

Royal Service



President of Woman's Missionary Union

AUGUST 1956



Welcome, Mrs. Mathis

THE new president of Woman's Missionary Union, Mrs. R. L. Mathis, is unusually well qualified for her responsibilities by six years experience as young people's secretary, four years as executive secretary, and six years as president of the Texas Woman's Missionary Union.

Before those elected positions she had been the Benevolent Chairman, a distinctly Texas office appointed by the Texas president. In all these places Mrs. Mathis has served sacrificially and successfully. She knows Woman's Missionary Union



Mrs. Mathis with Miss Hunt leaving airport at Ridgerest, and with Grandson Danny Coffey.



Mrs. Martin, the late Dr. Rankin, and Mrs. Mathis in Nazareth in 1952.

thoroughly, from the standpoint of a local WMS member in Henderson, Texas, where she lived before the death of her husband. She is the mother of one child, a daughter, Mrs. Cleo Coffey, Jr., of Amarillo, Texas, and is twice a grandmother. She served as director of church activities of First Baptist Church, Dallas, before joining the administrative staff of Baylor University at Waco, Texas, in 1951 where she is director of activities in the Student Union Building.

Mrs. Mathis has been able to travel in other lands, visiting our mission work in

South America, Europe, and the Near East, and attending the Baptist World Alliance Jubilee Congress in London last summer. She is treasurer of the North American Women's Union of the Women's Department of the Baptist World Alliance and a member of the Foreign Mission Board.

She is the first woman to receive an honorary degree of Doctor of Literature from Mary Hardin-Baylor College at Belton, and the degree of Doctor of Laws from Hardin-Simmons University in Abilene, Texas. For six years she has been chairman of the Southwestern Seminary Advisory Board. She is a member of the Executive Board of the Baptist General Convention of Texas.

Offices and travel do not necessarily make women missionary minded unless God moves upon their hearts, but we believe that Mrs. Mathis keeps her heart open to the leadership of the Holy Spirit and will be humbly guided as she proceeds as president in this line of great succession of noble, dedicated women.

We welcome her as president, and will uphold her with our prayers as she requested when she was elected president in the recent WMU meeting in Kansas City.

What to Do When It Rains

by Nella Dean Whitten

"Right up my alley," I thought as I fluffed the pillows behind my back and turned a page in one of my favorite popular woman's magazines. The article began:

"It's Sunday afternoon and pouring cats and dogs. Why not use the hours between church and supper to do something really different? Take down an atlas and open it at random. TAKE A LOOK AT THE WORLD...."

That set me to thinking. The trouble with looking at the world on a rainy Sunday afternoon is that it spills over into my Mondays and Tuesdays and every other day of the week. If I, as a Christian, really see the world, I am forever committed to the task of making it better. The world seems to turn and look at me with a searching gaze that asks, "Are you worthy to bear the name of Christ who so loved me?"

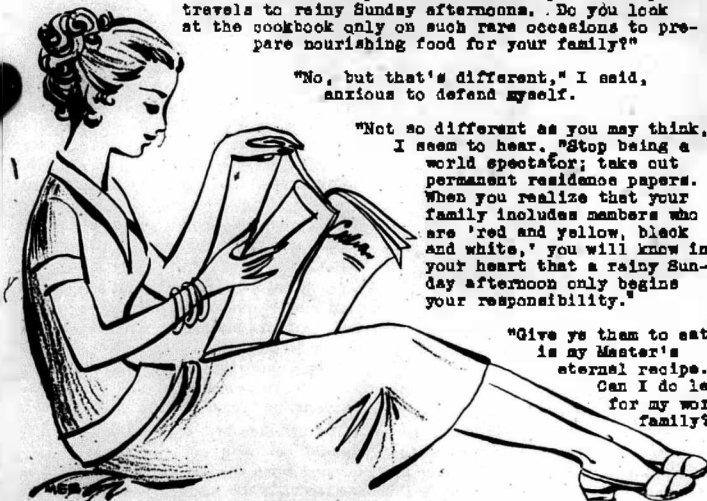
"Sure," I answer, the least bit annoyed. "You are an interesting place and I wish you well!"

"But that's not enough," my conscience accuses. "You are still only a 'tourist' and you limit your travels to rainy Sunday afternoons. Do you look at the cookbook only on such rare occasions to prepare nourishing food for your family?"

"No, but that's different," I said, anxious to defend myself.

"Not so different as you may think," I seem to hear. "Stop being a world spectator; take out permanent residence papers. When you realize that your family includes members who are 'red and yellow, black and white,' you will know in your heart that a rainy Sunday afternoon only begins your responsibility."

"Give ye them to eat" is my Master's eternal recipe. Can I do less for my world family?



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Front Cover—Mrs. R. L. Mathis is the new president of Woman's Missionary Union (see story on page 1). Mrs. George R. Martin decided to give up this high office after eleven years of service (see article on page 4).

Photo by Jimmy Wilson

Inside Covers—Order materials early for your fall mission study on Japan. See list on cover 3.



Fellowship with WAMU youth leaders



Leader in Women's Department of Baptist World Alliance



After eleven years of strenuous service, Mrs. George R. Martin decided to close her service as president of Woman's Missionary Union.

The Executive Board is entrusted with the responsibility of approving allocations of the week of prayer offerings as suggested by the Foreign Mission Board. It decided to make an initial allocation of \$40,000 from the 1955 beyond-the-goal Lottie Moon Christmas Offering toward a chapel at the Baptist International Theological Seminary in Ruschlikon, Zurich, Switzerland. This chapel to be known as Martin Chapel, we shall erect to the glory of God and in loving appreciation of Mrs. Martin's devoted service as our president since 1945.

On the authorization of the Executive Board, and without the knowledge of Mrs. Martin, Miss Alma Hunt, executive secretary, presented the following resolutions approved by the Executive Board which were adopted by Woman's Missionary Union in Annual Session in Kansas-City.

The announcement that Mrs. George R. Martin is retiring as president of Woman's Missionary Union, Auxiliary to Southern Baptist Convention, moved us to express, as far as we may, our warm appreciation of her strong and gifted leadership. We who recognize the quality and scope of her accomplishments are aware that her own works praise her, but our hearts claim the privilege of speaking also.

Mrs. Martin was called to the presidency of this organization in 1945 after years of local and state denominational leadership and of participation in civic affairs. Already she had served the Union as its first chairman of stewardship and as a long-time vice-president. Having sought divine guidance, she and her husband accepted this call to her as God's assignment for full-time service. They paid the price of leadership in her extended absences from home on WMU business. In the fatigue of travel, in long hours of exacting conferences and committees, in continuing burden of thought for effective programs and far-reaching policies that would make Woman's Missionary Union a better instrument for God's purpose, she poured out the resources and vitality of body, mind and heart. In the fellowship of missionary conferences, camps and houseparties—at Ridgecrest, Glorieta and in the states—she revealed her kindness, warmth and sense of humor.

In Appreciation of Mrs. George R. Martin



For eleven years she was a member of the Executive Committee of the Southern Baptist Convention; she served also on many other denominational committees. To each responsibility she brought wisdom acquired through wide experience, fearlessness developed, by strong convictions, understanding of and loyalty to the principles underlying Woman's Missionary Union. The eleven years of her administration were marked by steady growth in WMU work. In some areas that can be measured by statistics we note a gain in the number of organizations from 41,227 to 79,101, and in membership from 739,360 to 1,345,153. Contributions through the Lottie Moon Christmas Offering for Foreign Missions have increased from \$1,269,043.91 to \$4,628,691.03 and through the Annie Armstrong Offering for Home Missions from \$329,047.21 to \$1,256,254.58. Under her leadership the Union's school for training Christian workers enlarged its curriculum and faculty better to meet present day needs, and its name was changed accordingly. The purchase of a spacious and beautiful three-story building in Birmingham for headquarters of the work was a memorable accomplishment. And now Mrs. Martin's plans for wider service through increased personnel of the headquarters staff are being worked out.

Her high conception of the missionary enterprise and of woman's part in it has led

to decisions far-reaching and bold. As a member of the Baptist World Alliance Executive Committee she has had contact with women representatives from many countries. Skillfully and lovingly she has stirred in them the assurance that they could do more for God. In at least six areas of conventions on four continents, Baptist women now have their own "Union" and are strengthened thereby. At each of these organizations Mrs. Martin, as chairman of the Women's Department of Baptist World Alliance, was present, welcomed as guide, counselor and friend.

Thus, in the retirement of Mrs. George R. Martin, Woman's Missionary Union, Auxiliary to Southern Baptist Convention, loses a leader distinguished among Southern Baptists and honored nationally and internationally.

Therefore, Be it resolved: That this expression of appreciation be printed in the annual meeting minutes of Woman's Missionary Union and in its official organ, *ROYAL SERVICE*.

That copies be sent to Mrs. Martin, to the office of the Executive Committee of the Southern Baptist Convention, to the office of the Baptist World Alliance, to the chairmen of the Continental Unions in North America, Europe, Latin America, the Pacific Islands and Asia, and to the chairman for the African Women's Union, of the Baptist World Alliance.

From every Southern Baptist seminary, graduates go out as missionaries and engage in just such work as these Miss Falls visited.

I Saw Our Missionaries

by Helen E. Falls

WE were driving from Kaduna, in northern Nigeria, 250 miles to Kano where I was to board a plane to Rome following a wonderful two weeks' visit of our mission work. "What time is it?" asked the missionary, Farrell Runyan. After this happened several different times, he remarked, "Well, I guess it is time to put dinner on." Riding along a "highway" of two narrow lanes, with the bush so near on either side that it touched the car as we passed, seeing occasional monkeys in the trees and hyenas crossing the road, did not seem an appropriate place to "put dinner on." I kept still while the missionary lifted the "bonnet" (engine) of the car momentarily after snooping around in the "boot" (trunk).

After another hour's drive he announced, "Dinner is ready," and we pulled to a stop under a spreading mango tree to enjoy a delicious hot roast beef meal. The Runyans live far to the north in Nigeria, far from the nearest fellow missionaries, and they must be ingenious when they go traveling.

As this missionary adviser took me about part of the territory in which he works, I was glad the New Orleans Seminary had had a part in his preparation. His territory is largely Moslem, the city in which he lives is 95 per cent so. The Runyans were our only missionaries in this Hausa area when I visited them in August, 1955. They have seen the Baptist witness grow from 18 churches in 1950 to some 40 in 1955. But still there are tribes like the Kadara of 35,000 people with only one small Baptist church with eight members. In May, 1954, we began work in the village of Reman where 2,000 people live. Now there is a

small thatched-roof church with mud walls and floor costing about \$25 where the people can be taught not only the plan of salvation but also to read and write.

Besides "advising" all these churches and trying to open work in new areas, Mr. Runyan is the director of Hausa Baptist Pastors' School where young men of this area study. Three staff members teach 90 hours of work and feel that it has paid big dividends when they hear such stories as about the two Hausa men who traveled 37 miles to Kaduna. There in the market they approached two Yoruba traders saying they had heard about a new belief, "repent and believe." They wanted to do that but did not know how. Wasn't it fine that the traders knew one of the Bible school students to whom they took the visitors? The Hausa men were led to Christ and now we have a good work in their town.

But Farrell Runyan (soon to receive his Th.D. degree from New Orleans Seminary) was not the only missionary adviser in whom I could claim a special interest. In South Brazil, I visited with the Al Majors and the Malcolm Tolberts who do a similar work. Malcolm Tolbert had been elected by the Brazilians as the executive secretary of the state of Sao Paulo. His territory covers one fifth of Brazil and has a population of 10,000,000. He works with the 175 churches and numerous congregations at many preaching points.

In Brazil every church has at least one preaching point and sometimes as many as twenty. Besides these heavy responsibilities which take him away from his family for long periods at a time, Mr. Tolbert is planning to establish Baptist work in many oth-



Malcolm Tolbert (left) and Dr. Donald McDowell are examples of service given by many graduates.

er places where we have none. I was astounded at the load which these two young men carry. With two other couples and one single woman, they are our only Southern Baptist missionaries in this territory so large it takes 24 hours to ride across on a slow train.

Everywhere I went in South America, Africa, the Near East, and Europe, I thrilled at the number of New Orleans Seminary graduates working in educational institutions. There was young, enthusiastic, well-trained Chris Eidson who gave me such a warm welcome at the seminary in Buenos Aires. It was "warm" in spite of the fact that I nearly froze from the time I stuck the first foot out in the morning until I snuggled down in the covers again at night. In spite of cold hands and feet, I felt the enthusiasm she had for her work. She was appointed in 1952 to be the librarian at the new seminary, but she had added duties when I visited her. She greeted me with, "I'll always have more sympathy for deans of women." We had had a dean-student relationship at the New Orleans Seminary, and now she was having a new appreciation for that, since she was substituting for a year while the dean of women was on furlough. She was also YWA counselor, and we had a gay time meeting with those interesting young women.

Have you ever been to a YWA where the members came from seven different countries and not one spoke your language? It

Miss Falls is Associate Professor of Missions at New Orleans Baptist Theological Seminary.

was amazing how we communicated with each other and shared bits about our mutual interests. I gladly answered their questions about how we do things in "my" YWA back in Louisiana while learning from them how they like to do. The miniature maté set on a shelf in my office is a reminder of those happy girls and that former student of whom I am so proud.

Another teacher I visited was Nita McCullough at Idi Aba Girls' School in Abeokuta, Nigeria. I was there at holiday time, but I enjoyed hearing Nita tell about her work and was thrilled that this successful teacher in the U.S.A. could be used so effectively of the Lord in Nigeria. Along with classes in English and housework (including ironing, shoe polishing, etc.), she teaches Bible. I shared her amusement (and chagrin) at some answers which had been given on recent test papers. To the question, "Why were the first deacons elected?" one girl had replied, "To take care of poor people such as women without a husband."

During several furloughs Ralph and Frances West had spent months on our campus while he was earning his Th.D. degree. I had become quite interested in their work in Ogbomoso where Ralph is a professor in the seminary. When I reached his city, he was away on business in the Gold Coast, so I had an opportunity to learn what a professor's wife does! Frances West may be small in size, but she surely has boundless energy. In addition to keeping a house and being mother to two girls, she finds time each day to visit in the wards of the hospital witnessing to the patients and to those who are waiting for treatment in the clinic.

The Sunday afternoon spent with this former student was a never-to-be-forgotten experience. We visited many of the people whom she had come to know through contacts at the hospital. Whether we were visiting the old man who is head of the farm gods for Ogbomoso or the Mohammedan with his four wives, she was right at home. She even knew what to do with the basket of eight live pigeons which the latter gave us! (Please turn to page 43)

By-Products of Southern Baptist Hospitals

by Dr. Frank Tripp

Superintendent, Baptist Hospital, New Orleans

MOST people think of the modern hospital as a place to go to have an appendix removed, get a shot of penicillin for pneumonia, perhaps to give birth to a baby, or to receive treatment for a variety of diseases ranging from a common cold to meningitis. Certainly, Baptists are interested in operating hospitals in which the most difficult surgical procedures can be accomplished and the most evasive and subtle diseases can be diagnosed and effectively treated. We are not interested in establishing and operating substandard hospitals. Nothing short of the best in buildings and equipment should satisfy any Baptist group engaged in the hospital business.

Too few people in passing a modern hospital building think of the many by-products of the Christian hospital. Un-

fortunately, many Baptist people think of their hospital as a sort of boarding house for the sick. This limited idea of the ministry of healing carried on in our Southern Baptist hospitals is no doubt partly responsible for the inadequate support many are receiving.

Those of us who are engaged in the work of establishing and administering church-owned houses of healing have a conviction that relieving physical suffering and pain in the name of Christ is entirely worthy of the best efforts of dedicated individuals and the complete support of a great denomination. But our interests and concern go far beyond the day to day routine efforts to relieve suffering and pain. To these we add the plus of Christian compassion and interest in the total personality of the patient. Using all of the facilities of modern buildings and

the latest in equipment as a means to an end, every care is exercised to prevent the means from destroying the end. In the future, when you think of one of our Southern Baptist hospitals, associate it with such by-products as direct and indirect missions, personal and group evangelism, and the financial support of the world program of Southern Baptists.

Graduates of the Mather School of Nursing at the Southern Baptist Hospital in New Orleans are serving in mission fields throughout the free world. The decision of these consecrated young women

to volunteer for medical missions was no doubt due to the Christian environment of their homes, their churches, and to the warm and friendly atmosphere of the Christian hospital in which they received their training. If Southern Baptists through their Foreign Mission Board expect to continue medical missions, they will have to have young doctors and nurses adequately trained for their assignments. The best place to receive such training is in one of our Southern Baptist hospitals under the direction of nurse educators and other Christian men and women who are friendly to and interested in our mission program. Baptists cannot expect the non-Christian hospitals and schools of nursing to prepare their young people for a program of medical missions any more than we can look to the state college and university to prepare young men for the ministry.

Young women in training in Southern Baptist hospitals are supporting the mission program with their contributions. Since they do not have any income during the training period, they engage in many activities to earn money to contribute to the Co-operative Program through their churches, to the Lottie Moon and Annie Armstrong

Student nurses wash automobiles to earn money for the Lottie Moon Christmas Offering sponsored by the Mather School of Nursing YWA. Student nurses in New Orleans pack a shipment of medicines and hospital supplies to be sent to a mission hospital in Southern Rhodesia.

Offerings. They do such chores as wash and polish automobiles, make and sell popcorn balls, do baby sitting, and polish shoes in order to have money to contribute to the offerings.

As might be expected, there are usually a number of mission volunteers on the campuses of our hospitals. The sacrificial efforts of students and other hospital personnel create a climate in which young people find it easy to dedicate themselves to full-

(Please turn to page 45)

Dr. Frank Tripp, executive secretary and general superintendent of Southern Baptist Hospitals, looks at an article in May "Royal Service" with Mr. and Mrs. Clarence E. Kratz. Mrs. Kratz was flown from their mission work in Rhodesia after contracting a very rare type of spinal meningitis; she has been a guest of the hospital since January 25. Continue to pray for her recovery.



A New Era

by Carl Halvarson
missionary in Japan

"The name of this organization shall be the Baptist Women's Union of the Pacific and Southeast Asia." These significant words recorded a historic meeting in Japan early in April when representative Baptist women of Asia came together for the first time in the Orient.

Sponsored by the Women's Department of the Baptist World Alliance, Japanese Baptists played host to over fifty Baptist women leaders from Japan, Korea, Hawaii, Taiwan, Hong Kong, Okinawa, the Philippines, Thailand, Malaya, and Burma with both Southern Baptist and American Baptist missionaries helping in the planning and program. Mrs. George R. Martin of Virginia, chairman of the Women's Department of the BWA, initiated the meeting.

The Asia women came by ship, plane, and train to meet for mutual understanding, fellowship, and co-operation. Under the theme, "Workers Together," their sessions were held at the Amagi Baptist Assembly near famed Mt. Fuji. Committee chairman for the conference was Miss Sue Saito of Hawaii who also presided at Amagi.

From the first Japanese *Sukiyaki* dinner to the closing circle of prayers, the meeting

was a demonstration of international co-operation and unity, symbolic of the Baptist World Alliance itself.

In the keynote address, Mrs. Martin challenged the women to step forward on faith and organize a Baptist Women's Union in Asia in spite of the difficulties ahead of them.

In response, the women from ten Asian countries organized the Baptist Women's Union of the Pacific and Southeast Asia. The officers are Mrs. Remedios Vafior, Philippines, chairman; Mrs. Edna Wong, Hong Kong, vice-chairman; Mrs. Ayako Hino, Japan, secretary; Mrs. Akiko Matsumura, Japan, treasurer, and Mrs. Lucy Wu Hui, Taiwan, member-at-large.

Within the framework of this Union, the Baptist women of Asia hope to achieve high purposes and goals through study, service, and sacrifice. Women in India, Pakistan, Ceylon, Indonesia, and Guam will also be invited to participate in the work and activity of the Union.

One purpose of this regional Baptist Women's Union is to promote closer relationships between Baptist women of the Orient and those in other parts of the world. The meaning of the Baptist World Alliance will become a reality in a fellowship symbolized and implemented by the new Asia Union.

This 1956 meeting has begun a new day for Baptist women in Asia. In the words of one delegate, the gathering at Amagi "surpassed the expectations of all the participants. It proved that women of the Orient are neither shy nor hesitant in what they

do and say. They have initiative, ability, creativity, and originality."

Fellowship was the keynote of the conference. It was epitomized in the theme and realized in the hearts of everyone present. Mrs. Matsumura declared, "Only God can take us with all our different political, economic, and cultural backgrounds and make us one in him." Another speaker said, "To meet together as partners in Christ is a great privilege and could be made possible only in him."

Through service and sacrifice, these leaders hope to unite the women of Asia in common purposes and ideals. The Baptist day of prayer will be observed in December and its accompanying offering sent to the Baptist World Alliance for work over

the world. Mission study throughout the Asia churches will bring about understanding between member countries. News letters and information bulletins will be exchanged as a means of drawing the Baptists of Asia together.

One of the highlights of the Amagi conference was the presentation of national costumes, games, music, and slides from each country. Yet, with differing customs, dress, language, and cultures, these women saw themselves as one in Christ. With this deep realization, the Baptist women of Asia proclaimed at Amagi: "With renewed faith in the power of God and with reassured convictions that we are fellow laborers in the gospel of Jesus Christ, we launch out into a new era!"

Chosen as His Servant

by Peter Choon, student in the Penang Seminary, Malaya

I am a Chinese born in Singapore into a Christian family. My mother, brother, and sister were all baptized in the Cantonese Baptist Church. My family moved to Singapore about thirty years ago. When I was very young, my mother took me to Sunday school. Therefore, I knew about God at a very early age.

My father was a fitter in the Government Printing Office, Singapore. He was a Christian, too, but not a very faithful one. He died several years ago.

When I went to school, I was an obstinate fellow. I fought with the other boys in school, I told lies, and was a very bad boy. Thank the Lord, he chastened me through my mother. She punished me very severely when I did wrong. God really loves me. He has changed my life. With his Holy Spirit and through his chastening, he convicted and saved me.

I was baptized at the age of fifteen, but at that time, I had little knowledge of the Bible. So ere long, again I went my own way. I enjoyed the theater and sometimes I even failed to attend Sunday worship. I went the way of the world, apart from God and was walking in sin.



At that time my heart had no peace and joy at all. I was very sad. Even though I went daily to the theater or ballet, my heart was not gay. I thank the Lord, because although I left the way of God, yet he still loved me! God called secretly in my heart, "Come home, come home, why (Please turn to page 23)

Mrs. Hino Mrs. Vafior Mrs. Wong Mrs. Matsumura



"Surrounded by Scots"

by Mrs. Douglas G. Harris

Mrs. Harris is with her husband doing graduate study in Edinburgh, Scotland.

WHEN a confirmed member of Woman's Missionary Union hears about a meeting of Baptist women anywhere nearby, she puts on her bonnet and heads for that meeting. This was true when several Southern Baptists went the forty miles from Edinburgh to Glasgow. The business meeting of the Women's Auxiliary to the Baptist Union of Scotland opened at ten o'clock Wednesday morning. Later the conversation of those visitors ran something like this: "Were you at the business meeting? I didn't see you."

"Of course I was there; I always attend the business meetings. But this morning I was surrounded by Scots."

The consensus of opinion among these Americans was that this business session was one of the most interesting ever.

All reports were given with clarity and with a zest that was refreshing. The treasurer, Miss A. C. Macfarlane, gave a lively report. Her manner of speaking and her sense of humor went over with the women because running through all she said was a vein of serious purpose. The Baptist women of Scotland support their denominational program. The Auxiliary had set a goal of five thousand pounds as its part of the fifteen thousand pounds needed by the denomination for the Church Extension Fund, this amount to be completed by the end of a five-year period. At the end of three and a half years, almost four thousand pounds had been given. Without the Fund the Baptist work would suffer.

The Southern Baptist women present heard an echo in the closing words of the treasurer to the women. "Go home," she said, "and interest the men! This is not a money question, but a question of winning men and women to Christ."

The secretary, Miss M. C. Wright, had an excellently prepared report, which she gave as one who knows the work thoroughly. In fact, the editorial committee that worked

with Miss Wright in compiling a *History and Handbook* for the Women's Auxiliary stated that "the steady progress of the Women's Auxiliary in recent years owes much to her quiet, consecrated efficiency."

Mrs. Naomi C. Nisbet, the retiring president, talked about what she had done during her term of service. Last year in Scotland was one of the rainiest, coldest, and snowiest on record, so the women appreciated her words. "Never," she said, "have I been so wet as I was from October to December; and never so cold as from December to almost May; there was snow in some places in May. I went to opening socials and closing socials, long socials and short ones. I visited all the district unions except the Shetland Islands. I traveled over nine thousand miles." Mrs. Nisbet represented the women at various denominational meetings and visited other denominational groups. She attended the "Tell Scotland" crusade and was impressed by the seeming "newness of life, uplift, and new interest among the churches."

As any good and efficient president always does, she saw the needs as she traveled and spoke and met with the women. In a spirit of love she talked of "what I thought, what I felt, and what I heard" during the year. Those of us who are aware of the mission task before Christians today know the burden which she summed up in her closing statement. "The vision of need is a need in our churches today." With the straight-forward, winsome way these Scots have, this president spoke her piece, and the Southern Baptists present took the message to their own hearts for the need is the same in our country.

Baptists are a minority group in Scotland, but they are growing in strength and in numbers. They are a wonderful people who face up to their jobs realistically and with the courage that comes from knowing they are not alone.

In the regular annual meeting Wednes-

day afternoon the president of the Baptist Union of Scotland, as is the custom, brought greetings to the women. The Union was in session during this same week. The new president of the Auxiliary, Mrs. A. C. Dovey of Edinburgh was welcomed by the retiring president who presented her the President's Badge of Office. There was something touching about the earnestness and dignity with which Mrs. Nisbet pinned the badge on Mrs. Dovey and said, "The Lord bless thee, and keep thee: The Lord make his face shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace" Numbers 6: 24-26.

In her presidential address to the women Mrs. Dovey spoke of the Crusade and how it focused attention on the Bible and what it says. "God has been working in our midst," she said. "There is a spirit of expectancy. The meeting of the World Congress of Baptists in London brought home the fact that we are not alone. There are many with the same aims. Those in small groups, especially in the more isolated places, need to remember there are twenty million Baptists in the world; we have our part to play." She warned against complacency over any progress made. Three words she left with the women, stated clearly and without mincing:

1. Love—in the church and then reaching out beyond the immediate circle of the local church.

2. Pray—alone, and as a part of a group in the church.

3. Go—we were at one time at the receiving end of the foreign mission enterprise. Our part now is to go.

Here Mrs. Dovey made practical suggestions as to how the women can go: through contact and work with those in the housing schemes (projects), through meeting with groups in the little hall and the mission, through working with those at the door and to the end of the world, through having the right attitude toward the nationals from Africa, India, and so on, in our midst by inviting them into our homes and in other ways showing Christian love for them.

The day ended with this message, and a good day it was. Those of us who are a distance from home felt completely at home as Christian women are wherever they come together in Christ's name.

Christmas in AUGUST

The real spirit and joy of Christmas was felt at Daphne Baptist Church, Daphne, Alabama, last August.

Women, men, and children from all our WMU organizations and from the Brotherhood joined in this wonderful time together.

The group sang Christmas carols, and our pastor, Dr. John P. Osakes, read the Christmas story from Luke and gave a talk on the real meaning of Christmas. Then each person came forward and placed a gift under a beautifully decorated tree. These gifts were sent to our missionaries in New Mexico, who distributed them to the Indians at Christmas time.

You can take part in this way of expressing Christian love by sending Christmas in August gifts to:

Mrs. D. A. Dalby
1021 Dawson Avenue
Long Beach, California

Mrs. J. D. Back
Copper Mine Mission
Cameron, Arizona

Mrs. A. W. Hancock
1301 South Fifth
McAlester, Oklahoma

Do you have some used Christmas cards? Cut the personal messages and names off and send them to Mrs. Harold E. Hurst, Apartado 279, Tegucigalpa, D.C., Honduras, Central America. For the cards to be received duty free, there can be only 30 or 40 cards in each package. Each package must be clearly marked: PRINTED MATTER—IMPRESOS.

Notes to Committee Chairmen

DEPARTMENT OF MISSIONARY FUNDAMENTALS

Mrs. William McMurry, Secretary



to Stewardship and Mission Study Chairman

This month brings you general suggestions for sessions III and V in the course on stewardship. You will have to sort out the sessions as they have not been given in chronological order. The June issue carried the full outline for the course and session IV; July, sessions I and II.

With your June *Royal Service* in hand you will see that session III is concerned with what is usually thought of as the larger stewardship. Dr. Conrad's expression "Partnership in Action" includes talents, the body, and time though he discusses each in a separate chapter. Mrs. Farmer includes influence in her chapter along with time and talents. Both use as the foundational thought the consecration of self or as Dr. Charles Cook states it the stewardship of personality. You will find the old favorite, *The Larger Stewardship*, a good resource book for this session. Stated simply then the *Lesson Aim* is to show that the steward is accountable for what has been committed to him: namely, his talents and ability, his body (the dwelling place of his personality), his influence, and his time.

To the teacher: Again point out the ownership of God: "Ye are not your own. . . . For ye are bought with a price" (1 Cor. 6:19, 20). This means the whole man—all his faculties and powers including the body. No matter how faithful a person may be as a steward of material things, he lacks the power for the right use of them unless he is a steward of his own personality.

Talents—Lead the members to face honestly the fact that everybody possesses qualifications for some kind of service. Call them talents, gifts, or any other name you wish, but the fact remains unchanged. Paul said, "Stir up the gift of God, which is in thee." Every person, then, is under obligation to God to make the most of his en-

dowment. No Christian has the right to excuse himself from service because he is not prepared for it. He ought to be, for the stewardship of personality and talents requires him to develop whatever ability he has.

Encourage the members to suggest types of gifts or talents such as tact in dealing with people, skill in visitation, good judgment in handling problems, serving on committees, and ability to teach and to lead. Remind the class that everyone can improve his mental ability by reading and study. List these resources on the blackboard and discuss them. Bring out the differences, and how to determine them, between special talents for a vocation and other talents for avocations. Use the story of the lad with the lynch in the account of the feeding of the five thousand to illustrate the principle: Begin with the surrender to God of what you have and see how the talent develops with use.

Body—Though there are outstanding exceptions, tie in the second part of the lesson aim with the statement that normally our faculties are dependent on the body for energy. Cite Paul's teaching explained in chapter VI (Conrad) as the basis for the discussion of these questions:

1. What is meant by "glorify God in your body"?
2. Why is it dishonest stewardship to neglect our bodies?
3. Is there a relationship between the dissipation of the body and the loss of a place of power by nations? Point out examples with explanation such as Rome in the past and modern-day France.

Influence—A simple point of connection between the stewardship of the body and influence can be the verses, Romans 14:21 (It is good neither to eat flesh, etc.) and 1 Corinthians 8:13. If meat make my

brother to offend, etc.). Questions and topics for discussion:

1. Should intercessory prayer be regarded as an influence for good?
2. Influence is immortal. Illustrate.
3. In what ways may churches have an influence?

Time—The transition from influence to time may be made by unfolding a streamer on which is printed this sentence: "You cannot save time like money for future use." Draw on the texts for the background. Discuss how to make a time budget. There will not be time enough in the class to do this, but the project can be assigned in advance. The value of such an exercise lies in coming to grips with the amount of time each one wastes. A very real demonstration of the subject itself will be how you as teacher handle the time for this session. Each phase can easily and profitably consume the entire period. You will have to make the time division.

Procrastination is the sin of most people against a profitable use of time. Point up Conrad's three antidotes. You may like to conclude the session with the poem *No Time For God*. The author is unknown but the poem is in the book *Into My Storehouse* by Simpson. This is a valuable source book of stewardship materials (price \$2 from your Baptist Book Store). Your pastor or library may have a copy.

Session V. The lesson aim can be stated in this way: To show that Christians acknowledge their stewardship of the gospel by sharing it with all people and in this way they become partners with God in his redemptive plan.

You have now reached the climax of the study. Stewardship takes on a larger meaning, for it goes beyond all that we have been considering and now includes the gospel. There is no real stewardship on the part of a Christian unless he shares his knowledge of redemption with those who do not know it. The Christian is a new creature in Christ. He knows the value of the gospel. How can he do otherwise than be a steward of it? (Read 1 Cor. 4:1-2)

Get before the class God's plan for the salvation of the world through verses like John 3:16 and 1 Peter 1:18-21. Follow with Matthew 28:19 and Acts 1:8. Page 74 (Hatch) makes easy the transition from

God's purpose and plan as revealed in the Scriptures to the practical way we have of implementing it through the Cooperative Program and our mission offerings.

Here is your opportunity to make a strong presentation of the Cooperative Program. Ideas and information for a poster showing how the Cooperative Program funds are divided are in a tract called "Your Cooperative Program." Other tracts which you should know about are "Yes, the Cooperative Program is Scriptural," "I Am the Cooperative Program," "What is the Cooperative Program?" "The Tale of a Happy Dollar," "What the Bible Teaches on Stewardship," and "How to Use Tracts." By all means put the latter on your list, for in it you will find excellent suggestions for effective uses of the others you will want. These tracts are available from your State Baptist Convention office. They will also serve as supplementary material to the texts.

In the three designated chapters select only the subject matter that will undergird, point to, or illustrate the results of mission giving through the Cooperative Program.

In conclusion show how the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Offering for Home Missions make further witnessing possible (see pages 42-47, Farmer, for statement from the late Dr. M. T. Rankin. The Home Mission Board reports that forty per cent of its operating budget comes from the Annie Armstrong Offering). You may do this by featuring some allocations through pictures. Ask your president for past copies of weeks of prayer programs and select samples from the allocations lists.

A fitting climactic thought to the whole study is summarized in this bit of verse:

*O matchless honor, all unsought
High privilege, surpassing thought
That thou shouldst call us, Lord, to be
Linked in work-fellowship with thee!
To carry out thy wondrous plan,
To hear thy messages to man;
"In trust," with Christ's own word of
grace
To every soul of human race.*

—UNKNOWN

Mrs. William McMurry

This is an age of power. Man is building an intercontinental ballistic missile, a giant rocket that will be able to arch itself 600 to 800 miles above the earth and travel 12,000 to 16,000 miles an hour. Once it is launched defense against it will be nearly, if not entirely, impossible. The world could be one flaming holocaust. Yet in this age of frightening power, Alexis Carrel, one of the foremost scientists of our day, declared, "The most powerful form of energy one can generate is prayer."

Prayer will accomplish what words will not. Our response to international tensions, persecution of Christians in South America, Spain, and the Orient, political corruption, hatred between races in the South should be prayer. Man's failure through human machinery to resolve differences and bring about harmony in the world has led many Christians to believe that through prayer only will we win the battle against evil. We do not seem to be able to give light by words to those who have closed minds whether they be men in governments, city and town officers in our own communities, or our next-door neighbors. Sometimes speech merely fans the spark into a flame. In these areas our most effective weapon is prayer. Words or arguments are useless until people are ready to receive them. Many people, some of them Christians, are deceived today and do not believe the truth. It is better to deal with this type of error by prayer.

Did you ask your society to set a time during the day when all the members would concentrate on a need and talk to God about it?

"There is no prayer too hard for the Lord to answer. (Gen. 18:14)

"There is no problem too hard for the Lord to solve. (Matt. 19:26)

"There is no place too hard for the Lord to move or revive. (Luke 1:9; Ezek. 37:1-14; Isa. 45:19)

"There is no heart too hard that the Lord cannot break and save. (Heb. 7:25; Psa. 147:5)

"There is no epoch too hard for the Lord to repeat. (Heb. 13:8; Hag. 2:9; Joel 2:25; Ezek. 36:11; Eph. 3:20)

"There is no promise too hard for the Lord to fulfill. (Jer. 32:17)"

GEORGE D. RIMMUT

Fortified with these Scriptures and knowing that God's Word is true when we meet the conditions of prevailing prayer, ask the members to join with you in these prayer requests. Let us pray for an outpouring of the Holy Spirit in such power that the worldwide forces of evil will be stopped. The communist bloc is increasing in power and extent. A number of missionary authorities believe that the next few months may prove to be the most critical in the history of modern missions. In southeast Asia the trend is toward the communist bloc. Russia may make commitments in the Middle East and North Africa that will end with complete Russian domination or total war. These areas are a part of our mission territory.

Let us pray that God will stay the hand of persecution authorized by Catholic dominated governments against evangelicals in Spain and South America.

Let us pray that God will give his children the desire to seek a Christian solution to the race problem in the South.

Let us pray that God will lead us in the choice of president for our country in this crucial election year.

Never ceasing prayer will release God's promised power.

Community Missions Chairman

As this column is being written (May) no word has been published of official action by the House Interstate and Foreign Commerce Committee on the Siler Bill (H. R. 4627). This bill and S. 925, if passed, will outlaw alcoholic beverage advertising from radio, television, and national magazines. Letters and petitions continue to flood the committee with requests for favorable action.

Read again Mrs. Bess Misner's (guest columnist, June ROYAL SERVICE) suggestions. You must not grow weary in the continuation of this project. Here you have an illustration of a "sustained activity" which should be followed through in one way or another for the remainder of the quarter.

You may work out another bulletin to hand to members of the congregation at the end of a Wednesday evening service or mail

to families of the church. Information mimeographed on colored paper in an attractive arrangement can be highly effective in arousing public opinion.

You might headline your bulletin with this: 93 PER CENT OF PEOPLE SEE OUTDOOR and underneath in smaller print, WE FAVOR THE LANGER AND SILER BILLS TO BAN ALL LIQUOR ADVERTISING. Here is the "story" to match your headline:

An advertisement by Outdoor Advertising Incorporated showing a huge Budweiser billboard states: "You know that the more your advertising is seen the more you can sell. In a typical market 93 per cent of the people see Outdoor. The average person sees it 22 times per month. The average exposure to pedestrians is 64 seconds; to motorists 21 seconds. An Outdoor costs less than any other major medium." One of the big objections to outdoor liquor advertising is the exposure of children and young people who have no defense against the false propaganda. Though they cannot legally buy beer or liquor, they are being conditioned to want to drink them.

"Because liquor advertising reaches every one indiscriminately temperance people favor the Langer and Siler Bills to ban all liquor advertising and beer casting in interstate commerce."

Congressman Lane's (introduced the bill) defense of the first of the airline safety

bills, H.R. 7922, can also be used in your bulletin. He stated that seven American commercial airlines serve alcoholic beverages in flight on domestic routes. They are Eastern, North Western, Trans World, National, American, Western, and United. The airlines put up the thin argument that they try to observe state liquor laws. The Civil Aeronautics Board opposes the legislation on the ground that the liquor laws of the several states can be applicable to the serving of liquor on aircraft and, therefore, are subject to state law enforcement. Comments Congressman Lane: "But who knows at 25,000 feet where one state ends and another begins? And what authority is there to enforce compliance?" He adds further: "Is it necessary for the airlines to defer to the wishes of the few who insist on getting alcoholic beverages to drink while the plane is in flight in complete disregard for the passengers including children who should not have to endure the profanity, molestation, and scatter-brained conduct of the drunks? The airlines have been given the opportunity to clean up their planes but have refused to do so. The only solution is to enact H.R. 7922 into a nationwide law that will eliminate the menace of flying saloons."

"Do your best to educate your members, especially your youth, so that all will be informed voters."

These church women registered Christian opinion by protesting the granting of franchise permitting dog racing in West Memphis, Arkansas. Spokesman for this group, who visited Governor Orval Forbush of Arkansas, was Mrs. Russell J. Clubb, wife of the pastor of Calvary Baptist Church. You, too, can work in local option elections. Do your part in helping to make your community Christian.

Religious News Service Photo





BY MARGARET BRUCE
Secretary of Department of Youth

August 12-18 is SUNBEAM FOCUS WEEK

by Elsie Rives,
Sunbeam Band Secretary

Remember Focus Week for Sunbeam Bands

An associational Sunbeam Rally was held at Jasper, Alabama, at Memorial Park in observance of Sunbeam Band Focus Week. A mission study book "Fentola, A Little Girl of Africa" was taught by Mrs. Harvey Jackson, Jr. Mrs. George McWhorter, associational Sunbeam counselor presided, assisted by Mrs. P. C. Sumner, associational young people's director. Picture books, posters, and village cut-outs on Africa were used. Three Negro girls sang songs and told of their experiences at Camp Fletcher, Bessemer, Alabama.

Highlight of the program was the August Christmas tree when gifts and offerings were brought for the Indians and Christmas carols sung. Eighty-eight Sunbeams and counselors were present, with five churches represented. A picnic lunch was served in the picnic area.



Focus on the Sunbeam Nursery Child

"I am the little child up to three years old. Thank you, WMS, for sending a visitor to my home. Mother might not have known that you had something good in store for me, rain or shine.

"My mother comes to the WMS meeting while I am taught in the nursery. Already I am learning about Jesus. My leader helps me to share my toys and play happily with other girls and boys. Some of us sing songs and listen to the stories.

"During this focus week, look about for others like me, and enroll them, too. Be sure you have a visitor who will go to the homes and show the mothers what to do. Sometimes our mothers do not know to come to the church. When I am a big girl of four, I will be a member of the Beginner Sunbeam Band, won't I?"

Focus on the child birth through three.



Inform your church of this important phase in the missionary education of Woman's Missionary Union.

Focus on the Beginner Sunbeam Band

"I am the four- or five-year-old child. Yes, I am active, wiggly, and noisy, but I love to come to my church to my Sunbeam Band. What do I learn? That God made the beautiful world and everything belongs to him. I talk to God and thank him for his love and gifts. My leader tells me that God loves me and Johnny and Mary and all the lots and lots of people. Jesus is my best friend. We bring money as a love gift to tell others about him.

"In this focus week, please tell my church about the Beginner Sunbeam Band. Please help my leaders to come every week.

"I do not know all the things about missions yet, but if you keep on helping me build this knowledge, I will grow and learn."

Focus on the four- and five-year-old children. Provide for them the best in missionary education possible in your church.

Focus on the Primary Sunbeam Band

"I am the primary child. Thank you, WMS, for helping me to know that God loves all people and wants everyone to know about him. From the leaders you have given me, I have learned about missionaries at home and in other lands. They have taught me to give my money to missions, to pray, to learn what the Bible says about many things, and to help others for Jesus' sake.

"During this focus week, teach me a mission study book, help me do something for others, plan a special party for my parents, or a picnic. If you invite me, I could sing some primary missionary songs at your big meeting.

"I would like for my church to know about the Primary Sunbeam Band. There are many boys and girls who do not come.

"Keep on nourishing and feeding me with missionary knowledge, and I will grow to want all people everywhere to know Jesus, too."

Focus on the six, seven, and eight-year-old. As a WMS, can your primary-age children say such grateful words to you?



Girls' Auxiliary Plans

by Betty Brewer,
Girls' Auxiliary Secretary

1. Order new Promotion Certificate, available free from your state WMU office.
2. Preplanning should be done carefully for promotion service or the September meeting when you will have your promotion.
3. Thoroughly plan for September state missions program and offering goals (if your state does not have a program in September, be ready when it does come). Set high attendance goals and high and worthy offering goals.
4. Work with your youth director and WMS president in planning for new auxiliaries and additional leadership for them. Plan, also, for necessary assistant counselors for your present auxiliaries. At least one new Junior and one new Intermediate auxiliary should result from your year's growth and the promotion of younger girls.

How many girls in each age are now enrolled in your auxiliaries? 9's, 10's, 11's, 12's, 13's, 14's, 15's, 16's.

How many Baptist girls in each age are among your unenlisted? 9's, 10's, 11's, 12's, 13's, 14's, 15's, 16's.

YOUTH

Girls' Auxiliary Plans (continued)

With these figures before you, remember that it is suggested that an auxiliary begin in October with not more than eight to ten members; then how many auxiliaries should you really have to give the girls of your church vital missionary education? Many churches have one auxiliary for each age. Could you? Many churches have one for the nines and tens, one for the elevens and twelves, one for the thirteens, one for the fourteens and fifteens. Could you? What could you really do if you did your best?

Plan six:

5. Brand new! Available September 11 Girls' Auxiliary Forward Steps bracelet. Your girls will love it, and it will be something they can wear and add to through their Girls' Auxiliary years. Your WMS or fostering circles will want to help the girls get each charm. Watch *Tell*, "Counselors Corner," for picture and further information.

6. During August and September intensive enlistment will need to take place because girls who have been away on vacations or to camp will be coming back home and will need to be reminded of Girls' Auxiliary—when, where, etc.! Eradicate the bad habit of "absenteeism" from your Girls' Auxiliary!

7. Plan to use (at a general WMS meeting or before the church if your pastor wishes) your GAs who have been to camp and/or your GA leadership which has been to a conference to tell about their experiences and what it meant to them to get to attend. It will be a great inspiration.



YWA School Days

by Doris DeVault,
YWA Secretary

August, the month when some school bells break the silence of summer vacation and textbooks are again the current reading. August, 1956, is also the time when Young Woman's Auxiliary issues a special invitation for study and planning through the YWA Anniversary workshops.

Anniversary workshops are scheduled

during the fall months. These workshops are designed to give the YWA "a big push off" for the Golden Anniversary year ahead. The workshop program will give emphasis to the Anniversary goals and plans, as well as general methods for YWA.

Dates, places, and states included are:

Richmond, California, August 27-28
(Washington, Oregon, California)

Baylor University, August 27-30
(Waco, Texas)

Albuquerque, New Mexico, August 30-31
(Arizona, Colorado, New Mexico)

Louisville, Kentucky, September 6-7
(Illinois, Ohio, Kentucky)

Richmond, Virginia, September 10-11
(Maryland, D. C., Virginia)

Gayway (Clinton, Mississippi), September 24-25 (Louisiana, Mississippi)

Columbia, South Carolina, September 27-28 (North Carolina, Georgia, Florida, South Carolina)

Tulsa, Oklahoma, October 1-2
(Kansas, Missouri, Oklahoma)

Memphis, Tennessee, October 4-5
(Alabama, Arkansas, Tennessee)

Each workshop will begin at 2:00 P.M. with general assembly. Each workshop will close at 9:00 P.M. the second day.

Representation: We are eager to have all YWA counselors, YWA Anniversary chairmen (including chairmen who are YWA members, too), associational YWA counselors, associational youth leaders, district leaders, and state leaders.

States with YWA state organizations are urged to have officers and committee chairmen attend workshop.

Since the work is newer and the organizations fewer, the following states may include all YWA members in representation: Washington, Oregon, California, Arizona, Colorado, Ohio, Maryland, D. C., and Kansas.

Publicity: Each state will be responsible for informing auxiliaries, counselors, etc., in that state, of the workshop.

Reservations: Please give careful attention to information from your state youth secretary and follow her directions regarding reservations.



Read the teaching suggestions for session III in the combined stewardship and mission study column in this issue.

There are a number of things that you as the circle mission study chairman can do. You may be the teacher or you may be helping the WMS stewardship and mission study chairman with the general preparation. If the latter is true, get a copy of the *Stewardship Scrapbook* by Mrs. C. D. Creasman, price 25c, Woman's Missionary Union, Birmingham 3, Alabama. On page 21 you will find suggestions for posters. Use the August idea with these variations for invitations: Instead of writing references on the sails of the ship, label them Talents, Personality, Body, Time, and Influence. On the ship proper write something like this: Sail with Circle (name) on the good Steward-Ship; give date, hour, and place of meeting. The same idea may be used for an announcement poster.

Here is another poster-invitation idea. Draw on soft cardboard the face of a clock. Cut out and brad in the center, hands which have been made out of colored construction paper. Instead of numerals around the face, print the same words that were suggested for the sails of the ship. On the reverse side write:

Take time to attend this class.
It will make you a better steward.
Time, date, and place of meeting.

Still another idea: If you wish to mail the invitation, use a post card. Place in an upright position and draw two open hands, one at the top of the card and the other at the bottom. Draw four or five circles like

Stewardship Mission Study

coins falling out of one hand into the other. Label these coins Talents, Influence, etc. Print across the drawing:

Non-taxable riches—What are you doing with yours?

Then follow with the time, date, and place where the mission study class will meet.

In the *Scrapbook* is a playlet called "Stewardship Journey" which can be used as a springboard for this session. You may want to omit the stewards of the gospel and the tithe as you will be discussing these phases of stewardship in another session. In this event you will have to adjust the script, but that will not be hard to do.

Select appropriate hymns emphasizing this session's phases of stewardship, such as "Give of Your Best to the Master," "Make Me a Channel of Blessing," "Ready," "We Give Thee But Thine Own."

Look for bits of poetry that will clinch in whole or in part the session aim. In a recent book called *Christian Stewardship* by Delouise Beall is this double quatrain by Josiah Strong:

"I thought because I could not preach or teach

That God had no engrossing task for me;
But now I know life cannot reach
Beyond His love and man's necessity.
And so I yield in service all He sends
Of time and strength, of money and of skill,
As one who for a gracious Master spends
His bounty in accordance with His will."

If you want to use a film on the Cooperative Program in September, better place your order now to insure having it in time. "The Best Minutes" and "Hours That Bless" are filmstrips, sale price for each \$5 and both are available from your state Baptist Book Store.

For every dollar you give away to convert the heathen abroad
God gives you ten dollars worth of purpose to deal with the
heathen at home—Jacob Riis, May, 1916 ROYAL SERVICE



... on the Refugee Front

Foreign mission boards are waking up to the fact that the world offers a vast new mission field—not a new geographic area but a social frontier. Known to every Christian missionary in Asiatic and European countries, this new frontier is the 30 to 40 million refugees in the world.

While overseas missions analyze their resources to cope with this opportunity, forces at home are straining every muscle to help resettle as many homeless people as possible. The United States continues to be the leader among countries receiving refugees, with Australia and Canada next.

But the U. S. Refugee Relief Act now in force will expire December 31, unless extended by Congress before adjournment for the big national political conventions. This Act was emergency legislation for 1953-56. It permitted 214,000 persons to become permanent residents of the U. S. A., provided sponsors for that many could be found.

The term "sponsor" means an American citizen willing to assure the refugee of housing and employment until he can become independent, and to assure the government that this refugee will not "go on relief."

The Baptist World Alliance Relief Committee is one of the State Department's recognized agencies for assisting in resettlement. Miss Rhoda Dubelzars of the Washington office reported May 15 that 608 assurances had been given for 1,480 individuals; 536 of them for Europeans, 26 for refugees in the Near East, and 46 for the Far East.

Already 349 individuals in 142 cases (a family, a couple, or an individual) are in the States, with 43 cases awaiting assurances.

The American Baptist Convention adopted a goal of 100,000 assurances and

has resettled a large number of refugees in its church communities. Miss Ruth Teasdale of the American Baptist Home Mission Society gives full time to this project.

The World Council of Churches during 1955 helped 12,284 refugees find new homes, and 25,000 is the goal for assistance this year.

This may seem nothing in the face of the tremendous need, but to the Christian, every human being counts.

Southern Baptists have no formal resettlement program. When asked why, the Alliance relief office explains it this way:

1. Since the Displaced Persons Act expired, there has been a general impression that the refugee problem is solved. The laws are complicated; the widespread confusion is hard to dispel.

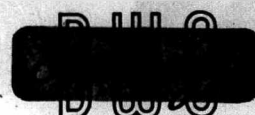
2. The experience of relief agencies confirms the fact that the South is still a homogenous society. A strange accent and unusual manner in this area arouse suspicion, sometimes hostility, and refugees are not always happy here.

3. Reports of some ugly incidents have drifted back to refugee camps, discouraging homeless persons from taking a chance on the South.

In 1945, for instance, on promise of housing and jobs a trainload of war victims arrived from Germany to work a vast farm. The houses provided were sharecropper cabins recently vacated, and the employment turned out to be night work—bootlegging. The project proved to be part of a plot to rid the state of Negroes!

In another state some 200 Baptists from European camps resettled in one county. On Sundays they got together to worship in their mother tongue, and declined to join local churches. When the refugee minister announced a baptismal service, he met

(Please turn to page 44)



Maryland

After a BWC in Snow Hill, Maryland, heard their pastor mention in his sermon that a student missionary in Mexico could be supported for \$10 a month, they wanted to have a direct part in this work.

The other women of the church wanted to help, and it was agreed that \$10 a month would be sent to the Orvil Reids, missionaries in Guadajajara, Mexico, where Southern Baptists have a student home.

This money is strictly a gift over and above their tithes and special offerings and is sent through the Foreign Mission Board as a designated gift.

Mrs. R. O. Satchell, BWC counselor, said, "We hope it will be a blessing to the Mexican people. The Reids have sent us a news letter with a request for prayer for those Christians who have to work amid severe Catholic persecution. They are now supporting 30 student missionaries, but could have 100 with sufficient funds. Perhaps there are other groups who would like to do this for our Mexican brothers."

Texas

What could be a more appropriate project for an infant organization than the purchase of diapers?

In 1946 the BWC federation, Union Baptist Association of Texas, just organized, sent a shipment of diapers overseas for war babies.

This report was among those reviewed at the tenth anniversary meeting of the federation on April 10 at a dinner at the Second Baptist Church of Houston. Helping to celebrate the federation's birthday were former and present chairmen, advisers and other officers, and several hundred business women.

At the head table a giant circle of blue, centered with white blossoms, represented the federation. Linked to it were three white circles, representing the three origi-

nal circles of sixty members which met to organize ten years ago. Looped together were 60 other circles picturing the present strength of the 750-member federation.

Highlighting the evening's program was the missionary message brought by Mrs. Woodson Arnes of Waco. She urged BWCers to return to the old custom of giving their testimonies, not to be content with living on the fringes of their devotion, nor satisfied with a diluted influence, but to pray for a willingness to pay any price necessary and to feel no less responsibility for spreading the gospel than Jesus' own disciples.

Her final words emphasized the privilege embodied in the watchword, "Laborers together with God."

Chosen As His Servant

(Continued from page 11)

do you go the way of destruction?"

The Spirit of God worked in my heart for when my father died, God's Spirit made me realize that all things of this world are but temporary. I was as one awakened by the Spirit. At that time I went back to God's "flock of sheep." I dedicated myself to God. I realized that my body did not belong to me, it belonged to God. God had saved me from Satan and sadness, and now I really knew that God had called me to be a full-time minister of the gospel. I was to be his servant!

When I prayed, God spoke to my heart, saying, "Present your body a living sacrifice, holy and acceptable to me." Jesus has promised me in the Bible saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Praise the Lord, I was a sinner before, apart from God, like a sheep that had gone astray. I should have perished, but the wonderful Lord Jesus loved me and died for my sins, and then chose me to be his servant.

Now I am twenty one years old. I am studying in the seminary at Penang. I am preparing to introduce this wonderful Christ Jesus to people who are lost in sin.

I trust all of my dear brothers and sisters in the Lord will pray for me.



Our Baptist Theological Seminars

encourage interest in
mission causes through
courses of study, Missionary
Day programs, and visits of
Foreign and Home Mission
Board personnel.

Missionary candidates are interviewed by
Board personnel during their regular visits
to Baptist seminary campuses.



Presidents are (left right) seated,
Dr. J. Howard Williams, Southwestern;
Dr. Duke K. McCall, Western; Dr. Ro-
land Q. Leavell, New Orleans; standing,
Dr. Harold K. Graves, Open Gate, and
Dr. S. L. Stealey, Southern.



At all of our seminaries arrangements are made for

Missionary Day

by Dr. Harold K. Graves

President, Golden Gate Theological Seminary

MISSIONARY DAYS are not holidays but holy days at Golden Gate Baptist Theological Seminary. These four days of emphasis each year at Golden Gate are for the purpose of planting and stirring missionary fires within the heart of every member of the seminary family. Believing that each Christian should be missionary in every thought and deed, the programs are planned to inspire this effort. Soul winning is everyone's job. Many should go to the mission fields. All should pray for and support financially the world mission enterprise. With these goals in mind, our Missionary Days are scheduled.

A balance is maintained in the emphasis for these days. State, home, and foreign missions are considered in turn. There come to our platform denominational leaders, pastors, and missionaries. Not every program ends with an invitation for service on the mission field, but ample opportunity is given through the year to give

public heed to such an invitation. Each program includes testimony, worship, prayer, and a missionary message or messages.

One way of emphasizing the day is to dismiss all regular classes. While doing this, we have much to say about its not being a holiday to spend on one's church field, or on a picnic with the family, or even in the library. We plan for specific periods of prayer before the regular program. These prayer groups are variously divided. Usually the different parts of the world are mentioned and the students choose to go where some mission volunteer for a given area will lead the period. Sometimes the students attend a meeting of fellow students from their state or section of the nation. However they divide, the object is definite prayer for definite things.

The program for a Missionary Day is missionary in every detail. From the first note of the prelude to the benediction, the

music, the reports, the prayer, the Scripture reading, and the messages are missionary. Missionary hymns and the special music of the chapel choir have contributed largely to the total impact of these days on our campus.

Missionary testimonies are always an integral part of a program. Sometimes a group of mission volunteers give witness to their call to service. Foreign students or those of other language groups in our own land often tell of their experience and of how God is working among their people. Members of the faculty or nearby ministers speak of their missionary journeys.

A part of every program is the report of what we call "Practical Activities." Students work in the Lord's field while they are studying in the seminary. Some serve as pastors. Others lead the music or educational program of a church. Some hold street or rescue mission services. The total report is given in the number of services held, sermons preached, personal soul-winning conversations, persons won to Christ, the number baptized, and so on. This report is always encouraging as it shows that God is working through people even while they study in the seminary. For those who have been negligent of their duty and opportunity in witnessing, it is a reminder to be about the Father's business. In the period of prayer that follows this report, there is always room for thanksgiving, as well as confession that so little has been done.

Perhaps the highlight of the testimony period is the time for reading letters from the missionaries. Excerpts from a half dozen or more will be used for each program. The letters come from the homeland and from overseas. There is always an added bit of interest when the letter is from an alumnus of Golden Gate. Now that beginning years are passed this can be increasingly a part of every reading. In the words of the Ben Yelvingtons, working among the Indians of New Mexico, "We see God at work with those in our own land who so desperately need the gospel." Even while we hear their words being read, we turn to the Orient for we remember that somewhere in China is a Christian witnessing to his own people because Ben Yelvington won him to the Lord in Berkeley.

A letter from Japan reminds us of several alumni there and of those who have been in our chapel when on their way home or back to their field. A letter from Brazil brings not only an inside glimpse of the problems to be faced there, but we see our own former students in a new situation using not only their training but their experience gained in a California mission field. Almost every part of the world where we have missionaries will be brought to mind before the closing of this period of letter reading. When the letters have been read, we are ready to pray. Several may lead, each emphasizing a different part of the world in his petition. Or one may lead as we look at the whole world and think of those who serve the Master in its various parts. One always feels that God is at work in these periods, on the fields with the missionaries, and in our hearts to make us better witnesses, too.

The reading of the Scripture has a central place in every program. What has God's Word to say of our world task? Familiar passages that remind us of the Bible basis of missions are read. We see again not only the compassion of Jesus, but this compassion being worked out in his disciples. In the light of the accomplishments of the first century, we find new courage to face the twentieth. If we are spiritually sensitive, we see again our personal responsibility for a lost world. In our worship we see the holy God and renew our vows of righteousness before him.

Of all the sermons and addresses I have heard, I feel quite sure that those delivered on seminary Missionary Days stand out as the most significant to me. I remember Truett, Lee, Maddry, Rankin, Dodd, Carver, Hagby, and a score of others from my seminary days. Cauthen, Hill, Maddox, Redford, Moore, Storer, Caudill, and Thomas are but a few of those who more recently have stirred my missionary zeal. As pastors, missionaries, or missionary statesmen, they have sounded forth the call to missions.

These addresses are more than inspirational. We see the world needs. We learn what is being done to meet these needs. We learn how we can help to meet these needs.

(Please turn to page 32)

Dr. Eugene Hill talks with others who took part on a Missionary Day program.



It requires courage and faith to bring our seminaries

From Four Men to More Than Fifty

by Badgett Dillard

IT WAS early summer of 1865. The War Between the States was ended. The four men who had formed the original faculty of the Southern Baptist Theological Seminary were gathered to chart its future. James P. Boyce, Basil Manly, John A. Broadus, and William Williams loved the struggling institution which had been closed during the war.

"Suppose we quietly agree that the Seminary may die," suggested Dr. Broadus. Then he added with determination: "But let us agree that we will die first!"

If four young Baptist preachers had not had such a will as that, Southern Seminary might never have lived. The school had first opened its doors in the fall of 1859, so was only a few years old when the war began. It had had to close in 1862 because there was no money, and students were called to join the war effort. It did reopen in Greenville, South Carolina, November 1, 1865, with seven students. But Greenville was not the place for a penniless school with few students and without buildings. South Carolina could not hope to give the school the financial assistance that it would need. After much discussion and consideration of possible new homes, Louisville, Kentucky, was chosen as the most likely spot for the young school.

Dr. James P. Boyce, chairman of the faculty, went to Kentucky several years before the actual transfer of the school in order to raise enough endowment to guarantee the success of the school in the new location. A gift of \$50,000 from the governor of Georgia was an answer to prayer. The Nortons of Louisville contributed generously, and the seminary was moved in 1877.

For a number of years rented buildings in downtown Louisville were used, then property was purchased and the first buildings of the seminary were constructed in 1888.

After the turn of the century it became obvious that it would be best for the seminary to move from the downtown location, so property in what is now the suburbs of Louisville was purchased and the first buildings of the present campus constructed. The transfer to the new campus was completed in 1927, just before the death of its president, Dr. Edgar Y. Mullins.

From humble beginnings in a rented building belonging to the First Baptist Church of Greenville, Southern Baptist Theological Seminary has grown to occupy a campus of unsurpassed beauty with total assets valued at more than \$12 million.

From a student body of 26 in 1859, the enrollment has grown to 1,767 during the 1955-56 school year.

From a faculty of four the seminary has developed the largest faculty of any accredited theological school in the world with more than 50 full-time members.

Holding fast to the spirit of dedication which the founding fathers had, the seminary has made notable contributions to Southern Baptist life and thought. On two or three occasions when the unity of the Southern Baptist Convention was threatened, Dr. John A. Broadus, by the influence of his personality, averted decisions which might have imperiled the life of the convention.

Broadman Press of the Baptist Sunday School Board was named in honor of two members of the first faculty of the seminary, John A. Broadus and Basil Manly, Jr.

John A. Broadus, James P. Boyce, William H. Whitsett, Edgar Y. Mullins, John R. Sampey, Ellis A. Fuller—all rendered distinctive service as presidents of the seminary. Dr. Duke K. McCall, elected president in 1951 following Dr. Fuller's death, is not only preserving the noble traditions of the seminary, but he is leading the insti-



Lynn Barry

Each morning students gather for a service in Alumni Memorial Chapel.

tution in an aggressive, constructive, scriptural program which takes account of the problems and opportunities of today.

Christian literature has been greatly enriched by the contributions of Southern Seminary faculty members. The books of Broadus on New Testament exposition and homiletics have served as standard texts around the world. Dr. A. T. Robertson, recognized authority in New Testament Greek, has given many volumes in that field, including his monumental *Grammar of the Greek New Testament*.

Dr. Mullins was at home among the giants of the world in theology and philosophy, yet was so simple and clear in his messages that the average man who has never been to college could understand what he was talking about.

Dr. Sampey, fifth president of the seminary, was a mighty preacher and missionary. Dr. W. O. Carver, a world authority in missions, a master of almost every subject in the curriculum, was as alert mentally and spiritually until his death two years ago at 84 as he was during his active service as professor of missions and comparative religion. His *Course of Christian Missions* is one of the best one-volume histories of Christian missions. Throughout his life Dr. Carver was a friend and spokesman for Woman's Missionary Union, and it is no

wonder that the name of Woman's Missionary Union Training School was changed in 1953 to the Carver School of Missions and Social Work in his honor.

It is difficult to make an accurate count of missionaries who have gone out from Southern Seminary, but the number runs well above the nearly 500 former students now serving under the Foreign Mission Board of our convention. Some 88 were appointed during the past twelve months. A paragraph from a letter written by a student about a recent Missionary Day service on the Southern Seminary campus, gives some idea of the missionary spirit which prevails:

"President McCall gave an invitation to accept the missionary challenge, and we sang 'Am I a Soldier of the Cross.' From beside me a couple stepped out quietly and made their way to the front of the chapel where Dr. Eugene Hill and the appointees were standing. On each face was a look of joy and surrender which will never escape my memory. There followed, from across the auditorium, another couple and then men and women from every section. Some came with tears of release, all with confident joy. Tears flowed from every sensitive eye, and we experienced a supreme moment.

"Then all who had made missionary com-



The community missions activities of the Southern Seminary WMS include story-telling and parties for the children living at nearby Spring Meadows, Kentucky Baptist Children's Home, just as Woman's Missionary Societies do at other seminaries. They are always ready to assist worthy groups in the area.

mitments previously, were asked to join these for the consecration prayer. It seemed as though half the congregation of students surged forward."

This missionary spirit has existed throughout the history of the seminary. Among the contributions of Southern Seminary to mission fields were all of the missionaries sent to Mexico the first twenty-five years, the founder and builder of the Chinese Publication Society, founder of Shanghai College (later the University of Shanghai), founder of the Baptist college and seminary in Shanung Province, the early missionaries to Japan, the founders of the Interior China Mission, the principal of the Baptist seminary in Nigeria, a number of leaders in South America, and presidents of several of the Baptist theological seminaries on mission fields, as well as the presidents of all five of the theological seminaries of the convention.

In the seal of the seminary is the characteristic mark of the school's mission and message, the supreme authority for her

teaching, and the credentials of the true man of God who goes forth from her doors.

At the center of the seal and at the center of the seminary's curriculum is the open Bible, forming the heart of theological education and the source of the preacher's message, not just the letter of the Scripture, but the letter of the Scripture interpreted by the living Lord who is present through the Holy Spirit. The light of God's revelation is shown radiating from the very center of the seal, the point at which the Holy Spirit, in the form of a dove, meets the Holy Bible, and brings this Word of God to bear upon the human heart. Surrounding this graphic representation of the Bible, Holy Spirit, and the Divine Revelation is the Christian motto, "That the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:17).

With the Bible interpreted by the Master Teacher, the Holy Spirit, the man of God goes forth from Southern Baptist Theological Seminary to radiate the divine message in word and deed to a lost world.

Each of our seminaries has these same needs and a fascinating history; this is Southeastern's about converting an old college into

A New Seminary

by Dr. S. L. Stealey

President, Southeastern Baptist Theological Seminary

SOUTHEASTERN Baptist Theological Seminary is the youngest of the five seminaries in the Southern Baptist Convention, but it is located on the oldest campus of all.

When North Carolina Baptists decided to move Wake Forest College to Winston-Salem, and, later, the Southern Baptist Convention resolved to set up a new seminary in the eastern part of convention territory, the old campus was bought for \$1,600,000. The chief drawback was that the college could not build in Winston-Salem before 1956, and the seminary was needed before that time. An arrangement was made for Southeastern Seminary to open in one building while the college operated the rest of the campus. Two institutions on one campus for five years—and no trouble came of it!

In September, 1951, Southeastern opened with an almost even 100 students and four professors. The president and the registrar also taught. But the third year we had 400 students, as many as we could crowd into our one building. Already we have more than 250 graduates at home and on foreign fields. Southeastern has been the fastest growing seminary ever founded in America, so far as we can learn. We now have eighteen teachers and a strong staff. With full possession of the campus, we should have about 600 students in September. From that time onward, growth is likely to be much slower. It is hoped that with more emphasis possible on religious education and with plenty of dormitory space now available, we will attract many more young women. Some have studied with us from the beginning and have been most welcome.

Our five years of restricted growth due to lack of space have been a blessing in dis-

guise. Solid development has been made possible. A strong faculty, an adequate library, funds for student aid, efficient business and scholastic procedures cannot be built in a rush. We had it all to do, and time was needed.

Faculty came first; it is the most important element of any school. God has blessed our efforts to get prepared, experienced, and consecrated men. We work, play, and pray together. From every continent have come letters expressing great appreciation of our faculty strength. Such men constitute one of the best hopes Baptists have for future effectiveness in kingdom work.

The library comes next in importance in an effective modern seminary. We started with nothing. We now have almost 25,000 well-selected volumes, catalogued by our expert librarian, E. C. Osburn. Many older teachers and preachers have followed the example of the family of Dr. William Hersey Davis, the great New Testament scholar of Southern Seminary, in giving their private libraries. We need many more such collections. The Cooperative Program furnishes money for normal book purchases, but a new seminary needs to build up rapidly. We could wisely use \$10,000 extra each year for this purpose.

Building up student aid funds has required time and hard work during these first years and will continue to do so. Very few young Baptist preachers have money to put them through seminary. College has used up the funds of most of them. They are married (the average age of our students is twenty-eight). They or their wives must work. Only about half get church work—and that is often very poorly paid. Many wives work in schools, offices, and

A New Seminary

stores. Many men do anything they can find to do. Individual Baptists with understanding and vision provide money for direct aid, or loans, or work grants. We work hard to get this message and need before individuals who can help. I would here urge every church or association from which a young person volunteers for Christian service to make sure that that volunteer does not suffer while preparing himself.

And now we take over old Wake Forest College "lock, stock, and barrel," and our work seems to begin all over again. We must turn dormitories into apartments. We must build a cafeteria. We must rebuild more than half of the old library. We must finish the interior of and furnish the large chapel. We must paint and renovate houses and buildings and barracks. We must furnish every building we have. We must prepare apartments for missionaries returning for furlough study. (The North Carolina WMI¹ has provided for three such apartments. Thanks!) Even with these expenditures we will have excellent and attractive facilities for about half what it would have cost to build new.

Faculty and staff must grow. We will add religious education instruction as rapidly as needs arise. Dr. E. Luther Copeland from Japan is to come to the missions department. Dr. B. Elmo Scoggin is here from Israel to teach Hebrew and Old Testament. Dr. J. B. Hipps, long-time missionary to China, will be near as emeritus professor. We have more than forty volunteers for the mission field. We mean business in Baptists' mission business.

Pray for us. Building a new seminary is serious and important work. It is easy to make mistakes. We need help, human and divine. We will take your young men and women and do our best at man's part in their preparation for Christian service if you will continue your co-operation and prayer.

I presume to take the privilege of adding the things about Southeastern that are most pleasing to me as president:

1. The fact that our students have done more than any of us to develop the seminary.

2. The help of so many individuals in establishing student aid funds.

3. The pleasant relations with Baptist and other colleges.

4. The co-operativeness, always, of our great faculty.

5. The use by so many churches of students and faculty. Over 325 students now work regularly in churches within a radius of 200 miles.

6. The home provided for the seminary by Southern Baptists' Cooperative Program.

Missionary Day

(Continued from page 27)

All of us are challenged to find and fill our places in God's plan for our day. Every eligible person must face anew the question, "What will God have me do with my life?" Is he to go to a mission field at home or across the sea? Is he to serve in this place or that, in the pastorate or other area of leadership? It took many years of facing recurring Missionary Days for me to find God's will for my life in missions. I wanted to be a missionary to China. With an open mind I sought God's will. In due time the answer came. I was to build missionary fires at home through the development of missionary churches. Seminary Missionary Days helped to shape that ideal for me.

Onken's great phrase, "Every Baptist a missionary," might be said to be the theme of seminary Missionary Days. The world mission task is far too large to be accomplished by a few hundred missionaries. It will be done by all God's great army of Christians, or it will never be done. A seminary-trained workman without missionary zeal is traitor to his call. The trained man with a life dedication to winning the world for the Saviour will be missionary whether he holds the pastorate around the corner or goes to Nigeria to share the light with those in darkness there. Missionary Days are not holidays, but holy days at the seminaries.

Each seminary has treasures which link the past and the future. At Southwestern it is

The Small, Brown Table

by Jeanette White

IN the office of the president of Southwestern Seminary, Fort Worth, is a small, ordinary-looking, oblong table. This is a table such as you may have in your own room for a lamp or books or a small radio.

But this is an unusual table. Behind it is a story about great men, and a great meeting, and a song leader. On top of the table eighteen men have scratched their names with some sharp-pointed instrument. These men were officers at the Fourth Baptist World Alliance which met in Toronto, Canada, in 1928.

On the table is the name of George W. Truett, for a long time pastor of the First Baptist Church of Dallas, Texas. Another name is that of L. R. Scarborough, late president of Southwestern Seminary. The other sixteen names are those of Baptist leaders from England, Canada, the United States, and China.

These men met together with some 5,000 other Baptists from all over the world. They wanted to know one another better. They wanted to plan work so they could better tell lost men of many countries the story of Jesus.

For seven days this congress of world Baptists met at McMaster University in Toronto in 1928. In the opening session praise was sung to God in all tongues. The song leader for the occasion was G. A. Leitch, who was then pastor of Prospect Avenue Baptist Church, Buffalo, New York.

Dr. Truett was the presiding officer. In front of him was this small, ordinary-looking, oblong table. When Dr. Truett wanted to call the people of the alliance to order, he would strike the table with a gavel. Sometimes, when the people were noisy, he would have to rap on the table very hard. It was done several times by this striking.

The first day of the meeting a roll call of countries was held. Response was made

by representatives from Austria, Czechoslovakia, Denmark, Estonia, Finland, France and Belgium, Germany, Great Britain, Scotland, Norway, Italy, Poland, Russia, India, China, Japan, Argentina, Mexico, and thirty-two other countries.

Because the year of that Toronto meeting was the three-hundredth anniversary of the birth of John Bunyan, a memorial stained-glass window commemorating Bunyan was

(Please turn to page 43)

President Williams points to the place where Dr. Scarborough wrote his name.



Carver School of Missions and Social Work

BY EMILY K. LANSDELL, PRESIDENT

COMMENCEMENT

Dr. Porter Routh told the twenty-six members of the graduating class on the occasion of the forty-ninth commencement of Carver School of Missions and Social Work that there are strong indications that

"America is ready to welcome with open arms anything to relieve the mind of anxiety, agitation, apprehension, or depression." He warned them against accepting their diplomas as a "tranquilizing drug or an aspirin tablet," urging them to be aware of some of the forces facing them in today's world.

"In facing these forces," he said, "don't be afraid to talk back." Dr. Routh challenged the graduates to review their Christian mission in the light of pressing human needs and to develop techniques for effective communication in making the Christian voice heard in the world today. He told the seniors that in learning to speak up for Christ, to be good witnesses to him, they would find their most potent weapon against tranquility.

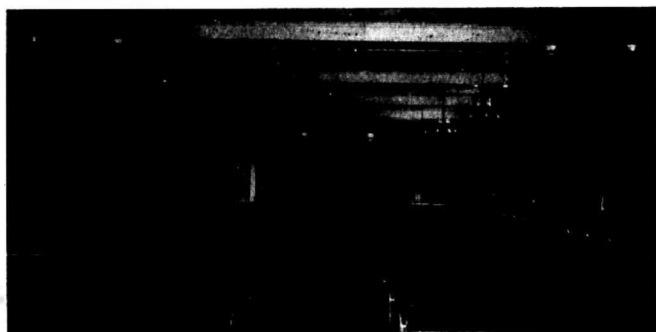
Commencement 1956 brought another "first" in the history of the school when the husband of an alumna received the

Master of Religious Education degree. Mr. Rufus Fisher, a graduate of Wake Forest College and Southern Seminary, accepted his diploma as Mrs. Fisher (Dixie Ruth Hawkins), of the class of 1952, looked proudly on.

Others receiving the Master of Religious Education degree were: Norma Jean Baker, Missouri; Barbaranne Carley, Mississippi; Deborah Dehuns, Nigeria; Betty Lee Donahue, Tennessee; Shirley Forsen, Missouri; Alice Gardner, North Carolina; Ella Faye Hayes, Kentucky; Barbara McCulla, Tennessee; Mildred McWhorter, Georgia; Reid Maddox, Georgia; Marrian Misner, Missouri; Lyla Nabors, Alabama; Sara Jo Pennebaker, Louisiana; Bernice Poplam, Kentucky; Flora Prince, Alabama; Mary Pearl Sample, Alabama; Elaine Sandusky, Texas; Mary Shippe, Tennessee; Sue Tillman, Virginia; and Virginia Nell Walker, Missouri.

Bachelor of Religious Education degrees went to Clara Belle Balis, Florida; Inez Burns, North Carolina; Verlene Farmer, Oklahoma; and Frances Adams Sharon, Florida.

Chapel of Carver School where commencement is held



"Ye Christian Heralds! Go Proclaim"

by Mrs. J. Wash Watts, Louisiana

Mrs. Watts is the wife of Dr. Watts, professor of Hebrew at New Orleans Seminary. Her son is a professor at the Baptist Seminary in Ruchlikon, Switzerland. Mrs. Watts has written many mission study books for WMU, and she is now selecting Scripture verses for our prayer calendar.

Program Plans

Since this program will be presented during vacation time, why not use your young people to present it?

All seminaries will send literature and pictures for display if you order early. See page 43 for addresses.

Five RAs could be used in a skit presenting the Haystack Prayer Meeting, though it will probably be best to use a narrator while they act it, as you will want every woman to hear every word.

Use older RAs and YWAs to present seminaries and hospitals. Are there volunteers for Christian work in your church? If so, be sure to use them. A graduate or student from a given seminary could tell that story or sing the institution's song.

For announcement poster, draw an enlargement of the Haystack Monument with invitation, giving meeting time and place.

Program Outline

Song: "We've a Story to Tell"

Prayer of gratitude for our opportunities to witness, and for missionaries named on the prayer calendar.

Devotional Period

Duet or Quartet: "Ye Christian Heralds! Go Proclaim"

Tableau: The Haystack Prayer Meeting

Leader: God's Providence

Southern Baptist Seminary

Carver School of Missions and Social Work

Southwestern Baptist Seminary

New Orleans Baptist Seminary

Golden Gate and Southeastern Baptist

Seminaries

Leader: On Mission Fields

Baptist Hospitals

Leader: Our Opportunity

Repeat 2nd verse of program theme song

Closing Prayer

Devotional

Dr. R. Q. Leavell stood one day on the shore of a beautiful inland sea in Japan. The wind coming from the North Pole was very cold, yet oranges were ripening on a tree nearby. Turning to a missionary, he asked how this could be. "Do you see the fire, fumes, and smoke pouring out of that volcano nearby?" said his companion.

"Though the atmosphere is cold and rutting, yet there is warmth within the earth that makes this fruit tree possible."

Our churches of today live in a cold, sinful society, yet we have the Lord Jesus within our hearts. God grant that our spiritual leaders may preach his truth so well that we have warmth and power to bear the fruits of righteousness in Christ Jesus.

Read John 15:1-8; 2 Corinthians 1:3-6.

The Haystack Prayer Meeting

It was a hot, sultry Saturday afternoon, August 6, 1806. A group of young students of Williams College, Massachusetts had planned to hold their regular biweekly prayer meeting in a maple grove nearby. As sophomores they had studied geography, and their eyes had been opened to the fact that immense numbers of people living in lands they had seen in maps were like men of Marathon crying for help. Their hearts responded to the need, and they began to meet for prayer.

This August day there was a dark cloud in the sky, so only five had come. Later, they had no time for studies in a huge haystack with overhanging sides. As thunder rumbled and lightning flashed about them, they prayed. They prayed for the British missionary, William Carey, whose occasional letters stirred their hearts. They prayed for brethren in strange and distant lands. Then in that solemn time, one of them said,

"Shall we not just now dedicate our own lives to the service and well-being of people in foreign lands across the seas?" He had spoken the thought that was in all their minds. Throwing their arms about each others' shoulders, they bowed in prayer.

It was Samuel Mills who raised his voice in eloquent petition for the salvation of the heathen, asking that "God would strike down any arm that opposed the herald of the cross." Then in low but earnest tones he spoke for the five as he offered their lives for sacrificial service. Quickly they started back to the college, and suddenly a bright rainbow spanned the heavens in a token of God's rich blessing on them, the first student volunteers for foreign missions in America!

God's Providence

God's providences are often at work in many places at the same time. A few months before that student prayer meeting, a pastor tried to interest wealthy Mr.



Norris of Salem, Massachusetts in establishing a theological seminary. But Mr. Norris' great interest was the foreign mission enterprise, so he scarcely listened. The next morning the disappointed pastor was delighted to find his wealthy friend at his door, saying: "My wife tells me that this plan for a theological school and the missionary enterprise are the same thing. We must raise up the ministers if we would have the men to go as missionaries." So one whose primary interest was foreign missions gave \$10,000 to help establish Andover-Newton Seminary, the first theological seminary in America.

Southern Baptist Theological Seminary

The Southern Baptist Convention was organized in 1845 for the purpose of "eliciting, combining and directing the energies of the whole denomination in one sacred effort, for the propagation of the gospel." Before 1845 several Baptist colleges had been started in the South because of the inspiration and needs of the missionary movement, but ministers and missionaries received their training only in the college Bible classes. Because there was no institution where they might be especially trained, there was a sad lack of doctrinal unity which led to many disagreements about missions, ecclesiology, and history.

But God's hand so guided the pen of those early leaders that Article II of the Constitution of the Southern Baptist Convention reads: "It shall be the design of this Convention to promote Foreign and Home Missions and other important subjects connected with the Redeemer's kingdom."

Many leaders soon felt that a theological seminary was one of those "other important objects." During the first decade of Southern Baptist life, several conventions about education were called, but the Southern Convention took no action. The story of those years is a marvelous one of patience, persistence, and Christian regard for the opinion of others. The names of many denominational leaders whose influence and labors are dear to us even to this day stand out in this story—J. B. Peter, Richard Fuller, W. B. Johnson, Basil Manly, and others.

But, resolutions did become recommendations and at last in 1859 the first Southern Baptist Theological Seminary opened its doors in Greenville, S. C., in the discarded house of worship of First Baptist Church, and enrolled 26 students. James P. Boyce, a pastor in South Carolina, provided "the leadership that called the institution into being and gave it permanence. Under a sense of divine call, he held on through war, reconstruction, indifference and even opposition from the brethren." Historian W. W. Barnes says, "The first faculty—Boyce, Broadus, Manly, Jr., and Williams—set a standard of high scholarship united with a deep, genuine piety . . . never surpassed by the first faculty in any Seminary in America."

(See page 28 for more of the early history of the Seminary.)

The first site was outgrown as the years passed, so in 1926 the seminary was moved to its present beautiful campus in the Cherokee Park section. There the plant has been enlarged to care for the steadily increasing enrollment, not only in the School of Theology, but in the more recently added Schools of Religious Education and Music.

Carver School of Missions and Social Work

Twenty-seven years after the Southern Seminary moved to Louisville, four young women from four different states went to that city seeking training for full-time Christian service. At that time such service by women was limited for the most part to a few appointments to foreign missions.

Dr. W. O. Carver, professor of missions, saw their need for an adequate home life, and he appealed to Miss Eliza Broadus, the oldest daughter of Dr. John A. Broadus. She put the matter before the Baptist women of Louisville who established the Training School Home for Women. Growth came rapidly and visions were enlarged until in 1907 Woman's Missionary Union of the Southern Baptist Convention adopted the school as its own.

To follow the development of the next fifty years makes us marvel at God's provision of the right leader at the right time during every period of need or growth. Not only should the names of Dr. Carver and

Foreign Mission Graded Series — 1956



Women's Missionary Society 60c



Young Woman's Auxiliary 60c



Intermediate GA & RA 35c



Juniors GA & RA 35c



Sunbeam Band 35c

Available from your Baptist Book Store

Miss Eliza Broadus be dear and familiar to us all, but we should also thank God for Mrs. S. E. Woody and Mrs. George B. Eager of Louisville whose contributions of enthusiasm, ability, tact, and persistence made the school live through the first hard years. Mrs. Maud R. McLure, Mrs. Janie Cree Bose, and Dr. Carrie U. Littlejohn served as principals from 1907 until 1951, leading from one building to another until the school found its present lovely home at 2801 Lexington Road.

In 1951 Dr. Emily Lansdell became president and several vital changes were made to meet more adequately some challenging needs of today. The name was changed to Carver School of Missions and Social Work, and the curriculum is being enlarged. In accord with recommendations of Southern Baptist Convention, WMU, having started all such training for young women among Southern Baptists, will turn Carver School over to SBC for further development.

Southwestern Baptist Theological Seminary

"It will not be long before another theological seminary will be founded among Southern Baptists, and it will probably be in Texas. . . . When the new seminary comes, it ought to be with the good will of the Southern Seminary." That was what Dr. Broadus said during the closing years of his life as president of Southern Seminary in Louisville, and so it came to pass.

Baylor University was started in Texas in 1845 "to assist in procuring an education for those young men who give evidence of being called of God to preach. . . ."

In 1905 Dr. B. H. Carroll, professor of Bible at Baylor, became convinced that the time had come to establish a full, first-class theological seminary. But not until he secured an emergency fund of \$30,000 to support the seminary for three years without cost to the University, would the trustees adopt the proposal to create a seminary as a distinct school of the university. In 1907 a charter was secured for Southwestern Baptist Theological Seminary, no longer a part of Baylor but a child of the Baptist General Convention of Texas. In 1910 the school was moved to its permanent home at Fort Worth, and in 1926 the own-

ership and control of this seminary was transferred to the Southern Baptist Convention.

Southwestern Seminary, with its present enrollment of more than 2400 students, has pioneered in several directions. First, its courses of study and its degrees have been offered from the beginning to women on the same terms as to men. Second, it has led the way in offering training to laymen. Third, it established the first School of Religious Education among Southern Baptists, and fourth, it first offered the degrees of Bachelor and Master of Gospel Music.

New Orleans Baptist Theological Seminary

The city of New Orleans has long weighed heavily upon the hearts and consciences of the Baptists of the United States, and especially the Baptists of the South. Several years before the organization of the Southern Baptist Convention, the extra large salary of \$1000 a year was offered a missionary to New Orleans because it was such a difficult and needy field! When the Southern Baptist Convention was organized in 1845, New Orleans was named as one of the first mission fields of the new Domestic Mission Board, but little was done about it.

Ten years before Southern Seminary was founded, Dr. Basil Manly wrote a letter to his son and proposed the establishment in New Orleans of a great Baptist College with a first-rate theological institution beside it! Others thought well of the idea, but war and poverty came so there was neither time nor means for carrying out the idea.

But in the twentieth century, such sentiment arose again, and after many meetings, committees, memorials, and recommendations, the Convention in session in New Orleans in 1917 adopted the report that a Christian training school be established in this great Catholic stronghold. The name, Baptist Bible Institute, was adopted, and the saintly Dr. B. H. DeMent became its first president. The story of its first twenty years should be written in "blood, sweat, and tears." War and depression caused heavy financial burdens for this young institution which had not yet had time to

prove its worth. But thousands of friends showed their confidence by sending their contributions, large and small, every six months until the huge debts were finally wiped away. In 1946 the name was changed to the New Orleans Baptist Theological Seminary. Today, the school is an accredited member of the American Association of Theological Schools, as are the two older seminaries. Since 1933 it has occupied its beautiful new campus which is being built free of debt, thanks to the Cooperative Program and individual gifts. Almost a thousand students fill its halls today.

Golden Gate and Southeastern Baptist Theological Seminaries

During the past years God has richly blessed Southern Baptists by calling hosts of young ministers and missionaries into his service. While practically every other denomination in the country has been pleading for theological students, our schools have been crowded. Our three older seminaries are the three largest seminaries in the world. Because of these crowded conditions, scarcely a single protest was raised when a recommendation about new seminaries was brought before the convention in 1949. This proposed that two new seminaries be established, one in the west and one in the east, and that the Convention appoint a committee to promote a long-range seminary program.

In 1950 that committee recommended: (1) That the Convention accept the responsibility for the Golden Gate Seminary in Berkeley, California. Until then it had been a small school conducted by the Southern Baptist Convention of California. And (2) that the seminary in the east be located at Wake Forest College, North Carolina. The property of Wake Forest would be purchased when that college moved to its new location. The name of this school would be Southeastern Baptist Theological Seminary. Both recommendations were heartily approved.

Southeastern opened its doors to a limited number of students in September, 1951, and last year enrolled more than 100. Wake Forest College moved to its new site June 1, 1956, and now this youngest of our seminaries can begin to spread out, rebuild, and repair its quarters.

Steady growth has taken place at the Golden Gate Seminary, and its enrollment passed the 300 mark this past year. Now we are happy to watch it begin to build one of our most beautiful campuses on the new site overlooking San Francisco Bay.

On Mission Fields

It is not strange that a strong Baptist constituency has grown up in the vicinity of each school. In 1917 there were only six struggling Baptist churches with 1242 members in Catholic New Orleans. Ten years later our students alone baptized 1242 people in one school year! Recently Golden Gate opened its doors on the outskirts of San Francisco, and already missions are becoming churches and trained Southern Baptists are spreading throughout the west with the good news of salvation.

Since this has proved true in the United States of America, we have known we must establish such schools on every major mission field. There young Christians must become wise pastors and able teachers of God's Book. Our national leaders become the pride and joy, the spiritual sons, of our missionaries who go to teach in seminaries like the ones here that groomed them in the faith.

Today, 150 years after that Haystack Prayer Meeting where five boys offered themselves for mission service, Southern Baptists own and operate within the United States five strong seminaries and one school of missions and social work. In addition, more than ten others are scattered throughout the world, looking to us for love and support and prayer.

Baptist Hospitals

Long ago missionaries in China learned that sin-sick souls can often be reached through a loving ministry to sick bodies, and hospitals became an important part of a mission program. But not until the past decade have we invested money enough in hospitals to help them reach people. Today we have a Baptist hospital in Korea, one in Japan, one in the Philippines, one in Indonesia, five in Africa, and two in the Middle East, and one in Paraguay and one in Colombia in South America.

In 1889 the Baptists of St. Louis, Missouri, opened the first of a chain of 28 hos-

pitals, now owned by Baptist state conventions or district associations in the South. The Baptist hospital in New Orleans, the first to be operated by the Southern Baptist Convention, was born in the brain of a good woman known as Mother Kelly. She said: "Through his healing touch Jesus gained access to many a heart and home... so may we find a glorious opportunity to present Christ."

In 1926 this Southern Baptist hospital was opened, and today it has seven air-conditioned buildings, and offers 500 beds and 85 bassinets to rich and poor in the spirit of Christ.

The Hospital Commission set up by our Southern Baptist Convention has also helped to build and operate a hospital in Jacksonville, Florida. These are havens of rest for the sick and suffering. But more than that they train doctors and nurses who will help man our mission hospitals in many lands and so are a power in Christ's worldwide kingdom.

Our Opportunity

From all these campuses of seminaries and hospitals go a number of the finest and best to far distant places, dedicating their lives, as did those college boys 150 years ago, "in the service and well being of people across the seas." The personnel secretary of the Foreign Mission Board recently said that his office is now in touch with 3700 young people in high schools, colleges, seminaries, and hospitals. These are young people who have said, "Here am I; send me."

Are some of them in our church? If not, why not? Do we know them? Does our WMS feel any responsibility for guiding some young people through the years ahead, for helping with their training, for loving them and praying for them? Jesus commanded us to "Go into all the world" but we are here. Then we must pray and give to send others.

Prayers of petition that parents, that we, will be willing to see our sons and daughters go at the bidding of the Lord wherever he directs. Prayer that we will encourage and help them to hear his voice by our leadership of missionary education organizations, and by aiding volunteers in getting the necessary education.

Pray Ye

1 Wednesday "Be sure that you have real deep love for each other"—1 Pet. 4:8 Mr. Leon Craig, Birmingham, Ala., ev. among Negroes; Mrs. Gene Branch, White River, Ariz., ev. among Indians; Miss Irene Chambers, Pocahontas, Ark.; HMB field worker; Rev. H. E. Hurst, Tegucigalpa, Honduras, ev.; Mrs. J. B. Durham, Ibadan, Nigeria, ed. ev.

2 Thursday "Set your heart... on goodness, Christ-likeness, faith, love, patience, and humility"—1 Tim. 6:11 Rev. C. F. Landon, Los Angeles, Calif., ev. among deaf; Jack Landon, MF; Rev. C. B. Melancon, Stowell, Tex., ev. among French; Mrs. W. A. Cowley, Lagos, Nigeria, ed. ev.; Mr. F. H. Connely, Tokyo, Japan, Rev. M. W. Stuart, Honolulu, Hawaii, ev.; Mrs. Wilson Fielder, China, Rev. S. L. Watson, Brazil, em.

3 Friday "May you know more and more of God's grace and peace as your knowledge of Him grows deeper"—2 Pet. 1:2 Mrs. F. M. Cassidy, Kenedy, Tex., ev. among Spanish-speaking; Rev. Robert Falls, Avery, Okla., ev. among Indians; Mrs. J. A. Harrington, Belo Horizonte, Brazil, "Rev. Deaver Lawton, Bangkok, Thailand, ed. ev.

4 Saturday "All of you who were baptized 'into' Christ have put on the family likeness of Christ"—Gal. 3:27 Mr. D. M. Regalado, La Feria, Tex., ev. among Spanish-speaking; Reuben and Irene Regalado, MF; Rev. J. N. Thomas, Medellin, Colombia, Rev. M. O. Tolbert, Sao Paulo, Brazil, ev.; Miss Grace Walls, Bandung, Indonesia, pub. ev.; Miss Ruth Womack, Mrs. Karl Myers, Ogbomoso, Nigeria, med. ev.

5 Sunday "By praying through the Holy Spirit keep yourselves within the love of God"—Jude 20 Rev. Gilbert Oakley, Raton, N. M., ev. among Spanish-speaking; Mrs. Randall Stedje, Lima, Peru, Rev. R. B. Wolfard, Curitiba, Brazil, ev.; Mrs. J. W. McGavock, Chile, em.

6 Monday "None of them that trust in him shall be desolate"—Psalm 34:22 Mrs. T. H. York, White Rocks, Utah, ed. ev. among Indians; Mrs. L. J. Harper, Asuncion, Paraguay, med. ev.; Rev. Hoke Smith, Jr., Cali, Colombia, ev.; Mr. Milton Murphey, Petah Tikva, Israel, ed. ev. Pray that the atomic era which began eleven years ago today will develop for the good rather than destruction of mankind

by Mrs. J. Wash Watts, Louisiana

Prayer with pains can accomplish anything—JOHN ELIOT

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

7 Tuesday "The Lord shall fight for you, and ye shall hold your peace"—Ex. 14:14 Miss Elizabeth Lundy, Atlanta, Ga., GWC; Mrs. A. L. Iglesias, San Blas, Panama, ev.; Mrs. Lonnie Doyle, Jr., Manaus, Brazil, ed. ev.; Mrs. G. E. Joiner, Quito, Ecuador, "Mr. W. W. Lawton, Jr., Baguio, Philippines, ev.; Inabelle Lawton, MF; Dr. Wm. Gaventa, Eku, Nigeria, med. ev.

8 Wednesday "When he hath tried me, I shall come forth as gold"—Job 23:10 Miss Sara Taylor, Rosario, Argentina, ed. ev.; Rev. P. C. Bell, Jr., Guatemala City, Guatemala, ev.; Miss Marian Sanders, San Jose, Costa Rica, lan. st.; Mrs. J. A. Lunsford, Belo Horizonte, Brazil, ed. ev.; James Lunsford, MF

9 Thursday "With joy shall ye draw water out of the wells of salvation"—Isa. 12:3 Miss Geneva Edwards, New Orleans, La., GWC; Miss Edelmira Robinson, Havana, Cuba, sec. ev.; Mrs. R. L. Dorrough, Pusan, Korea, med. ev.; Mrs. R. L. West, Ogbomoso, "Rev. W. J. Ferguson, Oyo, Nigeria, Rev. John Watts, Zurich, Switzerland, ed. ev.; Miss Mary Lou Massengill, Kyoto, Japan, RN; Mr. C. J. Lowe, China, em. Woman's Missionary Union Conference, Ridgecrest, N. C., 9-15

10 Friday "This good news of the Kingdom will be proclaimed to men all over the world"—Matt. 24:14 Mrs. Walter Blair, Benalillo, N. M., ev. among Indians and Spanish-speaking; Mrs. J. E. Hubbard, Pawnee, Okla., ev. among Indians; Dr. R. L. Dorrough, Pusan, Korea, med. ev.; "Mrs. C. D. Hardy, Brazil, Mrs. D. L. Saunders, Oshogbo, Nigeria, RN; Rev. W. O. Hern, Beirut, Lebanon, Rev. Chas. Whaley, Jr., Kokura, Japan, ev.; Miss Mary Crawford, Hawaii, Mrs. C. J. Lowe, China, em.

11 Saturday "The Lord worked with them"—Mark 16:30 Miss Christina Aguilera, Edinburg, Tex., Rev. I. B. Williams, Williams, Arizona, ev. among Spanish-speaking; Mr. Filomeno Hernandez, HMB, em.; "Mr. A. R. Crabtree, Brazil, ed. ev.; Miss Roberta Hampton, Chihuahua, Mexico, lan. st.

12 Sunday "We are certain that He hears every request that is made in accord with His own Plan"—John 5:14 Mrs. N. C. Kelly, Red Lake, Ariz., ev. among Indians; Rev. H. O. Walters, Baltimore, Md., GWC; Mrs. Emmanuel Rojas, Cristobal, Canal Zone, "Mrs. R. H. Culpepper, Fukuoka, Japan,

Rev. Ernest Glass, Singapore, Malaya, ev.; Rev. A. B. Craighead, Rivoli, Italy, Miss May Perry, Abeokuta, Nigeria, ed. ev.; Mrs. H. M. Harris, China, em. Pray for successful Sunbeam Focus Week, August 12-18

13 Monday "Set a watch, O Lord, before my mouth; keep the door of my lips"—Psalm 141:3 Mrs. Ollie Blevins, Flagstaff, Ariz., ev. among Indians; Mrs. Andres Viera, Roswell, N. M., ed. ev. among Spanish-speaking; Mrs. A. Pereira, HMB, em.; Mrs. M. W. Stuart, Honolulu, Hawaii, ev.; Mrs. W. C. Harrison, Rio Grande, Brazil, ed. ev.; Mrs. Gerald Fielder, Kyoto, Japan, med. technician; Dr. A. W. Yeum, Pusan, Korea, em.

14 Tuesday "Whether it be good, or whether it be evil, we will obey the voice of the Lord our God"—Jer. 42:6 Miss Juana Luz Garcia, Havana, Cuba, Miss Jaxie Short, Hong Kong, Mrs. C. L. Culpepper, Sr., Taipei, Taiwan, ed. ev.; Rev. H. L. Raley, Taipei, Taiwan, Rev. James Foster, Baguio City, Philippines, ev.; Miss Jean Carlisle, San Jose, Costa Rica, lan. st.; Mrs. Gene Phillips, Southern Rhodesia, ev.

"Every time the church has set herself to praying, there have been stupendous movements in the mission world"

15 Wednesday "If anyone wants to follow in my footsteps, he must give up all right to himself"—Mark 8:34 Mr. Lee Roebuck, Sacaton, Ariz., ev. among Indians; Rev. J. E. Jackson, Mindanao, "Mrs. R. E. Gordon, Dagupan City, Philippines, ev.; Mrs. C. H. Westbrook, China, em.

16 Thursday "Come ye, and let us walk in the light of the Lord"—Isa. 2:5 Mrs. C. F. Landon, Los Angeles, Calif., ev. among deaf; Mrs. E. B. Dozier, Tokyo, Japan, Rev. L. H. Neil, Oyo, Nigeria, ev.; Rev. C. F. Eaglesfield, Ibadan, Nigeria, Rev. R. L. Lindsey, Jerusalem, Israel, ed. ev.; Rev. E. L. Morgan, China, em. YWA Conference, Glorieta, N. M., 16-22; Young Men's Mission Conference, Ridgecrest, N. C., 16-22

17 Friday "On the right path the limping foot recovers strength and does not collapse"—Heb. 12:13. Mr. Herbert Caudill, Havana, Cuba, ev.; Mrs. W. C. Newton, China, em.

18 Saturday "Never be ashamed of bearing witness to our Lord"—2 Tim. 1:8. *Miss Martha Hairston, Pernambuco, Brazil, ed. ev.; *Mrs. W. C. Grant, Japan, ev.; Miss Irene Branum, Pusan, Korea, RN; Rev. Thomas High, Ibadan, Nigeria, ed. ev.; Miss Georgia Miller, Ogbomoso, Nigeria, RN; Mrs. L. W. Pierce, Mrs. P. H. Anderson, China, em.

19 Sunday "I sought the Lord, and he heard me, and delivered me from all my fears"—Psalm 34:4. Mr. S. P. Mireles, Kingsville, Tex., ev. among Spanish-speaking; Mrs. M. J. Wright, Urawa, Japan, Rev. G. E. Joiner, Quito, Ecuador, Mrs. Gerald Harvey, Bulawayo, Southern Rhodesia, ev.; Miss Sophie Lanneau, Miss Pearl Caldwell, China, em.

Quotations from "Letters to Young Churches" and "The Gospels," by Dr. J. B. Phillips, published in 1953, used with permission of The Macmillan Company.

20 Monday "The Lord thy God, he it is that doth go with thee"—Deut. 31:6. Mrs. Rudy Vidaurri, Abilene, Tex., ev. among Spanish-speaking; Rev. Emmanuel Rojas, Cristobal, Canal Zone, ev.; Mrs. J. J. Cowser, Rio de Janeiro, Brazil, pub. ev.; Mrs. Raymond Kolb, Recife, Brazil, Mrs. Roy Nicholas, Gaza, ev.; Mrs. John Watts, Zurich, Switzerland, ed. ev.; Rev. Dewey Mercer, Tokyo, Japan, ev.; Rev. J. R. Allen, Brazil, em. Pray for those attending Asiatic Baptist Youth Meeting, Hong Kong.

21 Tuesday "How wonderfully he has done everything"—Mark 7:37. Mr. Juan Naranjo, Colon, Cuba, Mr. G. B. Cowser, Rio Grande, Miss Minnie Landrum, Rio de Janeiro, Brazil, Mrs. J. W. Bartley, Montevideo, Uruguay, Mrs. Bobby L. Spear, Mrs. L. E. McCall, Bangkok, Thailand, ev.

22 Wednesday "You have known from the beginning that you must live in obedience to Him"—2 John 6. Rev. Bert Lewis, Charleston, S. C., ev. among Negroes; Mrs. Daniel Cantu, Carrizo Springs, Tex., ev. among Spanish-speaking; Rev. Ted Trent, Shiprock, N. M., ev. among Indians; Mr. A. G. Dunaway, Jr., Shaki, Nigeria, ev.; Dr. Milton Fort, Jr., Gatooma, Southern Rhodesia, med. ev.; Miss Lenora Hudson, Kokura, Japan, ed. ev.; Mrs. J. C. Quarles, Argentina, em.

23 Thursday "It is the man who has a proper respect for God and does what God wants him to do—he's the one God listens to"—John 8:31. Rev. H. A. Zimmerman, North Pole, Alaska, ev.; Dr. Winfield Applewhite,

Kediri, Indonesia, med. ev.; Mrs. M. A. Lytle, Tyler, Tex., ed. ev. among Negroes; Rev. J. E. Lingerfelt, Salvador, Brazil, ed. ev.; Rev. Oz Quick, Taichung, Taiwan, ev.; Mrs. A. E. Hayes, Brazil, em.

24 Friday "We should not forget to do good and to share our good things with others"—Heb. 13:16. Mrs. M. V. Gonsen, Dulce, N. M., ev. among Indians; Faith Gonsen, MF; Mrs. Opal D. Walker, Weslaco, Mrs. Mike C. Mojica, San Antonio, Tex., ed. ev. among Spanish-speaking; Miss Vera Campbell, Japan, Mrs. W. O. Harper, Oshogbo, Nigeria, ed. ev.; Miss Bertha Hunt, Brazil, em.

25 Saturday "Think too of all who suffer as if you shared their pain"—Heb. 13:3. Mrs. Sam Morris, North Central Okla. ev. among Indians; Dr. J. A. Roper, Gaza via Egypt, med. ev.; *Mrs. O. C. Robison, Jr., Benin City, Nigeria, RN.

26 Sunday "The Lord Jehovah is my strength and my song"—Isa. 12:2. *Rev. Gene H. Wise, Rio de Janeiro, Brazil, ev.; Rev. R. E. Johnson, Corrente, Brazil, ed. ev.; Ernest Johnson, MF.

27 Monday "Whenever you stand praying, you must forgive anything that you are holding against anyone else"—Mark 11:25. Mrs. Roy Remont, Moreauville, La., ev. among French; Rev. Rudy Vidaurri, Abilene, Tex., Rev. L. H. Soliz, Pomona, Calif., ev. among Spanish-speaking; Rev. L. E. Ledford, San Jose, Costa Rica, lan. st.; Rev. G. O. Foulon, HMB, em.; *Mrs. R. I. Franks, Santiago, Chile, ev.

28 Tuesday "When thou vowest a vow unto God, defer not to pay it"—Ecc. 5:4. Mrs. J. H. Benson, Mexico, Mrs. George Green, Nigeria, both em.

29 Wednesday "Real love means obeying the Father's orders"—2 John 6. Mrs. R. G. Van Royen, Balboa, Canal Zone, Rev. B. A. O'Neal, Maceio, Brazil, both ev.

30 Thursday "The good shepherd gives his life for the sake of his sheep"—John 10:11. Mrs. J. J. Horton, Strathmore, Calif., ev. among migrants; Mrs. H. E. Hurst, Tegucigalpa, Honduras, RN; Rev. A. P. Pierson, Mexico, *Mrs. C. E. Kratz, Gatooma, Southern Rhodesia, ev.

31 Friday "A merry heart doeth good like a medicine"—Prov. 17:22. Mr. G. R. Gaddie, Toledo, Ohio, pioneer missions; Rev. Walter Blair, Bernalillo, N. M., ev. among Indians and Spanish-speaking; Rev. Horace Budden, Paraiba, Brazil, Mrs. S. L. Jones, Salisbury, Southern Rhodesia, ev.

ed. educational
em. emeritus
ev. evangelism
GWC Good Will Center
HMB Home Mission Board
lan. st. language study
MD doctor
MF Margaret Fund student
* on furlough
pub. ex. publication evangelism
RN nurse
sec. ex. secretarial evangelism

The Small, Brown Table

(Continued from page 33)

given to McMaster University. The Baptists of the world wanted to memorialize Bunyan for his fearless preaching of the gospel and for his book, *Pilgrim's Progress*.

After the meeting was over, Mr. Leitch, the song leader, secured the table which had been used by the presiding officer. A few years ago Mr. Leitch moved to Florida, but he wanted the table kept in a safe place where many people might see it and hear the story of the world fellowship of Baptists. So, he put it in a large crate and shipped it to Dr. E. O. Head, then president of Southwestern Seminary. Today, it holds an honored place in the office of Dr. J. Howard Wilbans, now Southwestern's president. A glass has been placed over the top of the table to protect the names of the great men written there.

This past year the Baptist World Alliance met in London where Dr. F. Townley Lord of England presided.

The table is a valued reminder of men who want this world won to the Lord.

I Saw Our Missionaries

(Continued from page 7)

When Barbara Epperson was a seminary student, she liked to write. She graduated from Oklahoma Baptist University intending to go to Nigeria to help with publication work. I remembered her as a girl with many creative ideas which she put to work in the interest of missions. When we needed a clever plan for promoting the Lottie Moon offering, she not only came up with the idea but produced whatever we needed with hammer and nails.

But when she arrived in Nigeria almost three years ago, there was an emergency at

the Ite Welfare (maternity) Center. So, Barbara, the journalist, became a midwife. Perhaps she was not the latter exactly, but she surely was making it possible for the one missionary nurse to do her work by being housekeeper, automobile mechanic, ambulance driver, and so on. All those mothers and babies could not have been so well provided for had Barbara not turned "general flunky."

Among our graduates are many who are doing medical work. I was most impressed with the opportunity facing the Don McDowells who had reached Asuncion, Paraguay, only a few weeks ahead of me. He had formerly been stationed there with the government and was now returning as a missionary doctor of Southern Baptists. In this capital city with a population of 200,000 there is no sewage or water system and one would expect bad health conditions. Dr. McDowell with our other missionary doctors there ministers to the multitudes in physical need and also presents the only cure for their spiritual need—Christ Jesus. I was delighted to hear him tell of his work with 16 Royal Ambassadors who meet every Sunday afternoon. Though he and his family were sorely unpacked and settled, Dr. McDowell had performed 16 operations and had found time to do some pioneer mission work in a nearby community.

New Orleans Seminary has 157 graduates serving in 32 foreign countries. Though I did not have the privilege of visiting all of them nor even all the countries in which they work, I returned to my work more determined than ever to continue to help our institution remain a flaming evangel for missions. What better reward could a missions professor want than to see her "children" planting seed and reaping harvests for the Saviour around the world?

Seminary Addresses

When writing the seminaries for literature address

Dr. L. B. Reavis, Director of Endowment and Promotion, Box 6837, Fort Worth 15, Texas
Director of Promotion, 1939 Gentry Boulevard, New Orleans 22, Louisiana
Director of Promotion, 1908 Addison Street, Berkeley 4, California
Mr. Ben C. Fisher, Director of Public Relations, Southeastern Baptist Theological Seminary, Wake Forest, N. C.
Public Relations Office, 2825 Lexington Road, Louisville, Kentucky



from Mrs. Elma L. Meyer
Ellsinore, Missouri

It is now twenty years since I sent in my first subscription to *ROYAL SERVICE*, and I haven't missed it a single month since. Then it was 50c; now it is \$1.50, but I would not be without it whatever it costs. I would do like I did in the 100,000 Club days. Fifteen of us women were in a class at the assembly when our teacher asked us to give a dollar a month even if we had to do without supper. I only got \$12 a month for my pension then, so I did without supper once a week to save that dollar a month.

I was baptized seventy-four years ago. I like to give Bibles away. I hope to give a Bible to someone that hasn't one the last thing before the Lord says "come up higher."

I'm so glad that the Lottie Moon Christmas Offering went way over the goal. Last year I gave two dollars. I have been in a wheelchair for two years now, but I like to give all I can.

Mrs. M. A. Hulcomb, *ROYAL SERVICE* subscriber for fifty years, was honored at Golden Jubilee Tea of 50th Anniversary of Oklahoma WAMU. She is 82 years old.



from Mrs. Minnell Graves
Miami, Florida

The Rev. Milton Leach, Jr., missionary to the thousands of Spanish-speaking people in the Miami Baptist Association, conducted a revival at the Miami Good Will Center in April.

Both Spanish and English-speaking people met together for worship, each hearing the gospel preached in his own language, and each singing the same hymns in the two languages. A wonderful spirit of co-operation was felt by both groups. There were thirteen professions of faith—seven Junior girls and several young people and adults. Several have already been baptized and others will be baptized into the fellowship of the Spanish mission.

Among those converted was a young Cuban mother, whose husband recently deserted her and her three children. She is a very faithful worker in the kindergarten each day.

We are praying that the revival spirit will continue to be felt throughout the entire community of the Good Will Center in the months that lie ahead. We earnestly covet your prayers that many more may be won through the activities of the Center.

What's Happening Now!

(Continued from page 22)

with opposition: "Who has commissioned you to perform the ordinance of baptism in this country?" a neighbor asked.

Later some of those refugees visited Cleveland, Ohio, to sing as a Latvian choir at the Baptist World Congress. They soon decided to move to Cleveland, and today have a strong Latvian American church.

Any Southern Baptist who wishes to offer any refugee person, couple, or family an opportunity for resettlement may apply to the relief director, Mr. Adolf Klaupniks of the Baptist World Alliance office, 1628 16th Street, N.W., Washington 9, D. C. The deadline for accepting assurances will be announced any day, but it is almost certain that visas will be issued until December 31, and refugees authorized to proceed to America for possibly four months into 1957. Thousands of homeless Baptists are counting on American help. Can they count on yours?

New Books to Read

by Mrs. A. F. Crittendon

Order this book from your Baptist Book Store

UNWILLING JOURNEY

by Helmut Gollwitzer, Muhlenberg Press, price \$3.50.

Because of resounding propaganda and emotional reports that reach us from behind the Iron Curtain, it is sometimes difficult for Americans to understand that there are millions of men and women who would rather be Russians than anything else. *Unwilling Journey* was written by a German Lutheran pastor, Helmut Gollwitzer, who was captured by the Russians after serving in the defeated German army. In this diary he gives an objective account of Russian communism as he experienced it.

At the end of World War II, Pastor Gollwitzer and many of his countrymen felt that any alternative to the Fascist regime which had brought about their downfall deserved serious consideration. The five years as a prisoner of the Russians gave him time to study his captors, read their political theories, attend their meetings, and attempt to rid himself of any previous prejudices against communism. By careful study and observation of his Russian captors, Gollwitzer transformed his imprisonment from a much-resented interlude of hardship to a liberal education on the workings of the Russian mind and communism in action.

Through the experiences and opportunities furnished by this imprisonment, the author was able to discover such things as the difference between Marxism and Stalinism, the inevitable conflict between religion and atheistic communism, the reasoning behind the widespread system of "secret agents," and their methods of indoctrination. He gives an unusually objective book on Communist methods of indoctrination and the situation inside Russia.

Unwilling Journey is a best seller in both Germany and Great Britain. *The British*

Weekly commends it as follows: "Gollwitzer's memoir of his five years as a prisoner of the Russians outclasses all other literature in this field. It presents the most careful analysis of the effects of Communist ideology and Russian practice on the human mind and spirit which is yet available to us." The basic message of this book is not the material condition of his captivity or of Russian life, but rather the innate mental and moral characteristics of Soviet totalitarianism as they were discovered and debated by one who possessed exceptional ability for analyzing and understanding human character.

Unwilling Journey is remarkable for its scope and clarity. Among the accounts of incidents that reveal both the hardships and humor within a prison compound, are vivid passages that reveal a faith in God which sustained Pastor Gollwitzer through all his ordeals. The consciousness of the presence of one who promised, "Lo, I am with you always" was a constant source of strength under the most trying circumstances.

By-Products of Hospitals

(Continued from page 9)

time Christian service.

Students, nurses and other hospital personnel have made it possible for medical and surgical supplies to be sent to the Baptist hospital in Southern Rhodesia and to other hospitals operated by the Foreign Mission Board. The purchasing facilities of our hospitals are often used to secure equipment and supplies for hospitals on the mission fields effecting substantial savings and in some instances securing supplies which would not otherwise be available.

So in the future, associate your Southern Baptist hospitals with all that our great denomination stands for, the preaching of the gospel, the healing of the sick, and for the training of young people for Christian service around the world.



YWA FIFTIETH ANNIVERSARY



Missionary pastor in Nazareth baptizes in the Sea of Galilee.



Home mission work with Chinese, language groups



Guatemalan woman helps build a Baptist church.

Program Theme for 1956-57 Sowing Beside All Waters

Here are the topics for 1956-57 in case you want to plan ahead before the Year Book is ready for delivery, at 15c a copy, about September 1

OCTOBER: Sowing Beside All Waters
Emphasis on World Missions Year, general WMU missionary purpose, founded on God's Word, promise that righteousness will bring peace adds to urgency of the mission imperative, Cooperative Program, that device to raise money.

NOVEMBER: Joy from Wells of Salvation
Thanksgiving for assured triumph of the invincible gospel, examples from around world amidst persecution even in communist lands, news from China, Baptists in Russia, rejoicing for witness of our missionaries because of faithful stewardship and prayers of our denomination.

DECEMBER: In the Land of the River Jordan
Nativity at Bethlehem, Christ made known by Southern Baptists at Ayloun and Gaza, at Beirut, and elsewhere in that Arab section, developments in Egypt, Seddick Gergis, unmet needs.

JANUARY: Missions in the Mississippi Basin
Home mission work among language groups, French, Chinese, Algonquins, Rescue Homes, Baby Placement Center.

FEBRUARY: Like a Watered Garden
Story of Young Woman's Auxiliary, YWA Anniversary plans, promise for tomorrow in missions, young women in home missions, building a good land to dwell in.

MARCH: Streams from the Bank of the Rio Grange
Story of Spanish Publishing House at El Paso, progress and opportunities in our work in Cuba, Panama, Colombia, Venezuela, Mexico, Honduras, Guatemala.

APRIL: Carver School: A Source of Blessing
Establishment, changing of name, service of graduates, future contributions, present program and personnel.

MAY: Broken Cisterns
Influences undermining the home and family and breakdown of national foundations. Christian observance of Sunday, material values that make married women work outside the home. "Just a housewife" complications for children where both parents work.

ROYAL SERVICE - AUGUST 1956

WATCHWORD "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea"—Habakkuk 2:14

HYMN "From Greenland's Icy Mountains"

JUNE: The Fountain of Youth
Missionary organizations for young people in churches, colleges, schools of nursing, through camps and conferences, encouraging results, YWA Fiftieth Anniversary, willingness of parents for dedication of young people to missionary service.

JULY: In the Malay Peninsula
One of the fields entered by displaced China missionaries, development of Southern Baptist mission, seminary, clinic, blessings of God showered there.

AUGUST: Giving the Water of Life in Europe
Seminary in Zurich, Baptist growth in Italy, progress in Spain, Baptist life in Yugoslavia.

SEPTEMBER: Pakistan, New Field for Southern Baptists
The country, the people, their life and worship, the need for the gospel message.

Alternate topic if we are not able to enter Pakistan

SEPTEMBER: Along the Highway of the Amazon
Equatorial Brazil, E. A. Nelson, Apostle of the Amazon, immediate opportunities in connection with commercial development, new seminary, urgent needs.



Moon launch carries gospel on the Amazon River



Boy drinks from an stream in the Middle East



Malayan fishermen pull in their big net while someone records the catch they bring as they work.

Carver School: A source of blessing to the world



"Just a housewife," women working outside the home



European Baptist Youth Leaders at Zurich Seminary

ROYAL SERVICE - AUGUST 1956

PICTURES help tell the story of missions in JAPAN



The 1956 graded series is on Japan. Capable missionary authors have written the study books, as listed on page 36. Missionary photographers and national Christians have given us pictorial coverage. These visual materials will supplement your use of the mission study books. Order all materials from your Baptist Book Store. Filmstrips, color slides, and picture packets are for sale. Motion pictures may be rented, early booking is advisable.



PICTURE PACKET, Japan in Pictures, 75c

Twenty pages of black and white pictures—glimpses of scenic beauty and national customs—missionary activity.

MOTION PICTURES

Missionary Notebook, color, 20 minutes, \$5 rental.

A survey film in which Merwin Pradshaw recalls the events of his first term of missionary service in Japan.

Yet Shall They Live, color, 25 minutes, \$5 rental.

The story of a young Japanese woman and her struggle against cultural patterns as she finds Christ at Saviour—study of life and customs in Japan.

FILMSTRIPS

Life Under the Rising Sun, color, sale price \$1.00 with manual.

A study of life in Japan—the living situation into which the gospel is projected—views of home life and religious customs.

Sharing the Word in Japan, color, sale price \$1.00 with manual.

Presentation of work of Southern Baptist missionaries and national co-workers shows the scope of our witness across the islands of Japan.

Sharing the Word in the Orient, color, sale price \$1.00 with manual.

Mission work in Japan is given perspective in the Asian setting of this survey of Baptist missions in the Orient.

SLIDE LIBRARY

The East Asia section of the Foreign Mission Board's new Slide Library includes many views of Baptist work and national life in Japan. Each color slide, 2" by 2" in cardboard mount, is imprinted with full information—country, subject, photographer. To secure a copy of the Slide Catalog, address your request to the Division of Visual Education, Foreign Mission Board, Box 5144, Richmond 20, Virginia. Your church can, over a period of time, build its own slide library for frequent use by every organization.

ROYAL SERVICE ★ AUGUST 1956

For YOUR Mission Study on Japan

This is the first time so much supplementary material has been available on a country. Be sure to take advantage of it!

Place Cards (No. 2159) of Japanese women holding small parasols. Assorted colors. Dozen, 85c.

Japan Map-Placemats, in color. Dozen, 50c.

Japanese Napkins (No. A-1065) with colored scenes of flowers. Size 13" x 18". Hundred, 60c.

Paper Flags (No. 2138) of countries where Southern Baptists have mission work. In color, 7½ x 9". Set of 24, 15c.

Wooden Kokeshi Dolls (No. 2195) are 7" dolls, typical of Japan. Pair, 75c.

Kokeshi Pouch (No. 17-40) with Kokeshi doll head on top and Japanese characters on side. Each, 10c.

Paper Carp Banner (No. 1076) is a 7" colored banner in the shape of a fish, used to celebrate Boys' Day in Japan. Each, 10c.

Rayon Furoshiki Scarf (No. 27-10), 27" square, in which women and girls wrap bundles. Each, \$1.25.

Paper Parasols (No. 991), 5¼", assorted colors. Each, 5c.

Japanese Paper Lantern (No. 31-9), 8", pagoda shape. Each, 25c.

Plain Cylindrical Accordion Lantern (No. 21-25), assorted colors. Each, 10c.

Kokeshi Paper Lantern (No. 31-15), made in shape of Kokeshi dolls. Pair (boy and girl), \$1.20.

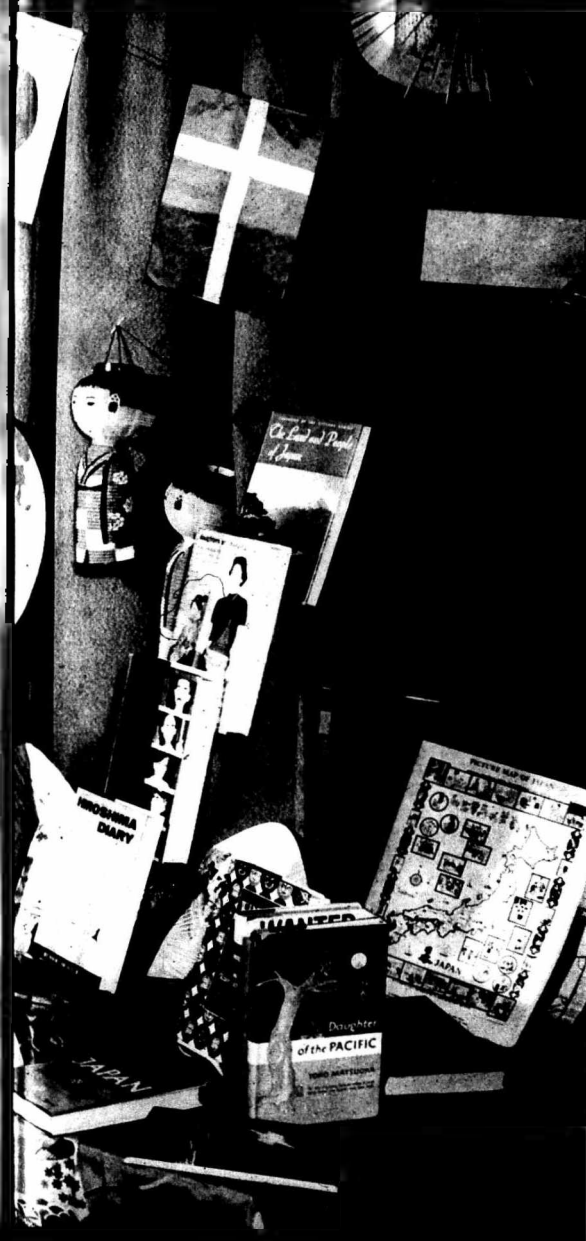
Laquered Chopsticks (No. 14-72), for favors, display, use in demonstration of Japanese dinner, or use at banquets. Pair, 25c.

Packet of Pictures (No. 11), scenes in Japan and of mission work. 75c.

Thrifty Chart Rack (22 x 26), 25 double pages of blank, ruled 100 pencil ledger, complete with stand for flip chart. Each, \$3.

Japanese Flag (12 x 18), printed cotton mounted on wooden staff. Each, 75c.

Available at your
Baptist Book Store



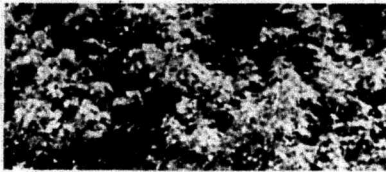
Step up Higher

WMU CONFERENCE

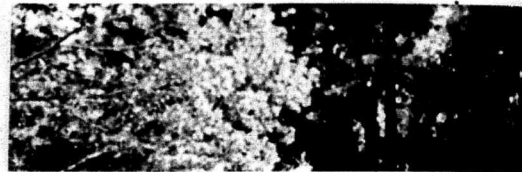
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MRS. CLIFTON J. ALLEN
WOODMONT BLVD.
NASHVILLE 12, TENN.

church—including counselors
Band leaders.
s Missionary Society.



RIDGECRE



UGUST 9-15, 1956

