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ROYAL SERVICE

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Woman's Missionary Union, Auxiliary to Southern Baptist Convention

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FRONT COVER—The main areas where Southern Baptists have mission work are shown on this map of the Malay peninsula. Use the cover on the church bulletin board to announce your WMS meeting. Covers can be used as room decorations, for program folders and in many other ways.



No one can say all that the founders of our nation had in mind when they used the phrase, "to establish justice." We hear echoes of it in the outstanding speeches of the years that have followed, for it has always been invoked by great leaders in crises where human rights have been in danger. I question whether it matters much what ideal of justice inspired the first use of this phrase; but it matters tremendously what the words, "to establish justice," mean today.

It may be that the very quality of the word is changed. Has it changed from that justice which is administered wholly by intricate systems of courts, Federal and State, to that justice which is ultimately dependent upon the attitude of mind which one friendly-minded citizen has toward another?

But someone says this is just common decent behavior to wish the other man well, to be just in thought and action. The real sticking point for us all is not the quality of our desire to establish justice; it is, rather, the question as to where we set the bounds of that justice.

This year Southern Baptists have been engaged in a crusade for Christian morality, which, of course, involves a great deal more than Christian citizenship. But righteous living includes one's expression of Christian principles as a citizen by ballot. From enlightened, intelligent exercise of the franchise we can elect to office men who are guided by Christian convictions. Justice can never be fully established in our country until each one accepts responsibility for the "liberty and justice for all."

One does not need to be an advanced student of history to see with half an eye that the bounds of our national ideal as expressed in the Constitution have been set wider and wider by the years of our growth. There are many more kinds of people represented within our nation today than in the days when the Constitution was written. It is comparatively easy to establish justice within a family, or among those who are like-minded. It is not so easy to be invariably just with those with whom we differ at point after point of our racial and religious experience.

Yet these are the tests of our vaunted love of justice: to respect the very differences of custom and thought that our citizenship represents; to be just not for justice's sake but to the end that a great commonwealth may be built in a world sick for the lack of justice-loving citizens.

"And what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"—Adapted.



Only in March of this year did Ghana (we know it by its previous name, the Gold Coast) gain her independence. Through the influence of Christian missions many people have come to understand freedom and to value it highly. This leader in Ghana states simply for you the reasons for exercising your responsibility to vote.

TO HEAR some people talk, you would think that voting was a new thing in Africa. But voting is nothing new. It is just one way of choosing something, not for oneself, but for the group of people in which one lives or works. We have always been doing that from time to time, ourselves and our fathers and grandfathers before us.

Wherever you have a group of people living or working together, the group sometimes has to make a decision about something. Let us take some examples.

Some Boy Scouts are traveling across country to a certain village. On the way they reach a point where the path divides

to the right and to the left. There is nothing to show which is the better path to take. The Patrol Leader asks the boys to choose, and let us say most of them choose to go by the path on the left. What in fact they are doing is voting to go by the left-hand path.

Again, the people of a village meet to discuss where to build a new school. The Chief asks the senior men to give their opinion. There is a long discussion. Some want the school to be built on the little hill just outside the village. Others want the school to be built beside the football field in the middle of the village. At last it is clear that most of the men want the school to be built on the hill near the village.

VOTE

in the World's 93rd Nation?

by Peter Canham, of Ghana, West Africa

The Chief closes the discussion and announces the decision. What in fact has happened is that the people of the village have voted, through their Elders, for the site of the new school.

If the group is a small one, and the people in it are well known to one another, decisions can still be taken in this simple way, even in modern times. But if the group is a large one, or the people in it are not very well known to one another, it is usually more sensible to vote in one of the more modern ways. There is then no doubt about the decision. Where there is a doubt about a decision, particularly about an important matter, there is usually trouble.

What are these modern ways of voting? There are many of them, and it would take too long to describe them all here. You can write on a piece of paper and put it in a box, which is called a ballot box. Or, if you cannot write, you can put a plain piece of paper in one of several ballot boxes, choosing the box which is marked with the picture of the person or the party for whom you want to vote. This is the way of voting used in the elections in Ghana and Nigeria. Or, if the voting is taking place at a public meeting, you can shout "yes" or "no," or you can hold up your hand when the Chairman asks if you agree with the proposal or not. And there are many other ways.

So voting is only choosing. But the question now is—why should I vote? The answer is not very difficult. Surely, if you

are an adult member of your family, you would be rather angry if the family decided to do something without asking your advice. And, surely, if you are a married man living with your family in your village, you would not like to be silent when the

Ten Years in a New Country

Southern Baptists began work in Ghana in 1947. The population of the country which is slightly smaller than South Carolina, is 4.5 million. Latest report from Foreign Mission Board shows:

Missionary Personnel	13
National Personnel	17
Churches	46
Self-supporting	44
National Pastors	8
Baptisms	214
Membership	1,983
Contributions in US Money	\$17,777.80
Elementary School	1
Enrollment	137
Pastors School	1
Enrollment	9

Why Should I Vote . . .

village discussed where to build a school for your children.

"But that is a different matter," you may say. "Of course I want to speak by voice in matters like that. But voting is different. There are so many people voting at the same time that it really does not matter whether I use my vote or not."

Well, if you say that, all I can say is that you are a bad citizen. The bad citizen is the person who does not care what happens to his community, whether it is a village, or a town, or a district, or a whole country.



Cast your vote. . . . In the United Nations Security Council, there is a ballot box which is used for occasional secret voting. When it first arrived from the carpenter's shop, U. N. officials discovered a slip of paper with the following message:

"May I, who had the privilege of constructing this ballot box, cast the first vote? May God be with every member of the United Nations Organization and through your noble efforts bring lasting peace to us all—all over the world!" It was signed Paul Antonio—the carpenter.

From Guideposts, December, 1954.

If you are an adult, and if you are given the power to vote, it is your duty to vote. Even if you are only one voter among many, it is still your duty to vote. If you fail to vote, you are taking away strength from your community. You are leaving the community weaker and less able to prosper and progress.

A pound consists of 240 pennies. Supposing one of these pennies said: "What is the use of my joining together with these other pennies? There are so many of them, and it cannot possibly make any difference whether I join them or not." Well, supposing the penny decided to go away and leave the other 239. It would be true that the great majority of the pennies would remain. But 239 pennies do not make a pound. And no storekeeper would accept 239 pennies in exchange for a pound's worth of goods, would he?

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"WACs" of China, trained for police duty

Lora Clement with Chinese in Malaya

FROM TRAGEDY TO OPPORTUNITY

by Dr. G. W. Strother, Missionary to Malaya

TO THOSE of us who came out of China after the Communist occupation, it was with infinite sadness and a deep sense that a terrible tragedy had been enacted upon a great people and upon humanity.

In spite of all the civil wars, bandit raids, recurring famines, Japanese invasions, World War II and the threats of world communism, we had plans and dreams for a better day when the Chinese people would repent and turn to Jesus in overwhelming numbers. With China taking the lead in the cause of Christ it would not be too hard to reach the rest of Continental Asia, and the outlying areas.

In 1925 we were sent to Pochow, Anhwei Province, Interior China Mission. My commission was to succeed Rev. G. P. Bostick, soon to be retired, and to complete the evangelization of the field where he and others had labored nobly for years. Forty miles from the railroad, over rough unpaved roads, in a city of 140,000 in an area of two million people set in deepest superstition, often bandit-ridden and famine-stricken, we sought to bring the gospel of Christ to the ten thousand towns and villages of this area.

The work slowly advanced from three churches, ten chapels, and about three hundred believers to ten churches, thirty chapels and preaching centers, four ordained ministers, and some twelve hundred members. Six hundred took the Lord's Supper together the last day we were there as a family in November, 1940. In those fifteen years we had been able to have the gospel message preached at least one time in seven thousand of the ten thousand villages of the area. We had a small Bible school started, and a day school for the two hundred children of Christians.

Leaving the family at Pineville, Louisiana during the war, Dr. B. L. Nichols and I returned to Free China. Six weeks after arrival in Chengchow, Honan, the missionaries escaped a Japanese advance, but with the loss of all our possessions. At Kunming and Chungking it was my privilege to succeed the late beloved and brilliant Dr. Robert E. Beddoe as treasurer of what Southern Baptists had in China. At war's end, Dr. J. B. Hipps and I were the first back in Shanghai where the office was opened and work in three of the four mis-

From Tragedy to Opportunity

sions revisited.

After a nine-month furlough I was back again, later joined by Mrs. Strother and Willis, our second son. Our Honan-Anhui Bible Institute was reopened. This was soon closed by the Reds. In Nanking we were enabled to organize a new Baptist church. But the Bamboo Curtain was falling! There was nothing but to seek new fields!

In 1949 after a survey of Thailand, and seeing Rev. and Mrs. Ed Galloway and Rev. and Mrs. Rudolph Russell arrive to start in this new field and a brief survey of Malaya and a more extended one in India we were sent to begin work in Penang, Malaya, in March 1953.

The work in Malaya was entirely different. The country of about seven million is made up of the Malays, 42 per cent; Chinese, 43 per cent; and Indians, 11 per cent, under the British government. Save for Communist tensions and raids, the country was quiet and orderly when we arrived; transportation, sanitation, education, medical facilities excellent and food abundant. Other Christian groups had long been on the field. A treaty protected the Moslem Malay from Christian propaganda. So, we began work among the Chinese. The Chinese were of four major Southern dialects, none of which we understood. But Mandarin, our language, was the tongue of the schools and market.

The beginning work in Malaya was largely to strengthen and encourage what was already there, using this for further advance. There were already three Baptist churches when Southern Baptists arrived.

Three and one half years after our arrival, there were three churches of about 125 members, three chapels, a book store, one minister ordained, and a seminary of five women and nine men. Two of the men graduated in January of this year. This was all accomplished through the power of God, the help of Southern Baptists, and the faithful labors of his people in Penang and vicinity. Work in the other areas, Singapore, Kuala Lumpur, Ipoh, Alor Star has been growing apace.

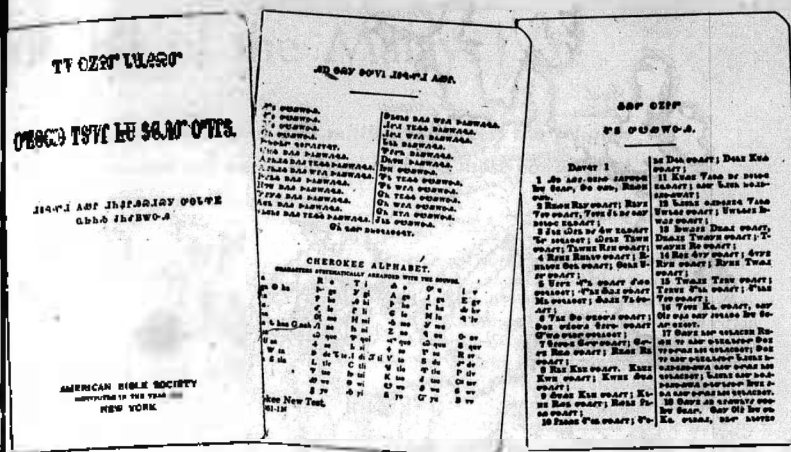
Our Conclusions from Our Years of Service

It has taken me these eight years since the loss of China to come to a few tragic but comforting facts, which I believe to be true.

China has fallen under the judgment of God. My country has had a shameful part in this catastrophe, but China had received more of the wealth of the Christian world in missionaries, in churches, and schools, hospitals, and orphanages, in famine and flood relief, over a hundred years than had ever been witnessed in all human history. Still only a small minority had repented. Foreigners and foreign nations were blamed for their calamities. Christianity was still a "foreign religion." I believe that God "gave them up" until they "know that the most High ruleth in the kingdom of men." In the meantime his people are going through the fires of persecution and purification, but the Son of God will walk in the furnace of fire with them as he did with the Hebrew children of old, until a better day dawns.

Out of the persecution that happened about the death of Stephen, there came the reluctant obedience of the Christians of Jerusalem to scatter abroad the gospel even as our Lord commanded. Likewise, the downfall of China has compelled the Christian movement to realize there were great areas in East and Southeast Asia where little had been done. Southern Baptists have now entered seven areas where before we had no work: Korea, Taiwan, Hong Kong, the Philippines, Thailand, Malaya, and Indonesia. All of these fields now have some former China missionaries.

In all of these places the Lord has greatly blessed our Baptist labors and made us to be a great encouragement to the Christians and Baptists already there. New languages and dialects and new conditions make it imperative that new men and women be sent to take over, and carry forward into the new day which we trust the Lord has awaiting us in the East. Millions of Malays still are bound by the evils of Islam, a religion of blight.



Title page, contents and alphabet, and the first chapter of Matthew in Cherokee language

Give the Cherokee Indian the New Testament

One of our missionaries to the Cherokee Indians in North Carolina, Mr. Ewell Payne, tells us he still has use for the New Testament in the Cherokee language. The American Bible Society evidently has discovered such a need, for they recently have reprinted this Cherokee New Testament.

The first Testament was published in 1862. The new publication is the sixth printing of the Cherokee Testament which, according to information sent the American Bible Society, is still read by many of the Cherokee people.

Cherokee is the only American Indian language to have been reduced to written form by one of its own people, Sequoia or George Guess, who lived all his life among his people and quite ignorant of English was early impressed with the power and value of the written word, thinking "that if he could make things fast on paper, it would be like catching a wild animal and taming it." He discovered that 86 symbols

would represent the sounds necessary to reproduce this dialect. Among these symbols were several letters from the English alphabet, taken from a spelling book he had.

The New Testament was translated by missionary S. A. Worcester aided by Boudinot and Stephen Foreman, an ordained Cherokee.

Cherokee is but one of seventeen dialects printed by the American Bible Society for the American Indian.

Your Woman's Missionary Society or one of the WMU youth organizations may wish to provide Cherokee New Testaments for our missionaries. They are \$1.70 each. Send money through your church to the American Bible Society, 450 Park Avenue, New York 22, New York, asking that they send copies of the New Testament in Cherokee to Mr. Ewell Payne, Cherokee, North Carolina. He is one of our Home Mission Board missionaries working among the Indians in the Smoky Mountains.



ISLAM, the predominant religion of Malaya had its beginning in the Near East. It was Mohammed, the prophet, who was its originator.

With a cultural background like that of the Jews, there is some similarity between Islam and Judaism. Both venerate a single all-powerful God. Both are concerned with man's behavior now as well as his fate hereafter. There are other similarities. But Moslems do not believe that Jesus is God's Son, the Saviour of wayward, sinful man.

Islam came into being and spread with lightning speed within a few years after Mohammed's death in A.D. 632. It was only

one year later that the armed forces of the followers of Mohammed burst out of the Arabian peninsula where it originated. Islam's marching armies under three generals, Abu Bakr, Omar, and Othman required less than twenty years to capture all the Near East: Syria, Iraq, Palestine, Egypt, the Persian Empire. So swiftly did they move that there was neither time to convert nor govern their new domains. The Islamic armies exacted tribute in gold and materials, granted some freedom to those who could pay. With a nation the alternate was Islam or the sword and with an individual it was Islam or tribute. When

ISLAM religion of the Malays

With a strength of over 300 million followers, the religion of Mohammed is a world religion and the most powerful of all the rivals of Christianity



cluding northern Africa they claimed every man, woman, and child who inhabited any land they chose to acquire by conquest.

It was through merchants who passed on by word of mouth the Islamic teachings that Malaya and Indonesia became dominated by this faith and culture. As Islam has spread around the globe, the customs and culture of conquered people have become modified or changed with practices ordained in the Koran, which includes the revelations Mohammed said he received from God.

Perhaps through the centuries women have been the bearers of the greatest burden of this religion. They have been kept in seclusion and shrouded in heavy veils outside their homes. But today in some countries women are rebelling against their fetters and in scattered areas, notably Pakistan, higher education is now open to women. A growing number may vote also. As a sign of woman's emancipation, the veil is disappearing in Turkey and in Egypt, Syria, Lebanon, Iran, Iraq, and Palestine. In Malaya the veil is seldom worn by Moslem women. But it still persists in parts of Arabia and North Africa as well as in Pakistan.

The Islamic religion allows for the sale of human beings. This is one of its great blights upon the lands it dominates. Subjugated people, especially in parts of the Near East are for sale. No single transaction between men carries with it such destruction to the human spirit, both of the conquered and the conqueror.

It has been the Islamic belief in the past that every Moslem is a missionary, and only recently has there been an organized missionary movement as they have become more interested in the techniques of Christian missions. Al Azhar University in

people turned Moslems it was usually because of the economic pressure as well as for personal safety, for they came under Moslem protection with tribute paying. Into whatever country their armies poured and conquered, the people were claimed for Mohammed. There was no persuasion for personal belief.

And the Islamic armies moved into Asia too, as far as India. The distance covered by these armies is amazing when one realizes that so long ago as A.D. 692-650 travel facilities were slow as the oxcart, indeed, as slow as the marching footsteps of men. Eastward to India, westward to Spain, in-

Islam . . .

Cairo, the intellectual center which has resisted Western influences, now trains a few students annually for missionary work in the field. For obvious reasons Islam is spreading wherever the white man's prejudice about race and color seem to deny Christ's teachings. It is reported that in some backward areas where Christian and Moslem missionaries are in competition that Islam gains ten converts for every one who accepts Christianity. Indeed in our own country there were only 1,400 Moslems in 1949 whereas now there is the alarming number, 32,000 followers of Mohammed.

In the high-tensioned conflicts smoldering between the East and West, democracy and communism, Islam holds a pivotal position. Islam is not East nor West, but is some of both. It is Europe and Asia on one hand, and Europe and Africa on the other. All the straining of people to be free of colonial rule, to govern themselves is a part of Islam's present resurgence. Some have felt that Islam is a barrier to communism,

taking for granted that a country predominantly Moslem would spurn communism's bids. This has been proved a mistaken opinion. In the present crises of the Moslem spirit, communism may hold out to Moslem the kind of totalitarian political doctrine which by its nature democracy cannot provide. In the present situation and condition of world conflict the new Islamic missionary zeal becomes more threatening.

Today Islam looms a religious-political, social giant in many countries where we have Southern Baptist work, for over 300 million of the world's two and one half billion people are claimed by this fanatical religion which binds down the people and dooms its followers to eternal death.

With its new militant missionary vitality Islam is growing stronger. In Malaya our missionary work is among the Chinese principally, but Islam is the predominant religion. Missionaries working in Malaya and in other Moslem countries find the Islamic doctrines and practices a challenge to the gospel of Jesus which has love and purity and chastity, honesty, integrity as virtues which are all foreign to the misled followers of this powerful religion.

Malay women do not usually wear veils. They freely visit and shop unveiled. These women in Kuala Lumpur are pounding rice for food

Turn from Mankmeyer



ROYAL SERVICE ★ JULY 1957

Effective in Prayer

by Ethalee Hamric

IT WAS in November of 1951 that the last Southern Baptist missionary left China because of the overwhelming influence of the Communist forces. Since that time there have been no missionaries there, but many reports of positive witness by Christian Chinese have leaked from behind the Bamboo Curtain.

Miss Pearl Johnson, our last missionary to leave China, had been appointed by the Foreign Mission Board in 1924, and in 1951 she was in her twenty-seventh year of service, nearing retirement age.

One by one the missionaries on the China staff had found it impossible to continue with their work, and in some instances their very presence made it dangerous for their Chinese Christian friends.

But somehow God allowed Miss Johnson to stay on yet a little longer.

In 1951 Dr. M. Theron Rankin was executive secretary of the Foreign Mission Board. He said that on several occasions after the Communists entered Tsingtao, where Miss Johnson was stationed, the board asked her to consider her position, but always with the understanding that the Foreign Mission Board would support her fully in any decision to come out of China or to remain. "On these occasions," Dr. Rankin said, "she chose to remain, recognizing that the consequences could easily be the same as in the case of Dr. William L. Wallace, who died in a Communist prison camp in Wuchow in February of 1951."

On the belief that her presence had become a hindrance to the work of Chinese Christians as well as a source of personal danger, Miss Johnson finally decided to leave. She had written to the board from China before this decision: "As I have prayed and sought earnestly to know the Lord's will in the matter I feel no leading to go. I am not necessary to the pleasure or livelihood of anyone in America; and if I can mean anything to his cause here, I want to remain."

"Lately the Lord has been impressing it more and more on my heart that he is truly 'able to do exceeding abundantly above all that we ask or think,' or as Weymouth says, 'able to do infinitely beyond all our highest prayers or thoughts.' I am trying to saturate my whole being with this promise that not only I, myself, may know it in actual realization, but that all with whom I'm privileged to work may experience it."

Later she wrote, "We have been deeply conscious of the prayers of you folks back home. I've come to appreciate in a new way what Paul meant in 2 Corinthians 1:11 'While you lend us your aid by entreaty for us, so that thanksgivings may rise from many on our behalf for the boon granted to us at the intercession of many' " (Weymouth).

Miss Johnson came to know during those high days of conclusion to her service in China, the great necessity for prayer by

Effective in Prayer

God-fearing Christians back in her native land.

THOUSANDS upon thousands of victorious testimonies have been made through the years by our missionaries who have known and experienced the power of prayer in their lives and work. Many testify particularly to this assurance on their birthdays when Baptists around the world are praying for them, calling their names before God.

During these months of July, August, and September women in our missionary societies are studying in circles the book *A Practical Primer on Prayer* by Haskin (see pages 15 and 28). This book will bless many personally. Through this study we may come to know with greater assurance the imperative necessity for us to follow more faithfully the Prayer Calendar in intercessory prayer each day.

We shall also realize the personal necessity for praying if we are to meet the demands upon us as wives, mothers, teachers, missionaries in our homes and communities.

It was S. D. Gordon who said, "The great people of the earth today are the people who pray. I do not mean those who talk about prayer; nor those who say they believe in prayer; nor yet those who can explain about prayer. But I mean these people who take time and pray. . . . You can do more than pray after you have prayed. But you cannot do more than pray until you have prayed." If could be true that we shorten the witness of missionaries whom God has called and for whose work we have given our money. Their witness is hindered unless we are faithful to pray for them each day.

Our own personal witness is affective only if God's spirit is with us. He is not at hand for those who do not first talk with him before venturing upon a task.

The chief community-business of a woman in a missionary society is soul-winning. There may be lost ones in our homes or neighborhoods. There may be lost or inactive Baptists in our circles. There are

hundreds of them on our census cards. Each one of them is precious in God's sight. Each one is a person who is happy sometimes, sometimes discouraged and uncertain. Those without Christ are forever lost unless some Christian or influence turns them to Jesus as Saviour. Women must become sensitive to this responsibility if we are to be soul-winners. If we are not burdened for the lost now our prayer should be "O Lord forgive my ineffective Christian living. Stab me broad awake to the realization that boys and girls, men and women are going to hell unless I show them Jesus the Saviour." If you are concerned about the lost souls about you, then pray for guidance as to the persons you should visit and for the best way to approach them. God will show you what he has for you to do if you persist in prayer.

Everything we do is important, either for our families or our associates. We influence them unconsciously to be interested in this, to grow weary of that. How necessary it is that our prayer life be consistent and continuous if we are to obtain unto our full stature.

GEORGE WASHINGTON CARVER was not only a great scientist but a great Christian as well. Every morning he planned his day with God, talking the activities over with him. His faith was as implicit as a small child's is in his mother. "There is literally nothing," he said, "that I have ever wanted to do, that I asked the blessed Creator to help me, that I have not been able to accomplish. It is all very simple. Early in the morning I gather specimens and listen to what God has to say to me. After my talk with God I go into my laboratory and begin to carry out his wishes for the day."

Such a fellowship with God comes with daily practice and it releases powers within us. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." It was to people of such faith and communion with God that Jesus promised, "Nothing shall be impossible unto you."

by Margaret Bruce, WMS Secretary

Congratulations! In three more months you will be president of the Woman's Missionary Union in your church. Or you may be president now looking forward to another term of service.

You considered the duties of a president long before you gave the nominating committee your "yes." You considered your ability, the effort, the time this office would require. You realized the importance of the work and then your desire for a challenging place of service made you glad you could accept the work.

Now to Begin

Even though you may not go into office before October there are certain duties you need to do now.

Learn the duties of all officers: chairmen, youth directors, counselors, and leaders. Study the Aims for Advancement of each WMU organization. Since you have accepted the responsibility for having an Honor WMU in your church you will need a clear understanding of an Honor WMS, an Honor WMU. Begin now to secure the interest and co-operation of your pastor and form the habit of discussing your plans with him.

There is a good habit you will want to form if it is not already one of yours. Read *Royal Service*! You'll be a better president if you read it regularly. Read the youth magazines, *The Commission* and *Home Missions*, and your state Baptist paper, too. Month by month in *Royal Service* you will have called to your attention certain books you will need to read. Read the WMU Year Book, your state guidebook or handbook, everything you can find to make you up-to-date on everything going on.

Plan Well for Leadership Training

One of your first responsibilities as WMU president will be to plan for officers, committees, directors, and counselors to study

together the current WMU Year Book. Begin now to think of interesting ways of doing this. Arrange to attend Glorieta (July 18-24) or Ridgecrest (August 8-14) WMU Conferences if at all possible. At each of these there will be conferences for WMU presidents and all other officers. Daily association with WMU leaders, home and foreign missionaries, many WMS members will give you vision, information, and inspiration which will be of great value in your preparation.

Your state WMU has plans for association, district, or state leadership training. Take advantage of all these opportunities and encourage your officers, committee chairmen, youth counselors, and leaders to attend such gatherings.

Study Suggested By-Laws

In the 1957-58 WMU Year Book there are suggested by-laws for Woman's Missionary Union (see August *Royal Service* for these by-laws and an explanatory article by Miss Alma Hunt). You are not only president of your WMS but also of your WMU. The new by-laws give you the wonderful opportunity of working very closely with the WMU youth organizations.

The new plan provides for three youth directors instead of one: a YWA director, a GA director, and a Sunbeam Band director in addition to your counselors, assistant counselors, and leaders.

You may be president of a society with only a few members, then it will be necessary for you to have some job-combinations. Your youth directors may serve as counselors or leaders also.

To help these directors, counselors, and leaders there will be a committee on YWA work, one on GA work, and a committee on Sunbeam Band work. Membership of these committees will be composed of the directors as chairmen, all counselors, assistant counselors, leaders, and three to

In Three More Months, Mrs. President

five WMS members.

Of course the directors, counselors, and committees will carry the major responsibility of YWA, GA, and Sunbeam Band work. But you and your Executive Committee will share with them their concern, plans, and activities.

Arrange for Regular Executive Committee Meetings

Since the YWA, GA, and Sunbeam Band directors are officers they will be members of your Executive Committee. Arrange to have regular meetings of all officers, chairmen, and BWC advisers. Executive Committee meetings are essential to the success of your Woman's Missionary Union. At these meetings reports can be given, new plans discussed, and policies formulated.

The meetings should be held monthly before the business meeting of the society so that recommendations can be brought to the society from the Executive Committee. These meetings will enable you to dispense with your business quickly and effectively at the society business session. Urge your officers and committee chairmen to have regular planning meetings of their committees. Duties of committees are clearly outlined in the WMU Year Book. As president you will encourage your chairmen to lead their committees to do effective work.

Use the Circle Plan

If you have as many as eighteen or twenty members in your society divide the group into two circles. The circle plan is one of the best ways to enlist new members and to develop leadership ability. You may need to organize new circles. Have an enlistment circle for women who have never been in a WMS before; or a Business Woman's Circle for those kept away from day meetings. See that the circles are properly organized. The society committees are made up of the circle officers; for instance, the society mission study chairman has on her committee circle mission study chairmen. The same is true of each of the funda-

mentals, publication, publicity, and social committees. The first vice-president is chairman of the enlistment committee and her committee is composed of the enlistment chairman in each circle. The second vice-president serves as program chairman and her committee is made up of circle program chairmen. In some societies the circle chairmen serve as the program committee.

Six basic programs have been prepared for use by new societies but new circles could use them also. They are: How Woman's Missionary Union Began, How Woman's Missionary Union Gives, How Woman's Missionary Union Learns, How Woman's Missionary Union Serves, Woman's Missionary Union and Foreign Missions, Woman's Missionary Union and Home Missions.

These are free and may be secured from your state WMU office. Do you know that address? If not, you can find it in your WMU Year Book. The names of the state WMU officers are there also. Be sure that your name and address is correctly filed in the state office. From that office you may receive your report books.

Determine to Report Correctly

By mistake two quarterly reports have just come to my desk. Before forwarding them to the proper persons I made some observations. Of the two hundred fifty resident women members of the church only sixty-one are members of the WMS. Almost one fourth of the women enlisted in the greatest missionary organization for Baptist women in all the world! There was only one new member for the quarter, though there are six circles in the society.

The average attendance for the quarter was just thirty. There were only twenty-five subscriptions to *Royal Service*, and only ten of the sixty-one women read a mission book last quarter.

But this report was from a good society. It has had a mission study book taught; it promotes the use of the calendar of prayer; its members participate in planned community missions. There are twenty-five tithe and all sixty-one members are giving

through the Cooperative Program. They met five days for their observance of the Week of Prayer for Home Missions and gave \$217.25 for home missions through the Annie Armstrong Offering.

It is good to know that this society is fostering missionary education for its young people. There is a YWA, Intermediate and Junior GAs, and three Sunbeam Bands.

Mrs. President, in just three more months you will be president of the Woman's Missionary Union in your church. How will your society report look at the quarter's end? Determine that with God's help you will have the most effective Woman's Missionary Union your church has ever had. Do not forget our purpose. Keep missions central in each of your organizations through more effective mission study, prayer, community missions, and stewardship.



Mission Study: A Practical Primer on Prayer

It is an easy step from the year's theme of circle program topics to the study of a book on prayer. "Lord, what wilt thou have me to do?" is a prayer within itself.

Surely the Lord would have every teacher make spiritual preparation for the study of Dorothy Haskin's little book. Surely it is his will that the members of an organization dedicated to the purpose of spreading the gospel should give themselves to prayer. It is not impossible for each meeting place of every circle to become an upper room.

The circle mission study and prayer chairmen should read the joint column in this issue, page 28. Together the two committees can share responsibilities in accumulating and preparing materials. To the pointed *Don'ts* directed to the teachers, Mrs. Robert Flinn adds this timely *Do*:

Do use the resource materials attractively and hunt new approaches. Ears have grown dull in hearing too-familiar passages on prayer. Read different translations, especially modern translations like Phillips. Make a collection of short "prayers of well-known people" and use one in the beginning of each session. Check your public library for *Prayers of Peter Marshall*; *My Spiritual Diary*, Dale Evans Rogers; *Learning the Vocabulary of God*, Frank Laubach; the famous prayer of St. Francis of Assisi and others. Order "Songs, Prayers and Benedictions of the Bible," 2 for 1c. (U-118) American Bible Society, 450 Park Avenue, New York 22, New York, and use the great Bible Benedictions in dismissals.

Lead your women in a real study in the spirit expressed in *The Chambered Nautilus* by Oliver Wendell Holmes: "Build thee more stately mansions, O my soul . . . Leaving thine outgrown shell by life's unresting sea."

The Land Where Hate Should Die

This is the land where hate should die—

No feuds of faith, no sleep-of-race,

No darkly brooding fear should try

Beneath our flag to find a place.

Lo! every people here has sent

Its sons to answer freedom's call;

Their lifeblood is the strong cement

That builds and binds the nation's

wall.

.....

This is the land where hate should die—

This is the land where strife should

cease,

Where foul, suspicious fear should fly

Before our flag of light and peace.

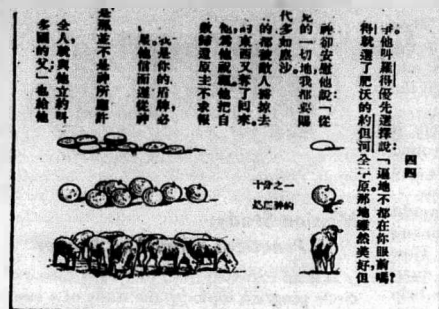
Then let us purge from poisoned thought

That service to the state we give,

And so be worthy as we ought

Of this great land in which we live!

—Adapted



The Waiting Witness

by Dorothy C. Heskin

WHEN John G. Paton went to the New Hebrides and translated the New Testament for the South Sea Islanders, he searched and searched for the proper way to say trust in the native language. He wanted a word which could express its full meaning. Finally he translated Acts 16:31: "Lean your whole weight upon the Lord Jesus and thou shalt be saved."

It is interesting how in the language of different people, God has left himself a witness. The languages illustrate, sometimes by their lack and sometimes by their very words, the need of the people and the truth of the gospel. In many instances the message of the gospel is so embedded in the language that the national will quickly recognize it, if someone will but go and point out the truth to him.

Some of the most surprising illustrations are found in the written language of the Chinese. As you know, Chinese writing is by pictures. The characters (as the pictures are called) have been used for centuries with little change. The sect of Christian believers, called the Nestorians, were the first to bring the gospel to China. They did not go until the fifth century after Christ, but the Chinese characters are older than that. Perhaps the Chinese descended

from the sons of Noah, for the Chinese are often called "The gentle sons of Ham."

Anyway, in Chinese the character for boat has one side drawn like a boat and the other side of the character made up of two parts with the bottom meaning mouth and the top meaning light. The Chinese often speak of a person as a "mouth." The Chinese did not know the story of Noah until a missionary told it to them, yet their language gives mute evidence as to its truth.

Equally surprising, is the Chinese character for righteousness. It is composed of two figures, the character for lamb or sheep written above the character for I or me. It is but a step to point to the "Lamb of God" and ask one of the Chinese if his righteousness is the kind expressed by his own written language—the righteousness of "The Lamb over me."

The Chinese word for "come" needs but a simple explanation and the story of salvation is told. It is composed of a cross and upon it the large character for man (two brush strokes that look like the legs of a man walking) and then on either side of him, a small character for man. When the Christian sees it, he instantly thinks of who hung on the cross between two thieves

舟 + 儿 + 口 = 船
BOAT, ARK LIGHT MOUTH SHIP, BOAT

羊 + 我 = 義
LAMB, SHEEP I, ME, MYSELF RIGHTEOUSNESS

making it possible for all to come unto God.

Other languages do not have such a clear picture, but often when the missionary translates the Bible into the native tongue, he finds words which richly illustrate the truth. Sometimes, the word he uses has a fuller meaning than our English word. For instance, when translating, "Lo, I am with you alway" (Matt. 28:20), into the Keres Indian language of southwestern United States, the translators selected a word for "with" which included the idea of "to go along with, in dangerous places, for comfort and companionship."

Sometimes the translator may have to use a phrase to express the meaning of a word. For instance, in one of the African tribal tongues, faith is expressed by "the hand of the heart." And among the Eskimos of Labrador, forgiveness is translated as "not being able to think about it anymore."

One of the most striking illustrations is found in the language of the Tarascan Indians of Mexico. When Maxwell Lathrop translated "pass from death unto life" (John 5:24), he saw that the only difference between the words for death and life was a breath, or an aspiration. One is *tseeoekhwa* and the other is *tseepeekhwa*. And, too, it

is only the breath of the Holy Spirit which makes the difference between spiritual life and death.

Some languages by their meagerness show the people's need for the gospel. Sometimes the missionary has to hunt years for a word that will give scriptural meaning. It is often difficult to find a word for God, because the word a group uses implies "some-one of whom to be afraid." They have no idea of a God who loves. Often the translator has to transliterate God or Lord into the language, thus making a new word with the true meaning.

Another word that is difficult to find is love. The conception of love is often inadequate to express the love of God. For instance, the missionary translating the New Testament for the Mongo-Kuondo people who live along the Congo River in Central Africa needed a word for love. After years of search, he heard a mother speak tenderly to one of her small children. He asked her what the word meant and she answered, "That is the word I use when I mean I care so much for this little girl of mine that when I think what is going to befall her when she grows up, it hurts me."

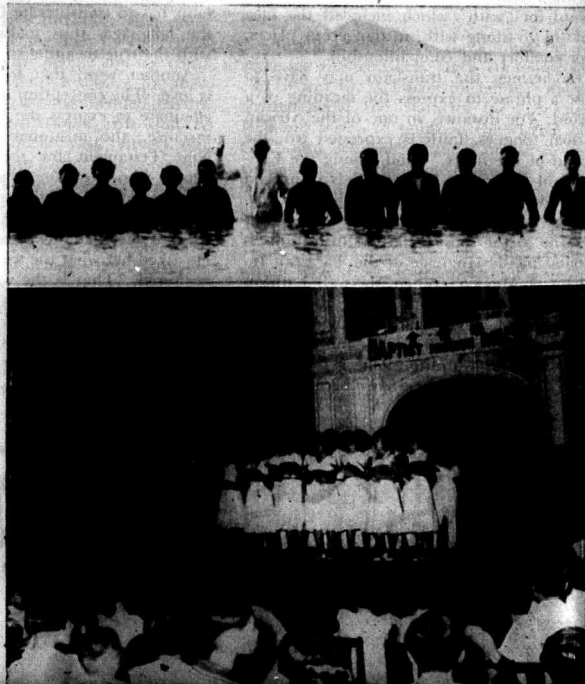
The missionary had his word: "caring so much it hurts." That is how God cares!

十 + 人 + 人 = 來
CROSS MAN THE TWO MEN ON EITHER SIDE COME



Mrs. Chen who prayed for a church, with her great-grandchildren in front of the church in Alor Star

At Butterworth one of the newer churches has a baptism for twelve. The crowds are so large for the Christmas Eve programs at Penang that they are held outside



Two Women Prayed— and a Church Was Established in Malaya

by Elizabeth Hale, Missionary

MRS. CHEN had been a member of a Baptist church in her home near Swatow, China, and when she went as a widow with her children to Alor Star in North Malaya she looked around for a Baptist church. She found none, for no Baptist missionary from any country had served in Malaya. Mrs. Chen began to pray and she prayed for a long time.

Sixty miles south in the city of Penang, was Mrs. Chen's kinswoman, Mrs. Oh. When she found no Baptist church she worshiped with the Brethren. Not, however, until a well-known Chinese evangelist preached, there did she feel her responsibility to serve her Lord. As John Sung lifted up Jesus Christ she came to know and love him as never before. She prayed with great earnestness that she would do his will. In answer to her prayer she went to Alor Star to begin work. There she rented a store. Workers went to open a gospel center two doors from Mrs. Chen's home. Mrs. Chen's prayer was being answered through Mrs. Oh. Now her grandchildren could hear the Word of God!

Other Christians from China were located in the cities and villages round about. Many who had never before heard the good news came to listen. The meeting place in the store was outgrown. Mrs. Oh, who was a wealthy woman, bought a big house on a large lot. The work continued to grow in this new home. But Mrs. Oh's heart was not satisfied.

Mrs. Oh believed the Bible after the manner of Baptists, and there was no Baptist evangelist or pastor in all of Malaya. She decided to send to her old home in China and bring over to Alor Star a Baptist

preacher. A Baptist church was organized and the numbers increased until the big house was too small, so a simple dignified white church was erected. Doors on the sides took the place of windows so the breezes could blow through. Mrs. Chen was grateful as she went with her children, grandchildren, and great-grandchildren to this church to worship.

Thus it came about at the end of 1950 when our Foreign Mission Board sent to Singapore as our first missionary to those parts Lora Clement, that she heard about the Alor Star Baptist Church way up in North Malaya. How much that church means right now to Mrs. Oh and Mrs. Chen, and many others as well, especially the young people!

One of Mrs. Chen's grandsons was one of the first two graduates of our seminary in Penang. He completed his work in January of this year. Now he is in Singapore working among Swatow-speaking people.

Two of Mrs. Chen's daughters are greatly beloved teachers in the Sunday school. Great-grandchildren are in the Sunday school where they are coming to know the Lord Jesus. One is already old enough to go to a nearby fishing village and help tell the story there. What a heritage is theirs, to grow up in the church their great-grandmother prayed for!

Mrs. Oh finds it a joy to watch the growth of the work she, under God, is responsible for! Many times she comes over to help with her counsel or gifts, bringing some of her own grandchildren with her.

There are others who would rejoice in the Alor Star Chinese Baptist Church if they were still living and knew about it.



Staff and students of theological seminary at Penang during 1955-56 school year



Graduates John Teh and Peter Choon



Two Women Prayed—

Those American Baptist missionaries who gave their lives in the Swatow area in China before the Communists forced us all out. How happy they would be to know that in Malaya their works do follow them! Then, "for how can they go except they be sent?"—those members in American Baptist churches who gave money to send missionaries and those of you who were faithful to pray for the lost in China—how full of praise your hearts should be to see the results in Malaya.

And who knows what might happen in years ahead should some of you who read of Mrs. Oh and Mrs. Chen and the church in Alor Star, remember to pray for these grandchildren and great-grandchildren. Some of you may come out to Malaya to help us.

John Teh, one of Mrs. Chen's grandsons, and his family. He completed his work at the seminary and is working in Singapore



Lora Clement



Elizabeth Hale

THE INDIANS in Malaya are without a direct Christian witness because of government restrictions. The prediction is that after Malaya becomes a fully self-governing nation which is likely this year, our missionaries will be able to open work among this small part of the population.

In another two or three years the Foreign Mission Board may be able to assign one or more missionaries to the Indians.

Who knows what will be the far-reaching effects of self-government in the life of a people newly made aware of the worth of the individual?

With Asians and Europeans working together to build a new country, Malaya can be a keystone for democracy and a barrier against the spread of communism in Southeast Asia under the banner of the cross.



Dr. Strother, president of seminary, and Mrs. Strother

Pastor Tan and family were called to Alor Star by Mrs. Oh



Carver School of Missions and Social Work

by Emily K. Lansdell, President

A conference on "Southern Baptist Ministry of Social Work" was held at Carver School in the spring with more than two hundred and fifty persons participating in the day's program.

Miss S. Kathryn Bigham, a graduate of Boston University School of Social Work and a former missionary social worker in Shanghai, planned and directed the conference. Miss Bigham was moderator for the morning program and introduced the five panel speakers who discussed various phases of Southern Baptist program of social work.

"Historically the development of social work cannot be explained apart from religious conviction and commitment. For centuries some churches have operated welfare programs for the care of orphans and widows, the homeless and unemployed. Today we see social work not as something apart and different, but as an expression of the normal ministry of a church," said Miss Bigham as she introduced the topic of the day.

She further stated, "Genuine interest and concern for the needs and problems of people is not enough, nor is it enough to have a firm belief in the worth and dignity of the individual. We must take advantage of the best skills and methods in helping people. Our concern must be intelligent, our activity constructive. We sometimes forget that dependency may be encouraged by mere dedicated generosity and that sentimentality sometimes drives out intelligence."

Discussing the care of dependent children, Mrs. F. Clyde Helms, Foster Care Consultant for the U. S. Children's Bureau, Washington, stressed the advantages of adoption and foster homes over institutional supervision. "The greatest need of children's homes operated by Baptists in the South," she said, "is for skilled case workers and experienced cottage parents."

Miss Nancy Harris of the Social Welfare Department of the Washington, D. C. Federation of Churches, said that churches can meet the special needs of individuals through a program of group activities. She



Panel participants in the conference included Miss Bigham, seated, and left to right, Miss Tumblin, Mrs. Helms, and Miss Harris

listed community and recreational tenters, music and dramatic clubs, and promotion of adult education.

Churches were charged by Dr. A. C. Miller, executive secretary of the Southern Baptist Christian Life Commission, with "lagging in their tremendous responsibility to our senior citizens."

Problem cases involving individuals with physical, mental, or financial problems were discussed by Miss Winifred Tumblin, assistant to the pastor of the First Baptist Church, Richmond, Virginia.

Dr. Courts Redford cited the need of the Home Mission Board for specialists in human relations to work among the migrants, the people of foreign birth and in crowded cities, and pointed attention to the rapid expansion of the Home Mission Community Center Program.

The afternoon session of the conference began with a film presentation followed by an address on "The Theological Basis of Social Work" by Dr. Henlee H. Barnette, acting dean of the School of Theology of Southern Baptist Theological Seminary. Dr. Barnette said, "We Southern Baptists

have long thought of social work as something worldly, or secular; something with no relationship to the gospel of Jesus Christ." But the work of the social worker is redemptive. "When you save a child from juvenile delinquency, this is redemptive; when you deliver the alcoholic, this is to walk in the steps of Jesus of Nazareth." He went on to say, "a lot of people think social workers are engaged in some kind of soft-handed perfumed action, but they are not. Theirs is exhausting, dirty work, where you hear vile words and smell bad smells. You weep with those who weep, and rejoice with those who rejoice. The matter of social change involves suffering and sacrifice."

Following the address by Dr. Barnette, the group then divided into five section meetings on "The Problems of the Aged," "Institutional Care of Children," "Expanding the Community Center Program," "Role of the Local Church in Social Work," and "Missions and Social Work."

At the close of the program the delegates gathered for an informal reception in the Carver School dining room.

Leaders of the section meeting on "Expanding the Community Center Program"





BY MARGARET BRUCE

Describing Action

If "the child is the world's best hope for peace," we must teach him carefully, planting the seeds of peace in his heart and mind.

Now is a good time for your society to plant those seeds. August is Sunbeam Band month and plans should be made to observe Sunbeam Band Focus Week, August 11-17.

I like participles. They are words that have the nature of both a verb and an adjective. They are quite descriptive while they express action. In the Sunbeam Band Aims for Advancement there are nine participles which indicate that right seed-planting is going on among our children.

Take these words to your Woman's Missionary Society. See how your women can help with Focus Week and every other one of the fifty-two weeks of the year. The words are: teaching, enlisting, studying, holding, receiving, working, visiting, attending, promoting.

1. **Teaching**—The teaching units in Sunbeam Bands are built around the fundamentals of Woman's Missionary Union; mission study, prayer, community missions, and stewardship. These of course are developed on the age level of the child but they are the cords that bind all WMU organizations together in one great missionary purpose.

2. **Enlisting**—All fours and fives, those children six, seven and eight are prospects for Beginner and Primary Sunbeam Bands. Mothers and grandmothers, aunts and great-aunts can take their children to the meetings and enroll them in Sunbeam Bands.

3. **Studying**—Efforts are being made to have every leader and assistant leader studying the Beginner or Primary Sunbeam

Band Manual for Leaders. Members of the Sunbeam Band Committee should also be encouraged to study the manuals.

4. **Holding**—Another one of the Aims concerns leadership training too—the leader and assistant leader holding a current Sunbeam Band leadership card of accreditation or studying the Leadership Course. Your WMS could provide these courses for the leaders. They are one dollar each from the Birmingham office.

5. **Receiving**—Each leader needs her own copy of *Sunbeam Activities*. If you are wondering how your society can foster the Sunbeam Bands be sure that the leader and each assistant leader is receiving *Sunbeam Activities*.

6. **Working**—When working with children make detailed plans for every moment of the meeting. The leaders will work out plans for displays, handwork, worship periods, story time and all activities.

7. **Visiting**—Sunbeam Band leaders realize the importance of visiting in the homes of their children. Some WMS members could furnish cars to take leaders who have to walk or go by bus when visiting all children enrolled in their Sunbeam Band.

8. **Attending**—Associational, state and Convention-wide WMU meetings give help to Sunbeam Band leaders. WMS presidents will urge their Sunbeam leaders to attend these meetings and help arrange transportation whenever needed.

9. **Promoting**—Promoting is the last participle describing the Sunbeam Band Aims for Advancement. "The leader promoting a definite program of parent instruction and co-operation" is the way it reads.

Focus Week August 11-17 would be a splendid time for such a meeting. The WMS could serve supper to the parents and help the leaders in many ways with such a program. Your WMS can plant and cultivate seeds of peace by strengthening the work of Sunbeam Band in your church, during Focus Week as well as every week.

Blessed is the Nation Whose God is the Lord

BY BETTY BREWER
Girls' Auxiliary Secretary



These are words by David in Psalm 99, verse 12. We are a part of this big nation of ours, and we can do our part by helping our girls to realize the meaning of this verse and that it must be taken out of print and put into practice if God is really going to bless our nation.

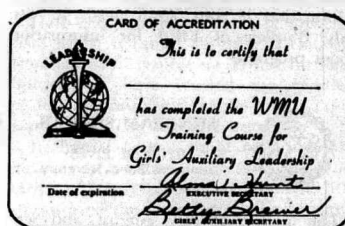
July is a month when activities in your Girls' Auxiliaries should be "popping" forth. We have worked under our new Aims for Advancement for nine months now. July is the first month of the last quarter in this year. I hope that each of your auxiliaries is going to be Honor, Advanced, or Approved. It may be that a helping hand from the WMS will be just the thing to help GAs finish this last lap of the journey with victory.

Will some of your girls go to GA camp this month? Will you help make it possible for GA counselors and prospective leadership to attend WMU Conferences at Glorieta this month (July 18-24) or at Ridgcrest next month (August 8-14)? They will reap many dividends from such conferences. Let your girls and leadership report their experiences to your WMS at a general meeting in August or September. It will bless all.

The *Girls' Auxiliary Leadership Guide*, 50c, and the *Girls' Auxiliary Leadership Course*, \$1.00 are available now from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama. Order for each counselor, assistant, and for prospective leadership (counselors or directors). Elective I, Aim 1 of our Girls' Auxiliary Aims for Advancement has two parts: (1) counselor holding current GA card of accreditation. If the counselor does not hold but is (2) studying on the course, the elective is still reached. So, even though the course has not been available until now, if

the counselor will order the course, start studying on it, working toward getting the card of accreditation then the auxiliary can reach that elective. Of course there is time for the diligent counselor who really works at it to finish the course and get the card before the end of the WMU year.

Order the Girls' Auxiliary Leadership Course now! The Junior leadership will order the Girls' Auxiliary Leadership Course (Junior); Intermediate leadership the Girls' Auxiliary Leadership Course (Intermediate) and in addition a Junior Manual (25c extra). The only difference in the leadership course packets is in the GA Manual it contains. Each course contains all the required reading, a Junior or Intermediate Manual, a current WMU Year Book, free materials, and the Questions booklet. The Questions are based on the Leadership Guide in the main and are the same in each packet. One card of accreditation for Girls' Auxiliary leadership will be issued upon satisfactory completion of the course either by class study or correspondence method.



Freedom to Use Wisely

BY DORIS DeVAULT
Young Woman's Auxiliary Secretary

Our America enjoys independence and freedom unknown to any other people. The USA stands first in material prosperity and luxuries for comfortable living. No nation has such a system of public education. Our cities, countryside, and villages are dotted with beautiful churches, the cherished symbol of individual freedom and devotion. All of these good things and many more are ours because we are heirs of America's

Christian beginnings. Let us appreciate and use these blessings wisely.

Gratitude for things is best expressed in our faithful use of them. Even so, our gratitude for the missionary organization, Young Woman's Auxiliary, is best revealed by what we are doing for the young women of YWA ages in our churches.

Do You Know Your Enlistment possibilities?

Sunday school rolls; church rolls?
Dormitories on college campuses and schools of nursing?

Do You Provide an Organization for:
High school ages?
Business girls of YWA ages?
Grace McBride and Ann Hasseltine YWAs?

Young women like vacations with purpose, so aid them in taking the best one possible as they work in your church and association. August 1-7 is Young Woman's Auxiliary Conference at Glorieta, New Mexico. Many state youth secretaries have plans for taking buses or cars to the conference. Write your state youth secretary for information if your YWA needs it. See July Window of YWA for information about program.



SUNBEAM SLANTS

BY ELSIE RIVES
Sunbeam Band Secretary

The months of July, August, and September offer three activities of wonderful opportunities for the leaders and children in the Sunbeam Nursery, the Beginner Sunbeam Band, and the Primary Sunbeam Band. Special attention and planning should be given to the WMU summer conferences at Glorieta and Ridgecrest, the Sunbeam Band Focus Week, and promotion time.

Summer Conferences

WMU Conferences at Glorieta, July 18-24, and Ridgecrest, August 8-14, are opportunities for training for Sunbeam leaders. Classes can be chosen for leadership training and mission study. Home and foreign mission speakers will be present to inspire and inform about the fields of mis-

sion work. Recreation and fellowship also contribute to the enjoyable time that you can have at these summer conferences. Plan now to come by making reservations with Mr. E. A. Herron, Glorieta Baptist Assembly, Glorieta, New Mexico, or Mr. Willard Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina.

Sunbeam Band Focus Week

August 11-17 is Sunbeam Band Focus Week. Publicize the news of the Sunbeam program of missionary education in your church. Bulletin boards, church papers, church bulletins, and announcements can all be used to inform the people of the church and to enlist new members. Today there are 231,107 Sunbeam members in 17,622 organizations throughout the Southern Baptist Convention. Make Focus Week a time to enlist children birth through eight years of age for missionary education.

Parent-child activities for this week could do much for the promotion of understanding and co-operation. Have a picnic for parents and children. Attractive invitations made from paper sacks could encourage parents to come as guests of the children. The program could include games for the children while the parents meet for a discussion of the Sunbeam Band program. Banquets, teas, and open house are also activities for children and parents.

For suggested activities for the children, study the July, August, September issue of *Sunbeam Activities*. The section "Songs, Games and Ideas" gives specific instructions for a "Missionland Party." For additional suggestions, secure a copy of the booklet, *Choice Parties for Little Children*, price 25c from your Baptist Book Store. This booklet gives eighteen party themes and ideas for children of Sunbeam Band age. There is time to make plans now for these special activities for Focus Week.

Promotion

Promotion time for the Sunbeam Nursery and the Sunbeam Bands is the last week of September. In making preparations for this important date, give attention now to these four questions:

1. Study the number of children enrolled. Do you have adequate leadership (Please turn to page 31)



.... in the Field of Motion Picture Entertainment

Hollywood has lately produced two films about Protestants which mark a trend, according to Geoffrey Shurlock, director of the Motion Picture Production Code Administration. Most Christian citizens will agree it is a trend to encourage.

The films are "A Man Called Peter," a 1955 production based on the life of Dr. Peter Marshall, who was educated in Georgia and served as the chaplain of the US Senate; and "Friendly Persuasion," the 1956 production on Indiana Quakers a century ago.

Even those who observe a strict personal taboo on Hollywood stuff may cheer, if the trend develops, for it can eliminate one obstacle to the advance of world missions.

Every missionary dedicated to the preaching of the gospel overseas has suffered embarrassment because Hollywood portrayed the world's foremost "Christian" nation in terms of super luxury, excessive drinking, easy divorce, juvenile crime, sexual intimacy, violence, and the glamor of a white skin. This contradicts the message the missionary offers.

Turning out 300 films a year, Hollywood makes only 20 per cent of the world's entertainment movies, but it commands 62 per cent of the total playing time on the 100,000 commercial movie screens of the world.

No wonder an African chief whose impression of America was gleaned solely from the movies declared it is all "Bang-bang, smack-smack." A Uganda (East Africa) house wife remarked: "Americans are very primitive people. No cultured people would make love in public as they do."

Hollywood has been most irresponsible

in its portrayal of American religious life. The United States, still a predominantly Protestant country if church statistics can be trusted, is usually represented as Catholic. Religious characters in the majority of films wear clerical collar, priest's robe or nun's habit, and most international audiences readily identify such garb with a particular church.

When a non-Catholic is featured, he is presented more often than not as a weakling, a tyrant, or a buffoon. Such distortion is slander.

Hollywood makes a defense of this criticism which is rather absurd: "It could be worse! Out of respect for Protestant sensibilities, we have resisted the excellent photoplay possibilities of the novels *Elmer Gantry* and *The Scarlet Letter*."

Its honest answer could be, Protestants have never registered objection at the box office. Twenty years ago Hollywood films so outraged the Roman Catholic hierarchy that it created a Legion of Decency. When the Legion declares a movie unfit for Catholic viewing, the box office receipts drop. The producers not only toned down the sex scenes: they began to court the hierarchy by filming Catholic stories.

The Roman Church responded by offering special inducements to Catholic writers to turn out novels and biographies Hollywood could use. The effort paid off. Dozens of entertainment films on Catholic themes have been circulated world wide, and it has not cost the Catholics a cent!

Protestants, free of ecclesiastical control, are nevertheless a force to reckon with in a community. Every theater manager is sensitive to local public opinion regarding filmfare.

Notes to Committee Chairmen

DEPARTMENT OF MISSIONARY FUNDAMENTALS

Mrs. William McMurry, Secretary

TO THE MISSION STUDY AND PRAYER CHAIRMEN

Beginning with this month and continuing through September we are happy to have the mission study and prayer columns written by Mrs. Robert Fling, former mission study chairman of Texas. Mrs. Fling is now living in Seminole, Oklahoma, where her husband is pastor of the First Baptist Church.

Mrs. Fling taught *A Practical Primer on Prayer* at Glorieta and Ridgecrest last summer during the WMU Conferences. You will find her suggestions for teaching practical and at the same time inspirational; her style spirited and stimulating.

Perhaps no words heard yet this year are more challenging to the mission study chairman than "World Awareness" as we have it in our Aims for Advancement. To the prayer chairman no words are more important than "Spiritual Life Development." Together, these chairmen can increase both world awareness and spiritual life development through special plans.

"The last quarter, July-September, is again suggested for mission study in circles. The recommendation that a book on prayer be studied at this time comes from the Mission Study and Prayer Committees of Woman's Missionary Union. The prayer chairman in co-operation with the mission study chairman of the society will choose a book from the titles listed under the heading 'Approved Books for Basic Study' pages 19-20, *The World in Books*. The two chairmen will work out the plans together and agree on responsibilities"—WMU Year

Book, 1956-57, page 66.

The study of prayer can bring renewed awareness both of heaven and earth, causing you to take hold of the power of heaven for the needs of earth. Glenn Clark has suggested that when Jesus went up into the mountain to pray he left behind the limited carpenter existence for his Permanent Identity with God—the Son talked with the Father. Through prayer you too (and the members of your society), can leave behind limitations. You can step out of your little Tom-Dick-and-Harry lives, if you are willing to make this study more than a Tom-Dick-and-Harry study!

Don't just "take a book" on prayer; do choose a text as a foundation and build on it. Consider past books as well as the status of spiritual development among the members, in making a selection that the women will buy. Though the teaching suggestions offered in these columns are based on *A Practical Primer on Prayer* by Haskin, 35c, they can be adapted to other books, such as *How to Pray* by Torrey, 35c, *Pray Ye* by Tyler, 50c, or *Intercessory Prayer*, by McClure, 35c. Don't ask, "Does anyone want to buy a book?" Do say, "I believe everyone of you will need your own copy to bring to class and mark." "Would you like to give your 35c to our secretary and ask her to place an order?"

Don't succumb to the temptation to call on the pastor or some other capable teacher, thus cheating the women out of learning experiences gained only by participation. Do follow the plan of circle study, clearly designating a discussion leader and assistant for each circle. This could be the mission study chairman assisted by the prayer chairman of each circle or vice versa. Don't try to get along with the text only; remember the women can read it for themselves! Do provide guidance and source materials. The general mission study chairman and prayer chairman will meet with the discussion leaders and make detailed

plans, outlining the course, listing supplementary helps, distributing available materials, encouraging ideas and suggestions. It will be ideal if each discussion leader can have either *The Adventure of Prayer* by Campbell, \$1.50, *Prayer* by Hallesby, 75c, or another listed in *The World in Books* which, because of price, may be prohibitive as a class text.

Don't use any book for a text that is not listed in *World in Books*; do use other good books as supplementary help, for example, *The Bible and Prayer* by Lee, 60c, in the Sunday School Course. Check the public library as well as church library and make a loan schedule for the rotation of supplemental books so that all discussion leaders may have access to them. Look for these and others: *An Autobiography of Prayer*, Day; *Prayer*, Buttrick; *Quiet Talks on Prayer*, Gordon; *With Christ in the School of Prayer*, Murray; *Prevailing Prayer*, Moody; *Channels of Spiritual Power*, Laubach; *Lord, Teach Us to Pray*, McFartridge; *The Practice and Power of Prayer*, Bonnell. This list is not meant to overwhelm but encourage. Certainly no teacher will read all, but every teacher should read some of these books. Read until your heart burns within you and pray until you are consciously in touch with God; only then are you ready to lead the women into this class study.

A Practical Primer on Prayer is correctly named. Practical because it starts right where most of us are in our prayer life; primer indicating additional study. Read through the ten "small-great" chapters quickly, for your own inspiration, then carefully consider the chapters, grouping them and outlining your plans according to the total number of circle meetings to be spent studying prayer. It will be well to have at least six sessions, two circle meetings each month, and there is the possibility of encouraging some circles to spend additional time and make this an extensive or intensive study. (Read January 1956 "Notes to Prayer Chairman.")

At first glance chapter I, "Praying in Public" may seem like a premature beginning but its use in the first session will plunge the class right into the problems of prayer. The implications of this initial les-

son will raise certain questions—personal interest is involved. The class is launched! Then go on to a discussion of: "What is prayer?" "Why pray?" Use many prayer quotations and definitions, gleaned from reading. A rich source is "Notes to Prayer Chairman" columns beginning in October 1955. A File of *Royal Service* from this issue forward is a "must" in this study. On the "Pray Ye" calendar and scattered through the pages of practically every copy are prayer definitions, "missionary quotes" and prayer poems. December 1955 issue, pages 40-45, is especially valuable. For supplementary help on "What Is Prayer?" "Why Pray?" see Hallesby, Lee, Torrey. Use Scripture references given by Torrey.

A simple outline of the text for six sessions, plus outside material may be:

Session I Chapter 1: What Is Prayer? Why Pray?

Session II Chapter 2: When Should I Pray? When Did Jesus Pray?

Session III Chapters 3, 4, 5: How Shall I Begin? What Shall I Ask? (Prayer forms)

Session IV Chapter 6: Prayer for Others

Session V Chapters 7, 8, 9: Prayer With Others

Session VI Chapter 10: Review Chapter 2: The Practice of Prayer

Here's the final "don't." Don't use the ordinary run-of-the-mill procedures that popped into your mind as soon as this class was mentioned. "I'll pass out Scripture references and we'll read passages on prayer," perhaps you thought. Use Scripture references, yes, but on assignment sheets for class members to prepare during home study, not the usual time-consuming fumbling in class or lame excuses like, "Oh, ask someone else—I didn't bring my glasses." If possible mimeograph or type carbon copies with references to look up and blanks to be filled in, or questions to be answered, for each lesson. Maybe your first idea was, "We'll each tell about our prayers that have been answered." Certainly this exchange is heart-warm-

ing but in the light of limited time, it might be better to leave behind past experiences for new and higher concepts of prayer. Let this study be one which will close the gap between praising prayer and practicing prayer!

to Stewardship Chairman

From various sources come attractive stewardship material which can be put to many uses. A table place mat with a stewardship design produced the idea for a stewardship luncheon. Why not plan one for your next meeting, or for the quarterly emphasis on stewardship?

But let's look again at this place mat. It is in green and white with a nautical motif—fish, bread, a wide mesh net, a tiny boat on waves, men fishing, a figure in silhouette marked by a halo. In the lower right corner are the words "All things come from thee, oh Lord," in the upper left corner "Give us this day our daily bread." That's all. There is nothing contrary to Southern Baptist beliefs in these prayer words. The mats are available from Department of Stewardship and Benevolence, National Council of Churches, 297 4th Avenue, New York 10, New York, price \$1.25 per 100.

For a place card use the folder "Your Church Can Move the World." In this leaflet the Cooperative Program is compared to the lever of the ancient who declared, "Give me a lever long enough and a fulcrum strong enough and single-handed I can move the world." Matthew 28:18 and "Onward-Upward in World Missions," the slogan of World Missions Year, are on the front of the folder.

Down the center of the table arrange in series several copies of the small streamer "What Wilt Thou Have Me to Do?" The green and white of the streamers is the same shade as the place mat. The leaflet "You Can't Outgive God," suitable to distribute for this type of stewardship emphasis, may be placed on the table in such a fashion as to add to the attractiveness of the setting. The color is just right—green and white—and matches perfectly the streamer and place mat.

It is already obvious that the stewardship emphasis of this luncheon is on giving in general rather than on the tithe. Sometimes a different approach to the familiar stirs more interest and gets greater response.

Base the short, simple program on the leaflet "This Grace Also." Here is a way to use the material if you do not have a better idea. You as chairman will read the Scripture portion printed at the top of the page. Omit the next three paragraphs. Pause, then say, "Giving is a grace." Three women will rise and without hesitation between the points state the reasons. Then quickly you follow with the single word "Therefore" to be followed just as swiftly by four other members who will give the points as they are set forth under this heading. The leaflet can be presented in a very few minutes.

The leaflets, folder, and streamer are available from your state Baptist office. They are free if you do not want too many. Actually there is no such thing as a free tract. Somebody pays for it. When you write for these items ask your state secretary (not WMU) about prices. He may let you pay a small part of the cost.

Community Missions Chairman

Several months have passed since you were asked to write your congressmen and senators to support legislation prohibiting advertising of alcoholic beverages over radio and TV stations. The United States Brewers Foundation has stated that since its primary business is to sell more beer a friendly legislature must be maintained in the states and in federal government.

Christian women must first concern themselves with the position candidates for office take on the liquor question. Information of this nature gained and distributed on all levels—local, county, state, and national is a service the community missions committee of Woman's Missionary Union can and should render.

Proposed bills prohibiting the sale of alcoholic beverages to passengers on aircraft in flight and protesting alcoholic beverage advertising over television and radio are still in various stages of committee. A

bill (S.969) proposed by Senator Morse to establish the uniform test for drinking and driving in the District of Columbia should enlist your support. Since this is a test case and the District has no votes, letters from each member of the society to your senator will be helpful. The Conference of Governors and Highway Commissioners recommend uniform laws on highway safety throughout the nation as a means of stopping accidents. The National Safety Council recommends this test.

One fourth of all fatal crashes in automobile traffic in the United States are attributable to drinking and driving, says a 1956 report from the National Safety Council. Reports from twenty-three states indicate that drinking is a factor in 24 out of 100 fatal accidents. Among pedestrians the ratio is 23 to 100.

The article "Alcoholic Release and Public Safety" in the February 1957 issue of *The International Student* contains further information on the hazards of driving and drinking. The key to the problem, states the author, is the drinking driver who is not noticeably drunk. "He may pass a half-dozen policemen, none of whom can identify his condition. He holds his place in crowded traffic. Nevertheless his self-control has been depressed to the point at which he will take long chances, insist on passing the driver ahead, risk a changing light; or his reactions are too slow when sudden changes occur. The dangerous driver is the one who has had one or two drinks. The confidence that alcohol gives him is his undoing."

American safety councils recognize the danger zone in these minor degrees of intoxication. "If you drive, don't drink; if you drink, don't drive" is more than a safety slogan. "It is a recognition of a certain, but not statistically-measured field of danger to life, limb, and property. Almost 40,000 people are killed and nearly a million injured each year. The greatest menace in this reign of slaughter is the drinking driver—not the drunk."

In the September 1956 issue of *The Brewster Journal* is this revealing statement, "The Drys never give up—they have been beaten, even buried but they come back at another opportune time and try again. The brewers cannot afford to wrap themselves

"Our reliance is in the love of liberty which God has planted in our bosoms. Our defense is in the preservation of the spirit which prizes liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism and you have opened your own doors."—Abraham Lincoln.

in a comfortable state of mind. The best suppression of the Drys we can apply is to be sure we have proper representatives, locally, statewide, and nationally. We must elect the 'right people' to suppress those who would harm the brewers."

To the question "Is it too late to send letters and petitions to your congressmen?" the director of legislation for the WCTU writes, "No, never. If you do not hit one stage of a bill's progress, you hit the next. It may have to go through all nine steps."

Investigate the candidates; propagate the information among the voters; write to your representatives in Congress. Never give up!

...Sunbeam Slants

(Continued from page 26)

for the groups that need division? (See Beginner Manual, pages 9-10, and Primary Manual, page 14.)

2. Parents need to be informed. Are plans being made to tell them the date, the time, and the place of their child in promotion?

3. A full-graded WMU is needed for promotion. Do you have all the organizations necessary to promote the children into rather than out of the Sunbeam Bands?

4. Leadership training will be needed for new leaders. Can you make a date for training either by class or by correspondence? (Beginner and Primary leadership courses can be ordered for \$1 from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama; also the manuals, price 80c each.)



The Peninsula of Malaya

by Mrs. Eugene Hill

PROGRAM PLANS

Secure a map showing Southeast Asia. The program chairman may wish to precede the program with a brief map study. If you do not have a National Geographic or other map, you may wish to order a picture map "Southeast Asia" for 75c; a flag of Malaya may also be secured for 55c, both from your Baptist Book Store.

The map and flag could be placed at the front of the room as an interest center.

Locate Malaya on the map, pointing out nearby countries which will help your members to locate it in their own minds. The person who discusses "The Land and People" may wish to include the map study. A map of Malaya is on front cover of this issue. You may have someone who would like to reproduce this for you in large enough size for the women to see. Be sure to file away the map and the flag for future use. Look in large dictionaries and you will find flags of the world. Make your own flag if you wish. See *National Geographic*, February 1953 for colored pictures and vivid description of Malaya.

Presentation of program. This informational program lends itself to a round-table discussion. You may wish to ask three women to discuss the entire program in this round-table way. Be sure that each woman knows which information she is to present. Close your meeting by calling the missionaries to Malaya by name and praying for each of them:

Mr. and Mrs. Harold Clark
Miss Lora Clement
Mr. and Mrs. Minor Davidson
Miss Elizabeth O. Gray
Mr. and Mrs. Ernest Glass
Miss Jessie L. Green
Miss Lydia Greene
Miss Elizabeth Hale
Mr. and Mrs. Herbert H. Holley
Miss Harriette L. King
Mr. and Mrs. Glen R. Martin
Miss Sallie Auris Pender
Mr. and Mrs. Manly W. Rankin
Miss Lillie Rogers
Mr. and Mrs. G. W. Strother
Mr. and Mrs. Carl F. Yarnell, Jr.
Also pray for the national Christians of Malaya.

Planting rice, one of the principle crops of Malaya

PROGRAM OUTLINE

Hymn
Prayer
Devotional Period: Isaiah 51:5
The Land and People
Malaya's Religions
Baptists Enter Malaya
We Preach to the Chinese
The National Workers
We Heal and Teach
We Progress and Hope
The Future Is a Bright Hope
Closing Prayer

Hymn
Prayer
Devotional Period: Read Isaiah 51:5. In his infinite love and compassion, God has revealed his righteousness and salvation to us. We, like the nations of Isaiah's time, would tremble and indeed be crushed by the judgment of God if his righteousness alone were known to us. What gratitude should well up within us that we know even more intimately than judgment the

salvation provided in Christ Jesus! Centuries ago Isaiah envisioned the island peoples as waiting for this same salvation that they might come to trust in God. For how long a time they have waited; but today some are hearing and believing.

Mrs. Hill was formerly a missionary in China and Malaya. Her husband is now secretary for the Department of Missionary Education and Promotion at the Foreign Mission Board.

The Land and People

The charming land of Malaya is the southern-most extremity of the mainland of Asia. The crossroads of the Orient, halfway between India and China, it has long held a more important place in the trade routes of the world than its mere 52,000 square miles would indicate. From one degree north latitude its nine states stretch 550 miles northward to Thailand. The annual rainfall of 100 inches compared with 52 average in Alabama and 31.7 in Oklahoma, coupled with the year-round hot and humid climate, provides luxuriant tropical vegetation. This peninsula is rich in rubber, tin, coconuts, spices, and pineapples.

The Federation of Malaya is administered from the capital, Kuala Lumpur (*kwa-lu loom-poor*), by a British High Commissioner and their Highnesses the Rulers (one Sultan from each state). Tengku Abdul Rahman, Chief Minister, resides in Kuala Lumpur. The High Commissioner's advice is accepted in all matters except where Malay religion (Islam) and custom are involved. The Federal Legislative Council of 75 members comprises the legislative body, and eleven of its members serve as cabinet ministers. While Singapore is a British Crown Colony under the administration of the Governor assisted by an Executive and Legislative Council of 25 members, it is included when speaking broadly of Malaya.

Among the seven million inhabitants of Malaya today we find Malays, Chinese, Indians, Pakistanis, Europeans, and Eurasians. The thrifty and industrious Chinese dominate the commercial world, contributing a major share toward the wealth and prosperity of the country. The Indians operate textile firms and are money lenders. The Malays, comprising 42 per cent of the population—49 per cent Chinese, with Indians and others added—are a virile and carefree people. It is British policy to reserve civil posts for them.

As women we always find it of interest to know what others are wearing. All of the men wear Western clothing with the exception of the Malays, who wear the sarong of striped or checked material rather than slacks. But the women present a festive picture when dressed in their finery. The Malays in their *kains* of bold



Chinese Baptist Church, Alor Star

figures or flowers on dark backgrounds, with which they wear a long sleeved blouse shuffing leisurely along in their sandals, occasionally replacing the thin scarf as it slips from the shoulder. All of the Malay women have long hair, which is worn in a bun low on the neck. Mingled among them are the Chinese women with their flowered pajama-like garment or the more slenderizing one piece dress. Many of the Chinese women have permanents in their short hair, and wear leather shoes with medium or high heels. Add to these the more largely built Indians with their artistically draped sari of thin materials with ornate borders, who generally wear their hair long. To remind you that this is not fairyland there are the Western-clad women of many nationalities, dressed in varying fashions from the very modest to extreme beach wear.

What sort of life do these women live who are of many backgrounds and ancestries? The first desire of most women of Asia is to have a husband and sons. Some women are satisfied to devote their entire attention to the home in caring for the children, weaving mats, looking after a small garden, and raising a few chickens. In the cities, however, the standard of living requires more than one salary; therefore, as in our own land, many women find employment. Some of those with education work as bank tellers, bookkeepers, secretaries, teachers, nurses, technicians,

doctors, and realtors. Those with limited educational opportunities may work as clerks, as helpers in rubber factories, in one of the many tailor shops or laundries, as household servants or even carrying heavy loads of bricks, tile, sand or concrete for construction jobs. For the most part their lives are very circumscribed with few of the liberties American women enjoy.

Malaya's Religions

Hinduism is the oldest religion of the land. Buddhism claims most of the Chinese population but the predominant religion is Islam adhered to by the Malay people (see "Islam, Religion of the Malays," page 8). Francis Xavier carried his faith to Malacca in 1545, and there are 93,000 Catholics in the peninsula today.

It was to minister chiefly to the European population in the large cities that the Anglicans made their way to Malaya, to be followed before many years by the English Presbyterians. Concentrating on educational work, the Methodists first entered the country in 1885. Other groups working there are the Plymouth Brethren, the Seventh-Day Adventists, the Assembly of God, the Pentacostal Holiness, and the Overseas Missionary Fellowship (formerly the China Inland Mission).

Baptists Enter Malaya

It was approximately fifty years ago that the first Baptists of whom we know left China to go to Malaya. In letters to their friends in China some of them expressed the need of and desire for preachers to begin Baptist work. Because there were never enough missionaries to satisfy the urgent needs among the immense population in China, the requests could not be answered. But when China was closed to missionaries, our Foreign Mission Board was able to answer the pleas of overseas Chinese. Even as the disciples of old, your missionaries have been "scattered abroad" throughout Southeast Asia, some of them going to Malaya.

The first two Baptist churches were organized in 1887, one in Alor Star. (*Tell "Two Women Prayed—and a Church was Established in Malaya" which is the thrill-*

ing story of the organization of this church.) The second church in Singapore, was begun by Mr. Tan Chung Lo (*done joong low*) a Baptist layman from Swatow, China, who withdrew from a Presbyterian church in which he had been worshiping for some years because there was no Baptist church when he realized that they did not immerse believers. In 1941 a small group led by Mrs. Oh organized a Baptist church on a rubber estate near Bukit Julun; and in 1949 the Cantonese Baptist Church was organized in Singapore as the fourth Baptist church of Malaya.

Mr. Ho Lok Chee, the nephew of Mrs. Oh, who started the Alor Star and Bukit Julun churches, was asked by Miss Betty Lee, who had taught in Pooi Inn (*poo-eeen*) School in Canton for a few years, to help her organize a Cantonese-speaking meeting when she returned from Canton, China, to teach in Singapore. The other evangelical churches used other dialects in their services, leaving the Cantonese Christians without an opportunity to worship.

Because this work, begun by laymen, needed mature missionary assistance, a call came to the Foreign Mission Board for just such help. In response to this plea Miss Lora Clement went in 1950 as our first representative to that land.

We Preach to the Chinese

As soon as Jessie Green went to Kuala Lumpur in November, 1951 she began looking for a shop where she could begin work. A short distance from one of the markets she was able, after formidable difficulties, to rent such a place. Finding many children without the privilege of schooling, she began literacy classes for their instruction in both Chinese and English. The Sunday school was an immediate success and soon two Training Unions were organized. Within a few months the WMS came into being. All of this work, with the evening evangelistic services, resulted in conversions, as well as the gathering together of some Baptists from China, so that in December of 1952 the capital of the Federation of Malaya had its first Baptist church. Included among the charter members was Mrs. Wong.

As a girl in Macao, Mrs. Wong had fol-

lowed the Lord in baptism while missionary John L. Galloway was the pastor of the church in 1922. Because of her Christian training, she attempted to find a Baptist church with which to affiliate when she moved to Malaya. Finding none, she attended a church of another denomination. Even though the people were friendly, Mrs. Wong longed for the fellowship she had enjoyed in the Macao church. Imagine, then, her joy when, years later, she was visited by your missionary and told of the opening of the Baptist chapel. Tsz Ying (*gee ying rhymes with ring*) and Tsz Woh (*gee wau as row*), her two teen-age daughters, quickly made themselves Miss Green's helpers. Though they had heard the gospel often, they had not made professions of faith. The baptism of these girls a year after the chapel was started brought rejoicing, and meant for them entering even more fully into the work.

Some time later their older brother trusted the Lord for salvation and was baptized. Tsz Ying, having finished high school, has been teaching in our free school in connection with the clinic in Petaling Jaya (*pes-ta-ling jaya*). Tsz Woh felt it to be the Lord's will for her to do kindergarten work. However, as there was no opportunity for training along that line, she began teaching the first grade in a local school. Seeing that she was doing such an excellent job, the education department sent her to a boys' school in a section of town where the children were characterized by their lack of co-operation. She handled the discipline problems with such ease that she was given a scholarship to Kirkby Teachers College in England. After two years' work there, she expects to return to Kuala Lumpur where she will again mean much to the young people's work in the church.

The National Workers

Your missionaries do not spare themselves in seeking to reach the people of Malaya with the gospel message. But each of them recognizes the important part played by the national workers in this effort to "preach the gospel to every creature." That person who is one with them can do more than the missionary in winning the lost. He is not a "foreigner." Let

me tell you about one such faithful worker and his very capable wife. We knew them first in 1946 in Canton, China, where they were our students. After having served several years in South China, Tso Yun Lau (*cho yun, rhymes with run; lau rhymes with cow*) returned to Malaya, where he had spent a happy childhood. With him he brought his charming wife and went to the chapel at Pasir Puteh (*pasir put-deh*).

The village where their frame church building stood had been moved in the anti-terrorist effort of the government. With the exception of the frame church building, every house was demolished. The people had been relocated in an area where one of your missionaries had helped secure a suitable site and erect another building for them. The old building stood alone in a destroyed area. Gradually, however, people were allowed to rebuild around it. Meetings were begun again. The work was slow but had an element of encouragement which caused the evangelistic committee of Central Malaya to locate full-time workers there. With what joy the people anticipated the arrival of this full-time worker. But they could not have foreseen the growth in attendance and interest so quickly apparent. Together Mr. and Mrs. Tso began classes for the children, few of whom had schooling opportunities. They started a Sunbeam Band, which the children enjoy beyond measure. There are five Sunday school classes having 170 on roll, in addition to the week-night Bible classes for adults.

At the weekly prayer meeting, at least a half hour is spent in audible praying after a brief devotional message. It is seldom that the worship service is attended by fewer than 110 people. In the midst of these activities the Lord has blessed this couple with their first-born, a son, though they have been married many years.

Surely this is a beautiful picture of a couple spending themselves unreservedly for the Lord and being richly blessed by him day by day. The work in Malaya needs many more couples like them.

We Heal and Teach

When our only missionary nurse, Betty Gray, became ill the clinic at Petaling Jaya,

a town six miles from Kuala Lumpur, had to be closed temporarily in spite of its popularity and the need of its services. More than a thousand patients were cared for during the first year. With a national doctor and nurse, Miss Gray is again trying to serve the many who come.

It is fitting that on one of the loveliest islands of the tropics, Penang, also considered the intellectual center of Malaya, our seminary is located. The faculty, composed of three missionaries and two nationals, and the student body of fourteen find little time to revel in the beauties of the intermingling blues and greens as seen from Penang Hill. Their field work carries them as far distant as Kuala Lumpur as they witness in small villages and large. The very first graduates are now entering into full-time preaching, having completed their three-year course of study in January of this year.

The Phil-Dawson Gadsden Memorial Kindergarten in Singapore has seven nationalities represented among its fifty pupils. In January of last year the new building was entered, delighting the hearts and exceeding the expectations of the children and parents. Miss Lydia Greene carries on a vigorous home visitation program among the parents. The improved behavior and evidences of learning on the part of the children often open the way for her to witness to the parents concerning Jesus Christ.

We Progress and Hope

Numbers do not truly portray progress, which must be felt as well as seen; however, figures measure some kinds of growth. Of the nine Baptist churches in Malaya, seven are self-supporting and only one has a missionary pastor. Among the 171 who were baptized during last year were sixteen from our newest chapel—at Nee Soon (*nee soon*). The work there is among Chinese of four dialects. A Cantonese family attended services and received visits from the workers. In April of last year they destroyed their idols and continued to learn about the true and living God. The grandmother, more than seventy years of age, together with the father and mother, accepted Christ some months later and all have already followed the Lord in baptism. The children, too, we believe, will have their hearts

opened as they continue to search the Scriptures with ready minds.

Looking forward to independence with mixed feelings of joy and misgiving, as Malaya is, with the accompanying distrust among the various national groups, you might think the future of our work is not bright. But turn your eyes from the political picture to the personal picture of eight single women and eight couples inventing their all in this work with enthusiasm and zeal. In them you see living consecration that cannot but kindle hope in your heart.

The Future Is a Bright Hope

That which will fan the spark of hope into a bright flame in Malaya is our national young people. At the first youth camp held in 1952, some of them began to realize that God has a purpose for each life. That conviction has been deepened at the area and national camps in the ensuing years with a resultant dedication of life that will increasingly influence Baptist work in Malaya.

The enlarging vision of some of the national pastors is another source of encouragement. Last year one church followed the pastor's suggestion of observing a week of prayer and offering for foreign missions. With the Holy Spirit leading all our national pastors in like manner there would be cause for hope without measure.

But you, too, are adding to the brightness of this picture, for you had a part in providing four beautiful church buildings through your gifts to the Cooperative Program and the Lottie Moon Christmas Offering. In that way you gave assurance that you have hope for the future of the Baptist witness in this new field.

As Southern Baptists we cannot limit our witness by observing the winds and regarding the clouds. Rather, in the strength of the assurance that it is "not by might nor by power, . . . but by my Spirit, saith the Lord of hosts" (Zech. 4:6), let us go forward with purpose and promise, undergirding the work by our prayers for missionaries and nationals that God may be able to declare concerning the peninsula of Malaya, "On mine arm do they trust."

Closing Prayer for Missionaries (see page 32).

Pray Ye

by Mrs. Claude Rhea, Jr.
New Orleans, La.

"Prayer is not artful monologue
Of voice uplifted from the sod;
It is Love's tender dialogue
Between the soul and God."

—John Richard Moreland

1 Monday "It is time to seek the Lord" Hosea 10:12 Mrs. A. V. Alvarado, San Antonio, Tex., ev. among Spanish-speaking; Sylvia Alvarado, MF; Rev. Earl Parker, Seoul, Korea, ev.

2 Tuesday "The Son of man is come to save that which was lost" Matt. 18:11 Mrs. Epifanio Salazar, Waco, Tex., ev. among Spanish-speaking; Mr. C. R. Young, Honolulu, Hawaii, Rev. G. H. Clark, Ipoh, Malaya, Mr. D. L. Saunders, Nairobi, Kenya, East Africa, ev.

3 Wednesday "Happy is that people, whose God is the Lord" Ps. 144:15 Mrs. H. A. Borah, Ketchikan, Alaska, ed. ev.; *Rev. W. L. Clinton, Sao Paulo, Brazil, ev.

4 Thursday "Blessed is the nation whose God is the Lord" Ps. 33:12 Rev. G. T. Martin, Tampa, ev. among Negroes; Miss Rosa Lee Franks, Miami, Fla., GWC; Rev. Dick Miller, Kotzebue, Alaska, Mrs. R. W. Fuller, Hong Kong, Miss Mary Alice Ditsworth, Indonesia, Mrs. I. N. Patterson, ev., Rev. J. E. Mills, Ibadan, *Mrs. Cecil Roberson, Kabba, Nigeria, ed. ev.; Mr. Billy Osceola, Okeechobee, Fla., ev. among Indians. Remember to be thankful for this day which symbolizes freedom to live and to worship in America.

5 Friday "Give thanks unto the Lord, call upon his name" 1 Chron. 16:8 Miss Bertha Wallis, Birmingham, Ala., HMB field worker; Mrs. W. M. Havertfield, Mexico City, Mexico, ev.; *Miss Anne Laster, Santiago, Chile, ed. ev.; Mrs. C. L. Thompson, San Jose, Costa Rica, Jan. st.; *Rev. P. C. Porter, ed. ev., Paul C. Porter, Jr., MF, Mrs. T. C. Bagby, Sao Paulo, Brazil, em.

6 Saturday "The fear of the Lord, that is wisdom" Job 28:28 Mrs. J. E. Timmons, Cuero, Texas, ev. among Spanish-speaking; Miss Blanche Groves, North Point, Hong Kong, ed. ev.; Mr. John C. Raborn, Hong Kong, pub. ev.; Mrs. R. M. Willocks, Seoul, Korea, ev.; Rev. F. W. Patterson, El Paso, Tex., pub. ev., FMB

7 Sunday "I will praise the Lord with my whole heart" Ps. 111:1 Miss Ella Keller, New Orleans, La., GWC; Rev. David Jemmot, Panama City, Panama, Miss Alda Grayson, Maui, Hawaii, ev., Mrs. Milton Murphey, Haifa, Israel, ed. ev.; Rev. A. E. Hayes, Brazil, em.

8 Monday "Set a watch, O Lord, before my mouth; keep the door of my lips" Ps. 141:3 Mrs. Marvin Sorrels, Sells, Arizona, ev. among Indians; Rev. Job Maldonado, Carlsbad, New Mexico, ev. among Spanish-speaking; Rev. H. H. Pike, Sao Paulo, Brazil, Mrs. R. B. Fryer, Jr., Djakarta, Indonesia, Miss Anne Dwyer, Gaza via Egypt, Mrs. Gordon Robinson, Benin City, Nigeria, *Rev. John Turner, Beirut, Lebanon, ev.; Mrs. John Mein, Brazil, em.

Addresses in "Directory of Missionary Personnel" free from Foreign Mission Board, Box 5148, Richmond, Virginia, and in Home Missions

9 Tuesday "Pray for them which despitefully use you" Luke 6:28 Mrs. Mike Lopez, Santa Fe, New Mexico, Rev. Enoch Ortega, San Jose, California, ev. among Spanish-speaking; Mr. Leonardo Misell, San Blas, Panama, Mrs. Ted Badger, Manila, Philippines, Mrs. J. E. Musgrave, Jr., Colas, Rev. C. E. Compton, Jr., Mato Grosso, Brazil, ev.; Mrs. A. H. Dyson, Jr., Iwo, Nigeria, ed. ev.

10 Wednesday "God shall judge the secrets of men by Jesus Christ" Rom. 2:16 Rev. Tom Law, Jr., Havana, Cuba, Rev. Isaac Perez, Balboa, Rev. F. H. Walters, Pedro Miguel, Canal Zone, ev.; Rev. J. A. Tumbilla, Martins, Brazil, ed. ev.; *Mrs. M. W. Rankin, Ipoh, Malaya, ev.

11 Thursday "Ye . . . are taught of God to love one another" 1 Thes. 4:9 Dr. Milton Leach, Sr., Kingsville, Tex., ev. among Spanish-speaking

12 Friday "Be at peace among yourselves" 1 Thes. 5:13 Mr. Jesus Kantule, San Blas, Panama, ev.; Rev. W. J. Webb, Caracas, Venezuela, ed. ev.; *Miss Marie Conner, Tainan, Taiwan, ev.; *Mrs. V. L. Seata, Ibadan, Nigeria, ed. ev.

13 Saturday "Follow righteousness, faith charity, peace" 2 Tim. 2:22 Mrs. C. Villarreal, Albuquerque, New Mexico, Mrs. E. F. Vickers, San Pablo, California, ev. among Spanish-speaking; Rev. Howard Olive, Baguio, Philippines, Mrs. J. A. Parker, Santiago, Chile, ev.

14 Sunday "Alleluia: for the Lord God omnipotent reigneth" Rev. 19:6 Rev. A. V. Alvarado, San Antonio, Rev. Emmett Rodriguez, Kerrville, Tex., ev. among Spanish-speaking; Elias Rodriguez, MF; Mr. Shelby Wilson, Ponca City, Oklahoma, ev. among Indians; Rev. Napoleon Gomez, San Blas, Panama, Dr. Dewey Moore, Rome, Italy, Rev. Roy E. Nicholas, Beirut, Lebanon, ev.; Mrs. W. W. Adams, China, em.

15 Monday "If we say that we have no sin, we deceive ourselves" 1 John 1:8 Miss Jean Stamper, New Orleans, La., GWC; Rev. E. E. Atkinson, Mission, Tex., ev. among Spanish-speaking; Miss Thelma Williams, med. ev., Mrs. L. G. McKinney, Jr., Kowloon, Hong Kong, Miss Evelyn Owen, Tokyo, Japan, Mrs. W. A. Poe, Kumasi, Ghana, ev.; Mr. J. B. Hill, Igede, Nigeria, ed. ev.

16 Tuesday "The Son of man hath power . . . to forgive sins" Mark 2:10 Miss Lelia Jackson, San Antonio, Texas, HMB field worker, *Miss Neale C. Young, Ede, ed. ev., Dr. W. M. Moore, Joinkrama, Nigeria, med. ev.; Miss Bonnie Jean Ray, China, em.

17 Wednesday "Seek the Lord, and his strength: seek his face evermore" Ps. 105:4 Mrs. E. F. Hallock, Jr., Rio de Janeiro, Brazil, ev.; Mrs. R. H. Lloyd, San Jose, Costa Rica, Jan. st.; Miss Ruth Pettigrew, Hong Kong, Mrs. J. C. Pool, Ogbomoso, Nigeria, ed. ev.

18 Thursday "We walk by faith, not by sight" 2 Cor. 5:7 WMU Conference, Glorieta, New Mexico, 18-24 Rev. Sinforoso Barrera, Gonzales, Texas, ev. among Spanish-speaking; Evangelina Barrera, MF; Rev. J. R. Saunders, China, em.

19 Friday "Your life is hid with Christ in God" Col. 3:3 *Miss Frances Roberts, ed. ev.; Rev. W. A. Hickman, Jr., Asuncion, Paraguay, Rev. Page Kelley, Rio de Janeiro, Mr. J. P. Smyth, Bahia, Brazil, ev.; Mrs. R. L. Lindsey, Petach Tikva, Israel, *Miss Nita McCullough, Abeokuta, Nigeria, ed. ev.

20 Saturday "I say . . . to every man . . . not to think of himself more highly than he ought to think" Rom. 12:3 Mrs. William Russell, Redlands, Calif., ev. among Spanish-speaking; Rev. Glenn Bridges, Mato Grosso, Brazil, Mrs. Charles Mullins, Kahului, Maui, Hawaii, ev.; Mr. Maurice Anderson, Kowloon, Hong Kong, ed. ev.; Miss Ethel Harmon, Ibadan, Nigeria, ev.

21 Sunday "I wait for the Lord . . . and in his word do I hope" Ps. 130:5 Miss Pauline Cammack, Fairview, New Mexico, ev. among Indians; Mrs. L. D. Wood, San Antonio, Tex., ev. among Spanish-speaking; Mrs. Curtis Askew, Tokyo, ev.; Mr. J. W. Sheppard, Jr., Fukuoka City, Japan, Mrs. D. L. Orr, Cali, Colombia, ed. ev.; Mrs. J. W. Smith, Jerusalem, Israel, ev., Dr. H. H. McMillan, China, em.

22 Monday "I believe that Jesus Christ is the Son of God" Acts 8:37 Mrs. M. D. Garbarino, Grand Isle, La., ev. among French; Mr. Raymond Jee, New Orleans, La., Rescue Home

23 Tuesday "Cleanse thou me from secret faults" Ps. 18:12 Rev. R. L. Carpenter, Morgan City, La., ev. among French; Dr. E. L. Cole, Guadalajara, Mexico, med. ev., Dr. Charles Culpepper, Jr., Taipei, Taiwan, ed. ev.; Mr. A. E. Spencer, Jr., Matsue City, Japan, ev.; Mrs. Wm. Gaventa, Eku, Nigeria, med. ev.

24 Wednesday "We exhort you, brethren . . . be patient toward all men" 1 Thes. 5:14 Mr. Silverio Linares, Tucumari, New Mexico, Rev. Jesus Rios, Los Angeles, Calif., ev. among Spanish-speaking; Miss Martha Jean Capshaw, Barranquilla, Colombia, Dr. William Norman, Joinkrama, Nigeria, med. ev.

25 Thursday "The Lord stood with me, and strengthened me" 2 Tim. 4:17 Rev. L. C. Guillotti, Redell, Louisiana, ev. among French; Mrs. Carlos Perez, San Blas, Panama, ev. among Spanish-speaking; *Mrs. M. E. Torstrik, Chile, ev.; Miss Floryne Miller, Kokura, Japan, Mrs. Carl Whitley, Iwo, Miss Jean Bach, Abeokuta, Nigeria, ed. ev.

26 Friday "Add to your faith virtue; and to virtue knowledge" 2 Pet. 1:5 Rev. E. F. Hallock, Jr., Rio de Janeiro, pub. ev.; Mr. A. I. Bagby, Rio Grande do Sul, Brazil, Miss Pearl Johnson, Tainan, Taiwan, ed. ev.; Miss Mary Aileen Brooner, Salisbury, Southern Rhodesia, ev.; Dr. George Green, Nigeria, em.

27 Saturday "By prayer . . . let your requests be made known unto God" Phil. 4:6 Mrs. R. L. Carpenter, Morgan City, Louisiana,

ev. among French; Rev. Pantaleon Molina, Weslaco, Tex.; Mrs. Richard Sanchez, Phoenix, ev. among Spanish-speaking; Miss Mary Etheridge, Tucson, Arizona, ev. among Chinese; Mr. W. H. Berry, Rio de Janeiro, Brazil, pub. ev.; Mrs. J. D. McMurray, Paysandu, Uruguay, Rev. Gerald W. Pinkston, Indonesia, Rev. S. J. Lennon, Bangkok, Thailand, ev.; Miss Hannah Fair Sallee, Japan, em.

28 Sunday "Whatever things are true . . . honest . . . just . . . think on these" Phil. 4:8 Rev. E. C. Branch, Warm Springs, Oregon, ev. among Indians; Terry Branch, MF; Rev. Moises Gonzales, Santa Clara, Cuba, Miss Sarah G. Wilson, Argentina, "Mrs. W. E. Halton, Hawaii, Mrs. John Cheyne, Shaboni, Southern Rhodesia, ev.; Rev. Carl Whitley, Iwo, Nigeria, ed. ev.

29 Monday "We ought to obey God rather than men" Acts 5:29 Rev. J. M. Short, Jr., San Jose, Costa Rica, lan. st.; Miss Amy Ann

Snelling, Asuncion, Paraguay, "Miss Kathleen Manley, Nigeria, med. ev.; "Rev. C. J. Dotson, Umtali, Southern Rhodesia, ev.; John Dotson, MF; Miss Reba Stewart, China, em.

30 Tuesday "Ye cannot serve God and mammon" Luke 16:13 Mrs. L. O. Cobey, HMB, em., Miss Aletha Fuller, Jolinkrama, Nigeria, med. ev.; Rev. F. P. Lide, Baguio, Philippines, ed. ev.

31 Wednesday "The peace of God . . . shall keep your hearts . . . through Jesus Christ" Phil. 4:7 Mrs. Minnell Graves, Miami, Fla. GWC; Rev. Antonio Castillo, Del Rio, Tex., ev. among Spanish-speaking; Mrs. W. W. Enete, Sao Paulo, Brazil, ed. ev.; Mrs. Ronald Hill, Choburi, Thailand, ev.; Mrs. E. M. Fine, Oyo, Nigeria, ed. ev.

em. emeritus
ev. evangelist
med. minister
KS nurse
op. orthodontist

pub. ev. publication evangelist
GWC Good Will Center
WELL Woman's Emergency Home
HMB Home Mission Board
lan. st. language study
MF Margaret Fund



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by Mrs. A. F. Crittendon

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MIRACLE IN THE MOUNTAINS

by Harnette T. Kane with Inez Henry, Doubleday & Company, Inc., Copyright date 1956, 320 pages, price \$3.95.

This is the inspiring story of Martha Berry's crusade for the mountain people of the South. It is the intriguing story of Christian vision and compassion which impelled a young woman, born to plantation wealth, to forsake the comforts and luxury of that wealth and devote herself to the educational, economic and spiritual welfare of those thousands of forgotten Americans who lived in the southern mountains. It is a story of courage and unflinching devotion to a cause. It reveals the life of a unique woman and the development of an unusual project.

It all started one day when Martha Berry was attracted by the faces of three grimy little boys peering in the window of an old log cabin where she kept some books. She

found out that they did not go to Sunday school because there was none in Trapp Holter and Possum Trot, where the boys lived. She told them Bible stories and held them spellbound. The next Sunday they were back with some of their brothers and sisters, and Martha Berry's log cabin school began.

This book tells the thrilling story of the growth of Berry Schools, one of the most unique educational institutions in America, from that log cabin beginning to the largest campus in the world: 30,000 acres of forest, mountain, fields and lakes. Most of the buildings have been constructed by the boys themselves, and they have built most of the furniture. The girls learn homemaking, milk the cows, do weaving, and help keep the buildings in order.

The author, Harnette T. Kane, won national recognition with his first book, *Louisiana Hayride*. He has filled the story of how

Virginia BWC State Federation Officers at Local Meeting

It was to the Roanoke-Vines Business Woman's Federation quarterly meeting that Virginia BWC Federation officers came as guests. Mrs. Theodore F. Adams, adviser for the state group and wife of the Richmond First Baptist Church pastor, gave the main address at the dinner meeting.

The state officers are, left to right, Mrs. Jean R. McGrady, Roanoke, first vice-chairman, Miss Mary Blevins, Bristol, chairman, Mrs. Helen G. Riley, Roanoke, outgoing first vice-chairman, at right, also was present.



Martha Berry, a small, pretty southern woman built the Berry Schools, with the same warmth and humor, and the understanding characteristic of all his books.

12,000 MILES BY LAND ROVER

by Mary McCombs Orr, Zondervan Publishing Company, Copyright date 1957, 192 pages, price \$2.50.

Here is a true story of a 12,000 mile trip overland from Brazil to Canada. The Orr family, two adults and seven children ranging in ages from four to sixteen, traveled from their mission field in Brazil to their home in Canada in a small English made station wagon, no larger than the famous American jeep. The record of this journey through dense jungle, over barren plains and among vast rivers in Brazil, Colombia, and other primitive countries of South America, Central America, up into Mexico and along the west coast of the United States to Canada is truly stranger than fiction—it is little short of miraculous! The author never loses an opportunity to bear testimony to God's wonderful faithfulness and providential care.

These Canadian Baptist missionaries enjoyed Christian fellowship with evangelical missionaries in all the lands through which they traveled. They shared the hospitality of fellow Baptist missionaries as well as

missionaries of the Methodist, Presbyterian, Lutheran, and other denominations. They often slept in church buildings, in mission schools and under trees in mission compounds. As one reads of the hearty Christian welcome extended to these ambassadors for Christ by every missionary group contacted one keeps remembering the lines: "The fellowship of kindred minds is like to that above."



This eventful and excitement-filled tour of the Americas gives interesting insights and dramatic side-lights on local mission efforts all along the route. To the interesting description of the countries through which they traveled, the author adds the spice of challenge and the warmth of human interest as she pictures the triumphs and tragedies of frontier mission work.

We agree with Mrs. L. E. Maxwell, who in her foreword says: "Children will enjoy this book because of the adventures in it— young people will relish it and be challenged to consecrate their lives—older people will find in these pages a real inspiration and focus for prayer. There is not a dull page in the book. It pictures spiritual destitution and gives assurance of spiritual victory through evangelical missionary ministry."

From Greenland's Icy Mountains

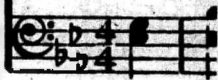
MISSIONARY HYMN. 7. 6. 7. 6. D.

REGINALD HERRN, 1783-1826

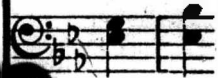
LOWELL MASON, 1782



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GLORIETA

July 18-24

RIDGECREST

August 8-14

CONFERENCES

for all WMU members

HYMN: "From Greenland's Icy Mountains"

THEME: His Story To Proclaim

Please make reservations NOW with the management of each assembly:

Glorieta, New Mexico, c o E. A. Herron

Ridgecrest, North Carolina, c o W. K. Weeks