

# ROYAL SERVICE

APRIL  
1954





## Our Meeting In St. Louis

*Opera House of Municipal Auditorium*

by Mrs. George R. Martin

THE 1954 annual session of Woman's Missionary Union will be held in St. Louis, Missouri, May 30th, 31st and June 1st. This will be the third time the gracious hospitality of this city has been extended to us. First, in 1913 when our Union celebrated its Jubilee. Again in 1936 when the Shuck Centennial and the Jubilee of the Sunbeams were the special features. Then again in 1947 when we reviewed the forty years of history of Young Woman's Auxiliary and of Woman's Missionary Union Training School (now the Carver School of Missions and Social Work). Because of the sacred memories of these significant occasions many will want to return. Many will come for the first time. All will come seeking the will of God.

Our meetings will be held in the Opera House of the Municipal Auditorium. The Opera House will seat 3,500 people, so all will be taken care of comfortably. The session opens on Sunday afternoon at 3 o'clock and closes on Tuesday evening, at 7:00 P.M. The Statler Hotel will be Woman's Missionary Union headquarters.

The theme of the meeting will be "Come Women, Wide Proclaim." These words, the title of Woman's Missionary Union hymn, were written by Miss Heck for the Jubilee meeting in 1913. The task to which we have to readress ourselves is the task of living up to the high vision of our former leaders. There yet lie before us tasks so great that they summon our every resource. The meeting hours will be heavy with responsibility and pulsing with opportunity. There are major matters that will command our attention. The revision of our constitution and by-laws, the future promotion of Royal Ambassador work, plans and policies for Carver School of Missions and Social Work must have our serious consideration.

We will go to St. Louis in these troubled times for many reasons. We believe that the world's crucial situation needs Christian women; we believe there is a word of God for our time and that together we can discover his power and his will. We will go seeking the ways in which Woman's Missionary Union can render its most signal service. We will go to St. Louis to quicken our faith, find fresh hope and learn to love, even our enemies. Many of our members will be denied the privilege of attending this meeting. Surely they will remember to pray fervently for those who do attend. The united prayers of all our women will be needed as we seek to find God's will and way!



... from the Gerald Riddell  
Bogota, Colombia

We are writing to introduce a young man who arrived in the States the first of February. He is Florencio Barrera, a Spanish subject, who is twenty-seven years old.

For four years he was a Catholic missionary in Colombia before he was converted in our Baptist church in Barranquilla. For this "crime" and changing of his occupation he was detained by the police, sent to Bogota in company of a detective, spent a month fighting his case and finally accepted expulsion from the country to escape worse consequences. He had already spent ten months in severe discipline in a convent on bread and water and in solitary confinement for attending our services two years ago.

We are sending him to Louisiana State University for an eight weeks' intensive course in English. After this he will have a fair grasp of the language. It would certainly be well worth your invitations to hear his testimony. He spent fourteen years in the St. Augustine Seminary and for those who question what that church teaches, he can tell you. We have made up funds here to send him and pay for the course of English but he has no other support and cannot accept employment, being on a student visa. He expects to return to Colombia within a year on a civilian visa instead of as a priest.

Many of you have read the decree of the new president declaring three-fourths of Colombia as "mission" territory for which the Roman Catholic church is solely responsible. Forty-one missionaries are presently stationed within these territories and some twenty-five churches and chapels are ordered closed. We Baptists have worked in only the cities and are not af-

fectured except for the islands of San Andres and Providence where the C. W. McCulloughs have worked since 1946. They are the hardest hit of all because the islands are eighty-five per cent Baptist, dating back for more than a hundred years.

If this order to close all evangelical work can be made to stick, naturally they will be encouraged to close the rest. Not long ago someone heard a priest dedicate the "mariano year" to fighting the Protestants in Colombia. Meanwhile, we saw seven adults confess Christ as their Saviour last night in our second church and we thank God.

... from Frances E. Roberts  
Asuncion, Paraguay

Just recently a man and his wife brought their two children to our sick baby clinic for treatment. They were very poor. One morning as they were leaving the hospital, a very fanatical Catholic woman, who lives near the hospital, approached the father and told him that a person who was a Christian should never enter the Baptist Hospital. He told her that he was very poor and had heard that at the Baptist Hospital poor people were treated very well. She told him to go elsewhere, but he paid her no attention and returned here with his children.

He told the doctor that what the woman said to him had no effect because here at the Baptist Hospital he had found something that he hadn't found elsewhere: that was compassion. Little Bienvenida was almost three years old when she became a patient here, but she weighed less than what a one-year-old baby would weigh. She was with us for many, many weeks until she was able to go home. Her mother was so grateful that out of her extreme poverty, she brought about two dozen eggs to the hospital in gratitude.

Pray for this little girl, for her sister, six years old, and for her mother, that we may be able to win them for Christ.

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Volume 47 Number 11

Woman's Missionary Union, Auxiliary to the Southern Baptist Convention

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ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. Address Woman's Missionary Union, Birmingham 3, Alabama. Subscription price \$1.50 a year; single copy 15c; no club rates. No subscription can be accepted for less than one year at \$1.50 a year. Please send in money order made payable to Woman's Missionary Union. Do not send stamps. To insure prompt delivery, write name and address plainly stating whether subscription is new or renewal. Allow four weeks for first copy to reach you. For change of address, allow one month and send old address with new. Entered at the post office at Birmingham as second class matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 20, 1911.

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**COVERS** Objects pictured on the front cover are from the collection of Dr. and Mrs. W. H. Carson, missionaries to Nigeria. Any WMS that has access to similar things from any mission field can make attractive displays, not only for their program meeting, but for the whole church to enjoy. (Try this same idea for South America this month and next month.) The picture was taken during WMS Focus Week at Central Park Baptist Church in Birmingham, Alabama.

**Inside covers:** Use this map during your program meeting (note that locations of hospitals and clinics are underlined). Save it to use again next month as you study education in South America, and in the fall with the foreign mission series. Color each country very lightly with a different colored crayon.

# They Met Again

by Sally Fite

**A**N airplane pilot and an agriculturist are using their specialized abilities in missionary service at the Baptist Industrial Institute at Corrente, South Plain, Brazil.

The vocations of Mr. and Mrs. Robert L. Fielden and Mr. and Mrs. H. W. Fite are important to the mission since Corrente is located in the midst of an immense wilderness. People have to do without food that cannot be grown there since transportation costs are so high. Every piece of furniture in the village is hewn from the trees in the area. Ground travel is by jeep or horseback over the mule trails that lead from one settlement to another.

When the four of us went to Corrente, we had the chance to renew acquaintances made in Lubbock, Texas, in 1945. The Fieldens were living there because Mr. Fielden was stationed at the army air base.

I was a senior at Texas Tech, getting a degree in accounting while my husband was in the army overseas. I met the Fieldens at the First Baptist Church in Lubbock.

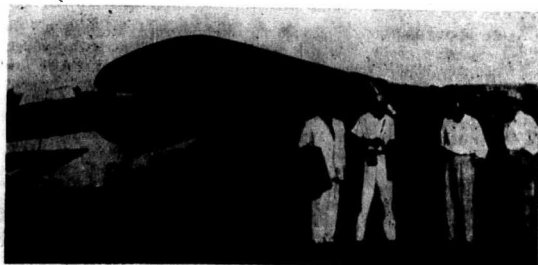
The end of the war came and the Fieldens returned to their native state of Tennessee, then journeyed to Oklahoma where Mr. Fielden could continue his airplane and engine mechanic training. Later, when

they were back in Tennessee, they discussed with the late Dr. M. Theron Rankin the possibilities of doing mission work with the airplane, but Southern Baptists had no plane on the mission field then. For two years Mr. Fielden worked for a flying service making charter flights, giving flying instructions and doing aircraft maintenance.

The Fieldens' interest in "Wings for the Word" was increased at the Foreign Mission Week at Ridgecrest in 1947 when they met Mr. Robert Standley. He was soon to be the first Southern Baptist missionary pilot.

In 1949 with some of the "Beyond the Goal" money of the Lottie Moon Christmas Offering for 1948, a plane had been purchased for the Corrente Mission Station. This plane was to be used to carry evangelistic groups to even more remote villages and towns. When the Brazilian pilot who had been flying the craft decided to return to Rio de Janeiro, the mission sent a request for a missionary pilot and mechanic. The Fieldens were called to answer the need.

During the time the Fieldens were seeking a missionary field, my husband and I were preparing for missionary service. Mr. Fite worked on an irrigation farm in west



Pilot Robert Fielden, second from right, is ready to take a group of mission workers from Corrente to one of the remote villages of interior Brazil.

*Mrs. Fite tells how God led her and her husband and another couple from Texas and Tennessee to interior Brazil.*

Texas for a year after the war, then returned to college to get a degree in agriculture. I began working in an office to help with expenses.

I had been a mission volunteer for several years, and both of us had been seeking a field of service. But the mission field did not offer any possibilities for an agriculture teacher and accountant.

The answer to our search came at a BSU morning watch service at Texas Tech in 1949. Mr. Blonnye Foreman, a missionary to Brazil, spoke of the need for an agriculturist to manage the farms owned by the Institute, and an accountant in the remote missionary station of Corrente. This was the answer to our prayers—an opportunity for full-time service in fields for which we were qualified.

The Fites and Fieldens met again when the Foreign Mission Board in Richmond, Virginia, appointed the four of us to the mission station in Corrente. Mr. Fielden was to be the missionary pilot and Mr. Fite the agriculturist. After a year in language school learning Portuguese, we all moved to Corrente to join the Reverend R. Elton Johnson and his family.

Mr. Fielden pilots the small red and white four-passenger plane on missions of bringing in supplies, mail, carrying the sick to the doctor and taking laymen of the church to different communities and regions to hold religious services.

The plane has entered many villages where jeeps have never been. Many had never heard the story of Christ until the plane took Christian workers in to hold services.

Mr. Fielden's first flight was to take the doctor some 125 miles where he was able to save a woman's life. In one place the people built an airstrip so the plane could bring the doctor into the village. The plane is used to bring in encampment speakers and to carry students to and from school. Once it took a young couple to a town where a judge could marry them.

Mr. Fielden not only serves as pilot and

mechanic of the plane, but also directs the Institute carpenter shop, tile and brick plant and operates the school light motor.

Mr. Fite is in charge of the cultivation of the 85,000 acres of farm land and ranches owned by the Institute. He teaches classes in agriculture and related subjects and helps the students who are paying their way through college by part-time work. The Institute farm serves as a model for the region. After the farmers see something work at the Institute, sometimes they are willing to try it on their farms. In a



H. W. Fite explains how to use a piece of a plow to Dalva Gomez, farm manager

region where starvation diets are not uncommon during the six months dry season, anything that increases production is a great help.

The Institute has over 300 students in classes from kindergarten through high school. Over fifty of the boys and girls work to pay part or all of their expenses. Some twenty to thirty years old come asking for work so they can at least complete the first grade. Most of them come from sections where few if any can read and write. They go back to teach their people not only reading and writing, but also the news of salvation and the truths of the gospel.

The missionaries at Corrente are a team trying to give the people a new way of life, a higher standard of living, and most important, a new hope through Christ Jesus, the Saviour.



*A fresh offering of flowers rests in the lap of a headless Buddha in Bangkok*

**T**HE Temple of the Dawn, the Marble Temple, the Standing Buddha, the Sleeping Buddha and on and on. There are three hundred temples, more or less renowned in architecture and beauty in Bangkok alone.

The Marble Temple is all white marble with red painted roof against which gold trimming shines in beautiful contrast. If it were only a building it would be a joy to feast one's eyes on the effects of shadows and colors. But here are hundreds of Buddhas.

In some, Buddha is shown sitting in meditation. In others he stands in the attitude

## Temples in Thailand

*by Juliette Mather*

*Photos by the Author*

of teaching, in others his hands are lifted to forbid quarrels. One must learn a great deal to avoid feeling these statues are only to be looked at casually. They are vital to the people who come in bringing yellow candles to burn in adoration or flowers to place in waiting vases, or incense to rise to the bronze nostrils of Buddha.

The Marble Temple with its several buildings where priests live with young men learning to be priests, the large temple itself, the colonnades and small temples cover an area of at least four city blocks.

The tiles of the roof all end in snake heads or other designs and at the end of each section of roof is a grotesque guard of the temple.

Buddhism is no decadent religion; people throng to worship this silent figure. If they do not choose the Marble Temple they can go to the Temple of the Dawn, a thing of fanciful beauty with many steps to climb. The story is that years ago refugees coming from Ayuthia reached this spot just at dawn and the Buddha they were carrying wished a temple built there.

A group of buildings has been erected. The tallest one shines with bits of porcelain from a shipload of dishes wrecked nearby. The pieces were picked up and set in cement carved laboriously as background for flowers and leaves fashioned of the variegated bits of china.

Part way up the steps one can pause in front of a gilded Buddha with five snake heads protectively covering the idol. The inscription invites quiet meditation, "to discern clearly of Buddha." A yellow candle still burning, melted wax in smudges and fresh flowers show someone has been there recently bowing before this gilded figure.

Up the steps farther you can see pictured the birth of Buddha, and around the corner of the towering structure, the preaching of Buddha, and further the death of Buddha, but still the people worship. Before the different shrines are the temple guards of strange almost humorous figures—some like monkeys, some like men with ugly expressions. Strange that the Buddhas must have guards to watch over them.

Perhaps the giant Buddha in Wat Po was the most startling. We entered from bright sunshine to be all but slapped in the face by what seemed a black wall. It was actually the feet of the Sleeping Buddha. The long gold leaf covered body ends in head resting on the right arm a block from these feet, enormous to fit the size of the body. On the bottom of the feet gold lines mark the toes and inlaid in mother-of-pearl are many of the symbols of Buddhism—lotus, horses, mirrors, snakes, elephants, fire on an altar, ships, and water buffalo.

The base of the recumbent statue is being regilded now with new bits of gold leaf, square inch by square inch. These gold leaf squares are seen on many statues. They are as far up the Standing Buddha that towers 150 feet in the air as people can reach. This erect Buddha seems to be looking down on the children playing in the dirt below or on the women sitting in the dust. Around his feet are pitiful clay models offered there with garlands of arti-

ficial or real flowers.

Up at Ayuthia we saw the six hundred-year old Buddha still receiving the worship of rich and poor. The statue is not covered by a temple though old walls surround it. A mother and father were teaching a charming little daughter to worship while we were there. She carried one marigold and laid it down on the table in front and below the large statue. Her father helped her light the candle but her little fingers could not shield it from the breeze so she left her father to accomplish setting the candle upright while she ran to kneel by her mother who was devoutly praying before the silent figure.

Out of the head of the old Buddha a flower was growing—the only living part of the statue. Will the child ever learn of a living God who loves? Will the mother ever hear of Christ and leave the formalism of Buddhism for a life eternal? That depends a great deal on you. There are two Southern Baptist missionary families in Ayuthia—Mr. and Mrs. Deaver Lawton and Mr. and Mrs. Rudolph Russell. Back in Bangkok there are Mr. and Mrs. Harold Reeves and Mr. and Mrs. Glenn Morris with Gladys Hopewell, Margie Shumate, Jennell Greer, Mary Gould and Frances Hudgins. But Bangkok is a city of 828,000 people.

Mr. and Mrs. Ronald Hill are opening work in a third city, Chomburi. There are a few other missionaries, Catholics, Seventh Day Adventists with a well-equipped hospital, but your witness needs more missionaries, more equipment in buildings, musical instruments, visual aids, and more power engendered by your prayers. What do you care about the people of Bangkok, of Thailand bowing before these empty statues?

*A mother and child worship before Buddha*

*Tiny bells outline a Royal Palace Temple*

*The Marble Temple at Bangkok*

*Hermit Idol outside Coronation Palace*





## From Crisis Closet to Church

by Mrs. Robert Fling

**B**LESSINGS came in double portion to the community missions program of our WMU since the wonderful day we had two volunteers for the same office!

Mrs. C. L. McCaw and Mrs. Dee Wills happily agreed to serve together as community missions chairmen and became true yoke fellows in directing our work. They must have caught the idea from the Negro spiritual, "Everybody talkin' bout heaven ain't goin' there," because they became convinced that "everybody talkin' bout community missions ain't doin' it."

They saw that they should have a "Crisis Closet." When a space was found in the church basement for a storeroom, members of the WMS responded to the call for canned foods, bedding, clothing, furniture,

household goods, and toys. The used clothing was examined to see that it was clean and wearable, then hung on racks. One of the deacons donated a number of men's suits. An outstanding Jewess of the town gave new clothing from her store and a manufacturer sent "seconds"—new garments with slight flaws.

When one Baptist couple moved from town they left fifty frozen fryers in the food locker for the community missions chairman to distribute in Christmas baskets. Anything that was usable was accepted, for sooner or later a call would come to the "Crisis Closet" for a baby bed, a pair of shoes, or some other article sorely needed.

In a severe winter whole families were

Everybody's doing something about community missions at Tabernacle Baptist Church, Ennis, Texas. Their ideas might interest your WMS

brought to the church and outfitted with clothes. Two families lost their homes by fire and were given bedding, clothing, and household goods. Mrs. McCaw and Mrs. Wills, with the community missions chairman from the circles, worked long and tirelessly in their ministry to those in distress. They began to notice that most of the calls came from a needy section on the edge of town called Fairview (although it was not far and had no view).

By spring many women of the WMS helping with the project had seen the physical and spiritual destitution of this community. Our whole congregation became concerned about the people of Fairview, especially because they had no church in their part of town. The pastor suggested establishing a mission there, and the burden of prayer on many Wednesday nights was for God's leadership at Fairview.

**D**URING the summer while the pastor and his family were away they received a letter from the community missions chairman. "We hope you don't think we're running ahead of plans," Mrs. Wills and Mrs. McCaw wrote, "but we decided to take a religious census at Fairview this week." This with the temperature at 101 degrees! Right then and there the pastor offered a prayer of thanks for two community missions chairmen who didn't wait for "a more convenient season" to begin work for the Lord. Not only the WMS but the whole church joined the project.

The spirit of unselfish service is contagious so the mission program moved rapidly. A member of the WMS gave a lot in Fairview as location for the mission and the church purchased two adjoining lots. Our pastor knew of a nearby country church no longer in use because all the

Baptists had moved away except the families of two deacons. He visited them and made known the plans for our mission. The two deacons "met and voted unanimously" to give us the abandoned church building and its furnishings. So the Crisp Baptist Church, five miles east of Ennis, was moved to our lot, completely refurnished inside and out, and renamed Fairview Baptist Chapel.

**T**HERE were over 100 people present on the first Sunday of August, 1949 for Sunday school, Training Union and worship services. In a few months the congregation had become self-supporting. In six months it became necessary to put up a Sunday school building. In a year Fairview Baptist Chapel became Fairview Baptist Church with 117 members. Not long ago the auditorium had to be enlarged to care for the growing membership of 187, almost half of whom have been received by baptism.

The step from chapel to church was made possible mainly through God's signal blessings upon the faithfulness of two people: one is the humble, consecrated shepherd who has led so wisely at Fairview, the other is a member of our WMU who like the Master is always "doing good." She may be busy teaching a class of Fairview women, making a train trip to the sanitarium with a three-year old tubercular patient on her lap, or seeing that a mentally deficient boy has the clothing necessary to attend a school for the handicapped.

Mrs. McCaw and Mrs. Wills, as well as all who helped in this program of community missions, consider it the greatest blessing of their lives. It is a satisfying experience to have given Fairview a view of "the Fairest of Ten Thousand!"

Mrs. C. L. McCaw followed by Mrs. Dee Wills takes the religious census of Fairview



# The Mission is our Pride and Joy

by Helen Ige

*Missionary to the Japanese, Richmond, California*

THROUGH the children many parents are won." And this is certainly true here at the Richmond Baptist Mission. I want you to become acquainted with the Mission, the work we do here and the people that make up our classes.

The Mission, as any other church, has regular Sunday school classes beginning with the Nursery-Beginners to the Young People's classes. And the wonderful thing is that most of our teachers come from the Golden Gate Theological Seminary, as well as our local church. The Sunday school has been the important part of our Mission life because through it these boys and girls have been taught about the Bible. You see, most of them come from Buddhist homes and have not had the opportunity to hear about Christ. Now they understand and accept him as their Saviour. In the Sunday school class many of the children have made their stand for Christ. The only place they receive spiritual food is here in this Mission.

"Sunbeam, Sunbeam, Sunbeam, we climb the mountain steep, we cross the waters deep to carry the light that makes the world bright," are the words you will hear ringing out from the hearts of our Sunbeam children. These boys and girls meet with their leader, Mrs. Richard Uejo, every Saturday morning at ten. They all love to sing their theme song and learn more about the missionary work. They keep the offerings they bring in a missionary bank. Each meeting time these children

shake the bank to hear the sound and say that when it gets full they will have to open it.

They did open it sometime ago and made a trip to our Baptist Book Store and bought some Christmas gifts to send to the children in Japan. As these boys and girls give in this small way we pray that some day they will give their lives to the greater task of carrying the wonderful message of Jesus around the world.

The missionary task among the minority racial group is very difficult but challenging in every way. The Japanese people have been very cooperative, friendly, and sympathetic but shy spiritually. So after much prayer and contemplation, a special class in Bible study was organized in the pastor's home—a Japanese-speaking Bible class.

The pastor's wife, Mrs. Uejo, speaks and understands the Japanese language better than the rest so she is marvelously leading the group in the study and discussion of God's Word. The group is composed of ladies only, so we are planning to do something about the men. Perhaps you might

*Though the Wednesday night Bible class is for the Japanese-speaking adults, sometimes the children are brought along*



*One of the Junior Sunday school classes at Richmond Baptist Mission, California*

be interested to know that the pastor is the baby sitter, while the mothers are meeting in the Bible class.

These ladies in the beginning were absolutely ignorant concerning the Scriptures but now have grown so much in their spiritual knowledge of God's Word, that it is amazing. The most faithful ones have already trusted Christ. Some are so eager now that they hate to miss a class; and some call over the telephone concerning certain Scriptural problems and interpretations. The words of Jesus have become more meaningful to the Mission staff, when he said, "Blessed are they that do hunger and thirst after righteousness for they shall be filled."

*Mr. Hiroshi Fumamachi, teacher of the Intermediate Sunday school class, goes over the lesson with some of his boys*



Our Junior Girls' Auxiliary meets each Friday. It has been wonderful to see these young girls grow in their Christian life. They did not know Christ before they attended our Mission, nor did they have a Bible but today these girls can tell you that they are happy to know Christ and can lead in the most beautiful prayers.

One year as the summer season began to approach, the children were all looking forward to a nice vacation time. As I was talking to one mother, I began to think what an opportunity it would be to have these children all summer and teach them the Bible, songs, missionary stories, recreation and handwork. Thus with this idea a plan began to formulate and this was the beginning of the Week-day Activities Program of the Richmond Baptist Mission.

Each summer with the help of the summer worker sent out by the Home Mission Summer Program, we have the children come Monday through Friday, from nine to noon for ten weeks. We tell Bible stories with a set of Scripture memorizing slides for all ages and tell the life story of a missionary each day. At refreshment time we try to teach the children to thank God for the food.

We have such a great opportunity to teach these little children and then in turn they go home to tell their parents.

We are grateful for the building we have to meet in but still it is not adequate to meet the needs of our people. The auditorium of our Mission was once upon a time a residence and the Home Mission

Board purchased it temporarily for the Mission's use. We were so happy that after many crowded years we finally had plenty of room. But before we were really situated in the place a cry began to sound out. We are crowded!

Many times when we come in for the opening part of our Sunday school, children are sitting two on a chair and the



Two sisters, Terry and Susie Matsumoto, are active in the work of the Mission.

teachers all standing around and some older people are in the back. When we have visitors, some of the children give up their chairs for them. We want to invite the parents to come and join us during our worship period and also attend Sunday school but where can we put them? We want to go forward but because of the lack of space and an appropriate meeting place we are hindered.

Let us go around to the Sunday school classrooms. There is space in the main building for five classes and in the missionary's home, three classes. Then as we journey farther on the Mission property we find a little hut that was once occupied by some lively, noisy chickens; today it is occupied by some lively, noisy Junior boys. You just can't imagine the change that has come about by building and painting.

One of our greatest wishes is that an appropriate meeting place for the people be provided. The Home Mission Board is making plans for a building, but the actual building plans have not been completed. I know that you will wonder where or how we will be able to furnish our new building when we get it. I know that we as workers here at the Mission are unable to supply the furnishings but I feel that others in our Baptist convention are interested and would like to help us.

The other wish is that we have a Mission station wagon. I realize it sounds very selfish but I know what a great help it would be to have it. I remember the first summer we attempted the Week-Day Activity Program. Many of the children who attended were young and the parents would not let them come unless there were some means of transportation. Fortunately the pastor of the First Southern Baptist Church had a station wagon and he was very gracious to lend it to me during the hour I needed it. I began picking up the children every morning and then took them home. The Japanese children in the neighborhood knew when the station wagon came around that it was Bible school time. This was a means of advertisement even though the name of our Mission was not on it.

One day I noticed two little boys sitting on their porch just looking at the other children climbing in. It wasn't long afterward that their mother came to ask me if they could come to our Bible school. She said that they were Buddhist and the children attended their Sunday school on Sunday, but I told her I was glad to have them just during the week days. It wasn't long before the children were begging their parents to let them go to Bible school on Sunday also. These children had their wish and were faithful in their attendance.

Many times we have provided transportation to people who needed to go to the doctor. In such little ways we are able to help them and let them know that we are here to serve them instead of trying to get something from them.

So you see how important our work is and how much we need your prayers. Your gifts to the Annie Armstrong Offering help us to help teach these people at the Mission about Christ and his great love for them.

## New Books to Read

by Anne Crittendon Martin

**The Recovery of Family Life**  
by Elton and Pauline Truethood,  
Harper, \$1.50.

If you believe, with me, that it is the mission of every married WMU member to have a Christian home then you will agree that this book rightfully belongs in mission reading. If you believe it strongly enough you will order a personal copy today and be thankful that you made the investment of a dollar and a half and an hour or two of your time.

I can't remember where, outside the Bible, you'll find such sane and sound advice on this subject as



in these 127 packed pages. I like the fact, too, that here is one family book written as a family project. The already eminent Dr. Elton Truethood adds an aura of gentlemanly charm to his reputation by inviting his wife to share in the writing. She acquits herself admirably in her chapter on the problem of the married woman.

The Truethoods write from a background of a happy home and declare that what they present "is fundamentally a witness" and that they are willing to be judged by the results. I, for one, am willing to take their word for it for their loving approach to the subject gives the book a ring of authority and truth as deep as life.

Dr. Truethood takes up the writing again, following his wife's discourse on the status of women, with a superb chapter on "Responsible Fatherhood." Then he ends the book by showing how the religious life of the modern home can be genuine and central, if all members of the family are willing to work at it.

A gem of a book! Small in size and cost but large in value.

**Chitlangou: Son of a Chief**  
by Andre D. Clerc,  
Lutterworth Press, \$2.

Prepare for an unusual experience when you pick up this book, for you will feel yourself in deepest Africa with the thoughts and emotions of a young African while you absorb its pages. Written in the first person from papers and information directly from Chitlangou himself, the author succeeds to a remarkable degree in making the reader feel at one with him.

The story begins as Chitlangou is a herdsman, daily taking his goats to the little dell. He has been chosen by the gods to carry on the name of the great chief Chitlangou, so is favored in the village.

He comes under the influence of his Christian sisters who persuade him to go with them to Sunday services where he learns more about their Lord, Jesus. A visit from a trader awakens a yearning to learn of the white man's world. Eventually, Chitlangou goes to a government school and to a mission school. He becomes a member of a Team, a group of young Christians who are organized to help each other follow Christ. Chitlangou in turn becomes a Team leader and attends a school for rural evangelists, seeking to lead his fellow Africans to Christ and, through better agricultural methods, to a better life. Thus, the potential Chief has become a servant.

The chief value of the book is in its description of native life and lore: the clan, the witch finder's magic incantations, the evil spirits' power over the majority, the degrading influence of the Big City and the mines, the routine in the native schools. This is the true story of a young African today and the influences upon his life. With leaders like Chitlangou, surely more of his people will come to Christ.

Order from Baptist Book Store



# The Church Council

## AS A CENTRAL PLANNING AGENCY

by W. Fred Kendall

**F**REQUENTLY the criticism is made of the program in our churches that it is too involved and inefficiently carried out. When one looks for a reason it is usually found in the fact that the organizations are not functioning properly. Somewhere there is a lack of vision and planning. There is a lack of co-ordinated effort in providing a church program that meets the spiritual needs of every member. There is overlapping in some areas and neglect of some others. The church has many independent organizations going their own way without regard to the others.

With the rapid growth of church memberships, with the multiplying interests and needs, with increased organizations, and with a much larger denominational program, how can a church best solve the problem of its organizations? It seems that the proper place to look for the solution is in the Church Council. This is also called the Pastor's Cabinet in some churches.

### Authorized and Elected by the Church

In order to guarantee democratic procedure and to insure responsibility to the church, the Council is authorized and elected by the church. It is composed of the following officers: the Pastor, Educational Director, Minister of Music, Church Secretary, Chairman of the Board of Deacons, Sunday School Superintendent, Training Union Director, President of the WMU, President of the Brotherhood, Chairman of the Building and Grounds Committee, Chairman of the Nominating Committee, Chairman of the Finance Committee, the Church Treasurer, and the Librarian. Some churches do not have a paid staff or all the departments of our work. In this event the pastor and the heads of the existing organizations will compose the Council.

Other members may be added, according to the local needs.

Some churches elect the members in October when other church officers are elected. This gives the committee ample time to plan the program for the coming year and to fill out the church calendar before the beginning of the new calendar year. The head of each department has been elected to the church office he holds and he will automatically fill the place on the Council, but the other members of the Council are elected to this position as an added responsibility to the church.

### A Co-ordinated Team

The Council has many features to commend it as a central planning agency. The fact that its membership is made up of the heads of the various departments assures that it will include everything in the church program. This also enables it to bring all the forces within the church into one well co-ordinated team which will in a large measure eliminate the possibility of friction, overlapping of emphasis, or independently operated groups within the church. It provides a splendid avenue for cultivating the fullest co-operation. It keeps the church central and makes all of the organizations function as parts of a total program and not ends in themselves. The Council also helps each of the elected heads to see his responsibility to the whole church program. It enables each one to see the whole program and prevents fragmentation which injures so many church programs.

The Council also serves as a splendid clearing house of ideas. Each organization can bring to the Council meeting valuable viewpoints, records, and information which will strengthen the whole church program.



Another valuable asset is that the Council through the co-operation of all its agencies enables the church to make a greater impact on the membership in the promotion of evangelism, stewardship, and missions. It also helps to keep the church program Christ-centered and prevents it from becoming mechanical and provincial. All of the organizations cease to be ends in themselves and become servants of the church and the means to the larger end sought by the church. Each organization has much larger and more comprehensive objectives when properly related to the total church program. The full power of the church is felt in every part of its life.

### Meets Quarterly

One of the features of the Council that makes it effective is that it meets quarterly. It studies the records and achievements of the past quarter, noting the weak points, marking the outstanding achievements, and checking the efficiency of the organizations with suggestions for improvement. The Council receives the suggestions and plans submitted by each organization of the church. Plans are then made for the next quarter in complete detail in the light of the program set up for the whole year. There may be good reasons for considering activities which may reach beyond the quarter's work under consideration. The total program is considered and the final plans are adopted. The result is the completion of a well-planned program that will work. It will give the church an opportunity to utilize its resources and harness its power.

### Teamwork by Organizations

Of course the Council will not solve all the problems nor will it answer all questions. A football team decides what play to run, but every man on the team must do his part or the play will fail. The church is just like that team. Good plans may be made by the Council, great programs may be launched and noble objectives set up. In turn they must be carried out by organizations, down to the smallest unit, or they will not succeed. The organizations must fill in the details to make the larger program effective. Each member of the church team must do his part or the whole team will lose out in the end.

### Fellowship and Friendship

The Church Council affords a splendid opportunity for the key leaders of the church to form close ties of fellowship and friendship. It surrounds the pastor with the very best leaders of the church. It assures him of strong and certain support for all vital church plans. It will create a great team spirit that will help to enlarge the vision of the church's opportunities and responsibilities in carrying out its functions as a New Testament Church, both in the local community and unto the uttermost parts of the earth. It enables the leadership to lead in a very complex but growing democracy for the glory of Christ and the growth and progress of his kingdom.

Your Woman's Missionary Society can have a part in establishing a Church Council and accepting the responsibility it entails.

# Carver School of Missions and Social Work

by Emily K. Lansdell

Students at Carver School are in training for Christian world service. Over half of them plan to be missionaries at home or overseas. Others will go into denominational positions. Some will work in neighborhood houses, missions and Good Will Centers which minister to minority or foreign-born groups. Some will choose rural or isolated populations, or perhaps an area where the moral and economic conditions have deteriorated. Usually these centers offer group work activities of educational, recreational and religious nature, often an oldsters' club and sometimes a kindergarten. A significant feature in some centers is a counseling service of individual and family problems.

Work among migrants, the handicapped and the aged will draw some students. Others will be workers in churches, children's homes and hospitals—helping through individual counsel and guidance and through group relationships and activities. These and other areas of service offer wonderful opportunities to reach people in their everyday life and problems with Christian love and the Christian gospel.

Preparing oneself for missionary service—whether it is teaching in a mission school overseas or working in a neighborhood house in the States—is essentially the same in its basic elements and yet differs in many respects from the training afforded the pastor, the BSU secretary or the director of religious education in a Southern Baptist church.

We believe that these workers need to study Bible, church history and theology and need to have an understanding of the nature and program of Southern Baptist churches. We believe that they need to understand people, including themselves. We believe that they need to understand the social, political and cultural situation of the people with whom they work. They need to develop some skill in the techniques of helping people individually and

in groups; they must know how to break across barriers with the Christian message. They need carefully supervised experience, applying in practice the teachings of the classroom.

The curriculum of Carver School is built around this philosophy. Each student is required to perform some field work assignment under intensive supervision. This year the students are working in two Negro community centers with church-related activities, a Baptist children's home, two Baptist churches, a home for dependent and delinquent adolescents, a Baptist mission which is located in an area of high criminal record, a detention home, and the Good Will Center owned and maintained by Carver School. The students are assigned according to vocational interests. The school provides four supervisors of field work in addition to the thirteen field supervisors.

Through contacts in field work and through co-operative living in the dormitory where everybody shares alike in the housework and other activities, the students enter into genuine and vital relationships with people. They learn to be alert and sensitive to those about them and to be flexible in their adjustments—characteristics needed particularly in a background different from the Christian worker's.

Carver School thus offers a two-year basic course of study leading toward the Bachelor of Religious Education or Master of Religious Education degree, which includes general Christian studies but differs from the traditional program of study leading toward the M.R.E. degree. Its stress is on understanding and helping people, emphasizing the social situation, and in the intensive field work program. Although specialization is not possible nor desirable in the two-year course of study, some opportunity is given to pursue majors in missions, social work, or Christian education according to vocational interest.

Specialization in missions and social work is offered in a third year of study. We recommend that overseas missionary candidates return for another year of specialized training for which the Master of Arts degree will be given. We also recommend that social workers receive an additional year of professional training for which the Master of Science degree will be granted.

Dr. E. Z. Simmons who was sent out to China as a Southern Baptist missionary in 1870 was so impressed with the need for well trained women missionaries that the establishment of a school of missionary training became an obsession with him. When he returned home on furlough after twenty-nine years of service in China he worked zealously for this cause. Sharing his burden were leaders of the Foreign Mission Board and the Southern Baptist Theological Seminary. During the Christmas week of 1899 he poured out his appeal

before a mass meeting of Louisville Baptist women. Dr. Simmons returned to China and others assumed this undertaking. Finally Woman's Missionary Union dared to step out in a venture of faith and Woman's Missionary Union Training School was officially launched in 1907.

Last year the name of the school was changed to Carver School of Missions and Social Work, the faculty doubled, the curriculum expanded, additional property purchased, and a building program begun. The basic reason for this enlargement is the same one that caused the founding of the school—the need for missionary training.

Carver School is developing a program of specialized training in missions and social work of which we are justly proud and one which, for the most part, is unique among Southern Baptist schools. Again Woman's Missionary Union is pioneering in the field of missionary training.



Miss Grace Chen of China directs a class in methods of teaching English to foreigners. Her other courses are literacy education after the Laubach method, and phonetics and linguistics.

Dr. Samuel J. Anderson instructs a few of his thirty-eight students. His subjects include tropical diseases, child care, hygiene and sanitation, emergency drugs and care. He formerly taught at University of Louisville Medical School and at the Kent School of Social Work.

## Hints to Committee Chairmen

### To Stewardship Chairmen

Why not make April "Stewardship Leaflet Month"? So many good stewardship leaflets are available. Woman's Missionary Union has three which are good for general distribution. They are "The WMU Plan of Giving," "Can a Woman Tithe?" and "What Do Your Children Do With Their Money?" All of these are free and should be ordered from your state WMU office.

Woman's Missionary Union, Birmingham 3, Alabama, has for sale a "Stewardship Packet" (price 15c) containing eight leaflets, one of them a playlet which can be presented by two women. New leaflets have been substituted for some which have gone out of print, making this packet perhaps better than before.

The Promotion Department of the Executive Committee of the Southern Baptist Convention is constantly bringing out new leaflets on stewardship. The list for 1954 is most attractive with such titles as "My Pocket Book," "I am the Cooperative Program," "What is Your Answer?" and "Stewardship Revival—1954." Some older leaflets have new cover designs and are worthy of distribution. Usually these can be obtained free from the office of your state executive secretary.

Another source of stewardship leaflets is the Layman Tithing Foundation, 8 South Dearborn Street, Chicago 3, Illinois. These are either single or double sheets the size of the usual church bulletin. They are very inexpensive.

Why not arrange an attractive display of stewardship leaflets in the room where your WMS meets? This would encourage the women to browse and examine the leaflets, taking with them those they feel would be of interest to them. Or you could present your leaflets by pasting them attractively on a poster.

A demonstration could be arranged with women impersonating two or more of the leaflets, telling something of their contents, then passing the leaflets out. Do not fail to include the Business Woman's

Circle in your plans. The leaflet, "WMU Plan of Giving," would be especially helpful to them. Stewardship information is the key to stewardship enlistment, and the leaflet is one of the best means of imparting stewardship information. So use your leaflets often and well!

Don't forget to announce the total of your Annie Armstrong Offering. The members of your organizations like to know what they have given. And the announcements may remind some that they have not made a gift. These can be told that it is not too late to participate in this offering which means so much to our home mission work.

Mrs. C. D. Chairman

### To Community Missions Chairmen

How far-reaching are your plans? Have you had the vision to dare to begin a work that must be continued week in and week out to reach its goal? Such plans pay rich dividends in the lives of those with whom you work as well as in the lives of your members. The experience of the women in Tifton, Georgia gives testimony to this truth.

In September, 1952, two Negro women asked for help with their young people. After praying and planning with the Negro women, the Tifton WMS secured the help of a Negro field worker for a week in February. With members of the Negro church, she visited 951 homes and prepared the way for the work to follow. In April, 1953, the WMS began Bible school, using Bible stories, character stories, Scripture cards, handwork, songs and games. The women began with two weekly schools.

On Thursday afternoon a class was held near the Negro school for Junior and Intermediate age children with 100 enrolled and an average attendance of fifty. On Saturday morning the school for preschool through Primary age children met with a slightly larger enrolment and attendance. The two weekly meetings were continued

throughout the summer.

In September, 1953, the plan continued with the two schools meeting on Wednesday and Thursday afternoons. On the second Thursday 279 children were present. The next step was to plan for a third church school to take care of an advanced group. And still the work goes on in 1954. A church layman has given two lots near the Negro school looking toward building a center in the future. Other members have given money to buy Bibles and handwork materials. The worth-while work is not unnoticed by the city, as a radio announcer gave time one evening to tell how, where and when the work began, as well as to describe the present plans.

One woman who has worked faithfully from the very beginning says, "Through the combined efforts of our WMU and the Negro people we have felt a great blessing to both groups. We realize that it takes giving of our time, efforts, money, and much prayer for this work to succeed."

Surely this continued work in Negro Bible schools is community missions that counts—not just on a standard, but in the work of God's kingdom!

Edith Stokely

COMMUNITY MISSIONS DIRECTOR

### To Mission Study Chairmen

Get out your Year Book, please, and turn to page 75. Under "Program Topics for Circle Meetings" you will see that July, August and September are months designated for mission study. It is suggested that you choose a book on the alcohol problem to study for three months in your circles.

Some are saying that there is no longer a Protestant concern about this problem. Is there Baptist concern? Are the women of Woman's Missionary Union interested enough to study for three months about an evil that is responsible for 35,000 deaths per year on our highways and 800,000 non-fatal injuries? Seventy per cent of the adult population in our country is using alcohol beverages. The majority of these began drinking before the age of twenty.

In 1952 the Community Missions department had as one of its emphases alcohol

education. The director of this department, Edith Stokely, compiled a list of books on the subject for background reading. In consultation with her, other titles were added to the list and a section called "The Christian and Alcohol" was included in *The World in Books* catalogue.

Now turn to page 12 in the 1953-54 *The World in Books* and look at the list. Clifford Earle has another book called *Alcohol and Christian Responsibility*, price 65c, which we would like for you to add. The Teaching Helps for this book will aid you greatly and for this reason, if for no other, you may want to consider *Alcohol and Christian Responsibility* (Order from Baptist Book Store).

Working three months in advance, you and the circle teachers should be able to accumulate many materials for your classes. There are leaflets, playlets, and charts you will want to order. The following agencies can supply you with much of this material:

Allied Youth Inc., Allied Youth Building, 1709 M Street, N.W., Washington 6, D. C.

Woman's Christian Temperance Union, 1730 Chicago Avenue, Evanston, Illinois.

The National Temperance League, Inc., 131 Independence Avenue, Washington 3, D. C.

Tem-Press, 100 Maryland Avenue, N.E., Washington 2, D. C.

Above all the teachers will have time to read widely from many sources. Of course you will order a copy of the text for each of them as soon as the mission study committee chooses the book. *Basic Information on Alcohol* by Albion King, price \$1.50 and *Facts About Alcohol* by Raymond McCarty, price 40c should be added to the bibliography (Order from Baptist Book Store).

The subject for study is a live one. No teacher should be guilty of causing the members of her circle to lose interest. It is easy to do unless she knows her subject and has a conviction about it based on Christian principles.

Mrs. William McMurtry

MISSION STUDY DIRECTOR

# Proposed BY-LAWS of Woman's Missionary Union, SBC

*In the Woman's Missionary Union Annual Meeting in St. Louis, Mo. to June 1, delegates will be asked to vote on the report of the committee on revision of the constitution. The committee will recommend that instead of the present Constitution and by-laws of Woman's Missionary Union, only by-laws be adopted and that immediately preceding these by-laws the constitution of Incorporation of Woman's Missionary Union be printed. Delegates are urged to study the following proposed by-laws:*

## WOMAN'S MISSIONARY UNION, AUXILIARY TO SOUTHERN BAPTIST CONVENTION

### Declaration of Incorporation

KNOW ALL MEN BY THESE PRESENTS, that Woman's Missionary Union, Auxiliary to Southern Baptist Convention, a religious or educational society, desiring to become incorporated under the laws of the State of Alabama relating to corporations not of a business character adopted a resolution specifying such intention and elected the undersigned Alberta W. Bush, Mary S. Doster and Ozella Rosamond as Trustees as provided by law. And in pursuance of said resolution and in conformity therewith, we, the said Alberta W. Bush, Mary S. Doster and Ozella Rosamond, all of whom are citizens of Jefferson County, Alabama, above the age of twenty-one years, hereby make and file in the office of the Judge of Probate of Jefferson County, Alabama, which is the county in which the corporation is to exercise its functions, the following certificate for the purpose of effecting such corporation:

1. The corporate name selected and by which it shall be known is Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

2. The names of the Trustees are Alberta W. Bush, Mary S. Doster and Ozella Rosamond.

3. The said Trustees were elected to serve until the next annual meeting of the Woman's Missionary Union, Auxiliary to Southern Baptist Convention to be held in the month of May 1926.

4. Said corporation may hold real and personal property; may receive property by gift, will or devise, holding the same in conformity with all lawful conditions imposed by the donor, and may exercise such other powers as are incident to private corporations under the laws of the State of Alabama.

5. Said corporation is to exercise its functions in the City of Birmingham in Jefferson County, Alabama.

IN WITNESS WHEREOF, we, the Trustees aforesaid, hereunto subscribe our names on this the 3rd day of June, 1925.

Alberta W. Bush  
Mary S. Doster  
Ozella Rosamond  
TRUSTEES.

### STATE OF ALABAMA

#### JEFFERSON COUNTY

I, G. O. Buffington, a Notary Public in and for said state and county hereby certify that Alberta W. Bush, Mary S. Doster and Ozella Rosamond, whose names are signed to the foregoing declaration and who are known to me, acknowledged before me on this day, that being informed of the contents of said declaration of incorporation, they execute same voluntarily on the day the same bears date.

Given under my hand and seal of office this 3rd day of June, 1925.

G. O. Buffington  
Notary Public

#### (NOTARIAL SEAL)

Filed for record in this office June 4, 1925 and duly recorded in Vol. 14 of Inc. on page 144. J. P. Stiles, Judge of Probate.

## BY-LAWS OF WOMAN'S MISSIONARY UNION AUXILIARY TO SOUTHERN BAPTIST CONVENTION

### ARTICLE I.

#### NAME.

The name of this organization shall be Woman's Missionary Union, Auxiliary to Southern Baptist Convention.

### ARTICLE II.

#### OBJECT.

The object of Woman's Missionary Union shall be to emulate the spirit of our Lord and Saviour Jesus Christ, and through the Woman's Missionary Union of each state af-

filiated with the Southern Baptist Convention and the boards of the Southern Baptist Convention to promote Christian missions and to stimulate the grace of giving among women and young people.

### ARTICLE III.

#### MEMBERSHIP.

Section 1. The membership shall be composed of the members of Woman's Missionary Union of each state affiliated with the Southern Baptist Convention.

Section 2. A Woman's Missionary Union of a state shall be considered affiliated with Woman's Missionary Union, Auxiliary to Southern Baptist Convention when, in harmony with the policy of the Southern Baptist Convention, namely, requirements for representation both at the annual convention and on boards and committees, the Woman's Missionary Union has met the requirements of Woman's Missionary Union, Auxiliary to Southern Baptist Convention for representation both at the annual session and on boards and committees as follows: a Woman's Missionary Union of a state shall have five hundred members for representation at the annual session and shall have three thousand members for representation on boards and committees.

### ARTICLE IV.

#### OFFICERS.

Section 1. The officers shall be a President, Vice-Presidents each of whom shall be the President of Woman's Missionary Union of her respective state, a Recording Secretary, an Executive Secretary and a Treasurer.

Section 2. The officers shall be elected at the annual session and, with the exception of the vice-presidents, shall hold office for one year or until their successors are elected. The vice-president shall hold office for one year or until their successors are elected, unless in the interim between annual sessions, their respective state elects a new

president; the newly elected state president shall fill the unexpired term. The term for officers shall begin at final adjournment.

Section 3. A Nominating Committee composed of one member or her alternate from each state, upon nomination by her respective state, shall be elected at each annual session, whose duty it shall be to nominate a candidate for each office to be filled at the next annual session. Additional nominations may be made from the floor.

Section 4. The duties of the various officers shall be such as are specified in these by-laws, the by-laws of the Executive Board and the parliamentary authority adopted by Woman's Missionary Union.

Section 5. A vacancy occurring in an office shall not be filled; the Executive Board shall determine the manner in which the duties of the office shall be discharged for the unexpired term as hereafter provided:

Section 6. If a vacancy occurs in the office of the president, her duties shall be divided among vice-presidents elected by the Executive Board at a meeting called by the executive secretary. A chairman pro-term shall be elected, and voting shall be by ballot.

Section 7. If a vacancy occurs in the office of a vice-president, the vice-president of the respective state shall fill the unexpired term until the state elects a new state president.

Section 8. If a vacancy occurs in the office of the recording secretary, the Executive Board shall determine the manner in which her duties shall be discharged.

Section 9. If a vacancy occurs in the office of the executive secretary, the Executive Board shall determine the manner in which her duties shall be discharged.

Section 10. If a vacancy occurs in the office of the treasurer, the Trustees shall determine the manner in which her duties shall be discharged.

### ARTICLE V.

#### MEETINGS.

Section 1. A regular session of Woman's Missionary Union shall be held annually, the date and place to be fixed at the previous annual session or, in an emergency, by the Executive Board.

Section 2. The annual session of Woman's Missionary Union shall be open to members of Woman's Missionary Union and visitors. The privilege of making motions, debating and voting shall be limited to officers of Woman's Missionary Union, members of the Executive Board, professional leadership and delegates from Woman's Missionary

Union of each state, and the chairmen of the standing and special committees that have been authorized by these by-laws, or by Woman's Missionary Union, or by the Executive Board and have been instructed to report at the meeting.

Section 3. The Woman's Missionary Union of a state shall be entitled to representation at the annual session by delegates in proportion to the number of members as follows: a Union of five hundred members, but less than three thousand members, two delegates for each five hundred; of three thousand members, but less than one hundred thousand members, one delegate for each additional thousand; for more than one hundred thousand members, one delegate for each additional twenty-five thousand.

Section 4. Three hundred voting members shall constitute a quorum.

Section 5. Conferences, councils and camps for promoting a missionary spirit and developing missionary activities among women and youth shall be held as authorized by the Executive Board.

#### ARTICLE VI.

##### EXECUTIVE BOARD.

Section 1. The officers, five members at large, ten resident members, the secretaries of departments and the president of Carver School of Missions and Social Work shall constitute the Executive Board. Any professional leadership shall serve without vote except in the meetings for promotion.

Section 2. The members at large shall have had convention-wide Woman's Missionary Union experience.

Section 3. The members at large and the resident members shall not be employed by Woman's Missionary Union or Woman's Missionary Union of any state concurrently with their term of office.

Section 4. In all these selections there shall be due consideration to equitable representation from states and previous experience.

Section 5. The resident members shall live in the vicinity of headquarters.

Section 6. The members at large and the resident members shall be elected at the annual session and shall hold office for five years or until their successors are elected as herein provided; the first year one member at large and two resident members respectively shall be elected to serve for one year, one member at large and two resident members respectively shall be elected to serve for two years, one member at large and two resident members respectively shall be elected to serve for three years, one member at large and two resident members respectively shall be elected to serve for four

years, one member at large and two resident members respectively shall be elected to serve for five years or until their successors are elected. Thereafter one member at large and two resident members shall be elected to serve for five years. After the first five years of rotation in this manner, one member at large and two resident members shall be elected to serve for five years or until their successors are elected. No member at large and no resident member shall be eligible for two consecutive terms in the same office or the aggregate of these two offices.

Section 7. If a vacancy occurs in the office of a member at large, the office shall be filled at the next annual session.

Section 8. If a vacancy occurs in the office of a resident member, the office shall be filled at the next annual session.

Section 9. The Executive Board shall have all power and authority over the affairs of Woman's Missionary Union during the interim between the meetings of Woman's Missionary Union, excepting that of modifying any action taken by Woman's Missionary Union.

Section 10. The officers of Woman's Missionary Union shall ex officio be the officers of the Executive Board.

Section 11. A regular session of the Executive Board shall be held in winter and also previous to the annual session, the date and time to be fixed by the Executive Board.

Section 12. Special sessions of the Executive Board may be called by the president, and shall be called upon the request of five members of the Executive Board.

Section 13. There shall be meetings for promotion concurrently with the winter session of the Executive Board and there may be meetings for promotion during the session of the Executive Board preceding the annual session of Woman's Missionary Union. The professional leadership of the divisions shall be members. The executive secretary and the secretary of youth of Woman's Missionary Union of each state, the professor of missionary education of Carver School of Missions and Social Work and the professor of missionary education methods of Woman's Missionary Union of each seminary of the Southern Baptist Convention may be invited, but without expense allowance, and shall be entitled to all privileges.

Section 14. The Executive Board shall receive and administer all funds, properties, trust funds, and securities coming into the possession of Woman's Missionary Union as hereafter provided:

Section 15. The Executive Board shall have a committee on properties, permanent funds and investments which shall be

known as Trustees of Woman's Missionary Union.

Section 16. The Trustees shall be the president, four vice-presidents, the recording secretary, the executive secretary and the treasurer who shall be elected at the annual session to serve for one year or until their successors are elected. The Trustees may coopt two persons as consultants, trained, experienced and qualified in the field of finance and investments and approved by the Executive Board.

Section 17. The Trustees under the authorization of the Executive Board shall purchase, sell, receive, administer and invest all properties, trust funds and securities of Woman's Missionary Union. Pursuant to the authorization of Woman's Missionary Union or its Executive Board, the Trustees of Woman's Missionary Union by appropriate resolution shall authorize the president of Woman's Missionary Union to execute deeds or transfers of real or personal property. The same shall be attested by the executive secretary who shall affix the corporate seal.

Section 18. The Trustees shall make all recommendations to the treasurer for receiving, depositing, disbursing and investing funds entrusted to her according to the regulations of the Executive Board.

Section 19. The president, recording secretary, executive secretary and treasurer shall be the chairman, recording secretary, executive secretary, and treasurer respectively of the Trustees.

Section 20. A regular meeting of the Trustees shall take place within sixty days after adjournment of the annual session of Woman's Missionary Union.

Section 21. Special meetings may be called by the chairman or at the written request of three Trustees to the executive secretary. The executive secretary shall give in writing five days' notice of the meeting to each trustee.

Section 22. The Trustees shall make an annual report to the Executive Board at the winter session and shall collate statements to be incorporated in the report of the Executive Board to Woman's Missionary Union in annual session.

Section 23. The Trustees are authorized to adopt by-laws not in conflict with the Declaration of Incorporation of Woman's Missionary Union, these by-laws and the by-laws of the Executive Board.

Section 24. The Executive Board shall have a committee which shall be known as the Margaret Fund Committee.

Section 25. The Margaret Fund Committee shall be composed of the president, two

vice-presidents, the recording secretary, the executive secretary, the treasurer, one member at large and one resident member elected at the annual session to serve for one year or until their successors are elected.

Section 26. The committee shall administer the scholarships and Burney Gifts for the sons and daughters of regularly appointed missionaries of the Southern Baptist Convention and shall advise and counsel with the recipients.

Section 27. The president, recording secretary, executive secretary and treasurer shall ex officio be the chairman, recording secretary, executive secretary and treasurer respectively of the committee.

Section 28. The committee shall meet preceding the winter session of the Executive Board.

Section 29. Special meetings may be called by the president or upon the request of three of its members.

Section 30. The committee is authorized to adopt by-laws not in conflict with the Declaration of Incorporation of Woman's Missionary Union, these by-laws and the by-laws of the Executive Board.

Section 31. The committee shall make an annual report to the Executive Board at the winter session and collate statements to be incorporated in the report of the Executive Board to the annual session of Woman's Missionary Union.

Section 32. Woman's Missionary Union shall own and control Carver School of Missions and Social Work located at Louisville, Kentucky.

Section 33. The Board of Trustees of Carver School of Missions and Social Work shall be composed of the president, the executive secretary and the treasurer of Woman's Missionary Union, each of whom shall be an ex officio member, a member from the Woman's Missionary Union of each state and nominated by the respective state, three members at large and seven members who reside in or near Louisville, Kentucky. The trustees shall be elected at the annual session of Woman's Missionary Union and shall hold office for one year or until their successors are elected.

Section 34. There shall be an Advisory Board to the Board of Trustees of Carver School of Missions and Social Work. It shall be composed of the executive secretary of the Foreign Mission Board, the executive secretary of the Home Mission Board, the executive secretary of the Executive Committee of the Southern Baptist Convention, one member of the faculty or the administration of each seminary of the Southern

Baptist Convention and two Baptist laymen, residents of the city of Louisville, Kentucky. The Advisory Board shall be elected at the annual session of Woman's Missionary Union and shall serve for one year or until their successors are elected.

Section 35. The Board of Trustees shall provide and maintain a school under the management and control of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, of the highest spiritual and educational standards for the training of missionary personnel.

Section 36. The president, the executive secretary and the treasurer of Woman's Missionary Union shall be the chairman, the executive secretary and treasurer respectively of the Board of Trustees.

Section 37. The president of the school shall make an annual report to the winter session of the Executive Board.

Section 38. The Board of Trustees shall make an annual report to the winter session of the Executive Board and shall collate statements to be incorporated in the report of the Executive Board to Woman's Missionary Union in annual session.

Section 39. The Board of Trustees of Carver School of Missions and Social Work is authorized to adopt by-laws not in conflict with the Declaration of Incorporation of Woman's Missionary Union, these by-laws, the by-laws of the Executive Board of Woman's Missionary Union, and the Articles of Incorporation of the school.

Section 40. The Executive Board shall have committees for each department and division as the work demands.

Section 41. The Executive Board shall have committees on finance, policy, personnel, and such other committees as the work demands.

Section 42. The Executive Board is authorized to adopt by-laws for the transaction of its work provided they do not conflict with the Declaration of Incorporation of Woman's Missionary Union and these by-laws.

Section 43. The Executive Board shall make an annual report to Woman's Missionary Union.

#### ARTICLE VII

##### EXECUTIVE COMMITTEE.

Section 1. The Executive Board shall have an **Executive Committee** composed of the president, two vice-presidents, the executive secretary, the treasurer, one member at large and the resident members.

Section 2. The Executive Board shall authorize the Executive Committee to perform between the meetings of the Executive Board such duties as the Executive Board may from time to time deem expedient.

Section 3. The president and the executive secretary and the treasurer shall ex officio be the chairman and executive secretary and treasurer of the Executive Committee.

Section 4. The Executive Committee shall have two meetings annually.

Section 5. The Executive Committee shall meet at the call of the president or upon the request of three of its members.

Section 6. The members of the Executive Board, when present, may have all privileges of the Executive Committee.

Section 7. The Executive Committee shall make a report to each meeting of the Executive Board.

#### ARTICLE VIII

##### DEPARTMENTS.

Section 1. There shall be the following departments: The Department of Youth, the Department of Publications, and the Department of Missionary Fundamentals. Such other departments may be created as Woman's Missionary Union deems necessary.

Section 2. Each department shall be composed of the secretary of the respective department, the secretary of each division of the department and a committee of the Executive Board.

Section 3. Each department shall be supervised, promoted, and developed by a secretary elected by the Executive Board as the work demands.

Section 4. Each department shall make a written report to each session of the Executive Board and shall collate statements to be incorporated in the report of the Executive Board to Woman's Missionary Union in annual session.

Section 5. Each department shall be divided into divisions.

Section 6. Each division shall be composed of the secretary or editor of the division and the respective committee of the Executive Board.

Section 7. Each division shall be supervised by a secretary or an editor elected by the Executive Board as the work demands.

Section 8. A department is authorized to adopt rules for the transaction of its work, provided they do not conflict with the Declaration of Incorporation of Woman's Missionary Union, these by-laws and the by-laws of the Executive Board.

Section 9. The work of Woman's Missionary Union shall be further promoted by the departments and divisions respectively as is provided in these by-laws, the by-laws and policy of the Executive Board and as hereafter provided.

#### DEPARTMENT OF YOUTH.

Section 1. The Department of Youth shall be developed through divisions according to the plan of Woman's Missionary Union for the organizations for youth.

Section 2. The department shall promote and stimulate the missionary education of youth.

Section 3. The department shall have an annual session for promotion concurrently with the winter session of the Executive Board. The secretary of youth and the secretary of each division of the department of youth of Woman's Missionary Union of each state shall be invited, but without expense allowance, and shall have all privileges. The treasurer, the secretary of publications, the secretary of the divisions of prayer, community missions, mission study and stewardship shall be coopted members.

#### DEPARTMENT OF PUBLICATIONS.

Section 1. The Department of Publications shall be developed through divisions according to the plan of Woman's Missionary Union for organizations.

Section 2. The department shall formulate policies in the field of publications to be adopted by the Executive Board.

Section 3. The department shall create, edit and publish magazines and other literature for promotion as the Executive Board and the Committee of Publications direct.

Section 4. The department shall meet annually at a time set by the department. The department may coopt as consultants, three to five persons especially qualified in journalism, missionary interest, or service.

Section 5. There shall be editors elected by the Executive Board as the work demands.

#### THE DEPARTMENT OF MISSIONARY FUNDAMENTALS.

Section 1. The Department of Missionary Fundamentals shall be developed through the divisions of prayer, community missions, mission study and stewardship.

Section 2. The department shall promote and stimulate prayer, community missions, mission study and stewardship among women and youth.

Section 3. Each division shall meet at the winter session of the Executive Board.

#### ARTICLE IX.

##### COMMITTEES.

Section 1. The president shall plan the program for the annual session.

Section 2. The president and executive secretary shall ex officio be members of all committees of Woman's Missionary Union, except the Nominating Committee.

Section 3. Such other committees, standing or special, except those herein prescribed, shall be appointed by the president as authorized by Woman's Missionary Union or the Executive Board.

#### ARTICLE X.

##### PROFESSIONAL LEADERSHIP.

Section 1. The professional leadership of Woman's Missionary Union shall be entrusted to an Executive Secretary, Treasurer, Secretaries of Departments, Secretaries of Divisions and Editors, with responsibilities and agreements as defined in these by-laws and in the by-laws and policy of the Executive Board.

Section 2. All professional leadership and employed personnel shall retire at the age set by the retirement plan of the Executive Board.

Section 3. The Executive Secretary shall be executive officer and shall be responsible for the administration, promotion and development of the work of Woman's Missionary Union and the Executive Board.

Section 4. She shall make a written report to each session of the Executive Board and collate statements to be incorporated in her written report to Woman's Missionary Union in annual session.

Section 5. The Treasurer shall be responsible for receiving the funds of Woman's Missionary Union and depositing them in a safe depository designated by the Trustees, and disbursing them at the direction of the Executive Board.

Section 6. She shall be responsible for the receiving, holding and investing of all permanent trust funds, endowments and securities and disbursing the returns therefrom according to the regulation of the Executive Board through the Trustees.

Section 7. She shall be bonded in a recognized surety company selected by the Trustees.

Section 8. All funds shall be audited by a firm selected by the Trustees.

Section 9. The treasurer shall make a written report to each session of the Executive Board and to Woman's Missionary Union in annual session.

#### ARTICLE XI.

The rules contained in Robert's Rules of Order Revised shall govern Woman's Missionary Union in all cases to which they are applicable and in which they are not inconsistent with the Declaration of Incorporation.



poration of Woman's Missionary Union and these by-laws.

#### ARTICLE XII.

These by-laws may be amended at the business meeting of the annual session by a two-thirds vote, three months' previous notice in writing having been submitted to the executive secretary of Woman's Missionary Union who shall notify the Executive Board and shall cause said proposed amendment or amendments to be published in the next succeeding issue of *ROYAL SERVICE*, the magazine of Woman's Missionary Union.

#### STANDING RULES

1. A majority shall be considered a quorum for all Boards and Committees, standing or special, of Woman's Missionary Union, its departments or divisions.

2. A woman appointed or elected to fill a vacancy for one-half or more of a term shall be considered to have served a full term. A woman who fills a vacancy of less than a year of an unexpired term shall be eligible for a full term.

3. These standing rules may be amended at the business meeting of the annual session by a two-thirds vote.

Committee:  
Mrs. George McWilliams  
Mrs. W. P. Reeves  
Mrs. Harry P. Clause  
Mrs. Lester L. Knight  
Mrs. George R. Martin,  
Ex officio  
Miss Alma Hunt  
Ex officio  
Mrs. John L. Slaughter,  
Chairman



#### South Carolina

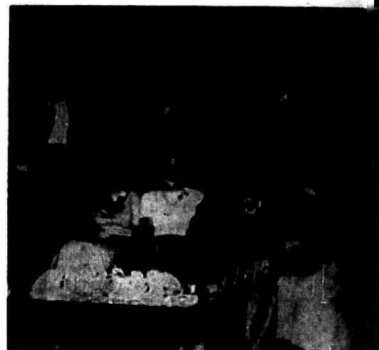
Members of the BWC of Arail Baptist Church, Easley, South Carolina are now in their second year of service. Their first anniversary was celebrated with a party in a member's home. The WMS and pastor and his wife were honored guests.

During the first year of the organization the circle has promoted many activities in the community. They have bought groceries for needy families, fostered children who could not pay for their school lunches, visited shut-ins and fostered the Sunbeam Band.

They are looking forward to an even greater year of service this year.

#### Georgia

Seventy-nine women attended the Bowen Association Federation meeting at the First Church, Bainbridge. The two BWCs of the church were hostesses for a banquet in the church dining hall. Each table was decorated as one of the ten months from



*The BWC of Arail Baptist Church, Easley, South Carolina*

January through October.

After the banquet the business meeting was held in the main auditorium with Mr. J. W. Dunn, president, presiding. It was voted by the group to give fifty dollars toward the building of the RA camp at Jekyll Island, Brunswick.

The main speaker of the evening was the Reverend James Burrell, pastor of the host church who reminded everyone how important and necessary the Cooperative Program is and how every BWC can best serve and use it.

## Circle Program

### Carver School of Missions and Social Work

(BWCs use program on page 32)

Sing hymns of devotion: "Let Others See Jesus in You," "More Like the Master," and "Let the Beauty of Jesus."

Read John 12:20-26. The watchword of Carver School of Missions and Social Work is "We Would See Jesus." Have a few brief devotional thoughts on the watchword.

Solo: "We Would See Jesus"

In preparation gather information from February and March issues of *ROYAL SERVICE*. Also see WMU Year Book, pages 26,

81. Talk on new trends at Carver School of Missions and Social Work.

Write to your state WMU office for leaflets about this school. If there is a graduate of the school nearby, invite her to tell about life there, and the value of the school.

Tell about the Christian training received at Carver School from article on page 16.

Tell "Thank you, Teachers," in April issue of *Southern Baptist Home Missions*.

Tell "The Missionary's Task and Training" by Dr. Emily Lansdell, president of Carver School, in April issue of *The Commission*.

See the names of students from your state at Carver School of Missions and Social Work as published in an early April issue of your state paper. Write some encouraging notes or cards to them.

Pray for Dr. Emily Lansdell, the faculty and student body at Carver School of Missions and Social Work.

## Dates for Conferences and Conventions

**May 30—June 1** in St. Louis, Missouri, WMU Annual Meeting

**June 2—6** in St. Louis, Missouri, Southern Baptist Convention

**June 10—16** in Ridgecrest, North Carolina, YWA Conference

**\*July 8—14** in Glorieta, New Mexico, WMU Conference

**\*\*August 5—11** in Ridgecrest, North Carolina, WMU Conference

**August 19—25** in Glorieta, New Mexico, YWA Conference

**August 23—30** in Ridgecrest, North Carolina, Young Men's Mission Conference

\*Write Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N. C., or \*\*Mr. E. A. Herron, Baptist Assembly, Glorieta, N. Mex., for reservations and rates.

# It's Happening Now!

BY MARJORIE MOORE ARMSTRONG

The hardest thing for an American to get in Europe is a drink of water. No one ever offers it, and when the guest asks for it, he gets a bottle of fizz water.

"Isn't the city water potable now?" you ask, remembering that it was not safe to drink right after the war.

"Oh, yes, but you wouldn't like that water," you are told. "It has chlorine in it!" and so you try to quench your thirst with the bottled variety.

But you watch your chances, and at the very first opportunity you sneak into a kitchen or a laboratory with a drinking glass and draw a half pint of your favorite beverage yourself.

Of course, you are not denied liquids. You are offered some form of beverage as soon as you arrive at a dinner party. When the guests are all seated, two or three wine glasses at each plate are filled at once (and refilled instantly if you so much as sip from one), and after dinner you are urged to take your choice of some other drink—all of it alcoholic.

This is European hospitality. In all well-to-do and moderately prosperous homes this is the custom. In this particular there is no noticeable difference between Christian leaders and business or government leaders. It is a foreign custom which is being popularized in America by the advertising slogans: "Beer belongs" and "A meal without wine is like a day without sun."

The American people are already spending twice as much per minute for liquor as they are for religious, charitable, and educational institutions, according to the family economics bureau of the Northwestern National Life Insurance Company of Minneapolis: \$17,000 to \$8,500, during 1933.

Thousands of Americans are living in Europe this year. Not only servicemen and women, but civilians and entire families are being conditioned to a state of mind regarding alcoholic beverages.

The secretary to a colonel at Heidelberg, sipping coffee with me, said, "I never

had wine in my life before I left home. My parents are teetotalers. At first I could not stand the stuff, but now I sort of like it with meals."

A Negro-American Air Force lieutenant came into the dining car where we were having dinner one evening. Instead of ordering a meal, he asked for a glass of beer and after he had sipped that, he left the table with a bottle under his arm.

The amount of excessive drinking of Americans has impressed Europeans. The burgemeister of a German city which has seen a horde of Americans since 1915—a man who speaks English fluently, knows the USA intimately, and is president of the local International Christian Leadership group—confided his misgivings to us. "The first thing an American asks about a drink is, 'How much alcohol has it?' If it is only 10 per cent (as in wine) he asks for something stronger. He adds straight whisky to wine and beer. Americans tend to go to the extreme in everything!"

Europeans, he observed, often spend an entire evening sipping a single glass of a beverage whereas the American is likely to refill his glass repeatedly.

The American who has a conscience on this is glad to see the new bottling works of well-known soft drinks built in Europe since the war, and welcomes the familiar ads with the slogans in the native language. But a restaurant owner in a city in the French Zone was not very reassuring. He reported that he serves sixty or seventy cokes a day, with the demand growing steadily—"to drink with rum or cognac!" he added.

Twenty years and two weeks after the Twenty-First Amendment was ratified, repealing the Eighteenth Amendment, ironically enough Americans everywhere read the death-chair statement of Bobby Greenleaf's kidnapper, "If it weren't for whisky, the penitentiaries would all be closed."

Total abstinence is the only policy for the Christian home to practice.

# Our Young People

by Margaret Bruce

## Bringing the World Closer

In 1953 Southern Bell Telephone Company celebrated the installation of the fifty-millionth telephone. This company has made great progress in the last seventy-five years in bringing the world closer to our homes and places of business.

For more than sixty-five years now, Woman's Missionary Union has also sought to bring the world closer to the hearts of women and young people. This effort has expanded the activities of each of her organizations so that month by month there are certain emphases to be featured.

An eye to the future will see GA Focus Week coming up May 9-15. The young people's director will lead her committee in planning with the pastor and leaders of every department of the church for this important week. The May issue of *Tell* gives detailed suggestions for each day. If coronation service is to be held in your church during Focus Week, the GA reviewing council must be sure that girls expecting to participate in the service fulfill the requirements satisfactorily. Is the new leaflet, "GA Reviewing Council," being used in your church? Enough copies should be secured for your GA counselors, young people's director, and council members. The leaflets are free and may be secured from your state WMU office.

June 10-16 are the dates for Ridgecrest YWA Conference and August 19-25 for Glorieta. Contact your state young people's secretary about reservations and travel plans for your state delegations. One young woman from Illinois returned home from the last Ridgecrest YWA Conference to organize a YWA in her church. These conferences give girls new stimulation for Christian living and serving. Organizations are revitalized by sending members to Ridgecrest and Glorieta. Make plans for your church to be represented during these life-changing weeks.

Ann Hasseltine YWA members are encouraged to invest their summers in service. The suggestion is made to them that they offer their help in organizing and leading Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador Chapters and Young Woman's Auxiliaries; and that they teach or assist in teaching mission study courses. Many young women will sign the *My Promise to Share* pledge (see pages 93-94, YWA Manual).

The YWA counselor sends to the state young people's secretary the names and addresses of young women who have promised to serve in their own church or association. This information is then forwarded from the state office to the associational young people's leader. Channel the energies of these young women into constructive missionary service during the summer months.

The leader who is seeking to bring the world closer will encourage young people to invest their summer vacations in service and will arrange for them to attend missionary camps and conferences.

Summer conferences attract YWAs



# Youth Has To Choose

by R. Orin Cornett, Executive Secretary

Education Commission of the Southern Baptist Convention

Education Commission, SBC  
127 Ninth Avenue, North  
Nashville 3, Tennessee.  
Gentlemen:

At the suggestion of the president of the Woman's Missionary Union of our church, I am writing to ask you for information about those Southern Baptist colleges that teach medical technology. Also, I would like to get my military training along with college work. I am a senior in high school, so please send me this information as soon as possible.

Yours very truly,  
Robert Marshall

Dear Mr. Marshall:

It is a pleasure to learn of your interest in attending a Southern Baptist college and to supply the information you request. I am not surprised that you were directed to this office by a WMU officer, since that organization has for many years done an excellent job of helping Baptist youth learn more about our colleges.

Enclosed you will find the names of the three Southern Baptist colleges that offer degrees in medical technology. I am sending a card to each of them in order that literature and information from them will reach you as soon as possible. Of the three, two (as indicated) have ROTC programs, so you should have no difficulty in combining military training with your interest in medical technology. Also enclosed are several leaflets and tracts which you may find helpful.

Please let me know if I can assist you further.

Sincerely yours,  
R. Orin Cornett,  
Executive Secretary

THESE letters are typical of the correspondence which results from the interest of WMU members, all over the Southern Baptist Convention, in Christian education and our own Baptist colleges. The opportunity to influence Baptist youth in this direction is now at the highest level in history as a result of the current convention-wide emphasis on Christian education. Hundreds of questions about college and Christian education are on the minds and lips of Baptist boys and girls, as a result of more than twelve and a half million printed pages on the subject in current Southern Baptist publications, plus the impact of the opening assembly programs in Sunday school (April 4), College Night in the Training Union (April 4), and the College Orientation Workshop during Youth Week (April 8 in most churches).

Because of their leadership in Christian education in the past, WMU members and other church leaders will be looked to by Baptist boys and girls for answers to many of their questions. We list, therefore, a few examples of the questions you are most likely to be asked, with suitable answers and sources of information.

**Question:** Why should I think about college this early? I still have two years more in high school.

**Answer:** First, because you need to choose the right subjects during your last two years of high school in order to be ready for college. Many boys and girls waste precious time "making up" subjects they failed to take in high school. Second, you and your parents need to start saving for your college education. Third, you need to begin getting information about various colleges and thinking about what kind of training you want to get in college.

**Question:** I intend to go to college sometime, but shouldn't I work for a few years after high school graduation, to save some money?

**Answer:** Few who "work for a while" ever get to college. Responsibilities and needs grow rapidly after high school. Better go right on, even if it means working your way in part.

**Question:** How can I find out what subjects are taught in the different Southern Baptist colleges?

**Answer:** Write the Education Commission, SBC, Nashville, Tennessee, for a free table listing this information.

**Question:** Who can tell me how much it costs to attend the Baptist colleges?

**Answer:** This information is in the Southern Baptist Campus Directory, which contains two full pages on each college, with two pictures, and information about location, subjects and specialties, activities, organizations, costs, and student aid. The Directory is in many church libraries. You can order a copy from the Education Commission for one dollar, postpaid.

Students relax between classes at  
Mans Hill College, North Carolina



**Question:** What is the primary advantage of attending a Christian college?

**Answer:** If you attend a Christian college you will be one of a happy fellowship of young men and women with ideals, ambitions and tastes similar to yours. In a college of this kind you can belong.

College is fun when it's right. Work, study, recreation and social life, inspiration and stimulation—all are blended into a wholesome, exciting pattern, when you can go with the crowd and still be doing right, and when teachers and students alike are interested in you and your future.

**Question:** Is it right to take the attitude that all Baptist boys and girls should attend a Baptist college?

**Answer:** No. Some should not go to college at all. Others, for special reasons such as a definite need for subjects not offered at Baptist colleges, should not. But for most, the Christian college, particularly our own Southern Baptist colleges, is the best choice. We must recognize the importance of properly relating college education to the pattern of one's adult attitudes and convictions, as it forms, within a Christian framework.

**Question:** What advice have you for the Baptist boy or girl who is attending a college other than Baptist?

**Answer:** The same advice as for the boy or girl who has decided on a Baptist college, though following this advice is not as easy elsewhere. Keep sight of your basic objectives as a college student, place the local church and the Baptist Student Union at the center of your program of extra-curricular activities, and have a high purpose in everything you do.

The members of Woman's Missionary Union can be of added help in the convention-wide emphasis on Christian education by encouraging all Baptist boys and girls of high school age to attend College Night in Training Union and the College Orientation Workshop. Special kits of materials have been distributed, and the Workshop programs planned to inform Baptist youth and to bring them to consider their opportunities for a better and a Christian education.

## THEME: A Sinful World—A Sufficient Saviour

# Program Medical Missions in South America

by Dr. Floy M. Barnard

Dr. Barnard is Dean of Women at Southwestern Baptist Theological Seminary, Fort Worth, Texas

### Program Helps

From the map of South America given on inside cover, sketch a larger map and place it before the group. Or you may order a larger one from the Foreign Mission Board, Box 5148, Richmond 20, Va., asking also for all available materials on Latin America. These are free. You may want to trace individual maps of South America. If a mimeograph is accessible the maps could be mimeographed for each member. After the meeting is over, the map of South America can be a prayer reminder for each woman. This will help her to pray often for the medical work, the doctors and nurses of our mission here in South America.

Order *Fun and Festival From Other Americas* by Wright, price 50c from your Baptist Book Store for authentic games, stories, proverbs, music, and so on.

The women who have program discussions may wear nurses' uniforms. The platform where the program is given could be arranged like a reception room of a doctor's office.

You may dress up your program in many ways, but nothing takes the place of real study of the talk so that discussion can be given without notes. If the group giving the program could come early and rehearse, that would be helpful.

Do you ever serve refreshments before or after your meeting? If so, the social committee may like to serve black coffee which is a favorite drink of people of South America. Perhaps coffee could be served in demitasse, for Brazilian women often use these fancy little cups. The Brazilian people are so friendly and in greeting you, they put one arm around your shoulders and pat you repeatedly on

the back and you do the same to them. Wouldn't you like to have the social committee receive members in this manner?

Pray about the program, that God will stir the hearts of all who listen so that they may be led to support our mission work more adequately. They need to remember that these medical missionaries need our prayers, too.

### Program Outline

**Hymn:** "The Great Physician"

**Devotional Period:**

Scripture Readings

Mark 1:32-34

Matthew 9:35-38

Matthew 25:37-40

**Solo:** "Give of Your Best To the Master"

**Prayer:** That all hearts may become more compassionate.

**Program:**

**Discussion:** Introduction

Day Clinics in South America

Activities of Home Mission Board of Brazil

Healing Ministry of Young Nationals

**Prayer** for the work of the clinics, the pastors, doctors, nurses and young Brazilian doctors.

**Discussion:** "Clinica Bautista,"

Barranquilla, Colombia

**Prayer** for Dr. Kellmar, Miss Darline Elliott and others working in this hospital.

**Discussion:** The Baptist Hospital,

Asuncion, Paraguay

**Prayer** for nurses and doctors in this hospital and that other workers will be sent out.

**Hymn:** "Make Me A Channel of Blessing"

**Benediction**

### Devotional Period

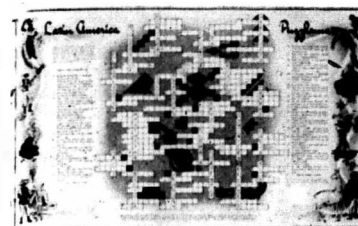
**First Woman:** Read Mark 1:32-34

**Second Woman:** Read Matthew 9:35-38

**Third Woman:** Read Matthew 25:37-40

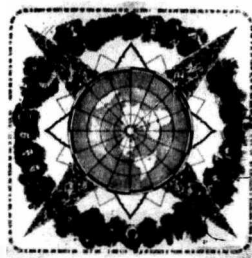
**Solo:** "Give of Your Best to the Master"

**Prayer**



The Wright Studio has prepared packets of South American materials to use with the program in April and May. In addition to the puzzle maps (above) and global maps (below), the package contains invitation cards and place cards. Prices: packet for 20, \$1.45; packet for 30, \$1.95; packet for 50, \$2.75. 15% off for two or more packets wrapped together. You may have used these before.

Order from: The Wright Studio, 3233 Oliver Avenue, Indianapolis 18, Indiana



### Introduction

If you or any of your friends become ill you call your doctor. He prescribes and medicine is sent to you at once. If the patient is seriously ill he is taken to a hospital where he receives the best care known.

But it is a far different story in many places in South America. For in that country where all kinds of diseases are to be found, many poor people are unable to have any medical attention whatsoever.

Then those who have a bit of money and may find a doctor still have difficulties. Mrs. James Musgrave, missionary to Brazil, tells of seeing a woman at a drug counter have a prescription filled for her sick baby. When the clerk handed her the medicine she lingered and then timidly asked, "How much must I give the baby and how often shall I give it?" The clerk spoke shortly, "The directions are on

the bottle." She still hesitated, "But I cannot read. I do not know what the directions say."

There are few Baptist missionary doctors in South America and medical work is small. It is hard for a doctor to secure permission to practice in a different country from the one where he trained. Doctors, making application for a license, must take the examinations in Portuguese or Spanish language.

So you can see why missionaries especially those out in the interior, attempt in some way to meet the medical needs of their people.

### Day Clinics

Some Baptist churches have established clinics in their church buildings. (Locate on the map the places indicated as the program continues.) In Brazil there are some nine or ten such clinics. In Alagoas, Maceo, (ah-lay-go-as) (ma-sa-yo) there is a day clinic, also at Amazonas, Manaus (ah-ma-to-nas) (ma-na-oos). Work here is scattered through the jungle. Many mission points are reached by a launch. Mr. and Mrs. Clem Hardy have ministered in this section for several years. Mr. Hardy preaches to the people and Mrs. Hardy, a trained nurse, sets up her clinic under the shade of a jungle tree and the people come from far and near for her to help them.

Missionary J. J. Cowser at first had a clinic in Tomaz Coelho (toe-mas) (ro-eel-ho) Church in Rio de Janeiro where he is pastor. Now Mr. Cowser has moved to the big printing shops where he has a regular dentist's office, consultation room and first aid room. All the workers in the shops, nearly one hundred, are treated and all the poor people in his church and in the community. Over a period of one month they treated more than three hundred different patients. A doctor from Mr. Cowser's church gives three mornings a week to this work and sometimes finds it necessary to come back on his free afternoons.

As the people wait, Mr. Cowser leads them in singing gospel songs. He prays with them, reads and explains the Scriptures. The Lottie Moon Christmas Offering makes this clinic possible.

At Fortaleza (four-iah-lay-sa) the day clinic is held in connection with the Baptist

college of that city. Sao Luz (*say-n (lu-ese)*), Joao Pessoa (*zhoo-oun pe-so-ah*), Triunfo (*tri-un-foe*) and Sergipe (*ser-jee-tee*) have day clinics.

In the isolated section of Piani (*pe ah-nee*) of North Brazil all the mission work centers in Corrente (*core-ven-tee*). There are ten out stations visited from this center and a mission plane is used because of the distance and lack of roads. It is a four-seated plane and it is taken out far into the interior to carry back patients to the doctor, or to carry the doctor to patients.

There is a clinic at Corrente and last year the people ministered to 3,000 patients. Here two Brazilian doctors co-operate in this work.

In Chule there is a small day clinic in connection with the Good Will Center at Antiofagasta (*an-toe-fa-gas-tah*). A missionary nurse, Miss Lois Hart, does this work along with many other duties of the center.

The clinic in Temuco (*tee-mu-co*) had to be discontinued this year; however, they are still dreaming of opening another Baptist clinic there. They have \$5,000 on hand to begin it, but that is enough only to buy a house. They need at least as much, if not twice as much more to equip it, and start it functioning.

### Activities of Home Mission Board of Brazil

Before his death Dr. L. M. Bratcher, of the Home Mission Board of Brazil, reported they had organized three dispensaries in needy fields of the vast backward interior region of Brazil. There is also a dispensary for the leper colony. Five national nurses have offered themselves to this work.

Dr. Bratcher had a deep desire to establish a boat clinic so that a missionary can go up and down the river ministering to the physical needs of the people and preaching the kingdom.

### Young Nationals

In the girls' training school in Rio de Janeiro a course in practical nursing is taught by Miss Alma Jackson. Many of these girls after finishing their work feel called to go into the interior of Brazil to work for the Lord. They would need to

know how they may help in the healing ministry of missions. (Point on map to Rio de Janeiro.) Several young Baptist medical students of Brazil are interested in establishing hospitals on the mission fields. Even though they could have a good prosperous practice in Rio de Janeiro, they have chosen to do this for the people and the Lord.

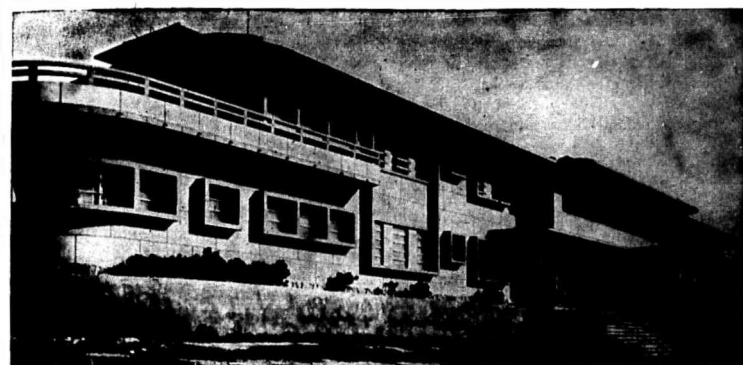
One such young doctor is Domingos Mendes Da Silva (*do-ming-gos man-dez da silva*). He has gone to the agriculture colony in Ceres Golar (*se-rez-go-ees*). (Point out on map.) He was converted after he was twenty-one years old and is a direct product of missionary work in Brazil.

### Clinica Bautista, Barranquilla, Colombia The Clinic Established

In a small house in Colombia in 1916 began the first medical work of Southern Baptists in South America. Dr. Roy C. McGlamery, an army doctor, appointed by the Foreign Mission Board, inaugurated the medical work in Barranquilla (*bar-an-ke-ya*). He worked hard and was most patient and in 1919 his license to practice was granted.

Barranquilla is the capital of the coastal state of Atlantico (*at-lan-tee-co*) and is the largest city on the north coast of the coun-

try, with a population of nearly 350,000.



Our beautiful and modern Baptist hospital in Barranquilla. Colombia is an excellent witness for Christ in that big city.

try, with a population of nearly 350,000.

The building for the clinic was soon not adequate for the many patients who came, so Dr. McGlamery moved to an old building downtown. On the clinic's staff were a practical nurse who also served as receptionist, secretary and bookkeeper, and the wife of an oil company executive who served as a laboratory technician.

Property had been purchased in the city for a Baptist hospital, and as soon as funds were available the building was started. In September, 1951, the first wing of the beautiful new hospital was completed and occupied. Then in July of the following year the center section of the building was put to use. The Clinica Bautista (*eh-n-ee-ku ba-tista*) is a modern hospital with a fifty bed capacity, and can be expanded by the addition of two or more stories and one or two additional wings. But it lacks an out-patient clinic building adequate to care for the patients seeking treatment. The year ending, 1953 recorded approximately 8,000 out-patient visits, and about 500 in-patients treated.

### The Hospital Staff

Dr. George H. Kollmar in October 1951 arrived in Barranquilla to assume the responsibility of directing the surgical department and its activities. He secured his medical license in Colombia in February

1953. At the resignation of Dr. McGlamery, Dr. Kollmar was placed in charge of all the medical work in the hospital assisted entirely by local help. On the staff is a Colombia doctor who was trained in the States in chest surgery. There is also a radiologist, with some States training, a pediatrician, a registered dietitian and a laboratory technician. Miss Darline Elliott of Texas is to be medical records librarian. She is in the States now preparing for this important work.

But there is a shortage of personnel for the hospital. They desperately need doctors and missionaries. Especially is there a need for missionary nurses who are capable of supervising and teaching nationals who want to become nurses. Someone is needed who can give full time to the duties of a chaplain for the hospital. The missionary, Mr. John Thomas, who is so efficiently doing this work has added it to his numerous other duties until help is found.

### The Goal of the Hospital

Dr. Kollmar says that the aim of the hospital is to make their medical care that of the highest type and to elevate the standards of medical practice in the city. The hospital staff is anxious to minister to the city's great need and to bring the needed speciality services that they are now so lacking.



They want to develop an out-patient department of 50,000 visits a year using nationally educated interns and national doctors of the city who are in sympathy with the evangelical purpose. They are seeking to make the hospital self-supporting.

### *The Spiritual Emphasis*

Dr. Kollmar is not only skilled in the field of medicine, but he has a compassionate heart for the lost. He said, "Our goal is twofold. We seek to dispense high quality medical care to the community we wish to serve and we must present to the people the Lord Jesus Christ. God forbid that our hospital should ever become a place where the body is healed and the soul still goes hungry."

To be sure that this does not happen, there is a chaplain and his assistant on the hospital staff. The hospital is wired and equipped with a loud speaker in every room and the microphone, tape recorder and control box in the chaplain's office. There is a distribution of Christian literature and Scriptures in every room. Visitation is utilized. Every possible means is used to give the patients the Word of God.

### *Results of the Work*

Recently a young girl, just sixteen years old and a member of the Central Baptist Church, was stricken with diabetes and within two weeks became blind with cataracts. During the following months she was operated on four times and her sight was restored. Her grateful parents opened their home to the church to use as a mission and within two months the Sunday school had grown to nearly one hundred.

Many of the people who are first seen in the hospital visit the churches later. Dr. Kollmar's first major surgical case made a profession of faith two weeks later and has since joined a Baptist church. There is a men's Bible class at one of the Baptist churches in Barranquilla that is made up, in a large part, of men whose first contact with Baptist work was at the Baptist Hospital.

God is using this hospital and its staff to bring men and women to him. Pray for them and give to support the work there in Colombia.

## **Southern Baptist Medical Missions Asuncion, Paraguay**

### *The Beginnings*

From a "clinic" for babies held under a tree to a thirty-five bed hospital and two clinics is the thrilling story of the medical work of Southern Baptists in Asuncion (ah-soon-se-on), Paraguay.

The heart of a missionary nurse was moved with compassion as she looked upon the appalling medical needs of the people. Ninety-seven per cent of the people have hookworm disease which makes them anemic. Forty-five per cent of the deaths there are children, twelve years and under. It is said that two or three babies die daily for lack of medical attention.

Miss Miriam Willis, the missionary nurse, along with Dr. Hay, a Scotch Baptist, practicing medicine in Asuncion, felt led of the Lord to try to establish for children a clinic in Chararita (char-ka-ree-ta), a slum section of Asuncion. But no one would rent her a house for the clinic. She visited from house to house ministering to the children as best she could. Then she had an idea. She invited the mothers to bring their babies to a "clinic" under a certain tree. Many came and she was able to care for them there.

But one day the rains began, so, of course, the clinic had to be closed. A carpenter working on a church nearby, although not a believer at that time, wanted to have a Sunday school held in his home for his children. A Sunday school was

*The staff in Paraguay. Frances Roberts, Leland J. Harper, Miriam Willis, Franklin Fowler, Wanda Ponder, William Skinner*



*Baptist Hospital, Asuncion—an up-to-date building, an efficient staff*

started and he invited "the clinic woman" to open the clinic in his house. Eventually the whole family became believers.

The clinic, still in this needy slum section, is now six years old. Dr. Everett Gill, secretary of Latin American missions gives a vivid description of the beginning of a day in the clinic. "It was a day when the hot sticky heat of the tropics closed in. Dr. Franklin Fowler and missionary nurse Miriam Willis walked down the steep incline to this clinic in the river bottoms to minister to the needy people. Many who were there had been waiting as early as seven o'clock; they had begun crowding the clinic, so eager were they for help."

Last year 4,267 patients were reported. In July a second clinic was inaugurated in the city of Asuncion. Sunday school and prayer meetings are held there during the week, resulting in many conversions.

### *A Glorious Accomplishment*

A devoted young army physician, Dr. Franklin T. Fowler, and his consecrated wife, a trained nurse, were appointed as medical missionaries to Paraguay in 1947. They immediately began to dream dreams of building a hospital in Asuncion; thereby enlarging the medical work.

In January 1953, the doors of a beautiful new hospital were opened to rich, poor, and middle class. It was a wonderful dream come true. The problems of building often seemed impossible, but one day the miracle happened—a Baptist hospital for those forgotten people! It is probably the best equipped hospital in the nation

and the only evangelical hospital in all Paraguay. It was built through money from the Cooperative Program, from the Lottie Moon Offering and special gifts.

In spite of the threats of the Catholic priests to the people who came to the hospital, the out-patient clinics grew so large they had to be confined to children and to maternity and emergency cases. From January through September 1953, the doctors saw 2,093 new patients, had 4,951 consultations, admitted 479 patients, with 150 births and 53 operations.

### *The Staff*

Dr. Franklin Fowler is the capable director of the hospital. His wife is an especial help in his work. At present working with Dr. Fowler are Dr. William Skinner, and three missionary nurses: Miss Miriam Willis, Miss Wanda Ponder, and Miss Ruth Porter. The administrator is Mr. Leland Harper, assisted by Miss Frances Roberts. Mrs. Harper is a trained nurse and in an emergency goes to the hospital to help. There are twelve nurses aids who are young women of Paraguay. Mr. William Hickman, the pastor of the Baptist church in Asuncion is also the hospital chaplain. The church is located on property of the hospital.

### *Seeking to Meet the Needs*

One of the greatest needs of Paraguay is for trained nurses. The hospital could render the whole country a service as well as meet a great need by providing a nursing school. Here trained, consecrated na-





Dr. Franklin Fowler

tionals can reach their own people better sometimes than the missionaries can. Then there is no definite way to know how long the doors of any country will be open to missionaries.

There are many physical needs for the hospital. As in all hospitals on mission fields, there is need for more equipment, sheets, bandages, penicillin, and tape. Some of these things they do not have in Paraguay.

The staff seeks to meet the appalling spiritual needs through messages broad-

cast to the patients' rooms each day, personal witnessing by the hospital personnel, New Testaments at the bedsides of the patients, distribution of religious literature, and visiting the patients after they go home from the hospital.

Located on the property is the hospital chapel which was recently organized into a church. Most of the people who attend are ex-patients of the hospital. The average attendance is around eighty. This church also sponsors a mission.

The hospital is located in a community where there are hundreds of homes and no other evangelical or Protestant church. Through our Baptist hospital there in Asuncion, homes and hearts have been opened to the gospel of Christ Jesus.

#### A Request

Miss Miriam Willis makes this request of all Southern Baptist women: "Pray for the missionaries and national personnel of your hospital in Paraguay. Pray that they be empowered from on High to present Christ through their personal lives, their witnessing, and their service to the low within and without the hospital doors. Also, pray that the Lord will call out more young women as missionary nurses. 'Come over into Paraguay and help us.'"

#### Audio-Visual Aids For April

The motion picture, *Advance In South Brazil*, is a dramatic story of our mission work in South Brazil. The result of our work in that area is portrayed through the lives of Mr. and Mrs. David Gomez. 27 minutes; sound, rental, \$5.00.

The filmstrip, *Sharing the Word With the World*, portrays Southern Baptist mission work in a Colombian mission. 24 frames; \$2.50.

#### NEW HOME MISSION FILMS

Broadman Films, in co-operation with the Home Mission Board, has released two new films. The titles are: *Land I Love*, and *What God Hath Wrought*.

*What God Hath Wrought* presents city mission work. It shows the

growth of Southern Baptist work in New Orleans, which today represents the second largest religious program in the city. Progress is traced from the beginning of the first organized Baptist effort in 1845 to the present work which includes ministries from the river front and bayous to modern and beautiful Canal Street. 18 minutes; sound; color; rental, \$7.00.

*Land I Love* shows what is being done by the Home Mission Board to minister to the moral and spiritual needs of our Convention territory. The film shows the work that is carried on with the Indians, language groups, the deaf, people in new housing areas, and the migrants. 26 minutes; sound; color; rental, \$9.00.

## Pray Ye

by Mrs. Elmer W. Brillhart, Oklahoma

The missionaries are listed by birthdays. For detailed addresses, see directory in *Southern Baptist Home Missions* magazine, and *Directory of Missionary Personnel* which may be obtained without charge from the Foreign Mission Board.

1 Thursday "Grace and truth came by Jesus Christ"—John 1:17 Rev. L. N. Nelson, Okayama, Japan, Mrs. B. I. Carpenter, Seward, Alaska, Rev. L. M. Gonzalez, Artemisa, Cuba, ev., Miss Susan Anderson, Abeokuta, Nigeria, ed. ev.

2 Friday "Give instruction to a wise man, and he will be yet wiser"—Prov. 9:9 Mrs. E. Becerra, Sancti Spiritus, Cuba, ev., Rev. S. L. Isaacs, Stigler, Okla., em.

3 Saturday "Humble yourselves under the mighty hand of God"—1 Peter 5:6 Mrs. E. C. Morgan, Waimea, T. H., ev., Dr. R. F. Starmer, Rome, Italy, ed. ev.

4 Sunday "Seek good and not evil that ye may live"—Amos 5:14 Mrs. C. E. Clark, Barquisimeto, Venezuela, RN, Mrs. P. D. Rowden, Jr., Nazareth, Israel, \*Miss Florence Lide, Hwanghsien, China, Mrs. Z. J. Deal, Jr., Cartagena, Colombia, ed. ev., Rev. I. Garcia, Cameron, Tex., ev. among Spanish, Rev. D. E. Johnson, Dallas, Tex., ev. among Negroes, Rev. G. B. Seright, Triunfo, Pernambuco, Brazil, ev.; Youth Week in churches, April 4-11

5 Monday "I will fear no evil: for thou art with me"—Psalm 23:4 Rev. R. L. Koib, Recife, Brazil, ev., Rev. H. C. McConnell, Santiago, Chile, ed. ev.

6 Tuesday "The Lord reigneth: let the earth rejoice"—Psalm 97:1 Rev. E. L. Oliver, Kagashima City, Japan, ev., Rev. C. Gunn, Marksville, La., ev. among French, Mrs. M. A. Sanderford, San Jose, Costa Rica, lan. sc.; state meetings, April 6-8, Arkansas WMU, Pinebluff, Ark., Florida WMU, Daytona Beach, Fla., Kentucky WMU, Louisville, Ky.

7 Wednesday "Be at peace among yourselves"—1 Thess. 5:13 Dr. Kathleen C. Jones, Bandung, Indonesia, MD, Rev. D. Gomez, Anthony, N. M., ev. among Spanish, Rev. A. Pereira, Cumanayagua, Cuba, ev., Mrs. H. B. Ramsour, Jr., Hilo, T. H., ed. ev., Dr. D. G. Whittinghill, Italy, Mrs. W. B. Glass, China, em.; state meeting, Missouri WMU, St. Joseph, Mo., April 7-10

8 Thursday "Be sober, be vigilant; because your adversary the devil walketh about, seeking whom he may devour"—1 Peter 5:8 Mrs. V. O. McMillan, Jr., Tokyo, Japan, lan. sc., Mrs. C. Gunn, Marksville, Miss. Evelyn Stanford, Montegut, La., ev. among French, Rev. J. C. Quarles, Mendoza, Argentina, Rev. D. Ruiz, El Paso, Tex., em.

9 Friday "My spirit hath rejoiced in God my Saviour"—Luke 1:47 Mrs. R. L. Lyon, Saltillo, Coahuila, Mexico, ev., Miss Elizabeth Smalley, Macon, Ga., GWC, Mrs. C. L. Neal, Mexico, em.

10 Saturday "For whosoever shall do the will of God, the same is my brother, and my sister, and mother"—Mark 3:35 Rev. D. Cantu, Carrizo Springs, Mrs. D. Espurvos, Edinburg, Tex., ev. among Spanish, Rev. M. J. Wright, Uruwa Shi, Japan, Mrs. J. D. Luper, Sao Luiz, Brazil, Rev. C. E. Kratz, Gatooma, Southern Rhodesia, ev., Bertha Cantu, Isabel Espurvos, MF

11 Sunday "The righteous shall flourish like the palm tree"—Psalm 92:12 "Dr. H. D. McCamey, Ogbomoshu, Nigeria, DDS, Mrs. A. Wright, Benid, Ill., ev. among Italians, Dr. O. P. Maddox, Brazil, em., Mrs. C. Cadwallader, San Jose, Costa Rica, lan. sc.

12 Monday "I found him whom my soul loveth"—Sol. 3:4 Mrs. J. A. Abernathy, Seoul, Korea, Mrs. J. F. Mitchell, Temuco, Chile, ev., Mrs. Johnnie Young, Carrizozo, N. M., ed. ev. among Spanish

13 Tuesday "Love vaunteth not itself, is not puffed up"—1 Cor. 13:4 Rev. C. Guerra, Pharr, Rev. Jose Saenz, Uvalde, Tex., ev. among Spanish, \*Miss Ruby Howe, Valparaiso, Chile, ed. ev., Mrs. R. F. Elder, Argentina, em., Abel and George Saenz, MF

14 Wednesday "If I regard iniquity in my heart, the Lord will not hear me"—Psalm 66:18 Mrs. G. Bowdler, Sr., Cipolletti, Argentina, ev., \*Miss Katherine Ruth Skinner, Chihuahua, Mexico, \*Rev. S. S. Stover, Belo Horizonte, Brazil, ed. ev., Victor Bowdler, MF

"Prayer is the most precious experience and opportunity of life."

—DEAN C. DUTTON

**15 Thursday** "The Lord knoweth them that are his"—2 Tim. 2:19 Rev. S. Jojola, Isleta, N. M., ev. among Indians, Miss Edna Teal, China, em.

**16 Friday** "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt"—Matt. 26:39 Rev. Andrew Foster, Atlanta, Ga., ev. among migrants, Rev. E. B. Dozier, Tokyo, Japan, "Miss Crea Ridenour, Barranquilla, "Miss Darline Elliott, Bogota, Colombia, Mrs. N. J. Rodriguez, Camajuan, Mrs. Juan B. Ferrier, San Antonio de los Baños, Cuba, Rev. E. M. Treadwell, Aracaju, ev., Mrs. J. L. Riffey, Rio de Janeiro, Brazil, ed. ev.

**17 Saturday** "Let us kneel before the Lord our maker"—Psalm 95:6 Rev. H. L. Shoemaker, Guayaquil, Ecuador, "Miss Miriam McCullough, Guadalajara, Mexico, ev., Rev. F. R. Richardson, Sao Paulo, Ian. sc., Rev. R. G. Bratcher, Rio de Janeiro, Brazil, ed. ev.

**18 Sunday** "Ye seek Jesus of Nazareth, which was crucified; he is risen; he is not here: behold the place where they laid him"—Mark 16:6 Rev. D. Cuevas, Albuquerque, N. M., ev. among Spanish, Mrs. R. B. Wolfard, Sao Paulo, Brazil, Ian. sc.

**19 Monday** "I know that my redeemer liveth"—Job 19:25 Mrs. S. T. Mayo, Atlanta, Ga., ev. among migrants, Mrs. C. Ramirez, San Angelo, Tex., ev. among Spanish, Mrs. E. G. Berry, Rio de Janeiro, ev., Mrs. C. R. Bumpus, Sao Paulo, Brazil, Ian. sc., Miss Virginia Wingo, Rome, Italy, ed. ev.; Jewish Fellowship Week, April 19-25

**20 Tuesday** "Serve the Lord with fear, and rejoice with trembling"—Psalm 2:11 Mrs. S. P. Mireles, Kingsville, Tex., ev. among Spanish

**21 Wednesday** "Let us lay aside every weight, and the sin which doth so easily beset us"—Heb. 12:1 Miss Mary Neal Morgan, Osaka, "Miss Elizabeth Watkins, Matsuyama Shi, Japan, Mrs. V. Koon, Honolulu, T. H., "Mrs. J. S. Oliver, Teresina, Piaui, ev., Miss Letha Saunders, Rio de Janeiro, Brazil, Miss Rose Marlowe, Kokura, Japan, ed. ev., Mrs. L. E. Johns, Coolidge, Ariz., ev. among Indians

**22 Thursday** "I say to every man that among you, not to think of himself highly than he ought"—Rom. 12:3 Mrs. Duron, Carrizozo, N. M., Rev. I. Negrin, West, Fla., ev. among Spanish, Rev. B. L. Matthews, Baltimore, Md., ev. among groes, Mrs. W. W. Logan, Ogbomosh, geria, ev., Rev. A. Pucciarelli, Tampa, ev. among Italians

**23 Friday** "Christ maketh intercession for us"—Rom. 8:34 Mrs. B. H. Welmaker, Cali, Colombia, ev., Rev. H. Heiney, Shawnee, Okla., ev. among Indians, Rev. W. H. Jackson, Jr., Tokyo, Ian. sc., "Rev. M. F. Manhead, Sapporo, Japan, ed. ev., "Dr. S. G. Rankin, Canton, MD, Miss Blanche Rose Walker, China, em.

**24 Saturday** "God is love; and he that dwelleth in love dwelleth in God"—1 John 4:16 Rev. W. C. Hunker, Taipei, Formosa, Miss Blanche Simpson, Rio de Janeiro, Brazil, Miss Lena Lair, Iwo, ed. ev., Dr. W. J. Williams, Ogbomosh, Nigeria, MD, Rev. A. Corugedo, Matanzas, Cuba, ev., Rev. N. H. Eudaly, El Paso, Tex., pub. ev.

**25 Sunday** "I will dwell in the house of the Lord for ever"—Psalm 23:6 Rev. G. L. Stanley, Phoenix, Ariz., ev. among Chinese, Mrs. H. P. Reeves, Bangkok, Thailand, Ian. sc.

**26 Monday** "Trust in the living God who giveth us richly all things to enjoy"—1 Tim. 6:17 Rev. J. Raliff, San Jose, Costa Rica, Ian. sc., Mrs. Alma J. Barnett, New Orleans, La., GWC, Mrs. A. S. Patterson, Nigeria, em.

**27 Tuesday** "He that keepeth his mouth keepeth his life"—Prov. 13:3 Mrs. W. H. Jackson, Tokyo, Japan, Ian. sc.

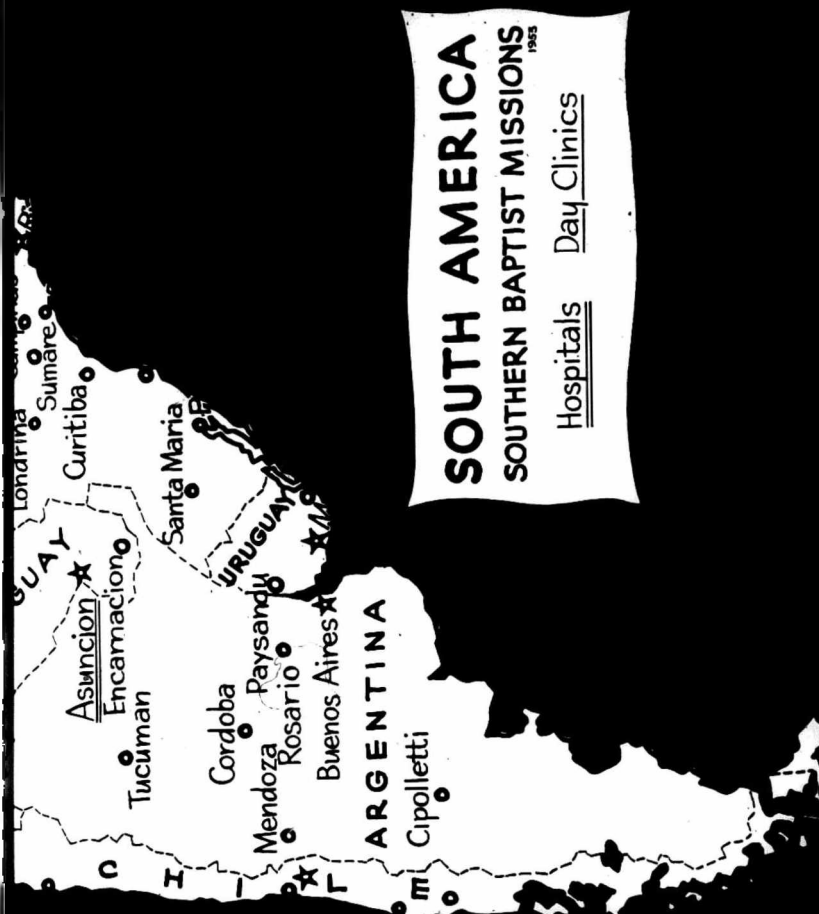
**28 Wednesday** "Let no man glory in men"—1 Cor. 3:21 Mrs. E. G. Crocker, Quito, Ecuador, ev., Miss Sara Frances Diaz, Granite City, Ill., GWC

**29 Thursday** "My soul thirsteth for thee"—Psalm 63:1 Mrs. Clara "Bell Freeman, Buenos Aires, Argentina, Miss Cathryn Lucille Smith, Recife, Brazil, ed. ev., Rev. R. Bowren, Gallup, N. M., Rev. V. Kaneubba, Lawrence, Kansas, ev. among Indians, Miss Rosemary Limbert, Tobata, Japan, ev., Miss Annie Rines, Ogbomosh, Nigeria, Miss Margaret Collins, Dagupan City, P. I., ev.

**30 Friday** "Many are the afflictions of the righteous"—Psalm 34:19 Mrs. P. M. Hill, Ogbomosh, Nigeria, "Rev. J. S. Oliver, Teresina, Piaui, Brazil, ev.

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ed. educational  
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# Mission Study is for YOU



Where there is a need and the ability to meet that need, there is God's call.

YOUR CITY

HOME MISSION

