdom of God. Every church in our association was contacted. I know these churches and can assure you they will be praying."

For the benefit of you who may have missed the opportunity to participate in a soul-winning campaign on the other side of the Rio Grande, this is the story. Across the river from Eagle Pass, Texas, is Piedras Negras. Students and faculty (about 50) from the seminary at Torreon were taken



Committees make prayerful plans for fundamental activities of WMU

to this border town where there are two Baptist churches. They formed teams of two and visited every home and business house in the city. The members of the churches worked in teams of two each day of the campaign which was held October 7-14, 1956.

Two radio programs were given daily with singing by the seminary choir. Services were held in both churches each evening and a devotional service for the workers each morning.

Missionary Lyon, who is on the seminary faculty wrote pleading for our prayers during this campaign. He concluded his appeal with this sentence: "Money cannot buy men's souls but prayer can open their hearts. Please pray."

Did you?

Mrs. William H. Murz

Carver School of Missions and Social Work

BY EMILY K. LANSDALL, PRESIDENT

The Founders' Day observance at Carver School was particularly significant in this fiftieth session.

The first opening exercises of the Woman's Missionary Union Training School for Christian Workers were held on October 2, 1907. The beginning of the school goes back to the fall of 1904 when Miss Eliza Broadus, chairman of the Central Committee of Kentucky Baptist women, called a meeting of representatives of Louisville Baptist churches. At that time, the original Training School Home Committee was named. The Baptist Woman's Missionary Training School Home was opened in Louisville on Thanksgiving Day in 1904, and was supported by Louisville Baptist women until the convention-wide Woman's Missionary Union took over its promotion in 1907 and renamed it the Woman's Missionary Union Training School for Christian Workers.

One can push its beginning back to 1903 when the Southern Baptist Convention appointed a joint committee from Woman's Missionary Union and the Southern Baptist Convention to study the matter of establishing a school for the training of women Christian workers. Or, to 1899 when Missionary E. Z. Simmons from China addressed Louisville Baptist women and others on the need for training women missionaries. Another beginning was made in 1884 when a young woman from Virginia came to the Southern Baptist Theological Seminary to study without academic recognition.

The first opening exercises of the WMU Training School for Christian Workers were held at the Broadway Baptist Church. President E. Y. Mullins of the seminary presided and addresses were brought by the secretaries of the two mission boards and other denominational leaders. No women participated on the program, but there was another opening program the next morning, October 3, 1907, in the small school chapel. Miss Fannie E. S. Heck presided and Miss Edith Crane, secretary of Wom-

an's Missionary Union, brought the message. Each of the twenty young women students enrolled that year was introduced and given opportunity to tell of her call to Christian service.

The Founders' Day observance of 1957, the fiftieth session of the school, was held in the Fannie E. S. Heck Memorial Chapel. The president of the school presided, and Miss Alma Hunt, executive secretary of Woman's Missionary Union, brought greetings, read the Scripture, and lead in prayer. Dr. J. B. Weatherspoon of the Southern Baptist Theological Seminary delivered the address. Dr. Weatherspoon was a student at the seminary in 1907 when Woman's Missionary Union launched the institution. He was acquainted with all the founders. He was formerly a member of the Training School faculty. Mrs. Weatherspoon has been a trustee of the school since 1931.

Luncheon on Founders' Day was furnished by South Carolina Woman's Missionary Union. Special guests for the occasion were the local trustees and members of the Advisory Board, together with friends from the churches represented on the original Training School Home Committee. In the fall of 1904, Mrs. S. E. Woody of the Broadway church was named chairman of that committee. Serving with her were Miss Fannie Moses of the Walnut Street church, Mrs. W. J. McGlothlin of Fourth Avenue church, Mrs. Arch C. Cree of the Twenty-second and Walnut Street church (now Twenty-third and Broadway), and Mrs. Trevor Wayne of Highland, Baptist Church.

In his Founders' Day address, Dr. Weatherspoon paid tribute to the marvelous contribution of the school in pioneering in the education of young women for Christian service. He then traced current needs for pioneering now for church social work and advanced missionary preparation. He said, "The one expression of our purpose has been fulfilled. But there is another expression of purpose to serve the denomination educationally where it is not now being



How Do My Tithes and Offerings Carry the Gospel in the Homeland?

This is a good opportunity for the church program chairman to ask the stewardship chairman to have charge of the circle program. See the suggestions for material and presentation given to the stewardship chairman on page 12.

Devotional Period

Read Genesis 28:10-22

Sing "Nearer, My God, to Thee." Notice that this hymn is based on this tithing experience.

Write to your state Baptist convention office for copies of "The Bible Teaches Me to Tithe," "Bring Ye All the Tithes" which could be used as a basis for devotional thoughts.

Another leaflet from the same source "Where Shall I Give My Tithe?" answers that question well.

Trace a \$10 gift through your church to state missions, on to Nashville, and out to home missions. You will need to know how much of the collection plate \$10 goes to

(Continued from page 16)

serve that brought to the minds and hearts of the leaders in this institution the thought of, shall we say, a re-direction under the same purpose, but with a different projection.

"And so the day came when the institution took on a new name, the Carver School of Missions and Social Work. It opened its doors to men and women alike. And it sought not only the support and guidance of Woman's Missionary Union, but of the Southern Baptist Convention itself, for this was a project calling for the whole denomination. The convention has accepted the idea, and the plans are being worked out for this new adventure of an old purpose."

Now after fifty years of service, another era in the history of the school is beginning.

your state headquarters; then how much goes from your state to Nashville to be divided there with about 12 per cent going to home missions. Work this out carefully; divide the \$10 so you actually can pass it out in bills and change to women who stand to represent your church, state missions, SBC Cooperative Program, and home missions.

On the Diplomatic Front

(Continued from page 11)

It means a new day for the world mission enterprise. The student of modern missions is shocked to learn that the original pioneer in "heathen" lands was a trader; that he was followed by the missionary; and that the government agent was sent at the behest of the missionary to protect the native from exploitation by the trader.

The slave trade of Africa and the opium trade of Asia were the most nefarious.

A Basketful of Arrows

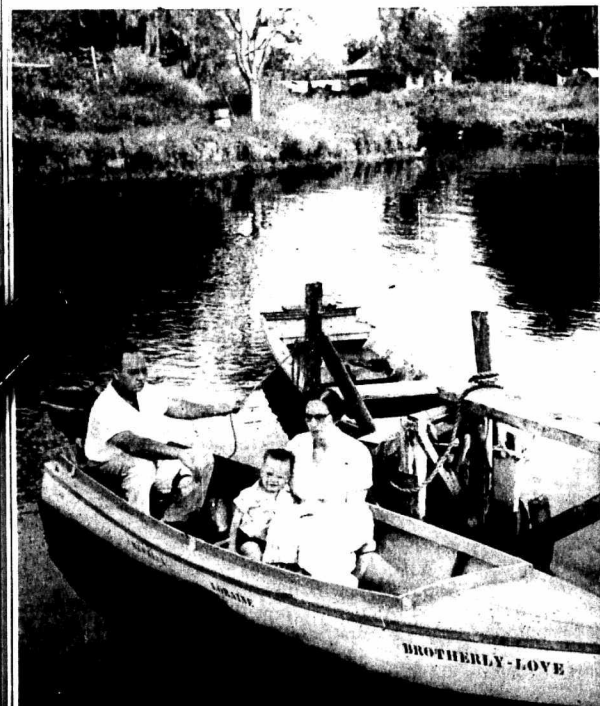
(Continued from page 10)

A big surprise arrow may be brought flying in to announce the release of *The Story of Kathleen Mallory* on January 24. Encourage your women to get their own copies by appointing one woman to mail the orders to your Baptist Book Store. This life of our beloved former executive secretary will be sought after and talked about. Urge every woman to be one who secures a first edition copy and enjoys this delightful and inspiring biography. The sale price is \$2.50 for *The Story of Kathleen Mallory* by Annie Ussery Wright, daughter of Miss Mallory's closest friend.

Plan for each day of Focus Week. Some will be stay at home days to read *ROYAL SERVICE* and *WMS Round Table* books, some will be gathering days to think of the Lord's work together. Which will be most effective with your society? Aim at better, more effective mission knowledge tomorrow and let Focus Week start you in that high direction.



A few families live in neat attractive homes while others occupy one and two room camps. Missionary visits everyone.



PICTURE FEATURE for WMS Program:

Missions in the Mississippi Basin

Bayou Pastor

French Louisiana seems "foreign missions." Because language and people, French Indians have lived in comparative isolation until recently when oil, shrimp, and sugar brought them into constant contact with the "outside world." The mixture of French and Indian results in a combination of opposites; the French are petulant, excitable, enthusiastic while the Indians are stoic, even-tempered, and plodding.

Live Oak Baptist Church Point au Chien (top) Montegut, Louisiana. The Pickerns go in boat to visit the bayou.



Missionary Ashley V. Pickern and his wife lead ten services a week in three mission centers around Montegut, Louisiana.

Shrimping, fishing, and muskrat hunting are chief livelihood. Fishermen unload shrimp boat; missionary talks to oil worker who is lay leader in church. Background of people is Catholic.





Miss Cullen Brown directs the eight children in our small playroom and in a room with no equipment. These three and four year olds come to Kindergarten from more than a dozen national backgrounds. Filipino, Hawaiian, Spanish, French, Italian, etc.



If our Annie Armstrong Offering is large enough, the Home Mission Board may feel it can erect this needed building to attract more souls to the Saviour.

"We had a singing here, but it lasted."



Southern Baptists need a modern Friendship House in New Orleans

Miss Ada Young shows the floor plan of the sketch of proposed new building needed for Friendship House, ... Mrs. ... was convicted when she accompanied ... to camp and acted as camp cook, ... was recently baptized. ... Kathy and her ... in the ... at home in Friendship House ... Kathy likes Miss Brown who helps her ... the ... challenges in Kindergarten. Grandmother, Mrs. ... was one of first converts; ... to keep the building clean.



813 Elysian Fields Avenue is not far from old New Orleans' famous French Quarter and its Royal Street.





At 3151 Dauphine Street in New Orleans is a typical old two-story frame building, but it is full of changed life stories.



Mrs. Tulley keeps careful record on all who have been aided by this home. At Christmas and on birthdays, there are always feminine gifts wrapped for



the women. These have been given by missionary societies, and Mrs. Tulley keeps articles "filed" in labeled boxes until they are needed.

THE GOOD SAMARITAN

With the Woman's Missionary Society of Mid-City Baptist Church, Mrs. Ruth Tulley took an active part in community missions. The WMS visited hospitals and jails, and she became personally interested in each individual. Here were scores of young alcoholics... mothers and children deserted by unfaithful husbands... girls running away from broken homes. Her heart yearned to reach these confused souls and to lead them in a positive and systematic rehabilitation program.

Overwhelmed by a feeling of inadequacy, she enrolled in classes at New Orleans Seminary to train as a lay leader, that she might do a worthy job as a consecrated community missionary through her own church.

Meanwhile, her church, the association, and the Home Mission Board contemplated establishing a home for stranded and destitute women. When Mrs. Tulley was approached to become the director, she had no idea of undertaking such a responsible project. She was the wife of a lumberman and a mother. But the deep concern in her heart for many who needed Christlike understanding and love brought her to a prayerful decision. Since November 15, 1953, the doors of the Good Samaritan Home have been swung open wide by this Good Samaritan herself — Mrs. Ruth Tulley.



These racks of clean neatly pressed dresses await women of all sizes who need clothing.



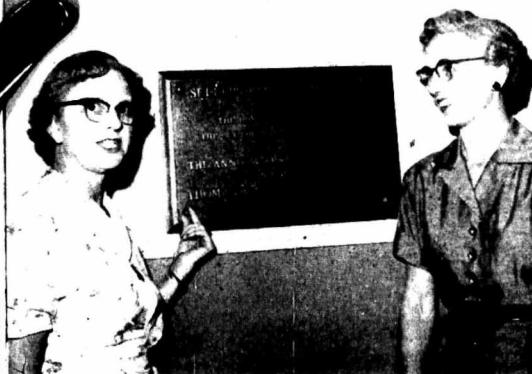
Once an alcoholic, this young woman has climbed steps to dormitory and cheerfully acted as nurse since one month after the home opened.



Since July, 1948,
331 babies have been
placed for adoption.
Through its Christian
staff, unwed mothers are
sent out to rebuild their
lives, and babies to grow
up in Christian homes.

Bottles galore

and 750 diapers a day!



Mrs. Allegra LaPrade, superintendent, and Miss Lucile Ladd, social worker, point to plaque stating the new building was erected with gifts from the Annie Armstrong Offering.



Emergency Home, now called the Sellers Baptist Church, housed in old, white-frame building. New building accommodates the nursery and babies.

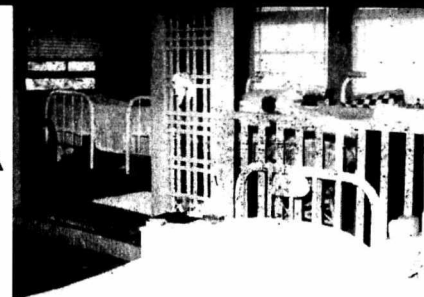
Quiet dormitory space for women

Nurse Helen Hansell in infirmary

Mr. Lillian Robertson took care of 60 babies in the nursery last year

Mr. Mollie Swinham, housemother

A



B



C



D





*Lives reclaimed for Christ
come and go every day*

Through this door

*because Southern Baptists
through the Annie Armstrong Offering and
the Week of Prayer for Home Missions
care and pray for people on the New Orleans river front.*

Toledano Mission has its own kindergarten and youth program.



Kindergarten at Rachel Sims Mission, where young lives are set on road toward God.



*Local board missionaries serve in
local mission centers in the
heavily populated river front
area for them all. Jean Stamper,
Annie Rappold, Betty Hart,
Betty Cook, Ella Keller, Beverly
Hawkins, and Gladys Keith.
They give themselves in much
planning, much prayer, much
action and much real work.
They count on your money and
prayer for support.*



Recreation and handwork are popular in underprivileged areas.





On this corner of the river front, Miss Gladys Keith taught her first Negro Sunday school class. Her dream of a Negro Good Will Center, born in prayer became a reality,



Teacher, Ernest R. B. Johnson, with his class.

Built with Annie Armstrong Offering gifts:

Carver Center in New Orleans



The new equipment teaches the children higher standards.



Carver director, Miss George, teaches music and guides all parents at the center.

Physical education teacher teaches children exercise and good habits.





from Mrs. Gerald B. Scright
Triunfo, Brazil

Clap—Clap—"Um momento" (one moment) I called as I pushed the suitcase into its accustomed place. I was glad to settle it again, for the ten hour journey from Recife, capital of Pernambuco, Brazil, home to Triunfo had been tiring.

Dusting my hands, I went to the door to receive my visitor. I was a little surprised to see Manoel Dias standing there. He is one of our neighbors—a very poor, Christian man. "Won't you come in?" I invited. "No, no," he replied nervously twisting his hat in his hand. "I only came to tell you that my wife is ill; will you please come see about her?" Quickly I thought, what can I do? I am not a registered nurse, but I can give an injection if needed and certainly can give some aspirin and send for the doctor. Aloud I said, "Yes, I will go; wait just a moment."

With the aspirin, a clean gown, and clean cloth hurriedly wrapped in a paper we started. It did not take long to walk the quarter of mile to their small two-room rock house. It was dark inside and many people were crowded in the room with the patient—all talking and visiting.

After my eyes became accustomed to the dim light, I saw the young mother in a hammock—dirty and uncared for because of the ignorance of her loved ones. I knew that she was very ill. I left the clothes and aspirin (which were later thrown away because some were afraid of the Christian's medicine) and told them the doctor would come as soon as possible. It was a relief to be in the fresh air and sunshine again.

Then the husband showed me the tiny baby girl. She was several days old and had not had any kind of nourishment. The mother was unable to nurse her baby and the people did not know how to give her a formula.

The rest of the day was spent in getting in touch with the doctor and preparing milk for the baby. I was worried—would the milk agree? Would the baby live?

The milk saved the baby but the mother died. Again Manoel clapped outside our door. This time he wanted lumber to make a coffin. It was a gruesome sound as the men on our farm looked through old parking crates for suitable wood and then built the coffin. But at least Manoel did not have to rent one to carry her to the cemetery and later return it as so many of the poorest have to do.

All the relatives—Catholics—gathered; the missionary read from the Bible and said a few words. Then a big Brazilian, a relative of the deceased, took out a knife, started fashioning a cross, and said aloud, "That will be enough talk for now." The missionary finished his sermon and immediately the man placed the cross on the coffin. They took it to the cemetery while the women and children stayed at home crying.

We continued to prepare the milk for the new baby until her grandparents could provide for her. We operate a small clinic with the hundred and fifty dollars we receive from the *Louie Moon Christmas Offering* for this purpose and a small part of this was used to save that baby's life. Life in Brazil is very cheap; many babies die during the first year of life. In the sight of God each soul is a precious gift and we must do everything that we can to save these little ones for time and eternity.

from Lillie Rogers
Singapore, Malaya

We have had much to rejoice over recently. Last summer we had a three-day evangelistic meeting at Nee Soon village where I work among the Swatow Chinese with the help of a Bible woman, Mrs. Tsang. Ten people made public professions of faith. Six of these are ready for baptism, but the other four will have to have more instruction. In the nine months that we have worked in that village, fifteen people have come out of darkness into light. Five have already been baptized, and in spite of intense persecution from family and friends, they continue to stand firm in their faith in the true God.

Let me tell you about the Goh family. Mrs. Tsang had been visiting among the people and found this family with warm hearts. In their home, as in 98 per cent of the homes in that village, there was an altar upon which offerings were made to the gods of the home. In a frame on the altar was a picture of the grandmother who had died and to whom offerings were now made. On the wall were hideous pictures of gods, and over all the doors were red strips of paper on which were written Chinese characters for peace and happiness. After Mrs. Tsang had visited and prayed with them often, Mr. and Mrs. Goh wanted to destroy their idols, but the old grandfather was not willing. Once he said they could, but then he changed his mind when the appointed day came. After another month of work and prayer, the old man said that he, too, was willing; so on a Saturday afternoon in April, six of us went in their home for a service. After the singing of hymns, prayer, and the reading of the Bible, Mrs. Tsang presented the claims of Christ. Many of the neighbors had crowded around the door and windows to listen.

We began to sing "Near the Cross," and it was time for the idols to come down. The old grandfather's face reflected all that was going on in his heart and mind. All of his life he had worshiped these idols, and the devil was doing everything within his power to keep Christ from having the victory in that hour. Bewilderment, fear, and mental anguish were in his eyes as he watched first one and then another of the paraphernalia being pulled down. Then he hesitantly began to help. First, he took his wife's picture down and tore the red paper from around it. Then he started opening drawers and pulling out candles and incense and throwing them in the basket. Complete victory was not won in his heart that day, but the victory then did belong to the Lord.

What a joy was ours the next day when the old man and the others of the family came to the chapel service. Still greater joy was ours last week when the father, mother, and one son stood up in the service signifying that they had accepted Christ and were asking for baptism and church membership. The old grandfather came regularly to the services and his eyes re-

flected calmness of heart. But now there is always a smile on his face for he has come to the light and been baptized with his son and daughter-in-law.

Only the power of God can change the hearts and lives of men. This is just one example of many who are new creations in Christ.

The three adults of the Goh family of Nee Soon village, Malaya, have been baptized.



from Bertha Smith
Taipei, Taiwan

The organization of our Hual Ning Street city chapel group into the sixteenth Baptist church on the island of Taiwan took place on Mother's Day. The joy of that day only slightly exceeded that of the previous weeks as on Saturday evenings we listened to the testimonies of those who wished to join. A number gave their ability to sleep as a result of being saved. To these who are heretofore of so much with but little hope of conditions being better in the future, peaceful sleep is indeed the grace of God.

Eighteen of the charter members came from the church in Tainan where I worked the year before my last furlough. At the organization in the forenoon we had Dr. Charles Culpepper, Jr., in the chair speak-

Letter-ettes

ing Chinese like a native.

The church covenant was written in Chinese characters on a silver-dotted red scroll, on a black background, reminding us of our Saviour having come from the realms of glory to shed his blood to redeem us. Would the signing of our names with the ink on the brush be symbolic of our putting our black selves upon him?

In the afternoon we went to the True Light church, the building of which is our seminary chapel, where Dr. Chow of our seminary faculty baptized the 23 who in turn signed their names to the covenant. Back at the chapel that evening was the most precious of all for then we observed the Lord's Supper, conducted by Dr. Chang of our seminary. Without a sermon there was plenty of time for prayer and singing of the grand old hymns about the cross which have been translated into Chinese. This was followed by all joining hands in a circle around the room and praying, each for the one to the right and to the left after which they were called into the center by families or by twos and threes. There they made request for prayer for what they most wanted from the Lord. They then knelt while the surrounding brothers and sisters in the Lord prayed for them in unison.

The heart of the young mother of three, recently left a widow, was moved as she realized the loving interest of that circle as they prayed for a servant, whose wages she can afford, to look after the children while she works as a nurse in a clinic. Our Ta Chen boy stood by the first whom he brought in, Chen Kuo Min, and by him was the one whom he had led, both of them asking for prayer for their wives and five children behind the bamboo curtain. Two women whose husbands sent them to Taiwan with their babies and later got caught and are unable to come themselves, were comforted by having the group lift them up to the Lord. One of them, a beautiful, still handsomely dressed woman, in seven years time is happy to be a servant. The other does the servant's work in the home of a relative. They needed the Saviour who is now their all.

When all had been prayed for, each was handed a booklet containing the names and addresses of the fifty-nine members to be

used as a prayer list, in hope that no member would face another on Sunday morning without having prayed for that one during the week.

Our chapel, which is one section of a two-story building, is too small. We are asking the Foreign Mission Board for thirty thousand dollars from the Beyond the Goal of the Christmas offering to buy the other two sections. The company occupying it is already looking for a larger place and will sell to us if they find one. Make this very great need a definite object of prayer, please.

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OUR JEWISH NEIGHBORS

by Frank Hallbeck

Home Mission Board, price \$75.

This is a most attractive and helpful book published by the Home Mission Board. It is good reading. This study of our Jewish friends is enlightening, and friends of Jews should be helped by it.

Though the book is small, it presents much information about Jewish customs of worship and the similarities and differences between Baptists and Jews. The discussion of contemporary Judaism explains the differences between Orthodox, Conservative, and Reformed Jews. The descriptions of the symbols of Judaism—the Torah, the Tefilin, the Mezuzah, the Tallith, the Magen David, and the Shofar are interestingly instructive.

The author urges a deeper concern for and a more genuine friendliness toward the Jewish people, and a passionate desire really to make Christ known to them.

The book includes a sermon delivered by Dr. Ray Summers of Southwestern Baptist Seminary at Baptist Temple, Houston, Texas, on "Who Can Deliver?" Many Jewish friends attended this service held on the Jewish holiday, Yom Kippur.

The closing chapter is a reprint of "The Light of Israel" by Dr. J. Wash Watts of the New Orleans Baptist Seminary. The Old Testament prophecies concerning the Messiah and the New Testament record of the fulfillment of these prophecies are arranged under such divisions as his high calling, his lowly nature, his rejection by his own people, his sacrificial death for the sins of all men, his ministry to the nations, and his ultimate glory.



Arkansas

Stewardship was emphasized during the supper preceding the federation stewardship study in Little Rock, Arkansas. A film on stewardship was shown.

Stewardship tracts and books on a display table gave the BWCs an opportunity to examine the available material.

Alabama

Scenes of the WMU Conference at Ridgecrest last summer encouraged the women to make their reservations for the conference early this year. The colored slides were shown at the quarterly meeting of the Birmingham, Alabama, federation by Mrs.

by Charles A. Wells

Even the Christian faith, with all of its prophetic vision, cannot tell us just what the new year will bring—the sorrows or gladness, the surprises, the disappointments. But the Christian faith gives us something even greater than foreknowledge; it provides a sense of divine companionship which makes us equal to whatever may come. Without that, life would become unbearably for most of us. Knowing that we walk in God's will, with the assurance of his presence, we have the abiding confidence that we do not walk alone, that the everlasting arms will sustain and guide us. In that realization, the future brings no threat beyond our strength, no challenge beyond our ability. The unknown future becomes God's future and, with our will merged with his will, we need not fear.



Hicma Griffith, outgoing president. The BWCs saw scenes from a bus trip and the Alabama watermelon cutting plus speakers and conference leaders. The trip was a gift of the federation to its president.

A candlelight installation service was another feature of the meeting at West End Baptist Church.

This federation has as its project the sponsoring of a radio program in Birmingham for the Italian-speaking people conducted by Mr. S. A. Candal, missionary to this group.

"Hands United in Kingdom Service" was the title of the installation service for Baldwin County BWC Federation in Alabama.

Announcements of work to be accomplished during the next quarter were made. Each circle was challenged to strive to meet the Aims for Advancement.

At the close of the service, the women joined hands during the solo, "Take My Life and Let It Be."



PROGRAM

Missions in the Mississippi Basin

Program Outline

Hymn: "O God, Our Help in Ages Past"
Devotional Period: Present thought of God's great care for our nation through the past and now. Show how God will continue to be the refuge and strength of our nation only if we honor and serve him. Use Psalm 46 as Scriptural basis.

Solo: "He Will Hold Me Fast"

Missions Along the Mississippi
 Our Foreign Neighbors
 Friends of the Fields
 The Negro Advances
 In Old New Orleans
 Sellers Home and Adoption Center
 A Refuge for the Weak
 With the French in the Bayous

Prayer: That as the Mississippi majestically flows through the heart of our nation, so God's love may flow through the hearts of our people.

Hymn: "Lead On, O King Eternal"

Program Plans

If you wish to add variety to the program, have the program chairman wear a boat captain's cap and take the members on an imaginary trip down the Mississippi, showing on a good map, points of mission interest along the way. For additional reading in preparation for a vital program, the one speaking on "Missions Along the Mississippi" may read the charming book *America's Heartland and the Southwest* by Green Peyton. In connection with "Our Foreign Neighbors" read *We Came to America* by Cavanah. This is a WMS Round Table book. *The Trail of Itchin' Feet* in the current home mission series tells about migrants. To add to "The Negro

Advances," read *The Story of the Negro* by Arna Bontemps. This is one of the WMS Round Table books. To know more about New Orleans, recall *New Orleans Story* by Corder or *In Evangeline's Country* by Caylor from previous home mission series. Supplementary reading will always make the subjects more vital to those who speak and so to those who listen.

Missions Along the Mississippi

The romance of the Mississippi River, the great "Father of Waters" has been a part of our history from the time Hernando de Soto and his band of Spanish adventurers first reached it in 1511.

Early settlers struggled through forest and mountains to reach its banks. Long before the days of our modern highways and coast to coast railroads, boats loaded with freight and passengers plied the great river. Preachers and gamblers, hunters and trappers, and pioneer families with all their earthly possessions, were part of the cargo. River boats on the Mississippi are as much a part of our early history as covered wagons.

Moonlight excursion trips are still enjoyed by lovers and other romantic souls, harking back to the old "Showboat" days. Freight is still moved to market by way of the Mississippi.

On either side of the river today, in the vast Mississippi Basin, lies an important segment of America. Along its banks are cities, towns and villages, and fertile farms. It is what might be termed the heart of America.

In this important and beautiful section of our nation, Baptists have been at work for many years. They are still working.



by Mildred Dunn

Mrs. Dunn is the associate editor of *Home Missions*

Our Foreign Neighbors

One of the principal ports of call on the Mississippi in the early days was St. Louis, Missouri, then a rough and ready pioneer town. Today people from every nation live there.

In East St. Louis, Illinois, where Louise Whitmire Propst is in charge of the Baptist Good Will Center, there are many people of foreign descent. Most of them are lonely and need help.

A German mother, who had been in the United States only a few months, knew little English, and was extremely lonely, began coming to the center's Bible classes. She seemed to cling to every word, trying hard to understand. Occasionally tears came to her eyes as she heard that God loved her.

When the missionary called at her home, she talked for two hours in slow, broken English, telling the story of her sad life. She told of the horrors she had experienced under the Hitler regime and the Second World War as she saw her husband, mother, father, and other members of her family shot, one by one, then of the dread fear that possessed her day and night as she lived in the midst of bombs, raids, and severe persecution, all the while struggling for survival.

The furnishings of her American home are indeed scant and there is little food, but just being in America is all she asks.

"Many Scripture passages were read and explained to her," says Mrs. Propst. "Finally she told us she understood what it meant to be lost and wanted to repent and believe in Jesus Christ as her Saviour. Now when we meet this mother, her quiet, confident trust in God is witness to the fact that the need of every human heart is the same—I know Christ in his saving power."

Friends of the Fields

Dotted up and down the rich countryside of the Mississippi Basin are rural churches some housed in tiny inadequate buildings, but many in attractive modern structures. State, association, and Home Board workers plan together for the advancement of Baptist work.

But in addition to the settled farmers there is another group of particular interest to the mission-minded, the agricultural migrants. Moving from place to place with the harvests, they are, in the main, a people without knowledge of Christ.

Rev. and Mrs. Andrew H. Foster, missionaries to the migrants in this section, wrote the Home Mission Board recently, "This is proving to be our best year since we were appointed in 1952, and yet it seems we are only approaching the horizon of a new and large field of service."

Happily the Fosters report that the churches seem to be recognizing their mission opportunities among the migrants.

In the berry district in southeast Louisiana near Albany, seven of the churches supported what they called a co-operative tent revival for the migrants. Many souls were saved and the people plan to make this an annual event during berry harvest.

Churches in Springdale, Arkansas, where there is a migrant labor camp, reported a good vacation Bible school this year where they also distributed 1000 garments of used clothing.

Under the direction of Mr. Foster, Rev. D. M. Regalado, pastor of the Spanish-speaking Baptist church in LaFeria, Texas, and a team of workers came to Blytheville, Arkansas, during harvest, and on one Sunday preached seven sermons to the *Braceros* (workers from Old Mexico) and spoke to two English-speaking churches in Blytheville. Also, the Men's Brotherhood of Calvary Baptist Church in Blytheville, prepared and served supper to 378 *Braceros*. Of that number, 374 lifted their hands indicating an interest in becoming Christians. So gradually Southern Baptists are awakening to the fact that the migrants, most of whom are lost and without God, are their responsibility.

The Negro Advances

Even a superficial look at the Mississippi Basin would call to our attention the vast number of Negroes with their problems, opportunities, and possibilities. The day of the "Uncle Tom" and "Aunt Jemima" Negro is gone for today some of the Southern Negroes are well educated, have good jobs, and live in decent homes. Some still live in hovels and are woefully untrained, but all have a great spiritual need.

The Southern Negro has been largely Baptist, but today many are turning to other religious groups. Catholicism is making a tremendous bid for the Negro. For example, Rev. W. R. Griggs, director of work with Negroes in Louisiana, reports that in one month in Donaldsonville, Louisiana, 142 Negroes were confirmed in the Catholic church. During the past year Baptists successfully maintained an extension center there for the training of Negro ministers and held a vacation Bible school with an enrollment of 350 children and 25 workers.

In another Louisiana community, Belle Alliance, there is a Baptist kindergarten to which Catholic and other children now

Through kindergartens, vacation Bible schools, extension centers, institutes and study courses, a teacher-training program in schools and colleges, BSI work with Negro students, and counseling with pastors and leaders, Home Board and state leaders are trying to promote a better and more effective work among the Negroes. It is a work with and not for Negroes. It is designed to help them help themselves to a better way of life.

In Old New Orleans

As the Mississippi moves majestically through the heart of America on its way to the Gulf of Mexico, it finally reaches the historic and quaint city of New Orleans which still has an Old World atmosphere intermingled with its ultramodern sections.

People of every nation live there, and it has been considered an important mission field by Southern Baptists since 1845 when the Home Board was set up and given the specific charge to work toward "establishing the Baptist cause in the city of New Orleans."

Once almost totally Catholic, New Orleans now has more than 50 Baptist churches and a well-organized city missions program under the direction of J. C. Wells. Much publicity has been given the River Front Missions. And we recognize the name of Rachel Sims Center with Jean Stamper, director, and Gladys Keith, missionary; Carver Center, Ann Grove, director, and Toledano Mission which will soon have a director. This work was built up among people of about 20 different nationalities who live crowded together in sagging old houses built side by side without benefit of yard, proper ventilation, or privacy. Here and at Friendship House in another section, people who have little hope learn of the hope in Christ Jesus.

Sellers Home and Adoption Center

Twenty-three years ago the Home Mission Board launched a new type of mission work—that of caring for unwed mothers in New Orleans. The project met with opposition by those who felt it condoned and encouraged the girls in their sin. Yet the Board felt that these girls, many of whom were in their early teens and often from broken homes where they had had no Christian training, needed counseling and shelter under Christian auspices.

To help plan for the babies born to these unwed mothers, the Baptist Baby Home was begun July 1, 1918. The two institutions are now known as the Sellers Baptist Home and Adoption Center, named in tribute to the doctor who has served gratis through the years, and not lost either a baby or a mother.

Over 1,400 girls have received care here and many found Christ as Saviour. Christian social workers give counsel and try to stand in the place of a loving mother whom many of the girls have never known.

Since July 1, 1918, 311 babies have been placed in Christian homes.

A much needed new building was completed this year which provides adequately for care of the babies. The old building is now used by the mothers.

Mrs. Allegra LaPrairie, superintendent, says, "Miss D, a small girl with thin features, was brought to the Woman's Emergency Home by a Baptist pastor. Her face was young and very sad. When the pastor

and his wife left, she did not cry, but the sadness never left her face. Her mother and father were divorced when she was five and she had been shuffled from orphanage to orphanage, and back to live with her stepfather. She had enjoyed a home such a little while, and now she felt she was being sent away again. Doubts and fears were too great.

"The social worker sensed her need and got in touch with her mother who came and spent a day with her daughter. When she left, they both understood each other better and the change in Miss D was almost miraculous. Her sad face turned into an almost perpetual smile. She felt more confident, she felt her mother loved her."

A Refuge for the Weak

Temporary care for women in need is the purpose of the Good Samaritan Home in New Orleans, an institution which opened its doors November 15, 1953.

Operated by the Home Mission Board and the Orleans Baptist Association, it has cared for 283 women and 53 children who have come from jails, hospitals, the YWCA, Travelers Aid Society, Alcoholics Anonymous, and other sources. Eighty-seven of these have made professions of faith and 17 have been baptized. All of these have been given a clean bed, three good meals daily, spiritual help, personal necessities, and aid in re-establishing their lives.

Mrs. Ruth Tuttle, superintendent, says: "Hattie, an alcoholic for many years, came to the home and a few weeks later was saved and baptized. Soon she found work and left the home. In April of 1955, she started to drink again and came back to the home for help. Believing that Hattie was now a Christian, even though weak, and that the devil was taking advantage of her weakness, we helped her, and today she has a wonderful job in a place of real importance. No one would think she had ever had an alcoholic problem. Hattie visits us often and keeps us informed as to her progress.

"One cold morning we found Iva from Ohio wrapped in newspapers on our porch. She had sought help from a cab driver who brought her to the home and left. Evidently because of the lateness of the hour, and because she was very drunk,

she could not find the doorbell. She had spent the cold night outside. When we found her, she was half frozen and very ill. We took her in, gave her a warm bath and breakfast, and put her to bed.

"Although Iva was almost five feet five, she weighed only 82 pounds. To complicate matters she began having violent shaking spells due to the long drinking bout. We had to give her sedation for several days. We also gave her vitamins, extra food between meals, and food high in calories. She gained six pounds the first week. She continued to gain and improve and in a month was ready to leave the home. While with us, she made a profession of faith and was baptized. She was able to secure work. We feel we sent her out with God's power to overcome the drinking habit."

A similar home for homeless men, the Baptist Rescue Mission on Esplanade Avenue in New Orleans, has been serving the down and outs for thirty years. A hot meal and a bed plus clean clothes and an encouraging word can mean much to a man who has hit bottom.

Ernie was a young man from a good family who had strayed into sin and wandered to New Orleans sick, broke, and without a place to stay. Someone directed him to the Baptist Rescue Mission where he found the Lord and started a long climb back up the ladder of life.

He borrowed \$500 and bought a dozen needle books. These he sold from house to house at 15¢ a book. On the first day he made \$1.80. He pyramided his earnings to \$35.52. With this he rented a room with a gas plate where he could cook. He also began to buy some clothes. In telling of his experiences he says, "So you see, with the Lord's help and prayers one can make it. Every time I made a sale I would thank the Lord in a few words of prayer. I also began to read my Bible daily and, of course, attended most of the services at the mission."

At present this man is employed on a converted LST as third rate officer for which he receives \$350 a month and \$15 overtime for clerical work. He has been employed by this company since February, 1955.

Recently Ernie wrote Raymond Jee,

superintendent of the mission, for information about a Baptist seminary. He feels God is calling him to do mission work.

With the French in the Bayous

Beyond New Orleans, down in the Bayou country, live the French. At some places in Louisiana and Alabama there are groups called the Cajuns. Their homes are perched on tiny strips of land between the bayous and marshes. Many are trappers and fishermen. Most are tied in fear and superstition to the Catholic Church of which they are nominally members.

Home Board missionary A. V. Pickern, Jr., describes his section of the bayou like this: "The most frequent sounds in the night are the voices of the frogs, water birds, and the disconsolate bellowing of the alligators in the marsh behind the church and missionary dwellings.

"In the distance, a tugboat hums, in the live oak trees, from whence the church gets its name, an owl alternately screams and hoots.

"But the prettiest sound of all is the muffled murmur of the engines as the shrimp boats begin to move seaward at two o'clock in the morning. They move slowly, laden with ice, and carefully, lest they bang the small boats that are tied against the wharves.

"We learn to recognize their sounds, for boats are individuals. We know who is on the boats and we know their families.

"We know, also, that if they come back down low in the water, with a large catch, their families will have the things they need. Moreover, we know that those who are Christians will put most Baptists to shame, for they will bring a tithe of all they get to the altar."

Rev. Carl E. Conrad, superintendent of Baptist work among the French, tells of conducting a revival meeting in the old church where he had been converted as a boy and where he had held his first pastorate. While visiting with an elderly French couple, 76- and 74-year-old Mr. and Mrs. Eugène Deshotel, he found that Mrs. Deshotel, a total invalid, had been listening to the French radio program and had already accepted Christ as Saviour. Mr. Deshotel, did not accept Christ that day, but later he did.

Audio-Visual Aids for January

by Mildred Williams

EAST MEETS WEST, a 50-frame, color filmstrip, presents the progress, response, and spiritual needs of Chinese and Japanese here in the States. Sale price, \$5 with manual.

FAITH OF FRENCH AMERICANS takes us into southern Louisiana, Texas, and Mississippi to see the work Southern Baptists are doing among the seven hundred thousand French-speaking Americans. 55 single frames; color; with manual, sale price \$5.

NO LONGER A STRANGER is the story of a Mexican family who come illegally into the United States in search of a better life. A mission in their community seized its opportunity to minister physically and spiritually to the family. This led the Martinez family to Christ. 46 single frames; \$3.

A motion picture featuring the same story is entitled **THEY, TOO, NEED CHRIST**. 40 minutes; sound; rental price \$11.50.

WHAT GOD HATH WROUGHT presents mission work in New Orleans. The film shows the progress that has been made as well as emphasizes the needs and opportunities for furthering the cause of Christ. 18 minutes; sound; color; rental \$7.

THE TENTH MAN Thirteen-minute, sound, 16 mm, black and white motion picture. Gives the progress and spiritual need of the Negro and the work being done to assist him by Southern Baptist churches through the Home Mission Board and other convention agencies. Rental \$4.

Order from your Baptist Book Store

When Mr. Conrad asked them when they first heard the gospel, he was greatly surprised to learn that they first heard it some 18 years before when as a college student he had held a meeting "up the prairie" under a tree. "All these years we have been wanting to follow Christ," they said. Mr. Conrad could only faintly recall the meeting and did not at all remember Mr. and Mrs. Deshotel.

So slowly and little by little the gospel is reaching the hearts of the people of Evangeline's country.

Pray

by Mrs. Claude Rhea, Jr.

Missionaries are listed by Birthdays. Addresses in "Directory of Missionary Personnel" free from Foreign Mission Board, Box 5148, Richmond, Virginia, and in *Home Missions*.

"If you should feel the urge to do something personally for me, spend more time in prayer daily" —Anne Dwyer, missionary to Gaza

1 Tuesday "In all thy ways acknowledge him, and he shall direct thy paths"—Prov. 3:6 Mrs. Leland Warren, Las Vegas, N. M., ev. among Spanish-speaking; Rev. J. A. Mouser, Chandler, Ariz., ev. among Indians; Mrs. David Jemmott, Panama City, Panama, RN; Rev. Melvin Bradshaw, Kyoto, Japan, Rev. Daniel Luper, Maranhos, Brazil, ev.; Miss Cornelia Brower, Temuco, Chile, Miss Cecile Lancaster, Kokura, Japan, ed. ev.

2 Wednesday "Keep yourselves in the love of God"—Jude 21 Rev. Albert Hagan, Clouterville, La., ev. among French; Mr. H. Y. Bell, Winfield, La., ed. ev. among Negroes; Rev. F. E. Halbrooks, Jr., Campinas, Brazil, lan. st.; Miss Mary Demarest, Hsin Chu, Taiwan, Miss Barbara Epperson, Ibadan, Miss Edythe Montroy, Iwo, Nigeria, ed. ev.; Rev. Gordon Robinson, Benin City, Nigeria, ev.; Mrs. H. H. Muirhead, Mexico, em.

3 Thursday "The word of the Lord endureth for ever"—Pet. 1:25 Rev. Charles Mullins, Maui, Hawaii, Rev. J. A. Abernathy, Seoul, Korea, Mrs. Elton Moore, Kediri, Indonesia, Mrs. V. L. Frank, Kowloon, Hong Kong, Mrs. D. E. Merritt, Lagos, Nigeria, all

4 Friday "God shall bring every work into judgment"—Eccles. 12:14 Mrs. Elizabeth Escobedo, San Antonio, Tex., ev. among Spanish-speaking; Mrs. D. A. Morgan, Cristobal, Canal Zone, ev.; "Miss Marjorie Spence, Temuco, Chile, ed. ev.; Rev. J. H. Utner, Temuco, Chile, ev.; Miss Edith Rose Weller, Rio de Janeiro, Brazil, ed. ev.; Mrs. Keith Parks, Semarang, Indonesia, ev.; Miss Frances Talley, Shikoku, Japan, ed. ev.; "Mrs. A. E. Spencer, Jr., Matsue City, Mrs. Leslie Watson, Miyazaki, Japan, ev.; Rev. R. L. Brothers, Ibadan, Nigeria, ed. ev.; Rev. Patrick Hill, Ogbomosho, Nigeria, ev.

5 Saturday "Behold, we count them happy which endure"—James 5:11 Rev. W. E. Burke, Atlanta, Ga., field worker; Mrs. Pablo Flores, Pharr, Tex., ev. among Spanish-speaking; Miss Minnie Berry, HMB, em.; Mrs. Barry Mitchell, Campinas, Brazil, lan. st.; Rev. H. H. Culpepper, Buenos Aires, Argentina, ed. ev.; Mrs. J. N. Thomas, Barranquilla, Colombia, ev.; Mrs. Gene Legg, Nigeria, ev.

6 Sunday "Great peace have they which love thy law"—Psalm 119:165 Rev. S. M. Weaver, Houston, Tex., ev. among Negroes; Mrs. A. G. Virgin, Cameron, Tex., ev. among Spanish-speaking; Rev. A. N. Murray, HMB, em.; Mrs. A. C. Scanlon, Guatemala City, Guatemala, Mrs. W. R. Medling, Kumamoto, Japan, ev.; "Miss Edith Chaney, Ire, Nigeria, RN; "Miss Margaret Lamberth, Aghor, Nigeria, ed. ev.

7 Monday "O God . . . renew a right spirit within me"—Psalm 51:10 Rev. T. A. Welch, Kansas City, Mo., ed. ev. among Negroes; Mrs. J. D. Back, Copper Mine, Ariz., ev. among Indians; Rev. Isaias Valdivia, Harlingen, Tex., ev. among Spanish-speaking; Carolyn Valdivia, MF; Rev. Luciano Marquez, Regla, Cuba, RA secretary and ev.; Mrs. J. W. Patterson, San Jose, Costa Rica, lan. st.

8 Tuesday "The Lord thy God is with thee whithersoever thou goest"—Joshua 1:9 Rev. Ehrhardt Swenson, Buenos Aires, Argentina; pub. ev.; Mr. M. A. Sanderford, Montevideo, Mrs. B. W. Orrick, Conchillas, Uruguay, Rev. B. B. Tisdale, Dagupan City, Philippines, ev.

9 Wednesday "Every one that is proud in heart is an abomination to the Lord"—Prov. 16:5 Mr. Genus Crenshaw, Ft. Lauderdale, Fla., ev. among Indians; Mrs. Louise Whitmire Propst, East St. Louis, Ill., GWC; Mrs. William Yardy, Shawnee, Okla., ev. among Indians; Mrs. J. E. Lingerfelt, Bahia, Brazil, ed. ev.; Rev. J. W. Bartley, Montevideo, Uruguay, ev.; "Rev. R. F. Ricketson, Baguio, Philippines, Rev. J. D. Hughey, Jr., Zurich, Switzerland, ed. ev.

PRAY YE . . .

16 Thursday "I the Lord have called thee in righteousness . . . and will keep thee"—Isa. 42:6 Mrs. M. E. O'Neill, Jr., Artesia, N. M., ev. among Spanish-speaking; Miss Josephine Scaggs, Joinkrama, Nigeria, ed. ev.; Rev. G. A. Bowdler, Sr., Argentina, em.

11 Friday "If any man suffer as a Christian . . . let him glorify God on this behalf"—1 Pet. 4:16 Rev. Stephen Corradi, Albuquerque, N. M., ev. among Spanish-speaking; Rev. W. W. Boggan, Sulphur, Okla., ev. among Indians; Mrs. M. C. Garcia, San Antonio, Tex., ed. among Spanish-speaking; Rev. Victor Frank, Hong Kong, ev.; Rev. H. B. Ramsour, Honolulu, Hawaii, Mrs. J. U. Moss, Caracas, Venezuela, Mrs. M. F. Moorhead, Sapporo, Japan, ed. ev.; "Dr. J. T. McRae, Gaza, med. ev.; Mrs. H. R. Tatum, Hilo, Hawaii, ev.; Dr. J. T. Williams, China, em.

12 Saturday "Trust in the Lord with all thine heart; and lean not unto thine own understanding"—Prov. 3:5 Miss Amelia Rappold, New Orleans, La., GWC; Rev. Lok-Tin Cheung, El Paso, Tex., ev. among Chinese; Rev. V. E. Hughes, San Jose, Costa Rica, ed. ev.; Miss Victoria Parsons, Mati, Philippines, Miss Mary E. Fredenburg, Eku, Nigeria, RN; Mrs. J. W. Moore, China, em.

13 Sunday "My soul, wait thou only upon God"—Psalm 62:5 WMSJ Focus Week, 13-18; Mrs. S. A. Candal, Birmingham, Ala., ed. ev. among Italians; Rev. L. C. Smith, HMB, em.; Mrs. J. S. McGee, Igede, Rev. L. G. Lane, Ibadan, Nigeria, ed. ev.

14 Monday "Let brotherly love continue"—Heb. 13:1 Rev. C. C. Fuller, Oak Ridge, Tenn., ev. among Negroes; Mrs. Job Maldonado, Carlsbad, N. M., ev. among Spanish-speaking; Mrs. R. L. Woodruff, Phoenix, Ariz., ev. among Indians; Mr. J. B. Dojson, Spenard, Alaska, Mrs. H. L. Hardy, Jr., Temuco, Chile, "Mrs. A. B. Bedford, Santa Fe, Argentina, Rev. J. W. Mefford, Jr., Valencia, Spain, Mrs. G. H. Hays, Fukuoka, Japan, ev.; Rev. M. S. Blair, Argentina, em.

15 Tuesday "Every good gift and every perfect gift is from above"—James 1:17 Dr. J. F. Ray, Japan, Mrs. L. B. Oliver, China, both em.

16 Wednesday "Wisdom and knowledge shall be the stability of thy times, and strength of salvation"—Isa. 33:6 Mrs. T. E. Halsell, Campinas, Brazil, lan. st.

17 Thursday "Let your conversation be as it becometh the gospel of Christ"—Phil. 1:27 Mrs. C. W. Dickson, Paraiba, Brazil, ev.; Rev. A. J. Glaze, Jr., Buenos Aires, Argentina, Mrs. Coleman Clarke, Kyoto, Japan, ed. ev.; Rev. V. O. McMillan, Jr., Nagasaki, Japan, ev.

18 Friday "Your heavenly Father knoweth that ye have need of all these things"—Matt. 6:32 Rev. Howard Smith, ev. among Jews; Rev. G. C. Prock, Baton Rouge, La., ev. among deaf; Mrs. Allegra LePrairie, New Orleans, La., WEH; Miss Christine Garnett, HMB, em.; Rev. Milton Leach, Jr., Miami, Fla., ev. among Spanish-speaking; Rev. G. C. Grober, Santarem, Brazil, Mrs. J. H. Bitner, Temuco, Chile, Mrs. Minor Davidson, Petaling, Java, Malaya, Rev. L. E. McCall, Bangkok, Thailand, ev.; "Dr. Audrey Fontnone, Kyoto, Japan, med. ev.; Mrs. R. A. Jacob, China, em.

19 Saturday "Blessed be the Lord . . . there hath not failed one word of all his good promise"—1 King 8:56 Rev. Hiram Duffier, Torreón, Mexico, ed. ev.; Mrs. Fred Halbrooks, Campinas, Brazil, lan. st.; Mrs. A. L. Gillespie, Osaka, Japan, RN; "Mrs. Marvin Garrett, Gatooma, Southern Rhodesia, ed. ev.; Miss Monda Vesta Marlar, Gatooma, Southern Rhodesia, RN

20 Sunday "Thou hast put gladness in my heart"—Psalm 4:7 Rev. Emilio Planos, Marianao, Cuba, ev.; Rev. A. K. Bonham, Sacramento, Calif., ev. among Japanese; Mr. C. W. Bryan, Costa Rica, ev.; Miss Mary H. Sampson, Taichung, Taiwan, ed. ev.; Miss Jeanette Bealle, Mrs. C. A. Hayes, China, em.

21 Monday "If any man sin, we have an advocate with the Father, Jesus Christ the righteous"—1 John 2:1 Mrs. G. B. Seright, Triunfo, Brazil, ev.; "Mrs. S. A. Qualls, Sao Paulo, Brazil, ed. ev.; "Rev. M. W. Rankin, Ipoh, Malaya, ev.; Miss Mary Frank Kirkpatrick, Ibadan, Nigeria, ed. ev.

22 Tuesday "Let us not be weary in well doing"—Gal. 6:9 Miss Jessie Green, Kuala Lumpur, Malaya, ed. ev.; "Rev. W. E. Halton, Hawaii, ev.; Rev. J. C. Powell, Nigeria, em.

23 Wednesday "Present your bodies a living sacrifice, holy, acceptable unto God"—Rom. 12:1 Miss Mary Lucy Parsons, Baltimore, Md., GWC; Mr. W. B. Minor, Socorro, N. M., ev. among Spanish-speaking; Dr. B. F. Belvin, Okmulgee, Okla., ev. among Indians; Mrs. Enrique Pina, Havana, Cuba, ev.; "Dr. G. W. Strother, Penang, Malaya, Miss Doris O. Garrett, Abeokuta, Rev. D. N. Mayhall, Ijebu, Nigeria, ed. ev.

PRAY AND GIVE

Every once in a while someone is troubled about a matter that doesn't need to be confusing. When thinking about the weeks of prayer and their accompanying mission offerings, it is not necessary to fear that Woman's Missionary Union will not use the large sums of money wisely. Woman's Missionary Union does not decide where the money will be spent. Home Mission Board and Foreign Mission Board administer these mission funds. They do send lists of their allocations for discussion and publication but the final decision lies with the Boards.

Woman's Missionary Union promotes the Weeks of Prayer, believing that when people "know, they will pray; when they pray, they will care; when they care, they will give." Neither Board has ever been able to exhaust all its lists of pressing needs by either Lottie Moon Christmas Offering or Annie Armstrong Offering in addition to Cooperative Program and Advanced Program Money. Pray and Give as never before in this World Missions Year.

24 Thursday "I sought the Lord, and he heard me, and delivered me from all my fears"—Psalm 34:4 Mrs. Harold Heiney, Shawnee, Okla., ev. among Indians; Mrs. Napoleon Gomez, San Blas, Panama, ev.; Rev. and Mrs. Van Gladen, San Jose, Costa Rica, lan. st.; Rev. E. L. Kelley, Rev. D. D. Cooper, Miss Fannie H. Taylor, HMB, em.; Miss Maxine Lockhart, Shaki, Nigeria, ev.

25 Friday "If ye love them which love you, what reward have ye?"—Matt. 5:46 Rev. Jimmy Harrison, Portales, N. M., ev. among Spanish-speaking; Rev. A. Worthington, HMB, em.; Mr. W. E. Allen, Rio de Janeiro, Brazil, ed. ev.; Miss Emma Mildred Watts, Ogbomoso, Nigeria, RN; Miss Mary Ellen Yancey, Ede, Nigeria, WMU work

26 Saturday "As ye have therefore received Christ Jesus the Lord, so walk ye in him"—Col. 2:6 Rev. D. A. Dalby, Long Beach, Calif., ev. among migrants; Dr. Glynn Breeden, San Jose, Costa Rica, lan. st.; Mrs. W. L. Cooper, Buenos Aires, Argentina, ed. ev.; William F. Cooper, MF; Mrs. D. B. McCoy, Pernambuco, Brazil, ev.; Dr. J. C. Pool, Ogbomoso, Nigeria, ed. ev.; Carolyn Pool, MF; Rev. Charles L. Martin, Jr., Tokyo, Japan, lan. st.

27 Sunday "Draw nigh to God, and he will draw nigh to you"—James 4:8 Mrs. E. F. Day, Gallup, N. M., ev. among Spanish-speaking; Miss Lillian Williams, Cartagena, Colombia, ev.; "Mrs. A. R. Crabtree, Brazil, Miss Pauline Martin, Abeokuta, Nigeria, ed. ev.; Mr. Wilson Fielder, China, em.

28 Monday "Judge not, that ye be not judged"—Matt. 7:1 Miss Geraldine Woody,

Uvalde, Tex., ev. among Spanish-speaking; Rev. Frank Dimaggio, HMB, em.; Rev. R. C. Moore, Santiago, Chile, ed. ev.; "Rev. H. P. Reeves, Bangkok, Thailand, ev.; Mrs. Carrie H. Rowe, China, em.

29 Tuesday "Commit thy way unto the Lord; trust also in him"—Psalm 37:5 Rev. Frank Ramirez, Immokalee, Fla., ed. ev. among Spanish-speaking; Esther Ramirez, MF; Miss Frances Moreno, Raymondville, Tex., ed. ev. among Spanish-speaking; Mrs. Horace Fisher, Philadelphia, Miss, ev. among Indians; Mrs. H. C. McConnell, Santiago, Chile, Rev. E. M. Finc, Oyo, Nigeria, ed. ev.

30 Wednesday "Thou shalt remember all the way which the Lord thy God led thee"—Deut. 8:2 Mrs. J. A. Mouser, Chandler, Ariz., ev. among Indians; Mrs. C. F. Frazier, HMB, em.; "Rev. R. R. Standley, Jr., Fortaleza, Brazil, ev.; Margaret and Robert Standley, MF; "Miss Gracia Bailey, Paraiba, Brazil, ed. ev.; Mrs. C. F. Yarnell, Singapore, Malaya, Rev. H. P. McCormick, Honolulu, Hawaii, "Mr. J. Glenn Morris, Bangkok, Thailand, ed. ev.; Rev. Samuel DeBord, Southern Rhodesia, ev.

31 Thursday "Give us this day our daily bread"—Matt. 6:11 Mrs. W. J. Ferguson, Brownwood, Tex., Miss Celia Perez, Havana, Cuba, ed. ev.; Mrs. W. M. Clawson, Morelia, Mexico, ev.; Mrs. H. D. Martin, Oshogbo, Nigeria, ed. ev.

em. emeritus
ev. evangelism
med. medical
RN nurse
lan. st. language study
pub. ev. publication evangelism
GWC Good Will Center
WEH Woman's Emergency Home
HMB Home Mission Board
lan. st. language study
MF Margaret Fund



LESS THAN 750 HOURS

Yes, it's less than seven hundred and fifty hours until we will be observing YWA Focus Week. Since we are now celebrating the Fiftieth Anniversary of Young Woman's Auxiliary, February 10-16 should be one of the most outstanding weeks in your church during 1957.

The Anniversary goals and features will claim special attention throughout the week, and WMS members will enjoy helping make this Focus Week one of remembering and of looking forward.

A Week of Remembering:

One of the features of the Fiftieth Anniversary is the YWA alumnae meetings. There will be groups of former YWA members gathering for Anniversary teas, coffees, banquets, and meetings. These will be for local, associational, and state groups. Plan to get all former YWA members together in your church. Have a happy time of reminiscing and recalling YWA experiences of different decades. Some of the fashions may be hilarious but it will be fun to have the members come dressed in the costume of their YWA day. Through state WMU offices, secure suggestions for programs.

YWA Focus Week would be a good time to honor all former YWA counselors. Of course, you could not present an orchid to each one, but you could arrange to have a toast or a written message for them expressing gratitude for their service as YWA counselors.

During this week of remembering, former YWA counselors and members will be reminded of Ridgecrest and Glorieta YWA Conferences, state and associational YWA camps and houseparties, and associational YWA Council experiences.

A Week of Looking Forward:

The Anniversary goals offer a real challenge to YWAs. As they strive to attain them, the work of today and of the future

will be greatly strengthened. There are enlistment goals, gift goals, goals which give emphasis to the YWA Citation, to soul-winning, YWA Book Clubs, *The Window of YWA*, YWA Councils, and missionary reading.

The Anniversary features have a forward look, too, and will continue influencing the cause of missions and the lives of girls year after year. The alumnae meetings have already been mentioned. Perhaps from such gatherings, women who used to be active in YWA will realize how much they miss the organization and will want to become YWA counselors. There will be some who have never been enlisted in the Woman's Missionary Society—now may be just the right time to ask them to sign the WMS membership folder.

Other Anniversary features are listed in the 1956-57 WMU Year Book. See the pages which tell of the YWA world tours, the Anniversary offering, the service projects, the Ann Hasseltine and Grace McBride YWA houseparty, Ridgecrest and Glorieta Anniversary Conferences.

The 1957 YWA Focus Week will surely be a wonderful week for your WMS and Young Woman's Auxiliaries as they stop to remember and to look forward to greater YWA work in the future.

Let me remind you again that it is only a matter of hours until Focus Week. See the January and February numbers of *The Window of YWA*, then get busy with the preparation for a great YWA Anniversary Focus Week.



YWA ALUMNAE MEETINGS

BY DORIS DeVAULT
YWA Secretary

One of the special events for the observance of the Golden Anniversary of Young Woman's Auxiliary is the gathering of former YWAs in YWA alumnae meetings. This is of supreme interest to you. The following questions, arranged by Mrs. A. T. Greene, Jr., will prove helpful as you anticipate and plan your alumnae meetings.

WHEN? During the Fiftieth Anniversary year of Young Woman's Auxiliary, October, 1956-September, 1957.

WHO? Suggested as one of the special events of the Fiftieth Anniversary is the meeting of former YWA members in alumnae gatherings. All who have been members of YWA would be eligible for attendance.

WHY? The purposes of such meetings are:

1. Fellowship and fun with former YWA members.
2. A means of recognizing present YWAs and their program and activities.
3. A contact of former YWA members with WMS work. If such a meeting were planned in a local church early in the year, those just entering Woman's Missionary Society might be honor guests. (Perhaps such a procedure every year would be found effective.)
4. An understanding of present needs in Young Woman's Auxiliary. Enlistment possibilities in YWA (business girls' YWA, YWA of high school ages, Ann Hasseltine and Grace McBride YWAs) and need for counselors for additional organizations, etc.
5. Promotion of special events of Anniversary Year: world tours, missionary offering, service projects, etc.

WHERE? Such meetings may be planned for local, associational or state groups.

1. Local

- a. This may be a special meeting just for YWA alumnae.
- b. Or, YWA alumnae may be special guests at a regular WMS meeting. In this case, seats would be reserved for YWA alumnae. YWA emblems with a golden "50" fastened by a ribbon at the bottom may be pinned on them as they enter. Large YWA seals may be used to make emblems, the dramatization, "Now and Then," might be presented. This could likewise be done at a district or regional meeting.

A social hour, honoring this group, might follow the meetings. In this case, gold, green, and white would be used in every way possible in decoration. During the social hour, the table might be decorated similar to the banquet table decorations suggested below, though in a modified way.

- c. Or, if your WMS has a banquet the dramatization, "Now and Then," might be presented. This could likewise be done at a district or regional meeting.

2. Associational

- a. The associational WMU and YWA council might work out a time for a special meeting during the Anniversary Year.
- b. Or, the YWA alumnae might be honored at one of the associational WMU meetings, using appropriate decorations, reserved seats, and individual markers, as described above. The dramatization, "Now and Then," might be presented. This could likewise be done at a district or regional meeting.



HAVE YOU SEEN THESE NEW THINGS

—for Your Girls' Auxiliary?

BY BETTY BREWER
Girls' Auxiliary Secretary

Junior Girls' Auxiliary Manual, 25c
Intermediate Girls' Auxiliary Manual, 25c
GA Counselor's Plan Book, 60c
*Kelly green GA three-ring binder, \$1.25
GA Aims for Advancement Wall Chart, 10c

Forward Steps Wall Record Chart, 20c

"Secret Message" Invitation Card

35c dozen; \$2.75 hundred

Counselor's Guard, \$1.75

Forward Steps Charm Bracelet

(See current WMU Year Book for prices)

*Home Mission Books (1957 series)

for Juniors, 50c
for Intermediates, 50c

*From your Baptist Book Store

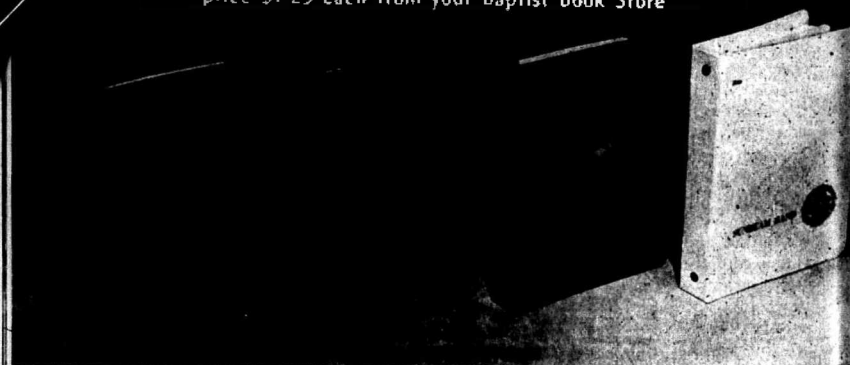
All other materials listed above from

Woman's Missionary Union, 600 North 20th Street,
Birmingham 3, Alabama. Send money with order.



For All Counselors and Leaders . . .

Three ring BINDERS for Plan Book filler,
in organization colors, imprinted with distinctive gold emblem,
price \$1.25 each from your Baptist Book Store



SUNBEAM SLANTS

BY ELSIE RIVES
Sunbeam Band Secretary

"Learning about children of the world" has always been an important purpose of Sunbeam Bands. The leader is always rewarded when she has been able to guide her children to act without prejudice but with love and understanding toward people of other lands. It is with this same desire that our purpose approaches the children of a different race or color in our own America. During the unit of January, February, and March, the children in Sunbeam Bands will be learning about being good stewards of God's gifts and becoming missionaries at home.

Primary Sunbeam Bands, are you ready with materials for mission study of our homeland? The leaders of Primaries will need the following:

Sunbeam Activities (January, February, March, 1957)

The units of thirteen lessons make suggestions for rich experiences through missionary songs, missionary stories, creative art activities, community missions projects, games, and other means. In *Sunbeam Activities* you will see that the teaching of the Primary mission book is suggested for the last three meetings in March. The week of prayer program is included in the unit given in *Sunbeam Activities*. Look for it the first meeting of March.

New Friends for Freddy by Louise Berge and L. O. Griffith (50c from your Baptist Book Store)

This new book is written for Primary children themselves to read. What an opportunity to put into the hands of the child who has just acquired this new skill, reading material about missions. Every fostering WMS is encouraged to purchase a copy for each child in the Primary Sunbeam Bands in its church.

"Picture Packet of Homeland Children" (75c from your Baptist Book Store)

A needed set of twenty photographs, 8" x 10", of children of all language groups to whom our Home Mission Board sends missionaries.



Order Plan Books for 50c each from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama.

"Let's Take a Trip" (\$3.50 from your Baptist Book Store)

This new filmstrip is designed to help children better understand the work of the Home Mission Board in the homeland among other children. A child will learn from what he sees. Give him this opportunity through the Sunbeam Band meeting.

Other helpful suggestions are given in *Sunbeam Activities*.

Beginner Sunbeam Bands, the mission study for four- and five-year-olds is included in the units in *Sunbeam Activities*. Since we do not have a mission study book for this age child, the unit materials include purposes and plans for learning about children of the world, giving their money to tell others of Jesus, talking with God, and helping others for Jesus' sake. By studying carefully these materials, the leader will find the necessary helps for guiding the child.

Beginner Sunbeam Band Manual for Leaders will aid the leader for this group in planning her meeting.

Leadership courses are now available for both leaders of Beginner Sunbeam Bands and leaders of Primary Sunbeam Bands. Do not let January pass without getting your material for study. (Order from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama, for \$1 each. Please indicate whether you desire Primary or Beginner leadership course. Fostering WMS is encouraged to provide the material for the leaders.)



Helps for Your Mission Study

Filmstrip

World Missions, U. S. A., to be used as a teaching aid with the adult and young people mission study books. Color, sale price \$5.

Picture Packet

Homeland Children contains twenty 8 x 10 pictures on heavy paper to be used with any age group. Price 75c.

Picture Postcard

World Missions, U.S.A. shows representative people of our homeland in color. Price 25c a dozen; \$1.50 a hundred.

Recording

Home Missions Speaks gives music and testimonies by home missionaries. Twenty minutes per side. Price \$1.50

Order the above visual aids
from your Baptist Book Store

The heritage of our country is
great because people of the whole
world have contributed to it.



Picture Sheet

World Missions at Home is distributed free from the Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Georgia

Printed . . . for Programs or Tables

Mission Field : U. S. A. Puzzlemat can be used effectively in helping people see what constitutes the "What?" "Where?" and "Who?" of *Mission Field: U.S.A.* Sketches and sentences with multiple-choice answers illustrate areas of need and opportunity. Bright red and blue on white background. Useful in visual educational and discussion. Price 4 1/2c each.

Mission Field: U.S.A. Napkin is decorated in red and blue sketches in 22 squares around a map of the U.S.A. The sketches illustrate some things that are being done by churches as they try to meet needs and problems in this country. Since the Puzzlemat presents one side of the picture and the napkin the other, these two items should be used together or in sequence. The squares on the napkins can be used in many ways. Price 1 1/2c each.

U.S.A. Map Folder is 5 1/2" x 3 3/4". A small map of the U.S. is printed in red and blue on the front. They can be used for reading lists, programs, invitations, notes. Price 2 1/2c each.

Creative Uses for "Mission Field: U.S.A." Accessories. Here are four pages of helpful suggestions for making programs and studies on this theme colorful, interesting, and challenging. Price 10c each.

Order from your Baptist Book Store



Puzzlemat and Napkin

WMS



YWA



Int.
GA
and
RA



Junior
GA
and
RA



Sunbeams





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Puzzlemat and Napkin

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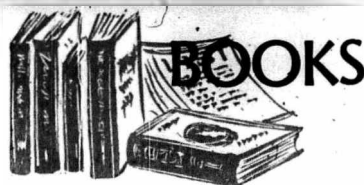


Junior
GA
and
RA



Sunbeams





MISSION: U. S. A.
by James W. Hoffman, Friendship Press,
1956, price, cloth \$2.50; paper \$1.25.

This is the adult study book for all Christians on the same topic Southern Baptists are using this spring as set forth in Dr. Courts Redford's book. *Home Missions: U.S.A.*

Wherever your home may be—in a city or on a farm, in a small town or in the suburbs—you live in or near a mission field. To prove this, look at the headlines in any newspaper. And remember that not all that makes the United States a mission field reaches the headlines. Look around you. Nearly half of the people in the United States belong to no church or synagogue. More than half of those who do belong, attend church only on special occasions. For millions of Americans, religion has no meaning in daily life.

All these and other facts led to the choice of *Mission Field: U.S.A.* as the mission study theme for 1957. The Friendship Press has published a variety of materials on this topic. These include *Mission: U.S.A.* by James W. Hoffman, and *There Is No End* by R. Dean Goodwin, price, cloth \$2.50; paper \$1.25. *This Is Your Neighbor* is a pictorial book by Louisa Rossiter Shotwell which will add much to your study. There is also a new booklet in the popular *Fun and Festival Series* entitled, *Fun and Festival from the United States and Canada* by Larry Eisenberg.

This Is Your Neighbor gives a lot of information in a short reading time. It is excellent for quick reference, stimulating, and pleasantly priced at 50c.

Fun and Festival from the United States and Canada offers games and songs, recipes and menus, stories and festival programs, and a host of recreational ideas which will add to your mission study course interest. Yours for only 50c.

Youth Guide on Mission Field: U.S.A. by Elizabeth Howell Gripe, price 50c, provides supplemental materials for leaders

by Mrs. A. F. Crittendon

and teachers of all the books in this series. It furnishes illustrative materials, suggested audio-visual materials, and plans for group and panel presentation.

All of these interdenominational books give helpful supplemental materials for use in connection with our denominational home mission studies.

THERE IS NO END
by Dean Goodwin, Friendship Press, 1956,
price, cloth \$2.50; paper \$1.25.

The author has been engaged in public relations work for the American Baptist Convention since 1941 and has crossed the country many times. His assignment for this book read, "Get us a reporter's view of Mission Field: U.S.A." He asked young people what kind of country they wanted to live in, then keeping in mind their answers, he traveled more than twelve thousand miles across the country, visiting and talking with students, teachers, missionaries, and the man-in-the-street to see how America measured up to the ideals of these young people.

In preparation for presenting the challenge of Mission Field: U.S.A. Dr. Goodwin also sought information from miners, farmers, city dwellers, Indians, Chinese-Americans, and many other people. He asked questions in the mountains of Kentucky and on the plains of South Dakota, in large cities and small towns from New York City to San Francisco, and all along the road between. In the South, he visited high schools, colleges, and universities, observing how Christian schools are helping to improve racial relationships.

From these experiences he came to believe that "America is changing faster than Americans suspect." Dr. Goodwin says: "New opportunities are open wherever people live. There is no end to the power of God to help us use the opportunities He gives us. There is no end to the service He will need from you and me."

This book will be splendid in connection with our home mission study.

Order these books from your
Baptist Book Store



*This is the book
you have been looking
for and will greet
eagerly in late
January*

"The influence of Miss Kathleen Mallory will never die in Woman's Missionary Union but young people will grow up without knowing her. How sad!" But now everyone can know Miss Mallory, for 36 years secretary of Woman's Missionary Union, for she will come stepping out of the pages of *The Story of Kathleen Mallory* and be a real person to any reader—old or young, middle-aged or even intermediate.

Mrs. Gordon Ussery has done Southern Baptists a wonderful service by her careful research into little known facts of Miss Mallory's life, like her love affair, deep buried in her heart, and the prophecy of her senior college days which foretold her writing of a textbook which, of course, became the WMU Manual.

Annie Wright Ussery was the very one to write the story because she knew Miss Mallory as a frequent visitor in her girlhood and in her own home, admired and loved her as a friend of her mother's, and esteemed her advice and example, in turn, for her own children. She visited Gaucher College, interviewed people, read newspapers, books, clippings, letters—all to tell the story of Kathleen Mallory with accuracy in her own well-trained and charming style.

There will be an autograph party on January 23 to introduce the book to the friends of Birmingham Association. You probably cannot come from far and near but your Baptist Book Store will have the book on sale on January 24. So you can write for your copy and be only a day behind. Send your \$2.50 to your Baptist Book Store to secure one of the first edition copies for yourself, and another \$2.50 so you will have one "to give away." That was the spirit of Kathleen Mallory, and when you finish reading this delightful portrait you will be sure to want to keep yours and have another to present your daughter or friend, so order two at one time.

5-57

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