

ROYAL SERVICE

JANUARY 1958



PEAKS

Under the burden of poverty, under the tear of pain,
I saw you in my dreams. You were floating in the stifled air that surrounded me.
At times I thought you were an illusion, a fantasy,
But a distant voice called me and said:
"She is real, alive, somewhere. . ."

So I left the place where my cradle stood,
Where mother rocked me to sleep with her tearful lullaby,
And I wandered through lands and states
Until I reached your shores,
And I saw you, real alive—

I looked at your stars and I saw a message in every one of them;
A message to me and to millions like me;
To all Americans, born and unborn.

In your stripes I read declarations, one as mighty as the other,
The declaration of Independence;
The declaration of Emancipation;
The declaration of the Rights of Labor,
The declaration of Equality and Tolerance.

I brought to you a rich heritage of ages and
generations—
The divine truth of Prophets;
The spirit, sacrifice of holy martyrs;
The love of ancient bards, the dreams of dreamers.

by ABRAHAM SUSSMAN

I looked at you in meditation,
And I thought you were conceived by men and women
of divine vision.
You were born of a holy rebellion against a tyrant,
The realization of freedom's dream.
And so you become a warning to tyrants, a hope to
men.

I speak to you as millions before me did,
Men and women forgotten by fate and fortune,
The downcast and outcast of an old world.

Listen, Flag of the Nation of Nations—
I came to you, a Pilgrim in rags,
A wanderer driven by hate and need,
I came with shattered dreams, but undying hope.
I came to your shores not as a soldier of fortune,
But as your Knight Errant,
To defend you, my protector;
To share your lofty inspirations and your human
ambitions.
I came to be your adopted son.

The other day my fingerprints were taken,
They asked me if I minded, I smiled, why should I?
I have given you my heart—why not my fingertips?

Today I am an Alien.
Tomorrow I shall be a full fledged true American.
Flag of States.
Banner of the Republic,
Emblem of Democracy
Symbol of the World of Tomorrow
I SALUTE YOU!





AT the corner drugstore, on Webster Avenue I met the ironic. As I looked in the wide expanse of window, I saw two words spread across the width of the store at the back, words written so large that even a wayfaring man such as myself could read them. The words were placed in perfect balance, as if to symbolize the twin activities of the store: **DRUGS—LIQUORS.**

I have always realized that drugstores can sell liquors. It might even be argued, by those who feel that spirituous beverages have, under certain circumstances, a medicinal value, that a drugstore is the only proper place to sell liquors. But the two balancing signs in this drugstore window threw the whole matter into new light, giving it an ironic twist. The combination

would not have been ironical fifty years ago, but for that matter fifty years ago one would not often have found such a combination. Half a century ago a man who drank too much liquor was known as a drunkard. This was an opprobrious term, but it was fairly descriptive. In our day we have come, with new sociological insight, to describe the man who drinks too much as an alcoholic, and we say that he is a sick man.

And just there is where the irony comes in. Our forefathers said a man who drank too much was a drunkard, and they sold liquors in a saloon. We are more enlightened. We say he is sick, and we turn around and sell the "sickness" in a drugstore!

If alcoholism is a sickness, as we say it is, then we should cease to advertise and

IRONY in the Drugstore

by the Reverend J. Ellsworth Kalas

promote the sale of beverage alcohol. We should label it "dangerous" or "to be taken only under a doctor's supervision." Or better yet, perhaps we should mark the label, "Habitforming. Destroys one out of every nine people who use it."

Guilt Is Universal

It is now pretty generally agreed that alcoholism is our Number Four health problem. At least seven million people in America are either alcoholics or problem drinkers. The United States Public Health Service states that alcoholism is 5½ times more prevalent than cancer and 102 times more prevalent than polio. When Dr. Salk came up with a vaccine that would protect against polio, we heralded the news by headline, radio, and TV; but the sickness that is 102 times more prevalent we seek to promote by full-page, four color advertisements and the most intriguing of television commercials. In January our entire nation will rally around a March of Dimes to heal polio—but if anyone would start a March of Dimes to stop alcoholism, we would scorn him as a religious fanatic.

It's ironical, isn't it?

Consider the matter of our Christmas celebrations. Isn't it ironical that we should pay honor to the birth of the Savior of the world by the looseness of drunken office parties, or by cocktails in the home? But perhaps it is proper that we celebrate Christmas in this fashion, for at least it is consistent with our year-around practice. In a nation where more than half of the population belong to churches, we spend

nearly five times as much for alcoholic beverages as for all religious and private welfare agencies combined! This is our daily sense of values.

Our Neurotic World

Consider, too, the peculiar psychological characteristic of our times. All of us know by this time that one half of America's hospital beds are occupied by those who are mentally ill.

Isn't it ironic that in a day when mental illness is a major problem, we should spend increasing millions advertising a product which contributes to the problem? And isn't it ironic that in the city which most needs full possession of its powers—Washington, D. C.—there is more liquor consumed than in almost any other of our nation?

And have you considered the irony of our social and business practices? The advertisements say that "beer belongs" to our social occasions. The cocktail party has become the symbol of social life on one level of the American scene, and the corner tavern on another. Drinking has been made almost synonymous with conviviality. The man who doesn't drink is called a "killjoy," or a "wet blanket."

How strange this is! What, after all could detract more from true social intercourse than the use of intoxicants? Theoretically, a man should want to be at his best in a social situation, yet all of us know that people are not at their best after a few drinks. They become either argumentative, silly, or just plain sleepy. Their wit

... in the Corner Drugstore

becomes less sharp, more broad. They become uninhibited enough to think they are being clever when in truth they are only boring. They are more likely to commit acts which will cause social embarrassment than they would do under other circumstances.

Worse yet is the frightening potential. We don't know, when we serve wine or cocktails in our homes, what the effect will be upon our guests. We only know that, percentagewise, about one out of nine who takes a drink will end in problem drink-



ing. I think Upton Sinclair has summed up the matter well when he says that he would not keep in his home a dog that would bite one out of nine people who would visit him. Is this true sociability, to endanger the health and welfare of one's guests?

Drinking and Business

And isn't it strange that liquor has become so much a part of business life. All of us know that alcohol slows reaction time and harms the brain function, that it interferes with judgment, and that it under-

mines the power of decision—yet we make it a part of our business activities. I can see that alcohol fits in the business of the prostitute where part of the purpose is to stupify the prospect, but I can't understand how it fits into our legitimate business activities, where both parties should be at the prime of their power.

There is a strange rumor abroad that one must drink in order to be at home with the crowd. If that be so, let me suggest either that you are in the wrong crowd, or that you remember that the people who have done the most for our world are those who have known when to refuse to go along with the crowd. But the fact is, the rumor is not true, as demonstrated by Robert Straus and Selden Bacon of the Yale Center of Alcohol Studies in their book *Drinking in College*. In their survey they asked what happens socially to one who does not drink in college. They found that when a boy abstains and makes no issue of it, that 54 per cent of his fellows have admiration, approval and respect, that 40 per cent will be indifferent, and that 6 per cent feel resentment, scorn or pity. When a girl student abstains 62 per cent of her associates will approve and respect her and 32 per cent will be indifferent. Again, only 6 per cent will react negatively. This puts the lie to the common theory that one must drink to belong.

Nor can we give much credence to the theory that one cannot succeed in business without drinking. Too many men have proved otherwise—such as R. G. LeFourneau, the manufacturer, J. C. Penney of department store fame, and Governor McKeldin of Maryland and ex-Governor Langlie of Washington, in the field of politics.

The Great Irony

But there is a final irony in this subject of liquor which is perhaps the most ironic of all. It is linked . . . to our Master's words: "You are the salt of the earth . . . you are the light of the world. . . . Let your light so shine before men that they may see your good works (turn to page 6, please)

JANUARY 1958

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ROYAL SERVICE

The Missions Magazine for Southern Baptist Women

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An informed, vital-Christian woman can guide her family, her neighbors into channels of interest and action which will make her community a place of blessing to all who live there. Always there is need for vigilance to discern and seek out ways of witnessing. If you read all of *Royal Service* each month, soon you will respond to the needs. We hope you will not overlook this month such features as "Irony in the Corner Drugstore," "Home Missions Begins in Your Town," "Today," "How Up-to-Date Are You?" "Did You Read It?" Read all this issue of your magazine, *Royal Service*.

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Cover—Will you turn back now and look again at the cover? Every child has a different expression—one is wistful, another seems sad, one shy—all are appealing; each can be won, but all in a different manner. Home missionaries find that very often the best way to reach a family for Christ is through the children. Your Annie Armstrong Offering will help these children from our Baptist Friendship House in New Orleans, Louisiana.

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... in the Corner Drugstore

and give glory to your Father which is in heaven" (American Standard Version).

This is the worst of the irony. An old temperance cartoon showed a little boy pointing to a poor bum lying in front of a saloon and saying to the saloon keeper, "Hey, Mister, your sign is down!" Now the boy was right. The true advertisement of the liquor industry is not the "Man of Distinction" or the All-American Happy Family out on the patio. It is the man who knows the product best and who has used it the most.

What About Best Customer?

But the liquor industry never uses its best customer as its advertisement. The automobile manufacturer quotes the man who has driven his car 100,000 miles a year. The church's advertisement is its results, or the man who has spent time and effort in Christian witnessing. But the liquor industry looks for its recommendation in people who have not tried its product to the

limit. It never advertises its supreme accomplishments.

And there is the irony. Look at the skid row derelict. He shows the possibilities, the terrible potentials, of the business. No one ever takes up drinking out of admiration for such a man. He is not an example likely to draw followers. But you who drink socially or in business, you who are honored in your community and who are an example to young and old alike—you are the ones who can lead men astray.

How ironical that some of you, who have committed your life to service for Christ—you who are in so many ways such admirable Christians—should have your salt and light perverted to serving that which destroys men! How ironical that you who have given yourselves to Christian goodness should be the most effective influence for the negative, the deceptive, the questionable! You—the salt of the earth!

It is ironical, isn't it, that sign in the corner drugstore? *Reprinted with permission of the United Temperance Movement of Wisconsin.*

AN UNUSUAL DISEASE

If drunkenness, or alcoholism, is a disease, then we would like to compare it with other sicknesses—

It is the only disease which we advertise with over three hundred million dollars annually

It is the only disease which we propagate to the tune of three billion gallons of liquor consumed annually, or more than twenty gallons per man, woman, and child in the United States

It is the only disease which we legalize with 447,000 retail liquor permits, in drugstores, groceries, hotels, and wherever our women and children must go for the necessities of life.

It is the only disease which we commercialize, the annual drink bill being close to ten billion dollars.

It is the only disease which we voluntarily self-impose. Not one of the 11 million excessive drinkers, most of them alcoholics, ever become an alcoholic without willfully taking a drink and continuing to drink. This is not true of any other sickness.

It is the most deadly of all diseases for it destroys, as Jesus said in Matthew 10:28, "both soul and body in hell." No other sickness, however malignant, can kill a man's soul. But the disease of alcoholism will and does, as evidenced by the estimated cost of crime resulting from liquor in only one state—five million dollars in one year—to say nothing of the intangible by-products.

Finally, we are glad to say this is a disease which is curable for all who wish to escape its malignancy. Thank God, there is a remedy for this disease available to all. There is no incurable case in the sight of God.

An evangelical institution at the service of all the people

Cuban Baptist Clinic

by Nola Granberry

CUBAN Baptists today rejoice because at last they have a Baptist hospital to which they can go when they are ill.

This hospital was founded in 1952 by a group of Cuban doctors. It was the result of a dream of the founding director Dr. Pascual Herrera, one of Cuba's leading physicians and Christian laymen.

Serving thousands of patients yearly, many of whom are unsaved, this fine missionary agency ministers to the spiritual as well as the physical needs of its patients.

As the membership in the Baptist churches in Cuba grew, the number of people desiring medical treatment in the only evangelical hospital in Cuba increased. Because of this the Baptist hospital soon outgrew its premises and another building is badly needed.

In view of this, the doctors who owned the hospital realized that it would be necessary to seek assistance from an outside source. Having a deep desire for the hospital "to be a Baptist hospital forever," they offered it to the Cuban Baptist Convention. This offer was accepted by the Cuban Baptist Convention at the annual meeting of the Convention held in March 1957.

The hospital is now governed by a *patronato* or board of directors headed by Dr. Rafael Ocana, a Baptist pastor, but the hospital staff is unchanged.

It is the plan of the Cuban Baptist Convention to improve and enlarge the hospital at the earliest date possible. It also desires to construct an adequate building, but the construction of such a building would be far too expensive for Cuban Baptists to undertake.

In the meantime the hospital will continue to be housed in an old residence which is rented at the rate of \$925 per month. A two-story house that (turn to page 40)

I would that we could tell you what it meant for these six Baptist doctors to sell for a few thousand dollars a hospital they had organized at great risk of their life savings and at great sacrifice, and which they had built up to be a successful "clinic" as we know clinics in Cuba. A secular organization or group of doctors would have bought it and paid many times the price the Cuban Convention is paying (\$13,000). It is just that they wanted to be sure it would always be Baptist, and they feared their heirs or anybody to whom any one of them might some day sell their shares might not see to it that it was kept truly Christian. I guess you understand that Dr. Herrera is the soul of it and it is his life's dream. He considers himself a medical missionary to his own people, and he is just that.—Mrs. Herbert Caudill, missionary in Cuba.



Chinese boys and girls learn at Good Will Center under direction of Home Mission Board workers



Home Missions
Begins in Your Town
with young and old
who need to know Jesus



French and Indian children are taught by our missionaries in mission schools in the bayou areas of southern Louisiana

Spanish children and youth guided by a summer student missionary sent by Home Mission Board

Students from New Orleans working with children at Home Mission Board's Car Center

Manuel

by Carolyn Cauthen

He lives in your town—
Out in THAT section
Brown hand and black hair,
Tongue quick with Spanish,
Poor English—broken—
Bare feet and patched pants,
Quick smile and big laugh,
Friendly, if you are friendly,
"Jesus? El Cristo?"
Sr. in the church there."
(But in his heart, too?)
"How in the heart?"

He lives in your town
Maybe not Manuel, but Joe or
Bill or Orville
Poor, yes, but clean faced—
Voice quick to sing praise,
Head bowed in glad prayer,
Eager for stories,
Learning the Bible
Someone has told him!
Someone has loved!





Women of many nationalities learning they have much in common as they study the Bible together at Baptist Good Will Center in East St. Louis, Illinois



Russian student summer missionaries being instructed by Paul Rogosin (left) how to teach the gospel to their own people



Husband and wife share their love for the Word of God in their own Spanish language

Today

by Cyril E. Bryant, Editorial Staff
Baptist World Alliance, Washington

Typical of Our Times

people filled the yard of a foreign embassy on Washington's busy Massachusetts Avenue. A policeman slowed traffic so that its noise would not interfere with the occasion. I could hear a speaker, talking in distinct and precise English of the values of freedom and national independence.

Only a few moments later I learned on my car radio that Pakistanis in Washington were joining their countrymen on the other side of the world in celebrating the tenth anniversary of their nation's independence.

It was typical of our times—the celebration of independence. Pakistan, India, and Ceylon all were granted independence from Great Britain ten years ago in one of the greatest peacetime transfers of power in world history. The Philippines had become a self-governing republic only a year earlier. Indonesia, where Southern Baptists have established strong beachheads for Christ, is just a little older in the realm of free nations. Only last year Malaya and Ghana moved into the community of independent nations. Nigeria, known so well to Southern Baptist mission leaders, will become independent soon, some say by 1960. Many nationals are of the opinion that Christian missionaries through the teachings of the New Testament have contributed largely to the freedom movements all around the world.

Nations are coming of age, so to speak. And in new found freedom these nations are much like an adolescent free from parental guardianship. They look for new avenues of expression not only politically but culturally and religiously as well. Islam, communism, Romanism, and many others are vying with evangelical Christianity for cultural and religious loyalties.

It is only natural that in their search for ideals these adolescent nations look for big brothers whom they can imitate.

Many nations have observed the fruits of freedom in our country and quite naturally have bestirred themselves to train their leadership in modern thought and trends. But freedom without experience can become explosive and uncontrolled, and even with modern know-how a new nation can find itself floundering tragically when spiritual resources are small.

In a country like Nigeria where Southern Baptists have had missionaries since 1850, there is a remarkably strong national Christian leadership. When that country becomes independent she should be able to keep steady her ship of state.

To much of the world, the United States is a nation to imitate. We have been prone to brag smugly of our own goodness. But many times the impression of America's philosophy around the globe is of sex and crime and violence and corruption as portrayed in our films.

We have been told over and over by our missionaries that films and the sensational news stories which are headlined in the papers have a tragic influence on their work. A business scandal, a race riot, mob violence, high divorce rates, alcoholism, juvenile delinquency,—these are the things picked up by the press services.

It is difficult for a missionary to reply when those without Christ in his adopted country ask for an explanation of how such practices are a part of "Christian" American living.

We must admit that this is not a pretty picture of "Christian America." The truth of the matter is that we have a job of home missions to do if our foreign mission program is to be advanced effectively.

HOW UP-TO-DATE ARE YOU ON WMS Fostering?

by Margaret Bruce, WMS director

What is fostering?

It is systematically developing and cultivating youth mentally and morally for propagating the gospel. Propagate is an old word but it is most expressive, meaning to transmit, to spread from person to person. Fitting young people for such a high calling is a serious responsibility, one which must begin early in the life of a child and continue through life.

This major responsibility should be borne by the parents in the home. According to officially published statistics the average child, from birth to the age of ten years, is under home influence 97 per cent of the time. Parental co-operation with the church and all its organizations is therefore of paramount concern in educating youth in missions. WMS fostering begins with parent co-operation.

What youth organizations are fostered by the WMS?

Young Woman's Auxiliaries for unmarried young women sixteen through twenty-four for high school, business, college young women, and for those in schools of nursing.

Girls' Auxiliaries for Intermediate girls thirteen through fifteen and Junior girls nine through twelve years of age.

Sunbeam Bands for Primaries six through eight.

Beginner Sunbeams, four through six.

The Sunbeam Nursery has as its purpose enrolling the child from birth through three years of age for missionary education. Another purpose of the Sunbeam Nursery is to enlist the mother in the WMS by providing, while she attends meetings, a suitable teaching experience for the child.

How are leaders secured for your organizations?

The leadership is selected by the WMU nominating committee, elected by the WMS and then by the church (in many churches). To have a graded WMU which provides adequately for all age groups in the church requires a great many leaders.

It is recommended that there be a YWA director, GA director, and Sunbeam Band director; a YWA counselor and assistant for every fifteen to twenty members; a GA counselor for every eight to ten Juniors and for every ten to twelve Intermediates, and assistant counselors added during the year for each additional six to eight Juniors and each six to ten Intermediates; a Sunbeam Band leader for every eight to ten Beginners and one for every ten to twelve Primaries.

How are plans made for YWAs, GAs, and Sunbeam Bands?

Each church should have a YWA com-

mittee, a GA committee, and a Sunbeam Band committee. The committees are composed of the respective directors as chairmen, the counselors, assistant counselors, leaders and assistant leaders, and three to five WMS members. The president of course appoints these WMS members according to their interest and ability.

These committees meet monthly or quarterly to make reports, evaluate work, exchange ideas, and formulate plans.

What are some things the WMS can do to foster the youth organizations?

It is generally understood that foster means to promote growth. Already we have mentioned the first step in fostering—sufficient leadership for a graded WMU.

That leadership must be trained. There are leadership courses to be provided, opportunities given for leaders to attend associational, state, and convention-wide conferences.

There are organizational materials to be supplied. There are WMU camps and conferences for young people which will help them immeasurably in their missionary development and growth.

Opportunities for promoting the growth of the missionary education organizations for youth are limitless. Perhaps the greatest fostering privilege of a Woman's Missionary Society is prayer and manifestation

of the missionary spirit among its members.

How are needs of youth organizations supplied?

YWA, GA, and Sunbeam Band directors are officers of Woman's Missionary Union and are members of the executive committee. To the meetings of the executive committee these directors bring reports and requests from their committees. The executive committee decides whether material needs will be supplied through the WMU budget or whether these and other needs shall be assigned to a certain circle or circles, an individual or individuals.

Interest in the youth organizations may be stimulated by assigning each one to a circle for several months or for longer. At general missionary program meetings spicy reports may be given about fostering projects successfully completed.

Are you up-to-date on WMU fostering?

We hope you have all the answers and will eagerly help your society adequately to foster the WMU youth organizations.

Oswald J. Smith asks "Why should anyone hear the gospel twice before everyone has heard it once?" If this is our conception of missions we will speed up the business of educating youth in missions. Young people must be prepared to propagate the gospel either by going themselves or sending a substitute.



Unlimited Freedom

Arnold Toynbee the British historian, has stated that among the nineteen civilizations which have flourished and disappeared only three were destroyed by outside forces. The others crumbled from moral decay.

Immorality in its rawest and most vicious form is being paraded on the newsstands of the land. "These publications are a manifestation of a society that has allowed itself to become obsessed with sex." The annual traffic throughout the nation in obscene literature has reached the staggering figure of \$500 million. The printed filth has become so revolting that a number of state governors have appointed commissions to study the production, distribution, and degrading effects of pornography. The postmaster general has appealed to church people for support in combating the torrent of obscenity pouring from the printing presses of the nation.

Through the Christian Life Commission Southern Baptists have been urged to join hands with other Protestant groups and forces for morality in their communities. The Supreme Court decision holding that obscenity has no standing before the law under freedom of the press can be a powerful weapon in demanding stricter enforcement.

In April 1957 twenty Protestant denominations met in Washington, D. C. to form the Churchmen's Council for Decent Literature. The conference appointed a fifteen-man national advisory committee to co-ordinate Protestant efforts in this field. Legislation cannot completely solve the problem, but it can help to rid the stands of the most indecent publications.

Progress

When the President signed the first Civil Rights Act since 1875, another step in what Vann Woodward calls the Second Reconstruction was completed. Mr. Woodward, professor of history at Johns Hopkins, is a leading authority on the First Reconstruction, and author of *The Strange Career of Jim Crow*, a WMS Round Table book. Writing on the Civil Rights Act in the October issue of *Commentary*, he states: "There is indeed much that is heartening about the Civil Rights Act of 1957 (see 'Today,' December *Royal Service*). At long last the laggard third branch of the national government has responded to a crisis that was sorely straining the resources and prestige of the judiciary. A third leg has been added to the support of a platform of rights to which the nation has long been committed but has not been able adequately to guarantee." The bill is a means of restoring and protecting the Negro's right to vote.

Radio Ministry in Bolivia

When Southern Baptists look at the Foreign Mission Board's map of South America they see in the center of it a country dark or white according to the map color scheme for the year. They may not

know that Bolivia though unoccupied by Southern Baptists has been receiving the gospel from Canadian Baptists for many years.

Radio broadcasts have been used of God to win Catholics who would not attend a Protestant or evangelical service. During an eight-day evangelistic campaign in a city of 60,000 a popular ex-priest and founder of the Student Catholic Movement in Bolivia delivered hour-long messages to a full church each evening. Among the thirty-six conversions were two high school students from upper-class Roman Catholic families. As members of the Catholic youth organization they had known and respected the speaker. After listening to the broadcasts, they asked to come to his home to learn why he had become an evangelical. He granted the interview and during the conversation they were soundly converted.

The radio ministry of Canadian Baptists in La Paz, the capital city of Bolivia, has won the praise of both professors and students at the University of San Andres. Said a distinguished doctor, who is not an evangelical. "With regard to radio stations, in my opinion the Southern Cross has offered the best programs during the year."

Atomic Power in Caesar's Day?

"Certainly!" says an advertisement by Armco Steel Corporation in *Newsweek* magazine. "It was there in the ground, in the air and water. It always had been. There are no more raw materials today than there were when Rome ruled the world." What's new is the knowledge of how to get at and rearrange raw materials. With the launching of an earth satellite on October 4, 1957 the world learned that scientists have the knowledge to create space ships and space platforms, rockets capable of launching missiles with H-bomb warheads.

And as Harty Ashmore, editor of the *Arkansas Gazette*, wrote "Instead of thinking of our place in this atomic age we waste energy arguing over where a man should sit on a street car!"



Baptists Organized in New Guinea

According to Dr. Arnold T. Ornn, general secretary of the Baptist World Alliance, there are now one hundred countries in which Baptists have organized work. The hundredth nation is New Guinea where there are 865 "baptized believers." Australian Baptists began mission work on the island in 1949. The editor of the *Australian Baptist* refers to the area as "the land that time forgot." The area was not opened to the white man until after the close of World War II. The people were still living in a primitive culture. Missionaries introduced modern implements along with the gospel. The new churches were reminded when they formed the Baptist Union of New Guinea that now they would be responsible for spreading the gospel to others.

Baptist work has been established on all six continents and many islands of the sea. The total membership is 21,044,758.

"WHEREAS, Southern Baptists are now engaged in their epochal years of Jubilee Advance, and

"WHEREAS, some three fourths of the peoples of the world are still without God and without hope, and

"WHEREAS, the desperate need of our day is for consecrated followers of Christ, fully dedicated in Christian commitment,

"BE IT THEREFORE RESOLVED that we call the membership of our churches to a year of united, intercessory prayer that we as followers of Christ may renew our vows before God and dedicate our lives and our possessions to Christlike living in every area of our daily existence, to the end:

"I. That the Holy Spirit may call forth the needed volunteers for life service from all of our more than 30,000 churches, and

"II. That each of our churches may share in the united effort to establish 30,000 new churches and missions in 1964 and

"III. That all of our churches may give themselves over to prayerful preparation for the evangelistic campaign of 1959

"BE IT FURTHER RESOLVED that we request the Baptist Jubilee Advance Committee, in co-operation with the Promotion Committee and with all Convention agencies, institutions and state conventions, to begin at the earliest moment to seek to implement this call to prayer."

I N our continuing plans for Baptist Jubilee Advance (1958-1964), it is fitting that we turn, once again, to the words of our Lord, and give ourselves over to prayerful intercession for the realization of His will in our lives.

The prayer life of Jesus our Lord who proclaimed his own faith in the power of prayer is our example for praying with plan and purpose. He began his life's work with prayer. He opened his day with prayer. He prayed at eventide. He prayed in public. He prayed with his friends. He prayed for his followers. He prayed on the cross. He instructed his disciples in prayer. He promised to answer prayer. On at least one occasion he prayed all night long. He spoke a parable unto his disciples saying that men "ought always to pray, and not to faint."

Little wonder then that the disciples, following the ascension, returned to the upper room where they continued "with one accord in prayer and supplication." And little

wonder that there followed the memorable revival of Pentecost when they were "all filled with the Holy Spirit" and "they came upon every soul," and some 3,000 souls were added unto them "the same day." This was but the fulfillment of the prophetic words of Jesus who had said, "behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high."

It was the assurance of this promise that gripped the hearts of a little band of messengers at the one hundredth session of the Southern Baptist Convention at Chicago, Illinois, and caused them to gather in the hotel room of the writer on the evening of Wednesday, May 29, following the night session, in quest for ways and means to call the constituency of our great Convention to a season of unceasing prayer.

Until well past the midnight hour, they tarried and prayed, and reasoned together as to how we might elicit a more positive interest in prayer as an instrument of world

evangelization.

Finally, after much discussion and prayer, the writer was asked to prepare a resolution embodying the conclusions of the group and present the same for Convention action the following morning. The resolution at the beginning of this article was adopted by the Convention.

Later, at a meeting of the Executive Committee of the Baptist World Alliance in Hamilton, Ontario, Canada, August 26-30, a petition was heartily and unanimously adopted to call all of our Baptist constituencies around the world to unite in prayer in 1958 in behalf of world evangelization. So now the Baptist bodies around the world are called upon to join us in making 1958 a great year of unceasing prayer in behalf of world evangelization.

Prayer will bring forth needed workers! "The harvest truly is plenteous," said Jesus, "but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers unto his harvest."

Jesus did not say go and do this, and do that, if you want more workers. He said rather, pray unto the Lord of the harvest that he may "cast forth labourers" into the harvest!

The needed volunteers for life service from all of our more than 30,000 churches can and will be "cast forth" by the Holy Spirit if we will only pray as we ought and have faith in the leadership of the Holy Spirit.

Moreover, prayer can lead each of our churches to share in the united effort to establish 30,000 new churches and missions by the close of 1964. Prayer brings vision! Prayer brings power! Prayer elicits support! Prayer opens the eyes of the soul so men can see, and can know, and understand their ability under God in his work.

Southern Baptist churches alone might easily have far more than a million con-

versions in the evangelistic campaigns of 1959, if we will only gird ourselves with unceasing prayer in the months ahead.

But how, you ask, can we awaken and enlist our people in such a season of prayer? In answer, we would say let the undertaking begin with the pastor, and with the president of the Woman's Missionary Union, and with every leader and every worker in the churches.

Make the Wednesday night service truly an hour of prayer.

Schedule cottage prayer meetings throughout the year.

Have the Sunday school workers gather for prayer before the Sunday school hour on Sunday morning.

Get the Training Union workers to do likewise on Sunday evening.

Inspire every church leader in his daily devotions to pray for specific individuals and causes.

See that every public gathering of believers is pervaded with an atmosphere of prayerful concern for our lost world.

Lead individuals and families within the church to form prayer groups, and prayer partners—always praying for stewardship, and missions, and world evangelism.

Ask the churches to schedule special nights of prayer.

Enlist every church of our land on New Year's Eve to keep the lights burning all night long, as the worshipers come and go after their respective seasons of prayer.

Keep the cause of world evangelization in the vanguard of every thought and every prayer in every gathering of WMU organizations.

Prayer can and does turn the event. Prayer can and does bring one into fellowship with our blessed Lord. Prayer can and does change the person so that he is never the same again!

God help us to pray!

by R. Paul Caudill, pastor, First Baptist Church, Memphis



Rural, village, town and city churches need to be organized and strengthened

Outside My City Window

by Ellen B. Watson, home missionary wife

I was bored, tired and, for the moment, had nothing I wanted to do. Being a new-comer to the city, and living temporarily in a four-room apartment, meant many adjustments had to be made.

"An apartment can become a prison house," I said to myself.

I walked out on the back balcony and peered through the louvered railing to the scenes below me.

A parking lot was filled with cars. The filling station operators worked fast and methodically. A schoolyard was alive with happy, noisy children. A church nearby looked deserted and inactive in the work-a-day world about it.

Beyond these, I saw trees, trees, trees. They appeared as a dense forest. Here and there a tank, a tower, and a church spire lifted themselves above the treetops to declare it was not a wilderness. There were homes out there, for the streets reached out far and wide. But the trees were hiding them from my view.

Ellen B. Watson and her husband, Mr. J. N. Watson, who is superintendent of the Spartanburg, South Carolina mission program, are working for the home and state mission boards.

I was interested and happier. I loved the view and the trees, the sunshine and the pleasant breeze that fanned my face. I went back into my apartment and stood at the living room window to see the view from there.

Tight and neat along the curb, cars were parked. New cars, old cars, many-colored cars. People were walking along the sidewalks—white people, black people—strolling, rushing. A man pushed a cart stuffed with groceries.

In the office building across the way, a business school was in progress. I knew that rows of seats, in several rooms, were filled with men and women intent in their studies.

There were many offices. Architects were carefully working at drawing desks. A nurse popped out of a doctor's office and rushed toward the drugstore. A soldier, neat and straight, turned toward the Air Reserve Office. A woman entered a beauty salon. Little children swarmed out of a dancing school. Dressed in black, brief suits, they jumped about like bugs walking on hind legs. A barber shop pole spiraled endlessly its red, white, and blue.

Beyond, the sky line was jagged by the tall and low buildings. TV antennas, telephone and electric wires were matted together—instruments filled with power, life and laughter, with death, disappointment and sadness.

I was looking out on a city, alive, hustling, and noisy. There were people everywhere—forty thousand and more in and around the city. And amidst it all I saw church spires, tall and steep, pushing themselves up, up. Pointing my eyes and thoughts toward God and things eternal.

"All of this, just outside my window," I said aloud to myself.

There are people of many races in our city and everyone a prospect for the business world. They must be educated, fed, clothed, healed, beautified, entertained, and protected. A great deal of emphasis is placed on comfort, convenience, and attractiveness.

But with all this, there is not enough for everybody. Many people cannot afford available services. I knew the many marks of sin and degradation, the poverty and distress. I had seen the dire need for housing, clothing, and physical health.

I also realized there were not enough churches. Places of worship were needed. More organized work to be done among the language and minority groups. Missions should be established and opportunities given for a better way of life. I had seen fine, new residential areas without a church to remind them to worship God. I thought of the thousands of children absorbing the sinful influences.

The needs were overwhelming. Something must be done. Our mission boards—state, home, and foreign are geared to help missionaries meet the needs of people wherever they are. But the extent of their



Where cross the crowded ways of life . . . in large cities

work depends on us—the local church and each individual. The church, I realized anew, offers a place of real service to be a missionary in my own community.

The WMU plans, promotes, and projects a program of study of missions that alerts every woman, boy and girl within its reach to the needs all around us. Through community missions projects a Woman's Missionary Society can awaken interest in her church for meeting the pressing needs. Right now we are concerned about home missions with the emphasis upon city missions, especially among the language groups. We will see, and read, and hear about what is being done and what needs to be done.

Such work is in accord with the teachings of Jesus for he was concerned about the cities. He visited and taught in them; he wept over Jerusalem's sin. You will recall that it was the indifference, compla-



Home missionaries consider locations and needs for new churches

Outside My City Window

gency, lack of vision, and antagonism of religious leaders of his day which blocked spiritual growth of the people. We must not be guilty of the same, but be alerted to the needs.

Through our program this month, our mission study on the Home Mission Board work among the Negroes, during the Week of Prayer for Home Missions we will learn many things. Through prayer, our gifts to the Annie Armstrong Offering we share in

all the areas, with all people, of our convention territory.

Will you look outside your window and think about the people out there, people who need your love and sympathy? Then will you join me in pledging to leave complacency behind and actively advance the cause of Christ in your city, community, and home?

For Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me."

An Associational Mission Program

Usually the missions committee of the association is organized with sub-committees for each phase of the program. The missionary hears the calls, sees the needs, and with the committee lays it on the hearts of the churches.

The success of such a mission program depends upon the interest and enthusiasm of pastors and church leaders. If they lack vision, opportunities are lost and the kingdom suffers.

Briefly, the associational mission program as projected by state and home mission boards is a program which:

- Emphasizes that homes are primary focal points in preservation of the fellowship of the church
- Emphasizes the fact that one of the fruits of a church is a mission station
- Takes literally the command of our Lord to minister to the sick and those in prison
- Magnifies the need for more churches
- Seeks to minister to the language and minority groups
- Provides counseling for broken homes and juvenile delinquents
- Offers a supporting arm to military personnel
- Meets on good will and rescue centers
- Furnishes leadership for co-ordinating the whole denominational program in schools of missions, enlargement campaigns, etc.
- Seeks to lead in evangelism and stewardship.



Mission Study for The Long Bridge for your circle program

Planned by Mrs. William McMurry



How do you, the teacher, expect to handle the first session in the study of *The Long Bridge*? In the mission study committee you discussed publicity, supplementary materials and the subject in general. It is controversial, therefore, extremely important that some of the distracting elements relating to race be faced in the beginning. Make your first session a study of Bible passages related to race. To help you simplify the research, order from the Christian Life Commission, 307 Baptist Building, Dallas 1, Texas these leaflets for 2c each: "The Bible Speaks on Race" and "Christian Principles Applied to Race." Read them both carefully before preparing seven simple posters. Write, print or paint on 14" x 11" posterboard these basic statements with Scripture reference: 1. All people of the earth have a common origin (Acts 17:24, 26). 2. Man was created in the image of God (Gen. 1:27). 3. God is no respecter of persons (Luke 10:25-37). 4. Christ died for every man (John 3:16). 5. Believers of all races are in the family of God (Luke 13:29). 6. Race prejudices can be overcome through the power of God (Acts 10:28).

Lettering in vivid hues with tempera paint or ink on brightly colored posterboard will add to the effectiveness of the posters but the truth can be seen written with a crayon on shirtboard from the laundry.

Open the session with an introduction of the book and the author through the Foreword and material in the *Teaching Helps* (See Forecaster). Draw the class out with the question, "What does the long bridge span? The discussion will show that among other things it spans various ideas about and much misinformation. At this

point take up what the Bible has to say. Use the posters, allowing time for the reading of the references and discussion. Show how science and the Bible agree in fundamental areas. Give to each member a copy of "What Do We Know About Race?" found in the *Teaching Helps*. Allow time for checking. Note the points of similarity in statements from the Bible and science.

Of *One*, Maston (out of print, but may be in your own or church library) and *Sense and Nonsense About Race*, Alpenfels, 50c from your Baptist Book Store, will add strength to your leadership in this discussion.

Close the period with 1 John 4:7-13, 18-21 which you have typed on colored sheets of paper to be read responsively by the class and teacher. Read the last verse in unison.

See page 38. A few carefully selected books and magazines on display at each meeting, will arouse interest in wider reading. If you plan to use a filmstrip (see *Cover 4*) in the second or last session order in advance of the date it is to be used.

Publicity is essential to good attendance. An announcement from the pulpit, "All interested women of the WMS are invited" is not enough. Try a bulletin board invitation. Example: "Want to be up-to-date on an up-to-date subject? Then join the WMS circles on (date). The discussion will be interesting." Don't be afraid to use bold lettering on strikingly arranged streamers. The same wording in colored ink may be used on postal cards for individual invitations carrying the place and time of meeting for each circle. Don't overlook the local newspapers, church bulletins, and the telephone as avenues of publicity.

The open door of opportunity is before you. Enter.



CALL TO PRAYER

First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men. . . . This is good, and it is acceptable in the sight of God our Saviour, who desires all men to be saved and to come to the knowledge of the truth—1 Timothy 2:1, 3-4.

1 Wednesday Push out into deep water, and let down your nets for a haul Luke 5:4.

Looking back over the past year, a missionary wrote: "Lurking in the shadows, a haunting memory flaunts itself bringing shame, disappointment, and self-examination. To pour out my soul for an entire week, to cast out the net and find nothing, causes me to pause and question wherein I have failed to hear and heed when He commanded 'Launch out . . . and let down' . . . I hear the desperate cry of those who shipped beneath the waves to eternity, waiting in vain for the lifeline that missed its mark through my clumsy or ineffective efforts."

Were you faithful in intercessory prayer last year? Pray for Mrs. Leland Warren, Las Vegas, N. M., ev. among Spanish-speaking; Rev. A. Mouser, Whiteriver, Ariz., ev. among Indians; Mrs. David Jemmot, Panama, RN; Mr. Melvin Bradshaw, Kyoto, Miss Cecile Lancaster,* Kokura, Japan, Miss Cornelia Brower,* Temuco, Chile, ed. ev.; Rev. Daniel Luper,* Maranhao, Brazil, ev.

2 Thursday O praise the Lord, all ye nations: praise him, all ye people Psalm 117:1.

Alari was troubled fifteen years by an ulcer on her hand. In spite of native medicines, jujus, and sacrifices, the ulcer grew continually larger. Finally she came to the hospital in Ogbomoshio, Nigeria. The doctors were discouraged, thinking it was cancer. But in less than two weeks after surgery, her hand looked so well that a skin graft was successfully applied. Alari was no less amazed than the doctors. She knew that God had answered prayer in Jesus' name, and she ac-

cepted Christ as her Saviour. When her husband was asked about trusting Christ, he said, "I have already, before I was asked."

Pray for God's wisdom and guidance for doctors and nurses engaged in medical missions, and for Mr. Charles H. Rankin, La Junta, Calif., ev. among Spanish-speaking; Rev. Albert Hagan, Pineville, La., ev. among French; Mr. H. Y. Bell, Winfield, La., ed. ev. among Negroes; Miss Mary C. Demarest, Hsin Chu, Taiwan, Miss Barbara Epperson,* Ibadan, Miss Edythe Montroy,* Iwo, Nigeria, ed. ev.; Rev. Fred E. Halbrooks, Jr., Sao Luiz, Brazil, Rev. Gordon Robinson, Benin City, Nigeria, Rev. Edward B. Trott, Sao Paulo, Brazil, ev.; Mrs. H. H. Muirhead, Mexico, em.

3 Friday Strengthen ye the weak hands, and confirm the feeble knees Isa. 35:3.

"Do try to lay the burden of prayer for missionaries on the hearts of those in your group. Really without prayer we'd sink. I mean that. Oh, how we do need the prayers of you dear friends even at times when neither we nor you may be conscious of the need. And we need love too, so keep on loving and praying for us"—BLANCHE GROVES, Hong Kong.

Pray for missionaries you know by name, then for all missionaries, especially for Rev. Charles Mullins, Oahu, Hawaii, Rev. J. A. Abernathy, Seoul, Korea, Mrs. Elton Moore, Kediri, Indonesia, Mrs. V. L. Frank, Kowloon, Hong Kong, Mrs. D. E. Merritt, Nigeria, ev.

4 Saturday When the poor and needy seek water, and there is none . . . I the Lord will hear them Isa. 41:17.

Prepared by Kate Ellen Gruver

Addresses in Directory of Missionary Personnel, free from Foreign Mission Board, Box 5148, Richmond 20, Virginia, and in Home Missions MISSIONARIES ARE LISTED ON THEIR BIRTHDAYS

"We had a vacation Bible school for two weeks in an underprivileged area of a city. The ragged and dirty children came. They learned of the good things of life—about Jesus and what his love can do for them. They were eager. They were also hungry for love and attention. We could see a change come over their lives and faces as they came to know about the love and grace of God. When school was over and we drove away, I wondered what would happen to those children now. Would they go back to the homes they came from where there is drunkenness, brawling, and squalor? Who would teach, guide, and encourage them? Would no one come?"—WADE H. BENNETTSON, a summer student missionary.

Pray that the underprivileged people of the world may hear, and for Mrs. Elizabeth Escobedo, San Antonio, Tex., ev. among Spanish-speaking; Rev. Patrick Hill,* Ogbomoshio, Nigeria, Mrs. A. E. Spencer, Jr., Shimane-Ken, Japan, Mrs. Keith Parks, Semarang, Indonesia, Mrs. Leslie Watson, Miyazaki-shi, Japan, Rev. J. H. Bitner, Valparaiso, Chile, ev.; Rev. L. R. Brothers,* Ibadan, Nigeria, Miss Frances Talley, Shikoku, Japan, Miss Edith Rose Weller, Rio de Janeiro, Brazil, Miss Marjorie Spence,* Temuco, Chile, Mrs. D. A. Mergan, Cristobal, Canal Zone, ed. ev.



5 Sunday For he satisfieth the longing soul Psalm 107:9.

Victor Don was a Chinese merchant. He had been a Christian and a church member since boyhood. When God called him he struggled but finally yielded, giving up his business and income. Now he is in his third year at the Baptist seminary in Penang, Malaya. One day while talking with missionary Elizabeth Hale, he asked her to hold his "properly" while he took a picture. She knew it was literally all that Victor Don possessed—a few clothes and some camera equipment. He had lost his material posses-

sions, but oh, he had found a wonderful new joy in serving Christ!

Pray that God's children everywhere shall put deeper trust in those things which abide, and for Rev. W. E. Burke, Atlanta, Ga., HMB field worker; Mrs. Pablo Flores, Pharr, Tex., ev. among Spanish-speaking; Rev. H. H. Culpepper, Buenos Aires, Argentina, ed. ev.; Mrs. L. G. Legg, Nigeria, med. ev.; Mrs. H. B. Mitchell, Pernambuco, Brazil, ev.; Miss Minnie Berry, HMB, em.

6 Monday This people have I formed for myself; they shall shew forth my praise Isa. 43:21.

"Russell and Patsy Hilliard arrived with daughter, Rose Margaret, to begin what we pray will be a lifetime of missionary service in Spain. Their ship arrived in the early hours of the morning, and by seven o'clock a large delegation of Baptists had gathered to meet them. A thrill arose in our hearts as their feet touched Spanish soil. At last, help prayed for by so many of you and us had arrived!"—THE WYATTS, SPAIN.

Pray that others will go to strengthen and encourage, to tell and to share, and for Mrs. A. G. Virgen, Ft. Worth, Tex., ev. among Spanish-speaking; Rev. S. M. Weaver, Houston, Tex., ev. among Negroes; Miss Margaret Lamberth, Agbor, Nigeria, ed. ev.; Mrs. A. C. Scanlon, Guatemala City, Guatemala, Mrs. W. R. Medling, Kumamoto, Japan, ev.; Rev. A. N. Murray, HMB, em.

7 Tuesday The Lord of peace himself give you peace 2 Thess. 3:16.

Benjamin Gen, a newspaper man, editor of one of the most popular newspapers in south China, fled before the Japanese as they invaded his province in early 1940. He eventually made his way to Hong Kong and in 1955 came to the United States, settling in San Antonio. There, his Christian sister and her husband introduced him to a Chinese Christian group in the city. Mr. Gen was an ancestor worshiper, but he had found no peace or hope in his faith. Then the prayers of his sister were answered. She and her husband led him to a faith in Christ and Mr. Gen has found new hope and peace. Soul-winning begins in the home.

Pray that Christian families may witness

to their loved ones, and for Rev. T. A. Welch, Kansas City, Mo., ed. ev. among Negroes; Mrs. J. D. Beck, Cameron, Ariz., ev. among Indians; Rev. Isaias Valdivia, Harlingen, Tex., ev. among Spanish-speaking; Caroline Valdivia, Jerry Valdivia, MF; Mr. Luciano Marquez, Regla, Cuba, Mrs. J. W. Patterson, Cali, Colombia, ev.

3 Wednesday I thank my God, making mention of thee always in my prayers, hearing of thy love and faith Philemon 1:4-5.

"Our eight Seminary students are now working in needy churches across the Spanish Baptist Convention. Ward comes from them of the joy that is theirs in the preaching of the good news as well as in the opportunity to have a period of practical application for their months of study. Please remember them in prayer as they go forward in their training to be servants of God in this needy land"—THE WYATTS, SPAIN.

Pray for Rev. Erhardt Swenson,* Buenos Aires, Argentina, pub. ev.; Mrs. B. W. Orrick, Colonia, Uruguay, Rev. B. B. Tisdale, Manila, Philippines, Mr. M. A. Sanderford, Montevideo, Uruguay, ev.

4 Thursday O give thanks unto the Lord Psalm 105:1.

When five of the missionaries of the Baptist Mission of East Africa called on the governor of Tanganyika with the floor plans for the new Baptist tuberculosis hospital in Mbeya and the proposed evangelistic center in Dar es Salaam they found that the governor was delighted. He expressed extreme pleasure over the future prospects of Baptist work. He made suggestions about further developments. He shared his extensive knowledge of both the area and the people. Missionary Earl Martin of Kenya, says, "In this face-to-face meeting with the Governor we were reminded that the apostle Paul stood before Felix... this governor is himself a discerning Christian. His interest in missions is more than pretense."

Pray for those in government positions, especially in countries of political unrest and upheaval. Pray for our President, and for Mrs. William Yardy, Shawnee, Okla., ev. among Indians; Mrs. J. E. Lingerfelt,* Baia, Brazil, ed. ev.; Mary Jo Lingerfelt Davenport, MF; Rev. R. F. Ricketson, Baguio, Philippines, ed. ev.; James and Samuel Ricketson, MF; Dr. J. D. Hughey, Jr., Zurich, Switzerland, ed. ev.; Mrs. F. E. Halbrook, Jr., Sao Luis, Brazil, Rev. J. W. Bartley, Montevideo, Uruguay, ev.

10 Friday We shall live with him 2 Cor. 13:4.

T. H. York, Sr. tells of visiting in the home of an elderly Indian woman, who was desperately ill. On a second visit the woman accepted Christ as her Saviour and found great comfort in him. Just before she died she spoke in a semi-conscious condition, "I'm going in the next room. I'm going in the next room with God."

Thank God that through faith in Christ, death is just that. Pray for the 118 missionaries to the Indians in our country and for 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 Saturday Again, the kingdom of heaven is like a merchant in search of beautiful pearls. . . . Matt. 13:45.

The average income of a family in Italy is \$80-70 per month, and the cost of living is nearly as high as that of the United States. Under these circumstances it is clear that most of the church offerings represent the "widow's mite." One of the members of the Rivoli Baptist church, a widow with an income of about \$35 a month for herself and children, bought a sprinkler to be used in cleaning the church building. A few days later it was learned she did not have money to buy salt for her family. Does your praying for such Christians all over the world match the sacrificial example they set?

Pray for national Christians. Give thanks for them and for Rev. W. W. Boggan, Durant, Okla., ev. among Indians; Rev. Stephen Corradi, Albuquerque, N. M., ev. among Spanish-speaking; Rev. H. B. Ramsour, Jr., Honolulu, Hawaii, Mrs. J. U. Moss,* Caracas, Venezuela, Mrs. M. F. Moorhead, Hokkaido, Japan, ed. ev.; Dr. J. T. McRae,* Giza, med. ev.; Rev. Victor L. Frank, Hong Kong, Mrs. H. R. Tatum, Lanikai, Hawaii, ev.; Dr. J. T. Williams, China, Mrs. M. C. Garcia, HMB, em., Anna Maria Garcia, MF.



12 Sunday Pray for us that the word of the Lord may have free course and be glorified 2 Thess. 3:1.

"Missionaries depend upon us to pray. . . . We send forth twelve hundred and more missionaries in our Convention territory and forthwith seemingly forget them. We leave them to struggle alone against paganism and idolatry. . . . loneliness and yearning for Christian fellowship. True. . . . we are careful to support them financially though this may become perfunctory. . . . the power lost, and the joy missed because we do not follow our money with conscious prayer! Let us pray!"—MARGARET HUTCHISON, OKLAHOMA, HOME MISSIONS.

Pray for our home missionaries and for Miss Amelia Rappold, New Orleans, La., GWC; Rev. Lok-Ting Cheung, El Paso, Tex., ev. among Chinese; Mrs. Louis Williamson, Shawnee, Okla., Mrs. Delbert Fann, Brigham City, Utah, ev. among Indians; Miss Victoria Parsons, Mati, Philippines, RN; Miss Mary Fredenburg, Eku, Nigeria, med. ev.; Rev. B. E. Towery, Jr., Taiwan, ev.; Mrs. J. W. Moore, China, em.

13 Monday To the praise of his glorious grace which he graciously bestowed upon us in the Beloved Eph. 1:6.

Grace Baptist Church, Formosa, grew out of a Bible class for students which Miss Inabelle Coleman held in her house on Sunday mornings before the regular church service in Amoy Street church sixteen blocks away. As the class grew to include not only students but others as well, a chapel was organized. When the Baptist group began to seek a certain piece of property for a church building they were joined in prayer by friends in America. At last they were able to purchase it. Extra money from the Lottie Moon offering was sent, but it was not enough. The members of Grace Church prayed, doubled their weekly pledges. Some gave watches, jewelry, paintings, even wedding rings. When Lillian Lu, educational worker in the church wrote about the experience, she added: "We are so grateful to you because you have helped us to build Grace Church. I wish you could hear our members, old and young, praise God for what you have done for us. God must smile at this link of fellowship welded by his love."

Pray for the 34 missionaries. 16 churches with 4,586 members and for the 5 national pastors on Formosa, and for Mrs. S. A. Cardel, Birmingham, Ala., ed. ev. among Italians; Mrs. J. S. McGee,* Igede, Ren L. G. Lane, Ibadan, Nigeria, ed. ev.; Rev. L. C. Smith, HMB, em.

14 Tuesday We would see Jesus John 12:1.

Lt. Col. Jiro Ogawa of the Japanese Air Force had been a Buddhist all his life. He was one of a group of Japanese Air Force officers learning to fly jet planes in the United States and was stationed for a while at the Air Force Base near San Antonio. One day he attended the "International Day" luncheon at the First Baptist Church. Greatly impressed with the services of the church, he finally remarked to someone, "I like the atmosphere of your church. It makes me feel good. I want what you have!" And he meant it. He was later baptized and took an active part in the work of the church.

Pray that we all may exhibit such Power in our lives that others who do not know shall want to know the Saviour, and for 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. Dotson, Spenard, Alaska, Mrs. G. H. Hays, Fukuoka, Japan, Mrs. H. L. Hardy, Jr., Temuco, Chile, Mrs. A. B. Bedford, Santa Fe, Argentina, Rev. J. W. Mefford, Jr.,* Valencia, Spain, ev.; Rev. M. S. Blair, Argentina, em.

15 Wednesday "Believe on the Lord Jesus," they answered, "and you will be saved" Acts 16:31.

Don Rosa was the first convert when the Harold E. Hurst began the work in Honduras. Don Rosa's wife, a Catholic, at first was rebellious toward the gospel. But through the faithfulness of her husband she and the children accepted Christ also.

Pray for national converts whose faith must be tested in the fire of persecution by loved ones, and for Dr. J. F. Ray, Japan, Mrs. L. B. Olive, China, em.

16 Thursday How can I unless some one shall show me the way? Acts 8:31.

Over 100 delegates—Americans and Europeans as well as Africans—attended the first All Africa Sunday School Curriculum Conference held in Southern Rhodesia. For three weeks they labored trying to work out Sunday school lessons to meet the spiritual needs of the African people. One of the most thrilling experiences of the whole conference came at the closing devotion led by the delegate from Ethiopia who brought special greetings from his Emperor. This fine young theological student opened his Bible and read Acts 8:28-40. Miss Ethel Harmon, representing Nigeria, wrote, "To our hearts came anew the voices of many Africans. 'How can I, except someone should guide me?'"

Many countries are in the throes of national growing pains, they need to know Christ: pray for them and for Mrs. T. E. Halsell, Belém, Brazil, ev.

17 Friday I have other sheep also, which do not belong to this fold. I must bring them too, and they will listen to my voice, and they will become one flock. John 10:15.

"We must keep in mind that there are millions of by-passed people in the world whose tragic need of hearing the gospel is just as great as the need of those whose condition moved the heart of William Carey"—BAKER JAMES CAUTION.

Some of these by-passed people are the Indians of Ecuador where we have only 8 missionaries, 2 churches with 75 members. Pray for the more than three and one half million people of Ecuador and for Mrs. C. W. Dickson,* Paraiba, Brazil, field ev.; Mrs. Charles H. Rankin, La Junta, Calif., ev. among Spanish-speaking; Rev. A. J. Glaze, Jr., Buenos Aires, Argentina, Mrs. Coleman Clarke,* Kyoto, Japan, ed. ev.; Coleman D. Clarke, Jr., MF; Rev. V. O. McMillan, Jr., Nagasaki, Japan, ev.

18 Saturday And Jesus said . . . this day is salvation come to this house. Luke 19:9.

A Christian Chinese woman handed an envelope with \$30 in U. S. bills to missionary Katie Murray during a worship service in a home in Formosa. On the envelope was written in Chinese, "May God forgive my sins. You please also forgive. Today I enclose \$30 as restitution." The woman explained to Miss Murray that she had stolen some goods when employed as a nurse in the University of Shanghai. Recently, she had heard her pastor preach on cleansing the Temple and was convicted. She was trying to get right with God and man.

Pray for this woman and for all Christian women in their day-to-day living, for Baptist women in one hundred countries of the world that they may be strong to stand for the right, for all Baptists in this year of prayer as we enter the Third Jubilee Advancement and for Rev. Howard Smith, New Orleans, La., ev. among Jews; Rev. G. C. Prack, Berkeley, Calif., ev. among deaf; Mrs. Alegra LaPrairie, New Orleans, La., SBH; Rev. Milton Leach, Jr., Miami, Fla., ev. among Spanish-speaking; Dr. Audrey V. Fontnote,* Kyoto, Japan, MD; Mrs. J. H. Bitner, Valparaiso, Chile, Rev. C. D. Grober, Santarem, Brazil; Rev. L. E. McCall, Bangkok, Thailand, Mrs. Minor Davidson, Penang, Malaya, ev.;



Mrs. R. A. Jacob, China, Miss Christine Garrett, HMB, em.

19 Sunday And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth. Ex. 9:16.

"A transformation in present-day conditions does not hinge upon some system of philosophy, psychology, psychiatry, or any other mental process. . . . To lead men to appropriate all the fullness of Christ is to see every human need supplied and every problem of society solved"—ROSALIE MILLS APLEY, Home Missions.

Pray for our country, for yourself and for Mr. J. B. Underwood, Clovis, N. M., Rev. Hiram Duffer,* Mexico, Rev. Marvin Garrett, Gatooma, Southern Rhodesia, ed. ev.; Miss Monda Marlar, Gatooma, Southern Rhodesia, Mrs. A. L. Gillespie, Osnaka, Japan, RN; Mrs. F. E. Halbrooks, Jr., Sao Luiz, Brazil, ev.

20 Monday I hallowed unto me all the first-born in Israel, both man and beast: mine shall they be: I am the Lord. Num. 3:13.

The Baptist churches in Korea do not furnish hymnals; each person provides his own. Everyone brings a Bible and a hymnal to church. These are usually wrapped in cloth or paper for protection, and all that is written in them is the person's name. In churches in the States hymnals often are scribbled in, torn, and cut. We have not seen anyone in Korea write in his hymnal or tear it—L. PARKES MAWLER, KOREA.

Pray that respect for property, for individuals shall be an expression of our Christian witness, and for Rev. Adriana Robles, Balboa, Canal Zone, ev. among Indians; Rev. A. K. Bonham, Sacramento, Calif., ev. among Japanese; Mr. Emilio Planos, Marianao, Cuba, Mr. C. W. Bryan, Lima, Peru, Mr. John C. Rabin, Hong Kong, ev.; Miss Mary Sampson, Taichung, Taiwan, ed. ev.; Miss Jeanette E. Beall, Mrs. C. A. Hayes, China, em.

21 Tuesday Now it is required of stewards, that a man be found faithful. 1 Cor. 4:2.

"Spain is gripped by rapidly rising inflation. Many consumer goods are 100 per cent higher than they were two years ago. Several

churches which had enough money to build a chapel now find they have only half enough. We greatly need your prayers"—THE WYATTS, SPAIN.

Pray for them in this matter which greatly affects church progress and for Mr. Donald C. Weeks, Pueblo, Colo., ev. among Spanish-speaking; Miss Mary Frank Kirkpatrick, Ibadan, Nigeria, Mrs. S. A. Qualls, Sao Paulo, Brazil, ed. ev.; Carolyn Sue Qualls, MF; Mrs. G. B. Seright, Pernambuco, Brazil, Rev. M. W. Rankin,* Malaya, ev.

22 Wednesday The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Psalm 34:17.

"This has been an awful day! Nothing went right and it seems I did not accomplish a thing. A patient died very unexpectedly. Students complained and one . . . went off duty sick. I was the only one who could play in chapel; and, even though I had practiced, the music did not sound right. The workers quarreled among themselves. There was no mail from the States. The food was tasteless and even the water ran short. There were so many problems that I had not faced before. Last night I was too tired to think as I read my Bible, and I went to sleep while praying. How I wish it had been my birthday! My name would have been on the prayer calendar and people at home would have prayed. I wonder—did the people back home forget to pray?"—ANN DWYER, Gaza.

Pray for Miss Jessie L. Green, Kuala Lumpur, Malaya, ed. ev.; Rev. W. E. Haltom, Honolulu, Hawaii, Rev. J. C. Powell, Ibadan, Nigeria, ev.

23 Thursday He was lost and is found. Luke 15:32.

After preaching one evening in Pernambuco, Brazil, missionary Grayson C. Tension gave the invitation. A seventy-six-year old man stepped into the aisle, looked intently into the missionary's eyes and asked, "Are you talking to me?" Standing there the two were lost to all around them as they talked together, until at last the old man said, "I believe that Jesus is the Son of God and I trust him as my personal Saviour."

"In that moment," Mr. Tension wrote, "I felt I could hear the angels singing."

Give thanks for Brazilian Baptists and the wonderful work of missionaries and nationalists, and for Dr. F. B. Beluin, Okmulgee, Okla., ev. among Indians; Mr. W. B. Minor, Wagon Mound, N. M., ev. among Spanish-speaking; Miss Mary Lucy Parsons, Balti-

more, Md., GWC; Mrs. E. J. Palmer, Balboa Heights, Canal Zone, Mrs. Enrique Pina, Havana, Cuba, Mrs. Russell R. Morris, Beirut, Lebanon, ev.; Miss Doris Garrett, Oyo, Rev. D. M. Mayhall,* Ife, Nigeria, ed. ev.; Dr. G. W. Strother, Malaya, em.

24 Friday Because he doth bless the sacrifice. 1 Sam. 8:13.

When members of the Chinese Baptist church in Los Angeles were erecting their building, they had a pew fund to which members were asked to donate the price of one pew, half a pew, or even a seventh of a pew. One junior college student pledged to give a half pew. He worked after school each day. On Sundays thereafter he gave money to his pastor until six weeks later he had accumulated \$70. Then he came with a glowing face saying, "Pastor I want to donate the whole pew myself. Will you keep the money until I have enough?"

The Lord's work depends on cheerful giving. Pray that our devotion to him shall match the need, and for Mrs. Harold Heiney, Shawnee, Okla., ev. among Indians; Mrs. Napoleon Gomez, San Blas, Panama, Mr. and Mrs. Van Gladen, Mexico, ev.; Miss Maxine Lockhart, Ile-Ife, Nigeria, ed. ev.; Rev. E. L. Kelley, Rev. D. D. Cooper, Miss Fannie Taylor, HMB, em.

25 Saturday Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west. Isa. 43:5.

When the Communist army took over the North China city where Miss Addie Cox was working, they took Baptist mission property and made the mission compound their headquarters, leaving for Miss Addie only her bicycle, pillow, knife, and fork. Undaunted, Miss Addie proceeded to tell the gospel story to the soldiers, to show them that Jesus taught the way of love and of helping one another.

One soldier refused to hear Miss Addie and boasted that he was an atheist. But Miss Addie knew of the Power behind her persuasion. . . . She gave him a New Testament with verses about salvation marked. He took it. Later he came exclaiming, "If this is true, then I am a Christian, too."

In the face of spreading communism, pray that both missionaries and national Christians in every country will be strengthened by that same Power to be faithful and unafraid, and for Rev. Jimmy Harrison, Gilroy, Calif., ev. among Spanish-speaking, Mr. W. E. Allen, Rio de Janeiro, Brazil, Miss Mary

Ellen Yancey, Ede, Nigeria, ed. ev.; Miss Emma Mildred Watts,* Ogbomoso, Nigeria, RN; Rev. A. Worthington, HMB, em.; Mrs. L. C. Quarles, Argentina, em.



26 Sunday Wherefore do ye spend . . . your labour which satisfieth not? . . . Incline your ear, and come unto me . . . and your soul shall live Isa. 55:2-3.

"A group of children played happily . . . on the shore of Hakata Bay, Japan. They were building a beautiful little village, working with satisfaction. Early the next morning the children went back to finish their village. But when they reached the spot, there was no sign of the village. Waves of the sea had destroyed their work. Is this a picture of your life? Has all of your time and energy been spent upon things that satisfy briefly?"—MAUDE B. DOZIER, *The Commission*.

Pray that God shall not give to his children their wants at the expense of leanness of soul, and for Rev. D. A. Dalby, Long Beach, Calif., ev. among Indians; Dr. J. C. Pool, Ogbomoso, Nigeria, ev.; Carolyn Pool, MF; Mrs. W. L. Cooper, Buenos Aires, Argentina, ed. ev.; William F. Cooper, David L. Cooper, MF; Mrs. D. B. McCoy, Sergipe, Brazil, ev.; Rev. C. L. Martin, Jr., Tokyo, Japan, lan. st.

27 Monday Behold, I have given him for a witness to the people Isa. 55:4.

The Chinese Baptist Church in San Antonio is the only church ministering to the Chinese population in that city. There are about 1000 Chinese and most of them are unchurched, unsaved, and unreached. Since the church was dedicated in August, 1956, it has been blessed of God in a great way.

Pray that the Lord will continue to shower his blessing upon them and other churches and individuals in our Convention who try to reach national minorities with the message of Christ, and for Miss Pauline Martin, Abeokuta, Nigeria, ed. ev.; Mrs. E. F. Day, Gallup, N. M., ed. ev. among Spanish-speaking; Miss Lillian Williams, Cartagena, Colombia, Mrs. A. R. Crabtree,* Brazil, ev.; Mr. Wilson Fielder, China, em.

28 Tuesday Holy Father, keep through thine own Name those whom thou hast given me, that they may be one as we are one John 17:11.

In his message to the Japan Baptist Convention, Rev. Shuichi Matsumura, chairman of the evangelism department, shared his convictions about the evangelistic work in his country. In closing, he referred to the relationship between missionaries and Japanese ministers. "Both have the responsibility of caring for their flocks. Let us all work together as co-laborers in a Christian democratic way. Let us help each other. Let us build up each other's virtues. And let us all pray together: Thy kingdom come. Thy will be done in earth, as it is in heaven."

Let us pray that God's children may all be filled with God's Holy Spirit, and for Geraldine Woody, Uvalde, Tex., Rev. C. J. Strickland, Tajique, N. M., ev. among Spanish-speaking; Rev. J. E. Taylor, Atlanta, Ga., ev. among migrants; Rev. R. C. Moore, Santiago, Chile, ed. ev.; Rev. H. P. Reeves,* Bangkok, Thailand, Mrs. L. G. Breeden, Colombia, ev.; Mrs. Carrie H. Rowe, Japan, Rev. Frank DiMaggio, HMB, em.

29 Wednesday In solemn truth I tell you that except a kernel of wheat fall into the ground and die, it remains a single kernel; but if it die it bears a great crop John 12:24.

"Therein lies the law of all progress. It is as paradoxical as life itself. Gain through loss, strength by suffering, life out of death. . . . It is the recurrent lesson, so hard to learn and yet so clearly taught. The same law is in human life. In every step from the cradle to the grave we must give up if we would take up"—*The Commission*.

Missionaries, like everyone else, sometimes find Self their greatest enemy. Pray that they may be strong enough to yield ever more to God's will, and for Mr. Frank Ramirez, Tampa, Fla., ev. among Spanish-speaking; Miss Frances Moreno, Raymondville, Tex., ed. ev. among Spanish-speaking; Mrs. Horace Fisher, Chandler, Ariz., ev. among Indians; Mrs. H. C. McConnell,* Santiago, Chile, ed. ev.; Grace McConnell, MF; Rev. E. M. Finc, Oyo, Nigeria, ed. ev.

30 Thursday Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God Isa. 49:4.

"There is an elderly man in a village in Jordan who is very alert, spry, and intelligent, but he is very hard of hearing, and this has been a source of irritation and embarrassment for him.

Foreign
Mission
Board
Secretaries
to Africa
Europe, and
Near East



Dr. George W. Sadler



Dr. Cornell Goerner

On January 1, Dr. Cornell Goerner succeeds Dr. George W. Sadler as secretary for the Foreign Mission Board in Africa, Europe, and the Near East. Dr. Sadler becomes the Board's special representative to Europe.

Dr. Goerner's experience is varied. He has been teaching at Southern Seminary since 1935, served as managing editor of a theological quarterly, and is the author of four books. Dr. and Mrs. Goerner have three daughters, and they will make their home in Richmond.

gent, but he is very hard of hearing, and this has been a source of irritation and embarrassment for him.

"August ordered a hearing aid for him, and he came daily to see if it had arrived. At last it came. To celebrate we invited him and his wife to tea in the afternoon. We eagerly tried to talk with Haji, but he had turned off the battery! Will you pray for our staff here at the clinic?"—MRS. AUGUST LOVRESEN, TATYBEN, JORDAN.

Sometimes discouragements seem almost too great. Pray for God's workers that they may not be faint, and for Mrs. J. A. Mouser, White River, Ariz., ev. among Indians; Rev. R. R. Standley, Jr., Ceara, Brazil, ev.; Robert III and Margaret Standley, MF; Mrs. C. F. Yarnell, Jr., Penang, Malaya, Rev. H. P. McCormick, Honolulu, Hawaii, Mr. J. G. Morris, Bangkok, Thailand, Rev. S. A. DeBord, Mbuva, Tanganyika, ev.; Miss Gracia Bailey,* Paraba, Brazil, ed. ev.; Mrs. C. F. Frazier, HMB, em.

The Scriptures quoted are from *Matthew* and *King James Version*.

31 Friday Then he touched their eyes saying, "According to your faith be it unto you," and their eyes were opened Matt. 9:29.

"The tremendous mushrooming of population throughout the world sets alarm bells ringing everywhere that our present missionary efforts are far too meager. By prayer and faith we can expect to come to the close of 1964 with two thousand foreign missionaries at work for our Lord throughout the world. This is a major challenge to faith and prayer!"—BAKER JAMES CAUTION.

We have prayed that God would open doors. He is answering that prayer as never before. Now let us pray for the laborers, and for Mrs. H. D. Martin, Oshogbo, Mrs. W. J. Ferguson, Kaduna, Nigeria, Miss Celia Perez, Havana, Cuba, ed. ev.; Mrs. W. M. Clawson, Morelia, Mexico, ev.

em. emeritus
* on furlough
ev. evangelism
ed. educational
RN. nurse
lan. language study
GWC. Good Will Center
MF. Margaret Fund student
HMB. Home Mission Board
med. ev. medical evangelism
pub. ev. publication evangelism
sec. ex. secretarial evangelism
SHE. Sellers Roving Home
med. tech. medical technician

JANUARY



Planned by Kate Chenault Maddy

PROGRAM OUTLINE for Your Program Folders

Devotional Period: Liberty Through
Christ Jesus
Our Christian Heritage
Those Who Entered "The Golden Door"
Foundations for Work Among Minority
Groups
Two Pioneers
Marie Bokheimer
Joseph Mainfield
Ministry to Language Groups
Among Italians
Among the Chinese
Among the Japanese
Among the Spanish-Speaking
Among the Russians
Directed Prayer
Special Music: "Give Me Your Tired,
Your Poor"

THE GOLDEN DOOR

DEVOTIONAL PERIOD

Liberty Through Jesus

Hymn: "God of Our Fathers," 54, "Faith
of Our Fathers," 252, Baptist Hymnal

The Lord's Prayer (in unison)

First Reader: "For God so loved the world,
that he gave his only begotten Son, that
whosoever believeth in him should not per-
ish, but have everlasting life" (John 3:16).

Second Reader: Whosoever means all
races—the black man in America as well
as in Africa, the white man the world over,
the red man of North and South America,
the yellow man in America as well as on
his native soil. God made us; He loves us.
Jesus died to save us.

First Reader: "Thou shalt love thy neigh-
bour as thyself" (Matt. 19:19).

Second Reader: "Stand fast therefore in
the liberty wherewith Christ hath made us
free, and be not entangled again with the
yoke of bondage" (Gal. 5:1).

First Reader: "I have loved thee with an
everlasting love: therefore with loving
kindness have I drawn thee (Jer. 31:3).

Second Reader: "Let them also that love
thy name be joyful in thee" (Psalm 5:11).

First Reader: "Love suffereth long, and is
kind" (1 Cor. 13:14).

Second Reader: "I do not desire to live
unto myself, but unto Thee" (Thomas a
Kempis).

First Reader: "The Spirit of the Lord is
upon me, because he hath anointed me to
preach the gospel to the poor; he hath sent
me to heal the brokenhearted, to preach
deliverance to the captives, and recovering
of sight to the blind, to set at liberty them
that are bruised" (Luke 4:18).

Program Chairman:

Today we will look through "The
Golden Door," in order to

• Recall the Christian heritage which
is ours

• Know something of the needs of
minority language groups

• Realize that those who have come to
America have not always found the free-
dom and security they had hoped to find

• Learn something of what Southern
Baptists have done and are now doing to
help minority groups in our country

• Examine our attitudes toward people
who are different from ourselves

• Pray, give, and witness that those who
belong to minority groups may know Jesus
as Saviour.

Prayer for these things. Call the names of
all the missionaries on your "Call to Prayer"
today. Pray for them.

Our Christian Heritage

Americans, and especially Baptists who
have always stood for religious liberty,
look with appreciation upon the courage
and dedication of our early countrymen.

A part of the Mayflower Compact was
prophetic in its statement of the way in
which our country was later to be regarded
by the world. It said, "We have under-
taken for the glory of God . . . a voyage,"
indicating God's blessings had been in-
voked upon the undertaking. By far the
larger majority of those who journeyed
early to the new world sought religious
liberty and God's blessings.

Outstanding among early immigrants
from England was Roger Williams through
whose influence the first Baptist church
on this continent was established, in 1639
at Providence, Rhode Island.

Roger Williams, son of an English mer-
chant tailor, because of the condition of
church affairs there, emigrated to New
England in 1631, first to Boston and later
to Plymouth. In June, 1636 he with four
others founded the first settlement in
Rhode Island upon the basis of complete
religious liberty for all groups. This set-
tlement became "a shelter for persons dis-
tressed for conscience."

In the freedom-loving tradition born of
Bible teaching Patrick Henry's statement,
"Give me liberty or give me death" was

expressed. In his day, Thomas Jefferson
and other contemporary patriots believed
with conviction that "all men are created
equal."

Through the years men of God have
stood for the rights of individual citizens,
and America has been to people of other
nations a symbol of the "golden door"
through which oppressed people of the
earth could enter to find shelter, life, and
liberty.

Emma Lazarus, American Jewess wrote
the inspiring words which express so well
the meaning of the golden door in her
poem "The New Colossus." It is inscribed
at the base of the Statue of Liberty placed
in New York harbor as a present from the
French people to the American people.
This towering 305 foot statue holds high
the torch to welcome those approaching
our shores. The inscription bids them wel-
come and haven:

"Not like the brazen giant of Greek fame,
With conquering limbs astride from land
to land;

Here at our sea-washed, sunset gates shall
stand

A mighty woman with a torch, whose
flame

Is the imprisoned lightening, and her
name

Mother of Exiles. From her beacon-hand
Glowes worldwide welcome; her mild eyes
command

The air-bridged harbor that twin cities
frame.

"Keep, ancient lands, your storied pomp!"
cries she

With silent lips. "Give me your tired, your
poor,

Your huddled masses yearning to breathe
free,

The wretched refuse of your teeming
shore.

Send these, the homeless, tempest-tossed to
me,

I lift my lamp beside the golden door."

But freedom must be cherished and
guarded. It must be recognized as the
right and heritage of every American,

whether he comes to our shores from England or elsewhere, whether his skin is white, yellow, red, black, or brown. Like the early immigrants we must be alert to enemies of freedom for every person.

Christian freedom is brought about as men know Jesus as Saviour. The opportunities for Southern Baptists to witness to the sin-captive are unlimited. Our Home Mission Board from its beginning sought to help witness to some of the language groups who have congregated in our cities. Among these are the Italians, Chinese, Japanese, Spanish-speaking, and Russians.

Those Who Entered "The Golden Door"

Not only did the English-speaking people contribute to our heritage, but as early as 1565 a permanent Spanish settlement was established in St. Augustine. Spanish influence is still much in evidence in the states of Florida as well as in Louisiana, Texas, New Mexico, and California, where we have mission work.

Many Italians have shared in the life of America since its early history. The earliest settlers lost their identity. But later sons and daughters from Italy felt themselves strangers and moved into "Little Italys" in our cities. In Birmingham alone there are today more than a thousand Italians who live in one section of the city, speak Italian, and hold to many of their old customs.

We need to keep in mind that the immigrants of comparatively recent years came for commercial reasons. They were recruited to meet labor demands of the United States. Representatives of industry often went to countries in southern and eastern Europe where working conditions were unfavorable, to paint an enticing picture of what they could expect to find in America.

To many the invitation was irresistible. They left the farms and vineyards. They turned their backs on tiny villages and looked expectantly toward the "golden door." They dreamed of better living, of

freedom, education, homes, money. They responded in large numbers.

But these people who thrilled at the sight of the Statue of Liberty as they entered New York harbor did not always find what they expected. They did find higher wages, but they often had to live under crowded, unwholesome conditions, failing many times to find happiness and freedom.

Conditions forced them to rely on each other, and they congregated into miniatures of the "old country" ways. In many instances they held tenaciously onto their national religions and customs, and refused to surrender them for those the Americans held—the Italians and Spanish-speaking

largely to Catholic customs, the Chinese and Japanese to Oriental religions, the Russians to Orthodox teachings and to no faith at all.

But some have found Christ through the efforts of missionaries and local Christians.

Foundations for Work Among Minority Groups

In 1815 the Board of Domestic Missions, now the Home Mission Board, was organized. From the beginning its missionaries began to preach the gospel in areas of the South where the minority groups were congregated. In 1815 the Southern Baptist Convention was organized also and

passed a resolution instructing the Board of Domestic Missions to look after the instruction of the Negroes and the Indians, to establish the Baptist cause in the city of New Orleans. One of the recognized challenges to home mission pioneers was the mixture of people—people from other countries with differing religious, cultural, and political backgrounds, and especially among those speaking a foreign language.

By 1854 the Domestic Board had begun work among the Chinese in San Francisco, with the Rev. J. Lewis Shuck. He was well prepared, having already served in China under the Foreign Mission Board for eight years. However, in 1861, after the outbreak

PROGRAM PLAN The Golden Door

Interest Center: This can be very simple. Use a map of the United States, placing the American and Christian flags on each side. With a pin push a small American flag on each town where we have work among language groups. (See recent "Directory of Home Board missionaries in Home Missions.")

Another idea for an interest center might be to have pieces of ribbon on the Bible opened at John 3:16. One end of each piece of ribbon can be pinned onto the map at the places where we have work so the streamers will reach from the map to the Bible.

Another idea might be to draw on stiff cardboard a large facsimile of the Statue of Liberty (see page 1). Cut it out and support it so that it stands up. Set on a table in the midst of red, white, and blue cloth. A streamer behind it might read *The Golden Door*.

Program folders and posters to advertise your program can feature whatever you use as an interest center.

Before your program begins you may wish to ask someone to play several patriotic numbers on a musical instrument.

In presenting the program use the devotional material in the usual way and proceed to present the program, if you prefer it that way. However, after the devotion time it would be very effective to have six women prepared to discuss all the material. Seat them around the table and have it previously understood what sections each woman is responsible for. This will have to be timed very carefully.

Every program chairman needs to keep her eye on the clock as she plans the presentation. Regardless of how many pages or paragraphs in a discussion your members will condense it if you give her a definite time limit. Call time on each member by quietly raising a pencil one minute before time is up. Then she can begin to close her remarks. No program will be too long if it is planned well and every person knows the "rules." Don't be timid about asking for co-operation in this way; it is really wonderful training for everyone. It helps each one to organize what she will say and tell it in the most interesting way. Try it and you'll be pleased!

Over and over we hear "The program is too short" or "It's too long." You can shorten it to fit your own needs if you follow the above plan. Now, if it's too short for you, look in this issue of *Royal Service* and add information from "Outside My City Window" or "An Alien Speaks." Or look in back issues of *Royal Service*, *Home Missions*, *The Window of YWCA* for stories and facts.

Take a missionary journey. There's no reason why you cannot investigate nearby mission points. Take your society on a trip. Do you live near a Road Wilt Center, Indian, Spanish, Negro, French, or any Home Mission Board work? Look in a recent *Home Missions* for a list of every home missionary and his address. If you plan to journey to a mission point you will be sure to clear everything with the missionaries, so they'll be on hand to answer questions and help you get the most from your trip. Take time for the women to un-

derstand what and how the work is being done. At your next WMS meeting after your journey make a brief statement, or ask someone else to do so, about the extent of the work visited. Are there ways in which your Society can meet some of the needs you observed? You can all pray more faithfully.

What will you do about conditions needing Christian women's attention? Are there those in your community who cannot speak English easily? Will you plan English classes for them if they desire them? Will you invite a group to your WMS meeting at which they may tell you of their ways so your group can appreciate them? Will you invite a woman to tell of the great painters or writers or composers among her former countrymen; some Italian and Spanish women could do this. Are there ways you can help these lonely women to feel more at home in their adopted country? Most important, of course, is that you put before them the opportunities to know Jesus as Saviour. Your community missions and program chairman will plan to present at the close of your program a practical project in which all WMS members can engage.

The mission study chairman may have a book display at this meeting, using such books as *Fifth Chinese Daughter* (\$3.00), *The "Gentle House"* (\$2.75), *It's a Big Country* (\$4.00), *Nine's Daughter* (\$4.50), *No High Abode* (\$3.50), *Song of America* (\$4.50), *We Came to America* (\$3.50) all of which are on the WMS Round Table list. Through this display you may stimulate interest in your WMS Round Table.

of the Civil War, California was the first field from which the Board had to withdraw work. Not long after this, the city mission program also became a war casualty.

However, in 1884 two years after Dr. Isaac T. Tichenor became secretary of the Home Mission Board he wrote: "The organization of our people for the conquest of the world is the work of this Convention." Renewed emphasis was placed upon the city mission program, especially in areas in which the foreign-speaking groups were large. Let us consider two of the early pioneers in work among the language groups.

MARIE BUHLMAIER

Miss Marie Buhlmaier rendered a unique service in Baltimore among the German immigrants.

Marie Buhlmaier's parents came from Germany. Mr. Buhlmaier was an educated man and held a good job. But the time came when he could not support his family. Marie was the oldest child and begged her parents to let her stop school and work. This was hard for her father, who was proud of her quick, eager spirit to learn, but the rent had to be paid and the other children fed.

The Buhlmaiers belonged to a nearby church, and when they were ready to move from a tenement to a house, their neighbors warned that they were moving into a "nest of Baptists." This sounded frightening to Marie, so her mother explained, "they are people who believe in a perverted and wrong religion."

But it happened that when the Buhlmaiers got sick the nearest doctor was a Baptist and they called him. He was so kind, courteous, and sincere that it was hard for this family to believe he could be one of those Baptists of whom they had been warned.

One Sunday when Marie found the doors of her own church closed, she thought came to her, "Why don't you go to the Baptist church and see for yourself what they do?"



Marie went, and from the sermon received her first impression of her need for a personal Saviour. She persuaded her mother to go with her to the same church. In a few weeks Marie was baptized, and almost immediately both parents became Baptists.

The pastor saw that Marie was a radiant Christian and a talented girl. He sent her out to witness among others who had moved into that "nest of Baptists." She witnessed so faithfully to a German family where she worked as seamstress that the entire family became Baptists. On a visit to Baltimore this family told the pastor of the church how they came to be Baptists. The pastor exclaimed, "Just the person we are looking for!"

Three letters came to Marie the same day—one from the pastor in Baltimore, one from Miss Annie Armstrong, and one from the Home Mission Board. Each letter asked that she witness to the Germans who came to the immigration pier.

There Marie met every incoming ship and greeted those who came to Baltimore with a smile, kind words, and leaflets telling the gospel in their own language.

Today, Southern Baptists no longer have missionaries to the Germans, but the Kathleen Mallory and the Canton good will centers are located in Baltimore and minister to those nearby.

JOSEPH PLAINFIELD

Joseph Plainfield was an immigrant. He was born in Italy and educated for the priesthood. He had dreamed of being a missionary, and when he was still young he was sent to Argentina, but because of shipwreck he had to stop in Recife, Brazil, and never reached his destination. He read in a newspaper about the beliefs of Baptists and became so interested he arranged for a secret meeting with a Baptist missionary.

As the Baptist preacher explained the Scriptures, Joseph Plainfield felt that he must make a decision. He left the Catholic school and found in Christ what his heart had yearned for since childhood. He entered "the golden door" to receive further education at William Jewell College in Liberty, Missouri. He developed a growing interest in immigrants, and decided to remain in this country. He gave thirty-six years of his life to working with Italian, Spanish, Cuban, and French. Seventeen years were spent in Tampa among his beloved Italian countrymen. For ten years he was a field worker in nineteen states, helping whatever national group he could. He dedicated his energies first of all to give the gospel to them, and second to teaching them the American ideals he himself so cherished.

Two Scripture passages which meant a great deal to him were Luke 4:18 and Philippians 3:7-14, the first of which was used in our devotional period today.

Dr. Plainfield, like countless other pioneer missionaries made a remarkable contribution to the language groups served by our Convention.

Ministry to Language Groups

Although our Home Mission Board ministers to people of many backgrounds and cultures, we necessarily narrow our study today to only a few of these: Italians, Chinese, Japanese, Spanish-speaking, and Russians. We are indebted to missionaries who work among these groups for the stories which follow. These stories will show us some of the ways the missionaries work.

AMONG THE ITALIANS

Pete Valenti was born in Hammond, Louisiana of Italian parents and a Roman Catholic background. He moved with his parents to Birmingham after graduation from high school and found work in the meat department of a grocery store. Birmingham is one of four cities where Home Board missionaries work with the Italians. Mr. and Mrs. S. A. Candal are in charge of the Good Will Center in Birmingham. Other workers among Italians are Mr. and Mrs. Amelio Giannetta in Richmond, California, Mr. and Mrs. Chester Murphy and Mr. and Mrs. A. Pucciarelli in Tampa, and Mr. and Mrs. Abraham Wright in Benld, Illinois.

A friend had invited Pete Valenti to the Baptist Good Will Center in Birmingham where many years before Miss Bertha Wallis had done pioneer work. He had been promised that he would have a date waiting for him.

Pete came to the center and was delighted with Pat, a fine Christian girl. He continued to come each Monday night and participated in all the activities at the center. But although Pat invited him to church services, he would not come. He was given a special invitation to revival services which were held in the church and the young people prayed for him.

Finally, one night Pete walked slowly into the church. He looked about curiously and with great fear because he had never been in a Baptist church before. Pete had been told that if he ever entered a Protestant church he would be condemned to hell. But Christian friends were praying for Pete, and before the week of services came to a close, he had accepted Christ as his Saviour.

Pete's family was opposed to his decision. But this young Christian was in earnest and went often to visit Mr. Candal, the pastor, to study his Bible. Later Pete dedicated his life to preaching the gospel. Pete meant this decision too. He accepted the responsibility of Sunday school superintendent and did some preaching. He proved

himself a Christian, and Pat, the girl he loved, accepted his love. They were married and started a Christian home.

Not long after their marriage, Pete was called into naval service. Before he left, Emmanuel Baptist Church licensed him to preach. When he finishes his term of service, Pete plans to go to school in California and work with our Southern Baptist churches in that state.

AMONG THE CHINESE

The Chinese are found in our convention on the West Coast and in urban centers elsewhere. We have work in San Francisco, Los Angeles, Phoenix, Tucson, El Paso, and San Antonio.

In Tucson, Arizona, where Misses Mary Etheridge and Nina Gillespie now work, there is not a great deal of opposition, but the attitude of indifference makes progress difficult. This indifference is attributed to cultural and religious differences. It is not easy to win to Christ people with an Oriental background.

Miss Etheridge wishes to express her appreciation to you: "We would like to say a deep and heartfelt thank you to WMU for the station wagon the Annie Armstrong Offering made possible. Without transportation we would not be able to cover the more than eighty square mile area in which the Chinese live."

In San Antonio, Texas, Rev. and Mrs. Ralph J. Park work in the only church in that city which is entirely Chinese. These missionaries are greatly concerned for the estimated 800 to 1000 Chinese in San Antonio. Mr. and Mrs. Park are handicapped because they cannot speak the Chinese language, but they want to do this work because they feel the need is so great. While most of the Chinese do speak English, a large number of the older adults cannot. There is, therefore, a very urgent need for adult Chinese-speaking Sunday school classes. Mrs. Park is presently also considering the possibility of a class for war brides, using an interpreter, to help her in teaching.

These missionaries feel that when more

of the Chinese young people who have been born in America dedicate themselves to the preaching of the gospel among their own people then many more can be won to Christ. Let us pray that God will call out some of these Christian young people.

Also doing fine work among the Chinese are Mr. and Mrs. Thomas Lowe in Los Angeles, Mr. and Mrs. Peter Chen, Mrs. Lucy Lin Hom in San Francisco, Mr. and Mrs. Lok-in Cheung in El Paso, and Mr. and Mrs. G. L. Stanley in Phoenix.

AMONG THE JAPANESE

Most of the 140,000 Japanese in our country live on the West Coast. Besides this number, however, there are more than 10,000 Japanese war brides who live in many of our communities. All the Baptist work among the Japanese under the direction of the Home Mission Board is in California. Our missionaries are Mr. and Mrs. Alva Bonham in Sacramento, Mr. and Mrs. James L. Nolette in Richmond, and Mr. and Mrs. Toshio Sakamoto in Los Angeles.

It was while Mr. Sakamoto was in service for the United States government as a linguist that he came to know Jesus as Saviour. His wife is the daughter of a Japanese minister who studied in the U.S.A.

The Baptist mission in Los Angeles where Mr. and Mrs. Sakamoto serve was constituted into a church in November, 1956. On June 9, 1957 sixteen persons were baptized and added to the membership; others have been added since then. This church is entering into a fine program of stewardship this year. A building program will take care of almost 600 in the educational building and over five hundred in the sanctuary.

The Japanese do not find it easy to accept Christ, yet many of the young people are becoming Christians. Dorothy Mavshiro, a young girl of twenty is an active member in Mr. Sakamoto's church. Not long after her baptism, her parents prepared to go to the cemetery to honor their dead, an important occasion to them. But Dorothy felt she could not go with them and stay faithful to Christ. It was not easy

for Dorothy to disobey her parents.

Breaking with religious customs often means estrangement from the family which is heartbreaking for the new convert. Missionaries must guide in such experiences.

AMONG THE SPANISH-SPEAKING

Our Home Mission Board reports 209 missionaries who minister to approximately 4,500,000 Spanish-speaking people. Only about one of every 150 of the Spanish-speaking is a Baptist. But last year there were more than 5,000 professions of faith. Thirteen thousand children are enrolled in our kindergartens. Through these children, God often effects great changes in their parents and other members of the families.

The Berean Mexican Church in San Antonio provides a kindergarten, and wholesome activity for the other members of the family as well. There are missionary organizations for the children and young people, clubs for women and children. The Bible is always a reference in teaching, whether in a sewing, cooking, or typing class. One day a week is given by the workers to home visitation, when special emphasis is placed on soul-winning. Mrs. Howard Brent, our missionary, tells of an afternoon's visitation in a housing project. She saw a small house nearby which she had not noticed before and started toward it. But recalling an appointment she decided to wait for another day. However, a distinct impression to make a quick visit made her turn back to the small house.

Three adults were sitting on the porch. She greeted them in English and brought the conversation around to ask if they were Christians. The older man said yes, but his wife shook her head. Pablo could not speak much English, and so Mrs. Brent used all the Spanish she knew to explain that she had come to tell them of Jesus Christ the Saviour. After a while she suggested that they go together inside the house to pray.

Three months later, Pablo's wife came to thank Mrs. Brent for her visit. Then it was that Mrs. Brent realized that God had impressed upon her to turn back for that

visit.

Pablo's wife had been praying that someone would come to help him. For days he had been drinking and had not been able to sleep. When she saw Mrs. Brent coming she knew that God had answered her prayer. As she observed Mrs. Brent turn to go away, her faith wavered, but she quickly prayed that God would impress Mrs. Brent to come that day. Then it was that Mrs. Brent had turned back.

But the best news Pablo's wife had to tell was that he had found Christ as Saviour.

That was five years ago. Pablo goes out every morning, pushing his little vegetable cart and witnessing for Christ. It is not easy for Pablo because his son and other members of his family who are Catholic continue to ridicule him.

AMONG THE RUSSIANS

We have only five missionaries serving 300,000 Russians in California and Florida. They are Mr. Rodion Beresov and Mr. and Mrs. Paul Rogosin in San Francisco, and Mr. and Mrs. John Sylvester in Miami. The Rev. Paul Rogosin ministers to two churches in California, one in Hollywood and one in San Francisco.

When Rev. and Mrs. John Sylvester went to Miami in 1953, there was no Russian work in that city. These missionaries speak Russian, Ukrainian, Polish, and English in their work, which began with soul-winning visitation. The small group who became Christians met in homes for prayer. The number has grown and the church members now meet in the annex of the Central Baptist Church.

Mr. and Mrs. Sylvester sponsored an elderly, displaced couple from Germany. They took them into their home and kept them for five months. During this time they shared with the family in worship. The couple had never had a Bible in their own language and expressed much joy over the one the missionaries gave to them. One day they came with the news that both had accepted Christ.

This elderly couple desired very greatly

for their daughter the joy which was theirs. They asked Mr. and Mrs. Sylvester to help their daughter and family come to America. This was finally brought about.

The daughter attended the church services and one day became a Christian. When her husband heard the news he was very angry, and later this couple was separated because he made their life so miserable.

But a short time later the husband came to see Mr. Sylvester. He asked the missionary to pray for his soul because he had decided to take his own life. When Mr. Sylvester suggested that he listen to God's Word and then pray, the man was so frightened he bolted for the door, but Mr. Sylvester reached him, took him by the hand and knelt to pray for him. God spoke to this man's heart as the missionary prayed, and he too came to his knees and asked forgiveness for his sins. The wife was located and today there is joy and peace in that united home.

Program Chairman: All about us there are people who need Christ; some are lonely and bewildered, needing a friend whose life shows the light of his love. There may be those who need encouragement in their small churches. We can help in their organizations as we teach mission study or other things. Most towns and cities have some language groups or others who need us. There are Japanese, Chinese, Indians, Negroes, all about us. Are we showing true Christian concern and interest? Are we winning the lost to Christ? What are some of the things we need to do?

Directed Prayer: (Let the pianist play softly "America," No. 487 Baptist Hymnal.) Think God for America—for its beauty, for those who set the pattern for freedom of worship, for high ideals, and the Christian heritage which is ours (pause).

Pray for the minority groups among us (pause).

Pray that God will help you to minister to the needs of all who are nearby (pause).

Pray for the will to dedicate yourselves to more Christ-like living among people

who are watching our conduct and attitudes (pause).

Pray for all the Home Mission work among special groups, and for the missionaries (pause).

Pray for the lost in your community (pause).

Ask God to help each one to make our country more Christian by determining to live as a Christian (pause).

Special Music: "Give Me Your Tired, Your Poor" a choral arrangement available for 25c at your local music houses or from Irving Berlin Music Co., 1650 Broadway, New York City. Or use "An Alien Speaks" on cover 2.

MISSION STUDY MATERIALS

In your study of *The Long Bridge*, price 50c from your Baptist Book Store, you will want to look carefully at mission study suggestions in January "Forecaster." You will see on page 21 of this magazine that specific teaching helps for the circles are planned in detail for you. Society plans are in the Teaching Helps, 15c from the Home Mission Board.

You may wish to collect from your church or local library some of the following books for your browsing table at your January circle meeting. All of them may be bought at your Baptist Book Store. See "World in Books" catalogue and "WMS Round Table Booklist" for other titles.

The Story of the American Negro, Brown, (\$1.50).

The Strange Career of Jim Crow, Woodward, (\$1.50).

How Far the Promised Land, White, (\$3.50).

The Little Professor of Piney Woods, Day, (\$2.95).

Book of American Negro Poetry, Johnson, (\$3.50).

Great American Negroes, Richardson, (\$3.75).

These copies of recent magazines have stimulating articles. Public libraries and some newsstands handle back numbers:

Life, September 2, 10, 17, 24, and October 1, 1954. *Saturday Evening Post*, June 13, 22, 29, and July 6, 13, 1957. *Collier's* October 15 and 29, 1954.

(more on page 39)



Stories from Home Mission Fields or Begin Your Circle Study of *The Long Bridge*

by *Hermione Dannelly Jackson*

Hymn: "I Love to Tell the Story"

Read Joel 2:28-29. Develop a brief devotional presentation, pointing out that God blesses us with his Spirit when we walk according to his ways. Close with

*Oh, for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb.*

—WILLIAM COWPER

Pray for the missionaries on the Calendar of Prayer for today. Community missions chairman may wish to present at this time the work your Society plans to do in your community. If you are developing a project among the Negroes or another minority group, perhaps someone will relate a recent experience. Make definite assignments.

Program Chairman: (If you are studying *The Long Bridge* in circles, begin your study today. See page 21 for teaching helps. Otherwise you may present the program on this page.) Today we want to look briefly at some of the work of the Home Mission Board. First we will see some of the minority groups. Then the associational or city missions program, and finally one of

Other helps from your Baptist Book Store: *The Mende Moblie*, each 20c. A "different" centerpiece.

The Harmony Folder, 35c per dozen. Good for session outlines.

"America the Beautiful" napkin, 50 for 40c.

The Peanut fever placard, 10 for 20c.

Map, Makers of the USA, 40x30 inches, Price \$1.00.

the Home Mission Board outposts—the only hospital work carried on by this Board.

See page 8. Mount the pictures on a poster, then present the information given in that photo story. Tell "Outside My City Window," page 18. The circle program chairman may wish to ask the WMS program chairman to secure information about work in your association. Is there an associational missionary? What work is he doing in your community, town, or city? Are there ways you can help in this work? Additional help about Home Mission Board work in our cities is available in the YWA mission study book, *Look, Look, the Cities*, 50c from your Book Store.

Tell "Cuban Baptist Clinic," page 7. This is also Baptist work being directed by the Home Mission Board and which our Annie Armstrong Offering helps to support. Point out Cuba on a map, also the Panama Canal Zone, Canada and Alaska. These are the outposts of the Home Mission Board where we do missionary work.

Tell "What Are We Trying to Do with Negroes?" from February *Home Missions*. Also see in that magazine other stories which you may wish to use at this time.

Literature chairman may point out the excellent material in *Home Missions* and take subscriptions at this time. Send subscriptions to *Home Missions*, 50c per year from 161 Spring Street, N. W., Atlanta 3, Georgia.

Close with prayer for the areas of work you have learned about today.

Cuban Baptist Clinic



Seated are Dr. and Mrs. Herrera signing papers to transfer ownership of the hospital to the Cuban Convention; also Dr. Herbert Coudill superintendent of Baptist work in Western Cuba. Looking on are leaders in Baptist life in Cuba

(from page 7) consists of eight bedrooms upstairs and four rooms downstairs, it was adapted to the needs of a hospital through much work and the expenditure of a great sum of money. A small kitchen on the second floor was converted into an efficient operating room. The dining room is used for a drug, freezer, and conference room. Offices are in what was the living room. Outpatients wait in a long corridor. Patients must walk or be carried up the long, steep flight of stairs since there is no elevator in the house.

Because of the limited space and lack of adequate facilities the institution cannot possibly serve all those who need treatment, surgery, and hospitalization.

Patients who use the Baptist hospital are assured of the best of care by well-trained doctors and nurses.

Dr. Pascual Herrera, the medical director and chief surgeon is a graduate of the school of medicine of the University of Havana. Since his graduation he has been on the staff of the University Hospital and two other hospitals in addition to his position at the Baptist hospital.

Dr. Herrera does not let his work interfere with his church work however. He is one of the most faithful members of the

Miramar Baptist Church of which he is a deacon, superintendent of Sunday school, chairman of various committees. Working closely with him is his young, pretty wife, Coppelia who shares his deep faith in Christ. A career woman, employed as a supervisor at the Cuban Telephone Company, she has been a tither since she began working.

Dr. and Mrs. Herrera are the proud parents of two lovely children, Pascualito, two years old and Coppelia one.

The fine testimony of this great Christian family is invaluable to their church in helping other young people in establishing Christian homes.

Likewise the wonderful service being rendered by Dr. Herrera and the other devout men of God through the Baptist hospital reveals to this sinful nation that there is a Lord who loves all men and does not will that any should perish.

This mission field is truly white unto harvest. What is lacking is an adequate building and modern equipment.

They have been greatly cheered by the recent gift of \$46,000 made by Woman's Missionary Union of the Southern Baptist Convention to be used in the purchase of land for a hospital, but much more is needed.

In Woman's Missionary Union's 70th Year

plan to
attend the
WMU Annual Meeting
in Houston, Texas
May 18-20, 1958



The Shamrock Hilton
HOUSTON

You and many women from your Society, and from your Young Woman's Auxiliary should plan to attend this session at Woman's Missionary Union, which precedes the Southern Baptist Convention in Houston, Texas.

The Shamrock Hilton Hotel will be headquarters for Woman's Missionary Union. Make your reservations at once.

State in your letter that you are going to attend WMU Annual Meeting; also when you expect to arrive and depart. Ask for a confirmation of your reservation, then be sure to keep the letter from the hotel and take it with you when you go to Houston. Write for reservations to The Shamrock Hilton, Houston, Texas.

CHILDRENS NOOK

MISSION STUDY

Filmstrips

for
THE LONG BRIDGE

Available for use with your home mission study book, *The Long Bridge*, are two filmstrips prepared by the Home Mission Board. Scenes from the films are on this page.

from "Come and See"

"Keys—Opening the Doors to Negro Leadership" presents ways Southern Baptists are providing opportunities for potential Negro leadership. 56 frames in color, manual, for sale at \$5.00.

"Come and See"—on Negro children, prepared for children, but has information which would be helpful in adult study. 35 frames in color, priced at \$3.50, available after January 1.

Order from your Baptist Book store.



from "Keys"