



County Service

Publications and Literature

2007

NEWSPAPER, MAGAZINE, JOURNAL, ETC.

2008

2009

2010

2011

2012

2013

2014

2015

2016

2017

2018

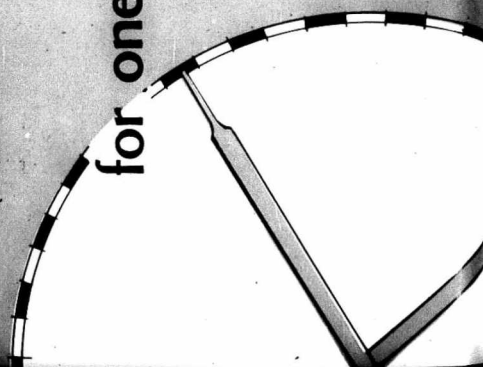
2019

2020

\$6.07 supports all phases of
SBC HOME MISSIONS



for one
minute



LET US DO OUR BEST

by **COURTS REDFORD**, Executive Secretary, Home Mission Board

I like Woman's Missionary Union! I like Woman's Missionary Union because it not only provides, through the Annie Armstrong Offering, forty per cent of the operating expenses of the Home Mission Board but it provides a program of mission study and of prayer participation which enlists the interest and concern of thousands of people in the needs and the opportunities for missions here in our homeland.

This growth in interest and concern has resulted in the spread of the gospel and the extension of our mission program in areas where our Baptist message was unknown before.

In 1940, our Home Mission Board was serving in 19 states, now it serves in 41, plus the District of Columbia, Cuba, Panama and the Canal Zone, and Alaska. Then, there were only 391 missionaries, now there are 1180, besides 390 students who served in our summer mission program. Then, the workers of the Home Mission Board reported 5,375 professions while last year they reported 37,475 and helped to start 410 new Baptist churches.

Then, the Annie Armstrong Offering was \$157,009, but in 1956, we received more than \$1,570,000. God has seen our tears and heard our prayers and enlarged the outreach of our hearts and hands.

These achievements and blessings challenge us to more urgent and intensive ministry in the year ahead. It is urgent because man now holds in his grasp the power to destroy our civilization while the Christian holds in his hand the secret that will so change human hearts as to save mankind. God has entrusted us with the gospel and he expects us, through our personal witness and our missionary outreach, to give it to every person in the United States of America, and from our country to carry it to a lost world.

The Home Mission Board with its 9 departments and 27 phases of Christian ministry is your arm reaching out to the 60,000,000 lost people and the 24,000,000 who are out of reach of any Baptist church that can serve them. It is your tongue speaking in many languages to those who have never heard the simple story of Christ's redeeming power. It is



your love finding expression in more than 450,000 missionary visits and 105,426 messages of hope and salvation to those in distress, in sorrow, in confusion, and in sin. It is the channel through which you can help reach more than 125,000,000 people with the message of your Lord. It is your agent and the practical means by which you express your interest and prove your concern. Yes, it is your Home Mission Board and through your prayers and your gifts you help to determine the effectiveness and the outreach of its message and its ministry.

The proposed program of home mission activities for 1957 will do much to spread the gospel story. It is to provide added missionaries to our language groups, not only in sections already reached, but to many of the new fields in our pioneer areas. It will make possible an enlarged ministry to the underprivileged and the isolated peoples through more and better mission centers, Good Will Centers, and rescue homes. It will give an effective ministry to the Indians, to the Jews, to the migrants, and to the deaf. Dollars given in the Annie Armstrong Offering will reach their hands into the far West where Baptists are scarce and the gospel is seldom preached, to the Great Lakes area to which thousands of Southern Baptists have migrated and are still without a preacher or a church, and into our urban centers where thousands of Negroes have congregated with little or no spiritual ministry.

The March Week of Prayer for Home Missions and the Annie Armstrong Offering give you a special opportunity to show these multitudes of our homeland the true measure of your concern and to prove to Christ the sincerity of your love.

It is expected that at least \$2,000,000 will be given in the Annie Armstrong

Offering in 1957. The greater part of this will be used for the current work of the Board, such as I have been describing. But this year you have a very special opportunity to make your additional dollars count double. They will count first in the construction of mission buildings that must be built if work is to be started in many of these new fields. They will count again in that they will release Capital Needs dollars that can be added to our revolving church loan funds to be used in helping to put up new church buildings this year, and again next year and every year in the future until Christ returns to close the Book of the Ages. On your prayers and on your offering hang the hopes and the destinies of many who live today and many who will be born in the tomorrows.

Do your best, your best in the study of the graded mission series; your best in the meetings and programs of the Week of Prayer; your best in your seasons of prayer; your best in your personal gifts; and your best in enlisting others to share the blessings of this intense mission effort. In this way you will share in extending rich blessings to the multitudes in America who will be reached by your missionaries, and you will "lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

LAND I LOVE, a motion picture, is effective in promoting the Cooperative Program as well as in presenting our mission work in the homeland. Bargain rental rate is \$2. Order from your Baptist Book Store.

February 1957

Royal Service

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COVER—Seminole Indians along the Tamiami Trail in southern Florida wash their beautiful varicolored, hand-made skirts and blouses in the cool, canal water. This is the laundry custom of millions of women around the world who have never known the convenience of tap water in their own homes, let alone electrical appliances. But all need and crave the "water of life." The Samaritan women on our home mission fields plead, "Give me this water, that I thirst not." Photo by Colvin

From Within These Gates



Miraflores locks on the Pacific side of the Panama Canal

FROM my bedroom window I see the rolling hill which marks the end of the livable clearing at the edge of the jungles. About me are lovely quarters made and kept attractive by money appropriated by the Congress of the "good old U. S. A." They have been paid for also by the blood shed as a part of the price of freedom.

In these apartments live some of the people who are a definite part of our church field, and during the month that we have been in Panama many things have happened among them. An infant died and her three-year-old brother is still in the hospital with polio. The two boys who live in the apartment below us acquired a little brother last night.

As time goes on we shall come to know the people who live within these gates. We shall try to comfort them in sorrow. We shall rejoice with them in happiness, and try to bring them closer to Christ. We are your home missionaries, to the people of the military. The Chaplains Commission of the Home Mission Board is the Southern Baptist agency under which

we work. It is that Board that endorsed us, and with which we have worked for the past fourteen years since we left Louisville, Kentucky, upon my husband's graduation from the seminary.

Accustomed as you are to organized church life, can you imagine the heartaches and the anxieties that would be yours in a church that had no deacons, no educational director, no music minister, no really interested laymen? Imagine two churches with an entire county to oversee, and no church roll.

If you have read your denominational missionary publications, you know something of the accomplishments in Panama under the direction of R. G. Van Royen. I would like to tell you my impressions and reactions after my first visit to the office of our Southern Baptist superintendent of missions in Panama.

In this Canal Zone, sometimes called the "Life Line of the Nation," we are so close to the Republic of Panama that all we have to do is look in another direction from the beautiful hills and see the bustling

capital city of that republic.

It is impossible to describe the contrast. In the Canal Zone everything is sold in commissaries, and we have a "pass card" that permits us to shop for even the smallest necessity of life. In Panama, we step into a different world of narrow, winding streets lined with little shops offering for sale anything from the most unusual curio to the most beautiful linens.

Along the streets of this intriguing center a North American traveler finds excitement. But, if the country seems to glitter on the surface, let us look at the back streets. Along pathways of poverty live people whose existence stands in sharp contrast to the scintillating life of the wealthy. As I drove along one of these back streets, I felt that people were spilling over right into the car, and they seemed to be appearing from every direction.

All about me people were shouting back and forth in Spanish and English. I could but think of Jesus, who walked along crowded streets, and through his tender compassion said: "And I, if I be lifted up from the earth, will draw all men unto me."

In the face of such overwhelming need I went hopefully looking to see what we had to work with. Is it difficult to understand that the North American nearby needs a strong gospel message and a dynamic church program to prevent indifference growing within his heart? Is it difficult for Christian mothers to understand the need to have strong churches and a vital Christian program for young men in uniform who live so near to many temptations?

There are several agencies that present the positive forces of a wholesome life. In Balboa there is a large and attractive Armed Service YMCA, a Lutheran Service Center, and a Jewish Welfare Board-USO, as well as many others. The very attractive and adequate building of the JWB-USO is staffed by workers inspired to serve youth, with training of the highest calibre. In the building there is a library, reading room, auditorium, chapel, snack bar, amateur radio station, ceramics shop, and the spacious home of the Rabbi on the second floor.

Fourteen years of being a navy chaplain's wife have made me realize that we Southern Baptists are not beginning to

scratch the surface for the military, so I was looking forward to visiting missionary headquarters office in which I could feel proud.

It is disheartening to go from Pensacola, Florida, to Charleston, South Carolina, to Norfolk, Virginia, only to discover that some Baptist churches are so submerged in their own local church life that they are blind to the needs of the stranger in their midst. Our churches frequently fail to see in the man in uniform a young man who is another mother's son in a strange city.

We Southern Baptists somehow seem to expect our chaplains to take youth in uniform, and without a church organization without adequate buildings, money, church staff, or interested Christian laymen, nurture and care for the spiritual souls of these American youths.

When we do awake to these opportunities, we shall be grateful for the minister who feels the Lord's call to remain at his military post while his seminary classmates labor in other fields. Why not think about the possibility of a Baptist service secretary to do the same thing in a city or town near a military installation that a BSI secretary does on a college campus? When a Southern Baptist chaplain is rotated, he may not be relieved by another Southern Baptist, but such a service director could maintain much of the continuity of the Baptist program.

The most that any evangelistic preacher can do is to preach the word of God and leave the results for eternity, but in every state of the Southern Baptist Convention we are building and enlarging churches, adding educational plants, and erecting new pastoriums. With such progress in mind, I walked up the stairs of our head quarters in Balboa, Canal Zone.

While waiting for the door to be opened I noticed the screened area of the basement that is customary and necessary to this humid climate. The basement is the place where the maid would live, if there were a maid, the laundry is located, and the garage for the car. This house was in sharp contrast to the freshly painted, spacious quarters that we occupy, so I reminded myself that it is the spirit of the people that dwell in a place that counts.

(Continued on page 13)



Valeria Sherard lives alone in back of the new mission at Selawik.

by Bertha Wallis, Home Mission Board Field Worker

ALASKA is such an interesting country! But I was not prepared for some of the conditions that I found there. The liquor situation is very bad in Alaska. In Anchorage during the Baptist Convention, a newspaper woman and photographer came to the church to get information and take my picture. The whiskey odor was strong on her. At Valdez, "The Switzerland of Alaska," a liquor place was opened and named "The Morgue." An ad was run when it was opened, "Come to the Morgue and get stiff." At Nome I went into a gift shop asking for cards and the owner from Kansas City, Missouri, asked me to look at some sketches. A young woman now in the penitentiary because of drinking and using dope made them. She is married and the mother of two children. The owner of the gift shop said we Baptists should do something about the alcoholics, but he was running a liquor store next to the gift shop to make alcoholics.

I was not prepared for the prices. In Anchorage I had a suit cleaned for \$2.50. At Kotzebue a loaf of bread is 75c. The missionary wives have learned to bake bread since going to Alaska. Milk, when you can get it, is 75c a quart.

I was thrilled to find the churches going

forward on the feet of the young people. At the Alaska Baptist Convention the chairman of the housing committee was only twenty years old. She is a doctor's wife from Oklahoma City, Oklahoma. Yet there are few young people and intermediates in the churches.

There were many expressions that I was not prepared for. Such as "rotation colic" and "skin sewers." I heard a woman say she was looking for skin sewers. Within a few minutes the other woman said, "There comes a woman who does that work." I expected to see a nurse or woman doctor but saw an Eskimo who sewed skins.

In the airport at Fairbanks I saw these words on a plaque: "Bring me men to match my mountains—Mt. McKinley 20,300 ft." We are sending such men and women. Some are volunteers like Mrs. Thurman, associational WMU president and pastor's wife. Her husband is in the armed forces and gets no salary from the church. She was ill in the hospital but when able visits the Eskimos and witnesses to them. One Eskimo said, "After you talk to me, I feel like I have Vick's all over my face for I can breathe so good." The Christian women who could, would bring their Bibles and go with Mrs. Thurman

to a blind woman's room, read, and pray. A woman doctor objected to the noise but a nurse from Tennessee said to the doctor, "If you could see the joy this woman brings into their lives, you would not object." The doctor said, "I never thought . . ." It is a loss to Alaska that Mr. and Mrs. Thurman have been transferred to Georgia.

We can all be grateful for what the Annie Armstrong Offering is enabling Southern Baptists to do in Alaska. Valeria Sherard is living in the back of the new mission building at Selawik, alone. There are only three other white people in that town of 350 people—the school teacher, his wife, and a trader. Our missionary, Dick Miller, was there to baptize two converts. Before he baptized the woman he asked if she had a message and she said, in the water, "I believe in Jesus and I am willing to obey him." Jimmy Ramoth, who was also baptized, is very deaf but said, "I was so hard inside in my heart until Jesus came in." He comes early for the services at the mission and places a Bible and songbook on the boxes used for seats in the new mission. He is growing in grace and knowledge of our Lord. Recently, on Saturday night he brought the missionary a one dollar bill. She thought he was trying to pay for a knob on the motor which he feared he had broken. She was about to refuse to take it when he said, "Me ten! Bible say give you one!" When I was leaving in the "bush plane," I watched your missionary in her little boat going back across the river to her lonely home in the back of the mission.

Dick Miller is the long-distance pastor for Kotzebue, Selawik, and



Eskimo children dress as Indians and make pueblos, pottery, etc., at Sunbeam Band meeting in Kotzebue beyond the Arctic Circle.

An Eskimo mother in Alaska with her children.





Dr. Courts Redford gives check for new building to Dick Miller while on visit.

Kobuk. One Saturday when he was five years old back in Myrtle, Mississippi, his father took him to town and left him at a friend's home. The lady delivered papers so she took him to the Sunbeam Band while she distributed the papers. They cut out faces of the children of the world and his was a little Eskimo. That interest in the Eskimos has grown through the years. Now he is blazing a trail for Christ in this wilderness of sin with dog sled, airplane, and motorboat. With his own hands, he has helped to build three mission buildings.

On my ticket from Seattle to Anchorage were these words, "Let's be partners in building Alaska." On the ticket from Fairbanks to Kotzebue which is beyond the Arctic Circle were these words, "World's Farthest North Scheduled Airline." We are discovering "golden nuggets in Alaska" through your prayers and offerings.

The Dick Miller family includes wife, Opal, and little son, Richard



by Della Galyon

WE want you to know that we are praying." Such a blessed message! We received many such messages just a few weeks before the Week of Prayer for Home Missions last year. We found truly what prayer can do when Christians say, "We give ourselves continually to prayer" Acts 6:4a.

It had been a cold day when one of our little kindergarten girls was killed as the missionary was taking her home. We did not feel the physical cold when we heard the cold message, "We do not need the missionary out here any more." That



The home of the Hamricks is in an isolated section of New Mexico near the town of Magdalena.

was when we began to feel the need and the power of prayer. We sent letters to many friends asking them to pray, and the reply came again and again: "We will pray." We were told that there would be a meeting in a few weeks to decide if the missionary could stay on at Alamogordo, New Mexico.

We waited in prayer for the meeting and God certainly answered prayer when the mother told a friend who spoke English to tell us, "I'll be happy with you from now on," and the father told the interpreter to tell us that if there was any criticism of the work, we would know that it did not start with them. We were so



You may not have known
that our missionaries
were in unusual need
of prayer but somebody
prayed and

God answered

grateful for this answer to prayer, but we did not know that God was to answer our prayer even further.

Slowly our Indian friends came back to church, walking for miles or coming in wagons. Our attendance grew little by little. We feared perhaps the work with the children would be stopped even if we got to stay; but one of the men came to ask us to have the kindergarten for the children again. God was still answering prayer.

One Sunday morning a few weeks ago, as my husband brought the first load of people to church, his expression was excited and happy when he said, "Guess who came to church this morning—Mr. Juan Guerra!" Mr. Juan Guerra, the grandfather of the little girl who was killed, had come to church for the first time in all his life since we had been missionaries here. He is one of the oldest men on the reservation and we had prayed that he would show some interest in the work of Christ. Sometimes it seemed hopeless as we went to his house Sunday after Sunday, and Wednesday after Wednesday, and none of his family, let alone Mr. Guerra, would come. We almost quit going. It seemed useless to go that far so many times when no one would come. But my

husband would say that they would surely know we wanted them to come so we continued going for them. You can see why we were so happy when they told us that Mr. Juan Guerra said he wanted to come every Sunday, and when others of his family started coming, too. The number coming to the services grew to seventy—the most we have ever had in a regular service.

Sunday night as we were bringing the people to church, Margaret, Mr. Guerra's youngest daughter asked, "When are you going home to stay?" I asked, "Do you want us to go away?" She answered, "No, we want you to stay a long, long time." Perhaps these sound like small words to you; but to us they are more than just words, for less than a year ago we thought we might have to leave and there would be no one to tell them the way of salvation. The words were a blessed answer to prayer.

I tell you this story of tragedy which nearly ended our work in Magdalena, to help you remember the value, the necessity of prayer. Surely during this 1957 Week of Prayer for Home Missions you will pray earnestly for the work of Christ here in the homeland. Mr. Juan Guerra needs the Saviour as do thousands of others here in our U. S. A. Will you truly pray?

by Mary Etheridge

We do not intend to imply that every Chinese in our city lives on "Easy Street"; but none are "poor, underprivileged people" as some think.

IN 1930, a 17-year-old boy landed at San Francisco in the land of "Gim San," that is "land of the golden mountains," a Chinese expression for "America." He had come from the village of Toyshan, about 100 miles from Canton, China, to join his father, a vegetable farmer and laundryman, living in Tucson. The boy had hardly more than carfare to Frisco's Chinatown. For three months he worked in a cannery and lived in a Chinese benevolent home. Then he came on to Tucson to be with his father. For a while he washed dishes in a "chop-suey joint"—his term for a Chinese restaurant. Then he and his father started a small grocery store. From a penniless immigrant, this young man has won his way up the ladder of economic success—something that is not achieved in an eight-hour working day! He studied in his spare time, put himself through college, and earned a degree in aeronautical engineering. Today he is one of Tucson's leading citizens. His business holdings include several supermarkets, a drug store, real estate and insurance agencies, and more than 300 acres of cotton farming land. He is well-respected in the Chinese colony and in the civic life of Tucson. In a very real sense America has become "Gim San" to him.

His story of financial, economic, and civic progress can be told many-times-over in the lives of successful Chinese-Americans living in Tucson today.

The year 1880 saw the completion of the Southern Pacific railroad in Tucson. The "Old Pueblo," as Tucson is affectionately called, was a little frontier village in the Territory of Arizona. The railroad was being built from the West Coast to El Paso, Texas. Laborers were needed

and some 100 Chinese, almost all men, were brought to Tucson from California. Among them were prospectors, section hands, servants, vegetable farmers, and proprietors of hand laundries and small stores.

The Chinese of Tucson have "grown up" with the city. From a small frontier town in the '80's Tucson has grown to a sprawling western city spreading out over some 80 square miles with a population of about 145,000 people, of which some 1500 are Chinese. The one-time small triangular-shaped area known as "China town," located in the heart of the Old Pueblo, no longer exists. Chinese live over all the metropolitan area. The hand laundries are no more. The Chinese truck gardeners who brought their produce into town in small vegetable carts to peddle from house to house have become the large cotton farmers producing one-fourth of the wealth producing long-staple cotton of Pima county.



Chinese are now active in four Southern Baptist churches in Tucson.

The Chinese have made tremendous progress. In just 75 years many a penniless, Cantonese-speaking immigrant has found his place in the economic, professional, educational, and social life of Tucson. Today he speaks English, Spanish, and Papago (Indian dialect) as well as his native tongue. His children are graduates of the University, winning the highest honors right along with their Anglo friends. His sons and daughters have entered the professional world becoming doctors, dentists, pharmacists, lawyers, educators, newspapermen, commercial photographers, and the like. Chinese women have advanced, too, entering into the civic, social, and political life of the city. When Tucson chose its most outstanding woman of the year for 1955, a Chinese woman received the honor.

But what of the Chinese religious and spiritual life in Tucson? First of all, it is necessary to realize certain facts regard-

ing the Chinese purpose in coming to America and concerning his religious background. The basic fact is that the Chinese did not come to America to stay. As one Chinese put it, "Their primary aim was to seek economic betterment for themselves and for their families remaining in China." These immigrants came to make their fortunes in America, but in heart and spirit they remained in the homeland for they looked forward to their return home as wealthy men who could live out their latter years in the comfort and peace of an exalted position. But the years with their unforeseen events have changed not only the world but also the dreams of these immigrants—and the Chinese have remained in America.

Traditionally, the Chinese are ancestor worshipers. Confucius was a strong advocate of this philosophy; and his teachings, though not a religion theoretically, are practiced to such an extent that Confucian-

"Gim San" Come True

ism is thought of by many as a religion. The practice of ancestor worship, though dying out to a large degree in Tucson, still has some hold upon the Chinese. Especially is this noted among the women who speak little or no English. Also, the beliefs inherent in ancestor worship intensify the desire to return to the land of their ancestors. Even today though the Chinese (primarily second generation) have an Evangelical (non-denomination) church, they also have a community center known as "the Chinese Confucius Church." Although the primary purpose of this center is recreational and social, it affords the Chinese of the community a place in which Chinese philosophy and traditions may be taught to the Chinese-Americans of the second and third generations.

Up until the present time the Evangelical church has reached a very small percentage of the Chinese in Tucson—and these mostly women and small children. This church, organized in 1926, is independent of any sect and is composed of and backed by Chinese merchants who feel that it is worth while to spread "the Christian doctrine." Incidentally, this is the only Chinese church in America which has never been supported by any denomination, mission board, or local church. Recently this church called a Chinese pastor, a third generation Christian. It is too early to tell what effect this may have upon Chinese Americans already members of Anglo churches or those not attending any church. A first generation Chinese estimated that in 1950, ninety per cent of the Chinese community had no religion. He further stated that the Chinese were liberal in their religious beliefs: "If they like a particular tenet of Buddhism or Confucianism, or for that matter, Christianity, they accept it."

There are perhaps more than ten per cent of the Chinese in Tucson today who do have some religious affiliation. In our survey of the field we found many second generation Chinese who are members of Anglo congregations of practically every denomination in the city. In our work we are trying to reach and win the Chinese through our local Southern Baptist

Virginia

The Hannah Barlow BWC of First Baptist Church, Gate City, Virginia, had banquet in honor of the missionary to whom it is named. A gift was presented to Miss Barlow, on furlough from Japan at the close of the banquet.

This BWC is four years old and has been A-1 the last two years. Every month subscribes to at least one missionary magazine. (See photo on right.)

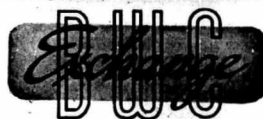
Maryland

Miss Irene Chambers, field worker of the Home Mission Board, spoke at a banquet of the Eastern District BWC of Maryland. Seventy members were present at the semi-annual banquet at Salisbury.

After dinner new by-laws were adopted. Reports on all committees for the year were given. Other announcements, special music, and the installation of officers rounded out the program.

churches. Seemingly, it is not feasible to set up a separate mission program strictly for the Chinese, as is the general practice of our Home Mission Board. This exception is made chiefly because the Chinese in many instances already have identified themselves with the Anglo churches and because there is the aforementioned Chinese congregation already in existence. Because the Chinese are an important part of the economic, social, and professional life of Tucson, it has been thought best to try to win them through our regular churches. Four of our Southern Baptist churches now have Chinese attending Sunday school and worship services.

With a scattered population still largely non-Christian and unchurched, it challenges us to pray and work earnestly to win the Chinese of Tucson to Christ. It is our fervent prayer that the penniless immigrant's "Gim San" may be realized not only economically but also spiritually as he comes to find his true wealth in the riches of God in Christ Jesus. To that end we covet your continued interest and prayers.



From Within These Gates

(Continued from page 5)

When I was so frankly disappointed, I reminded myself that soon things would be different. New buildings will house the office of this area of home mission work as well as the superintendent of missions for Panama. As my feelings began to buoy up, I could smile when I faced Mrs. Van Royen who came to the door.

I was soon to take Mr. and Mrs. "Van" to the airport, as the missionaries were leaving for a well-earned vacation and rest. Mrs. Van Royen excused herself to finish some last minute packing.

In the minute or two that I waited for the Van Royens I looked at a magazine. I was pleasantly surprised to see Mrs. Isaac Perez come into the room. She offered to take me through the house and downstairs to see the office. What a shocking surprise! The basement was the office. As we went down the back stairs, I wondered how Mrs. Van Royen could have stood up under the strain of being a missionary, keeping house, and entertaining a hundred guests in their home during the past years.

In the office I saw the desk, filing cabinet, typewriter, chair, bookcase, and single-cord drop light that dangled from the ceiling. Mrs. Perez introduced me to the departing office secretary, leaving that day for a better-paying job with a business firm.

As I hurried to the next room, my eyes were filling with tears. All of a sudden the sacrifice here seemed far greater than the one I felt when I saw my husband off for service as a navy chaplain with the Marines during World War II, or again when he left for Korea. Many people had shared with me in my experience, but too few people have dreamed of the burden and struggle that have gone on here that our witness might shine out bright and strong in Panama. Alas! I learned the new building is very small and not in comparison with other denominational headquarters here.

With an effort, I found myself saying, "What is this—our WMU Year Book? May I have one? For some reason, I didn't receive one last year."

I was a sinking soul grasping for the known—there it was—the familiar Year Book. Our help is needed for the military families who reside within these gates, but also there is a dire need for help in the great program of home missions in this country. The answer is symbolized in the WMU Year Book that represents the love of so many wonderful Christian women of my own homeland for Christ's kingdom.

Let us all work together and pray unceasingly for the success of our workers in this mission field. And may the results of our labors never show a lack of faith through love gifts that are too little and stewardship that is too late.



... among International Students in the South

Thanksgiving or Easter week end in America will be a happy memory for young men and women all over the world as a result of the latest project of the Baptist Student Union.

The Southern Baptist Convention's ministry to the college community, directed by G. Kearney Keegan of the Sunday School Board, is now being extended to the international students. With Jane Ray Bean in charge, special retreats designed for them were held in three cities at Thanksgiving and another is planned for Easter holidays.

Frankly missionary in purpose, the international student retreat brings together students of all the major religious faiths to consider the dominant faith of this country.

A total of 104 students from 37 countries accepted the invitation of the Baptist Student Departments of Arkansas, Oklahoma, and Missouri, to come to Drury College, Springfield, Missouri, on Thanksgiving afternoon. Eunice Parker, once librarian at the Baptist Theological Seminary, Zurich, Switzerland, now international student worker for Texas Baptists, was hostess. State student directors assisted, but the retreat had no local publicity and the number of Americans in evidence was only about ten.

Living with the group for the three days were two highly intellectual young Baptist leaders: Dr. Paul Geren, executive vice-president of Baylor University, who has seen missionary and consular service in Burma, India, Syria, and Jordan, but is a native of Arkansas; and Dr. John Newport, professor of Southwestern Seminary, who has studied in Edinburgh, and Basel and Zurich, Switzerland, but is a native of Missouri.

Thanksgiving dinner was the first thing

on the program. "Why Thanksgiving?" as a good old American custom was asked and answered. The roll call of nations was followed by the first address of this retreat: "The Basis of World Brotherhood."

Friday morning, after a good breakfast, the students heard an address on the subject, "Answers to Life's Ultimate Questions: Comparison or Contrast." A vigorous discussion followed, and the atmosphere encouraged Moslems, Hindus, Sikhs, and those of no personal religious faith to ask questions and talk matters through with the speaker. This topic was continued Saturday morning, with further discussion.

"The Significance of Jesus" was presented in a message before the Friday morning's session closed. After sightseeing and another good dinner, the group heard an address on "Justice, Power, and Love." A talent hour at the close of that day gave the students a chance to share their favorite national songs and games, and play together in the spirit of good neighborliness.

Three simultaneous discussion groups each morning provided further opportunity for informal exchange of ideas, impressions, grievances, and discoveries. A fifteen-minute summary of world news daily gave these alert young people the latest developments abroad.

In the final message Dr. Geren appealed for an appraisal of Christianity through authentic sources. "We hope," he said, "that you will not judge the Christian faith by us, but judge us by the Christian faith. Christ is the ultimate."

Alluding to Paul's testimony, he said, "In the Christian faith it is not so much that we have laid hold of something as it is that something has laid hold of us; not 'my God' but 'God whose I am.'"

To explain the retreat and other forms



of Christian hospitality, Dr. Geren quoted from Jesus' story of the final judgment: "I was a stranger, and ye took me in. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

He was addressing some who doubtless had heard tales from fellow countrymen who had been students in the U. S. A. in other years, who bitterly testify in the best American slang how they were "taken in." Only Christianity can control the forces which exploit the naive, the innocent, the child, especially "foreigners," in America.

Students are learning to befriend the stranger on the campus, to welcome him into their classes, their clubs, their dormitories, their dining halls, no matter how exotic his dress or how "broken" his English. Will we also welcome him into our homes and our churches?

When these 104 students were asked, "How many of you have been in an American home since you reached the United States?" barely one fourth of them raised a hand. You and your community missions chairman could make better arrangements than this.

A Perfect Valentine Gift

What more appropriate present could you give than the story of the "Sweetheart of the South," as Miss Kathleen Mallory was so often called!

Annie Wright Ussery (right), author of *The Story of Kathleen Mallory*, knew and loved the woman who was secretary of Woman's Missionary Union for 36 years.

Order copies of *The Story of Kathleen Mallory* for \$2.50 each from your Baptist Book Store.



All over the world YWAs are active in service
for Christ as are these Brazilian YWAs who are

ON THE MARCH

by Sterline McCoy, missionary in Brazil

In North Brazil, Young Woman's Auxiliaries are responding to this slogan, "Advance, oh, young ladies!" There are now approximately 75 YWA organizations in the six states of North Brazil—Bahia, Sergipe, Alagoas, Pernambuco, Paraiba, and Rio Grande do Norte.

The Pernambuco YWA activity this year is a good illustration of all the YWA activity in North Brazil. There were three new societies organized bringing the total to 36.

Friendship Day was the largest Pernambuco YWA activity of the year; there were over 200 girls who registered from 35 different churches in the Girls Training School in Recife. Twenty-six societies were represented.

"From the Pages of the Bible," a pantomime was the highlight of Friendship Day. While one girl read about the lives of women of the Bible beginning with Eve, YWA girls appropriately dressed represented Bible women; they stepped through a large open Bible to remain in front until the end of the drama. One girl from each society was used in the pageant. The eight-foot Bible had the Great Commission written on it in Greek.

This drama was presented in such a vivid manner that the spectators felt that they had become a part of the Biblical procession. The indirect challenge to live maximum Christian lives gave these young Brazilian ladies new vision and inspiration.

The "Question Box," another part of the program, brought intelligent discussions of the problems of Brazilian YWA girls by three Brazilian leaders and one missionary, Mrs. Betty Tennison. Some sample questions discussed were: "Why does the U. S. send us only white missionaries and no colored ones?" "Is it right

to marry a non-Christian boy?" and "Is it a sin for me to use make-up?"

At the beginning of the year state officers were elected: a very capable girl, Glauclia Perruci, was installed president.



Glauclia Perruci

She graduated this past year from the Girls Training School in Recife and is now employed as secretary in the Religious Education Department.

Then there was a state YWA barbecue at which time each society brought in gifts for the newly established Pernambuco Baptist orphanage; the girls brought practical things such as sheets, dresses, pots, pans, silverware, and towels.

A study course contest came next: the YWA which had the largest percentage of girls taking the study course was given a large painting of an open Bible. The Remedios YWA girls won it by having all of their members participate plus six other non-members.



Mrs. Don McCoy

The YWA girls of Pernambuco also made a love gift to Marcolina Magalhães, the first single woman that the Brazilian Home Mission Board appointed. The offering was almost enough to pay her salary for one month.

During the entire year there has been a state YWA contest concerning Christian activities. The society that has the largest number of girls participating in Christian activities for the month is allowed to keep a large silver star. The activities include visitation, talks, and distributing of tracts and Bibles; many societies have reported 100 per cent participation, but one YWA, Torre church YWA, has reported 100 per cent participation for ten consecutive months. Mrs. Mary Joe Garrett, state YWA leader, entertained this society in her home and presented the girls with an original painting for their church.

Mrs. Garrett has the final responsibility for these activities; though she does much of the work herself she uses the girls to help prepare refreshments, to make name tags, to make programs, and to decorate for special occasions.

Through all these YWA activities progress can be seen and it causes us, as missionaries, to dedicate our lives anew to the task of training these Brazilian young ladies for his service.



YWAs of Remedios Baptist Church, Recife, Brazil, with picture won at study course



This group of YWAs is from Central Baptist Church, Caracas, Venezuela.

Young Woman's Auxiliary is active in Korea, too.





TOGETHER WE LABOR

Together is a most descriptive word. It expresses a feeling of warmth. It signifies harmony, co-operation, and agreement. In Woman's Missionary Union it means all of this and it also denotes combined action.

As we approach the Week of Prayer for Home Missions with the Annie Armstrong Offering, the word *together* is significant to the WMU youth director, counselors, and leaders of youth organizations. They look to the WMU committees of mission study, stewardship, prayer, and community missions for assistance in their planning for this important time of year.

Each of these committees has a responsibility for the youth organizations and listed in their duties are the following directives.

"Make mission study plans for the society and for the youth organizations in co-operation with the committee on WMU youth work. Keep before all WMU organizations the goals for weeks of prayer offerings. . . . Co-operate with committee on WMU youth work, giving suggestions and guidance in planning community missions activities." With the combined action of all of these committees with the committee on WMU youth work, every organization will study, in preparation for the Week of Prayer, its mission study text, *New Friends for Freddy*, Primary Sunbeam Bands; *It's Your Turn*, Junior Girls' Auxiliaries and Royal Ambassador Chapters; *The Trail of Itchin' Feet*, Intermediate Girls' Auxiliaries and Royal Ambassador Chapters; and *Twentieth Century Pioneers*, Young Woman's Auxiliaries.

Every youth organization will surely observe the Week of Prayer and reach its goal for the Annie Armstrong Offering. As a follow up of the home mission study, prayer week, and giving, WMU leaders will plan for young people to have opportunities through community missions activities to make their homeland more

Christian. See how each of the committees on WMU fundamentals serves together with the committee on WMU youth work?

Yes, together we labor for God and with God that women and young people may tell the world of his love and salvation.

DO IT NOW

Notebook binders for youth directors, Young Woman's Auxiliary counselors, Girls' Auxiliary counselors and Sunbeam Band leaders are now available in Baptist Book Stores. These are \$1.25 each. If the youth leaders in your church have not already gotten theirs, order them NOW.

"Place upon My Heart"



by Betty Brewer

Girls' Auxiliary Secretary

"Place upon my heart a world, O Lord, I pray.

Love that world through me, O Christ of Calvary:

Souls in sin are dying, lost eternally,
Give me power, Lord, to win those lives
for Thee."

During this month and next you will have the opportunity to make home missions *love* for your girls. You can help them see the field through eyes of understanding, love, and concern. During these days you can open their hearts and minds to the homeland about them where "souls in sin are dying, lost eternally," as are other people around the world. We must take the opportunity to instill within our girls as great a concern for the lost around about them as for the heathen across the waters.

World missions begins right here in our U. S. A. WMU mission study chairman, you need to work along with the youth

director, GA counselor, and GA mission study chairman in planning for the study of the new home mission books: for Intermediates, *The Trail of Itchin' Feet*; and for Juniors, *It's Your Turn*. You will be able to share with the girls teaching materials, maps, filmstrips, curios, and other things you will have for your adult mission study. Advertise and publicize so that every mother will make a special effort to have her daughter present for the hours of study. As the girls know the needs, they will want to do something about them.

As a result of your study, your girls will be prepared to give liberally, generously, sacrificially to the Annie Armstrong Offering for Home Missions. Your GAs will all want to be present for their Week of Prayer for Home Missions program and to give to the offering at that time.

WMU prayer chairman, you can work with the GA counselor and GA prayer chairman, helping and sharing with them additional materials, maps, films, and other things you are planning to use for your WMS program. Together you will want to set high attendance and offering goals for this special meeting. High but reachable goals can help the girls do better than ever before. Free offering boxes can be ordered from your WMU state office or free offering envelopes will come to you from the same office. Use boxes or envelopes effectively.

The Girls' Auxiliary *Aims for Advancement* are being discussed briefly month by month in *Tell*, Counselor's Corner. The discussion began in the December issue and will continue until all the Aims have been presented. Save these copies of *Tell* to give to new counselors and assistant counselors, as a help in their understanding and interpretation of the GA program of work. The GA *Aims for Advancement* wall chart is now available (10c from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama). Be sure each Girls' Auxiliary has one and is working toward highest recognition as Honor Girls' Auxiliary.

Through an adequate number of Girls' Auxiliaries, with sufficient leadership to give missionary education to every girl nine through fifteen in your church, you will be placing the world in the hearts of the girls of your church.



Sunbeam Slants

by Elsie Rives

Sunbeam Band Secretary

Leadership courses are offered to leaders of Sunbeam Bands as an opportunity for training. These have been designed to be taken in classes or by correspondence. The effort of doing the required reading and writing answers to the questions is well rewarded in the knowledge acquired for leading children in the Sunbeam Band.

The WMS as the fostering organization should provide the Sunbeam leaders with materials for the course. Separate leadership courses are available for leaders of the Primary Sunbeam Band and of the Beginner Sunbeam Band. Directions and requirements of study are included in the materials. Upon satisfactory completion, the leader receives a card of accreditation from WMU, SBC.

Today as never before the WMU needs trained leaders to guide the children in the Sunbeam Band program. The pressure of attractive secular activities upon young children, and the rapid increase of births in the United States, demand of church leaders the preparation to do their best in the cause of Christ.

Put forth every effort to have trained leaders in your organizations. Fill in the order blank below for the needed courses now.

Woman's Missionary Union
600 North 20th Street
Birmingham 3, Alabama

Please send _____ Beginner Sunbeam Leadership Courses
_____ Primary Sunbeam Leadership Courses

to _____ (name)
_____ (address)

Enclosed you will find \$ _____
Leadership courses \$1.00 each

the
Window
of YWA

YWA 50th Anniversary

For half a century young women have been Yoking up with Christ, Working for Christ, Abiding in Christ through Young Woman's Auxiliary. While continually growing in membership and zeal in Southern Baptist Convention territory, YWA has sprung up in other lands to which our missionaries have gone. As the organization began in the U. S. A.—so it starts out the same to channel through the church a young woman's missionary endeavor whether on her own door or reaching into all the world.

YWA Dedication

IN LOYAL DEVOTION TO
CHRIST I DEDICATE MYSELF:

To pray and to study God's Word
To study about God's work in his world and the
advance of his kingdom

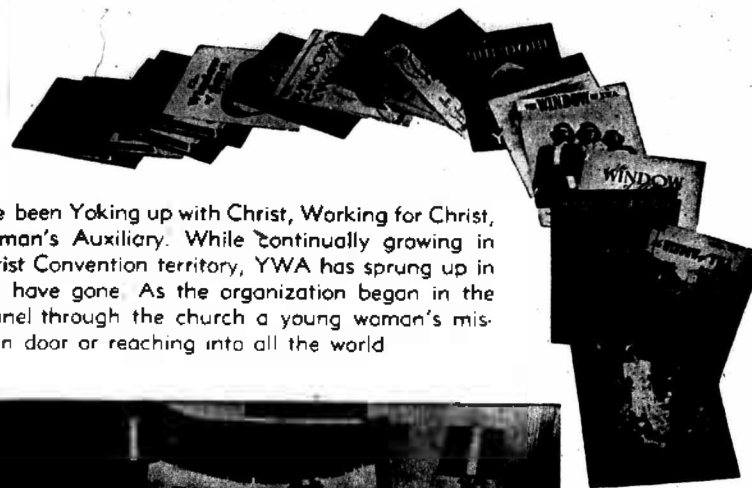
To give thought, time and means to hasten the day
when all men shall know Christ

To total abstinence personally and to interest others
in the promotion of the great cause of total abstinence
To Christian observance of Sunday

To consideration, gentleness and Christian responsibility
for the other young women with whom I come in contact
in my home, my community, and to the ends of the earth

I will seek to maintain for myself and be an
example to others of the highest standard of privacy
and public integrity, and

To make my personal appearance, speech and manner
such as becomes the purity and beauty of the Christlike
character, living a radiant and convincing life in all
social relationships.



MISSIONS An Arab meal made the study
of the Moslem world more real.

METHODS must always result in more missionary fervor.



Tours to World Areas

by Doris DeVault
YWA Secretary

As a part of the YWA Fiftieth Anniversary, there are to be missionary tours during the summer of 1957. We are depending upon the following people to help promote these unusual tours: mothers and fathers of YWA members, YWA counselors, WMS presidents, youth directors, Anniversary chairmen, pastors, associational leaders, district and state leaders, YWA alumnae, and YWA members.

"What can we do?" First, decide that you are important in the success of the tours and that if you fail in your planning, some girls will miss the rich experiences of viewing missionaries and missions at work in world mission areas. Make "dreams come true" for your daughter or your neighbor's daughter as a "world traveler." No event could do more to give interest in world missions or vision.

The YWA trip to the Orient will be June 21 through July 25, visiting for about \$2,000 the Hawaiian Islands, Japan, Korea, Taiwan (Formosa), Hong Kong, etc.

Business girls with a vacation of two weeks will find the trip to Cuba, Colombia, and Central America a real attraction. The dates are June 22 through July 5. The cost will be \$650.

These prices do not include the passport or visas, insurance, laundry, or foods not listed on menu.

The European tours are planned with three possibilities. Group 1 will include

J. C. Cobb of Brownell Tours with a YWA.



Miss DeVault talks to YWA about tours.

Africa and Europe, June 20 through August 10. Except for the three weeks in Nigeria, and stay in Rome and Zurich (where we will reimburse missionaries for expenses), the cost for ten in the party will be \$1,680 and for fifteen \$1,600.

Group 2 will go to Spain, Middle East, and Europe, June 21 through August 10. For ten YWA travelers the price will be \$1,945 and for fifteen it will be \$1,845 each, plus missionary expenses in Rome, Zurich and Beirut.

Group 3 will go to Europe only, leaving July 8 and traveling through Spain to meet groups 1 and 2 on July 13 in Rome. Then the three groups will travel together reaching home August 10. With ten tourists the price will be \$1,465 or for fifteen \$1,373. This does not include reimbursement of missionaries in Rome and Zurich.

A trip of thirty days to South America will include Venezuela, Brazil, Chile, Paraguay, Argentina, Peru, Ecuador, and Colombia, leaving June 24. The cost for fifteen people will not exceed \$1,350 per person.

Your state WMU office will distribute free leaflets giving additional details. If you are interested, please write Miss Doris DeVault, 600 North 20th Street, Birmingham 3, Alabama.

Among those selected as tour directors are Miss Margaret Bruce, Mrs. R. L. Mathis, and Miss Doris DeVault. The best of care will be given to those whom you entrust to Woman's Missionary Union for these days of tours. Surely your church or association will have representation.



Like a Watered Garden

by Doris DeVault

Secretary of Division of Young Woman's Auxiliary



Program Outline

Hymn: "From Greenland's Icy Mountains"

Prayer

Program Plans

YWA Fiftieth Anniversary

Meditation

Prayer

The YWA Dedication

Special Music: "O Zion, Haste"

Golden Heritage

Hymn: "Lead On, O King Eternal"

The Golden Outlook

Closing Prayer

Program Plans

Borrow from your YWA copies of leaflets and materials for YWA in its Anniversary year. If you have no YWA (why not?) write to your state WMU office and ask for samples of YWA organization and Anniversary materials to display with the idea of immediately starting a Young Woman's Auxiliary.

You may arrange YWA materials for display under the heading "Six 'C's' of YWA," using the following words on posters with leaflets where they are available:

Ceremonies

"Gift Bible to a Bride," Installation Service, "Initiation Service"

Club

"How to start YWA Book Club," "YWA Book Club list," YWA Book Club Record card

Citation

Conferences and Camps

June 13-19, Ridgcrest, N. C.

August 1-7, Glorieta, N. M.

Councils

Celebration

YWA Anniversary materials, seals, membership cards, billfold size calendars.

Borrow the YWA 50th Anniversary wall chart to show while presenting local goals.

Since YWA Focus Week is February 10-16, why not have some of the members assist with the program. However, if you do not have a YWA call on girls of YWA ages to help you and pray that an organization will result.

Make program folders of gold or green paper and place one of the larger YWA Anniversary seals on the front cover (price 25 for 30c). The program can be "printed in gold" if gold dust (from ten cent store or paint shop) is sprinkled on the mimeographed words while ink is still wet. Let gold dust dry, then with a kleenex brush off surplus.

Or the Baptist Bulletin Service will feature Young Woman's Auxiliary Focus Week, February 10; order these bulletin covers for your WMS program folder from Baptist Bulletin Service, 127 Ninth Avenue North, Nashville 3, Tennessee. The price is \$1.50 a hundred.

Attractive individual invitations may be made by using one of the smaller YWA Anniversary seals on a white card or postal (price 25 for 20c). The "On the Go" Bicycle seals are, large size, 25 for 30c; small, 25 for 20c. Order both kinds of seals from Woman's Missionary Union, Birmingham 3, Alabama.

Read over the program carefully and prayerfully; notice props and people needed. Do not say, "Oh, we can't do that!" Why not? Variety in your programs will prove a genuine blessing.

YWA Fiftieth Birthday

Every year is significant in missionary endeavor. But there are years when we mount milestones from which we look back on yesterday and forward toward tomorrow. Such a year has been reached in Young Woman's Auxiliary for it is the fiftieth birthday of this organization. Today we will take a backward look, an inner look, and a future look.

Meditation

"Like a watered garden"—Psalm 127:3-4; Psalm 1:1-3; Jeremiah 17:7-8.

Several times in the Old Testament, as well as in the New, life is likened unto a growing plant, a tree, or a garden. The spokesmen of God warned against careless, indifferent planting in dry, barren soil. We know the laws of nature regarding planting and reaping, so it behooves us to give serious consideration to "our daughters" as "plants grown up."

THE YWA DEDICATION

Who has not thrilled at the sight of a bountiful harvest of wheat—the golden blades blowing in the breezes, waiting to be harvested to yield strength to hungry people? Recall the season when the farmer approached the rough, bare soil. With faith he plowed and furrowed the land and then planted the tiny seeds in the bosom of the warm earth. With proper cultivation, sunshine, and ample rain, the farmer rightfully expected a golden yield long before the plants were visible. A wise farmer makes use of specific knowledge and known skills, but he cannot overlook the great laws of the universe in his planting and harvesting.

The five ideals and Dedication of Young Woman's Auxiliary present Christian graces which counselors and leaders trust will take deep root in young hearts and strengthen them in the Christian way of life. The YWA ideals, based on the WMU fundamentals, are embodied in the YWA Dedication which is a statement of the sacred commitment of individuals to devotion to Christ.

(This presentation may be adapted to your needs. Only one reader could be used.

The dramatic element may be omitted and a plain reading of the Dedication given. But it will be effective to invite YWAs to present the Dedication or to use WMS members who were recently YWAs.)

First Reader: In loyal devotion to Christ we dedicate ourselves to pray and to study God's Word.

(Pianist plays or someone sings "Sweet Hour of Prayer" as girl dressed in a white robe, carrying a lighted candle in one hand and the open Bible in the other, takes place in the background.)

Second Reader: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Thy word have I hid in mine heart, that I might not sin against thee."

First Reader: "To study about God's work in his world and the advance of his kingdom."

(Pianist plays "Open Mine Eyes" as girl dressed in white robe with covers of THE WINDOW OF YWA on it comes to platform. She is holding a world globe in one hand and lighted candle in the other. She takes her place in center platform.)

Second Reader: "Lift up your eyes, and look on the fields; for they are white already to harvest."

First Reader: "To give thought, time and means to hasten the day when all men shall know Christ."

(Girl comes with candle and Christian flag while "Take My Life and Let It Be" is played or sung.)

Second Reader: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always so now also Christ shall be magnified in my body."

First Reader: "To total abstinence personally and to interest others in the promotion of the great cause of total abstinence."

(Girl in ordinary dress comes holding liquor poster advertisement and candle; she lets candle light poster to burn as she holds it until necessary to drop and step on it, as music, "Yield Not to Temptation," is played.)

Second Reader: "For we are His workmanship created by Christ Jesus unto good works which God hath before ordained that we should walk in them. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

First Reader: "To Christian observance of Sunday."

(Girl in Sunday dress comes holding miniature church or picture and candle as pianist plays "The Church's One Foundation.")

Second Reader: "I was glad when they said unto me, let us go into the house of the Lord."

First Reader: "To consideration, gentleness and Christian responsibility for the other young women with whom I come in contact in my home, community, and to the ends of the earth."

(Girl in robe comes carrying large pictures or accompanied by Negro, Japanese, or other national young woman while pianist plays "Somebody Did a Golden Deed.")

Second Reader: "Therefore all things whatsoever ye would that men should do to you, do even so to them; for this is the law and the prophets."

First Reader: "I will seek to maintain for myself and be an example to others of the highest standard of private and public integrity."

(Girl comes holding word "Self" and candle as pianist plays, "I Would Be True.")

Second Reader: "Finally brethren, whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

First Reader: "To make my personal appearance, speech, and manner such as becomes the purity and beauty of the Christlike character living a radiant and convincing life in all social relationships"

(Girl comes carrying large cross over shoulder and candle in hand, as pianist plays "Living for Jesus")

Second Reader: "I beseech you therefore . . . by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

(As "Lead Me to Some Soul Today" is played, first and second readers quote Daniel 12:3.)

The YWA Watchword is:

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

(Young women sing chorus of "Publish Glad Tidings.")

GOLDEN HERITAGE

(Scenes may be dramatized at the right of the platform. Mother is seated at left reading. Younger daughter, Mary, eight or nine, is on rug sketching or coloring. Sue, sixteen, the elder daughter, enters, very much excited.)

Sue: Mother, guess what I found?

Mother: I haven't the least idea. What is it?

Sue: I was in the attic looking for my tennis racquet when I noticed that old trunk in the back corner was opened so I looked in. This was near the top (holds out old-fashioned album).

Mother: Oh, yes, they used to be quite popular. In many homes such an album had a choice spot in the parlor.

Mary: (jumping up grabbing the book) An album? What is that?

Sue: Don't grab like that. Mother will tell us about it.

Mother: Yes, girls, it has photographs of people and places in it. (Mother takes album and turns a page.)

Mary: Well, it looks like a funny kind of book to me!

Sue: Let's be seated so we can see it! (Sue sits on arm of chair or stands by Mother. Mary sits on hassock.)

(Mother, holding album, lets it fall open. Sue, looking at picture in album, quickly exclaims.)



Grace McBride



Ann Hasseltine Judson

Sue: Oh, she is an unusual looking lady!

Mother: Actually, girls, this is a very unusual album. Your great grandmother was one of those who attended the organizational meeting of Women's Missionary Union in 1888.

Mary: (interrupting) Well, did she make this album, too?

Mother: Oh, no! Ten years ago when Young Woman's Auxiliary was celebrating her fortieth birthday, your grandmother made the album for a display at a Ruby Anniversary tea.

Sue: Did she find all of the pictures in the trunk upstairs?

Mother: Yes, they were treasured there. Your great grandmother devoted much time and effort to the promotion of mis-

sionary work and of societies. Each picture she kept had a special story dear to her heart. I recall many of the things she told about them.

Mary: Well, let's get started! (points at album) Who's that?

Picture I

(Characters should be dressed like the familiar portraits of these women. Use a large gold picture frame and show upper waist and head only.)

(Miss Annie Armstrong appears in frame)

Mother: This is Miss Annie Armstrong. In 1898, she was elected the first corresponding secretary of the new organization which became our great Woman's Missionary Union.

Mary: Oh, in Girls' Auxiliary yesterday we had a story about her work and visits to the Indian fields.

Sue: And already in YWA we have received our offering envelopes for the Annie Armstrong Offering for Home Missions in March!

Mother: Yes, Miss Armstrong had large vision and a wonderful love of missions. She lived to see fifty years of WMU growth and service.

(Miss Annie Armstrong exits)

Sue: Let's begin at the front of the album. Since this is our Golden Anniversary in YWA, I need to know all about this album.

Picture II

Sue: Oh! (hesitating on name) Ann Judson. Why, that's Ann Hasseltine Judson—the very first woman missionary to go out from our country!

(Ann Hasseltine Judson appears in frame)

Mary: (eyes on album) Say, that is a pretty ruffled collar. What did she do?

Mother: Ann Hasseltine Judson was—oh, here, suppose we read these comments under each picture.

Reader (off stage): In 1812 lovely Ann Hasseltine became the bride of Adoniram Judson. The Judsons and Luther Rice were three of the first missionaries to go from America to far lands. Ann was the first American woman foreign missionary. These three young people were Congregationalists when they left our shores, but en route they became Baptists. Luther Rice came home and went on horseback up and down our country rallying support for the Judsons in Burma.

As early as 1814, the women had begun organizing Female Mite (or Cent) Societies. The women gave service as well as money.

Picture III

Sue: Seems they were all women—not girls my age.

Mother: Oh, no. This next picture helps you understand that girls your age started working in missionary groups as early as their mothers.

(Enter three or four girls dressed to represent students at Judson College in 1838)

Mother: At Judson College, in Alabama, the missionary society began simultaneously with the beginning of the school in 1838. Here are excerpts from the minutes of 1860 (One of the girls in the Judson group reads:)

Reader of Minutes: "The Ann Hasseltine Society met once a month, at which time the minutes were read and several girls and interested faculty members read selected articles on missions. Each girl was allowed five dollars a year (50c a month) for "candy-money," which she was permitted to spend only on "candy Saturday." It was agreed each girl would give 10c a month, or one dollar a year for missions. Some girls gave one half and not infrequently the entire amount. We joined in singing the beautiful song, 'The Gates Ajar for Me,' after which the benediction was pronounced.

Emma L. Hampton
Secretary"

Picture IV

Mother: Oh, this is a picture you will long remember.

(Girl dressed in costume of 1907 enters and turns around slowly, as if modeling)

Mary: Just looks like a queer, plain young woman to me.

Sue: It says 1907 under the picture . . . and I can't seem to read the other lines.

Reader (off stage): In 1890, a committee was appointed to study the possibility of an organization for young women. Even at that time there were over the southland 618 young woman's societies. These groups were called "Dorcas Societies," "Gleaners," or "Young Woman's Female Mite Societies." In 1907, the name Young Woman's Auxiliary was selected by questionnaire vote. Alabama had suggested that name and the YWA emblem.

(1907 girl exits)

Mother: Yes, and the watchword, Daniel 12:3, was adopted in 1907, too.

Picture V

(Enter girl dressed as 1910 or in college cap and gown; choir robe will do)

Mother: This picture was taken the year the college missionary groups received



50th Anniversary

Picture VII

Mary: They look like travelers.
(Enter two girls, 1924 style, with suitcases)

Mother: They really are—travelers and pioneers. The date is 1924 and the picture was taken at the first Southwide YWA camp at Ridgcrest, North Carolina.

Mary: I want to go to Ridgcrest when I get to be a YWA.

Sue: Well, my Window tells me there is a YWA Conference at Glorieta, New Mexico, each summer, too. I'd like to go to one of the other YWA Conference this summer.

Mother: Yes, the conference for YWA started at Glorieta in 1953. Maybe you can go to one this summer, Sue. I shall always be grateful for the blessings I received when I attended Ridgcrest YWA camp.
(Exit 1924 YWAs)

Picture VIII

(Enter girl dressed as 1929)

Mother: Oh, this is the picture of a YWA holding her own magazine.

Sue: Was it called *The Window of YWA* when it started?

Mother: Yes, here are some comments we can read.

Reader (off stage): *The Window* is a "look-out" at your world. It is a most attractive, appealing magazine for our YWAs. It carries the latest in world issues, national problems, pictures from far lands, features and events especially for YWAs.
(Exit 1929)

Picture IX

Mary: That looks like a birthday celebration. (Enter 1947 with lighted cake)

their name of Ann Hasseltine YWA.

Mary: What year was it?

Mother: That was 1910.
(Exit 1910)

Picture VI

Mary: Well, this one looks like a nurse in a Red Cross uniform.
(Enter nurse)

Mother: Yes and the date is 1923.

Reader (off stage): Our YWAs in schools of nursing are named Grace McBride YWAs in tribute to a medical missionary who went to China in 1916. When World War I started, she joined the Red Cross and went to Siberia where she died of typhus fever. She was the first nurse among Southern Baptist missionaries who died in a faraway land on duty for the King of Kings.

(Exit nurse)

Sue: Oh, it is 1947 and the event is our YWA Ruby Anniversary.

Mother: How well I recall the good times we had that year! Our goals were all in 10's of hundreds or thousands and we had a southwide broadcast and started the YWA citation and . . .

Sue (interrupting): What do you mean by "started the citation"?

Mother: Well, just that, my dear. We thought of it as a Ruby Anniversary plan but it was so valuable that after the Ruby Anniversary we decided to keep on promoting it.

(Exit 1947)

Mary: Is that all the pictures?

Mother: No, here is one more. It is of people of the world.

(Enter group dressed in costumes of as many nations as available)

Sue: Why would they be here in the YWA album?

Mother: Because we have Young Woman's Auxiliaries in many countries around the world.

(Group dressed in costume sings chorus of "Send the Light")
(Exit group)

Sue: Oh, look at that clock. I will have to run to my music lesson. Thank you, Mother, for telling me about YWA. Couldn't you take me in the car? I'll be so late!
(Exit all)

THE GOLDEN OUTLOOK

October, 1956, ushered in the YWA Golden Year which will end September 30, 1957, but the results will live on into the golden future. YWAs hope to surpass all records in their achievements. They have set high goals for local, associational, and state organizations. (Ask a YWA member to tell what your YWA is trying to accomplish.) Increased enlistment and efficiency, enlarged offerings, more subscriptions to *The Window of YWA*, attendance at YWA Conferences are all included. Two special

activities are the projects of boxes of clothing and bandages for mission areas and the missionary tours to other lands. YWA alumnae meetings will be arranged (make announcement about such a meeting in your church or for all in your town or city) and an Anniversary House Party for Ann Hasseltine and Grace McBride YWAs will be held at Carver School in Louisville, April 18-21. (Your WMS should help send college students and student nurses to this wonderful occasion.)

But beyond these goals and these events the promise of tomorrow shines brightly as we think of the young women soon stepping into adult leadership in our church. With their mission knowledge and zeal the cause of Christ around the world will surely be the more exalted. The waiting millions should have more opportunity to hear the gospel as YWAs answer God's call for their lives.

A few months ago a devoted young medical student in Kentucky was killed in a tragic accident while on duty in the hospital. She had been at the regular prayer service in her church the night before her death for her heavy schedule did not keep her from worship and services in her church. Soon after her death a young woman testified that the medical missions volunteer had recently led her to Christ and now she would dedicate her life to foreign missions. So the line of succession is unbroken. YWAs move forward to take their God-appointed places when adults give the needed leadership and encouragement. (Tell what your WMS is planning to do for YWAs during Focus Week and the entire Anniversary year.)

"Christian Commitment in All Areas of Living" is the Anniversary slogan. In Christ's name Baptist young women will move forward in home and foreign mission service and interest, and in the tasks immediately at the door in home, church, and community.



Golden Goals



LETTERETTES

New Mexico • Nigeria • Mexico • Ecuador

from Anna Keelin, summer worker
among the Indians in New Mexico

When I think of my summer in New Mexico working with the Jemez Pueblo and Apache Indians, memories begin to come so rapidly I can hardly put them on paper.

My partner, Carol Henson, and I spent two weeks living alone in the Baptist mission on the Jemez Pueblo reservation. As soon as the boys and girls realized that two summer missionaries were living in the mission, they filled our house with laughter from early in the morning until late at night. They were amazed that two girls would live there.

On Monday morning vacation Bible school began. We had a very successful school. Rosita Vepa, a very consecrated Indian woman, helped with the Beginners. The children built a slide out beside the mission and there they spent many happy hours.

Our Bible school was very successful. Ronnie Toya and Pattie Fragua accepted Christ as their personal Saviour. Ronnie did not come to Bible school at first. He was afraid that he would not be welcome because he was Catholic. About the middle of the week he was especially invited and became so interested in the stories about Christ that he was there early morning an hour early. He was so eager to learn that he was not ready to go home at the end of the day.

After the school, I moved to Dulce on the Apache reservation with Lara Garrett, a new partner. We spent five weeks there living in a tent similar to those the Indians live in. Here we worked in a Bible school, visited, and organized Girls' Auxiliaries and Royal Ambassador chapters.

These people are still very superstitious. They do not worship the true God. They seem to think their religion is as

good as the white man's. They still believe in the medicine man to a certain extent. When there is a death, these Indians bury their clothes and even burn their homes as they feel that an evil spirit has entered. This reservation is 150 miles long and 50 miles wide and the Indians are scattered all over it. Missionary M. V. Gonnissen and his wife are the only Baptist missionaries on the reservation so it is almost impossible to visit and work with all of the Indians.

The children live so far away from the mission that we had to pick them up each day for all the services. The Indian children are more eager to hear of Jesus than their parents.

There is one public school on this reservation. Most of the children live in the dormitories at the school. They are in need of teachers who will be concerned about the children's spiritual lives. I would like to plead with our Christian teachers to pray about this matter and see if the Lord leads them to teach in the schools on the reservations in the West. The Lord has commanded that each of us go into all parts of the world and spread his gospel. Perhaps you are saying the Lord has not called you to be a missionary, but each Christian is a missionary whether she works in a store, teaches school, or does some other kind of religious work.

The experience this summer has truly

Intermediates study out in the open, Indian Reservation in Dulce, New Mexico.



enriched my life.

"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" Luke 10:2.

from Mrs. Dewey Merritt
Oyo, Nigeria

My husband and I are new missionaries and have been visiting my husband's cousin, Mrs. Ralph Davis, in Port Harcourt before starting our language study.

On Monday afternoon thirteen of the Baptist women met at the church, each bringing fruit or some other food. After prayer we divided into three groups. Two went to visit sick members of the church. The rest of us went to distribute our fruit among the patients at the local general hospital. In each ward, surprised and happy patients gratefully accepted an orange or banana as we presented it in the name of the church. In the tuberculosis ward the patients were so grateful for our coming that they clapped and some of them bowed almost to the floor to express their thanks.

Tuesday, nine women visited in the homes of sick and indifferent church members. At each home we had prayer led by one of the African women and each of us was blessed in our visitation.

On Wednesday evening the women were featured at prayer meeting. They led in prayer and one of the women related the week's activities and asked for prayer for their work.

At the regular meeting time on Thursday, our program was centered around the family altar. We had a demonstration of a model family worship. Pastor Harrison Igwe was our "papa" and Mrs. A. B. Batubo was "mama." The rest of us were their "children." Following the demonstration, opportunity was given for each one to tell what the family altar had meant or could mean in her home. I was especially impressed with the testimony of one faithful member who has three sons attending the Baptist Day School here. She spoke in Igbo through an interpreter. "I try to teach my sons always is no good to serve juju." She related a parable of two men, one who served the Lord, the other, juju. "I tell my sons this story and say to serve God is always better than to serve juju."

Friday, sixteen women were guests in the Davis' home for a period of fellowship together. Two filmstrips were shown followed by tea and all of us enjoyed it.

Saturday, the women cleaned the church and placed flowers in the sanctuary.

The week was climaxed on Sunday morning as the women took charge of the morning worship service. They served as ushers, provided special music, and sat together at the front of the sanctuary.

As a new missionary the week has meant a great deal to me as I have realized more than ever before how truly women are banded together around the world to help in the task of bringing in the Kingdom.



Jean Carlisle practices shaping her mouth correctly to form Spanish words.

from Miss Jean Carlisle
Appointee to Guadalajara, Mexico

My year of Spanish language study in Costa Rica is fast coming to an end. I have enjoyed every minute of it; yes, even the tedious phonetic drills trying to get rid of my foreign accent and the slow vocabulary study trying to acquire enough words to carry on a conversation. It has been a slow go, and I have a long way to go yet before I can do a first class job of speaking and working with our Latin friends.

The Costa Rican Christians are so nice in giving us opportunities of service even when they know we still have difficulty with the language. I have been teaching the Junior girls' Sunday school class and working with the YWAs every Monday night. I have fifteen precious little girls in my Sunday school class who have much enthusiasm for studying and learning the

Letter-ettes

Bible. The YWAs are very interested in our program and attend the meetings faithfully. All the missionary organizations meet at the church every Monday night with an average attendance of about forty-five. How the people here like to go to church! They have the missionary meetings on Monday night, prayer meeting Tuesday night, Training Union Thursday night, and usually something special on Friday night. In addition to these weekly responsibilities I recently had the privilege to speak for the Youth Congress that met in our church in Guadalupe. More than a hundred young people attended the one-day meeting, representing the ten Baptist churches from different parts of Costa Rica.

In the months that I have been here, I have become convinced that the hope of winning Latin America to Christ lies in the Christian young people of each country, rather than in the work of those of us who are foreigners. You will want to pray for our Baptist young people of Costa Rica for in a country where Christians are in the minority the temptations are so many. Not only has it been a blessing to my life to have so many contacts with the people of my church, but I have also made some close friendships with some who are Catholic. One of my teachers, a very intelligent and fine young person, has confided in me many of the misgivings and disappointments that she has found in the teachings of her church. On several occasions she has expressed real interest in the gospel. What a thrill it would be to see her make a complete surrender to Christ before I leave Costa Rica!

from Mrs. Howard Shoemaker
Guayaquil, Ecuador

November, 1956—Next week we open our fourth center. It is in a completely different barrio from any of the other three. Frantically we are cementing cane walls, white washing, etc., getting ready. The building will not only be used for services, but it will be a dispensary every morning, too.

After seeing so many funerals passing near our house on the way to the cemetery

every day at noon and again at five in the afternoon, we realize the great need of more medical attention for the poor. Especially is it heartbreaking to notice the great number of tiny infant caskets. We see the opportunity of giving these poor people not only the medical attention that they need and cannot afford, but the privilege of introducing them to the Great Physician who already knows and understands their needs.

We plan for one of us or one of the national pastors to be on hand always to talk with the people who come for medical attention and invite them to our service. One of the assistants to our family doctor will be our doctor. He is very highly recommended and is very interested in the gospel.

We have a most enthusiastic Royal Ambassador chapter and an equally eager group of YWAs now. We are starting with the auxiliaries and will work up to a good WMU some day we hope. The Lord has been good to us, and we are grateful.

My husband was practically immobile for two months with his broken foot (he fell in the construction), but the work went right along because he directed it all from home. The office moved out here, and there was a constant stream of people offering their services, and all in all, it was a blessing to see how the people rallied to the need.

There is more than enough to keep us busy and out of mischief. David's eighth grade Calvert course could easily take all mornings, but a lot of other things have to be sandwiched in between times.

The children are all well, for which we are really thankful. It is a constant battle with the many fungi, infections, "bugs," etc., but at present all is well!

**"If I am to love a Christian
because he and I love Christ, I
am to love everybody, because
Christ loves me and everybody,
and because he died on the cross
for me and for all men."**

**Where then comes my prejudice
or feeling of superiority?**

Carver School of Missions and Social Work

Mission Emphasis and a Carver Wedding

by Emily K. Lansdell, President

Missionaries and visitors from overseas gathered in Louisville this fall for another look at Southern Baptists and world missions.

"A World In Revolution" was the theme of the program presented in the Fannie K. S. Heck Memorial Chapel on October 29. Dr. J. Winston Crawley, secretary for the Orient, spoke at the noon convocation service. A number of missionaries and overseas students joined the Carver School community for lunch. Afterwards missionary topics were introduced for discussion by Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, and other members of the Richmond staff. Still later in the afternoon an informal reception was given by the Business Woman's Circle of Carver School.

The Training School was founded primarily because women missionaries needed preparation for their work. Dr. E. Z. Simmons, missionary to China and sometimes called the father of the WMU Training School, spent much time in his furlough years promoting the movement to start a training school for women missionaries. The secretary of the Foreign Mission Board brought an address at the first opening exercises of the School on October 2, 1907, and the mission secretary has always been a member of the school's Advisory Board.

Soon after this high day of 1956 at Carver some missionaries and nationals gathered in Taipei, Taiwan, for the wedding of the son of a Carver School faculty member who is also the grandson of the late Dr. William Owen Carver for whom this school is named.

Miss Ruth Hundley Hughes of Norfolk, Virginia, and Mr. George Carver, Jr., were married in Taipei on Saturday, November 10.

The bride is the daughter of Mrs. Sidney Marshall Hughes, Sr., of Norfolk, Virginia, and the late Mr. Hughes. She is a



Dr. Lansdell with Dr. Cauthen, Dr. and Mrs. Duke K. McCall at Carver School

Phi Beta Kappa graduate of Duke University.

The marriage took place at the Grace Baptist Church where Dr. Lien-Hwa Chow is pastor. Mr. George Carver, Sr., taught Dr. Chow when he was an undergraduate student at the University of Shanghai where Professor Carver was a missionary teacher and where young George was reared. Dr. Chow studied at the seminary in Louisville under the groom's grandfather, Dr. William Owen Carver. Dr. Chow's wife is a graduate of Carver School.

Mr. George Carver, Jr., was graduated from Yale University where he was a member of Phi Beta Kappa, the Elizabethan Club, and the Aurelian and Berzelius societies. Afterwards he studied at Balliol College, Oxford University. For the past two years he has been serving in the United States Army.

The wedding reception was held at the Grand Hotel in Taipei. Following a wedding trip to Hong Kong, Mr. and Mrs. Carver took up residence in Taipei.

Notes to Committee Chairmen

DEPARTMENT OF MISSIONARY FUNDAMENTALS

Mrs. William McMurry, Secretary

Notes to Stewardship Chairman

March is too late to start preparing the members of Woman's Missionary Union to contribute worthily to home missions through the Annie Armstrong Offering. This month try working out one or two promotion ideas.

Take a strip of colored construction paper 4" wide, fold it down the middle and once over. You will then have a folder 5½" long by 2" wide. On the outside print in 1" block letters two words: "HOW MUCH." Inside on the left in letters the same size print "SMALL I GIVE," and on the right, "TO THE ANNIE ARMSTRONG OFFERING?" Cut a white sheet of paper a quarter of an inch smaller than the full size of the folder. Type or print on it the following:

"If I give less than I did last year I am in favor of reducing the ministry of the Home Mission Board in proportion to my reduced contribution.

"If I increase my offering then I favor strengthening the influences of Christianity in our cities, states, nation, and outposts."

Open the folder to its full size and paste this sheet in the center leaving completely around it a small colored border. Fold back into the original size. On the back print:

"Give as you would if tomorrow

Found you where giving is over."

With the aid of your committee make a folder for each member of your society. Adapt script for the YWA, GA, and RA organizations if the youth committee likes the idea. There may be other members who can help with the printing or the typing. If the church has a mimeograph machine the preparation of the inside sheet will be easy. To paste in the piece will be a simple matter. These folders may be distributed at the general meeting preceding the Week of Prayer. Mail one to each absent member.

Here is another individual promotional device to be given out or mailed to the members. You may prefer to use the idea as a poster. On a piece of cardboard small enough to fit into an envelope draw the face of a clock. Mark off sixty minutes. Print around the face: "\$6.07 supports home mission program for one minute." Underneath write: "How many minutes will you give?"

The Annie Armstrong Offering is life insurance for at least 40 per cent of the work of the Home Mission Board. How much will you buy next month?

Community Missions Chairman

There is not much happiness among America's two million migrants. For that matter there is not much happiness among three fourths of Americans over 65 years of age, for they have either no income or less than \$1000 a year. At least 95 per cent of the foreign language groups in our convention territory are unevangelized. Among the soldiers annually inducted half a million claim no church affiliation. These are some of the facts we are learning this month in the mission study classes. If we agree that every study should be linked with the community, here lies one of our greatest opportunities to tie in the series with community missions.

Suppose you look at the migrants. Take time to read *The Trail of Itchin' Feet* by Mr. and Mrs. Sam Mayo, missionaries to the migrants. You will be compelled to begin immediately an inquiry about crops and workers. First, hunt out the people in your community who can give you needed information: welfare agencies, superintendent of schools, agricultural and home demonstration agents, 4-H office, public health officer, Chamber of Commerce, farm organization officials, police, and local office of the State Employment

Service. These county people can supply you with enough facts to serve as a basis for action.

Look at these workers as people who need to feel that they are a part of the community even though they live there a short time. A feeling of belonging more than anything else prevents vandalism, absence from work, and other problems. Hold welcoming parties. This will afford a real opportunity to tell the migrants what the community has to offer, how and where to get services. Open doors of local business places to migrants. They are usually closed to them. Open the doors of your church and set up special programs if needed. This service may be necessary for the first contacts.

You may prefer to begin with the improvement of living quarters or work with the mothers. Child-care centers are a real need because about half of the migrants are women, most of them mothers. The children may need warm coats, shoes, stockings, overalls, underwear, vaccinations and tuberculosis X-rays. Schooling for children is usually a main problem. Lunches may have to be provided. Once you start collecting facts you will see the needs. How to meet them will be the responsibility of your committee and society.

The plight of the migrant child is linked with one of the special emphases of the year—Christian citizenship and the use of the ballot. These forgotten children, some of whom are as young as five, work from 7:00 A.M. to 6:00 P.M. These children need protective legislation. The federal law states that children under 16 should not work during school hours and that children under 14 should not work for wages.

Write to the National Child Labor Committee, 419 Fourth Avenue, New York 16, New York, for an analysis of the child labor laws of your state. If you wish additional literature or information, request a publication list. You may want a copy of the "President's Commission on Migrant Labor." It is available for 75c from the Superintendent of Documents, U. S. Government Printing Office, Washington, D. C.

Take some kind of action. You may not want to go beyond intraduring a resolution in your farm, labor, business, or professional organization urging protective

legislation for migratory workers. Or you may want to write your congressman and senators urging them to support legislation embodying the recommendation of the President's Commission.

No matter what final turn community interest takes, we cannot be Christian or humane so long as we do nothing for these 600,000 children in our midst. One grower frankly stated that he could not get along without children, the smaller the better, because he could get more of them on to one truck load in transporting them from field to field.

Legislation is a real weapon against this evil, but while the wheels of government are slowly turning let Southern Baptist women show heart concern for the least privileged among us.

Notes to Mission Study Chairman

If you had the preview session in January and are planning to follow through with the study in the circles for the next three months, there are certain matters to consider. First, the teachers. You will be tempted to look for help on the outside, but don't. It is always easier to get somebody else to do the work but resist the desire and encourage your own women to make the effort.

Group discussion has come to be the basic method in small, informal adult classes such as the circle provides. The success of the method depends on the members discussing something they are interested in and knowing enough about the subject so that they will not be "arguing from ignorance" or swapping prejudices. You can suggest to the circle discussion leader (try calling "her" by this name instead of teacher for a change) that she will find it practical to divide the study hour into three sections: (1) the presentation, (2) the discussion, (3) the decision to do something.

The presentation is the setting forth of the heart of the material in the chapter or assignment however short or long it may be. There are several ways that this may be done: A talk by a member which is followed by an informal discussion led by the discussion leader; a panel where

several members (3 to 5 depending on size of group) give different phases of the subject, discuss the problems among themselves then throw open the discussion to the listening members of the class: or, a dialogue where two people talk over the questions or problems, then ask the class to participate.

For example, chapters II and III of the Redford book can be handled by the panel method. The subject is evangelism. There are barriers that stand between many people and the church where they could hear the gospel. Let four persons present the barriers and the home mission agencies which are being used to reach these people who do not attend church. There should follow a free and easy discussion with major emphasis on the barriers common to your community.

Maybe your church is near a slum section, a government housing project, or a trailer camp. Perhaps a minority group lives in your community. If either is true you may want to slant the discussion toward juvenile delinquency, class or race prejudice, the condition of the migratory workers. The leader opens the discussion with a summary of chapter II. She then states the subject each panelist will discuss, gives panel members a brief time (5 to 8 minutes each) to present the material and then proceeds with the discussion among them. A general discussion between panelists and class will then follow. The leader and the panelists should determine before hand which problem or problems they will consider.

Make sure that the members of the class read these two chapters so that they will be ready with questions following the panel presentation. It is essential in any use of the discussion method that the leader be thoroughly familiar with the material under discussion, that she be tactful and know how to keep the discussion moving by skillful questioning if and when interest lags.

Out of the discussion should come the question, "What can we do about it?" This is the third section of the study period. The whole idea will be extremely worth while if the resultant action is a proposed tour of your town or community. To what extent does it qualify as a mission field? Does everybody go to church? Any recent

cases of juvenile delinquency? Is there a migrant camp nearby that needs your attention? Are there pressures against Mexicans, Negroes, Indians, Orientals, or whites?

If you want to find out, study. This time not all the answers will be found in the book.



During World War II rocket V-1 and V-2 projectiles were used. They did not do much damage because they were fired somewhat at random. Today guided missiles are directed by remote control from ground stations and can hit vital targets in any area.

Prayer is God's guided missile and is more powerful than a hydrogen bomb. As J. C. McPheeters says, "A hydrogen bomb has the limitations of time and space but prayer has a reach that is beyond both."

Preceding and during the Week of Prayer for Home Missions, Woman's Missionary Union can release a host of prayer missiles directed against the indifference of Christians in our own ranks, a spirit of discord and disunity which sometimes creeps in among us, and the vague generalities that characterize much of our praying.

You as chairman will want to help the members to avoid the old V-1 or V-2 rocket type of praying. There is a temptation to pray "God bless our land," or leap over the nation without pausing to bear up a missionary, a teacher, or a troublesome, touchy area where the powers of darkness



are concentrated. Satan does not fear a prayerless prayer but he is afraid of a guided missile of prayer "that has a loaded warhead filled with God's promises."

Now is the time to ask praying women to focus their minds and hearts on the Week of Prayer. To help them do this, prepare reminders, one for each member.

Buy at the ten cent store a package of plain white cards. Stiff paper will do as well. Fold each of them in the center. On one side print or type before folding: "Take this card home, stand it on your dining room table, and pray each day until March 4 for the Week of Prayer."



On the reverse side print or type: "Pray that the sin of indifference toward the Week of Prayer may be overcome in the hearts of the members of Woman's Missionary Union."

"Pray that I and the members of my family will be given a new vision of what it means for people to be separated from God because they have rejected Christ."

"Pray that the hour spent each day at the church will be anointed with the spirit of God." On the left hand side of the card, about 1/4" from the edge, draw a double line in gold or purple ink. In matching color, a small sketch of an ancient oil lamp, a torch, or hands folded in prayer will add to the eye appeal of the card.

God has willed to work in relation to the prayers of his children. Let us not doubt his hand or limit his power by our omission on our part to prepare the way for the March Week of Prayer for Home Missions.

The William W. Murray



Home Missions: U. S. A.

The time is here again to study the adult book in the Home Mission Graded Series. The title is *Home Missions: U. S. A.* the author is Dr. Courts Redford, executive secretary of the Home Mission Board, eminently qualified by training, experience, and research to write about our nation from the standpoint of missions.

If your society launched the study of the series by a preview session centered around the theme and the first chapter of Dr. Redford's book, you are now ready to consider teaching plans for the next three months.

First read the *Adult Source Book and Teaching Helps*. Did you order your copy, price 15c, along with the book *Home Missions: U. S. A.*, price 50c? Both are available at your Baptist Book Store. You may want to order other materials including the teaching helps for different age groups. You will find the Intermediate source book filled with interesting ideas on the migrants. See page three of the adult helps for other suggested items.

Go back to your December issue of *ROYAL SERVICE* and read the mission study column for a description of the "Mission Field: U. S. A." accessories produced by the Wright Studio and handled through our Baptist Book Stores. Check the column in both the January and current issues. In this number additional ways of conducting a session are described.

In the February issue of *Home Missions* magazine will appear an article entitled "A Formula for Success" by Mrs. W. C. Ruchti, mission study chairman for Georgia. Be sure to read this article. It will stimulate you as you make plans for the quarter.

You have never had so great an opportunity to relate a study book to the place where you live! Don't throw it away.



BAPTISTS AND THE AMERICAN REPUBLIC

by Joseph Martin Dawson, Broadman Press, 1956, price \$3.

This book is the result of exhaustive research sponsored by the Historical Commission of the Southern Baptist Convention. The goal toward which the author was striving is substantially expressed in the following statement: "The desire is to produce a definitive work that will be unimpeachably true as to facts. No longer, we hope, will Baptists or others have to depend upon hearsay, legends, or anyone's mere personal opinion. We wish authentic answers to these questions:

1. What actual pattern for America did Roger Williams give?
2. What real debt did James Madison, "Father of the Constitution," owe to the Baptists in obtaining the First Amendment?
3. Exactly how did the Baptists influence Thomas Jefferson, "Architect of the Republic"?
4. What creative Baptist leaders subsequently helped to shape the essential character of our country?
5. Who, among Baptists, have most acceptably interpreted their principles in respect to church-state relations or religion in America?

After a lifetime of compelling interest in his subject, seven years service as the first executive director of the Baptist Joint Conference Committee on Public Relations in which he interpreted Baptist views on religious liberty and helped Baptists themselves understand the various political actions and trends, the author provides the full and authentic answers to the above questions.

Dr. Dawson points out the consistent stand of Baptists for religious liberty and the separation of church and state. He recounts their contributions to the distinctive pattern of the American Republic in regard to the Bill of Rights and social responsibility. The whole development of this American pattern is pictured through biographical studies of Roger Williams, Isaac Backus, John Leland, Luther Rice, Walter Rauschenbush, George W. Truett, and others. Here is definite proof of the great influence of a few Baptist men on the thinking of such leaders as George Washington, Thomas Jefferson, Patrick

by Mrs. A. F. Crittendon

Henry, and James Madison, which helped them to include the First Amendment in our national Constitution. Emphasis is given to the contribution of Baptists in the fields of national unity, social righteousness, Christian education and ministerial training, and home missions.

In the rise and development of the American Republic, every generation has produced a man who became the exponent of the Baptist faith and of the cause of soul liberty, separation of church and state, and of distinctive religious and patriotic principles. In these pages one hears of these men from Roger Williams to George W. Truett.

THE STRANGE CAREER OF JIM CROW
by C. Vann Woodward, Oxford University Press, 1955, price \$2.50.

The author, C. Vann Woodward, was born in Arkansas and is now professor of history at Johns Hopkins University in Baltimore. The contents of this book were delivered at the University of Virginia in the early fall of 1954 as the James W. Richard Lecture. Professor Woodward is a brilliant historian. He was awarded the Bancroft Prize in American History from the Columbia University in 1952 and received the Literary Award from the National Institute of Arts and Letters in 1954 for writings in history.

This brief account of segregation is written from the background of one who has lived, taught, and written in the South almost all his life. The author traces, dispassionately and objectively, the development of segregation practices and laws from 1877 to the present. He discusses the relation of the races in the South in slavery times, during the Reconstruction period following the Civil War, the "Redemption" period following the overthrow of the carpetbaggers and their regime, and the "New Reconstruction" leading up to the present. He emphasizes the political, economic, and social conditions which combined to give rise to each phase of race relations.

This is the first real treatment of Jim Crowism in the South. The period of history which gave rise to segregation laws is still wrapped in a good deal of obscurity. It is beyond the threshold of living memory and yet too recent to have received serious investigation from any but a few specialists. The author believes that most of the present discussion of segregation is being conducted against a background of faulty or inadequate historical information. He seeks to turn a few beams of light into this twilight zone and to relate the origins and development of Jim Crowism to the rapid changes in race relations during the past few years.

Whatever the reader's sentiment, he will appreciate the well-documented and authenticated history of the relationship of the races in the South during this period.



by Mrs. Claude Rhea, Jr.

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

"Our greatest need is spiritual power, spiritual discernment, direct contact with the Heavenly Father. As he guides us in the solution of daily problems, you will have part in our work if you are praying for us."—Edgar F. Hallock, Jr., missionary to South Brazil

1 Friday "Let us search and try our ways, and turn again to the Lord"—Lam. 3:40 Rev. W. T. Watts, Oklahoma City, Okla., ed. ev. among Negroes; Mr. I. E. Gonzales, Corpus Christi, Tex., ed. ev. among Spanish-speaking; Miss Gladys Keith, New Orleans, La., GWC; Mrs. R. C. Coggins, Semarang, Indonesia; Mrs. M. K. Wasson, Oghomsho, Nigeria, ev.; *Miss Grace Tyler, Rome, Italy; Mrs. B. T. Griffin, Lagos, Nigeria, ed. ev.; Bennie Griffin, MF

2 Saturday "Your labour is not in vain in the Lord"—1 Cor. 15:58 Rev. Amelio Giannetta, Richmond, Calif., ev. among Italians; Rev. T. L. Granger, Washington, La., ev. among French; Mrs. A. Worthington, HMR, em.; Rev. J. P. Kirk, Vitoria, Brazil, ed. ev.

3 Sunday "Thanks be unto God, which always causeth us to triumph in Christ"—2 Cor. 2:14 Miss Violet Stephens, San Antonio, Tex., sec. ev. among Spanish-speaking; *Rev. S. A. Qualls, Campinas, Brazil, ed. ev.; Dr. G. H. Kollmar, Barranquilla, Colombia, med. ev.; *Miss Mary Lucile Saunders, Manila, Philippines; *Miss Dorothea Lane, Kōkura, Japan, ed. ev.; Mrs. H. D. McCamey, Ibadan, Nigeria, RN; *Mrs. J. T. McRae, Gaza, ed. ev.

4 Monday "If we ask anything according to his will, he heareth us"—1 John 5:14 Mrs. Frank DiMaggio, Mrs. J. G. Sanchez, HMB, em.; Mrs. B. A. O'Neal, Macao, Brazil, Rev. E. F. Holmes, Concepcion, Chile, Mrs. J. E. Jackson, Mindanao, Philippines, ev.; Dr. Heber Peacock, Switzerland, ed. ev.

5 Tuesday "Follow peace with all men, and holiness"—Heb. 12:14 Mr. M. W. Williams, Little Rock, Ark., ed. ev. among Negroes; Mrs. S. P. Jackson, Manhassu, Brazil, Mr. Cecil Roberson, Kabba, Nigeria, ed. ev.; Mrs. I. N. Nelson, Hiroshima, Japan, ev.

6 Wednesday "It is God which worketh in you both to will and to do of his good pleasure"—Phil. 2:13 Rev. Epifanio Salazar, Waco, Tex., ev. among Spanish-speaking; Mr. Francisco Rodriguez, Corral Nuevo, Cuba, Mrs. V. T. Yearwood, Ancon, Canal Zone, ev.; Elliott, Homer, and Judson Yearwood, MF; *Miss Hattie Gardner, Shaki, Nigeria, ed. ev.; Rev. Reiji Hoshizaki, Shizuoka, Japan, ev.

7 Thursday "Teach me thy way, O Lord"—Psalm 27:11 Mr. T. H. York, White Rocks, Utah, ev. among Indians; Ted York, Jr., MF; Rev. Isidoro Garza, San Francisco, Calif., ev. among Spanish-speaking; Mrs. Paul Rogosin, San Francisco, Calif., ev. among Russians; Miss Mattie Baker, Sao Paulo, Brazil, ed. ev.; *Mrs. E. M. Treadwell, Aracaju, Brazil, ev.; Miss Martha Knox, Tobata, Japan, ed. ev.; Mrs. C. L. Martin, Jr., Tokyo, Japan, Rev. L. C. Atmip, Southern Rhodesia, Jan. st.

8 Friday "If ye love me, keep my commandments"—John 14:15 Rev. M. E. O'Neill, Jr., Artesia, N. M., ev. among Spanish-speaking; Rev. M. R. Hicks, Santiago, Chile, Miss Katie Murray, Kaohsiung, Taiwan, ev.

9 Saturday "Forgive, and ye shall be forgiven"—Luke 6:37 Mrs. Pedro Carranza, Alamogordo, N. M., ev. among Spanish-speaking; Mrs. R. J. Park, San Antonio, Tex., ev. among Chinese; Rev. Samuel Vernon, Bocas, Panama, Mrs. L. E. Blackman, Honolulu, Hawaii, ev.; Rev. G. R. Martin, Malaya, Jan. st.

10 Sunday "My meditation of him shall be sweet: I will be glad in the Lord"—Psalm 104:34 YWA Focus Week 10-16, Rev. A. Valdez, Ysleta, Tex., Rev. Daniel Sotelo, El Monte, Calif., ev. among Spanish-speaking; Mr. Abraham Wright, Benid, Ill., ev. among Italians; *Rev. Stanley Ray, Ibadan, Nigeria, pub. ev.; Mrs. D. N. Mayhall, Ife, Nigeria, ed. ev.

11 Monday "Jesus saith unto him, I am the way, the truth, and the life"—John 14:6 Miss Clifford Barratt, Kaohsiung, Taiwan, Mrs. Stanley Howard, Shimomaseki, Japan, ev.; Miss Ruby Wheat, Pusan, Korea, RN; Mrs. C. A. Baker, Brazil, em.

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12 Tuesday "Be not dismayed; for I am thy God"—Isa. 41:10 Miss Ada Young, New Orleans, La., GWC; Mrs. H. O. Headrick, Campinas, Brazil; Mr. H. A. Borah, Ketchikan, Alaska, ev.; Miss Ruth M. Randall, Brazil, Rev. J. B. Hipps, China, em.

13 Wednesday "He that winneth souls is wise"—Prov. 11:30 *Mrs. G. M. Faile, Jr., Shaki, Nigeria, med. ev.; Mrs. M. S. Blair, Argentina, em.

14 Thursday "Walk in love, as Christ also hath loved us"—Eph. 5:2 Mrs. Eulogio Garza, San Antonio, Mrs. E. E. Atkinson, Mission, Tex., ev. among Spanish-speaking; Miss Gladys Farmer, Columbia, S. C., GWC; Mr. E. E. Evans, Anchorage, Alaska, Rev. Dan Sharples, Santa Maria, Rev. Alvin Hatton, Rio de Janeiro, Brazil, Rev. John Cheyne, Shabani, Southern Rhodesia, ev.

15 Friday "God is not the author of confusion, but of peace"—1 Cor. 14:33 Miss Jovita Galan, San Antonio, Tex., ed. ev. among Spanish-speaking; Mrs. Hoke Smith, Jr., Cali, Colombia, Mrs. D. R. Cobb, Bangkok, Thailand, ev.; *Miss Martha Franks, Taipei, Miss Olive Lawton, Chiayi, Taiwan, *Miss Dale Moore, Lagos, Nigeria, ed. ev.

16 Saturday "Jesus saith . . . blessed are they that have not seen, and yet have believed"—John 20:29 Rev. D. L. Mills, San Jose, Costa Rica, lan. st.; Miss Ola Lea, Taipei, Taiwan, ed. ev.; Dr. John Mein, Mrs. L. L. Johnson, Brazil, Rev. E. M. Bostick, China, em.

17 Sunday "The Lord is gracious . . . and of great mercy"—Psalm 145:8 Mr. Ted Dowell, Taejeon, Korea, ed. ev.; Rev. Ronald Hill, Choluteca, Thailand, ev.; Miss Christine Chambers, China, Mr. A. S. Patterson, Nigeria, em.

18 Monday "Faith cometh by hearing, and hearing by the word of God"—Rom. 10:17 Mrs. C. B. Melancon, Stowell, Tex., ev. among French; Mrs. Bryant Hicks, Baguio, Philippines, Miss Mabel Summers, Beirut, Lebanon, ev.

19 Tuesday "As ye would that men should do to you, do ye also to them likewise"—Luke 6:31 Mrs. J. L. Isaacs, Citronelle, Ala., Rev. Robert Sieg, Oklahoma City, Okla., ev. among Indians; Miss Elizabeth Newman, Chattanooga, Tenn., GWC; Rev. Atilio Rivera, San Blas, Panama, *Rev. A. B. Bedford, Santa Fe, Argentina, Mrs. Billy Bob Tisdale, Dagupan City, Philippines, ev.; Miss Jenell Greer, Bangkok, Thailand, ed. ev.; Rev. T. J. Kennedy, Kaduna, Nigeria, ev.

20 Wednesday "He that glorieth, let him glory in the Lord"—1 Cor. 1:31 Mrs. J. L. Moye, San Antonio, Tex., ev. among Spanish-speaking; Mrs. Pascual Arpaia, HMB, em.; Rev. I. V. Larson, Chiayi, Taiwan, ev.; Mr. W. A. Cowley, Lagos, Nigeria, ed. ev.

21 Thursday "A good man out of the good treasure of his heart bringeth forth that which is good"—Luke 6:45 Miss Dagla Christensen, Fairview, N. M., ev. among Indians; Rev. J. E. Musgrave, Jr., Goiania, Brazil, ev.; *Mrs. H. W. Fite, Cidade, Brazil, agricultural ev.; Rev. R. G. Van Royen, Balboa, Canal Zone, Supt.; Mrs. E. H. Walworth, Torreon, Mexico, Miss Lucy Wagner, Seoul, Korea, ev.; *Miss Margaret Marchman, Shaki, Nigeria, ed. ev.

22 Friday "Where the Spirit of the Lord is, there is liberty"—2 Cor. 3:17 Mrs. Sam Hider, Jay, Okla., ev. among Indians; Mrs. Isaac Perez, Balboa, Canal Zone, Mrs. R. L. Oliver, Kagoshima City, Japan, ev.

23 Saturday "Seek ye the Lord while he may be found"—Isa. 55:6 Miss Alma Graves, Fukuoka, Japan, Miss Flora Dodson, Kowloon, Hong Kong, ed. ev.; Mrs. R. E. L. Mewshaw, China, em.

24 Sunday "Wait on the Lord: be of good courage, and he shall strengthen thine heart"—Psalm 27:14 Rev. R. B. Robertson, Mendoza, Argentina, ev.; Rev. Lonnie Doyle, Manaus, Brazil, Miss Viola Campbell, Torreon, Mexico, *Mrs. R. L. Bausum, Keelung, Taiwan, ed. ev.; Dorothy Bausum, MF; Miss Lora Clement, Singapore, Malaya, Mrs. J. K. Ragland, Beirut, Lebanon, ev.; Mrs. Ruth Rumphol, Ogbomoso, Nigeria, RN; Mrs. R. T. Bryan, China, em.

25 Monday "The day of the Lord so cometh as a thief in the night"—1 Thess. 5:2 Rev. Ralph Longoria, Fort Worth, Tex., ev. among Spanish-speaking; Miss Jane Lide, China, Miss Alice Huey, Hawaii, em.

26 Tuesday "Let not sin therefore reign in your mortal body"—Rom. 6:12 Rev. J. W. Ross, El Paso, Tex., pub. ev.; Rev. N. T. Tull, HMB, em.; *Mrs. D. A. Appleby, Belo Horizonte, Brazil, pub. ev.; *Mrs. W. B. McNeely, Volta Redonda, Brazil, ev.; Mrs. R. F. Goldie, Ogbomoso, Nigeria, RN

27 Wednesday "Now is the day accepted time; behold now is the day of salvation"—2 Cor. 6:2 Mr. A. W. Hancock, McAlester, Okla., Mrs. Lee Aufill, Farmington, N. M., ev. among Indians; Kenneth Aufill, MF; Rev. S. P. Jackson, Manhuassu, Brazil, ev.; Mrs. E. L. Cole, Guadalajara, Mexico, med. ev.; *Mrs. A. S. Gillespie, China, ev.; Paul Gillespie, MF

28 Thursday "Grow . . . in the knowledge of our Lord and Saviour Jesus Christ"—2 Pet. 3:18 Rev. L. W. Crews, Lawrence, Kan., ev. among Indians; Mrs. F. H. Linton, HMB, em.; *Dr. R. F. Goldie, Ogbomoso, Nigeria, med. ev.; Mr. J. V. Dawes, Mrs. W. E. Sallee, China, em.; *Miss Ruby Hines, Brazil, ed. ev.

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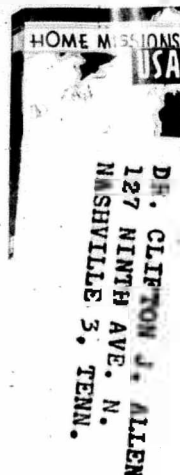
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