

..... 000 **Actual**  
32,500 Publications and Literature  
Young People's Work, Current Expenses

APRIL 1957

..... 000  
5,000

# Come to Chicago

by Mrs. Paul Hays, President, Illinois WMU

The Southern Baptist Women of Illinois very cordially invite you to visit with us in Chicago this May 26-28 for the annual meeting of Woman's Missionary Union. We know it will be one of the finest we have ever had. It will be the first one under the leadership of our new president, Mrs. R. L. Mathis. She is preparing a program full of fine inspiration and information. You will renew acquaintances, make new friends, and enjoy the beautiful Christian fellowship that prevails at our WMU meetings. Nowhere else can a woman receive such a spiritual blessing as attending an annual WMU convention-wide meeting.

There is a special reason why we have invited you at this particular time. Two years ago when the invitation was extended, we were looking toward 1957 which would be the fiftieth year that Illinois Baptists have been affiliated with the Southern Baptist Convention, marking fifty years that Illinois women have been a part of the missionary union which is auxiliary to that convention. Part of our Golden Anniversary observance is entertaining the convention and its auxiliary. We have been working for months to that end and are looking forward to your coming.

Baptists were at work in Illinois long before the state was admitted to the Union. The first preacher of any denomination to enter the territory was a Baptist. Later a missionary was commissioned to the "far west" by the Triennial Convention. Illinois was the gateway to the West and grew rapidly. Down through the years the Baptist cause also grew. In 1907, the majority of Illinois Baptist churches affiliated with the Southern Baptist Convention. Through all the years Southern Baptist work has been strong in the southern part of the state. Gradually it grew in the central part of the state. During the last ten years we have expended great effort in the northern part of the state where there is much need for Southern Baptist work. In Chicago, the second largest city in America, where ninety-five different religious denominations have headquarters, we are growing rapidly. When the convention met in our state six years ago, there were few churches in the Chicago area—today there are fifty. Through our Home Mission Board, Weeks of Prayer, and resultant Annie Armstrong Offerings, you have already helped develop this area. Now your coming will be a great impetus to Southern Baptist work in this area.

You will enjoy your visit in this city of superlatives, the host city of the nation where over a thousand major conventions are held each year. The hotel facilities are more than adequate with plenty of room for all. There are many, many things of interest to see and do in Chicago. It is a visitor's paradise—never a dull moment—something doing all the time. However, respecting your taste, whatever you like, you will find it in Chicago, whether it be in fine foods, education, entertainment, culture, or religion. There is something different about Chicago, its friendliness rings with sincerity. The stiffness that so frequently marks a visit to a strange city is totally lacking. No matter where you hail from you will find your own kind of folks.

Come to Chicago, enjoy the annual meeting and help us celebrate our Golden Anniversary.

# Royal Service

Volume 51, Number 10

April 1957

Woman's Missionary Union, Auxiliary to Southern Baptist Convention

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by Dr. Emily K. Lansdell

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FRONT COVER—FIFTY YEARS... and longer... Carver School of Missions and Social Work has trained young women for Christian service. The first home, 1908-1907, was provided by Louisville women (see "100 Per Cent Missionary," page 13). In 1907, a building was bought and altered by Woman's Missionary Union, SBC. From 1908 until 1941, the WMU Training School was located at 534 East Broadway.

Since 1942, students have enjoyed the beautiful and spacious facilities at 2801 Lexington Road adjoining the campus of the Southern Baptist Theological Seminary.



"Our lorry finally gave way to the slippery mud and we were stuck. Two teams of oxen pulled us out."



ROYAL SERVICE

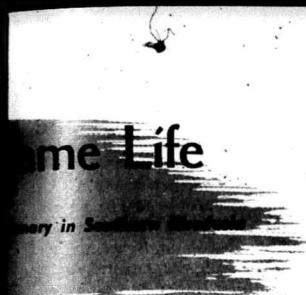
When we reached his house, it was about six p.m. The sun had already begun to dip beneath the horizon. Behind lay the long stretches of strip road, while the dust of the backroads into the African reserve still hovered over us as if to announce our arrival.

We had come on a rushed trip after the lay preacher, Watch, had made his way almost 300 miles to Bulawayo to plead with us to come to his people. We were eager to go on to the village where we could hold the services, so with Watch as our guide we headed right on out into the night.

It was about five miles before the wheels of our lorry (truck) finally gave way to the slippery mud and we were stuck. Two teams of native oxen pulled us out of the first hole, but about three miles farther on we bogged down again and decided to spend the night.

The next morning broke with a chilly calm against the bright blue of an African sky. After we succeeded in moving the truck with another set of oxen, we parked and set out on foot to visit the lines of houses laid out over the countryside.

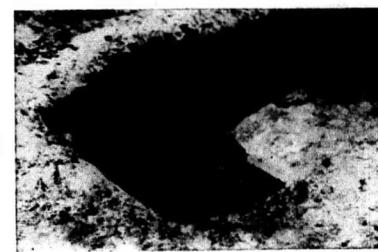
It is hard to know what to expect on an African reserve except the unexpected, and it was the unexpected that we found. We wandered for miles through one empty village after another. Almost a morbid silence lay over the land and our hearts began to sink. We did pass by a child plucking "malundi" to make meal, while a few others could be seen cutting "rukweza" to make a native beer. But in almost every village the houses were closed and the people were gone.



The old mother wanted to jump into the open grave.



Ready for burial



Sealing the tomb



APRIL 1952



People gathered at house of the dead man.



"I do not remember many of the words I spoke."

Fifteen stood when the invitation was given.



## From Death Came Life

caught her and held her while she cried for her dead son. The mass of people moved on past the grave to a tree nearby where they lifted the body up and down while they chanted strange choruses.

Then they returned to the newly-dug hole now lined with large rocks to make a solid tomb. After the body was placed inside, the chief's son rose to speak. A bush came over the whole multitude and they sat waiting for our message.

What could we say to these people about their dead chief who surely had not known Christ? We could only pray for wisdom. I do not remember many of the words I spoke, except that they were words of life and words of hope to those that yet lived. We had come a long way to preach, and we had found death. But now we found that out of death came life!

So moving was the Spirit of God upon the people and upon us that we felt we must give an invitation. Yes, at a funeral! First it was the chief's son, then another, until fifteen stood. The open grave had told its story of death, even as the open tomb of Christ gave the lost world its hope of new life. \*

As we prepared to leave that afternoon they did not want us to go until we would promise to come again. I could not say when we would return, but I promised we would come again as soon as we could. Maybe it will be one month—maybe more. They have waited so long. Must they still wait? Maybe some where in America someone has the answer, but there are many villages and many deaths in Africa still waiting.

## New Editor of Royal Service

In electing Miss Ethelene Hamric to the editorship of ROYAL SERVICE the Executive Board moved to this important place one who is experienced in journalism, who knows Woman's Missionary Union, and who has a denominational background.

Being the daughter of a Baptist minister, Miss Hamric's missionary education was begun early in her home and more formally in the Sunbeam Band. She came to WMU early in her career as secretary to Miss Juliette Mather whom she is succeeding as editor of Royal Service.

By education and experience Miss Hamric is qualified for the position to which she comes. Her first professional service was that of a schoolteacher which she left to answer the call from WMU. Later she was educational director in Parker Memorial Baptist Church in Anniston, Alabama.

The Sunday School Board invited her from this position to her first editorial venture. She was associated with Dr. Joe Burton, secretary, Home Education Department, at the time the publication of *Home Life* was begun.

In 1918, Woman's Missionary Union created its editorial department and asked Miss Mather, who as young people's secretary had borne the major responsibility of the youth publications, to become editorial secretary and to devote her entire time to the missionary publications. Miss Mather



Miss Ethelene Hamric

told Miss Kathleen Mallory, then the executive secretary that if Miss Hamric would return to Woman's Missionary Union to assist the editorial department she would feel that her assignment to this newly created position would be more easily fulfilled.

Miss Hamric was an associate in the department until May, 1955, when she became editor of *The Window of YWCA* and other YWA publications.

Miss Hamric holds a B.S. degree in education from Florence State College, Florence, Alabama. She studied social problems of the Southern regions at Alabama College at Montevallo, and studied at Medill School of Journalism, Northwestern University. She has an M.A. degree in English from Peabody College, Nashville, Tennessee.

**Plan to attend WMU Conferences**  
**Glorietta, July 18-24**  
**Ridgecrest, August 8-14**

# Fellowship Around Our Table

by Mrs. Harry W. Schweinsberg, missionary in Colombia

A white table cloth, where most of the friends who have come our way have signed their names and which we have then embroidered in blue, serves as our most interesting guest book. It reminds us of many faces, many conversations and testimonies, and of many countries.

Sometimes we sit down at our table with representatives from five, six, or seven different countries. One day there was a Baptist preacher who came many years ago from Spain to Latin America, his attractive Cuban wife, a son who was born in Costa Rica, and two other sons who were born in Panama; also a Frenchman, my husband who is an Australian, and I, a North American. The girl working for us is a Colombian. The conversation was in Spanish. The main topic of conversation was the Lord's work in our Baptist churches in Colombia.

The Frenchman present was an ex-Catholic priest who had come out of that church just seven weeks before. Thoroughly dissatisfied with the religion he had been practicing and teaching, he resolved to leave it forever. A friend encouraged him to visit Baptist services. For several Sundays he would go to a French friend's house, change his long priest's robe for civilian clothes, and go to the Baptist church. He became more and more convinced of the darkness in which he was living and the errors he had been teaching. Before coming to Colombia he had been a Catholic missionary in Africa; after some time he returned to Paris and then asked to be sent to Colombia as a missionary. (Evangelical missionaries are not permitted to enter Colombia, only those who have been here since 1948 remain.)

This ex-priest had obtained ecclesiastical permission to be released from the priesthood with the exhortation never to marry. If it were known that he was about to become a Baptist, there would have been more opposition than about his marrying!

He is going out now to work in a rural



Dr. & Mrs. Schweinsberg lead a service.

section of Colombia with a member of our Central Baptist Church here in Bogota. This other man has been a Baptist for a number of years, but prior to his conversion he was a monk in a Catholic order for eight years. These two Baptists—one a French ex-Catholic priest and the other a Colombian ex-Catholic monk—have gone out to do rural medical work. Both of them have had experience in nursing, applying injections, and in minor medical treatments. They are quite an interesting pair and we are sure that God will bless their ministry.

During the past weeks as we sat at our table, the conversations were interesting and inspiring as this ex-priest from Paris, France, and my Australian husband who was also a devout Roman Catholic for nineteen years reviewed some of their experiences and talked of the joy of salvation.

Missionaries H. W. Schweinsberg (right) and Zach Deal (standing) with the French ex-Catholic priest.



which comes through faith in Christ.

The other day a Cuban Baptist preacher and teacher at our seminary in Havana came our way. Many times some of our Colombian Baptist pastors and their wives, perhaps a lawyer, a doctor, a business person, and others, come our way, sit down to a meal with us, and talk.

A German Baptist salesman who sells

locks in Latin America for a German company has come our way and been a guest in our home; an Argentine evangelist, a consecrated Ecuadorian lay worker, many of our Southern Baptist pastors, workers, and laymen as well as missionaries from different countries have crossed our threshold and sat at our table. What a blessed fellowship we have had!

## When I Was a Student—and Later

by Claudia Edwards, formerly on the faculty

THERE is nothing so stimulating as watching growth and development, whether it be the unfolding of a plant, a personality, or an idea. When I entered the WMU Training School in 1925, she was not yet twenty years old. She might well have been likened to an eighteen-year-old maiden just entering womanhood.

At this time of her life a woman has survived the perils of childhood and the turbulence of the teens. She is grown and it is evident what type woman she will be. But her life as a woman is ahead of her. She faces it with confidence and enthusiasm. At eighteen the WMU Training School had become an established fact.

Most of the founders were still actively associated with it. Being there as a student and staying on to serve on faculty and staff, I was privileged to know these women personally. I saw in them the congenitally born of achievement. Years before they had dreamed a great dream. Their lives had been dedicated to the task of bringing the dream to reality. The calm contentment of these women was one of the main things that characterized the school when I was a student and the first few years after my graduation.

Although the school was firmly established it was not to be a finished, stagnant fact. It has continued to grow—painfully at times, gloriously at times, but steadily.

What was the school like in the twenties? Women wore clothes that would seem peculiar to present day students. No woman aspiring to a place of Christian leadership cut her long tresses. Any "permanent" which she had was really permanent. An occasional "temporary" was acquired by the use of a curling iron or bits of tissue on

which the locks were laboriously twisted at night. There was little "color added" to cheeks, lips, or nails.

Resident students of that day lived on one of the busiest, noisiest corners of the city where streetcars clanged going by in every direction and where Saturday night drunks paused for fistcuffs below the Preston Street windows. The students came in September and remained until May rarely spending a night and not too often even taking a meal outside the building. No one went home even for Christmas.

The only auto "in residence" was "True Love" (who never ran smooth), a car which had been given Mrs. Eager, chairman of the Board, for school use. "True Love" lived in the back alley and it was an occasion that almost called for a police escort if one must put her in the garage after dark and cover safely the length of the building on Preston Street to the side door.

Spending money? I do recall squandering a few dimes at the nearby fruit stand. But there was never any money "rattling in my pocket." Most of us never knew what it was to indulge in a "cuke" across the street at the corner drug store.

Did Dan Cupid get in? The little imp has never forsaken any man, especially aspiring young preachers. The parlors were lovely but formal and not in themselves conducive to cozy chitchat. Neither were the noisy, restless sidewalks of the city. Since the streets offered the only opportunity for a stroll, most young lovers managed very successfully in the parlors, though surrounded by other couples. The alumnae files attest to the success of Dan Cupid in those days.

(Please turn to page 37)



# LETTERETTES

Ecuador . Israel . Argentina

## from the Garrett Joiners Quito, Ecuador

Our national Christians need your prayers. It takes courage to be known as an *evangelista* (evangelical Christian) here. One of the newer members of our congregation, a beauty parlor manager, lost her job recently because she refused to be quiet about her new-found faith. Then she became seriously ill, but in the hospital, too, she told others of her Lord. There she won a fellow patient to Christ.

In another instance a boy of sixteen was turned out of his home by his own father because he had been attending services in our church. The father had ordered the boy to stop attending. When he learned that his son had continued to come secretly, he took a suitcase and packed the boy's clothes. He set the suitcase outside the door of their home and pushed the boy out after it, saying, "You have no father, and I have no son."

## from Mrs. Herman L. Petty Nazareth, Israel

Near the ancient market of Nazareth lives a modern Mary. Like Mary of old, the prayer of her heart is, "Behold the handmaid of the Lord; be it unto me according to thy word."

But this has not always been her prayer. When she came to the Baptist school she had great ambitions, most of them self-centered. Her own desire was of supreme importance and had to be achieved at any cost, even at the expense of her classmates or teachers. But Rachael, a Christian student, saw her unhappiness and sought to win Mary's friendship that she might point her to a greater friend. Rachael was one of the two Jewish students in the student body composed primarily of Arabs. It had not been easy for Rachael and her brother

to adjust when they first entered this school. Yet the teachers and many of the students were unusually kind and soon introduced Rachael to the Lord Jesus. After finding him as her personal Saviour she wanted to share him with others. Surely Mary needed to know Jesus, too.

After praying for Mary, Rachael found an opportunity on the playground to talk with her about accepting Jesus as her Saviour. Realizing her need, Mary began to cry. Together they went to one of the missionaries for further guidance, and in an atmosphere of prayer, Mary chose Jesus as her Saviour. When the invitation was given at the next worship service, she joyfully stepped forward making a public profession of her faith.

Through the Bible classes and the Girls' Auxiliary, Mary has steadily grown as a believer. At one of the summer camps, she was crowned Queen. Today she is one of the most faithful workers in Nazareth, teaching a Sunday school class, serving as counselor of a Girls' Auxiliary, and going each Sunday afternoon to the villages, truly proving herself a worthy "handmaid" of her King.

Mary (left) brought a Moslem to services.



## from a BWC in Argentina

The Business Woman's Circle of Once (*falso see*) church is something like a "mosca blanca" (white fly) here in Argentina as it is the only organization of its kind in our WMU circles.

During its first two years, attendance and activities of the circle lagged. Most of the members work long hours so their time is limited for outside activities, but for the past two years new life has been injected under the leadership of the president, Mercedes Delacour, a talented milliner.

Because a Russian church group occupies our "up-stairs" several nights a week, it is not convenient to meet in the church. That is a disadvantage, though the women enjoy meeting in the counselor's home, especially liking the social hour following the monthly meeting.

One activity that has aroused new interest in the members and provides a new incentive for evangelistic messages was inviting unconverted friends to the meetings as guests of the circle.

Two of Mercedes' friends have attended regularly for more than a year although it has been difficult to interest them in church attendance. Some time ago the circle gave a Bible as a reward.

Dora, who works in a shoe factory, invited two friends who attend circle regularly and infrequently come to church and Sunday school. A few months ago they brought a friend who testified, "This is just what I have been seeking." She also works in a factory and after work hours displays footwear, sales from which give her a commission. These two jobs occupy her days and part of the nights, so Sundays are devoted to personal laundry and house-cleaning. We are praying that she may realize the value of taking "time off" for spiritual needs.

Audelia Rojas, a competent cook, not only works faithfully at her job but is also the best personal worker we have. She has won a sister and niece for the circle and for the Lord, and also a dear friend who is a servant in a wealthy home.

The most promising new attendant at the circle is Lillian. She is of a cultured family and is also a very interested member of my Sunday school class of young women.



Mercedes Delacour (right), BWC president, and counselor Minnie D. McIlroy.

Among recent activities, the circle helped with a box of toys and clothing for the Indian work in the Chaco. They also bought toys for children of our newly established children's-home. A joyful Christmas activity was furnishing a small Christmas tree and dressing a doll for Olga, who was convalescing from a serious operation. Olga is a believer but her parents are not.

The circle contributes to our annual "Femenine Drive," which is the offering most like our wonderful Lottie Moon Offering and the special mission offering on the World Day of Prayer. This year for the first time our women celebrated a week, instead of a day, of prayer for missions and the circle had charge of the meeting on Friday night. We hope to work out a quarterly meeting at night with our WMS to encourage the spirit of "togetherness."

Because BWC organizations are at their beginning in this country, the circle lacks the incentive that contact with like organizations brings. Please pray that the women may continue to grow and learn new ways of service. Some of you might write Mercedes Delacour, the president, in my care, telling her and the circle you are praying for them; also telling about your own activities.

Pray to the Lord of the harvest that he call forth more and more Business Woman's Circles into the battle against ritualism, superstition, and sin in this great country.

Minnie D. McIlroy  
Rivadavia 3176  
Buenos Aires, Argentina



by Emily K. Lansdell, President

Several pamphlets on Carver School are available free to be secured by writing to the Carver School of Missions and Social Work, 2801 Lexington Road, Louisville 6, Kentucky. The pictures and information in these brochures will be helpful as supplementary material to this April WMS program. There are also kodachrome post-cards, two for 5c.

#### State Anniversary Directors

Each state has a Carver School anniversary director, see next page. These women are publicizing the Semicentennial of Carver School through state Baptist papers and working with the state WMU leaders to see that the anniversary is observed within the state. The anniversary directors have color slides picturing the fifty years of service rendered by the school. These can be used from time to time during the spring and summer for associational and district meetings. Later in the year they will be available for local groups. Write your state Carver School anniversary director about a date for these slides.

ROYAL SERVICE ♦ APRIL 1957

#### Carver School Luncheon in Chicago

During the 1957 Annual Meeting in Chicago, Woman's Missionary Union will observe the Semicentennial of Carver School at a luncheon to be held at the Medinah Temple on May 28. Watch your state denominational paper for information about securing your ticket for this luncheon in celebration of the fiftieth year of the school founded by Woman's Missionary Union.

#### School's History to Be Published

During the anniversary year, Woman's Missionary Union will publish a history of the school written by Dr. Carrie U. Littlejohn, its president from 1950 to 1951.

#### Observance in Louisville

Each month during this fiftieth session there is some special observance at Carver School. On March 18 there was a program on Southern Baptist Ministry of Social Work with denominational leaders and professionally trained social workers participating in panels and discussions. YWA house party will be held at the school on April 19-21 with representative Anna Haseltine and Grace McBride YWAs from

each state as Carver School and Young Woman's Auxiliary together remember their beginnings in the same year of 1907. Homecoming activities are scheduled for May 22-24, as alumnae return to join faculty and students in the fiftieth commencement of the school. An historical pageant will be presented on May 22 and the graduating exercises will be held the next day with Mrs. R. L. Mathis, president of Woman's Missionary Union, bringing the address to the 1957 graduating class.

#### 1957 Summer Session

WMS members want to attend one or both of the terms of the 1957 summer session of Carver School. Courses will be offered in methods of missionary education, arts and crafts, recreational leadership, community missions, and world missions. The dates for the first term are June 3-28, and the second, July 1-26. Write to the school for further information on this summer program.

### STATE ANNIVERSARY DIRECTORS

Alabama—Mrs. R. E. Owens, Moplon  
Arizona—Mrs. Cecil M. Stewart, 6738 North 14th Place, Phoenix  
Arkansas—Mrs. H. L. Robinson, 12M Haven Street, Jonesboro  
California—Mrs. Boli G. Rochelle, 8317 Jamacha, San Diego 14  
District of Columbia—Mrs. Robert Cooper, 2020 36th Street, S. E.  
Florida—Mrs. Charles W. Knight, 133 Palma Drive, Lakeland  
Georgia—Miss Dorothy Pryor, 291 Peachtree Street, N. E., Atlanta 3  
Illinois—Mrs. Carl Newland, 2504 Cleveland Boulevard, Granite City  
Kansas—Miss Ida Polk, P. O. Box 729, Wichita  
Kentucky—Mrs. O. B. Mylum, Berea  
Louisiana—Mrs. A. M. Womack, 3320 Frederick St., Shreveport  
Maryland—Mrs. Frank A. Downing, 2000 E. Belvedere Ave., Baltimore  
Mississippi—Miss Edwinia Robinson, P. O. Box 530, Jackson  
Missouri—Mrs. C. D. O'Neill, Doniphan  
New Mexico—Mrs. Walker C. Hubbard, Portales  
North Carolina—Mrs. A. T. Greene, Jr., 209 Central Blvd., Wilmington  
Ohio—Mrs. Gerald K. Ford, 560 South Main St., Wadsworth  
Oklahoma—Mrs. M. S. Whitehead, 1028 South Wichita, Wewoka  
Oregon—Washington—Mrs. Roland P. Hood, P. O. Box 5064, Portland 13  
South Carolina—Mrs. Horace Hammitt, 215 Sloan Street, Columbia  
Tennessee—Mrs. C. T. Baber, P. O. Box 549, Jefferson City  
Texas—Mrs. Forrest Fenn, 6742 Lakeshore Drive, Dallas  
Virginia—Mrs. James Laws, 815 Moore Street, Bristol

### Testimonies from Carver Alumnae

#### 100 Per Cent Missionary

by Rena Groover Shepard, *emeritus missionary to Brazil*

FOUR young women, divinely led, met at the fall opening of the Southern Baptist Theological Seminary in Louisville in 1904. They came from Oklahoma, Alabama, Tennessee, and Georgia. No one knew the others were to be there but each was eagerly seeking some help in preparation for mission work across the seas.

We had no organizations in any of our country churches when I was young, but through sermons and songs, Bible reading and conversations with Christians, I knew there were millions of people in the world who had never seen a Bible and therefore knew nothing of Christ and his salvation. My desire consistently from childhood was

ROYAL SERVICE ♦ APRIL 1957

to take the message to those who knew him not.

Through girlhood and college and while teaching in the country school we often sang, "I'll go where You want me to go, dear Lord, O'er mountain or plain or sea; I'll say what You want me to say, dear Lord, I'll be what You want me to be," and I meant every word of it as my heart thrilled at the thought. In the summer of that year I had said to my mother, "I am going to talk with our trustee of the school about some needed repairs." I shall never forget the look of tenderness and understanding in her eyes as she said, "I'd rather you would resign the school and prepare to do the mission work you have talked about." What a blessing it was to me to have my mother's help and co-operation through the days ahead!

I felt very keenly my great need for study and preparation. What did I really know about the Bible, its teachings, the message I was to take? I was sure of my own salvation. I could tell of my love for Christ and his great love and sacrifice for me, but I was to be a leader among those who did not know anything at all about our Lord. What should I do?

I went to my pastor and he suggested Louisville. "But what is at Louisville? And what is the seminary?" I could not see one step ahead, I had not enough money, but not one doubt entered my thought. I knew God wanted me in his service.

My pastor wrote the seminary and I was told what day to come in a reply letter from Dr. Carver who also told me where to go when I reached Louisville. My pastor also arranged some support from our association.

The four of us met on that first day. Frankly, I was dazed and bewildered in the great group of young preachers, and it is no wonder that the four of us huddled together, partially, I suppose, in self defense. Matriculations, schedules, etc., were in order but no one even hinted to us anything about joining in this activity. In fact, students and professors as a whole looked at us askance and seemed to question our being so bold as to dare to intrude upon their holy ground.

The following day we were told of a room we could rent, one not expensive but

large enough for all of us, and near enough to walk to the seminary. We were so happy to be there, now our cup really did run over!

Two corners of the room served as bedrooms; another curtained off was the kitchen; the other was the wardrobe, and in the center was a table which made our study hall. How gloriously happy we were! Actually, all together, always in a group, we gained permission to enter some classrooms and sit and listen to the professors teach the men. We drank in every word; we studied as if we hoped for some kind of degree; we prepared every lesson every day, and that took determination and will power and courage and dedication. Some of the student pastors learned about our being there and brought us baskets of chickens, butter, vegetables, and so on, from their country churches.

But we wanted also to be doing something while we studied, so Dr. Carver offered to help us in Sunday school work, visits to the hospitals and to the jail, visitation, etc. He met with us every Monday afternoon for reports, suggestions, assignments. We were attending classes in New Testament, Old Testament, systematic theology, and biblical introduction. We enjoyed every bit of it though conscious of the fact that we were not entirely wanted. Often we were eager to recite as some student would flounder and fail to answer.

One afternoon in early November Dr. Carver came to our one-room apartment. How grateful and thrilled we were to have this distinguished professor to come to our meager home; how proud we felt and also how humble. We talked; he was so easy to talk with. After a few moments of general conversation he told us of a plan the women of Louisville were thinking of and that he had come to ask our opinion and co-operation. A house was to be rented and furnished, a housemother found to care for it and those who might come, and it was to be the home of young women who wanted to come for study in the seminary. Far better, of course, than the one room in which we were then living, but—how contented and happy we were!

The first consideration with us was the cost of such a plan. Could we afford it? Dr. Carver told us that the women mentioned \$8 a week as the price of room and

board. We quickly consulted each other by just a look, and told him we would prefer not to move, as we could live cheaper where we were. We talked a bit further but remained fixed in our decision—we just did not have the money.

Dr. Carver got his hat, stood, and was leaving the room when he said, "Well, I'm sorry you can't do it for you may be standing in the way of many young women who in the future might care to come to such a home for study with us here." That final appeal was a fatal thrust and he must have known the result. Again the questioning look of consultation with the immediate response, "We will go."

So was born the present Carver School—a very baby indeed—but in humility and

gratitude shall I say that it was a strong, healthy, vigorous, alive, happy infant already with a definite purpose ahead.

A few years ago I was asked at the alumnae breakfast at the WMU annual meeting what my one desire for the school was, and without a second's hesitation I replied, "That it should always be as thoroughly, completely missionary as it was on the day of its birth." That meant 100 per cent for three of those first four young women went overseas as missionaries and one to the mountains of Tennessee. Training School and Carver graduates are scattered all over the world and are zealous in promoting the kingdom of God on earth. I am glad one works side by side with my son as his wife in Japan.

1907

## Memories of the Training School

by Mary Northington, former Executive Secretary, Tennessee WMU

It was in May, 1907, in Richmond, Virginia, on a Sunday afternoon that I heard Mrs. George B. Eager plead for a new school for the missionary training of young women to be established in Louisville, Kentucky. I had surrendered my life for Christian service so I resolved I would enroll some day. In 1913, my dream came true.

For two happy years I had the great privilege of living at 354 East Broadway. Mrs. Maud Reynolds McLure, a true Southern gentlewoman, was our beloved principal. Her door was always open so the forty girls could talk over their problems. In her room one afternoon each week we had a prayer meeting for the girls who had gone out into the world of service and for the mission work we were doing in Louisville. Miss Emma Leachman directed our efforts in the Good Will Center. One of my happiest memories is of my assignment at Good Will Center, Intermediates in Sunday school and in evening clubs. Mrs. McLure taught us the book, "How to Win Souls to Christ," then we went out to do our best to win the lost. Taking turns in leading chapel twice a day with a special praise service once a month gave us trying expe-

riences but splendid training for future missionaries.

At the seminary we felt we had the finest faculty of its long history. Dr. Sampay and Dr. Robertson taught Old and New Testament, Dr. Mullins, Theology; Dr. Carver, Missions; Dr. McGlothlin, Church History. Always we will be grateful for their teaching and through the years we have profited by the information received from them.

Our school grew rapidly so we were very crowded and again we had a campaign to raise money for a new building. In May, 1914, a large group of students went to Nashville for the meeting of the Southern Baptist Convention. When a plea was made for gifts, we pledged \$1,000. Mrs. McLure was apprehensive about that amount but we paid it all through sacrificial giving. I was treasurer and I know one girl gave her diamond ring and others their prized possessions.

My most precious memories are those of my fellow students—Carrie Littlejohn, who afterward served as principal of the school, was in the class of '15. Margie Shumate, Susan Anderson, Mary Sears Connelly, Olive Edens, Fannie Taylor, Minnie Berry,

Roberta Pearl Johnson, Ethel Winfield, Hattie Stallings, Willie Jean Stewart were a few of my fellow students whose names are well known among Southern Baptists. To have these girls as my friends and prayer partners through the years has been my joy.

"We Would See Jesus," was our motto and we did see him in our faculty, on the city mission field, and in the girls with whom we lived.

I thank God for the privilege of going to our WMU Training School.

1917  
1927

To tell of the many values of a school such as our beloved Carver School of Missions (WMU Training School to us of the years 1917-1927) would really take many pages.

When I felt the call to special Christian service, I realized my need for more preparation. I had learned of the Training School through missionary magazines, from hearing ministers' wives tell of the school, and from programs in YWA in my home church, so I was led to contact someone who could help me in making application for entrance there.

Encouragement was given to me on every hand to enter this lovely school. My pastor, the WMS president, and other friends seemed pleased to recommend the school to me and help me in getting the necessary blanks filled out for entrance. It was truly a joyous day when I received a letter telling me that I had been accepted.

It was my happy privilege to be there when "Mother McLure" was principal and Miss Emma Leachman and Miss Carrie Littlejohn, co-workers. Their consecrated lives of devotion to the Master and to the school, their love and understanding of their students, and their keen interest in the cause of missions greatly inspired me to try to do my best for my Master.



Photo of her class sent by Mary Northington

## Inward Beauty

by Carrie Bochelman  
Good Will Center, Atlanta

The school, physically speaking, was far more than I had imagined. The beauty of its spacious living rooms, the marble stairway, the chapel, comfortable rooms for students, and all the many conveniences, truly made this a House Beautiful. But far more than the material beauty, there was a spirit of real inward beauty, a "Sister-Spirit" which dwelt within the walls and was manifest in so many ways. Unselfish attitudes, helpful ministries to fellow students, and consecrated service in the mission centers were evident on every hand.

How quickly the years of residence did slip by! Even today it seems but yesterday that we were there enjoying the fellowship of our school friends and all the other phases of the busy life we lived while there.

In these years since graduation, how I have realized the need of taking advantage of the opportunities we had there of studying, making friends, learning of the needs of the world lost in sin and darkness, and the importance of finding and following the will of God in our own lives.

The motto of the school, "We Would See Jesus," has inspired everyone who has been privileged to attend our school, to go forward in his name as he has called each into her place "unto the uttermost parts of the world."

1927  
1937

## Ties That Last

by Elizabeth Hale, missionary to Malaya

ter, love him more, and become better fitted to hold him up that others, too, might see him. Our teachers "opened God's Word" to us, taught us the history of the spread of that Word and many things that would help us to spread it further.

In our life with both teachers and fellow students, from the quiet of chapel to the far from quiet of doing things together, in study, in work, in play, we came to know Christ more really. In our times of prayer we longed that the seeing of him might work its change within. In our field work we often rejoiced to see the joy of others as they got new glimpses of him. Then, too quickly, came the practice of our processional hymn, "take the Light," the last vestiges, commencement—and our days as students were over.

But that meant that as alumnae we could live the rest of our lives in fellowship with other Training School graduates around the world, working at the same task set us in the school: "We would see Jesus."

In China and in Malaya and on furlough this very real tie has been meaningful to this one of that large group. And I am grateful.

1937  
1947

## A Decade of Destiny

by Elizabeth Provence, Youth Secretary of Florida

"A decade of destiny" would be an excellent caption for any discussion of the WMU Training School during the years 1937 to 1947. Then its present president was a student. Also during those years the school moved from downtown Louisville to the location adjacent to the Southern Seminary. And during those years innumerable students came and went who now hold places of responsibility in denominational and England affairs around the world.

Important as those years were in the life of the school, on a more limited scale they were just as important in the lives of stu-

dents who sojourned there. Rarely did a student experience two years in the classes, the field work activity, the quiet times of worship and meditation, and the merry or sober hours of fellowship at the school without coming away a better person than when she went.

What life at the school meant to me, it has doubtless meant to many another; so may I dare to speak for the hundreds whose names are on the roster of students during this ten year span?

In the years that have come and gone since I was a student in Louisville many

things have been forgotten, but much that is precious—and I believe much that is important—lingers. Those "harmony points" memorized for the daily quiz and the six weeks' test have long since left my mind. But Dr. William Hersey Davis' dramatic interpretation of Paul's arrest in Jerusalem and the clarity of understanding with which he discussed with us difficult passages of the New Testament remain to bless and enrich life. The rules and regulations concerning where to store the dishes after they were washed and dried have faded into oblivion. But the blessed fellowship of "housework" with people like Kiyoko Shimose (now Mrs. Shirabe and Japan's first foreign missionary with her preacher husband to Okinawa) and Mira Almeida, Brazil, and Margaret Jung, who has served since then among the Chinese in the States and in Hong Kong, brings a whole world within the close circle of friendship and makes me feel no longer an alien to any part of the world. Much of the history of Christian missions which I learned under the tutelage of the late Dr. W. O. Carver, missionary statesman and scholar unexcelled, has escaped my memory completely. But the compulsion of the missionary purpose and plan of God laid hold on me as I was privileged to walk with Dr. Carver through his interpretation of the missionary message of the Bible in such a fashion that I shall never be able to escape its command upon my life.

Although the names of professors would be different in a ten-year span of time in

the life of any institution, and although the names of nationals would be different, the lasting values of these experiences would doubtless be the same for any student so fortunate as to have been a participant in the life of such a school for a period of 9 or 18 months.

Life at the WMU Training School meant sharing responsibility for housework . . . finding time for fun and play . . . seeing the sordidness and dirt and distress and pressures of the city and feeling the responsibility of those who named the name of Christ to allow his Spirit to flow through them into areas of dire need . . . spending moments of quiet, meditative worship in a dimly lighted chapel, and sometimes assuming the place of leader to lead others into an experience of meaningful worship . . . stretching one's mind to take in new ideas and unlimited possibilities in the realm of mental growth . . . hours of give and take in meaningful (and sometimes not so meaningful) conversation with classmates and friends . . . learning how to live happily under disciplines that were not always exactly to one's liking but inevitably were beneficial . . . longing to know and be enriched by the knowledge of giants of denominational and Christian leadership . . . lifting up one's eyes to *really* look at a total world of need and opportunity. All this, and much more those years of destiny meant to me, and countless hundreds of others.

All honor to those who made these experiences a reality in our lives.

1947  
1957

## One Carver School Girl

by Ettie Jeanne Johnson, Sunbeam Secretary, Georgia

Little did a certain girl know when she left Carver School in 1955 that within a few months she would be a state Sunbeam secretary. But that's not the point—why did she go to Carver School in the first place? She doesn't know exactly why, just as she doesn't know why several other things have happened in her life. Yet they haven't just "happened". There has been a reason—a power behind these happenings: the power of God's leadership.

to a complete surrender to his will.

When college was over the girl spent a year at home in Georgia with her parents who were on furlough. There was a big decision to be made: "Where next?" Up to this point missionary nursing had seemed to be the thing. Now, seemingly for no particular reason, she could not feel definitely that nursing was what God had intended for her. More and more she considered advanced religious education (she had first meant to go after nurses' training) and studied the various catalogues. In such a way as many people feel, yet cannot explain, she felt definitely led to Carver School. One fall night in 1953 she stepped off a bus in Louisville and was immediately made welcome to Carver School by three seniors.

At Carver School there were courses in missionary education, principles of group work, cultural anthropology, arts and crafts. At the seminary came theology, Bible courses, archaeology, theory, and practice of missions. Then there was field work the second year. But this was not all. At Carver School she found a course in living! It was a hard one, yet most interesting. Sometimes she was not aware of the fact that she was taking such a course. In fact, she did not really begin to appreciate it much until she left.

Consecrated and capable faculty members who took time for personal considerations helped her with courses, yes, but more than that they helped her to understand life more fully. And—the fellow students! From all over the world they came—all over the world they have gone. Until she came to Carver School, she did not fully understand

stand the meaning of this kind of fellowship. Somehow the feeling of closeness with other people of the world became more real to her. She had read stories about people of the world, she had heard missionaries tell about them, she had always been interested in them and their condition, but now this interest became more personal.

Extracurricular activities at Carver School also were important. Through Sunday school at Waverly Hospital, mission deputations, and human relations club projects the girl was faced with the great need of humanity for physical assistance and for the saving knowledge of Jesus Christ. Vespers in the chapel at the end of the day and quiet times in private were vital parts of her daily life at Carver. Praise services were highlights in her experiences. In all phases of Carver School life, she felt the emphasis upon action now.

The meaning of Carver does not end at graduation. Things learned there are applicable to life. As the girl puts into practice more and more lessons learned, she is extremely grateful for those who through the years have had the vision, insight, and generosity to provide such a school. It is her prayer that Southern Baptists will continue to see the value of providing missionary education.

The meaning of the fellowship begun at Carver is not over, either. Today she can pray more intelligently for missions all over our nation and the world because there are those who are a part of her very life scattered everywhere.

This is the story of just one Carver School girl—Ettie Jeanne Johnson.

## Carver More Than Fulfilled My Expectations

by Joyce Stringer, Chairman of 1956-57 Student Body

Now that I look back, I marvel that I ever made it to Carver School. Few people, I am sure, have faced the beginning of their graduate training with more mixed emotions than I experienced as I turned my thoughts toward Carver in the summer of 1955. A less opportune time for giving up work and setting aside two years in which no income would be assured would

have been hard to find. Yet there was sure guidance from the Lord in this direction. Deeper preparation and commitment had become a must for me. Carver's catalogue seemed to offer the best course of study for my particular needs.

Several of my friends had graduated from the institution when it was still WMU (Please turn to page 22)

## *Student Life TODAY*



Study on a graduate level is, of course, the main activity. But recreation has an important place. Student activities and dormitory life are regulated by the Student Government Association. The 1956-57 committee members are at the left. The parlors of Carver School provide an informal gathering place for students and guests.



## Carver School of Missions and Social Work

Training for Christian world service, many students plan to be missionaries. Others will go into denominational positions.

The Carver School choir contributes to many worship experiences—daily vespers, monthly praise services.

Meals are served family style, except for lunch on class days when students eat cafeteria style. Housework, a part of daily dormitory life, develops practical and efficient attention to ordinary details. Working together, students learn close co-operation and keep expenses at a minimum.



## Carver More Than Fulfilled My Expectations

(Continued on page 19)

Training School. Their devotion to it was encouraging, but how was I to know what the new program was like? The courses looked good on paper, but would this be a perpetual church study course? How pious would I have to be? How well would I fit in after being out of college for six years?

These and scores of other questions accompanied me on that trip from Atlanta to Louisville in September, 1955. One by one they were put aside as I launched into what have come to be two of the most satisfying years of my life.

From the first, certain characteristics of life at Carver School have stood out. A genuine spirit of fellowship among the students and the faculty was unmistakable, and even the new student soon experienced a feeling of belonging. There was a seriousness of purpose tempered with real joy in living. Certainly no piety was required! And the first week of classes left little doubt that this was a graduate school and that time would be at a premium for the next two years.

So many things at Carver which seem to be a part of our way of life never cease to amaze me—the quiet simplicity of even the most elaborate celebration—an almost undisturbed harmony among the eighty-five to ninety females living under one roof—a goal of \$1,500 for the Little Moon Christmas Offering which came breathtakingly near being realized—the calm assurance of girls who were in school almost entirely on faith—the president's donning her sports clothes to join us in some planned recreation—the endless concern of the faculty that these days shall be most worth while to us as students—the sense of community experienced by our group as a whole as we have joined in meaningful relationships without regard to race or background. These and so many more stand out as symbolic of the distinctive qualities of the offerings of our group life here.

My classes have been high points along this pilgrimage. Though I have never studied so hard in all my life, I have also found that I have never received so much in return. Regular classes in themselves have often included experiences of real worship.

Bible courses have made the Scriptures come alive, while courses in missions and social work have brought a sure confrontation with the needs of people the world over.

In the school's field work program, I found that each student receives practical, well-supervised training in some area of special interest and at the same time performs a needed service. My own experiences in this area have ranged from afternoons spent in visiting the residents of a home for the aged to hour after hour of long term counseling with youngsters brought into the juvenile court. And over and over again I have been made more vividly aware of our Lord's concern for the deepest needs of humankind.

These two years have not by any means been all work and no play. In the early fall and late spring there have been picnics and outdoor games, and when the weatherman obliged us with snow, these hills have afforded good sledding and snow fights. Parties, inspirations, dramatic productions, musical programs, community activities, and now and then a trip to some nearby place of featured interest, have brought individual and group participation with our seminary friends from their adjoining location. The beauty of these campuses with their rolling hills, deep valleys, and majestic trees has brought many hours of relaxation and inspiration. And life in the dormitory has fostered treasured experiences which range from the ridiculous to the sublime.

Lest one get the impression that life at Carver is all smooth sailing, let me say that one does not walk these hallowed halls for two years without facing the inadequacies of her own life, nor does she leave without a deep search to find her place in God's plan. One does not live with those of other races and nationalities who have suffered much in their young lives without joining in this fellowship of concern. One does not choose for herself the path of least resistance as she faces a place of service.

As I look back now, I marvel that I had the privilege of coming to Carver, but I am deeply grateful that I did!



## Carver School: A Source of Blessing

by Dr. Emily K. Lansdell, President

### Program Outline

Opening Hymn: "Faith of Our Fathers"

Devotional: Gratitude for Pioneers

Prayer

Hymn: "O God, Our Help in Ages Past"

Beginnings

Woman's Missionary Union Adopts the School

Growth and Change

Woman's Missionary Union Looks Again at Needs for Training

Church Social Work

Missionary Preparation

A New Name and a Venture in Faith

The School and the Southern Baptist Convention

Leaders for Tomorrow's World

Closing Prayer

### Program Suggestions

See page 12 for supplementary leaflets and post cards. Use post cards for individual invitations to this meeting.

Is there a former student of WMU Training School or of Carver School who can come and tell about her experiences and values of the school?

Use the pictures of Mrs. Eager, Mrs. Woody, Mrs. McLure, Miss Littlejohn, and others. Would you want to turn the presentation of "Beginnings," "Woman's Missionary Union Adopts the School," and "Growth and Change" into a conversational presentation by two or three women? Or add on testimonies of the decade representatives of the school, pages 13 to 19? Make this a sprightly, forward-looking program as we praise God for what has been accomplished through the school and anticipate its larger influence.

### Gratitude for Pioneers

Read Hebrews 11:1-10 and Hebrews 12:1-2. Pray with gratitude for the vision and courage of the pioneers who led in the establishment of the school and for the energetic and faithful labors of those who have administered the program of the school through the years. Pray for the graduates of the school who are now engaged in Christian service. Pray for the present student body and staff. Pray that Southern Baptists will have faith, courage and wisdom to meet the needs of our day in training for world Christian service.

### Beginnings

When the Southern Baptist Convention opened its first theological seminary at Greenville, South Carolina, in 1859 there was no thought of admitting women. This was a school for the training of preachers, and, of course, men preachers. This tradition continued when the Southern Baptist Theological Seminary relocated in Louisville, Kentucky, in 1877.

As women began to engage in the growing Sunday school movement and to enter missionary service overseas, they wanted training for the task. Dr. E. Z. Simmons, devoted missionary to China, was burdened with the need for trained women missionaries so he spent much of his furlough year of 1899 writing pamphlets and leaflets and contacting denominational leaders about the urgency of this matter. Dr. William Owen Carver arranged for Dr. Simmons to talk to a rally of Louisville Baptist women during the Christmas week of 1899.

While the leaders of the Home Mission Board, the Foreign Mission Board, the Sun-

day School Board, and the Southern Seminary were concerned, they felt it was not appropriate for the Seminary to admit women nor for the Southern Baptist Convention itself to undertake such a school. They looked to Woman's Missionary Union, newly organized in 1888. But Woman's Missionary Union hesitated.

Maybe it was because the school would be connected with a program for the training of preachers and in close proximity to eligible bachelors. Or perhaps the leaders did not approve of the way the matter was handled. At any rate, the leadership of convention-wide Woman's Missionary Union was at first opposed to the movement, and the establishment of the school was delayed.

At the 1903 meeting of the Southern Baptist Convention a joint committee from the Convention and Woman's Missionary Union was appointed to study the curriculum and location of a school for the training of women Christian workers. During that year there was widespread discussion of the matter and it was decided the school should locate in Louisville near the only seminary then sponsored by Southern Baptists.

In the meantime, a few women students had been quietly sitting in on Seminary classes. They were not officially admitted nor was any provision made for their housing. At the beginning of the 1904-05 session four single women students were living in a crowded attic room. Dr. William Owen Carver urged Miss Eliza Broadus, chairman of the Central Committee of Kentucky WMU, and other Louisville women to provide a residence for these four students and others yet to come.

On Thanksgiving Day of 1904, the Baptist Woman's Missionary Training School Home was opened in Louisville under the direction of a Board of Managers led by Mrs. Samuel E. Woody and Mrs. George B. Eager. Southern Seminary provided most of the instruction, not enrolling the students in the Seminary, but certifying them to the committee of women in charge of the home. Beginning in 1904, Dr. Carver taught "Practical Work," a course designed exclusively for women. So he was the school's first professor.

The Baptist women of Louisville continued to sponsor this venture until con-

vention-wide Woman's Missionary Union, under the leadership of Miss Fannie E. S. Heck, adopted the school in 1907.

#### Woman's Missionary Union Adopts the School

In 1907, the school was renamed Woman's Missionary Union Training School for Christian Workers. An apartment building on the corner of Preston and Broadway was purchased to house the school that first session, the Sunday School Board donating the money. Mrs. Maud Reynolds McLure was named principal. And the glorious history of Woman's Missionary Union's school in Louisville began.

The school established a Good Will Center in 1912, the first such Baptist venture in the southern states. To meet the needs of the growing school, a new building was erected in 1917 at 381 East Broadway. The school moved from this location in 1941 to the lovely Georgian building at 2801 Lexington Road which now houses most of its activities. The operation of the school was chiefly in the hands of a local Board of Managers consisting of twenty-one Louisville Baptist women until 1937 when the charter was revised to share much of the growing responsibility with officers of Woman's Missionary Union and state trustees. Total assets of the school, including building, endowment, and all funds, are \$1,563,813.19.

Mrs. McLure was largely responsible for developing the life and traditions of the school. The second principal was Mrs. Jamie Cree Rose Anderson who served from 1925 to 1930. Dr. Carrie U. Littlejohn gave distinguished leadership to the school from 1930 to 1951, at which time Dr. Emily K. Lansdell was elected president.

Since 1907, over four thousand students have studied at the school and gone out to places of Christian service. Four hundred and six have entered missionary service in twenty-nine foreign countries. Others have served under the Home Mission Board, in the work of Woman's Missionary Union, in Good Will Centers, local churches, and many other areas of Christian witnessing.

#### Growth and Change

When the Training School was founded, Southern Baptists had only one theological school, Southern Seminary in Louisville,

and no provision for the training of women Christian workers. Now there are five seminaries, all of them admitting women. Although the Southern Baptist Convention did not adopt the Southwestern Baptist Theological Seminary until 1925, it was opened in 1908 and was co-educational from the beginning. The Baptist Bible Institute was opened in 1918 for men and women. In 1950, the Southern Baptist Convention took over the Golden Gate Seminary, and in 1951, started the Southeastern Baptist Theological Seminary.

When the Training School was founded, denominational leaders believed that funds for ministerial education should be used exclusively for the training of a preaching ministry. Now the course of study in the seminaries is being broadened to meet more adequately growing demands for a varied and specialized ministry. Southwestern established its School of Religious Education as early as 1921 and the School of Gospel Music was also instituted. Southern Seminary opened its School of Sacred Music for men and women in 1945, and in 1951 petitioned the Training School to join them in studying expansion in the field of religious education to train men and women specialists in that phase of the Christian ministry. At the same time, the Training School was having difficulty in securing accreditation because at least two thirds of the instruction was not offered under the administration of the Training School but in classes at Southern Seminary. This was a time of crisis for the school. The time had again come to make far-reaching decisions regarding this wonderful institution which Woman's Missionary Union had adopted in 1907.

#### Woman's Missionary Union Looks Again at Needs for Training

It was with much prayer, study, realism, and courage that the trustees, under the leadership of Mrs. George R. Martin, gathered for their annual meeting in 1952. Now that Southern Seminary was ready to admit women and the Southern Baptist Convention was prepared to finance a program of religious education, perhaps it was time for Woman's Missionary Union to declare a task well done and withdraw from the training of Christian workers. The trustees and leaders of Woman's Missionary Union re-

called how the founders of the school pioneered in new areas of training which the Southern Baptist Convention was not yet ready to undertake. There were still unmet needs in missionary preparation and training for church social work.

**Church Social Work:** Southern Baptists are engaged in Christian social work on a more widespread scale than we sometimes realize. Some city mission programs have work among alcoholics, juvenile delinquents, and other court cases. We have our Baptist hospitals, homes for the aged, and children's homes. The home missionaries work among migrants, unmarried mothers, in settlement houses and Good Will Centers. As overseas missionaries reach out to help the whole man and administer to all his needs, they often assume the role of social workers. A social worker is sometimes needed as part of the local church staff.

Sometimes slighting remarks are heard of the "consecrated ignorance" of church workers and missionaries who try to help people. Perhaps too often our workers have not been trained in social work practices. Because we did not know how to reach people, we have too often failed to help the lost find their way.

The Roman Catholics operate six fully accredited two-year graduate schools of social work in the States. Other social work schools have a secular orientation. No non-Catholic group now has a two-year graduate school of social work where the concepts and skills are taught in a Christian climate and where the Christian philosophy of man's need for God through Christ is the foundation for training.

**Missionary Preparation:** The overseas missionary is not primarily engaged in the preaching ministry nor in the ministry of Christian education. Nationals are usually the pastors and in the few churches with specialists in Christian education, these posts are given to the nationals. Although there are a few exceptions, this is the accepted policy and in keeping with the best theories of missionary principle and practice. Many of our missionaries teach in theological seminaries, secondary schools, and other institutions. Others demonstrate the love of Christ as they meet the needs of people in medical and social service. All are evangelists. Always the task of the

Christian missionary is to lift up the cross of Jesus Christ. How to lift up the cross and share the gospel effectively is not so simple, particularly for the missionary who ventures out beyond the security and familiarity of his own land to work among people of a different culture and language and to serve during these days of revolution and reorganization.

The trustees remembered that the WMU Training School was founded primarily to train missionaries and that the school offered some social work education as far back as 1912. They recognized that the task in these areas was unfinished, and thus launched out on an ambitious program which called for creativity, courage, and faith.

#### *A New Name and a Venture in Faith*

Woman's Missionary Union in annual session in 1952 approved recommendations of the trustees that the faculty, curriculum, and building be enlarged in order to meet more adequately the challenging needs in missions and church social work. It was further voted that the name of the school be changed, that classes be opened to men who might need the specialized curriculum, and that no person be denied admission because of cultural or racial differences. Chinese, Japanese, Korean, African, Hungarian, Negro, German, Finnish, Indonesian, and Syrian students have all stayed in Training and Carver School life.

Since the early 1920's the trustees had realized the undesirable connotation of "Training School" and expressed the wisdom of changing the name. With the revision of the school charter in 1953, Woman's Missionary Union Training School became the Carver School of Missions and Social Work, bearing the name of William Owen Carver who was instrumental in the founding of the school, who was its first professor, and a valued member of the school's Advisory Board from 1907 until his death in 1951.

Since 1952, the faculty has been increased and the teaching staff now has seven full-time and eight part-time members in addition to visiting summer lecturers. The curriculum has been broadened to include offerings in anthropology, medical information, development of per-

sonality, psychiatric information, law and social work, the treatment of juvenile delinquency, alcoholic studies, child welfare, philosophy of missions, linguistics, literacy education, and others. In 1953, Woman's Missionary Union purchased a residence and one-acre tract adjoining the campus. A summer school was launched beginning in 1956.

Southern Seminary enlarged its department of Religious Education and in 1953, opened the School of Religious Education for women and men. Although Carver School is developing a substantial academic program with its own faculty, no courses available at the Seminary are unnecessarily duplicated and Carver students still take Bible, theology, and related subjects at the Seminary. Likewise, some Seminary students live on the Carver campus and enroll in Carver classes.

#### *The School and the Southern Baptist Convention*

We recall that the Southern Baptist Convention had a voice in locating the school in Louisville and the Sunday School Board gave the building purchased in 1907. The Sunday School Board made other generous donations to the endowment and enlargement fund. The financial needs of the building erected at 331 East Broadway were presented to the Southern Baptist Convention in 1916 and dollar clubs were formed all over the South to raise the necessary funds. Louisville Baptist men gave \$30,000 toward the project. In 1952, the Southern Baptist Convention after reviewing the proposed program of expansion granted the school \$320,000 for additional library and classroom space. Ever since there has been a Cooperative Program the school has received annual allocations for its operating budget. During the last ten years the Southern Baptist Convention has contributed through the Cooperative Program more to the annual operating budget than Woman's Missionary Union through state apportionments. Furthermore, increasingly state WMU apportionments have been obtained from preferred items on the Cooperative Program. This is not because members of Woman's Missionary Union are less interested in the school, but because Woman's Missionary Union teaches its members to give through the Cooperative Program,



Dr. Emily Lansdell and Dr. Carrie U. Littlejohn chat at WMU headquarters building in Birmingham.

The Southern Baptist Convention in Kansas City on May 31, 1956, adopted the report of the Theological Committee which expressed conviction that there is need for the program Carver School is building, both in church social work and missionary preparation and called for the election of the trustees by the Convention, Woman's Missionary Union having the privilege of nominating to the Committee on Boards one half of the trustees. Prior to this action, Woman's Missionary Union in annual session had unanimously approved these proposals.

Since that time, committees of Woman's Missionary Union and the Southern Baptist Convention have been working with lawyers in the legal details connected with revising the school's charter and transferring property and endowed funds held for the school by Woman's Missionary Union to the direct control of the school. When Woman's Missionary Union and the Southern Baptist Convention give final approval to the negotiations, the school will then enter another phase of service under a revised charter. First the school was operated by local Baptist women, then for fifty years sponsored by the convention-wide Woman's Missionary Union, and probably soon by the Southern Baptist Convention.

#### *Leaders for Tomorrow's World*

The late Dr. William Owen Carver once said, "I like to meditate on what I would like the Baptists of America to be and to be doing in the year 2000. It is high time we begin orienting our minds to such thinking and providing means of preparation for such a position as one believes the world, the emerging Christian world, will be needing fifty years from now." Carver School, together with the other educational institutions sponsored by the Southern Baptist Convention, is seeking to provide training for the leaders of tomorrow's world. Although it is anticipated that Woman's Missionary Union's control of the school will soon end; members of Woman's Missionary Union will continue to undergird Carver School with love and interest and prayers and they will so lead the thinking of children and young people regarding their world Christian citizenship that they will hear God's call to world Christian service and seek adequate preparation.



BY MARGARET BRUCE  
Secretary of Department of Youth

## Remaking Your Girls' Auxiliary

GA Focus Week, May 12-18, will give your WMS a chance to look at its missionary organization for girls 9 through 15. Does it need remaking, or if you do not have a Girls' Auxiliary in your church, do you need to make one? Look at these suggestions for remaking or making Girls' Auxiliary more important to the girls in your church.

### Train Leadership...

Any organization can do better work with trained leadership. The new Aims for Advancement have made it imperative that every WMU officer and leader take advantage of WMU workshops, conferences, leadership courses, and refresher courses. Without continued reading no leader can be educated in WMU ways during 1957.

### Enlarge Girls' Auxiliary...

How many GAs do you have in your church? That should be determined by the number of prospective members in your church. It is advised that there be an auxiliary for every eight to ten Juniors and an auxiliary for every ten to twelve Intermediates. A trained assistant counselor should be secured for each additional eight to ten or ten to twelve members.

### Subscribe to *Tell*...

When each member has her own copy of *Tell*, a Missions Magazine for Girls there is more interest, and members in the organization are better informed. Real effort should be made to secure subscriptions from the girls and plans made to provide the magazine for members who cannot subscribe.

### Fulfill Purpose of Girls' Auxiliary...

The purpose of Girls' Auxiliary is to give missionary information to girls and to engage them in praying for missions, giving to missions, and participating in missionary service.

This purpose can best be accomplished through effective missionary program meetings, mission study classes, Forward Steps meetings, community missions activities, camps, and house parties.

Girls' Auxiliary Focus Week will give fostering circles and societies an opportunity to evaluate Girls' Auxiliary work and to remake it or to make it a most meaningful experience in the life of every Junior and Intermediate girl in your church. See the April and May copies of *Tell* and carry out the suggestions for making Focus Week outstanding.



### Plans for May 12-18

by BETTY BREWER  
Girls' Auxiliary Secretary

A minister tells the story of a young man who stood at the bar of a court of justice to be sentenced for forgery. The judge had known him from childhood for his father had been a famous legal light, and his work on the "Law of Trusts" was the most exhaustive work on the subject in existence. "Do you remember your father?" asked the judge sternly, "that father whom you have disgraced?" The prisoner answered, "I remember him perfectly. When I went to him for advice or companionship, he would look up from his book on the 'Law of Trusts' and say, 'Run away, boy, I am busy.' My father finished his book and here I am." The great lawyer had neglected his own trust, with awful results.

This story could be repeated time and time again about many parents. Can it be told of you, as a "mother" organization and your "daughter" GAs? Many a society has been too busy to organize an adequate number of auxiliaries and provide sufficient leadership. Some societies have been too busy to see that the girls had meeting

places, transportation, and supplies. Are some even too busy to help the counselor and girls have their Girls' Auxiliary Focus Week? Don't let it be said in the days and years to come of you, "Oh! they were too busy to help us!" Such a cutting reprimand!

Detailed Focus Week plans are found in the April issue of *Tell*. Read them over and see where you can help make May 12 to 18 a week when the girls and your church membership will know that you believe in your girls ages nine through fifteen, and in their missionary education, and in the organization of your church whose main purpose is just that: your Girls' Auxiliary.

### Working with Parents

by ELSIE RIVES  
Sunbeam Band Secretary

One of the most important things a Sunbeam Band leader can do is to work toward home-church co-operation. Parents have much to offer in our program of missionary education through the Sunbeam Nursery, the Beginner Sunbeam Band, and the Primary Sunbeam Band. More ways of utilizing them in our program should be undertaken.

### Ways of Working Together

1. Invite parents to visit the Sunbeam Bands or Sunbeam Nursery. Let us not forget that the word, parents, includes "Daddies" as well as mothers. These invitations could be for special occasions or individually for regular meetings until all have had an opportunity to visit. Help parents to feel that their suggestions are appreciated and needed.

2. Enlist parents as leaders, assistant leaders, or substitute leaders. Certainly, there is no better place to look for leaders than in a home with children. Perhaps parents do not feel it is best to work in the age group with their own children, but will assist in a younger or older age group.

3. Plan a parent participation meeting. Parents do enjoy sharing in a program that will improve the environment for the missionary learning for their children. The manuals make suggestions for equipment and materials that parents could help make.

Fathers could make the equipment of wood; mothers can sew, paint, and collect materials. Perhaps other leaders of this age group in the church would like to make this a co-operative adventure.

4. A parent tea or open house in the Sunbeam Band room can be a profitable time. Some churches have parent banquets. In this type of occasion the children can have a part in the planning and carrying out of the plans.

5. Visit in the home. Parents are interested in meeting the people who aid in the development of their child's spiritual growth. Leaders are anxious to work with parents toward the best for the child.

6. Keep parents informed about the Sunbeam Band program of work. Send letters to the home about the unit of study for the quarter, purposes of the study, special activities, and requests for parent help during the quarter.

There are many other activities that could be used to build parent-child-leader participation in the Sunbeam Band program of missionary education. Give all this some thought. It can produce rich results.

### Half Past Fifty

by DORIS DEVAULT  
Young Woman's Auxiliary Secretary

To stop a clock or destroy a calendar does not "hold back" time! April showers us with the fact that it is exactly "half past fifty" of our Anniversary year! Attainments of high goals are not accomplishments unless such victories are results of devoted and dedicated efforts.

A glimpse at the ten Anniversary goals should remind us again of the things to which we must give added strength and emphasis as a fostering Woman's Missionary Union.

Encourage your organizations to complete attainment of goals (see Year Book, page 91). The WMS chairmen should assist the counselors when possible. The stewardship chairmen should encourage the ten per cent or more increase in offerings. The WMS community missions chairmen should find it easy to assist in the preparation for soul-winning visitation. Points A, (Please turn to page 33)

# Notes to Committee Chairmen

DEPARTMENT OF MISSIONARY FUNDAMENTALS

Mrs. William McMurry, Secretary

## to Stewardship Chairman

"The tithe . . . is the Lord's"—Leviticus 27:30. Many years ago the late Mrs. Carter Wright wrote a leaflet on stewardship, now out of print, in which she expressed a basic principle on spiritual growth: "Christians cannot get right spiritually until they get right with God on the money question—until they cease to rob God. Note the order in Malachi 3:10. God does not say I will pour you out a blessing that there shall not be room enough to receive it. Then you go and get your tithe and bring it in." God's order has always been obedience first; blessing second.

The facts are that Southern Baptists have robbed God of a large part of their tithe. Quoting from "World Missions Year News," the estimated total income of Southern Baptists amounted to almost twelve billion dollars. This means that the tithe would have been nearly one billion, two hundred million dollars. But the truth is Southern Baptists gave less than one third of their tithe. They—we—robbed God knowing full well that God has entrusted the evangelization of the world to his children. We represent eight million of this family.

What part of the failure belongs to your society? The promotional year (October to October) is half gone. In the stewardship plans for the year every society was asked to adopt as its goal fifty per cent or more of the members tithing by the end of 1957 (see column in October, 1956, ROYAL SERVICE). How far have you taken your members down the field to this goal? There is still time enough to make a real drive for the final victory.

The average Christian has difficulty in bringing himself to see that neither he nor his money is his own. We are told to forsake all and give everything to Christ as belonging to him. Charles G. Finney, the great preacher-evangelist, made this mean-

ing clear when he wrote, "The Lord does not require us to quit our business, sell our houses, relinquish all our possessions. But he does require us to renounce the ownership of them, to understand that these things are not ours but the Lord's. What he requires of us is that we use everything as belonging to God."

Here again is an opportunity to distribute tracts on stewardship and tithing to the membership of the society. Order, first, these titles for your own reading before selecting one or two for general distribution: "What the Bible Teaches on Stewardship," "The Tithe Is the Lord's," "How to Figure the Tithe," "What Is Your Answer?" These leaflets are available on request from your state Baptist Convention office. Request from your state WMU office, the "Stewardship Covenant Card" for new tithees and "The Tither's Roll" for listing the names of all tithees.

"A quarterly emphasis on stewardship of possessions" is the first statement in Aim IV, Sharing Possessions, on the Aims for Advancement. Make April, the midyear month, the time to carry out this objective.

## to Prayer Chairman

In "Special Plans for the Year" under the prayer section of the Year Book, page 66, number 5 reads: In order to further implement the use of the prayer calendar the prayer and mission study committees may work together in the promotion of the missionary birthday card project.

The plan as a mission study project listed under category VII on the Achievement Chart is a simple one. Use either a postal card or a plain white card the same size. Write or paste clipped information about the work and the missionary whose birthday falls on the same day as a member of a circle or youth organization. The card is then mailed or handed to the member. In

this way the member has her interest deepened in the missionary who becomes her responsibility through a very special prayer privilege.

The prayer calendar which appears in all the WMU magazines carries the names of the missionaries on their birthdays. The mission study and prayer chairmen in each circle and youth organization (YWA and GA) can easily procure the birth dates of each woman and young person. Information and pictures of the missionaries may be found in *The Commission, Home Missions*, and WMU magazines.

If there are more names on the prayer calendar than there are members whose birthdays coincide, do not omit a name but prepare a small folder about the size of a postal card to carry the additional information. These cards or folders may be made attractive by a little imagination and ingenuity. Where information is limited to name, place, and type of service given on the prayer calendar, use that with the suggested Bible verse for the day.

Every active Baptist knows that the denomination is promoting 1957 as World Missions Year. There are five objectives set forth in the 1956 "World Missions Week" leaflet. Number 3 is related to the calendar of prayer. Members of the churches are urged to use the calendar of prayer in private devotions. Woman's Missionary Union voted in semi-annual meeting, January 24, to re-double its efforts in pronouncing the use of the prayer calendar.

The birthday card project is another way by which every member may identify herself with the missionaries. "There are so many problems to be faced each day—no solution in sight for some of them. We cannot stand alone but you must uphold us at the throne of grace." So wrote Aliene and Walter Hunt from the Philippines. Their plea can be multiplied by the total number of missionaries Southern Baptists have both in the homeland and across the seas.

## Community Missions Chairman

There are two reasons this month for planning your community missions activity around the Jews. The first is that April 28 (see page 119 in Year Book) has been

designated on the denominational calendar as Jewish Fellowship Week, "a visitation and preaching program for every Baptist church with Jews in its community." The other reason is that attention was drawn to the Jew on Friday during the Week of Prayer in March and prayers were requested for this particular observance.

Jewish Fellowship Week is under the Department of Jewish Evangelism of the Home Mission Board. The superintendent of this department, the Rev. W. B. Mitchell, who knows the communities that have over 100 Jews living in them, states that this week should be observed by every Baptist church if only one Jewish family lives in the community. There are thousands of villages and towns where 25 or less live. These also need to be reached.

The first step you, as community missions chairman, should take is to talk over the idea with the pastor. He may want you to do one or all three of these things:

1. Secure a list of names of Jewish people in your church community. These names may be obtained by a census or from members of the church who have Jewish friends in the community.

2. Select teams from the WMS who will visit in Jewish homes. It is important, writes Mr. Mitchell, that these workers be dedicated Christians and that they have a sincere desire to win Jewish people to Christ. The initial visit is primarily for the purpose of inviting Jewish friends to the worship services on Sunday, April 28. These workers should be willing to make follow-up visits after the special week is over.

3. Help write personal letters inviting the Jewish residents of the community to attend the preaching service on the designated Sunday.

If you would like additional information, write for free literature to the Jewish Department, Home Mission Board, 161 Spring Street, N. W., Atlanta 3, Georgia.

In the event your church does not observe Jewish Fellowship Week, plan a tea for the Jewish women in your community. Their names can be obtained from Baptists who have Jewish friends, or from the rabbi if there is a synagogue or temple in the town or church community. He can give you the name of the president of the woman's organization.

In some communities this social function is called an interfaith-tea. The WMS members of one or more Baptist churches invite their Jewish friends and neighbors to the church for an afternoon of fellowship. Jewish members of the community in turn entertain their Christian neighbors in a nearby synagogue or temple. It will not be amiss to arrange a short, simple program around Easter which falls on April 21. This occasion will provide an unusual opportunity to explain the key to our faith.

Out of this social contact should come personal invitations to church services, the establishing of friendly relations that will lead to exchange of visits in the homes, the desire to take advantage of every opportunity to increase good will between Jew and Christian. Later in the year your Jewish friends will appreciate receiving greetings on Rosh Hashanah, the Jewish New Year. In 1956, Rosh Hashanah fell on September 6-7. Watch for the time in your local newspaper, as Jewish places of business are closed on this holiday.

Observance of Jewish Fellowship Week is one effort that we can make to break out of the kind of claustrophobia that has confined so many of us who have excluded the Jew from the gospel of grace.

## To Mission Study Chairman

On the Circle Program page you will find two suggestions for the concluding session of the study of *Home Missions: U.S.A.*. A further word of caution seems in order.

If the "Passing Parade" is used, see that the material in the book which will be the narrator's script covering the eight sections on parade is sharply cut. Statistics will be of little value in this type of presentation. Decide on one set of figures for each and no more if you use figures at all.

The script for Cuba might revolve around Ondina Maristany and the Baptist Student Union. The new center was dedicated on January 28, 1957. Or you may want to highlight the Baptist Clinic and Dr. Herrera, the director, with a sentence or two about the assembly at Yumuri and the seminary. Whatever you do, do not make the script a catalogue of statistics but swing it around personalities. The same

holds true with so impersonal sounding a subject as the Jubilee Advance. If you have heard Dr. Redford discuss these plans, you know how personal he makes them as he drives home the necessity of individual responsibility. "Never live in hope or expectation while your arms are folded in idleness." Put some of this I-am-talking-to-you challenge into your script.

The next suggested circle study is on prayer to be undertaken in the July-September quarter. The prayer literature has grown in recent years.

You will find a list of recommended books on page 19 in *The World in Books* catalogue. Any of these titles may be chosen; however, the teaching helps which will appear in this column will be based on *A Practical Primer on Prayer* by Dorothy Haskin.

With March ends the first half of the WMU promotional year. You are in a position to look both ways—over your shoulder and into the future. Number 1 in the Aims for Advancement states the mission study objectives for Approved, Advanced, and Honor societies. The figures in our last mission study report show that the WMS did not average two books per society—but almost! With a little extra push by each chairman every society should reach this objective. Neither did we have two thirds of the members reading a book listed in *The World in Books*.

*The Story of Kathleen Mallory* is off the press and will be included in the 1957-58 *World in Books*. This time you may promote the reading of this charming book before the new catalogue is published. Every member in every WMS and YWA should read the biography of the "Sweetheart of the South" as Miss Mallory was lovingly called by so many of her admirers. Get your own copy from the Baptist Book Store, price \$2.50. See that a copy is in your church library.

*Mrs. William W. Morris*



You may want to work into some kind of dramatic form the material in chapters VI and VII of *Home Missions: U.S.A.*. The suggested playlet "Home Missions" in the adult Source Book and Teaching Helps may be used as it is. The appeal is chiefly on the offering. It is also possible to make substitutions from these chapters for the paragraphs on city missions (New Orleans) and the Negroes in the event both have been discussed in previous sessions. "Now Territories in the West" and the "Great Lakes Area" can be tied in with Miss Armstrong's famous field trips into Indian territory, the Far West of her day.

The Jews, the deaf, summer student workers, and chaplains may be included in the paragraph which includes representatives from the various nationalities and the outposts, Cuba, Panama, Canal Zone, and Alaska. Let the Reader use as her climax the story on pages 116-117 of the study book.

Another dramatic possibility is to be found in the Source Book and Teaching Helps for Young People. On page 17 you will find "The Passing Parade." Here you will need to make similar substitutions from chapters VI and VII as was suggested for the playlet "Home Missions." Eight women each carrying a placard with these words printed on them will form the parade: West and Great Lakes Area, Cuba, Panama and Canal Zone, Alaska, Jews, Deaf, Chaplain, The Third Jubilee Advance. If you wish, the characters may be in costume. If practical, ask the pastor to act as chaplain.

You will have to reduce in length by a summary the material the narrator will give. The sections to be used as substitutions are indicated by the titles on the placards. The narrator will begin the parade by picking up the first paragraph in chapter VI. The last lines could read something like this: "Since 1855 when J. Lewis Shuck went out

## Mission Study

to California, Southern Baptists have felt the tug of the West. It is upon pioneer areas that we first focus our attention today in this *Passing Parade*." The eight women will pass across the room or stage in the manner described on pages 17-19 in the *Young People's Teaching Helps*.

The narrator's concluding words may be the paragraph on page 117 of the study book beginning "Surely we," etc. The hymn "Rise Up, O Men of God" may be used instead of "Onward, Christian Soldiers."

## YWA—Half Past Fifty

(Continued from page 29)

9, and 10 challenge the mission study chairmen to offer their best assistance to the YWAs and counselors. The WMS vice-president could co-operate with the vice-president of Young Woman's Auxiliary in enlistment.

We urge that it be the responsibility of every WMU officer or chairman, every mother, every counselor, and YWA member, "to give push and promotion to YWA conferences." Recheck the dates:

Ridgecrest, North Carolina

June 13-19

Glorietta, New Mexico

August 1-7

Travel plans will be provided through the state WMU offices. Write for information, including prices and travel plans. The program personalities will be the very best. Among them are missionaries: Miss Josephine Staggs, Africa; Mrs. J. T. McRae, Jordan; Mrs. Finlay Graham, Lebanon; Dr. George M. Faile, Gold Coast; Miss Dorine Hawkins, Brazil; Miss Irene Chambers, Home Mission Board, and many others. The Bible hour speakers will be Dr. Clarence Crawford, Washington, D. C., at Ridgecrest, and Dr. Charles Trentham, Knoxville, at Glorietta. Dr. Walter Judd, U. S. senator, will be one of the speakers on Sunday at Ridgecrest. Also during Ridgecrest week will be presented Mr. Charles Wells, well known cartoonist and Christian layman; Mrs. Clarence Nelson, home builder and lecturer.

In the Woman's Missionary Union Annual Session in Chicago, May 26-28, delegates will be asked to vote on the report of the committee on revision of the by-laws. This committee was appointed following the adoption by the Executive Board in May 1956 of recommendations for improvement of the organization and clarification of the external powers and functions of Woman's Missionary Union. In January 1957 the Executive Board approved the proposed by-laws and instructed the committee to have them published in this issue of Royal Service before bringing them to the Annual Session. The committee submits the revised by-laws as a substitute for the present by-laws; provided however that the requirement of having ten members at large and five resident members shall be met over a period of five years, during which time five resident members shall be removed from the board as their terms expire and five members at large elected to replace them. Always the Declaration of Incorporation of Woman's Missionary Union will be printed immediately preceding the by-laws. Delegates are urged to study the following proposed by-laws:

## PROPOSED BY-LAWS OF WOMAN'S MISSIONARY UNION, SBC

### ARTICLE I.

#### NAME.

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

### ARTICLE II.

#### OBJECT.

The object shall be to promote Christian missions through the organizations of Woman's Missionary Union in the churches of the Southern Baptist Convention.

### ARTICLE III.

#### RELATIONSHIPS.

Section 1. Woman's Missionary Union shall be the organization through which co-operating Woman's Missionary Unions achieve unity of purpose and collective action.

Section 2. Woman's Missionary Union shall co-operate with the Southern Baptist Convention in the promotion of Christian missions through a program of mission study, prayer, community missions and stewardship.

Section 3. Offerings shall include Lottie Moon Christmas Offering for Foreign Missions and Annie Armstrong Offering for Home Missions, through which Woman's Missionary Union shall contribute to the world missions program of the Southern Baptist Convention through the Foreign Mission Board and the Home Mission Board, respectively.

Section 4. Woman's Missionary Union shall provide for participation of state leadership in the broad planning and policy-making organization of Woman's Missionary Union.

Section 5. State Unions shall be recognized as liaison organizations between associational unions and Woman's Missionary Union, associational unions being in turn liaison organizations between church organizations and state unions.

Section 6. Woman's Missionary Union shall recognize the autonomy of state, associational, and church organizations as provided in the Baptist democratic process of operation.

Section 7. Church organizations shall be recognized as units through which the object of Woman's Missionary Union is accomplished, each responsible for its own program, and contributing successively through the association and the state unions to the total activity of Woman's Missionary Union.

Section 8. Woman's Missionary Union shall be subject to the Declaration of Incorporation, these by-laws, and the by-laws of the executive board.

### ARTICLE IV.

#### MEMBERS.

Section 1. The members of Woman's Missionary Union organizations in churches of the Southern Baptist Convention shall comprise the membership of Woman's Missionary Union.

Section 2. A Woman's Missionary Union of a state affiliated with the Southern Baptist Convention shall have five hundred members to qualify for representation at the annual meeting; and shall have three thousand members to qualify for representation on boards and committees.

### ARTICLE V.

#### OFFICERS.

Section 1. The officers shall be a President; Vice-presidents, one from each state Woman's Missionary Union qualifying for representation on boards and committees; and a Recording Secretary. These officers, with the exception of vice-presidents, shall be elected at the annual meeting and shall hold office for one year, or until their successors are elected. The term of elected officers shall not exceed eight years, and one year shall elapse before officers may be eligi-

ble for election to the previously held office. The term of office shall begin at final adjournment.

Section 2. The vice-presidents shall be recognized as officers of Woman's Missionary Union by virtue of their election as presidents of state Woman's Missionary Unions.

Section 3. The duties of the various officers shall be such as are specified in these by-laws, the Special Rules of Order, the by-laws of the executive board, and the parliamentary authority adopted by Woman's Missionary Union.

Section 4. A vacancy occurring in an office shall not be filled; the executive board shall determine the manner in which the duties of the office shall be discharged for the unexpired term.

In the event of a vacancy, a nominee for the unexpired term shall be elected.

Section 6. As soon as possible after electing nominees, the nominating committee shall obtain the consent of all nominees.

Section 7. The chairman shall bring the report of the nominating committee to Woman's Missionary Union in annual meeting.

Section 8. Nominations may also be made from the floor. Should there be more than one nominee for an office, election shall be by ballot; the nominee receiving the largest number of votes shall be elected.

Section 9. Following the election of the president, the recording secretary shall read Article V, Section 2 of these by-laws, then read the list of vice-presidents.

### ARTICLE VI.

#### NOMINATIONS AND ELECTIONS.

Section 1. A nominating committee shall be named at each annual meeting, whose duty it shall be to nominate a candidate for each office to be filled at the next annual meeting. This committee shall be composed of one member, or her alternate, elected by her respective state. If a vacancy occurs in this committee, the executive board of the union of the respective state shall determine the manner in which the vacancy shall be filled for the unexpired term.

Section 2. Prior to the annual meeting of Woman's Missionary Union the executive secretary shall secure from the state executive secretaries the names of nominating committee members and alternates, and compile the list to be read by the recording secretary in annual meeting. During the first business session of the annual meeting the recording secretary shall read the nominating committee, including both members and alternates, and call the meeting for organization as hereinafter provided.

Section 3. The nominating committee shall meet during the annual meeting at the call of the recording secretary for the election of a chairman, a co-chairman, and secretary. A copy of the By-laws of Woman's Missionary Union and the Special Rules of Order shall be given by the chairman to each member of the committee.

Section 4. The nominating committee shall meet at least three months prior to the next annual meeting for the election of nominees. The chairman shall call the meeting, designating time and place, and notify all members at least thirty days in advance.

Section 5. The nominating committee shall elect by ballot the following nominees each year: president, recording secretary, two members at large, and one resident member.

### ARTICLE VII.

#### MEETINGS.

Section 1. A regular meeting of Woman's Missionary Union shall be held annually prior to the meeting of the Southern Baptist Convention.

Section 2. The program plans for the annual meeting shall be approved by the executive board.

Section 3. The annual meeting shall be open to delegates and visitors. The privilege of making motions, debating, and voting shall be limited to delegates, members of the executive board, professional leadership, and members of committees that have been instructed to report.

Section 4. The Woman's Missionary Union of a state shall be entitled to representation at the annual meeting in proportion to the number of members as follows: A union of five hundred members, but less than three thousand members, two delegates for each five hundred; of three thousand members, but less than one hundred thousand members, one delegate for each additional thousand; for more than one hundred thousand members, one delegate for each additional twenty-five thousand.

Section 5. Three hundred voting members present at any meeting of Woman's Missionary Union constitute a quorum.

Section 6. Conferences, councils and camps for promoting a missionary spirit and developing missionary activities shall be held as authorized by the executive board.

### ARTICLE VIII.

#### EXECUTIVE BOARD.

Section 1. The executive board is authorized to elect an executive secretary, who

shall be the executive officer of the executive board.

Section 2. The officers, ten members at large and five resident members shall constitute the executive board. The executive secretary shall be ex officio a member without vote.

Section 3. Two members at large and one resident member shall be elected at each annual meeting and shall hold office for five years, or until their successors are elected. No member at large and no resident member shall be eligible for two consecutive terms.

Section 4. The members at large and the resident members shall not be employed by Woman's Missionary Union or Woman's Missionary Union of any state concurrently with their term of office.

Section 5. The resident members shall be members of Woman's Missionary Unions in churches of the Birmingham Association.

Section 6. The executive board shall have all power and authority over the affairs of Woman's Missionary Union during the interim between the meetings except that of modifying any action taken by Woman's Missionary Union.

Section 7. Regular meetings of the executive board shall be held quarterly, the time and place to be fixed by the board.

Section 8. Special meetings may be called by the president, and shall be called at the request of at least one third of the voting members of the executive board.

Section 9. The executive board shall elect all executive and professional personnel on the staff of Woman's Missionary Union.

Section 10. The executive board shall be responsible for formulating broad policies and for integrating the work of the committees of the board and professional staffs.

Section 11. The executive secretary shall be responsible to the executive board for the administration, development, and execution of established plans, policies and broad programs of the executive board.

Section 12. The executive board shall hold and administer all property and funds on behalf of Woman's Missionary Union and shall have the power of trustees in business matters, such as acquiring, conveying or mortgaging property. A majority of a quorum of the executive board may, by resolution duly adopted, authorize any one or more officers or agents of the Woman's Missionary Union to execute specific conveyances, mortgages, notes, and real estate contracts.

Section 13. The executive board shall submit annually to the Committee on Boards of

the Southern Baptist Convention the names of the nominees of Woman's Missionary Union selected by the executive board to serve as trustees of the Carver School of Missions and Social Work. These nominees shall be members of Woman's Missionary Union. The executive board may appoint such committee or committees and prescribe such procedure for making nominations to it as, from time to time, may seem to be advisable. (This section is contingent upon the action of the Southern Baptist Convention in the 1957 meeting regarding the recommendation of the Theological Committee concerning the transfer of Carver School of Missions and Social Work to the Southern Baptist Convention. Should the recommendation of the Theological Committee not be adopted, Sections 33-41 of Article VI in the present by-laws will replace this section.)

Section 14. The executive board shall have the following committees: Finance, Personnel, Woman's Missionary Society, Young Woman's Auxiliary, Girls' Auxiliary, Sunbeam Band, and such other committees as the work demands.

Section 15. The president and the executive secretary are authorized to represent Woman's Missionary Union to other national and international groups.

Section 16. The executive board shall approve by-laws to govern its actions and submit such by-laws to Woman's Missionary Union for adoption.

Section 17. The executive board shall make an annual report to Woman's Missionary Union.

## ARTICLE IX.

### EXECUTIVE COMMITTEE.

Section 1. The executive board is authorized to have an executive committee composed of the president, the executive secretary, and nine other members.

Section 2. The executive board may authorize the executive committee to perform between the meetings of the board such duties as may demand immediate attention.

Section 3. The executive committee shall meet at the call of the president, or upon the request of four of its members. It shall make a complete report at the next meeting of the board.

## ARTICLE X.

### COMMITTEES.

Section 1. The president and the executive secretary shall be ex officio members of all committees of Woman's Missionary Union except the nominating committee.

Section 2. Committees, standing or special, except those herein provided, shall be appointed by the president as authorized by Woman's Missionary Union, or the executive board.

## ARTICLE XI.

### DIVISIONS.

Section 1. There shall be two divisions within the administrative organization of Woman's Missionary Union; the Promotion Division and the Business Division, with a director of each, who shall be responsible to the executive secretary.

Section 2. The promotion division shall be developed through four departments: Woman's Missionary Society, Young Woman's Auxiliary, Girls' Auxiliary, Sunbeam Band.

Section 3. Each department of the promotion division shall be composed of the secretary of the department; field promotion, editorial, and art associates; and the respective committee of the executive board.

Section 4. The business division shall be developed through departments, each responsible for a specific major function: subscription fulfillment, literature and supply distribution, accounting, maintenance.

Section 5. Each department of the business division shall be composed of a manager, accountants, and supervisors, as the work demands.

## ARTICLE XII.

### PARLIAMENTARY AUTHORITY.

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

## ARTICLE XIII.

### AMENDMENTS.

These by-laws may be amended by a two-thirds vote at any annual meeting, provided the amendment has been proposed by the executive board, by a committee authorized by Woman's Missionary Union, or by a state Woman's Missionary Union, three months' previous notice in writing having been sent to the executive secretary, who shall notify the executive board and shall cause said proposed amendment or amendments to be published in the next succeeding issue of Royal Service.

#### COMMITTEE-

Dr Carrie U Littlejohn  
Mrs W. K. McGee  
Mrs C. A. Summers  
Mrs R. W. Wallis  
Mrs R. L. Mathis, ex officio  
Miss Alma Hunt, ex officio  
Miss Almarie Brown, chairman

## When I Was A Student - (Continued from Page 9)

Does this life sound dull and forbidding? We loved it. We lived together, washed dishes together, shared our field work experiences, gathered together for worship at 6:30 A.M. daily. We did things together because so much of life went on inside the one building. Like families of our grandfathers' day, we were a closely knit group. Such a fellowship is a precious thing in anyone's life. Its values so offset the so-called "sacrifices" that we never knew we were sacrificing. We considered ourselves the favored of the Lord.

True, too, the curriculum was almost completely prescribed. It included Old and New Testament, Theology, Christian Education, Missions, Church History, Personal Evangelism, WMU Methods, one course in social work, and a bit of piano on the side for those finding time for it. But the students somehow learned a great deal about losing themselves in their work. Such self-abnegation is necessary to Christian service.

Often the call to foreign service was so convincing that a young woman would set her face steadfastly toward a single life in faraway Africa in spite of a devoted young theologian's enticing offer to make her "First Lady of the First Baptist Church." She loved him, but he felt no call to Africa. She must go, and go she did. Several such determined women are nearing retirement age now. As I have seen them from time to time on furloughs, I have never had reason to feel that they regretted the decision to follow Christ's call, no matter what the sacrifice.

Tremendous changes have come in the life of the school and in its curriculum in the past twenty-five years, as they have come in all of life. The school of 1925 could not meet the needs of the student of 1957. We glory in the new location, the broadened curriculum, the vast opportunities for service open to today's woman. We glory in the opportunities that Carver School offers her by way of preparation for service.

Carver School at fifty is young and vigorous. She continues to put on new growth as periodically as a growing plant. The quarter of a century ahead will be as interesting as the two quarters that have gone before. We of the twenties cannot hope to see much that transpires beyond that!



## on Capitol Hill

The Eighty-fifth Congress, which was officially sworn in January 3, has more Methodists in Senate and House than any other churchmen, according to Washington Religious Report, published by Robert Tate Allan, Baptist layman of Washington.

Next in number are Roman Catholics; Baptists are third.

**Christian citizens have a right to know the religious affiliation of lawmakers.**

	Senate	House
Methodists	18	81
Roman Catholics	11	75
Baptists		
(one ordained minister)	13	
Presbyterians	13	39
Episcopalians	12	45
Lutherans	4	15
Congregationalists	8	19
Disciples of Christ (one ordained minister)	2	14
Evangelical and Reformed Church members	2	4
Friends (Quakers)	2	2
Unitarians	2	3
Church of Christ members	0	4
Mormons	3	4
Apostolic Christians	0	1
Universalists	0	2
Evangelical Free Church members	0	1
Christian Scientists	0	2
Hindus	0	1
Jews	2	8

These figures obviously do not total 96 senators and 435 congressmen. Two senators and eighteen congressmen listed themselves as "Protestant"; one senator and twenty-six congressmen are classified as "Unlisted."

The data given here is in response to a letter to this columnist last October. A voting reader asked: "Could you tell us how many senators and congressmen we have who belong to the Catholics, and which candidates are Catholics? They are fine

people. Only if they are good Catholics the little man in Italy rules, so we need to know what we are doing. We do want to treat all [people] right, but God and country come first and we need the best."

That reader of ROYAL SERVICE can find a remarkable statement of her opinion in December 12 issue of *The Christian Century*. Dr. Roy Pearson, dean of Andover Newton (Baptist) Theological Seminary, discusses "Catholics in Public Office."

Southerners who lived through the Al Smith Presidential campaign remember false propaganda against Roman Catholicism used to defeat that New York Democratic candidate in the "solid South." Determined never again to fall victim to propaganda, many Southerners have developed a false tolerance. It is often expressed in the assertion, "A man's religion is his personal affair."

Dr. Pearson joins those who think this attitude is wrong: "To take such a stand is to imply either that man's religion has no influence on his behavior or that a man's behavior is of no consequence in determining his fitness for leadership in government."

It is the policy of wisdom, not bigotry, he says, for a voter to ask some questions of any candidate for public office. Of a Roman Catholic seeking election, these questions are important:

"What evidence has the candidate given that his primary loyalty is directly to God and not to an ecclesiastical hierarchy which claims to speak for God?

"What assurance does the voter have that the candidate is strong enough to resist both the implied and the explicit pressure which are certain to be exerted upon him when decisions of consequence to the church are entrusted to his hands?

"Will the candidate use his new position to secure the appointment of others of his faith?"

# Pray

by Mrs. Claude Rhea, Jr.

"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. Hollock, Jr., missionary to South Brazil

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

1 Monday "While we were yet sinners, Christ died for us"—Rom. 5:8 Rev. Pablo Flores, Pharr, Tex., ev. among Spanish-speaking; Mrs. B. I. Carpenter, Seward, Alaska, Luis M. Gonzales, Mariana, Cuba, ev.; Miss Susan Anderson, Abeokuta, Nigeria, ed. ev.; Mr. L. N. Nelson, Hiroshima, Japan, ev.

2 Tuesday "Bless them which persecute you, bless, and curse not"—Rom. 12:14 Rev. Ollie Blevins, Flagstaff, Ariz., ev. among Indians; Mrs. Mercedes Becerra, Hondo, Tex., ed. ev. among Spanish-speaking; Rev. S. L. Isaacs, HMB, em.; Rev. L. G. McKinney, Jr., Kowloon, Hong Kong, ev.; Miss Ruth Vandenburg, Indonesia, RN.

3 Wednesday "If any of you lack wisdom, let him ask of God"—James 1:5 Mrs. Carter Morgan, Kowloon, Hong Kong, ev.; Dr. R. F. Starmer, Rome, Italy, ed. ev.

4 Thursday "Be thou faithful unto death"—Rev. 2:10 Rev. D. E. Johnson, Dallas, Tex., ev. among Negroes; Rev. S. Stover, Belo Horizonte, Brazil, ed. ev.; Carliss and Wilma Stover, MF; Mr. G. B. Script, Pernambuco, Brazil, ev.; Mrs. C. E. Clark, Barquisimeto, Venezuela, RN; Mrs. P. D. Rowden, Jr., Haifa, Israel; Mrs. Z. J. Deal, Jr., Cartagena, Colombia, ed. ev.; Miss Florence Lide, China-Nigeria, em.

5 Friday "Thou shalt do that which is right and good in the sight of the Lord"—Deut. 6:18 Dr. Raymond Kolb, Recife, Brazil, ev.; Rev. H. C. McConnell, Santiago, Chile, ed. ev.

6 Saturday "Trust ye in the Lord forever"—Isa. 26:4 Rev. C. T. Gunn, Marksburg, La., ev. among French; Mrs. George Hook, Winslow, Ariz., ev. among Indians; Mrs. R. Z. Chamblee, Jr., Lima, Peru; Mrs. M. A. Sandford, Montevideo, Uruguay; Mr. E. L. Oliver, Kagoshima City, Japan, ev.

7 Sunday "Ye shall keep my sabbaths, and reverence my sanctuary"—Lev. 19:30 Rev. Daniel Gomez, Anthony, N. M.; Mrs. H. C. Brent, San Antonio, Tex., ed. ev. among Spanish-speaking; Mr. A. Pereira, Mrs. H. D. Stein, HMB, em.; Rev. E. O. Ray, Nassau, Bahamas, ev.; Dr. Kathleen Jones, Kediri, In-

donesia, med. ev.; Mrs. H. B. Ramsour, Honolulu, Hawaii, ev.; Mrs. W. B. Glass, China, em.

8 Monday "Blessed are the pure in heart: for they shall see God"—Matt. 5:8 Mrs. C. T. Gunn, Marksburg, La., ev. among French; Rev. Donato Ruiz, HMB, em.; Mrs. V. O. McMullan, Jr., Nagasaki, Japan, ev.; Rev. J. C. Quarles, Argentina, em.

9 Tuesday "Be strong in the Lord, and in the power of his might"—Eph. 6:10 Miss Elizabeth Smalley, Tampa, Fla., GWC; Mrs. R. L. Lyon, Torreon, Mexico, Rev. Ray Crowder, Kefti via Gudi, North Nigeria, Mrs. J. A. Poe, Brazil, ev.; Mrs. C. L. Neat, Mexico, em.

10 Wednesday "We have known, and believed the love that God hath to us"—1 John 4:18 Rev. Daniel Cantu, Carrizo Springs, Tex., ev. among Spanish-speaking; Bertha Cantu, MF; Mrs. David Espurua, Edinburg, Tex., ev. among Spanish-speaking; David, Isabel, and Samuel Espurua, MF; Rev. M. J. Wright, Urawa, Japan, Mrs. Robert Fricke, Havana, Cuba, Mrs. Daniel Luper, Maranhao, Brazil, Mr. C. E. Kratz, Galoma, Southern Rhodesia, ev.

11 Thursday "The Lord our God will we serve, and his voice will we obey"—Joshua 24:14 Miss Fay Turnire, Cotabato, Philippines, ev.; Mrs. Abraham Wright, Bend, Ill., ev. among Indians; Mrs. C. S. Cadwallader, Jr., Guatemala City, Guatemala, Rev. R. L. Locke, Port Harcourt, Nigeria, ev.; Dr. H. D. McCamey, Ibadan, Nigeria, DDS

12 Friday "Man looketh on the outward appearance, but the Lord looketh on the heart"—1 Sam. 16:7 Mrs. J. F. Mitchell, Antofagasta, Chile, Mrs. John Abernathy, Seoul, Korea, Rev. Troy Bennett, Faridpur, East Pakistan, all ev.

13 Saturday "A woman that feareth the Lord, she shall be praised"—Prov. 31:30 Rev. Jose Saenz, Rio Grande City, Tex., ev. among Spanish-speaking; George Saenz, MF; Rev. Camara Guerra, San Benito, Tex., ev. among Spanish-speaking; Miss Ruby J. Howse, Chile, ed. ev.; Miss Jean Hinton, Sao Paulo, Brazil, ev.; Mrs. R. F. Elder, Argentina, em.

14 Sunday "This day is holy unto our Lord"—Neh. 8:10 Miss Katherine Skinner,





## Come to Chicago

May 26-28



Dr. C. Oscar Johnson  
Pastor, St. Louis, Missouri

HISTORICAL COMMISSION  
S.B.S.  
127 NINTH AVE. N.  
NASHVILLE 3, TENN.

Dr. Eugène Nida (left), of the Society will be guest speaker

Missionaries!

Information!

Business & Reports!



James D. Crane  
Missionary to Mexico



Finlay M. Graham  
Missionary to Lebanon

Miss Josephine Scaggs  
Missionary to Nigeria



How much do you know about the business and organization of WMU on a convention-wide level? Proposed by-laws will be voted on at this meeting (see pages 34-37) and you may be a delegate from your church to decide the future growth of WMU.

## WMU Annual Meeting