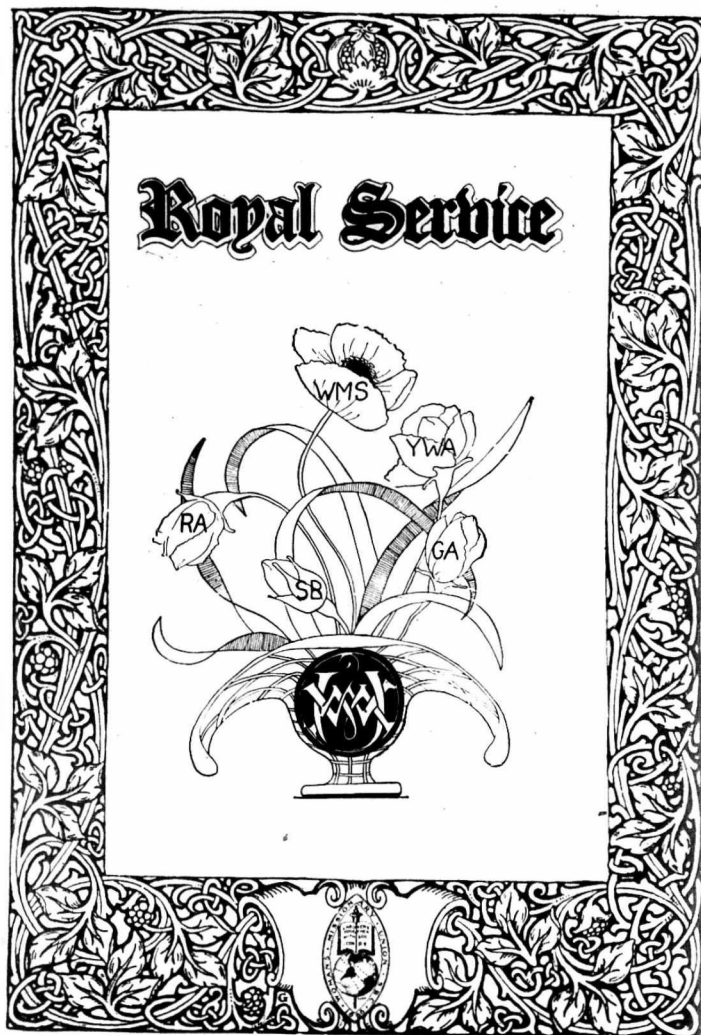


Royal Service



女傳道會五十年紀念
香港浸信會出版部敬賀

50th Anniversary + July 1956



ROYAL SERVICE covers from 1914 until 1940 usually carried this border of grapes. The basket of flowers is typical of well loved symbolism used so frequently in the early days of the magazine.

EDITORIAL

Royal Service

As every woman knows, a new name does not necessarily mean a new existence. *Royal Service*, which today for the first time holds out its hand and invites you to join it in many an interesting missionary journey, is an old friend with a new name and a new dress. Both make it an auspicious time to take a backward look over a rather unusual history.

Since its organization in 1888 the Woman's Missionary Union had sent out an ever-increasing number of those missionary leaflets, whose scattering by woman's organizations have proved the seed corn of much of the present widespread missionary knowledge.

These, however, did not supply the growing and imperative demand of the societies for a complete and well-planned monthly program. The need was acknowledged but the question of expense loomed large. But necessity is the mother of daring.

In 1906 the Union began a publication of a quarterly devoted to monthly programs under the title of *Our Mission Fields*.

The welcome given the new publication, one copy of which was sent free to every society, was most enthusiastic. The demand was for more. Beside the free copies grew up a list of paid subscriptions: this was composed of society leaders who wished "a copy to cut and a copy to keep;" B. Y. P. U. leaders, who found it equally valuable for their meetings; ministers, who said it gave in concrete form just what they needed and workers outside of our denomination who pronounced it most helpful. These subscriptions did not lessen the cost to the Union, for they came through the Literature Department and barely covered the cost of publication. How much the new programs added to the rapidly growing number of societies we cannot say, but undoubtedly it was a large factor.

Our Mission Fields was excellent. Its praise was on every tongue—but the cost!

The societies were offered the privilege of subscribing. They embraced it slowly. What was to be done? We had created a necessity. We had discovered we could not live without it. The question now was how to live with it.

After a year's hesitation *Our Mission Fields* was put to the test in 1912. If it was worth having, was it worth paying for? Its friends trembled for its future. Their fears were groundless. The subscriptions were soon almost equal to the number formerly given away and in time exceeded it.

Still the Union's work expanded. There was much to say of the plans and growth of our work and the great world of missions which could not be covered in the programs.

Should we venture again? Could the quarterly become a monthly, ministering as the former could not to our many-sided needs? After another year of hesitation the present venture was made.

The name *Royal Service* was chosen by the Union at its annual session of 1914. It links the history we are making with that of our past, which in our twenty-fifth year was told by Miss Heck in "In *Royal Service*." We confidently believe that *Royal Service* enters on a long life which shall contribute ever more largely to the advancement of God's Kingdom.

Yet this is a matter of faith. The number of new subscribers and those brought over from *Our Mission Fields*, which it succeeds, is 11,000. The number necessary to make the magazine self-sustaining is 20,000. The Literature Department, which will have entire charge of the financial side of the magazine and through whose Foundation Fund the publication is made possible, believes the subscribers will reach the required number before the year is out.

If not—but we refuse to consider the possibility.

Reprinted from October, 1914 *ROYAL SERVICE*

ROYAL SERVICE ♦ JULY 1956



PERSONAL SERVICE



THE NEW SPIRIT

"Upon knowledge, depends action"

THE larger sphere in which man moves is the community—the circumference of the individual, whose family life is the center.

Neither husband, wife nor child finds satisfaction or complete maturity in the family alone. Their ambitions and needs demand a larger opportunity—a wider circle. This circle is the community, "the home without walls".

There is true solidarity in all neighborhoods. This manifests itself quickly and helpfully in times of disaster or sorrow, as in the case of fire or loss of life by accident, but will, unless carefully directed and constantly used, be dormant, tolerating, for instance, roads or buildings that are unsafe or the rascality and inefficiency of lax and dishonest officials. To meet such a situation, there must be awakened a consciousness that will express itself in education, in moral training; in safeguards for physical well-being and in pure religion—offering thus to all a fully rounded life. It is of paramount importance that each neighborhood feel its responsibility for the development of the life of the State and of the race and that it assume its burdens in this respect.

Such community realization—such a sense of its duties, powers and privileges—should mean the developing of native ability for the present as well as for the future; that, like the ancient Athenians, we may resolve to transmit our cities, our towns, our homes, greater, better and more beautiful than they were transmitted to us. Each will then feel his duty to his neighbor and his value as a social unit. People must begin to think before they will act.

The creation of the new spirit—community realization—can be effected by the recognition that "the inhabitants make up the community, not live in it or on it." The first step towards this is organization. In the societies of the Woman's Missionary Union so widely scattered through every Southern state, we have the most efficient organization for arousing interest in community-wide matters. Through them can be made real the gospel of "good will among men".

Some one may urge that this is not a woman's work. No one can deny that her work is primarily homekeeping, care of children and ministry to the sick and helpless. The facts that her house cannot be kept clean unless the neighborhood is clean; that disease finds its insidious way into her family through neglect and ignorance over which she has no control; that the moral standards of the vicinity of her home affect the character of her children; that "the other woman" of few advantages and less intelligence and helpless little ones everywhere need her championship and guidance—these facts are forcing woman to reach out and take her share in preparing "the home without walls", in addition to fitting her own children for the new environment.

What is a social survey? It is the careful scrutiny of a community in order to obtain accurate knowledge of its necessities, its advantages, its possibilities. Its aim is to create the desire to change conditions. Why is it necessary? Christian women need to be aroused to a full comprehension of the problems and difficulties that face humanity, facts must be brought to light, forces understood and laws explained that they may stand in closest sympathy and in most helpful relationship with the down-trodden, the ignorant and the unfortunate. The time for indifference and palliation is past. Causes must be found and dealt with. Then again, without knowledge, it is impossible to formulate plans that will make the individuals reached better, happier, healthier, independent members of Christian communities, who shall assume their share of the uplift of the world.

Probably no one society will be able to meet all the pressing needs that such a scheme of inquiry will be likely to reveal. It is wisest, after prayerful consideration, to decide on a well-defined plan of procedure and concentrate on that; remembering always that the chief object Personal Service has in view is the prevention of crime and poverty and the nurture and development of Christian character.—Mrs. H. M. Wharton

Reprinted from October, 1914 ROYAL SERVICE

ROYAL SERVICE & JULY 1956

JULY 1956

ROYAL SERVICE

Volume III, Number 1

Woman's Missionary Union, Auxiliary to Southern Baptist Convention

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FRONT COVER—This hand painted, natural silk scroll from Hong Kong was sent to WMU to congratulate ROYAL SERVICE on its Fiftieth Anniversary. The greeting from Hong Kong on page 12 says that a scroll is the "highest compliment" of the Chinese. It is interesting to note that the grapes, signifying fruitfulness, appeared on the covers of early issues of ROYAL SERVICE, like the one on the opposite page.

ROYAL SERVICE & JULY 1956

"A Little Mission Magazine"

DETECTIVE WORK ON 1906

by Mrs. J. E. Erwin

Minutes and original copies of magazines are tantalizing in what they do not tell. When we began thinking about that first issue of OUR MISSION FIELDS for July, August, September, 1906, we wanted to know a lot of things—who suggested having a magazine? Who thought up the name? Who planned the programs?

The 1906 Annual Meeting Minutes simply stated: "We are glad to be able to say that suitable additional literature will be provided for the use of women's societies as soon as practicable." Then the Executive Committee Minutes for May 18, 1906, recorded that Miss Heck would arrange for the first programs.

Looking at the treasured magazine there is no name or identification on the programs. So in the 1907 Annual Meeting Minutes it was good to find the remark: "On June 13, the president reached Baltimore bringing the first number of OUR MISSION FIELDS, the quarterly publication, projected in May. Miss Susan Clark and Miss Elizabeth N. Briggs assisted the president."

Miss Heck has gone to her reward, so has Elizabeth Briggs Pittman, but what about Miss Susan Clark? We wrote Mrs. J. S. Farmer of Raleigh, N. C., who always knows a great deal, and learned that Miss Clark had married Mr. J. E. Erwin and now lived with her daughter in Morganton, North Carolina.

Then we wrote Mrs. Erwin. Would you like to see what she has replied?



OUR MISSION FIELDS came into being in the mind of Miss Fannie E. S. Heck, president of the North Carolina WMU for twenty-nine years, and at intervals, also president of the southern WMU for 15 years.

In these days when we have various missionary publications, it is hard to realize that fifty years ago it was often difficult to obtain information from which to make a really interesting program for a missionary meeting. The number of societies in all the states had been increasing, and this need was felt by those accustomed to lead, but more especially felt by newly enlisted women who would be much helped by material ready-to-hand.

Miss Heck, who for many years had been writing tracts and leaflets about missions which had been printed and sent throughout the South, now lead the way into a new and larger venture.

One afternoon when I was at her home she mentioned to me her plan which was that a little mission magazine should be published every quarter, each copy to contain three prepared programs for societies. I thought it was a wonderful plan as she outlined it, but when she went on to say that for the first number she would prepare one program, that she thought Elizabeth Briggs (later Mrs. T. M. Pittman) would prepare one, and she wished me to take the other, I was truly dismayed.

I exclaimed, "Oh, Miss Fannie, you know I cannot do that! I have never written a line for publication in my life."

Perhaps my feelings cannot be understood by women of this day, or even by girls in their teens, who can write and speak with such calm self-possession. The thought that my words would be scattered throughout the South was truly overwhelming. It may be of interest to digress here to say that many of those who took part in any meeting in those days were likely to appear with written paper tightly clutched in hand and much embarrassment was caused if by any means the pages became disarranged.



Miss Kathleen Mallory, Mrs. James Pollard, Mrs. W. R. Nimmon, Miss Clara Crane (see page 26), Mrs. E. B. Matthews, and Mrs. H. M. Wharton in Baltimore.

Miss Fannie did not appear at all disturbed by my reluctance to help in her plan, but in her calm and collected manner passed on to speak of other matters.

Elizabeth Briggs and I were members of the same church to which she belonged, the First Baptist of Raleigh, North Carolina. While we were yet in our early teens she had begun to call upon both of us "to lend a hand" in the mailing of tracts and leaflets and doing various other jobs of a helpful nature. This had continued through the years, so there was nothing at all unusual in this request, but as I walked the two squares to my home I thought I was firm in my refusal. But when I saw

Baltimore, which was at that time headquarters for the southern WMU, to preside at a meeting of the Executive Committee, she took our sample programs with her. They were accepted as we had written them and were published by the headquarters as the first issue of *Our Mission Fields* covering the months of July, August, and September, 1906.

So, you see, my part was very insignificant, and I only consent to mention it at all because I wish to pay tribute to these two, Miss Fannie and Elizabeth, with whom I was privileged to work through many years and to whom I still feel that I owe much.

Elizabeth Briggs Pittman will be especially remembered for her work with the Sunbeams and Royal Ambassadors, and Miss Heck's influence will continue as long as there is a Baptist Woman's Missionary Union.

This was only one of the tiny "mustard seeds" they planted which have grown and flourished through the years.



First Watchword of WMU

Elizabeth a few days afterwards and found she had agreed, I also accepted the assignment. There was one meeting for consultation and then each of us prepared a program in the quiet of her own home. It was just as simple as that with nothing of exciting importance to record.

When Miss Fannie as president of the southern WMU made her next trip to



Emblems of WMU emphases familiar to many readers.



Greetings to ROYAL SERVICE

Words of encouragement and congratulations come
by letter from all parts of our Baptist world

... from Africa, Europe, the Near East

Baptist Press

AGNES P. O., IBADAN, NIGERIA, WEST AFRICA. TELEPHONE 413

Jan. 25, 1956

To ROYAL SERVICE, for fifty years of missionary education, we offer
congratulations. May God bless and continue to use you.

Baptist Press (Nigeria)

H. P. Bagfield
H. P. Bagfield, Mgr.

Nigeria, West Africa
March 23, 1956.

Si Royin Royal Service,
Birmingham, Alabama.

Ore Ma Oroni

Awon Egbu Ochin ti Nigerian Baptist Convention ziki gyan pupo gba
nitori isin ti Royin ti se si awon araia fun aite odun.

Royin ti ba awon enia ti Southern Baptist Convention lati ba wa gba-
dura fun ilo-si-wa ina tina. & ti Ro won lati fi o-o pupo fange si way eyi
ee ti Jesu Kristi, ati fun
u'lati tun fan awon miss onary
Awa si dupe pupo gba.

The Women's Missionary Union of the Ni-
gerian Baptist Convention salute you very
much for the service which you have rendered
to the people of the world for fifty years.

You have plead with the people of the
Southern Baptist Convention to pray with us
for the progress of our work. You have
taught them to send much money to us: that
which we have used for preaching the gospel,
for teaching about the work of Jesus Christ,
and for healing sick bodies. You have also
encouraged them to send many missionaries
to us. God has blessed your witness around
the world. We are grateful.

May God continue to bless you that your
further witness concerning the work of Jesus
Christ in this world may bring greater glory
to our Father which is in heaven.

We are yours,

The Women's Missionary Union
Nigerian Baptist Convention
(Mrs. J. C. Powell)



ITALIAN BAPTIST MISSION
OF
THE SOUTHERN BAPTIST CONVENTION

PIAZZA S. LORENZO IN LUCINA 21
ROME - ITALY
TEL. 61.320

L'Unione Femminile Missionaria Battista d'Italia si rallegra con
il periodico ROYAL SERVICE sul suo cinquantesimo anniversario.

The Italian Baptist Women's Missionary Union congratulates ROYAL
SERVICE on its fiftieth anniversary.



SPANISH BAPTIST MISSION

ITALY

N.D.W.
CARLOS W. WHITTEN

Whitten Labor (Our Task): the monthly publication of the Spanish
Women's Missionary Union, sends greetings and powerful good wishes
to ROYAL SERVICE on the occasion of her Anniversary celebration.
The hearts of Baptist women around the world rejoice in her fifty
significant years of "royal service."

Nella Dean Whitten

النساء البعثيات في لبنان
يشيرن في شكر الله، لأجل الخدمة التي قامت بها بكثرة،
في خدمة الملوك
مدة خمسين سنة، في اطاعة امر المسيح فادينا، عائلته
على اسم البعل التبشيري الارشادي في كل البعثات
لنجد ابيته

SPAIN

LEBANON

The Baptist women of Lebanon join with you in thanks to God
for the fifty years in which ROYAL SERVICE has obeyed the com-
mand of Christ, our Redeemer, in promoting world missions, to
the glory of his name.



Apertado 3132 Entr. Caracas, D. C.

QUANTITIES FROM VEHICLES

I take this opportunity to send SALUTES to the Women's Missionary Union of the SBC from the Union Female Missionaries' Association. Auxiliary of the Convención Nacional Bautista de Venezuela, composed of nine societies and various young people's organizations. Though we are young in age and small in number, we have the same objectives as you and only by working together in this missionary effort can we prepare ourselves and train our young people to evangelize the world for Christ. Truly we must be "Laborers together with God."



NIO DE JANEIRO
 Faldemore A. Meneguim -- Red. de Publicações
 Nuno Lou Lemos -- Líder do Mensageiro do Sul
 "Podei todos os dias naquele que me fortalece" - Fl. 413

For completar a revista "Royal Service",
os seus 50 annos de existencia utilis como prin-
cipal organo de publicidade das empresas portu-
guezas do Est. Unidos, tenho o immenso prazer
de enviar em nome da Uniao de Indu-
stria do Brasil as

It is with great pleasure that, in the name of the Woman's Missionary Union of America, I send warm and heartfelt greetings to your sister on her fiftieth birthday.

As blood that
carrying life to
men of the
and inspir-
but like
to all who have the privilege
and enjoying its contents.

all who work on this magazine and that it will continue to serve the Christian world, thus fulfilling the mission for which it was created.

Esq. Mrs. President
Woman's Missionary Union, Brazil

... from Latin America

VENEZUELA

BRAZIL

CHILD

**SPANISH-
SPEAKING**

We, Baptist women, boys and girls from the western part of Cuba want to unite our voices in sending our greetings to **ROYAL SERVICE** on its Fiftieth Anniversary. To this wonderful publication

we have traveled with you to the uttermost parts of the earth; we have suffered and rejoiced with you as we have learned of the needs and the victories of our dear brothers and sisters in Christ all over the ~~SD~~ territory and foreign fields.

"ROYAL SERVICE, you have led us to better understanding and wider interest in our people and other nations, teaching us that we all have needs, desire the same things, make the same mistakes, deserve the same punishment, and need instead forgiveness and LOVE from the SAME God.

fruitful, and radiant life for the sake of those you are helping to be better Christians."

of the 215 missionary societies in western Cuba.

Mrs. Umbelina D. Landera
President, Cuba

CUBA

MEXICO



AUXILIAR A LA CONVENCIÓN BAUTISTA DE TEXAS

A la Unión Soviética Minus

Saludos a ustedes desde Buenos Aires.

Recebras, las hermanas de la Unión Femenil Misionera, Auxiliares

ribe a vosotras en el quincuagésimo aniversario de la estirpe revista,

Postal Service.

best let's go on up

echo after West

To: Woman's Ministry Office
Auxiliary to the Southern Baptist Convention

Dr. George W. Van Wagon's Missionary Union, auxiliary to the Mexican Baptist Convention of Texas, send greetings and heartfelt love to you on this the fiftieth anniversary of Royal Service. This smallest missionary agency has served all Baptist women in a wonderful way. To us it has given our missionary program for eighteen years, your helpful suggestions and leading stories of our mission work.

My hat continues blessing the attorney of this magazine and those who produce it.

Woman's Missionary Union
Auxiliary to the Mexican Baptist Convention
of Texas

Isabel A. Estrada, President
Mother U. Woye, Executive Secretary
Martha Thomas Ellis, Youth Secretary

Union Nacional Juvenil Bautista Misionera
"Sociedad Alicia Holm"

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El Paso, Texas, January 27, 1996

The Union National Feminist Baptists Missionary "Mera Aloha Hale" de Mexico (National Women's Missionary Union of Mexico) sends greetings and warmest congratulations to ROYAL SERVICE on its Fiftieth Anniversary. We feel grateful to the editors of ROYAL SERVICE because they have been able to publish this material in their work. In the beginning, the material published in ROYAL SERVICE was not intended for the material we published in our missionary magazine, Le Vos Missionnaires Baptistes. So we may say that Le Vos Missionnaires Baptistes in the United States and ROYAL SERVICE are not the same. We do have that magazine, this serves all the departments of the work of the church.

We pray that the Lord richly bless you and continue using you as a source of light and blessings to all the world, in helping others to have the necessary material in their own language to be able to carry on the Great Commission, and to make known to all peoples our Lord and Saviour.

Yours in the Master's service
President



La Ventana
salvaje Julio de 1915

en su

The five EW magazines, LA VENTURA
 BUREAU IN CHARGE, LA BUREAU IN
 COMPANERO, and XI BUREAU great ROYAL
 SERVICE on her Fiftieth Anniversary.
 Mrs. R. Cecil Monte, Chile

GREETINGS from THE ORIENT

HONG KONG

The scroll, referred to in the greeting from the Baptist Press (right), appears in full color on the front cover of this magazine. Two were presented to Woman's Missionary Union in honor of the Fiftieth Anniversary of ROYAL SERVICE. The scrolls, fourteen inches by eighteen inches in size, are hand painted on natural silk. The one that is not shown has a cherry tree branch with a brown bird sitting among the pink blossoms, signifying nobility and perseverance.

JAPAN

(honorific prefix) 御 *on*

congratulations 祝 *i*

anahi 申 *a*

say *ge*

(very polite) *no*

su

五十年 *go* five

ju ten

nen years

o (object)

ko reflect upon

shi

kokoro heart

yo from

ri

よき *yo* good

ki

導きの *nichihi* leading

ki

光 *no* (possessive)

hikari light

to became

ri

shi

We express our hearty congratulations upon this occasion as we recall the fifty years of your guiding light.

JAPAN WMO



THE BAPTIST PRESS

222 Prince Edward Road
Kowloon, Hong Kong

婦女指南

The Chinese would write only the four Chinese characters and respectfully address them to ROYAL SERVICE. Those four words are eloquent and sufficient in their estimation. Every Chinese reading them would immediately know they were right for the occasion and would have high regard for the publication to which they are addressed.

The first character is *fu* and is part of the term we use for women. The second character is *nan* and is the distinctive term for women, comparable to the word for men. The two characters together mean woman.

The third character is *tsu* and is the word for needle, while the fourth character is *nan*, the word for south. It completes the term for compass. A compass is a needle pointing south, always dependable, unerring.

The Chinese would present a scroll to ROYAL SERVICE with these four characters. It would be their highest compliment.

Lila Watson, Hong Kong

"Every Woman with Her Own ROYAL SERVICE"

A slogan? Yes, but more!

Every—Your neighbor, the other woman in your circle, your society, your church, your relative or friend, you—Every is a big comprehensive word with individuals in mind.

Woman—What a debt women owe to Christ! Look at lands where Christ is not known and you see the lifting of womanhood bought by his blood, estimate of the worth of every individual to whom he gives the breath of life.

With—The opposite of without, close by, near at hand, ready to pick up.

Her—Possessing it.

Own—Not another's, not borrowed for a talk, but made her own by reading, by use of the prayer calendar.

Royal Service—Official organ of WMU. Are you proud of it? Do you take it and read it?

—ADAPTED FROM RUTH PROVENCE, S. C.

Every Woman with Her Own ROYAL SERVICE. Send your \$1.50 to Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama.

WMS of Waiatae Baptist Church, Honolulu, Hawaii (right), is 100% in subscriptions to "Royal Service." Eleven of the twelve members pose with Bibles and copies of "Royal Service."



Twelve societies in North Carolina have reached the goal of "Every member with her own 'Royal Service.'"

Florida has 32 societies which are 100% in members subscribing to "Royal Service."

In an association in Illinois one woman organized six societies and 2 Sunbeam Bands in a month. She is a business woman with only her evenings and Sundays for such work. You should have heard her at WMU meeting read Matthew 28 and say, "For years I have wondered how any one could be asleep to the command to be baptized while I myself until very recently was asleep to the companion command to go into all the world with the Gospel."—From December, 1915 ROYAL SERVICE



"Publish Glad Tidings"

Program Outline

Talk: Our Royal Service Anniversary

Opening Prayer: (from 1917 magazine)

Devotional: Workers Together with God

Talks: A Glorious Vision

The First Magazine of WMU

"Our Mission Fields" Grows

Self-Support and a Monthly

Growth of "Royal Service"

"Royal Service" and Our Young People

Publications in Other Lands

Japan and the Jordan Press

South America and Publications

Spain

Nigeria

Baptist Press and Southeast Asia

Beginnings in Other Lands

Program Plans

Ask three women in dress of 1906 to read the Scriptures. One leads the first prayer, one the second, and one makes the comments as indicated. This will be done seriously not to caricature 1906.

Ask any women who have treasured old leaflets or even one of the early magazines such as is mentioned on page 16 to bring them to make a display along with any copies of *Our Mission Fields* or first months of *Royal Service* back in 1914.

At mention of each year 1906 to 1915 light a candle on a birthday cake. If not using cake, use flannelgraph and add flame or use orange crayon to put flame on a poster with 50 candles. Or have a vase ready and put in a flower for each year. After 1915 developments in consecutive years are not given, so light candles in quick succession as years are mentioned.

Enter "Royal Service" at reading of resolution on page 19. Everyone quickly rises to sing "Happy Birthday, Royal Service."

Arrange standard bearer's pennant so she can re-

veal name of your society as a goal to reach or as already achieved. Cover the name and let her pull off that cover or write on reverse of sign and let her turn at the right moment. If your WMS has reached the Every Woman goal, be sure to report to your state secretary.

To show *Royal Service* to others in a small society, turn the pages slowly to let women see the different sections. In a large WMS why not a procession of women with placards naming Stories, Articles, Picture Stories, Programs, Hints to Mission Study Chairman, and so on through the magazine?

As the young people's magazines are named, hold them up, or ask young people to dress in cover costumes and come as their magazines are mentioned. They can join in a Salute in *Royal Service*, and all the women join in repeating the salute.

Women in costume will read the greetings from overseas (see page 8) or tell about the publication work in the countries they represent.

At the close form an effective tableau with *Royal Service* in the center, the magazines which have grown out of her grouped close around her, and the women representing nationals of the world in an expanding circle.

Some societies make large use of posters. These could be used on an oval or as a flip chart, showing names of magazines and facts as given in program material.

Bring enough back copies of *Royal Service* to give one to every woman in your society who is not a subscriber, let her read and see what she is missing, and she will be ready to subscribe.



by Juliette Mather

Miss Mather has been secretary of the WMU department of publications since 1948. She was formerly convention-wide young people's secretary for WMU.

PROGRAM

Our "Royal Service" Anniversary

Since January we have been thinking about this Fiftieth Anniversary of *ROYAL SERVICE*, successor to *Our Mission Fields*, official organ of Women's Missionary Union. For our devotion in this program we turn to the very first number of *Our Mission Fields* and use the thoughts suggested in July, August, September of 1906. We hope to feel some of the earnestness of the women of fifty years ago.

We take our petitions for this meeting from our magazine in 1917.

OPENING PRAYER:

1. For the quieting sense of God's presence
2. For wisdom beyond our own
3. A clearness and a trustful boldness in laying out the lines of new work

Workers Together with God

(From 1906 "Our Mission Fields")

Hymn: "Look, Ye Saints" (or if your society does not know this grand old hymn, use it as special music and sing "The Kingdom Is Coming")

Prayer: Thanksgiving for the privilege of taking part in bringing the world to God

Bible Reading: The Outlook—John 4:35, Acts 1:8, Rom. 14:11, Phil. 2:9-11, Rev. 7:9, Rev. 21:34

Prayer: For worthiness to take a larger part in hastening the day of Christ's triumph

A Glorious Vision

(From 1906 "Our Mission Fields")

What times are these into which the Baptists of the South have come! The denomination has found itself and is heading



out for the open sea. Lord Beaconsfield said, "Success in life depends on being ready when the opportunity comes." We know not which stirs the heart more deeply, the thought of what our people have done in getting ready or the sunlit vision of what may come if only we go up and possess the land.

Dr. Richard Fuller once exclaimed: "When I think of what the Baptists of the South are doing, my soul stands erect within me and glorifies God!" But what would he say—what would the fathers say, those men who wrought their work in this Convention in the days of struggle, if they could look today on things we see and opportunities which invite us to larger achievement?

They saw our day—saw it by faith—and were glad, and constructed the things they had in hand, making ready for the things which have come to us. Once in a vigorous discussion, when someone had placed himself in the way of progress and justified himself by a plea to what the fathers did, Dr. John A. Broadus in a power of passion answered, "Shame on us, shame on us, if standing on our fathers' shoulders we cannot see further and reach higher."

The First Magazine of WMU

Can you imagine what it would be like to prepare a WMS program with no *ROYAL SERVICE* as a source for material?

Before the organization of WMU in 1888 and in the early days of WMU, a few tracts giving missionary incidents were printed and sold by the Maryland Mission Rooms, in a way the forerunner of WMU and

WMU literature. There were also printed Mission Monthly Topic Cards giving the subjects to be presented in essays and talks. *The Foreign Mission Journal* and *Our Home Field* had woman's departments prepared monthly by Miss Annie and Miss Alice Armstrong, Miss Fannie E. S. Heck, and others.

Kind Words published by the new Sunday School Board carried a department supplied by Miss Alice Armstrong from 1891 to 1905. The *BTPU Quarterly* provided a WMU department also. Some state denominational publications generously admitted articles about "Woman's Work."

The Heathen Helper began publication in Louisville in 1882 with the secretaries of the state Central Committees listed as its editorial staff. It prospered so well that in 1885 Dr. H. A. Tupper, secretary of the Foreign Mission Board, said, "For the success which has crowned the efforts of women's societies the past year much credit is due to their organ, *The Heathen Helper*. It is a bright, eight page sheet, handsomely illustrated and filled with reports, letters, and pithy editorials."

THE HEATHEN HELPER



The Baptist Basket in Kentucky like *The Heathen Helper* would have been glad to become the voice of Woman's Missionary Union. It listed the presidents of state Central Committees as editors and was most valuable to all its readers in Kentucky and beyond. Miss Annie Armstrong reported that "In 1900, space in the *Seminary Magazine* having been tendered WMU—an evidence of growth in favor—monthly articles were forwarded by corresponding secretary."

In May, 1906, weary of seeking program material in different sources, the minutes of the Executive Committee meeting in Chattanooga state simply: "It was moved that programmes for July, August, and September be arranged by Miss Heck and Mrs. Tucker" (office secretary).

Miss Fannie E. S. Heck, president of WMU, returned to her home in Raleigh commissioned to prepare the three programs at once (see page 6).

On June 16 Miss Heck went back to Baltimore with the manuscript in hand. The programs were on "The World Outlook," "Japan—The New World Power," and "Our Foreign Neighbors" meaning the immigrants in U.S.A. These followed the topics given on the Mission Topic Card for the year. At that time there were 189 SBC missionaries in seven countries—China, Africa, Japan, Italy, Mexico, Brazil, and Argentina.

The quarterly publication which resulted contained 86 pages, 5 1/2" x 8". There were 3967 societies then and one copy was supplied free to each through the state Central Committees, "other copies must be ordered at 5c a copy, or 15c for four yearly copies."

"Our Mission Fields" Grows

In the second number, October, November, December, 1906, there was added a program outline as "Suggestion for the Young Ladies" and a Sunbeam program for each month.

"Note—How to Use Our Mission Fields" in this second number has a familiar ring. "The more taking part the more interested is almost a missionary axiom. . . . We have no desire that these programs be slavishly followed. Therefore, selections of hymns, special prayers, number of essays, etc., etc., is largely left with each leader who knows the needs and capabilities of her own society far better than we."

For a year *Our Mission Fields* carried the programs with no identification except "Published quarterly by Woman's Missionary Union" and the address. But in July, 1907, Volume II, Number 1 shows the Union Motto, 1907-1908 "Larger Things" on the cover. On the contents page, a masthead gave Fannie E. S. Heck, as editor, and

PROGRAMME

—FOR—

Monthly Missionary Meetings.

HOME AND FOREIGN.

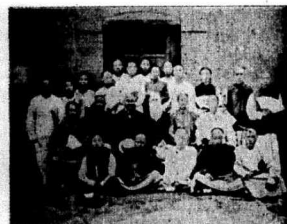
JULY, AUGUST, SEPTEMBER,

1907.

ISSUED BY
MARYLAND BAPTIST MISSION ROOM,
No. 10 East Fayette Street,
Baltimore, Md.

Our Mission Fields

NO. 1

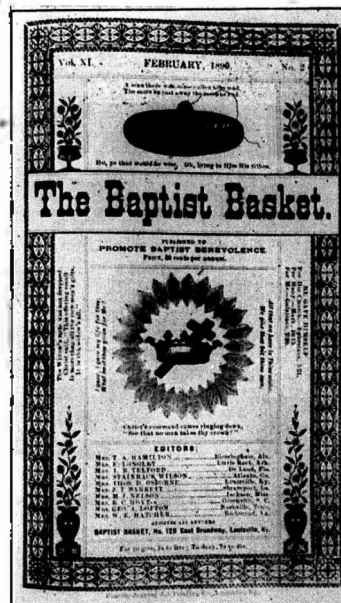


STUDENTS IN BUSH THEOLOGICAL SEMINARY, WITH DR. J. B. HARTWELL AND C. W. PROFFET, TEACHERS.

The Outlook.
Japan—The New World Power.
Our Foreign Neighbors.

Following the Course of Study given on the Mission Topic Card.

PUBLISHED QUARTERLY BY THE WOMAN'S MISSIONARY UNION,
ALLIANCE TO THE SOUTHERN BAPTIST CONVENTION,
WILSON BUILDING, 321 N. CHARLES ST., BALTIMORE, MD.



listed the officers of Woman's Missionary Union. Recommendations of the Executive Committee of WMU adopted in Annual Session, May, 1907, were included with reports of committees of WMU, SBC, of the treasurer, and two Sunbeam programs for each month. The number of pages had grown to 64 and one of the recommendations stated that *Our Mission Fields* "would be recognized as the official organ of WMU." "Warm praise of the little magazine" was "received from many quarters" and its distribution widened rapidly.

In 1908 there appeared "Suggestions for Royal Ambassadors." Miss Heck added Union Notes in January, 1909, a charming miscellany of happenings of interest to the women—which meetings different officers were attending, report of WMU Training School, remarks about mission study and New Year's greetings to "all the women of our Foreign Missionary Fields." She announced that the Union was sending to each *Our Mission Fields* throughout the year and also the Missionary Prayer Calendar that they might all be "united in a prayer union encircling the globe."

By 1910 suggestions for Junior YWA monthly programs were well established and more pictures were being used. In 1911 Miss Heck suggested *Our Mission Fields* become a monthly, edited by someone in Baltimore, and that free distribution be stopped.

The October, November, December, 1911 number announced as editor Miss Edith Campbell Crane who had become corresponding secretary in 1907. The magazine began a section "From Our Missionaries" which like Letter-ettes in today's *ROYAL SERVICE* was immediately and continuously popular.

Miss Claris I. Crane became editor in July, August, September, 1912 and continued until October, 1914, when *Our Mission Fields* became *ROYAL SERVICE* (see page 26.)

Self-Support and a Monthly

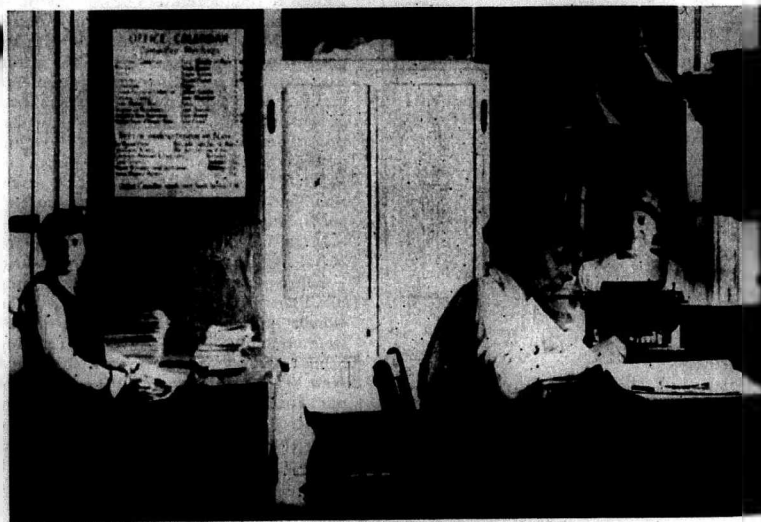
In Miss Heck's address as president at the Jubilate meeting in 1913 she said, "Next to the large number of junior organizations the most distinct and notable

success of the year has been putting *Our Mission Fields* on a self-supporting basis. Today it is self-sustaining.

"Some who remember that I have made no secret of my hope that putting *Our Mission Fields* on a self-supporting basis as a quarterly was a step toward making it speedily a monthly touching every phase of a society's life, have anticipated that I would suggest a Union monthly magazine as our clearing-house of missionary methods. Such I will do, for that you will soon make it a monthly; I am assured. It can be done very easily with your assistance. If within next year each present subscriber will gain three others the financial support of a monthly will be a certainty. Indeed, I recommend that the body assure your Literature Department that it will proceed to increase the subscriptions to this extent and instruct them to be prepared on the assurance, to issue the first copy of the Union's monthly immediately after our session of 1914."

So in the Resolutions of Woman's Missionary Union for 1914-1915 the one on Mission Publications proudly reads:

Helpers in Baltimore headquarters scheduled their work by office calendar on wall.



"Royal Service" and Our Young People

That the WMU Literature Department be instructed to continue the publication of mission leaflets. . . and, beginning with the October number, to issue "Our Mission Fields" as a thirty-two page illustrated monthly, having the title "Royal Service," giving mission programs for each grade of society, containing news from our home and foreign women missionaries, from the Training School, the Margaret Home Fund, Woman's Missionary Union Headquarters, an exchange of society methods, a department of Personal Service, a department of Bible study and brief items of current events in the missionary world.

Growth of "Royal Service"

Beginning with that first October, 1914, number, *ROYAL SERVICE* was edited by the WMU Literature Committee at a subscription rate of 25c. In 1925 Miss Kathleen Mallory, corresponding secretary of WMU, who had been arranging much of *ROYAL SERVICE* for years, was named managing editor.

Sometimes in the first years there was an advertisement or two, a jeweler whose slogan was "Quality First then Price" and a firm which supplied "Correct Engraving and Fine Stationery." A few times there was a travel agency announcement quite in keeping with learning about the world. For several months the advertisement of a fertilizer company appeared. From the 25c rate of 1914, the subscription has had to increase to 35c, to 50c, to \$1, to \$1.50, as the cost of production went up and the value of the dollar went down.

In October, 1914, an attractive *ROYAL SERVICE* standard bearer was introduced who carried on her pennant the names of states which met their goals in subscriptions. In 1955, 17 states met their goals of 5 per cent increase over the previous year so the list would have been too long for the standard bearer. How would the list look with our anniversary goal of "Every Woman with her own *ROYAL SERVICE*" met in every state? How will it be in our society? Will our name be there? At the close of September, 1955, there were 259,853 subscriptions. But there are 700,226 members of Woman's Missionary Societies so we must still show *ROYAL SERVICE* to other women until they understand what they are missing.

From the second number until 1922 *ROYAL SERVICE* included all the programs for our graded missionary organizations. Then *World Comrades* was launched with stories, features, and more adequate programs for Sunbeam Bands, Girls' Auxiliaries, and Royal Ambassador Chapters. In September, 1929, *The Window of YWA* opened for YWAs. With a gift of \$1600 from the WMU Literature Department one introductory free copy was sent to every Young Woman's Auxiliary organization and from then on *The Window of YWA* was on its own. It now has 34,643 subscribers. *ROYAL SERVICE* used the space left when young people's magazines were started for methods suggestions for counselors.

In 1946 *Royal Ambassador* programs moved out of *World Comrades* into *Ambassador Life*, a *World Outlook* for Baptist boys. At the end of September, 1955, this magazine had 59,705 subscribers. *Ambassador Life* is still published by Woman's Missionary Union. Mr. Edward Hurt, Jr., associate Brotherhood secretary for *Royal Ambassadors*, now assisting on the publication, will be ready to take it over in 1957.

Then in 1953 *World Comrades* was discontinued. *Tell*, a monthly missions magazine for girls, and *Sunbeam Activities*, a quarterly for Sunbeam leaders, were begun and by the end of September, 1955, there were 99,180 subscribers for *Tell* and 27,238 for *Sunbeam Activities*. So out of *ROYAL SERVICE* have come these young people's magazines with a total of 220,770 subscribers, enlarging horizons and understanding of God's kingdom for boys and girls and young women.

Publications in Other Lands

With the progress of women in the freedom which Christ gives, women's societies naturally began to develop on our mission fields. They needed materials for their meetings as women in our Southern states needed sources for missionary programs. Missionaries have planned or translated programs from *ROYAL SERVICE* and her young people's magazines, copied them by hand, or mimeographed them for overseas



organizations. In many countries these beginnings have grown into regular publications in the same way that ROYAL SERVICE became the voice of Woman's Missionary Union.

Japan and the Jordan Press

Southern Baptists began a work of translating in Japan as early as 1903. Our first book, published in 1911, was the life of Adoniram Judson. The stalwart pioneer, Dr. E. N. Walne gave much attention to this from 1903-1934. Dr. Edwin Dorier picked up the task in 1947. There are trained Japanese helpers who assist in the preparation of Sunday school, Training Union, and Woman's Missionary Union materials, in vacation Bible school and other literature.

A Woman's Missionary Union magazine, *Yonohikari*, (The Light of the World) is available. The enthusiasm of the Japanese people for reading makes this a wonderful channel for spreading the gospel.

See Greetings from Japan, page 12.

South America and Publications

When the Chilean WMU was formed in 1923, Mrs. R. Cecil Moore planned the women's programs and they were published in *La Voz Bautista* (The Baptist Voice). As more space was needed for the women and for children's organizations, *La Ventana* (The Window) was started in 1932. Now with 1,000 circulation it is used in other Spanish-reading countries of South America. *La Estrella* is published for Girls' Auxiliaries and Sunbeams with a handwork supplement *El Rayito* for Sunbeams. The

RAs have their bi-monthly magazine of 16 pages, *El Escudo* (The Shield), which is published in Buenos Aires. Much of the literature is produced with the backing of the Mrs. W. J. Cox Fund for WMU work in Foreign Fields which is a part of the Lottie Moon Christmas Offering.

Brazil has a well developed and well equipped publishing plant which started with a gift of \$30,000 from Mrs. J. S. Carroll of Alabama. It has received much money from the Lottie Moon Christmas Offering in specific allocations for the press and building.

See Greetings from Chile, Brazil, Mexico, pages 10, 11.

Spain

Nuestra Labor is one of the few evangelical magazines in Spain that has been able to continue publication. It was begun in December, 1950, to provide programs for the women and the young people. It first came out without a name, seeking suggestions from the different churches. A committee selected *Nuestra Labor* (Our Task) as the most appropriate one. The circulation has grown steadily. Last year the number of subscribers increased 35 per cent. With 1,349 persons making up the Spanish Woman's Missionary Union, the circulation for *Nuestra Labor* is 725. This is a better proportion of the membership subscribing than ROYAL SERVICE has.

The Spanish WMU organizations depend on the magazine. They do not have other literature available. Many are young Christians who would be at a total loss in planning unless the programs are given in

detail. The magazine promotes the entire Baptist program with articles of special interest, present goals, and so on.

The magazine goes out by a special delivery agency which puts it into the hand of the person to whom it is directed. The magazines of a particular church go to one representative and she distributes them.

The women of Spain are grateful for the Mrs. W. J. Cox Fund designated for publication work.

See Greetings from Spain, page 9.

Nigeria

Nigeria is one of our mission fields which has its own up-to-date press. The publishing of tracts, literature for Sunday schools, WMU, Training Union, and a general magazine has been going on for about 25 years but the new press was installed in Ibadan in 1950. In 1955 the output was over 7,500,000 printed pages. There is great need for another trained printer and journalist because in Nigeria as elsewhere people need the best Christian literature possible. All of their WMU literature is printed with the Mrs. W. J. Cox Fund of the Lottie Moon Christmas Offering. The weekly programs for WMS, YWA, Lydias (business women), GAs, and Sunbeams, their three weeks of prayer programs, their Mother's Day and Promotion Day programs, their WMU Year Book, mission study books, are all supplied by this fund.

See Greetings from Nigeria, page 8.

Baptist Press and Southeast Asia

When China's doors closed, the question of Baptist literature for Chinese-reading people was a great problem. By 1950 the Baptist Literature Department of Hong Kong-Macao Mission was busily working on tracts. By November, 1952, it had become the Baptist Press, growing by leaps and bounds, enlarging, moving to new quarters five times to try to keep pace with the demands for its publications. The Lottie Moon Christmas Offering of 1954 made it possible to purchase adequate headquarters. Miss Mary Alexander as first general secretary until her retirement, Miss Flora Dodson, Miss Lila Watson, Mrs. Victor Frank are the women missionaries who

have devoted time and energy to this amazing development. There is an editorial and business staff of 25 able Chinese co-workers, and a Board of Trustees made up of missionaries. Dr. Maurice Anderson is the general secretary now.

Missionaries and Chinese leaders from over Southeast Asia have come together twice, in 1953 and in 1955, to give direction to the program of the Baptist Press.

Of special interest to Woman's Missionary Union are the missionary publications. *The Woman's Light*, a quarterly magazine carries weekly programs for the Woman's Missionary Societies. There are *Sunbeam Programs*, *The Banner of Christ* for Juniors, *The Light of Youth* for Intermediates, and *The Way of Christ* for senior-age young people.

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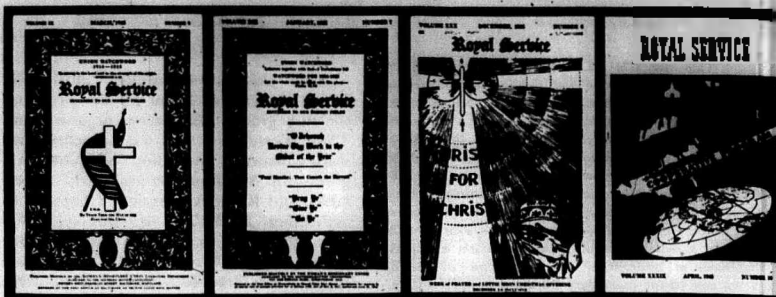
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See Greetings from Hong Kong, page 12.

Beginnings in Other Lands

Far too many of our Southern Baptist mission fields are beginning publication work on the proverbial shoestring. One man or one young woman with a typewriter and mimeograph and one or two national helpers seated in dining room, bedroom, or kitchen with papers stacked everywhere courageously reports "Publication work begun." Faith makes it so.

In Beirut, Lebanon, two young women are struggling to get out Sunday school literature, a few leaflets, lessons for Woman's Missionary Societies. Miss Virginia Cobb and Miss Mabel Summers with help from Missionary Finlay Graham are determined to start the distinctive literature Baptists need. One teen-age girl read through the first six mimeographed WMS programs, translated largely from ROYAL SERVICE. She said, "My heart yearns to do something in missions." (see next page).



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Paper Dolls for Decoration

Paste dolls on cardboard, color with crayons or paint, and use as stand-ups for your room or table decorations. Clip replicas of ROYAL SERVICE (page 20) and place in hands of women. First three women could hold in their hands miniature letters, the "Baptist Basket," etc., found on pages 16, 17.

Drawings by Mary Eleanor Bridges

BOOKS . . . (continued from page 46)

education. It was true pioneer mission work in a wild country with the nearest physician two hundred miles away. When major surgery was necessary it was successfully performed by the missionary with a hatpin, a razor blade, and prayer.

The reader will find his own faith strengthened in the abundant evidence that God never disappoints the sincere, confident faith of those who serve him. Here is encouragement to the followers of Christ to "trust and obey" and to share in proclaiming ever more widely the wonderful gospel of Christ. This book will delight and inspire every true Christian and will make a real contribution to missionary endeavor.

PROGRAM . . . (continued from page 21)

Lebanon supplies Sunday school literature for Baptist Sunday schools in Jordan and Egypt also.

Similar beginnings are blossoming in the Philippines, in Indonesia, in Thailand, in Malaya.

In Italy the publication work is further along than in these new fields but it is still a meager start compared to what our 8,000,000 Southern Baptists should and could be doing.

See Greetings from Lebanon and Italy, page 9.

Realizing the power of the printed page, in this ROYAL SERVICE Fiftieth Anniversary we should be sure that Southern Baptist groups around the world have money and missionaries to help supply enough Christian and missionary literature.



1890



1900



1910



50
ANNIVERSARY



Faraway Memories

of a Onetime Editor
of Our Mission Fields

by Miss Claris I. Crane,
Maryland



The Crane sisters, left to right, Edith, corresponding secretary 1907-1911; Helen, YWCA secretary in China for many years; Laura, sister-in-law of Emma Whitfield, designer of WMU emblem; and Claris, editor and frequent program writer for "Our Mission Fields."

Miss Crane was the talented editor of *Our Mission Fields* until it became *ROYAL SERVICE* in October, 1914. Woman's Missionary Union is grateful for her fine service.

It was with a deep sense of inadequacy that a very inexperienced person took over the task of editing the WMU magazine in 1912. But, as so often happens in our lives, with the call came the promise of strength for every need. "My strength is made perfect in weakness" (2 Cor. 12:9).

The WMU office in Baltimore sent to my home an Oliver typewriter which, even though operated by the "hunt and peck" system, lightened the labor of both editor

Miss Crane as she lives now in Maryland.



and office. The whole task would have been much more difficult had it not been for the unflinching support of Mrs. W. R. Nimmo, then secretary of the literature committee. It is a pleasure to render a long overdue tribute to this dedicated woman, who for many years served WMU to the limit of her ability and always gave "service with a smile."

It was with regret that the work on *Our Mission Fields* had to be given up on account of the family responsibilities incident to the management of a 75-acre farm, plus the care of two old people and a household fluctuating in number. The regret was lessened by the fact that it could be turned over to a much more competent editor.

The magazine, especially since the range of its influence has broadened with the growth of WMU, and since the name was changed to *ROYAL SERVICE*, has gained in scope and value with the years. With gratitude for the past and hope for the future we look forward to its truly royal service in the extension of Christ's kingdom in the years to come.

ROYAL SERVICE ★ JULY 1956

Are There More in Your Church?

THERE are six members of First Baptist Church, Jackson, Mississippi, and its Woman's Missionary Society who have been subscribing to *Our Mission Fields* and *ROYAL SERVICE* for fifty years. At a recent quarterly luncheon meeting these six distinguished women were honored—two were unable to be present; the two were Mrs. J. L. Johnson, whose mother was the first president of Mississippi WMU, and Mrs. J. M. Causey, faithful Christian leader.

Mrs. W. A. Hewitt recalls that as a bride she moved to Columbus, Mississippi, and felt that there should be a Woman's Missionary Society there. She wrote to Mrs. W. R. Woods of the state central committee and asked for help. Mrs. Woods replied that beginning the next month there would be a quarterly publication carrying programs for Woman's Missionary Societies and that Mrs. Hewitt's name would be put on the mailing list. It has been there ever since for Woman's Missionary Union publications; first *Our Mission Fields* and then *ROYAL SERVICE*.

Mrs. T. E. Stephenson was for many years the president of Woman's Missionary Union in Louisiana. She remembers being a local president when *Our Mission Fields* first came out but back of that the beginning smaller magazines of missionary fact—not programs—*Heathen Helper* and *Baptist Basket*.

Mrs. D. C. Simmons belonged to the Ladies' Aid when she was just out of college and was ready to move into the Woman's Missionary Society when she married. She was for 28 years the recording secretary of Woman's Missionary Union of Mississippi. She was the speaker on this luncheon occasion.

Mrs. W. G. Sharp went as a bride to an association where there was no WMU work and started it. Associations were organized early in the life of Woman's Missionary Union and were a great help in the promotion of the total organization.

This was a very lovely meeting, and everyone was thrilled with the present inheritance of women in their magazine.

Mrs. Hewitt

Mrs. Stephenson

Mrs. E. L. Posey, WMS pres.

Mrs. Simmons

Mrs. Sharp



ROYAL SERVICE ★ JULY 1956



Richmond Times Dispatch
Charles Martin points to Japan on map—the country in which he and his wife will work.

HAVE you ever known a "preacher's kid" who didn't have a real streak of stubbornness somewhere in his make-up? I was no exception but helped improve on the reputation we shared as a group.

Though I gave my heart to Christ at the age of seven, I did not give him my life—that is, my *whole* life—until last June. I will possibly never understand why it was so hard for me to come to the point of complete surrender—except for the very real power of the devil and the "rebel heart" of a preacher's daughter.

It is especially hard to understand my slow response in view of the blessings God has showered upon me from birth. Born into the loving home of a busy pastor, I was brought up on the third row of the church by my mother's side. I enrolled in Sunbeams, became a Queen in GA, and enjoyed YWA, in turn. Missionaries on furlough were often guests in our home.

After four wonderful years in Oklahoma Baptist University, my first job was on the missionary magazines for young people. Under Miss Juliette Mather's wise guidance I learned much more than the technicalities that went into *World Comrades* and *The Window of YWA*. It was an added thrill to work down the hall from that great lady, who was the symbol of WMU for so many years, Miss Kathleen Mallory.

I had always said I'd never marry a preacher, and if there was one thing worse

to my foolish mind than marrying a preacher, it would have been marrying a preacher who was going to be a missionary. Charles and I met at Ridgecrest at Student Retreat while he was studying architecture. That seemed safe enough and we fell in love.

The war came and Charles' experiences as lead bombardier on a B-29 with 31 missions over Japan were impressed indelibly upon his mind and heart. One day in a crisis he saved his plane and formation and his own life at the expense of an enemy airman—and as he saw the Japanese plummet to his death he felt God had spared his life for a purpose.

On his return to Ridgecrest in 1946, Charles felt called to preach and for him that call was "the Great Commission." The following year I left my job on *The Baptist Student* to say "I do" in Fresno, California. After a West Coast honeymoon we went to Birmingham where Charles completed his work at Howard College and I taught journalism.

Going on to Louisville seminary the next fall was a strain on another of my prejudices. I had always had an aversion to seminaries in general. I suppose because there were so many preachers there. I had heard what wonderful and thrilling services they had on Missionary Days but I avoided them like the plague. Though Charles mentioned his desire to go to Japan as a missionary, he did not urge his wishes upon me—and I persisted in my feeling of "not being called."

During all this time of inward struggle I was active in our church at Smithfield, Kentucky, and on the campus, even to the extent of being WMU president at the seminary. I was certainly in favor of missions as long as its appeal did not get too personal.

What brought the changes to my blind and stubborn heart? For one thing, going to a warm-hearted, missionary church, the First Baptist Church of Oxford, Alabama, and getting acquainted with the fine young

At Long Last—a Missionary!

by Anne Crittendon Martin

people and the mission volunteers among them. Charles felt at the time that being their pastor was really the Lord's will for him, and I wanted to believe a pastorate was a permanent place for us.

Another very definite influence was due to Miss Mather who insisted that I take the job of book reviewer for *ROYAL SERVICE*. She flooded my desk with books on missions and mission background—a good number of them on Japan. Every time I found myself writing a review it ended up saying something about the "great need" in a particular country. Impressed as I became with all these great needs on every hand, I slowly began to see that it was my duty to try to fill some small part of them.

The decisive experience came at the Miami Southern Baptist Convention on Foreign Missions Night. As the climax to the evening's program there stood forty young appointees lining the platform, four of whom I knew quite well. They were all steady and eager to go "unto the end of the

world." That night I knew "D Day, H Hour" had come for me; it was now or never. I must decide whether to join them or forever live with a troubled conscience.

Speaking for the group that night, Tommy Halsell's testimony that "Memphis was no longer my world" stirred new doubts in my own mind. I wondered why I had not seen beyond Oxford and the United States.

Only a few days passed before I settled the matter forever with my God. At long last I was ready and willing and, more important, happy to go anywhere, literally. The next Sunday I rededicated my life publicly at the morning worship service, though only Charles and I knew what that commitment meant.

No words can express the great joy and inward peace that descended upon my mind and heart—once the long struggle was over. I was no longer afraid of anything. I could sing the song, "I Surrender All," without my old qualms. I could—and did—go to a Missionary Day at South-

ern seminary, this time as a speaker.

It was not until the night before I was appointed in Richmond, Virginia, that a long-time friend of our family, Dr. Eugene Hill, revealed that my mother and dad had been preparing me to be a missionary. Though they had never mentioned this dream of theirs to me, they had prayed many years that God might one day call their daughter to serve him in fields afar.

How grateful I am that those prayers, through the grace of God, have been answered!





Built in a Day

by Sarah Cather, missionary in Gold Coast

The Dagomba tribe is one of the largest of the twenty-three tribes in the northern Gold Coast, and at the present is the only one in which Southern Baptists have any mission work. Religion plays an important part in the Dagomba's life. Most of them follow a sort of spirit worship or are Moslems. Many religious customs seem to be Moslem in origin, yet the Dagombas claim that these are not Moslem, but Dagomba customs. Pervading much of their worship is reverence for a spirit called Bagayuti. Though each family may worship a different idol, they all speak of Bagayuti some: what in the same sense in which we speak of Christianity.

One idol which they worship is called Krupawse. In its worship a mixture of mud "medicine" is placed in a plate, the blood of a duck is poured over the top and it is buried under a room of the house. One man serves as prophet and reports to the waiting people outside what the spirit predicts for their future. For this service they must sacrifice some chickens or a goat, and a feast is then held.

Another popular idol is Ruguli. His day is a time of great merry making. The men and older boys gather at the sacred rock and sacrifice a goat to this spirit. After this, chickens are also killed and there is a great celebration with much beating of drums and dancing.

One follows their religious rites with great interest, but always there is that longing that they might know the Lamb of God. There is much shedding of blood, but there is not remission of sins. They do not know Jesus Christ whose blood can wash away all sin!

The people of Moogla now know about our Saviour because some Baptist Yorubas obeyed the Great Commission. Tamale Baptist Church loved God and loved lost souls—so they built a church in a day.

May God grant many more churches such a vision and such an eagerness to fulfill it.

THE village of Moogla (*naw-la*) in the Gold Coast of Africa, now boasts of a church building! It stands near the path which leads into the village where some 250 Dagomba people live. Many of them had not heard the name of Jesus before Baptist people visited them a year ago. How proud they seemed singing, "Kpem N Suhu Ni" (Come into My Heart) during the first service in the new building. They did not mind that the only benches were logs and that the building is not complete yet. They had come to hear a story from "The Book."

The missionaries' hearts were thrilled when the Yoruba church in Tamale said they wanted to put up a church building for the people of Moogla. This is only one of the several preaching stations which the Yoruba church is sponsoring. Several of the young men of the church, who speak Dagbani well, go each Sunday to the Dagomba villages to preach and teach. One special day (the Yoruba men hired a lorry (truck) and went to Moogla, twenty miles from Tamale. Soon their cutlasses were busy cutting down small trees and forming the framework for the walls and roof. The Dagomba men were busy bringing long grass and weaving it together for the roof. After the six months of rain the mud walls will be added. By 4:00 the building was complete and the Yoruba men left with the shouts of "Natumu" (thank you) ringing in their ears.



"... the Church That Is in Their House"

1 Corinthians 16:19, Romans 16:5

by Charles W. Whitten, missionary in Spain

THE home of Aquila and Priscilla was open to the meetings of their church. In fact, the apostle Paul speaks of "the church that is in their house" both in Corinth and Rome. This type of New Testament church meeting still exists widely among the Baptists of Spain.

Sunday is a busy day in the home of a certain good deacon in Spain! Early in the morning the small dining room must be transformed into the house of God since the Baptist church was closed by the Spanish police authorities in that locality over two years ago. Extra chairs must be placed carefully around the wall so that as many people as possible can be seated. A local carpenter has made folding benches which are set in every nook and corner of the room. A small table on one side of the room serves as a pulpit for the preacher.

Two Southern Baptist missionaries had the privilege of visiting this church, and as usual the enthusiasm of the believers was a great inspiration to the visiting preachers.

Many of the more than forty people present were not Christians but were there because their hearts were hungry for a

religious experience which satisfies. Many of the believers stood outside the room in the long entrance hall so that the unconverted people could be in the room where the services were held.

The people sing the old gospel hymns (many times it is necessary to do so behind closed doors and windows), several prayers are offered, the preacher brings a simple message on God's plan of salvation, then the invitation is given. Almost every week during the invitation, many people, young and old, give their testimonies stating clearly that from that day on and for all the future, they will take their stand with Jesus Christ, their new-found Saviour. They have already counted the cost for they understand that this new life will be the beginning of suffering for the Master. Many will lose their jobs, others who have their own places of business will be boycotted, and still others will be turned out of their homes. They have counted the cost, and yet they say: "This is the happiest day of my life."

This kind of "church in their house" is repeated in many cities and towns throughout Spain.



BY MARGARET BRUCE
Secretary of Department of Youth

Then and Now

Just about the time the firm of Currier and Ives closed its historic establishment, Woman's Missionary Union began its first missionary publication. For most of the seventy-three years Currier and Ives was in business, from 1834 to 1907, its artists "held up a mirror to early America. They gave us one of the best records we have of how Americans lived and thought in days gone by." These lithographed prints portrayed early American life in a charming manner.

Eighteen years after the 1888 organization of Woman's Missionary Union, *Our Mission Fields* was published to give mission information and help to all members of this new missionary organization, including young women. In 1914 this publication became the monthly, *ROYAL SERVICE*. Copies of *ROYAL SERVICE* also held up a mirror and showed how women and young women carried on their missionary activities.

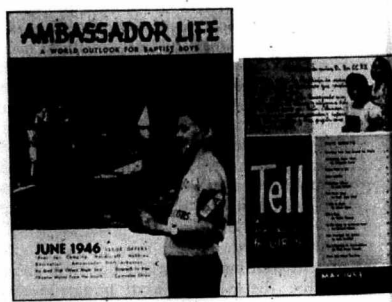
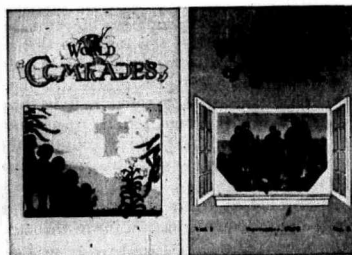
For twenty-two years after their name was adopted, YWAs continued using the same magazine with the women. Then in 1929 *The Window of YWA* came into being. Since then *ROYAL SERVICE* and *The*

Window of YWA have grown and become most important magazines for their missionary minded members.

As we celebrate the Fiftieth Anniversary of *ROYAL SERVICE* we say thank you to Miss Juliette Mather for her vision and work in providing missionary magazines for young people. While she was young people's secretary, *World Comrades*, *The Window of YWA*, and *Ambassador Life* were started. It was a dream of hers that every age group of Woman's Missionary Union should have its own missionary magazine. In 1953 *World Comrades* evolved into *Tell* for GAs and *Sunbeam Activities* for Sunbeam leaders.

Today members of Woman's Missionary Societies are grateful for their own official organ, *ROYAL SERVICE*, and for *The Window of YWA*, *Tell*, a Missions Magazine for Girls, *Ambassador Life*, a World Outlook for Baptist Boys, and *Sunbeam Activities*.

Nobody knows how many people collect Currier and Ives prints or reproductions, but according to experts at the Prints and Photographs Division of the Library of Congress, more people collect these famous prints than any other art objects. We hope that this Fiftieth Anniversary of *ROYAL SERVICE* will cause members of Woman's Missionary Union to collect more and more subscriptions to our missionary magazines which mirror the world and its need for the gospel.



ROYAL SERVICE ★ JULY 1956

Sunbeam Slants

by Elsie Rives, Sunbeam Band Secretary

"What are we going to do?" "Can we make something?" "When can we start?" These expressions have a familiar ring to the ears of leaders for six, seven, and eight-year-olds. Energetic, enthusiastic, alert, seeking—what more could leaders of the school-age Sunbeam Band desire?

Purposes are well defined for the meeting. We teach missions: that means to share with others what we have found to be true about God and his plan. It involves prayer, Bible study, learning about children of the world, helping others, and giving both money and self.

A well-planned program requires materials and equipment for directing these active, interested children into experiences that will build desires, skills, knowledge, and attitudes in keeping with the universal plan of God.

How cheated is a group of children in the Sunbeam Band which has never had the privilege of opening the pages of a book about other children of the world! *Kemba: A Little Girl of Africa*, *Ah Fu: A Chinese River Boy*, and *Dickie in Mexico* (50c each from Baptist Book Store) take children visiting and adventuring in other lands.

Pictures of other countries stimulate feeling and can help build understanding of needs, customs, and desires of their people. Children learn by doing. Yes, they learn missions by doing—experiencing things for themselves. Crayons, clay, paper, paste, paints, with occasions to help others for Jesus' sake, supply creative opportunities for missions.

Music is a universal language to which children respond with joy. Words of songs explain about children of the world, about giving and prayer. Leaders need songbooks that supply them with suitable music for the age group which they are teaching. For six, seven, and eight-year-olds, *Missionary Melodies*, *Worship and Conduct Songs for Beginners and Pri-* (Turn to page 43)

"Wanted: Parents Who Care!"

by Betty Brewer, Girls' Auxiliary Secretary

In the April 8, 1956, *This Week* magazine section, an article appeared entitled, "We're Letting the Kids Down," with the subcaption, "Wanted: Parents Who Care!" Think over and apply these scattered excerpts from that article: "There are not enough adults volunteering as leaders . . . no adults were available. . . . It's not laziness, disinterest in young people or even preoccupation with other matters. Parents simply aren't aware . . . teenagers want warmth, friendship, and a pleasantly firm hand to guide them . . . there is a deep need for the compassion and friendship which an interested adult can give (not just professional leadership). . . . Those parents and adults who do not care and are not helping their young people are really 'missing something'! Fun, for one thing . . . a better outlook, for another. . . . The help wanted signs are out. Salary? Not a dime in cash but priceless amounts of satisfaction, and all the young people's gratitude you can carry away."

Wanted: parents—adults who care!

Are You Aware?

by Doris DeVault, YWA Secretary

"Tomorrow's here at sunrise?" Yes, with the dawn of another day, it will be tomorrow. Days pass quickly and it behooves us to complete immediately plans for using YWAs this summer. So keep stepping with the days!

ROYAL SERVICE could comment, "I'm having a birthday, but really my readers are getting the gifts." 'Tis true! For fifty years this magazine has blessed her friends with missionary information. This month the YWAs are expressing birthday wishes for their mother magazine, *ROYAL SERVICE*.

If the fostering WMS circle and YWA have not had a joint meeting thus far this year, then July is an ideal month to get together. It will be acceptable for the WMS to take the initiative and extend to Young Woman's Auxiliary an invitation for them to present the anniversary program.

We quote, "East is east, and west is west," and we are expecting east to meet west at (Please turn to page 38)

ROYAL SERVICE ★ JULY 1956



... on the Political Front

"Mrs. Marshall Enters Political Life . . . the April headline in the *Washington Star* took the nation by surprise.

One congressman's wife put it this way: "We somehow think of her as being on a slightly higher plane than us politicians."

In the capital Catherine Marshall is now almost as well known—and loved—as "The Man Called Peter" was when he was chaplain of the Senate and pastor of the New York Avenue Presbyterian Church. The news that she was campaigning was a mild shock for some.

The girl reporter who interviewed Mrs. Marshall for the *Star* did not get the impression that this homemaker-writer considered herself "stooping" to anything. The remainder of the three-column headline read: ". . . To Campaign for Dedicated Christian."

The following Wednesday the 82nd Congress (wives') Club had Mrs. Marshall as honor guest at its monthly luncheon—a coincidence, for the date had been made nine months earlier. "Politicking" was naturally the theme of most of the conversation.

"The newspaper made a lot out of it," Mrs. Marshall remarked. "I winced a little at some of the sentences attributed to me. Actually all I did was make a brief introduction of the candidate on the radio. It was simply an effort to follow up my husband's work of twelve years ago when a confused soldier wrote us asking for advice."

She "took the stump" on behalf of this veteran because she believes in his integrity and his potential skill as a candidate. In the Church of the Saviour, the interdenominational fellowship which Mrs. Marshall wrote about in the *Reader's Digest* last year, she and this Christian layman and his family have prayed and talked to-

gether about God's will. She introduced him to the Louisville, Kentucky, radio audience with that story.

She was willing to lend the enormous prestige of her own and her husband's name to a particular candidate because of her personal concern for world peace.

Does she expect to campaign for anyone else? Will she take part in the big political events of this Presidential election year?

"How do I know?" Catherine Marshall asked in reply. "I have no idea what I'll be led to do next week or next month."

If congressional wives wondered at this consecrated woman's entry into politics, the half dozen men in a smoke-filled storefront party headquarters when she entered were flabbergasted. The candidate took her in to introduce her to the "machine."

"If I had been the Angel Gabriel himself," she reminisced, laughing heartily, "they couldn't have looked more astonished or uncomfortable. It was written all over their faces. 'What do you mean bringing a lady into a place like this?'"

Then she was serious. "I feel strongly that unless God gets a foothold through a certain type of man in political life, our nation and the world are done for. There are a lot of Christians who feel that sincerity is all that matters. I have lived in Washington long enough to know that you need ability, too."

Mrs. Peter Marshall could be a fashion model, so slender and well-proportioned is she. With dark hair, blue eyes, and beautifully groomed hands, she dresses modestly but well, with little jewelry except a charm bracelet that tinkles as she talks because she talks with her hands. She is fond of people. Her speech no longer has a southern accent; she speaks a universal English, but her tone is slightly nasal.

Tennessean by birth, she lived in Can-

ton, Mississippi, as a child. She attended college in Atlanta, then after marrying her college pastor, she lived in West Virginia and Washington. She led a quiet life as homemaker during her husband's significant ministry in the capital.

"Peter was out-front," she says, "and I stayed in the background, which suited me just fine. Then I was in bed for three years, and certainly that was the background, too."

After Dr. Marshall's heart attack and death, Catherine compiled a book of sermons from his fragmentary notes and gave the world the remarkable volume *Mr. Jones Meets the Master*. Later she wrote her husband's life story, and it became not only a best seller but a box-office success. Other books have followed.

POWER IN PRINT Cont'd from page 5

David Livingstone's mother read mission books to him on the long Sunday evenings at home in Scotland, and David Livingstone in his travels formed a cross on the continent of Africa and opened the door to every missionary effort since.

Alexander Duff, who visited William Carey in the last moments of this life, said that on Sunday afternoons as far back as when he was four years of age he could remember the pictures his father showed him of people in other lands. He made up his mind he would go and tell them about Jesus, the Christ.

Albert Schweitzer, distinguished Nobel Peace Prize winner, famed interpreter of Bach, French philosopher, stated quite simply that when he was a boy his father read the letters from the French Society missionaries and he remembered them. Later he saw in Colmar, France, a statue of a Negro who was bound and needed release and he determined to go in this neediest field in the world as he saw it.

And Woman's Missionary Union has her stories of the value of the printed page. Miss Mary Alexander who has spent over thirty years in China and is just now retiring from leadership of the Hong Kong Baptist Press, says, "My mission call dates back to an article I read."

These successes have thrust Mrs. Marshall into public life. They have also created some problems, in respect to health and privacy for creative writing. But she was willing to take time for a fast trip to Louisville, and on the subject of politics she can become intense. Having a sixteen-year-old son may explain this.

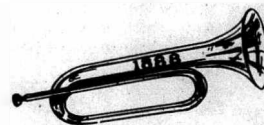
"Women are born housekeepers," she reasons. "They are not afraid to go into a mess to clean it up and make the place fit to live in. Then why should they shy off of national housekeeping with the excuse that it's 'dirty' and they might get their hands soiled? Our nation needs its women citizens."

The news story was wrong: Mrs. Marshall has not merely entered political life. As a Christian citizen she feels she is doing her duty.

Miss Mabel Summers out in Lebanon gave as her testimony, "I sat on the floor before a pile of mission magazines, especially on many a rainy afternoon, and read and looked and yearned to go to the uttermost parts. Now here I am. God called me largely through knowing the needs of the fields through the printed pages."

Miss Mary C. Demarest of Taiwan said, "It was through reading mission study books and leading groups of YWA age in mission study classes that the Lord prepared me to hear his call."

Henry James may say, "For real excitement there are no such adventures as intellectual ones." But one must add to the sheer intellectual adventure the tug of the spiritual impulse, then one has that soul outreach which must be cultivated in the Christian who sees the world as God wants him to see it. For missions is "the lung's breath, the heart's beat, the life's blood" of our Lord.





from Mrs. Esther B. Moye
San Antonio, Texas

When I came to work with the Mexican Baptists of Texas in 1938, one of the greatest needs of the women was good program material for the missionary societies. There was all the excellent material in ROYAL SERVICE but most of the women could not read English. Those who knew English felt that if the programs could be translated and printed in Spanish, they would be the best possible material.

In the fall of 1939 we began translating the programs for the Weeks of Prayer. The women were so pleased that they became more eager for the monthly programs of ROYAL SERVICE.

Texas Woman's Missionary Union heard of our need and came to our rescue with funds. Within a year or two the Home Mission Board allocated funds from the Annie Armstrong Offering for the publication of this Spanish WMU literature. Our first WMS programs were published in 1940. Soon those for Sunbeams were added and later for Girls' Auxiliary and Royal Ambassadors. These programs and the calendar of prayer filled eight pages in *El Bautista Mexicano*, our convention paper.

But many women desired to have our own missionary magazine with more space for programs and missionary stories and accounts of the work being done at present. For many years lack of money as well as personnel made this impossible. With the coming of Miss Martha Thomas Ellis as youth secretary we felt that Mrs. Adelina Garcia, Miss Ellis, and I could take that additional responsibility. The Home Mission Board realized this need and granted the money with which to begin the publication of a missionary magazine in Spanish.

The name chosen by our executive board was *Nuestra Tarea*—"Id . . . Decid," Our Task—"Go . . . Tell," the last two

words being written under the first two.

The magazine was most graciously received by the women as being the answer to a long felt need. Because of our limited numbers it was thought that 1,000 subscriptions the first year would prove the venture a success. Within one month we had received that number and we closed the first year with 2,478 subscriptions.

We were highly honored when the women of Cuba chose to use our magazine in their societies and auxiliaries.

Many valuable articles and pictures have come from *Home Missions* and we are also deeply indebted to ROYAL SERVICE, *The Window of YWA*, *Tell*, *Ambassador Life*, and *Sunbeam Activities* for the use of programs and articles that appear in our magazine. The WMU publications department sends advance copies of materials and lends us many cuts. Without these it would be impossible to produce as attractive a missionary magazine as we have.

from Eva Sanders
Oshogbo, Nigeria

Miss Barbara Epperson arrived in Nigeria just before the meeting of the Bethel Association. On her first Sunday to attend the local church she was introduced and welcomed. The work at the Ire Baptist Welfare Center was so great that we were unable to attend the first session of the associational meeting that Friday. It was Saturday afternoon before we could get there. I was called out before the time on the program for recognition of visitors and she went with me. The emergency was so great that we did not get to return before adjournment.

When the local pastors returned to Oshogbo, they rebuked me very severely for not allowing them to welcome Miss Epperson properly in the association and said they were coming in a body one morning to do so.

In a few days they arrived. All the waiting rooms were filled with out-patients. There were too many visitors for our house to accommodate for they had brought the whole senior section of the day school to sing to her. All the chairs were hastily removed from the living room of the girls' dormitory and placed against the wall of the long porch only six feet wide. All the pastors and teachers were seated, leaving all the others and the children to stand

in the boiling sun. I was called from my office and appeared in my uniform, my cocker spaniel, Wanda, following me. I suggested that even though the porch was narrow they allow all the children and other guests to stand at the edge in the shade. Miss Epperson was given the seat of honor and a formal program was started by the moderator.

I was called upon to introduce our new missionary, and I forgot that my dog was by my side. At the dormitory the girls keep a large cat called Tiger. He always attends family worship and other events so he came wandering in to this gathering just as I began my "formal" introduction. Wanda spied him and charged, frightening all the teachers who immediately drew their feet up on the chairs while the children stood fairly calm.

To restore order I stopped, reached under a chair, and rescued the dog. I proceeded with the introduction with Wanda under my arm, her head wagging in front and her tail behind. The service continued and Miss Barbara Epperson was "formally" welcomed to the Bethel Baptist Association in Nigeria.

Miss Epperson majored in journalism but when she was sent to Nigeria, she was located at the Ire Baptist Welfare Center. One of her first duties was to operate the ambulance to take rabies case to the

hospital. She has continued as one of the best ambulance drivers you have ever seen. She says she did not know when she was majoring in journalism that the Lord would call her to be an ambulance driver. She has been the means of saving many lives physically as she tells the story to save their souls. When business lets up a bit, she will use her journalism to let you know about it.

from Sophia Nichols
Rio de Janeiro, Brazil

Page eleven of the Brazilian WMU manual shows that the WMU executive committee is quite a big thing in itself, consisting of general officers and staff, the president or corresponding secretary of each of the 25 state conventions, seven members who have permanent residence in Rio, and the directresses of the two WMU training schools in Brazil. A total of 40 women seek to guide and promote missions in Brazil.

Due to the great distances in Brazil all 40 members have not been able to meet together at any one time. Most of the members have to depend on letters. Last year, at the semi-annual meeting in the beautiful training school building in Rio, twenty-one were present—one of the largest groups we have ever had. Interesting reports were heard from Dorine Hawkins

Brazil WMU executive committee works diligently for soon it will be time for coffee.



LETTER-ETTES

who spoke on the progress of the training school since it was opened in 1949, Catherine Chappell who told of the hundreds of children who go to the Good Will Center. Minnie Lou Lanier led a discussion on GA work in Brazil, and Waldemira Mesquita told about recent WMU publications.

In addition to these reports the committee adopted as the 1956 watchword the one already selected by our sister WMU in the States—Psalm 22:27. The theme based on the watchword is, "*Après nous o Dia Glorioso*" (Let Us Hasten the Day of Glory); the hymn of the year, "*Eis as Milhoes*" (Lo, the Millions).

This meeting was extremely important, but, the smaller executive committee of general officers and resident members also meets for studying and planning. The societies are growing in Brazil and our present report blanks, not meeting the needs, had to be revised. While suggestions were being made, Charlotte Vaughan, the office secretary, brought in a tray of Brazilian coffee and cookies. Not even during a WMU executive committee meeting can the three o'clock coffee hour slip by unnoticed!

So goes the WMU executive committee of Brazil! These busy women are leaders in their churches and have multiple duties elsewhere, but, once an extra meeting is called, they do their best to squeeze it in their schedule. Why? They love the Lord and missions.

from Mrs. M. C. Dixon
Honolulu, T. H.

Trying to put in words the spiritual value of Camp Puu Kahae would be quite impossible.

The drive along the beautiful beaches from Honolulu to the camp was an inspiration in itself. My first impression as I drove in, brought to my mind an old Southern mansion though instead of oak trees the main house on Puu Kahae was surrounded by beautiful palms. No wonder one could feel the presence of God so strongly in such beautiful surroundings.

From the viewpoint of a counselor I was amazed that boys and girls at a Christian camp never forgot the purpose of the camp. Watching the quiet response to

prayers and mission talks around the campfire in the evenings really brought our Lord closer to one's side.

In the evenings the prayer circle, with a group of girls I came to love, was really a blessing to me. They prayed sincerely and asked earnest questions about all sorts of things while we tried to find answers with God's help. The results were seen during the decision service when a beautiful Chinese girl obtained beauty within by accepting Jesus as her personal Saviour and others rededicated their lives. These decisions are the results of many prayers of sincere Christians who love the lost and who love young people in Christ.

I wish there were more camps like Camp Puu Kahae where one could truly feel God at her side. God has been with the Baptist work on Oahu, otherwise they could not have come such a long way in only a few years.

Praise God for his blessings.

YOUTH...are You Aware?

(Continued from page 33)

YWA conferences, August 16-22, Glorieta, New Mexico. YWAs must be encouraged and helped by fostering circles, as well as informed, interested parents. Is there a YWA who could share with you the experiences received from conference last summer? One YWA said, "What bond could be closer than the one formed by Christian girls drawn together with the single-mindedness of learning more about missions?" Your girls deserve the best in life, too! There will be opportunities to know home and foreign missionaries, denominational leaders, young women from other countries, and a host of YWAs. Write your state WMU youth secretary for details about cost and travel plans!

The summer vacation offers some "effective electives" for YWAs! Those who wear a sparkling ring on their third finger, left hand are choosing a very exciting elective. A YWA bride will cherish the lovely white Bible from her YWA. WMS, check with your YWA about this ceremony to see if you can do something to help them use it.



STEWARDSHIP STUDY

Again the July-September quarter has been designated for mission study in the circles instead of following circle program topics. This year a book on stewardship is suggested.

The mission study and stewardship chairmen in the circles should work together in planning the details. Presumably the mission study chairman of the society has made the general plans in consultation with the stewardship chairman. The first thing to do, then, is to read under "Notes to Committee Chairmen," the columns in both the June and July issues. Here helps are offered for making the study a course on stewardship basing the teaching outline on the three "books of the year." (See *World in Books* pages 18 and 21.) Review the May stewardship column for ways to advertise the class.

Prepare seven streamers cut of brown wrapping paper or of similar material. Using colored crayons or paints print on each, one of the following epigrams:

1. Man owns one thing: his will.
2. Time cannot be saved; it can only be used.
3. The biggest cemetery in the world is the one where talents are buried.
4. Giving is a natural law in the spiritual world.
5. Money is life in concentrated form.
6. Riches become a curse when they are secured at the cost of society.
7. World missions is not an "outside cause."

Did you know about the horses in WMU history? Miss Heck was an excellent horsewoman and Miss Claris Crane (page 26) taught horseback riding for 30 years.

Use these slogans at different sessions to emphasize certain truths.

Make a set of posters showing something of creation. They can be used effectively in the development of the outline on God's ownership.

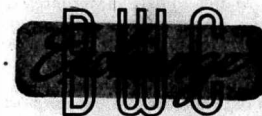
Often a song used at the right time and place can clinch a truth, create a mood, or change an attitude. The hymn "For the Beauty of the Earth" is such a song. Use it in this session, not as a tacked-on program item but as an integral part of the teaching process.

Make invitations in the shape of a globe. Print across each one:

Who Owns the World?

If you're curious be at (place, time, date).

Let your stewardship begin with a feeling of responsibility for the success of the first meeting of this class.



Tennessee

The report of the actions of the WMU executive board and results of a survey of Baptist institutions were given at the executive committee meeting of the Nashville BWC Federation.

BWC advisor, Mrs. A. L. McGarr, Jr., gave the board report. A list of do's and don'ts in visitation and gifts is a result of the survey being made.

After a roll call of circles, reports were filed.

Missouri

The Fiftieth Anniversary of ROYAL SERVICE was the theme of the Missouri state BWC luncheon at the ninth annual session in Carthage.

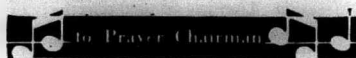
Miss Alma Hunt, convention-wide WMU executive secretary, was the speaker.

Purple and white name tags helped carry out the theme. Subscribers to ROYAL SERVICE had a golden feather in their name tags, and others were given a chance to subscribe.

Notes to Committee Chairmen

DEPARTMENT OF MISSIONARY FUNDAMENTALS

Mrs. William McMurry, Secretary



The cottage prayer meeting is a familiar term and is still widely used, though in more recent years the expression has been changed to prayer meetings in the home.

A host of women in WMU can look back to the days of their youth and recall the impressions they received in their own homes when the neighbors gathered "to pray for the protracted meeting." The purpose then and now is the same: to pray for power and guidance in witnessing to the unsaved in the community and to ask God to revive his people.

But you do not have to wait until a revival is pending to have prayer meetings in the homes. Any season is an appropriate time to ask God to give his children power in witnessing and to revive his people. The "summer slump" is characteristic of too many of our churches. As the thermometer soars, the spiritual temperature of many Christians drops. Now is an excellent time to go about organizing prayer groups among the members of the WMS.

Call a meeting of the prayer committee and discuss possible plans. Some societies have found this pattern a good one to follow:

First, determine the number of meetings to be held, how often, and where. Divide your society into groups of not more than twelve or fifteen members. The prayer meetings should be held in various sections of the church community according to where the members live. Select homes of your members and ask for permission to hold the services there. Plan for each prayer group to meet on the same day if possible. Whatever plan you decide upon, have each group meet every week for at least a month.

Call a meeting of the leaders to discuss the best ways to conduct the prayer services. Here are some suggestions: To begin on time is good for any meeting. See that

everybody has been introduced and made to feel at home. In some of our societies we know only the women in our circle. Ask the members to bring their Bibles. There may be responsive reading, passages read together, individuals reading designated verses, quotations from memory. Follow a plan for the Bible reading. You may want to concentrate on the way of salvation. Or on God's command to witness and how Jesus and the disciples witnessed around them. Or on the great promises to the believers. Members may be led to share their Christian experiences. Such testimonies encourage and strengthen those who participate. If there is a piano in the home, someone who can play, and songbooks available, plan to use hymns. Otherwise omit the songs.

Ask for prayer requests. Be prepared to suggest names of the unsaved and of indifferent church members. Lead in a season of prayer. Several may be asked to pray for specific needs. There may be silent prayer. Pray for the pastor. Pray for one another. Pray that Christians in your church will not be stumbling blocks in the way of sinners. Pray that parents may set the right example before their children. Pray and expect results.

Community Missions Chairman

The Crusade for Christian Morality swings into the third quarter with an emphasis on civic righteousness. A Christian nation is built by Christian people who recognize and assume their responsibilities as citizens.

Last month through this column your attention was directed to six bills which deal with the prohibition of alcoholic beverage advertising and selling of alcoholic beverage on aircraft. As a planned project you were asked to lead the members of the WMU organizations to express their convictions to their senators and representa-

tives in individually written letters (review June column).

Continue the same project this month. Letters to your senators and congressmen urging prompt action should be sent without delay. In addition ask the women and young people to gather information from magazines and newspapers about these bills. There are now nine bills before Congress to ban the sale or serving of alcoholic beverages on commercial airlines. Two of the bills would also place the same ban on military aircraft. All bills have been referred to the Senate or House Interstate and Foreign Commerce Committees.

One of the best sources from which facts can be gathered is *The American Issue*, official organ of the National Temperance League, 131 Independence Ave., S. E., Washington 3, D. C. A year's subscription costs only \$1. Ask that your subscription begin with the March, 1956, issue. Both March and April numbers are full of splendid material. *Christian Life Bulletin* published monthly by the Christian Life Commission, SBC, 161 Eighth Avenue North, Nashville 3, Tennessee, is another reliable source from which to glean facts. Discover your own state temperance paper and make use of it. Some of the states have excellent information sheets.

With everybody alerted the community missions committee should have sufficient material to prepare an excellent mimeographed bulletin to be distributed among the members of the church. Urge action by all who are of voting age. This means of education among the youth is equally important and is not to be overlooked.

Here is a sample of the type of material you will want for your mimeographed bulletin and bulletin boards:

Rowland K. Gwin, Jr., president of the Airlines Stewards and Stewardesses Association in the September, 1955, issue of *The*

Air Line Employee reported that a flight of 70 was cancelled by the captain because 18 of his passengers were so drunk as to constitute a menace. After twenty minutes the flight was re-originated with 10 of the 18 drunks left off. Two hours later the pilot had to make an unscheduled landing to put off the other eight.

In an editorial called "Flying Saloons" in the March, 1956, number of *The American Issue* is this statement: "Is it legal to force an air travel passenger to expose himself to indecency and insults from which he cannot escape and to an unnecessary delay in travel. Is it constitutional to force a decent citizen to become a captive passenger in a flying skid-row saloon?"

The head of the advertising agency of the U. S. Brewers Foundation states that the capture of the home is its avowed purpose. "Why do we associate beer with the home? Once it is accepted in the home, it becomes part of the established American way of living. More beer served in American homes, then, means more sales, a stronger bulwark against the threat of prohibition, and greater social acceptance and that is why your advertising concentrates on 'home'."

Judge W. Lon Johnson of the Superior Court of Washington writes:

"There is no doubt that the advertising of spirituous liquors is a menace to the youth of the entire nation and should be stopped. Many television programs disclose drinking in the show. Children, teen-agers and even younger, are the people who watch such shows and they being of impressionable ages it must necessarily follow that over a period of time they will come to believe that drinking is quite all right."

Are you brave and strong enough to work for the outlawing of liquor? Too many of us spend all our energies just talking about it.



In the combined column last month you were given an outline and suggestions to help you teach a course on stewardship. This month additional suggestions are offered in the hope that they, too, will be of benefit to teachers.

With that outline before you, notice that Session I emphasizes the basis of our part-

nership with God. Naturally you base all stewardship teaching on the fact of God's ownership. That is the beginning point. Here is an illustration (source unknown) which you can use effectively in getting over to your class this truth:

"Have you got a clear title to your land?" asked Mr. Jones of Mr. Brown.

"No," was the reply. "The lawyers are still working on it. They have traced it back to one Bill South, but it seems there was a claim prior to that. I am getting tired of all this waiting. I wouldn't be surprised to see Adam's name on the deed before we get through with it."

"But," said Mr. Jones, "there was a claim deed before that."

"Before Adam?" exclaimed Mr. Brown. "I thought Adam was the first man who ever lived!"

"If we trace the title of all the land in the world back to its origin," said Mr. Jones, "we find these words on the oldest land title ever written, 'The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.' It is God's signature. Everything belongs to God by right of creation."

"If God's signature is written on all property, where does man come in?" asked Mr. Brown.

And we are still asking this question. God is the owner but he made man his steward. Whether he is a good one or a bad one is left up to man. When God created man in his own image, he endowed him with the power of choice. He can say no to God for he is a free agent. But he can choose to say yes. It is this power of choice, this freedom to exercise the will for good that man brings to the partnership. "If he chooses God's way the resources of the universe are at his disposal," writes Dr. Conrad. If he chooses wrong—and he has this power—failure is the outcome.

God and the steward are linked together in a thrilling partnership. Man plants, cultivates, harvests; God sends the sunshine and the rain. He provides the seasons. God placed in the earth hidden treasures of oil, coal, gas, iron, copper, gold, lead, uranium. Each was made for a definite use, governed by fixed laws. Man masters the sciences of physics, chemistry, metallurgy—digs into the earth and extracts the raw substances which he converts into usable materials. When he explores, subdues, plans, builds he is carrying out the injunction in Genesis 1:28. The good steward creates wealth in conscious fellowship with God and for the purpose of honoring God.

In this session the teacher should lay well



Two early stewardship emblems of Woman's Missionary Union.

the foundation of God's ownership not only of the universe but by creation and redemption of man. Use the Bible. Ask the members to look up the passages and read them aloud. Let the Word speak. Write the suggested outline on the board and list each reference across it is read. This procedure will not take more than a second and it will help to focus the attention of each member on one passage at a time. If all references are on the board, some will start copying them and the attention of the class will be divided.

1. *The Universe is God's*
Gen. 1:1-10, 14-18; Psalm 24:1, 2;
John 1:1, 3; Psalm 89:11
2. *All things are God's*
Gen. 1:11, 12, 20, 21; Psalm 24:1;
James 1:17; 1 Chron. 29:14; Hag. 2:8;
Psalm 50:10-12; Col. 1:16, 17
3. *We are God's*
Gen. 1:26, 28; Rom. 14:12; Psalm 8:4, 5;
Psalm 100:3; 1 Cor. 6:19, 20

In the second session the aim is to show the relationship of worship to the partnership. Stress the fact that Jesus made a regular practice of attending the services in the synagogue. Worship was more vital to him than sleeping or eating. It is more vital to us if the partnership is genuine. Ask your class these questions: As you sit in a pew on Sunday are you "worship conscious"? Do you bring along your real self? If you do you will worship with your substance, for money is "life in concentrated form." Seek to lift the attitude of the members of your class toward preparing for and making the offering on Sunday morning. Whether the money or check is put into the envelope at home or at the church, the experience in preparation can be meaningful. The offertory service in God's house can be a time of worship as the giver envisions the

THE MISSIONARY ENTERPRISE

If the missionary enterprise is a mistake, it is not our mistake; it is the mistake of God. If the laying down of life in the attempt to evangelize the world is an illegitimate waste, let the reproach of it rest on that one priceless Life that was, therefore, laid down needlessly for the world. We bow our heads beneath the cross on which our Savior hung, and for us no other word needs to be spoken regarding the absoluteness of His faith and the inadequacy of the half-teachers who have gone before Him, or who were to come after Him, beyond His word, "I came to save the world," and the great word of the man who had loved Him dearly, whose life had been changed from weakness into strength by His power, and who was to die in His service, "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." As the owners and the bearers of that game, how can we withhold from the hearts of men the sufficient message of their Father's life, their Father's love, made known alone in our only Lord and Savior, Jesus Christ?—Robert E. Speer, in "The Non-Christian Religions Inadequate to Meet the Needs of Men."

—From April, 1909 *Our Mission Fields*

world's needs through the cross of Christ. No mechanics can make this session live. The truth will have to be in your heart. Then you can teach it with conviction.

Next month final suggestions will be offered in the combined column. Read the circle program during the months of July, August, and September for additional ideas.

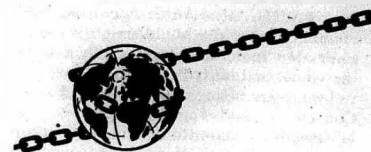
The study of stewardship this quarter should be regarded as a stewardship of opportunity. In the light of missions, our sole purpose for existence, how do you feel about this statement: "Money is usually the last citadel in a man's heart to be captured for God."

YOUTH...Sunbeam Slants

(Continued from page 33)

maries, and Hymns for Primary Worship are excellent selections.

Sunbeam Bands need fostering organizations that will help them acquire the needed materials to guide children. How long has it been since you, as a fostering circle, have asked the Sunbeam leader about her need for essential materials, equipment, and supplies to aid her in sustaining the interest of the children and directing it into the proper area of missionary expression? Take a look at your Sunbeam Bands. What do they need to do an adequate job of teaching missions?



PRAY YE

(Continued from page 48)

Ariz., ev. among Indians; Carlos E. and Terry Branch, MF; Rev. Moises Gonzales, Santa Clara, Cuba, ev.; Moises Gonzales, Jr., MF; *Mrs. W. E. Halton, Hawaii, Mrs. John Cheyne, Southern Rhodesia, ev.; Rev. Carl Whitley, Iwo, Nigeria, ed. ev.

29 Sunday "Come close to God and He will come close to you"—James 4:8 Miss Amy Ann Snelling, San Jose, Costa Rica, *Miss Kathleen Manley, Nigeria, med. ev.; Rev. Clyde Dotson, Southern Rhodesia, ev.; Ruth Dotson, MF; Miss Reba Stewart, China, em.

30 Monday "Serve one another with the particular gifts God has given each of you"—1 Pet. 4:10 Mrs. R. B. Armstrong, Tampa, Fla., ev. among Spanish-speaking; Mrs. L. O. Cotey, HMB, em.; *Miss Aletha B. Fuller, Nigeria, med. ev.; Rev. Frank P. Lide, Baguio, Philippines, ed. ev.

31 Tuesday "We pray . . . that God will effect in you . . . all that your faith makes possible"—2 Thess. 1:11 Mrs. Minnell Graves, Miami, Fla., GWC; Mrs. W. W. Enette, Rio de Janeiro, Brazil, ed. av.; Noble Enette, MF; Mrs. Roland Hill, Choburi, Thailand, ev.; *Mrs. E. M. Fine, Nigeria, ed. ev. Pray for the annual meeting of Japanese WMU, July 31-August 3

Carver School of Missions and Social Work

Do You Know How Carver School Is Supported?

BY EMILY K. LANSDALE, PRESIDENT

When Woman's Missionary Union met in Kansas City in 1903, the Louisville school was presented to the women amidst opposition and approval. The story was told of the Baptist Woman's Missionary Training School Home started in 1904 by Baptist women of Louisville for the young women studying at Southern seminary. The possibility of asking Woman's Missionary Union to take over the venture was suggested. The murmur of approval which followed was quickly silenced by the secretary of WMU, Miss Annie Armstrong, who announced that she would resign if the organization undertook to establish a training school at Louisville.

Two years before, the Southern Baptist Convention had formally approved the movement to launch a school to train women Christian workers. A joint committee of Woman's Missionary Union and the Southern Baptist Convention was appointed to study the whole matter, including curriculum and location. They studied for a year and then recommended that the school be placed in Louisville. The records state that there was widespread discussion of the school over the South.

A missionary to China, Dr. F. Z. Simmons, believed in adequate training for women missionaries and spent much of his furlough in 1899-1900 promoting the idea of such a school for women. He obtained the approval of the secretaries of the Sunday School Board, the Home Mission Board, the Foreign Mission Board, and President E. V. Mullins of Southern seminary. Dr. Simmons addressed a gathering of Louisville Baptist women and aroused their interest.

Denominational leaders seemed to consider it appropriate that Woman's Missionary Union, organized a decade earlier, undertake this venture. Miss Armstrong strongly opposed the location of the school in Louisville because of its connection with a theological school and because of its close proximity to eligible hearers. Because of her objection the matter was not intro-

duced at the annual session of Woman's Missionary Union nor the Southern Baptist Convention in 1900.

Dr. Simmons went back to China, and the promotion of the movement fell largely to the Southern seminary faculty and trustees and to Louisville Baptist women. The seminary faculty in 1904 began to record the names of women students in their classes and grade their papers. No academic credit was granted, but the women students were certified to a committee of Louisville Baptist women who had opened the Baptist Woman's Missionary Training School Home as a place of residence for single women. The convention-wide Woman's Missionary Union voted in 1907 to take over the school, and the name was changed to Woman's Missionary Union Training School for Christian Workers.

Southern seminary turned over the full management of the venture to Woman's Missionary Union in 1907 and since that time Woman's Missionary Union has owned and operated the school. The responsibility of operation was largely borne by a local board of managers, twenty-one Baptist women elected by Woman's Missionary Union in annual session. In 1936, the board of managers was discontinued and convention-wide Woman's Missionary Union began to give more direct attention to the management of the school.

Although Woman's Missionary Union took over full control of the boarding home in 1907, the seminary faculty continued to influence policies in academic matters. Seminary professors did most of the teaching and some served on the curriculum committee of the school. The president of Southern seminary, along with officials of the Training School, signed the school diplomas until the name of the school was changed to Carver School of Missions and Social Work in 1953. As the institution has enlarged its own faculty and curriculum, it has become increasingly independent of the seminary in its academic life.

The Southern Baptist Convention has



Campus of Carver School in Louisville, Kentucky

come to have considerable financial interest in the school in recent years as members of Woman's Missionary Union have been encouraged to give through the Cooperative Program. For many years the school's financial needs have been presented annually for review and approval to the financial committee of the executive committee of the Southern Baptist Convention. The By-laws of Woman's Missionary Union have recently provided that the executive secretary of the executive committee of the Southern Baptist Convention serve on the advisory board of the school.

The school has been receiving regular allocations from the Southern Baptist Convention since 1929, but there have been other financial relationships through the years. From 1904 to 1907 the expense of the boarding home was borne primarily by Kentucky Baptist women. Southern seminary made available their classes without charge from the beginning of the school until 1926 when the seminary moved out to The Beeches at the edge of Louisville.

The Sunday School Board was a generous benefactor of the school during the early days; in 1907 contributing \$20,500 which was the purchase price of the home on Preston and Broadway. During the next few years the Sunday School Board gave another \$20,000 to the endowment and enlargement fund. Beginning in the early 1920's the Sunday School Board has given the school an annual appropriation for instruction in religious education.

At the meeting of the Southern Baptist Convention in Asheville in 1916, an appeal was made for funds for the erection of a new building at 334 East Broadway. Dollar Clubs were formed and gifts came from various sources. Louisville Baptist men contributed more than \$50,000. In 1920 when the percentages were set up for

the distribution of receipts from the Seventy-Five Million Dollar Campaign, \$500,000 was allotted to the training school. The school has recently received from Cooperative Program receipts a total of \$320,000 for building expansion. During 1955 the school received \$61,000 from Cooperative Program receipts for current operative expenses. Woman's Missionary Union, through state apportionments, supplied \$45,000. A portion of this fund, however, was obtained through preferred items in state Cooperative Program gifts.

The school is now jointly supported by Woman's Missionary Union and the Southern Baptist Convention, and the school's relationship to the convention should be clarified.

Several years ago the trustees recognized that the time had come for rethinking the purpose and program of the school. At the turn of the century when the training school was founded, Southern seminary and the Southern Baptist Convention hesitated to take the responsibility for training women Christian workers. Today, Southern seminary admits men and women to all three of its schools: the School of Sacred Music, the School of Religious Education, and the School of Theology. And Southern Baptists sponsor four other seminaries open to women as well as men. Yet, today there are still frontiers in Christian training, particularly in the realms of church social work and missionary preparation. Some advances in these areas of training have been made by Carver School of Missions and Social Work. Rethinking and adjustment are still needed in the school in Louisville and in the total program of theological education as sponsored by Southern Baptists for we must all do our best in equipping Christian workers for today's and tomorrow's world.

New Books to Read

BY MRS. A. F. CRITTENDON—BOOKS AVAILABLE AT YOUR BAPTIST BOOK STORE

TOMORROW IS TODAY
by James H. Robinson, *The Christian Education Press*, 1954, price \$2.

This is a stirring, soul-searching report of opinions gleaned from earnest conversations with leaders and common people in Africa, East Germany, the Near East, and Asia. The author was sent out by the Board of Foreign Missions of the Presbyterian Church, U.S.A., to visit these trouble spots of conflict between communism and the free world and to seek to discover answers to some of the perplexing problems which are vexing us. He was commissioned especially to find out who was winning the allegiance of the young people, to assure the youth of the world that American young people want to share with them in realizing our common hopes and dreams for a better world, and to determine how we can help them.

In carrying out this mission Dr. Robinson traveled more than 42,000 miles, left the beaten path as often as possible, and spent much time with the nationals, rather than with Americans.

This is not a superficial tourist's report, but a spiritual leader's call to action. The message of this book deserves the earnest consideration of every minister, every church member, governmental leaders, labor leaders, businessmen—all who are concerned for the freedom and welfare of our world. It is a challenging analysis of what is happening in the current international crisis.

Dr. Robinson is convinced that Christianity and democracy have little time in which to turn the revolutionary currents of our age in the direction of brotherhood and peace. "There is cause for urgent concern, but no cause for despair." He paints a vivid picture of the twin revolutions of nationalism and communism. He faces the situation realistically but confidently in Christian hope. It is his conviction that only great faith and great wisdom can save us from disaster. His positive recommendations for action by the churches and by the

state have a prophetic and statesmanlike quality.

All who believe in American free enterprise, in the high Christian principles upon which our nation is founded, will find here sobering fact and inspiring counsel. The life story of the author, James H. Robinson, is a thrilling "success story." He was born in the Negro slums of Knoxville, Tennessee, and overcame many obstacles before he reached his present position. He is now pastor of the Church of the Master and executive director of the Morningside Community Center in Harlem. He has been awarded the degree of Doctor of Divinity by Wooster College and by Wesleyan University, and the degree of Doctor of Humane Letters by Lincoln University and the New School of Social Research. He gave the Lyman Beecher lectures at Yale University in 1955.

ADVENTURES WITH THE KRUS IN WEST AFRICA

By the Rev. Walter B. Williams and Maude Wigfield Williams, *The Vantage Press*, 1955, price \$2.95.

The Rev. Walter B. Williams and his wife, Maude Wigfield Williams, gave twenty-eight years as Methodist missionaries to the primitive Kru tribes of Liberia. They came to know them as friendly, responsive, unafraid to turn away from age-old tribal customs and enter into faith in Christ. This book shows the change in lives of individuals and the differences in the village life of the people to whom they brought Christ's message.

Of all the adventures you have ever read about darkest Africa, few could have been as exciting as these true stories of missionary service with the Kru. Here are interesting, often hair-raising accounts of their battles with devil-doctors and against child murder, polygamy, ordeal poisoning, slavery, and disease in their triumphant struggle to plant Christianity, peace, and

(Please turn to page 22)

Prayer

by Mrs. J. Wash Watts, Louisiana

"Prayer is not what we wish of God, but what God wishes of us."

Missionaries are listed by birthdays. Addresses in *Directory of Missionary Personnel* from Foreign Mission Board and in *Home Missions*.

1 Sunday "Let it be your ambition to live at peace with all men and to achieve holiness"—Heb. 12:14 Mrs. A. V. Alvarado, San Antonio, Tex., ev. among Spanish-speaking; Sylvia Alvarado, MF; Rev. Earl Parker, Pusan, Korea, ev.

2 Monday "We place our whole confidence in the living God"—1 Tim. 4:10 Mrs. Epitacio Salazar, Waco, Tex., ev. among Spanish-speaking; Mr. C. R. Young, Honolulu, Hawaii, Rev. G. H. Clark, Kuala Lumpur, Malaya, Mr. D. L. Saunders, Oshogbo, Nigeria, ev.

3 Tuesday "Patient endurance is what you need if, after doing God's will, you are to receive what He has promised"—Heb. 10:36 Mrs. H. A. Borah, Ketchikan, Alaska, ed. ev.; Rev. W. L. Clinton, Sao Paulo, Brazil, ev.

4 Wednesday "Christ Jesus entered the world to rescue sinners"—1 Tim. 1:15 Rev. G. T. Martin, Tampa, Fla., ev. among Negroes; Mr. Billy Osceola, Okeechobee, Fla., ev. among Indians; Miss Rosa Lee Franks, Miami, Fla., GWC; Rev. Dick Miller, Kotzebue, Alaska, Mrs. R. W. Fuller, Hong Kong, ev.; Mrs. Cecil Roberson, Kabba, Nigeria, Rev. John E. Mills, Ibadan, ed. ev.; *Mrs. I. N. Patterson, Nigeria, ev. Remember to be thankful for this day which speaks of freedom to live and to worship for all in U.S.A.

5 Thursday "You are guarded by the power of God operating through your faith"—1 Pet. 1:5 Miss Bertha Wallis, Birmingham, Ala., HMB, field worker; Mrs. W. M. Havertfield, Mexico City, Mexico, ev.; *Mrs. Julius Hickerson, Ecuador, Miss Anne Lester, Santiago, Chile, Mr. P. C. Porter, Sao Paulo, Brazil, ed. ev.; Nathan Porter, MF; Mrs. T. C. Bagby, Sao Paulo, Brazil, Mrs. S. J. Townshend, China, em.

6 Friday "Simply concentrate on being completely devoted to Christ in your hearts"—1 Pet. 3:8 Rev. H. W. Creecy, Morgan City, La., ed. ev. among Negroes; Mrs. J. E. Timmons, Pearsall, Tex., ev. among Spanish-speaking; Mrs. Jaime Rodriguez, San Blas, Panama, ev.; Miss Blanche Groves, Hong Kong, ed. ev.; Rev. F. W. Patterson, El Paso, Tex., pub. ev.

7 Saturday "May you ever experience more and more of mercy, peace and love!"—Jude 1 Miss Elle Keller, New Orleans, La., GWC; Rev. David Jemumott, Balboa, Canal Zone, Miss Alda Grayson, Pukalani, Maui, Hawaii, ev.; Mrs. Milton Murphey, Petach-tikva, Israel, ed. ev.; Rev. A. E. Hayes, Brazil, em.

8 Sunday "Let us . . . approach the Throne of grace with fullest confidence"—Heb. 4:16 Mrs. Marvin Sorrels, Seila, Ariz., ev. among Indians; Rev. Job Maldonado, Clovis, N. M., ev. among Spanish-speaking; Mrs. Ross B. Fryer, Jr., Bandung, Indonesia, Miss Anne Dwyer, Gaza via Egypt, Mrs. Gordon Robinson, Oshogbo, Nigeria, Rev. John Turner, Beirut, Lebanon, ev.; Mrs. John Mein, Brazil, em.

9 Monday "The divine and only Son, Who lives in the closest intimacy with the Father, has made Him known"—John 1:18 Mrs. Mike Lopez, Santa Fe, N. M., ev. among Spanish-speaking; Mike Lopez, Jr., MF; Mr. Leonardo Miseli, San Blas, Panama, Mrs. Ted Badger, Makati Rizal, Philippines, Mrs. J. E. Musgrave, Jr., Goiaz, *Rev. C. E. Comp-ton, Jr., Brazil, *Mrs. W. H. Bryant, Chile, Mrs. A. H. Dyson, Jr., Iwo, Nigeria, ev.

10 Tuesday "Where God grants remission of sin there can be no question of making further atonement"—Heb. 10:18 Rev. Tom Law, Jr., Havana, Cuba, Rev. F. H. Walters, Pedro Miguel, Canal Zone, ev., *Rev. W. H. Bryant, Chile, Rev. J. A. Tumblin, Martins, Brazil, ed. ev.; Mrs. M. W. Rankin, Ipoh, Malaya, ev.

11 Wednesday "His purpose is that all men should be saved"—1 Tim. 2:4 Pray for success of the Crusade for Christian Morality.

12 Thursday This is your calling—to do good and one day to inherit all the goodness of God"—1 Pet. 3:9 Mr. Jesus Kantule, San Blas, Panama, ev.; *Rev. W. J. Webb, Guatemala, ed. ev.; Miss Marie Conner, Tainan, Taiwan, ev.; *Mrs. V. L. Seals, Ibadan, Nigeria, ed. ev.; Paige Seals, MF

13 Friday "Put up a real fight for the faith"—Jude 3 Mrs. Celso Villareal, Albuquerque, N. M., Mrs. E. F. Vickers, San

Pablo, Calif., ev. among Spanish-speaking; Rev. Howard Olive, Baguio, Philippines, Mrs. J. A. Parker, Santiago, Chile, ev.

14 Saturday "Don't become snobbish but take a real interest in ordinary people"—Rom. 12:16 Rev. A. V. Alvarado, San Antonio, Mr. Emmett Rodriguez, Kerrville, Tex., ev. among Spanish-speaking; Elias and Matias Rodriguez, MF; Mr. Napoleon Gomez, San Blas, Panama, Dr. Dewey Moore, Rome, Italy, ev.; Mrs. W. W. Adams, China, em.

15 Sunday "Be sure you do not refuse to hear the Voice of God!"—Heb. 12:25 Miss Jean Stamper, New Orleans, La., GWC; Rev. E. E. Atkinson, Mission, Tex., ev. among Spanish-speaking; Miss Thelma Williams, Cotabata, Philippines, med. ev.; Mrs. W. A. Poe, Kumasi, Gold Coast, ev.; Mr. John B. Hill, Igede, Nigeria, ed. ev.

16 Monday "It is good that a man should both hope and quietly wait for the salvation of the Lord"—Lam. 3:26 Miss Lella Jackson, Uvalde, Tex., ev. among Spanish-speaking; Miss Neale C. Young, Ede, Nigeria, ed. ev.; *Dr. Walter Moore, Nigeria, special appointee; Miss Bonnie Jean Ray, China, em.

17 Tuesday "Consider that God's patience is meant to be man's salvation"—2 Pet. 3:15 Mrs. E. F. Hallock, Jr., Rio de Janeiro, Brazil, ev.; Miss Ruth Pettigrew, Hong Kong, Mrs. J. C. Pool, Ogbomoso, Nigeria, ed. ev.

18 Wednesday "He will teach us of his ways, and we will walk in his paths"—Isa. 2:3 Rev. Sinfonso Barrera, Uvalde, Tex., ev.; Evangeline and Hebe Barrera, MF; Rev. J. R. Saunders, China, em.

19 Thursday "He goes in front . . . himself, and the sheep follow him because they know his voice"—John 10:4 Miss Frances E. Roberts, Asuncion, Paraguay, ed. ev.; Rev. W. A. Hickman, Jr., Asuncion, Paraguay, Rev. Page Kelley, Rio de Janeiro, Rev. J. P. Smyth, Recife, Brazil, ev.; Mrs. R. L. Lindsey, Jerusalem, Israel, Miss Nita McCullough, Abeokuta, Nigeria, ed. ev.

20 Friday "Think constantly of Him . . . and you will not lose your purpose or your courage"—Heb. 12:3 Rev. Glenn Bridges, Mato Grosso, Brazil, Mrs. Charles Mullins, Kahului, Maui, Hawaii, Mr. Maurice Anderson, Kowloon, Hong Kong, Miss Ethel Harmon, Ibadan, Nigeria, ev.

21 Saturday "Keep a critical eye both upon your own life and on the teaching you give"—1 Tim. 4:16 Miss Pauline Cannack, Fairview, N. M., ev. among Indians; Mrs. L. D. Wood, San Antonio, Tex., ev. among Spanish-speaking; Mrs. Curtis Askew, Tokyo, Mr. J. W. Sheppard, Jr., Fukuoka City, Japan, ev.; *Mrs. D. L. Orr, Colombia, Mrs. Frank R. Richardson, Vitoria, Brazil, ed. ev.; Mrs. J. W. Smith, Nazareth, Israel, ev.; Dr. H. H. McMillan, China, em.

22 Sunday "Take time and trouble to keep yourself spiritually fit"—1 Tim. 4:8 Mrs. M. D. Garbarino, Grand Isle, La., ev. among French; Mr. Raymond Jee, New Orleans, La., Rescue Home

23 Monday "I am poor and needy; yet the Lord thinketh upon me"—Ps. 40:17 Rev. R. L. Carpenter, Morgan City, La., ev. among French; Dr. E. L. Cole, Guadalupe, Mexico, med. ev.; Dr. Charles Culpepper, Jr., Taipei, Taiwan, ed. ev.; *Mr. A. E. Spencer, Jr., Matsue City, Japan, ev.; Mrs. Wm. Gavenia, Eku, Nigeria, med. ev.

24 Tuesday "Now don't be afraid, just go on believing!"—Mark 5:36 Mr. Silverio Linaries, Tucumcari, Rev. A. D. Reed, Tijuca, N. M., Rev. Jesus Rios, Los Angeles, Calif., ev. among Spanish-speaking; Miss Martha Jean Capshaw, Barranquilla, Colombia, RN; Dr. William Norman, Joinkrama, Nigeria, med. ev.

25 Wednesday "Let thine heart keep my commandments"—Prov. 3:1 Mrs. Carlos Perez, Jr., Ailigandi, San Blas, Panama, ev. among Spanish-speaking; *Mrs. M. E. Tors-trick, Chile, ev.; Miss Floryne Miller, Kikura, Japan, ed. ev.; Mrs. Carl Whirley, Iwo, Nigeria, ev.; *Miss Jean Bach, Abeokuta, Nigeria, ed. ev.

26 Thursday "The One whom God sent speaks the authentic words of God"—John 3:34 Rev. E. F. Hallock, Jr., Rio de Janeiro, Brazil, pub. ev.; Rev. A. I. Bagby, Rio Grande do Sul, Brazil, Miss Pearl Johnson, Tainan, Taiwan, ed. ev.; *Miss Mary Aileen Brooner, Southern Rhodesia, ev.; Dr. George Green, Nigeria, em.

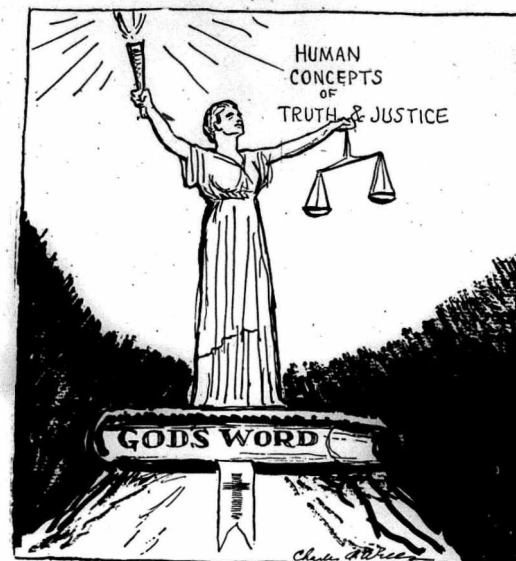
27 Friday "God corrects us all our days . . . to teach us His holiness"—Heb. 12:10 Mrs. R. L. Carpenter, Morgan City, La., ev. among French; Rev. Pantoleon Molina, West-laco, Tex., Mrs. Richard Sanchez, Phoenix, Ariz., ev. among Spanish-speaking; Miss Mary Etheridge, Tucson, Ariz., ev. among Chinese; Miss Hannah Fair Saltee, Japan, em.; Mr. W. H. Berry, Rio de Janeiro, Brazil, pub. ev.; Mrs. J. D. McMurray, Paysandu, Uruguay, Rev. S. J. Lennon, Bangkok, Thailand, ev.

28 Saturday "Everything God made is good, and is meant to be gratefully used"—1 Tim. 4:4 Rev. E. C. Branch, Whiteriver,

(Please turn back to page 43)

CWC Good Will Center	ed. educational
IMEB Home Mission Board	em. emigration
lan. st. language study	ev. evangelism
MF Margaret Fund student	MD nurse
* on furious	MD doctor
pub. ev. publication evangelism	med. medical

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Her Foundation

by Charles A. Wells

The relationship of American liberty to the Word of God is a matter of historical record. The men and women who settled this country and established its laws were intimately familiar with the Bible. The great phrases of the Scripture are interwoven through all our historical documents. But one of the most distressing trends of our day is that people no longer study the Bible, many young people grow into citizenship barely aware of its existence and with scarcely any familiarity with its divine content. In this way we are slowly but surely losing the foundations upon which our unique system of laws and customs rests. Because of this, some day leaders will arise who will be able to deceive the people, for we will have lost the sound of truth in our ears and the taste of truth upon our lips. Unless we return to God's Word we will have forgotten the foundation of our liberties.



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