



ROYAL SERVICE

AUGUST 1957



Mr. and Mrs. Paolo Paschetto on the Armstrong Memorial balcony, city of Rome in background

PAOLO PASCHETTO has always loved art. Even in grade school he spent much time making pen and ink drawings. Now at the age of seventy-two, this well-known Italian artist has paintings and woodcuts hanging in art museums and homes in Europe, North and South America. He has drawn nine postage stamps for the Italian government and the design for the Republic of Italy after World War II.

Still an active artist, Mr. Paschetto designs public buildings as well as many churches, including four Baptist chapels in Rome.

Mr. Paschetto has an interesting background. He was born of Huguenot heritage at Torre Pellice, in the valleys made famous for the past ten centuries by the dissenting Waldensians. When the Baptist

Theological Seminary was organized in Rome in 1888, Paolo's father was invited to be the professor of Semitic languages. Moving to Rome to accept the teaching responsibility, Mr. Enrico Paschetto also accepted in 1888 the pastorate of the Via Tevere Valle Baptist Church.

Although the father and mother painted as a hobby, they did not encourage young Paolo to choose art as a vocation. "Their argument was that Italy already had too many undernourished artists."

Later, however, Signor Paschetto sent some of Paolo's work to the president of the Academy of Art in Rome for critical appraisal. The president replied, "If he were my son, I would do all possible to give him special training." The following year, Paolo enrolled as a second year student at the Academy of Art.

Signor Paschetto's impression of devout Christian women of the Waldensian sect suggests their strong faith



Cover Story Paolo Paschetto, Artist

Roman Baptist Anoints for Eternity

by Dorothy Weeks



ISTITUTO BETANIA

Emblem of Armstrong Memorial Training School was designed by Paolo Paschetto

Several honors came to the young art student during his four years at the academy. His design for the five-life hill won the unrestricted national competition. The academy president chose Paolo's suggestions for the decoration of his drawing room. Next, he designed the cover for his brother's house on Ostia, an original archeological investigation which won a Vatican contest. He was nineteen years old when he left the academy with the title of "The Best Student." After nine years of teaching and doing black and white pen work for magazines, Paschetto returned to the academy where he served as professor of decorative art until his official retirement recently. As during student days at the academy, Mr. Paschetto met and married Italia, his lovely young bride was also a brilliant



Signor Paolo Paschetto, former professor of decorative design in Academy of Arts at Rome, Italy, designed the republic's emblem in which he depicted peace, resulting from unity and liberty

art student and during the early years of their marriage she taught private art lessons to supplement the family income.

Friends say it is impossible to overestimate the share her encouragement, attention and helpful criticism have had in her husband's work as an artist.

The Paschetts have two daughters, both married to fine evangelical laymen. The three grandchildren are a great joy to the Paschetts.

For thirty-three years, Paolo Paschetto has been an active deacon in the church at Rome where his father began his pastorate in 1888.

Mr. Paschetto is a man with strong religious beliefs and a man of great tranquillity of spirit. Deep friendliness without sentimentality and peace without passivity are characteristics of this fine Christian artist.

Years ago Mr. Paschetto selected as his own, a motto he found inscribed on the wall of an old castle near Turin, Italy. This motto reads *E Bello Dapo il Morte Vivere Ancora*, (It Is Beautiful After Death Yet to Live).

Not only does this motto imply that the artist's creative works will be a monument to his memory, but that the artist's soul also shall live forever with the Master Creator.

AUGUST 1957

Royal Service

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Front Cover—The Christian Italian artist, Paolo Paschetto (see his story on cover 2), has visualized the responsibility of the missionary-hearted: "Go, O missionary, as a heavenly messenger of God, go into the world and, with living faith scatter the seed widely." In Italian it is written: "Va, O missionario, quale messaggero celeste di Dio, esci pel mondo e spargi l'evangelio e con viva fede la semenza."



A New Pattern

by Alma Hunt, WMU Executive Secretary

LET'S take a look at your Woman's Missionary Union constitution or by-laws. It has been said that some societies have these "documents" securely hidden away for safekeeping. Some cannot find them and others are preserving them in antique form. As do many of you, I like antique furniture, antique china, antique glassware, but I don't want to wear an antique dress or operate under antique by-laws. Look at your by-laws before setting up your WMU organization for the next promotional year. October comes quickly, therefore I suggest that you get ready to be up-to-date immediately.

Which do you have—constitution or by-laws? Either is correct. Since Woman's Missionary Union has by-laws, it is logical for a local Woman's Missionary Union to have by-laws also. Let's start this examination of your by-laws with the title. Does it read "Constitution of Woman's Missionary Society" or "By-laws of Woman's Missionary Society"?

The society is the missionary organization for women in your church. Your society is responsible for establishing and maintaining Young Woman's Auxiliary, Girls' Auxiliary, and Sunbeam Band organizations for the missionary education of youth. This second responsibility enlarges the society into a union. Therefore each local WMS adopts "By-laws of Woman's Missionary Union" which includes the work of the society as well as its work with the youth.

In the suggested by-laws for a local Woman's Missionary Union which follow, you will see that the organizational pattern is strengthened. As in the past, the president is the elected leader of the WMU and as such is responsible for the youth work. But she does not bear this responsibility alone; neither is it delegated to any one woman. Formerly the youth director's responsibility included all organizations from Sunbeam Band through Young Woman's Auxiliary and all ages from birth to twenty-five. According to the suggested by-laws the youth director is replaced by three youth directors: YWA director, GA director, and Sunbeam Band director.

These three directors are officers of the WMU and members of the Executive Committee, nomi-

**Suggested By-laws
for a Local
Woman's Missionary Union**

ARTICLE I

Name

The name of this organization shall be the Woman's Missionary Union of _____ Baptist Church.

ARTICLE II

Object

The object of this organization shall be to promote Christian missions through a program of mission study, prayer, community missions, and stewardship.

ARTICLE III

Members

Woman's Missionary Union shall be composed of those enrolled in the Woman's Missionary Society, Young Woman's Auxiliary, Girls' Auxiliary, Sunbeam Band.

ARTICLE IV

Officers

Section 1. The officers shall be a president, enlistment vice-president, program vice-president, YWA director, GA director, Sunbeam Band director, secretary, and treasurer. These officers shall be elected annually in a regular business meeting of the Woman's Missionary Society in the month of _____ and submitted to the church for election.

Section 2. All officers, counselors, leaders, and chairmen of Woman's Missionary Union shall be members of this church.

(Continued on next page)

A New Pattern for a Woman's Missionary Union

Section 3. The officers shall assume office October 1 and serve until September 30.

Section 4. The officers, counselors and chairmen shall perform the duties set out for them in the current Year Book of Woman's Missionary Union.

ARTICLE V

Committees

Section 1. There shall be the following committees: Nominating, Executive, Enlistment, Program, YWA, GA, Sunbeam Band, Mission Study, Prayer, Community Missions, Stewardship, Publications, Social and such others as the work demands.

Section 2. The duties of these committees are such as are set forth in the current Year Book of Woman's Missionary Union.

ARTICLE VI

Nominating Committee

Section 1. The Nominating Committee composed of _____ women shall be elected by the society to serve for one year.

Section 2. The Nominating Committee shall nominate annually officers, counselors, leaders, circle chairmen, and chairmen of the following committees: Mission Study, Prayer, Community Missions, Stewardship, Publications and other committees authorized by the Executive Committee.

Section 3. The Nominating Committee, in event of a vacancy, shall present a nominee for the unexpired term.

ARTICLE VII

Executive Committee

Section 1. The officers of the society, chairmen of circles, chairmen of standing committees shall constitute the Executive Committee.

nated by the WMU nominating committee and elected by the society. The youth work is strengthened by having three youth directors on the Executive Committee. The nominating committee, serving throughout the year, also nominates YWA and GA counselors and Sunbeam Band leaders.

Under the new by-laws, in place of the former committee on youth work, the society will have three committees: YWA committee, GA committee, Sunbeam Band committee. Each of these is made up of a director, counselors or leaders, and three to five WMS members appointed by the president. For example, the Sunbeam Band committee is composed of the Sunbeam Band director, Sunbeam Nursery leader or leaders, Beginner and Primary Sunbeam Band leaders, and three to five WMS members appointed by the president. In appointing these members the president chooses women who are interested in and understand an age group and who will see that the leadership needs are met, also substituting or assisting in other ways.

If you have no YWA in your church, do you elect a YWA director? Yes is the answer, if you have in your church young women of YWA age—sixteen through twenty-four. The director's first responsibility is to enlist available young women. She may act as counselor—at least until the auxiliary is established. By that time she may see the advisability of separating the high-school age YWAs from older YWAs. In this case she will need a counselor, or preferably two, to help her. These are secured by the nominating committee.

If you have only one Girls' Auxiliary, will you need a director? Yes, elect a GA director. If your possible membership is small, the director may also serve as counselor. But do not fence yourselves in by concluding that one GA with one director (who may also serve as counselor) is sufficient to meet your opportunity. The difference between Juniors and Intermediates is just as great in your church as in others and you may need to divide your one GA into two, a Junior Girls' Auxiliary and an Intermediate Girls' Auxiliary. Your one director-counselor can be so absorbed with counseling the organization that she does not have time to plan for and lead in this needed expansion. Then, too, she can be sick or of necessity have to be absent on occasions. A director plus counselors will provide a safeguard against ever having to "call off" an auxiliary meeting because the counselor cannot be present.

However small the membership of your society may be, it will be well to divide the responsibility for the youth work among at least three women even if these women have other responsibilities in the society.

There are societies in which the membership is so small that it is necessary for all the women to carry two, three, or even four responsibilities. In such cases there are combinations which may be made in addition to the directors serving also as counselors. It may be that one woman will serve as mission study, prayer, community missions, and stewardship chairman. But a better division of work may be to have officers share responsibility for these fundamentals: the program vice-president being also the mission study chairman, the treasurer being the stewardship chairman, the enlistment vice-president being also the community missions chairman. If further combinations are necessary the weeks of prayer programs could become the responsibility of the program chairman—or even the stewardship chairman as the mission offerings and the weeks of prayer programs are two parts of a whole. The enlistment vice-president may logically serve as one of the youth directors.

The pattern of organization is further strengthened by stipulating that the nominating committee has continuing responsibilities throughout the year. The committee nominates persons to fill vacancies created by death, moving away or resignation of officers, committee chairmen, and counselors.

Every society needs by-laws to establish a uniform method of procedure. By-laws will eliminate discussion and differences as to which officers and chairmen are elected and which are appointed, whether or not an officer's term is limited or unlimited. If your society does not have by-laws or cannot locate them, ask that a by-laws committee be appointed. The suggested by-laws will serve as a guide to the committee.

If your society has by-laws, you too, will likely want a committee to bring them in line with the present organizational plans before you elect officers for 1957-58. You will want to be sure that the nominating committee's continuing responsibilities are detailed, that your youth work is strengthened by dividing the responsibility for it into three parts to be led by the three youth directors and supported by the three youth committees. Study the accompanying suggested by-laws and see how you can make this pattern fit your situation.

Section 2. The Executive Committee shall schedule the regular meetings of the organizations, plan the program of activities, hear reports, and check progress on the Aims for Advancement.

Section 3. Regular meetings of the Executive Committee shall be held _____.

ARTICLE VIII

WMU Meetings

Section 1. The general missionary program meetings of the WMU shall be held as follows: WMS _____, YWA _____, GA _____, and Sunbeam Band _____.

Section 2. The membership of the WMS shall be divided into circles. Circle membership at the beginning of the year shall not exceed _____ and shall be changed every _____ years. The meetings of the circle shall be held _____.

Section 3. Special meetings of the society may be called by the president and shall be called upon the request of _____ members of the society; special meetings of the auxiliaries may be called by the counselors.

ARTICLE IX

Parliamentary Authority

The rules contained in Robert's Rules of Order Revised or the Parliamentary Section of the WMU Year Book, shall govern the union in all cases to which they are applicable.

ARTICLE X

Amendment to By-laws

These by-laws may be amended at any regular meeting of the society by a two thirds vote of the members present, provided the amendment has been submitted in writing at a previous regular meeting.

Trends in Modern Spain

by Missionary Nella Dean Whitten

"Come to sunny Spain!" invite the travel folders. This remarkable little country in the Southwestern corner of Europe has recently become a tourist's paradise. Within an area about four times as large as North Carolina, there are glories of the past, attractions of the present and promises for the future.

Statisticians report that there is a total of 1420 castles in Spain. Such a statement invites the traveler to bask in the glories of centuries gone by. The barren mountainsides punctuated with crumbling ruins tell the story. Spain cannot continue to live in the past. Eager young faces look beyond the remains of ancient castles to the blueness of God's heaven.

Among Spain's 28,000,000 inhabitants are about 2,500 Baptists. This courageous little band of believers look and work toward the coming of a better day. Despite persecution and countless obstacles, a 15 per cent increase yearly in membership shows that "the light shines in the darkness and the darkness has not overcome it" (John 1:5 RSV).

What are the trends in modern Spain that point to a new day in the Baptist witness? They are many and varied, and the future is as bright as the faith of those who put their trust in God.

Spanish Baptist Churches

The thirty-nine churches are alive and growing. They have better buildings and a more well-rounded educational program than formerly. The members are beginning to understand better the principles of democracy operating in a church. Several congregations are entirely self-supporting and others are moving in that direction. A spirit of revival is evident in a number of the churches of the Spanish Baptist Union.

The president of the Spanish Baptist Union often says, "Never before have our

churches known such an epoch of material and spiritual prosperity. God is placing before us the opportunity of a lifetime."

Spanish Baptist Women

The centuries of Moorish domination are still felt in Spain, especially in regard to the general attitude toward womanhood.



Two members of the executive committee of the Spanish WMU making future plans

Nevertheless, Spanish Baptist women have been remarkably successful in breaking the molds of useless tradition. Spanish Baptist women are active in the churches. In some cases they have carried out projects that had formerly been abandoned as "impossible." A home for the aged in Villafranca del Panades (Barcelona), sponsored by the Woman's Missionary Union of Spain, is a good example of faith in operation on a national scale.

The Spanish Baptist WMU is influential both at home and abroad. It is represented on the Executive Committee of the European Baptist Woman's Union. Though isolated from the rest of Europe for many



Angelita Bayona, a young Spanish Christian who is soon to become a nurse. The words on the wall: "Here am I; send me"

years, there is a growing interest in Baptist sisters on the other side of the Pyrenees and throughout the world. The Christmas offering taken in December, 1956 showed a 40 per cent increase over all previous years. This offering was sent to do evangelistic work in Ecuador.

As the president of the WMU of the Second Baptist Church, Barcelona expressed in the first meeting of the new year, "Regardless of what we did or failed to do in the past, the present and the future must find us busy in the service of the King."

Receptive to the Gospel

Spain is religious by nature and temperament. Traditionally she is 99 per cent Catholic, but in practice her heart is far from the faith she professes. Despite persecution and state-imposed limitations, Spanish Baptists are preaching the gospel of Jesus Christ and hearts are open to receive it.

A Sunday school teacher had an opportunity to talk to a visitor in her class about the Saviour. Immediately the visitor objected, "Don't talk to me about changing religions. I was brought up on religion. I have tried all my life to be religious. What do I have as a result?—nothing but an empty heart!"

"Oh, I beg your pardon," replied the Sunday school teacher. "You have misunderstood what I wanted to share with you. It is not a question of changing religions. Jesus Christ, the Son of God, will come into your heart and will change you."

Spain is receptive to the message of Christ. Outward appearances would indicate that many doors are closed, but the doors of human hearts are open. Thirty national pastors and six missionaries are busy at work. The message cannot be broadcast by radio, but it is spread abroad by those who love him. The good news cannot be announced in public squares, but there are ambassadors of the living Christ who faithfully represent him before the public. The churches are beset with problems and difficulties, but the Word of God is not bound.

God is at work in Spain. There is no time to stand before closed doors and lament her fate. The Baptists of Spain move forward certain that they must be busy in the service of the King. God holds the future in his hands.

Dona Pepita Ferrandiz, a Christian of many years. She likes to talk about the past, but has great faith in the future





Interior of Baptist church at Reggio Calabria, taken during a WMU meeting

Doors Are Opening in Italy

by W. Dewey Moore, Missionary in Italy

WHEN God sets before his people an open door he resorts to innumerable and varied means to get his people to go through the open door in his name. In almost every case God takes the initiative to insure that his followers see and grasp the opportunities he opens before them. Most of the new work in Italy comes about in one way or another through this age-old procedure.

One of the most recent "open-door" opportunities God has set before us is in a mountain town called Pazzano, deep in Calabria at the "toe" of the Italian boot. The nearest evangelical church is ninety miles away in Reggio (the "Rhegium" to which Paul's ship came after leaving Syracuse).

More than two years ago, a man visited his brother-in-law in Reggio. The host was a deacon in the Baptist church in Reggio and a tailor by trade. During the evening the conversation turned to religion, and the visitor told of his village and how he and others had been disillusioned by the Roman Church. The conversation continued on

past midnight with the consequence that the next day when the brother-in-law left for home he was loaded with tracts, gospels, and any other available material. Also he carried with him the promise of a visit by the pastor of the Reggio church.

The pastor, however, could not make the visit immediately. He was already overworked by his regular duties which required him to make long bus trips with overnight stops at his widely-dispersed preaching stations. Also, neither the pastor nor his congregation could furnish the money for the long and rather costly trip. The visit was delayed for some time until the pastor felt he could no longer put it off so he began the trip to Pazzano.

As he covered mile after mile of the distance from Reggio to Pazzano in the not too comfortable and crowded bus with the sun beating down mercilessly, he wondered if it were worth it. Perhaps some ten or fifteen people would be waiting. They could have waited until the weather was a little cooler and until he had more time. It took several hours to cover the ninety

When God sets before his people an open door he resorts to innumerable and varied means to get his people to go through the open door in his name

miles, as much of it was uphill and the road was anything but straight. Finally, he saw perched high on a mountain, his journey's end—a small town of about 2,000 inhabitants. As he looked it seemed that about two hundred of the villagers were having some sort of celebration for there was a procession coming down the road! "Well," he thought again, "I would have to come on a day when there is some special religious observance!" But to his surprise he discovered that the crowd was coming to meet him.

During the months that followed the pastor wrote the Baptist headquarters in Rome asking for financial help to at least begin semimonthly visits and to open a place of meeting. The committee was already under an increasingly heavy load of

travel expenses for pastors caring for widely-scattered churches and stations. Finally the committee consented rather skeptically to give help for three months on an experimental basis. At the end of that time, feeling still more hard pressed with limited means and men, the committee counseled that the new station not be continued.

A few weeks after this decision was announced we visited the distant Pazzano during a missionary trip in Calabria. We spent an entire day without taking time to eat lunch in order to make the trip, but it was worth it to see this great evidence of God's hand. We were thrilled with the experience.

Two hundred or more eager people with happy, expectant faces crowded into the rented room which had been a storehouse.

The door of opportunity is represented by many young people in Pazzano, Italy



Doors Are Opening in Italy

Without the pastor's knowledge, the congregation had completely repainted and put the new meeting place in order during the two weeks since his last regular visit. They stood since they had no chairs. They sang the hymns from memory as they had no hymnals. They listened eagerly to the Scripture reading because they had no Bibles. Every word of the message was taken in eagerly. There is not as yet one baptized believer among them, but we came away feeling that there are many happy but hungry believers waiting to be led on to observe to do all that the Lord has commanded.

We came away convinced that the work must go on. In spite of the cost in time, money, and energy and other sacrifices that group must not again be disillusioned. Just how this work can continue is yet to be seen.

On the way down the winding, steep mountain road the pastor pointed out in the distance other roads which led to other towns where people are wanting someone to come, and waiting eagerly for the explanation of the good news. While we were still at Pazzano, we were told of two groups who were meeting that day several miles away and who, knowing that we were nearby, hoped we might be able to come. But the limit of time and necessity of meeting

other appointments that night made it impossible. The pastor also told us that it had been reported that the local priest, alarmed at the evident result of the evangelical message in Pazzano, wrote to his bishop about it asking what he should do. He complained that the Protestants were preaching the gospel in his village and the people were being drawn to it. The bishop, wiser than some, replied, "What do you want me to do about it, my son? You preach the gospel and perhaps they will come to you."

I feel humble when I realize that three years of preaching from my own pulpit in Rome, together with all the varied church activities, has not resulted in more than one fourth of the number reached by one evening's witness of a humble tailor, a bit of correspondence, and some earnest prayers.

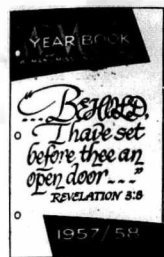
Thanks be unto God for his marvelous working through believing, spirit-filled, witnessing fishermen, tailors, shoemakers, and other simple believers. May he grant to us pastors, missionaries, and teachers the grace to be the same kind of useable, utterly depending, unimpeded channels of his energy and power.

Let us pray earnestly that the Lord of the harvest thrust forth laborers into his field; but O, may our faith be such as not to hinder him as to the choice of laborers he shall thrust forth.

Societies 100 per cent in Royal Service Subscriptions

Alabama	45	Florida	42	Maryland	18	Oklahoma	14
Arizona	10	Georgia	—	Mississippi	32	Oregon-Wash.	—
Arkansas	5	Illinois	48	Missouri	24	South Carolina	66
California	7	Kansas	1	New Mexico	19	Tennessee	47
Colorado	3	Kentucky	28	North Carolina	65	Texas	106
D. C.	—	Louisiana	65	Ohio	4	Virginia	34
				Total	714		

There are 21,612 Woman's Missionary Societies. Let's keep trying for Every woman with her own Royal Service.



For a Good Beginning

by Margaret Bruce, WMS Director

At the beginning of the WMU Year your first concern will be leadership training. Get your pencil and paper (I think best that way) and let's plan a day of instruction. Here are six questions you must answer as you plan:

1. Who should attend?
2. When shall it be?
3. Where shall it be?
4. How shall it be advertised?
5. What do we hope to accomplish?
6. How can we accomplish our goal?

I. Who should attend? This question is answered in Aim VII of WMS Aims for Advancement: "Officers, committees, and counselors studying together the current WMU Year Book."

II. When shall our day of instruction be held? It will be necessary for you to see your church calendar and select a date that will not conflict with other church meetings. Since your day of instruction will involve so many people great care must be taken in the selection of a day. Try to avoid community affairs, too. You will want your study before the new year begins. Whether it will be morning and afternoon, or afternoon and night will be determined by the most convenient time for the largest number of your officers, committee members and counselors.

III. Where shall it be? Most societies will perhaps have their day of instruction at the church. Smaller societies may choose a large, comfort-

able home. Choosing the right place in the church or in a home is important to the success of your study. Wherever it is held, attention should be given to the arrangement of the room. You will need a blackboard, tack board, easels and tables.

IV. How shall it be advertised? You will want to advertise the meeting far in advance because you want your leaders to know about the day of instruction and attend. Now, think of ways to let them know of your plans.

Your secretary or publicity chairman and her committee can take this responsibility. Be sure that a proper build-up and much attention is given to this important study. Create the expectancy that will cause all your leaders to feel that they must be present. You could use some of the following words in your announcements: *Discover How! Get in the Swing! Be in the Know! Tempo '57! Keyed to Learn!* These are just eye catchers that could be used on posters or other announcements.

V. What do we really hope to accomplish during this day of instruction?

A. You'll want your leaders to thoroughly understand your new Woman's Missionary Union by-laws. Point up the following changes—WMU by-laws instead of WMS by-laws; new statement of the same object; membership composed of those enrolled in WMS, YWA, GA, and Sunbeam Band; a YWA director, GA director and Sunbeam Band director instead of one youth director; a committee on YWA

work, committee on GA work, and committee on Sunbeam Band work instead of one committee on youth work.

- B. You want your leaders to learn what is in the WMU Year Book.
- C. You want them to learn all about the Aims for Advancement.
- D. You want your leaders to learn their duties and how to perform them.

VI. How can we accomplish our goal?

- A. Decide whether you will have one teacher or more.
- B. What method or methods of teaching will you use?
 - 1. lecture
 - 2. discussion
 - 3. workshop
 - 4. dramatization, role playing (can be effectively used in presenting duties of officers and committee chairmen)
- C. Get needed materials—order all free materials from state WMU office and priced materials from 600 North 20th Street, Birmingham 3, Alabama. See WMU Year Book for prices.
- D. Have visual aids.
 - 1. Mount samples of tree leaflets on colored cardboard.
 - 2. Display WMS, YWA, GA and Sunbeam Band emblems and materials.
 - 3. Clip pictures from current magazines which suggest different aims for advancement. Mount these on poster boards and print the aim which corresponds to the picture. In addition to posters on aims, make three others giving classifications: Approved, Advanced, Honor. Cardboard easels may be secured from art supply stores to paste on back of posters so they will stand.

E. Outline Year Book—this suggested outline may be used:

1. Directories
2. Hymn—Watchword
3. Duties of officers and committee chairmen (These may be assigned for discussion to your officers and committee chairmen.)
4. WMS Aims for Advancement
 - Statement of WMS Aims
 - Use WMU plan of work and articles relating to mission study, prayer, community missions and stewardship.
 - Reporting
 - Monthly and circle program topics
 - Circle plan, BWC
 - Fostering—camps
 - Focus Weeks
5. YWA, GA and Sunbeam Band Aims
 - In discussion of Aims for youth organizations use articles relating to these organizations and those on promotion and leadership courses
6. Parliamentary procedure
7. Statistics
8. Southern Baptist Convention Calendar
9. Literature and supplies
10. Carver School of Missions and Social Work and Margaret Fund

F. Arrange schedule—begin on time, close on time

As group assemblies, play "O Zion, Hasten," "We've a Story to Tell" Devotional message on 1957-58 Watchword Story of hymn of year Hymn—"Lead On, O King Eternal" Discussion of WMU by-laws Discussion of duties of officers and committee chairmen Discussion of WMS Aims for Advancement Recess Hymn—"The Woman's Hymn" Continuation of study of WMU Year Book Closing Meditation—have YWA Dedication and GA Allegiance read.



Mission Study: Prayer

by Helen Flinn

"You can do more than pray after you've prayed, but you cannot do more than pray until you've prayed"—S. D. Gordon.

Unless you pray while carrying out the suggested plans for teaching a book on prayer, you have already failed. On the other hand, this can be the most meaningful study yet undertaken if you are willing to follow the teaching formula stated by Mrs. McMurry, "Saturate preparation with prayer."

Review last month's column, then use this "chairman's checklist," giving yourself 10 points for every affirmative answer.

1. Did you read through *A Practical Primer on Prayer* (or chosen text) grouping chapters to fit class schedule?
2. Have you held a meeting with discussion leaders (teachers) and outlined details of the course?
3. Have you tried to supply supplementary books or some kind of additional help?
4. Have you collected past issues of *Royal Service* and reread "Notes to Prayer Chairman"?
5. Are you collecting definitions, quotations, poems, prayers?
6. Are you giving some type of home assignments?
7. Are you using different Scripture translations?
8. Are you using Bible benedictions?
9. Have you made real effort to get class members to buy texts?
10. Have you read at least one book in addition to the text?

What is your score? It is not too late to raise it!

The biggest mistake that can be made is for class members not to have texts and for teachers to have only the text! Plutarch wrote "The understanding is not a vessel which must be filled, but fire wood which

needs to be kindled." The ability to stimulate others to study will be in direct proportion to the overflow of your own reading. As Dr. R. Lofton Hudson says, "Read! Read anything to keep alive from the shoulders up." You will not agree with all you read, nor are you expected to, for authors themselves differ in presenting various facets of this jewel called prayer. For example, Leslie Weatherhead's emphasis is "Let go and let God"; Frank Laubach emphasizes, "Take hold and keep hold of God," a pull on spiritual muscles. Weatherhead says, "Just leave the door to God ajar" while Laubach instructs, "Put the shoulder of your will against that door and keep it open by grim determination." Don't be afraid of new or conflicting ideas for there are imminent men of science today who realize that spiritual progress lags far behind technical development and believe the most important discoveries to be made lie in the realm of the spiritual. When you are inclined to disagree violently or label an author's viewpoint "fanatical," remember that one definition of a religious fanatic is a "person who has more religion than you do." So give your heart and mind a workout for the closed mind and dusty heart are things to fear!

Did You Pray Today?

Don't forget to look at your calendar of prayer every day. Juliette Mather says, "I shall be only 36 hours by air, or 30 seconds by prayer away so I'm really not far." Stay close to your missionaries every day—the prayer way!



BY MARGARET BRUCE

Three In One

As a child I used to watch my mother get out the "Three in One" sewing machine oil and oil all the little screws on the machine. She was never without "Three in One" for she thought it was essential to the good running order of her machine.

Since 1931 Woman's Missionary Union has depended on the young people's director (at one time called third vice-president and more recently youth director) to do the oiling necessary for smooth running of the youth organizations.

The WMU youth director has really been three persons in one (four in one before the Royal Ambassador transfer to the Brotherhood) as she has had the responsibility of the three missionary education organizations in our churches. The new by-laws which we are recommending for the local Woman's Missionary Union (see page 7) suggest three directors instead of one: a YWA director, a GA director and a Sunbeam Band director. These three officers have the same duties toward their particular organization that the youth director has had for the three.

Instead of having one committee on youth work the new by-laws recommend a committee on YWA work, one on GA work and another on Sunbeam Band work. The three directors will be chairmen of their respective committees. The committees will be composed of counselors and three to five other WMS members. With the help of their committees the directors will seek to have an adequate number of Young Woman's Auxiliaries, Girls' Auxiliaries, and Sunbeam Bands. They will secure monthly and quarterly reports from their organizations and forward them to the proper places. These are just a few of the duties

of the YWA, GA, and Sunbeam Band directors.

To assume the responsibility for Aim V on the WMS Aims for Advancement there will be three instead of one youth director. The WMS president should feel three times as much support for her youth organizations now that she will have three committees instead of one.

"They say" that people will buy anything that's one to a customer. I suppose that's because it sounds as if there are not enough to go around and it makes the object rather special. Well, the youth director has been rather special and many times there has not been enough to go around. But now that there will be three directors instead of one that should not make them any less special. With not so much work and responsibility we hope it will be easier to get these leaders. The new plan will make it possible for more women to have the glorious privilege of working with young people, and three directors instead of one should make them none less special.



Looking Ahead

by DORIS DEVAULT
Young Woman's Auxiliary Director

AUGUST is a good month for inventory.

1. How many young women are there in your church who will be going away to college, school of nursing, or business school in the fall? Do you know where they are going to school? Find the answers to these two questions and then the fostering circle can make contacts with the WMU in that church. Write to the president of the WMS and inform her of the YWAs who will be coming to a new and strange city. Give the WMS the girls' addresses. Urge YWA members on the campus to invite them to YWA. If there is no YWA, perhaps you could be helpful with suggestions regarding the beginning of one.

2. Occasionally it is necessary to check up on the Aims for Advancement. Are you trying to attain the Honor WMU? Then check with your local director to be sure

your YWA organization is meeting all points.

3. How many Anniversary goals have you attained? Discuss the possibility of every YWA (even the newly organized ones) attaining the goals.

4. The YWA counselor must anticipate the committee on YWA work which is to be set up in the fall.

5. Pray with your nominating committee about the election of the director of YWA work. Keep in mind the responsibilities of the director and committee. See the WMU Year Book, 1957-58 for duties and responsibilities.



Are You Missing a Blessing?

by BETTY BREWER
Girls' Auxiliary Director

"I had always wondered why God never blessed me with children, as I have been married many years, and have tried to be a winning witness and do his will. As the years have gone by, I have prayed and sought the Lord on this question, 'Please God, why don't you bless me with even one child?'"

"So about four years ago I made up my mind to accept God's answer, and that he knew what was best for me. He answered my prayers (not just the way I had first asked him to), but has made me very happy for he not only gave me one child but several wonderful girls.

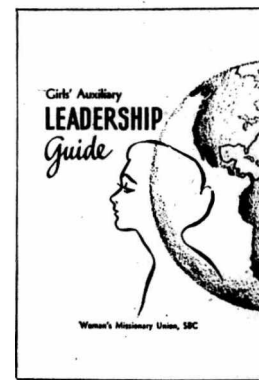
"When my husband and I moved to where we now live, we joined the local

Baptist church. I was asked to be the counselor of the Girls' Auxiliary and accepted because I wanted to do God's will and I felt the call to do so even though I never had the opportunity of being a GA and didn't know one thing about the work.

"The work was very hard at first because the auxiliary was not graded (Juniors and Intermediates were together) and it was a big problem for the Intermediates knew more than the Juniors, and there were around twenty-five enrolled.

"I began to pray that God would lead someone to work with the Juniors and my prayer was soon answered. I then began working as Intermediate counselor and have been ever since. Never will I be able to find words to say what this work and the girls have meant to me and my life. The girls seem like my very own. I have shared their secrets, problems, and when they come into my home, I give them a chance to really feel at home. There is never a day that goes by but that they are not on my mind and I am thanking God for having given me such a wonderful group of girls to lead and direct.

"One of the greatest battles a Christian has to fight is not to be boastful of his work and give himself the credit. I know it's only through Christ's strength that we do things. As Paul said, 'I can do all things through Christ which strengtheneth me.' All through the years when I became discouraged, I would always pray and that verse



of Scripture always comes before me, and thus has become one of my favorite verses.

"I must say that each of my girls is most co-operative. All I have to say is let's do a thing and we get it done. Each girl is different and individual to work with. Truly it takes lots of praying, patience, understanding of each girl and depending on God to lead. I know that this is definitely the work that God has called me to do. I have had several people to tell me in the past when I would be discussing the girls and about whether I would continue to be their counselor for another year, and they would say, 'You will never give those girls up,' but I did for over two months. It was the greatest mistake I ever made!

"No one will ever know how miserable God made me during those months. I know now how Jonah felt when he didn't do what God told him to do.

"I'm so happy that God and the girls loved me enough to give me another chance to lead.

"My prayer is that these girls will let God use their young lives for his glory. Yes, we have memories that the world will never be able to buy."

Maybe God is seeking to use you in his service this next year in GA work. Let him bless you as he did the counselor who wrote the above letter.

The new organizational plan which was approved at the annual meeting in Chicago this last May will go into effect in October, but I am sure you are already planning toward the new year of work. (See May *Royal Service* for suggested WMU by-laws, and page 3 for suggested local WMU by-laws. A Girls' Auxiliary director will be elected by your WMU and will take over the GA duties which the youth director is now carrying. In a church with even one auxiliary but with possibilities for more, we hope you will elect a person to serve as GA director who is not a counselor, also. She will be able to give more time to "directing" and your Girls' Auxiliary work will make greater advancement. In any case, if it is impossible for you to elect a counselor or counselors and a director, the nominating committee will nominate and elect one of the counselors to serve both as counselor and director, fulfilling the duties of both. The GA director will represent Girls' Aux-

iliary work on the WMU Executive Committee and will work through a Girls' Auxiliary committee of which she is chairman. This GA committee will do the GA portion of the duties of the present WMU youth committee. It will be composed of the director as chairman, each GA counselor and assistant, and three to five WMS members, who are appointed by the WMU president. For further discussion of the duties of the GA director and GA committee see the 1957-58 WMU Year Book and Chapter II of the new *Girls' Auxiliary Leadership Guide* (priced 50c, 600 N. 20th St., Birmingham 3, Ala.). As you study the new plan you will be thrilled by it and see where our work is really going to grow steadily under it.



Sunbeam Slants

by ELSIE RIVES
Sunbeam Band Director

Focus Week, August 11-17

Mission study, picnics, enlistment, paint and paste—what do you think about in connection with Sunbeam Focus Week? Many suggestions of all types have been given in the issue of *Sunbeam Activities* for July, August, September. Here is another idea to add to your selection of activities for this important week.

A Booklet for Parents

The cover can be made from lined construction paper and a large Sunbeam Band seal. (Order large (2") seals, 25 for 30c, from Woman's Missionary Union, 600 N. 20th St., Birmingham 3, Ala.) Leave space below the seal to print the name of the Sunbeam Band, the church, and the address of the church.

PAGE ONE

What Is a Sunbeam Band?

It is the missionary organization of the church, fostered by Woman's Missionary Society. Since 1886 children have attended Sunbeam Bands in the Baptist church for guidance in knowledge, awareness, and understanding of world missions. (Sunbeams were officially adopted by Woman's Missionary Union in 1886.)

The Sunbeam program is divided into three age divisions. The Sunbeam Nursery is for children birth through three; the Beginner

Sunbeam Band for children four and five years of age; and the Primary Sunbeam Band is for six, seven, and eight-year-olds.

PAGE TWO

The _____ Sunbeam Band meets on _____
(day of week) (time of meeting)

(place of meeting)

Leader's name _____
Address _____
Phone number _____
Assistant leader's name _____
Address _____
Phone number _____

PAGE THREE

Purposes of the Sunbeam Band

The list of purposes can be copied from *Sunbeam Activities*, July, August, September, 1957—for Beginners, pages 8-9, and for Primaries, pages 52-53.

PAGE FOUR

Special Emphases During the Year

Lottie Moon Christmas Offering for Foreign Missions, December 2-6, 1957

Anne Armstrong Offering for Home Missions March 3-7, 1958

State Mission Offering, _____ (date)

Sunbeam Focus Week, August 10-16, 1958
Other dates _____

PAGE FIVE

Excellent Books for Children to Use

List books for Beginners and Primaries according to the age of the child. Choose books from selections made in issues of *Sunbeam Activities* or in the *Leadership Plan Book*.

PAGE SIX

What Can Parents Do to Help?

1. Plan for your child to attend each meeting. It is helpful if he arrives on time.
2. Give your child the opportunity to participate in the missions offerings during the year.
3. Call the leader about illness of the child or any difficulty that might arise in which she could be of help.
4. Provide good missionary books about people of other lands for your child to read or to use for browsing in the home.
5. Build good missionary attitudes toward people of the world, prayer, and stewardship through everyday activities, conversation, and example.

Fostering Woman's Missionary Societies and Young Woman's Auxiliaries can assist in preparing the booklets for parents. The leader and assistant leader will distribute these by visiting the homes of enrolled children and prospects for the Sunbeam Bands.

These You Should Know!

Glorieta YWA Conference begins with the evening service Thursday, August 1. It closes Wednesday noon, August 7. Reservations for YWA members and counselors should be made with Mr. E. A. Herron, Glorieta, N. M.

The Fiftieth Anniversary of Young Woman's Auxiliary will be featured at that conference.

There will be YWA representatives from many areas of our world at the conference. The Bible study, mission study, method conferences, interest groups, missionary messages, worship periods, sight-seeing tours, and other recreational activities will make the conference a must for every YWA.

Ridgecrest WMU Conference begins Thursday evening, August 8 and closes Wednesday, August 14. WMU officers, counselors, leaders, committee chairmen and members will receive information and inspiration which will enable them to be better WMU leaders.

Every WMS member will enjoy and profit from these seven wonderful days in the beautiful mountains of North Carolina. Write Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N. C. for reservations. Arrange for a carload of women from your church to attend.



Students from Finland, Germany, USA
Italy and Denmark chat on steps



Some young ministers travel by
motorcycle to mission points

International Life at Zurich

by Mrs. John D. W. Watts

The European Baptist Theological Seminary at Ruschlikon-Zurich, Switzerland, is as international as a gathering of the United Nations. If you were to take a stroll around the lovely campus with its formal gardens and shady knolls overlooking quiet Lake Zurich and the majestic snow-capped Alps, you would meet students from all parts of the world.

Here at Ruschlikon we average about forty students a year representing approximately fifteen different countries. From points as far away as Norway in the north, South Africa in the south, Canada, Israel, and Indonesia in the east and west, the seminary draws young men who are prepared and willing to answer the Lord's call to theological study and dedicated service.

Students in New Testament class give lecturer their attention

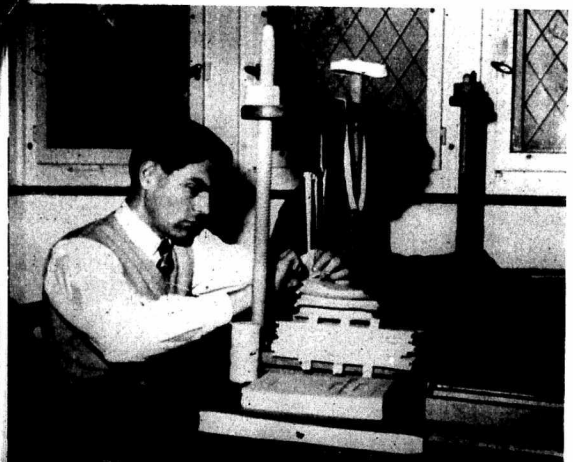




The library is always crowded as men prepare research papers and study for class assignments



In the kitchen after meals students help with housework. This co-operation cuts expenses at seminary

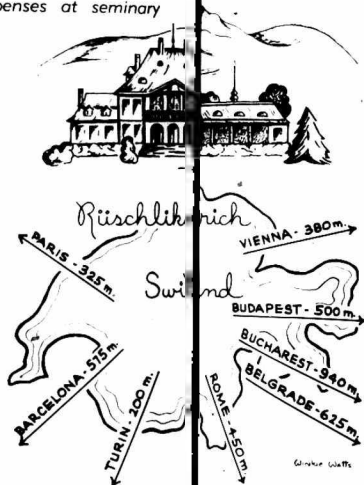


The book bindery at the library provides employment for some young students



In the married students dormitory, a Danish family enjoys a time of relaxation around their portable harmonium

At the stunt night planned each semester, students and faculty have fun jesting and laughing together



Once a year seminary students hold week-end retreat. After this short vacation in the mountains they return to take up again the task of preparing themselves to be the new evangelists of Europe





... in Africa

The United States has rediscovered Africa. Americans can read more about Africa today than at any time since the old *New York Herald* sent Stanley to find Livingstone.

In that day, the motive was to beat rival dailies in a war for the biggest circulation. Now it is a part of the worldwide struggle for the minds of men.

It is inspired by ominous reports of the inroads of communism. The Honorable Frances P. Bolton of the House Foreign Affairs Committee toured twenty-four countries of Africa in 1955. Senator Theodore F. Green, chairman of the Foreign Relations Committee, toured thirteen African countries in 1956. Last March Vice-President Nixon visited Ghana and seven other countries of Africa.

As a result, official Washington is rethinking Africa. The Department of State may be reorganized to provide a separate African bureau. The International Cooperation Administration and the United States Information Agency will adjust budgets and personnel to cope more adequately with African opportunities.

Long before Soviet communism was heard of, the Christian world mission took Africa into account. Exactly 220 years ago the first Protestant missionary, a Moravian, landed at the Cape of Good Hope on his way to the Hottentots.

In 1793, when William Carey sailed for India, Baptists from Nova Scotia—freed slaves—had landed at Freetown, Sierra Leone, to share the gospel of Christ with fellow tribesmen in West Africa. Two years later, two missionaries from England arrived, under appointment, of Carey's friends, the Baptist Missionary Society, to minister in another section of Sierra Leone.

David Livingstone of Scotland sailed for Africa in 1840; Robert Moffatt was then at work at Kuruman, and Mary Slessor was soon to begin her work at Calabar in West Africa. In 1850, the five-year-old Southern Baptist Convention, USA, sent missionaries to West Africa to establish work.

By 1956, Africa south of the Sahara had more Protestant missionaries from North America than any other area of the world. In terms of the number of American missionaries on duty in a single country, the Belgian Congo is the third largest mission field in the world. It is, according to the Baptist World Alliance, the greatest Baptist foreign mission field today. The American Baptist Foreign Mission Societies (New York) alone have 94 men and women commissioned for the Congo.

Southern Baptists have 256 missionaries in service in five African countries—Nigeria, Ghana, Kenya, Tanganyika, and Southern Rhodesia—with Gambia, the Cameroons, Uganda, and Nyasaland being considered.

Dr. Arnold T. Ohrn of the Baptist World Alliance, who toured these missions in 1954, says: "Among the most impressive activities I saw was the work at Kimpese in lower Belgian Congo. A few kilometers apart we find a splendid medical center and a fruitful educational center in which the British Mission Society and the American Baptists are co-operating. The schools and the hospitals are very fine. From these centers trained nurses and trained teachers fan out over great parts of the Congo basin."

This report could be made of numerous projects all over Africa, motivated not by "enlightened self-interest" but concern for "the least of these my brethren" and in response to a great commission.

The Major Baptist Groups Serve in Africa as Follows:

Sierra Leone	National Baptist Convention, USA, Inc. Baptists of Great Britain
Liberia	National Baptist Convention, USA, Inc. National Baptist Convention of America Lott Carey Baptist Convention General Association of Regular Baptists
Ghana	National Baptist Convention, USA, Inc. Southern Baptist Convention, USA
Nigeria	National Baptist Convention, USA, Inc. Southern Baptist Convention, USA
British Cameroons	German American Baptists (North American Baptist General Conference)
French Cameroons	European Baptist Mission Society (a Baptist mission field since 1845)
French Equatorial Africa	Swedish Orebro Mission (Independent)
Belgian Congo	American Baptist Convention Baptists of Great Britain Baptists of Sweden Baptists of Norway
Angola	Canadian Baptists Baptists of Great Britain
Nyasaland	National Baptist Convention, USA, Inc. National Baptist Convention, USA Baptists of Denmark
Ruanda-Urundi	South African Baptists
Northern Rhodesia	Southern Baptist Convention, USA
Southern Rhodesia	Southern Baptist Convention, USA
Tanganyika	Southern Baptist Convention, USA
Kenya	Southern Baptist Convention, USA
Ethiopia	Swedish American Baptists (Baptist General Conference of America)

Did You Know This About Africa?

THERE ARE MORE than 60 million Moslems in Africa, with only eight and three fourths million Protestants of all denominations. Roman Catholics and Greek Orthodox claim 20 million, with primitive pagan religions listing 75 million. The remaining 52 million people include such religions as Hindu, Buddhist, Shinto, Taoists, and many others.

SOUTHERN BAPTIST work on the African Continent began in Nigeria in 1850 and later included adjoining Gold Coast (now Ghana). But our work did not reach into other countries until we took over mission activities in Southern Rhodesia in 1950. Our most recent mission stations have been established in Tanganyika and Kenya, which we started in 1956.

IN NIGERIA there are under appointment more than 200 missionary teachers, preachers, doctors, nurses, special workers.

SOUTHERN RHODESIA is three times the size of Alabama with 2 million population. Thirty-four missionaries work in 14 churches where there are 805 members.

TANGANYIKA AND KENYA are about twice the size of Texas, plus Oklahoma. There are 14 missionaries appointed for this new mission.

TODAY GHANA is a separate mission; no longer a part of the Nigerian work. There are 13 missionaries, 46 churches and 31 preaching stations with 1,983 members. Forty-four of the churches are self-supporting; 8 national pastors.

Notes to Committee Chairmen

DEPARTMENT OF MISSIONARY FUNDAMENTALS

Mrs. William McMurry, Secretary

To the Community Missions Chairman

Once more you are urged to set before your women the need for haste in doing now what they can do in combating the liquor advertising menace.

Bills at present in the 85th Congress are:

Senate: S. 582 by Langer

House: H.R. 4835 by Siler

These bills are to prohibit alcoholic beverage advertising in newspapers and magazines; over television and radio. Please lead the members in the society and church to write your senators and representatives asking them to support these bills. Under-score your action by further action, this time directed to the offending magazines, newspapers, television and radio stations.

Join the "Sticker-on-a-Liquor-Ad" Campaign. This is the simplest and easiest way possible to register your protest against the advertising of alcoholic beverages. This is what you do:

1. Order a generous supply of stickers.
2. Cut out an alcoholic beverage ad from any magazine or newspaper.
3. Paste a protest sticker to the face of the ad; write your name and address in the space provided on the sticker.
4. Fold the ad or page thus prepared, place it in an envelope and address it to the editor or publication from which the ad or page was taken.
5. Fill out and mail the report card which may be ordered with the stickers.
6. Keep repeating and enlist others in the campaign.

There are also commendatory stickers to be used in commending editors and publishers for their no-liquor ads policy. Both the protest and commendatory stickers come in sheets of four at the following prices: 1 to 15 sheets, 3c each; 25 sheets, 60c; 50 sheets, \$1.00; 100 sheets, \$1.75. Report cards, 1c each. Order from

The National Reform Association
209 Ninth Street
Pittsburgh 22, Pennsylvania

Here are a few of the magazines not accepting liquor, wine or beer advertising: *Reader's Digest*, *The Saturday Evening Post*, *Better Homes and Gardens*, *Good Housekeeping*, *Country Gentleman*, *National Geographic*, *Parent's Magazine*, *Ladies' Home Journal*. For these magazines use the commendatory stickers on the first page, cover, or masthead page. You may want to include a letter commending the editors or publishers for not accepting liquor advertisements. There are many other magazines in addition to these listed and newspapers which do not accept alcoholic beverage ads.

Brewers are now reaching into practically all of our homes by their radio and TV advertising of beer and wine. Most of the brewers advertise locally or regionally over independent stations not affiliated with national networks. Your protests should therefore be focused on local or regional stations. You will have to check your own community for this information.

Protests should be sent to the owner or manager of the radio and/or TV station. An effective method of protest is to phone your local station during or immediately following the time the beer and wine-sponsored programs are on the air.

Personal letters are always the most effective type of protest. Do not use forms but write them yourself. From the National Reform Association comes these suggestions:

1. Advertising of alcoholic beverages is misleading and false in that it conceals the dangers involved in the beverage use of alcohol and the injuries that result from it.
2. Cite tragedies in your community resulting from the use of alcoholic beverages.
3. When writing, business and professional persons should use their own letterhead.

Stress the fact that the advertising of alcoholic liquors is a special privilege and cite the U. S. Supreme Court ruling in *Crowley vs. Christianson* (137 U. S. 80):

"There is no inherent right in a citizen to sell liquor. As it is a business attended with such dangers to the community it may be entirely prohibited, or permitted under such condition as will limit to the utmost its evils."

Since no one has a right to engage in the liquor business, no one has a right to advertise it. It is only a special privilege that should be given up for the sake of the public good.

To the Mission Study and Prayer Chairmen

Review notes to the mission study and prayer chairmen in the July issue. Then turn to "Circle Program." Effort has been made to integrate the materials for the circle page and the two columns. For the sake of continuity this is the way the material flows.

Mrs. Fling continues her helpful suggestions:

"Who reads and reads and does not what he knows is one who plows and plows and never sows." Sow many different seeds of study! Use every possible method to bring forth a fruitful prayer life. Cultivate the "lence corners" of interest, realizing that adults are just grown-up Juniors who enjoy a class when there is "something to do, something to see, something to take home." Therefore, plan to have some form of participation, some type of visual aid, some item to distribute at each session.

"Something to do": 1. Directed class study. Find answers to questions, underlining portions of the text. 2. Home study assignments. A bit of written work if possible: Scripture references with questions to answer, blanks to fill in. 3. Class participation: definitions, quotations, poems, prayers. Surely every discussion leader can have *Prelude to Prayer* (No. 2053), a most helpful booklet, only 22c from the Baptist Book Store. 4. Special topic assignments: articles, tracts, chapters from supplementary books (see last month's column). Search your own books for additional material such as chapter 1 in *The Way of Missionary Education* by Juliette Mather, a rich discussion.

"Something to see": 1. An interest center; an open Bible beside a world globe or some

simple arrangement using a small spotlight if possible. 2. A beautiful picture. *Christ Praying in Gethsemane* by Hoffman (No. 306, 8 x 10, 50c) or *Not My Will But Thine* (No. 1416, 11 x 14, 25c), *Praying Hands* by Durer (No. F11, 12 x 15, \$2.00). *The Infant Samuel at Prayer* by Reynolds (No. 3144, 9 x 7, 50c). These pictures are unframed. Order from Baptist Book Store. 3. Posters with "words to remember" on prayer. Write statements on colored poster paper with "Magic Marker" (69c, Baptist Book Store) or heavy black crayon and paste on attractive pictures. Here are some examples. Picture of dawn or dusk: "Let prayer be the key of the morning and the bolt of the evening"—Matthew Henry. Picture of calendar and clock: "We may do less but we shall accomplish more if we spend time with God"—Dorothy C. Haskin. Picture of congregation at worship: "There is a vast difference between saying prayers and praying prayers"—Frances Tyler. 4. Chalkboard or flipchart. Write lesson outline from text, outlines from supplementary books, famous prayers, Bible benedictions, etc.

"Something to take home": 1. Items already mentioned like home study assignment sheets, lesson outlines or participation papers. You may order "Praying Hands" (No. 4826L) large size 2c each, small size 1c each, or other church bulletins from the Baptist Book Store. Attractive program folders can be made by using colored mimeograph papers decorated with seals or pictures. (See Baptist Book Store *Master Key* catalogue in your church office.) Bible seal stickers may be ordered free from the Publicity Department, American Bible Society, 450 Park Avenue, New York 22, N. Y. State number of sheets needed, 70 stickers per sheet. 2. Additional materials—WMS prayer cards free from state WMU office; tracts and family worship card (see June prayer column); "Songs, Prayers and Bible Benedictions" (see last month's column); paper napkins with table grace (inquire at Baptist Book Store) or order Graceline paper napkins (No. 6122A, 50 for 50c, David C. Cook Co., Elgin, Illinois).

By this time you have probably had one or two class sessions but look again at the brief outline given last month on *A Practical Primer on Prayer*, adaptable to other texts.

Session I, Chapter 1, *Praying in Public*, launched the study and raised certain questions: What is prayer? Why pray? Be sure you laid a good foundation, showing that "Prayer is not what we wish of God—but what God wishes for us." Did you ask class members for definitions of prayer? It is sometimes easier to tell what prayer is not: "Prayer is not a first-aid kit for trouble. Prayer is not a push-button for work"—R. G. Lee. Did you use quotations like, "We should seek God, not for what we can get out of him but for what he can get into us"—Gaston Foote. (For further help see chapters 2 and 3, *The Bible and Prayer*, Lee; chapter 1, *Prayer*, Hallesby; chapters 1 and 2, *The Adventure of Prayer*, Campbell.)

Session II, Chapter 2, *The Key to Prayer*, brought you face to face with individual problems of prayer. If you have not yet had this session, prepare home assignment sheets on the question, "When did Jesus pray?" using these references: Mark 1:35; Luke 6:12, 13; 9:18, 21, 22; 3:21, 22; 23:39, 40-46; Matthew 14:19, 23; 26:26, 36; John 6:15; Luke 5:15, 16; A second assignment: "What time of day did these Bible people pray?" Abraham—Genesis 19:27; Moses—Exodus 24:4; Sons of Levi—1 Chronicles 23:30;—Job 1:5; David—Psalms 59:16; 55:16-17; 143:8; 2 Samuel 24:11; Elkanah and Hannah—1 Samuel 1:19; advice for all—1 Thessalonians 5:16; Luke 18:1. (For further help see chapters 5 and 6, Lee; chapter 4, *Prayer, the Mightiest Force in the World*, Laubach.)

Session III includes chapter 3, *God's Word in the Quiet Time*, chapter 4, *Prayer in the Quiet Time*, and chapter 5, *Listen!* These three chapters continue the discussion of personal prayer and raise the questions: How shall I begin? What shall I ask? What are the forms of prayer? For home assignment ask class members to find the "Body Attitudes in Prayer" mentioned in these references: Mark 11:25; 2 Chronicles 6:13; 29:30; Psalm 95:6; Isaiah 1:15, Psalm 28:2; Matthew 26:39; 2 Samuel 7:18. As special topics, have two individuals give chapters 1 and 2 of *Pray Ye* by Tyler. The discussion leader may use chapters 3 and 4, Campbell, and draw the diagram of forms of prayer, page 39. Write this outline of "Prayer's Moods" on the chalkboard and discuss it: 1. Meditation and contemplation. 2. Humiliation and

confession. 3. Supplication and intercession. 4. Adoration and consecration. (From *Prayer* by Butterick.) Now list "Patterns of Prayer" and compare: 1. Clarification (Search me, O God, and know). 2. Purification (confess sin). 3. Annihilation (deny self). 4. Concentration (Seek ye first). (From *Autobiography of Prayer* by Day.)

Session IV shifts the emphasis because chapter 6 is on *Prayer for Others*. "Great Prayers of the Bible" might be assigned for home study. (Use Bible concordance to find passages referring to the great prayers of Christ, the prayers of Moses, Solomon, David, Daniel, and others.) In class, introduce the lesson with questions concerning these prayers. Which of them were intercessory prayers? Make a careful study of the Model Prayer. Use a poster with pictures of the world's peoples and this thought from Charles D. Meigs, "Thou canst not say the Lord's Prayer and make one selfish plea; Thou canst not say the Lord's Prayer and even once say 'Me'." The discussion leader may use chapter 5, Campbell, and diagram intercessory prayer (pages 57-58) on the chalkboard. She will also find helpful *Intercessory Prayer* by McClure, as well as the Laubach book. For special topics assign stories from *Answered Prayer on the Mission Field* by Basil Miller or use articles and letters from missionaries in *Royal Service* and *The Commission* telling of answered prayer. "Our problem is not 'unanswered' prayer; it's unoffered prayer."

In the September column the concluding helps will be given for Sessions V and VI. In the meantime remember the comment by Dean Faulkner of Fisk University, "You can no more teach what you don't know than you can come back from where you haven't been."

To the Stewardship Chairman

In the 1956 *Southern Baptist Handbook* is the statement that there are 23,615 rural churches in the Southern Baptist Convention. Yet our plans are often tailored to fit the large urban church and its membership.

This month consider the farmer and his wife. The basic Scripture for stewardship has a special meaning for the man who tills the soil: "The earth is the Lord's and the

fullness thereof." God has entrusted the farmer with the good earth on which we all depend for food. To its cultivation and conservation he must give intelligence as well as work. We in America through poor stewardship of our resources have allowed much of our soil to blow away and wash away. It has been said by authorities in the field of natural resources that we have destroyed enough topsoil to feed sixty million people. "If this continues at the present rate, America will be starving within 200 to 500 years." Farmers have here a distinct stewardship responsibility.

But what about tithing? Some farmers say that they cannot do it. Take a look at the Mosaic law. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Leviticus 27:30). This passage makes it clear that the farmer can and ought to tithe the harvest. Read Leviticus 27:32 and you will discover that the farmer is commanded to tithe his cattle. The tithe at the time of Moses was on an agricultural basis.

Many farmers' wives say that they have nothing to tithe because they do not handle any money. The Mosaic law has nothing to say about "money" as we know the term, but about land, seed, fruit, herds, flocks. In the leaflet "Can a Woman Tithe?" (free from your state WNU office, a practical suggestion to the farmer's wife is offered. In some communities on a certain day each week the women bring in a central place their tithe for the week—chickens, eggs, butter, vegetables, fruits, and canned goods. One of the women or a husband takes the produce to town and sells it. Others have operated in the usual town markets engaging a spare where the women take turns handling the sales. It is easy enough to lay by each day one egg out of ten, one ear of corn, one pound of butter, one chicken, one tomato or piece of fruit. Whatever is grown on the farm a tenth is "holy unto the Lord." If yours is a rural society, encourage the women to resist the temptation to say, "Oh, that would not amount to anything." Women elsewhere have been surprised and delighted at the sum they have been able to pay into the Lord's treasury through this simple plan.

In preparation for initiating the project prepare a short program, using the farmer

and the tithe as the theme. "If you did not have a stewardship luncheon last month, you may want to use the idea for this program. The same place mats will be suitable, substituting for the other type of decoration produce of all kinds from the garden. Bowls of fruits and vegetables arranged to show the tenth and nine tenths may be displayed down the center of the table. Make tiny corsages out of garden produce such as radishes, parsley, baby carrots, etc.

The following tracts are essential: "Can a Woman Tithe?" (see above); "Why Should a Farmer Tithe?" "A Farmer Can Tithe," and "How to Figure the Tithe" (free from your state Baptist headquarters). Order enough for every woman to have one of each. Work out different ways of distribution so that the women will be stimulated to read each leaflet for a special reason. You may do this by relating incidents, quoting or displaying on posters or streamers striking statements from each as a part of your program. For example, the market project taken from "Can a Woman Tithe?"; the story *God is a Good Collector* in "Why Should a Farmer Tithe?"; *Tithing Truths for the Farmer* in "A Farmer Can Tithe."

People whose income is from the farm often say, "I do not know how to figure my tithe." Now that Uncle Sam requires a farmer to make out an income tax report this is no longer a valid reason for not tithing.

No matter whether you have a program with or without a luncheon or distribute these tracts in other ways you will find the prayer quoted from *The Farmer Gives Thanks* by Samuel Guard (price \$1.00 from your Baptist Book Store) an inspiration.

"As the long days come, we thank thee, O God, for all this infinite alchemy of nature that lets us farmer folk transmute ashes into art and mud into meat. Thy footstool is upholstered in new green, O Lord, bound 'round with old gold.

"Make us not ashamed to replant where the water stood, or the locusts devoured, or we just plain missed in our hurry to make the turn before you wheeled the sun toward Capricorn.

"Give us peace within and without, O God, and thine be the glory forevermore. Amen."

Carver School

of Missions and Social Work



by Dr. Emily K. Lansdell

The fiftieth anniversary service of Carver School, held in the Fannie E. S. Heck Memorial Chapel on Wednesday evening, May 22, opened the 1957 homecoming and commencement activities. Visitors included families and friends of the graduating class as well as over one hundred former students who returned to their alma mater to look again with gratitude at days gone by and to look forward with faith as the school enters a new era in its history.

The anniversary service began with a period of worship in which was featured music from the Holtkamp organ given the school by the alumni association in 1951. Then followed the presentation of the Fiftieth Anniversary Alma Mater Hymn which introduced the historical pageant, "Thou Shalt Be a Blessing." Three episodes, "The Founders," "The Students," and "The Message," were rendered by readers, tableau and speaking and singing choirs. The service closed with a litany of thanksgiving and dedication. The pageant was directed by Miss Norma Jean Baker and Mrs. Hugh T. McElrath, Jr. Following the anniversary service, a reception was held in the Carver School dining room.

Other activities of the homecoming included the fiftieth commencement when Mrs. K. L. Mathis addressed the thirty-two graduates, a presentation of a portrait of Dr. Carrie U. Littlejohn who served as the school's administrator for twenty-one years, a showing of slides and pictures of "Your Day" at the school, a tour of WAVE at 334 East Broadway, the building which housed the school until 1941, and a luncheon meeting at the Oak Room of the Seelbach Hotel.

Mrs. David F. Boyd of Atlanta, president of the alumni association, planned and di-

rected the homecoming program, assisted by the Carver School staff.

The Fiftieth Anniversary Alma Mater Hymn was written by Mrs. William Owen Carver, widow of the missionary statesman and professor for whom the school is named. A collection of Mrs. Carver's lyrics was published in 1950 by the Broadman Press under the title of *Enthusiasms*. Broadman Press also published the story of Ruth Carver Gardner in a book written by Mrs. W. O. Carver and others entitled *Ruth*. Dr. Donald W. Packard, member of the faculty of the School of Sacred Music at the Southern Baptist Theological Seminary, composed the music for the Alma Mater Hymn.

The Fiftieth Anniversary Alma Mater Hymn

Dear Alma Mater, great and glorious,
Once more we come to greet you.
A host rejoicing, glad, victorious,
Old friends and new to meet you.
Dear Alma Mater, without a peer,
Our love grows stronger year by year.
God bless and keep you alway.

We love your walls, your spacious halls,
Your oriel windows golden
We love the rooms where books are strewn
And knowledge is new and olden.
Dear Alma Mater, without a peer,
Our faith grows stronger year by year
God bless and keep you alway.

Our faith in you, as one whom God
Has led through all the way,
Has wavered not when you have trod
A broader newer highway.
O wonderful the years for you,
With God's approval shining through.
God bless and keep you alway.

The Load Must Be Removed

When a man is so burdened with a heavy load that he cannot rise up and walk, there is, plainly, only one thing to be done. The load must be removed.

I look at people all around me and wonder how many of them know what really is the matter with them—how many understand the load of sin and guilt they have been carrying for years that has kept them down, spiritually. They are filled with doubt, suspicion, envy, fear and futility; they find joy in nothing, and they wonder what is wrong!

I could tell them what is wrong. I, personally, carried such a load of sin and guilt for twenty-five years. I was a pretty sorry case, spiritually, when my son Tom asked me in church one night if all was well with my soul. I can vividly remember drawing myself up in indignant, shocked "surprise" that he would ask me such a question, and answering, "Why of course all is well with my soul. I'm all right. I accepted Christ when I was ten years old!" That should have settled it.

It settled nothing. Inside, my defenses were crumbling, and all my desperate efforts and words couldn't hide that. I saw tears in my son's eyes, and I knew that he was looking with the eyes of Christ understanding and compassion right down into my darkened soul.

I very nearly broke into tears, there in the church, but somehow I fought them back. At home, later, the dam broke, and in a flood of tears I saw that Christ had reached out through my beloved boy and redeemed a lost sheep. I called Tom and told him he was right, and that I would go to church the following Sunday, make my peace with Christ, take a public stand and unite with the church. I did just that. Thus was the burden slipped from my back; thus was I enabled to get up and walk again in a world so beautiful and full of joy that I could scarcely believe it.

In an instant, as I stood there in my bedroom facing myself in horror and throwing myself on His mercy, everything was changed; the world and my life were different from that moment on. The relief, the joy and the knowledge that He had set my feet on "higher ground" was the greatest experience of my whole life.

There has never been any question in my mind since that Sunday when I handed Him my soul. Oh, yes, there have been temptations to sin, worry, anxiety, shattered personal dreams, loss of loved ones—but all this was my weakness, not His. He has remained the strong high rock in the storm and stress, and never have I failed to find comfort and wisdom and strength in that Rock!

"Lo, I am with you alway, even unto the end of the world." Lord, my whole life rests on that, now.

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PROGRAM for August

Giving the Water of Life in Europe

by Marjorie Moore Armstrong

Program Plans

A gay travel poster on a church bulletin board is sure to attract attention in mid-summer. Beg or borrow one featuring Switzerland or southern Europe from a local travel agency. Hand letter the message below on a white card, 8 x 10 inches or less, and thumbtack it at an angle across one corner of the poster.

Every Woman is invited
to Woman's Missionary Society
at the church

August (date, time)
to consider

"Giving the Water of Life in Europe"

Order map "Southern Baptist Missions in Africa, Europe, and the Near East" from Foreign Mission Board, Box 5148, Richmond 20, Virginia. Display and call attention to mission points in Europe as program is given.

For the meditation period at this meeting, no Bible passage is more appropriate than Acts 16:6-15 (or 6:40), the story of the first mission to Europe and of women holding a prayer meeting on the riverbank.

Use the seventeenth century German hymn "Fairiest Lord Jesus," known as the Crusaders' Hymn, written in 1677, translated into English and published in America in 1850 by Richard Willis, a newspaperman. Be sure to include the last stanza, which is rarely found in hymnals:

*Beautiful Saviour;
Lord of all nations;
Son of God and Son of man.
Glory and honor,
Praise, adoration,
Now and evermore be thine.*

An outdoor meeting, in a park, on a

lawn, or in a garden, may be planned for August. If your WMS likes make-believe, this program lends itself nicely to a "You Were There" experience. The second European Baptist Women's Conference was held on July 2-9 at the Baptist Theological Seminary in Ruschlikon, a part of Zurich, Switzerland. The representatives, probably 150 in all, of fifteen or more countries had an afternoon social hour, when they sipped coffee and talked informally, each in her favorite language, about spiritual triumphs and struggles.

The hostess may be spoken to as Mrs. Josef Nordenhaug (*nor-den-how*), wife of the seminary president, who is hostess to the women's conference at Ruschlikon, and who presides at the tea table. The WMS president may be called Mrs. Ruth Pepper of England, president of the European Baptist Women's Union; she could naturally start the conversation. The Spanish lady may be called Mrs. Noemi Bonet (*boh-nay*), who is the Spanish WMU president, alumna of this seminary. The Italian member may be called Mrs. Elvira Sacco (*sack-ah*), who is from Rome and handles English well. Only Yugoslavia would be represented by a non-European—Mrs. John Allen Moore (or "Polly"), former missionary to Yugoslavia, a recent visitor there, now at work among refugees in Vienna, Austria. Make the program as chatty as possible; encourage the nonparticipants to ask questions of the speakers.

As "Mrs. Nordenhaug" begins to serve, "Mrs. Pepper" describes the setting: the lawn of the seminary, directly in front of the new home of the president. Gazing toward Lake Zurich, the members can see, in imagination, rooftops and a couple of



From the Baptist Theological Seminary one looks out on this scene. Can someone enlarge it in color as background for your meeting?

church spires among the treetops on the nearer side of the lake, a white sailboat or two on the water, and small white spots indicating houses on the other side, with snow-covered mountains in the distance. Over on the steps of the new library, the group recognizes some Scottish and Scandinavian women, having tea; down at the lookout by the flagpole, women of Holland, France, and Belgium sip tea and talk, while some German and British friends can be seen in the exquisite French garden at the base of ancient wide steps, leading up to the spot where the seminary chapel will be built.

Imagine your group as women who have come to Switzerland from all over Europe to be guests of the seminary for a week's instruction, inspiration, and fellowship. This "pause in the day's occupation" is part of a rest hour, for listening all morning to speeches in a foreign language is exhausting. The sun shines with great intensity at high altitudes, but the air is refrigerated as it sweeps down from the Alps, making a hot drink altogether delicious. "Senora Bonet," "Signora Sacco," and "Mrs. Moore" are glad to talk about their countries as they sip. "Mrs. Pepper" may suggest singing the hymn at the beginning, and use the Scripture passage from Acts 16 (see page 30) at the end, making the entire program completely informal.

Program Outline

Hymn: "Fairiest Lord Jesus"

Prayer

Devotional Period: Acts 16:6-15 from Montgomery or some other recent translation

Introduction

In the Land of the Blue Danube

On the Mediterranean's Western Shores

Along the Tiber

Beside the Zurich Sea

A Reservoir of Good Will

Conclusion

Prayer

PROGRAM

Hymn: "Fairiest Lord Jesus"

Prayer: That the bumper crop of tourists from the USA visiting Europe this summer may bless and not curse, and that Baptists who travel abroad may be God's messengers of love and peace.

Devotional Period: Acts 16:6-15 from Montgomery or some other recent translation

Introduction

Soon after World War II when Southern Baptists announced that we would build an international theological seminary in Europe, nobody dreamed of anything more than a school. It would give well-educated ministerial students opportunity for graduate work in theology, not available at the small national Baptist seminaries. What more could a seminary do?

It can be a center of life for a body of baptized believers scattered all over a continent, and that is what the Baptist Seminary at Ruschlikon, in Zurich, Switzerland has become. In winter it is a preacher training school; in summer it attracts pastors, laymen, women, students, and other groups for a week or ten days each for intensive training. Six conferences were held last year; four will take place before the end of this summer.

National loyalties and prejudices in European countries being so much stronger than state loyalties and prejudices, Ruschlikon is doing even more for European Baptists than Ridgecrest or Glorieta is doing for Southern Baptists. Representatives of the relatively weak Baptist convention of each country meet in Switzerland for Christian fellowship, and return to their own churches with a sense of strength they never knew, a knowledge of useful techniques for church work, and an enthusiasm for Christianity which is altogether rare in European church life.

The seminary receives "bread-and-butter notes" and other expressions of gratitude all year long from Baptists throughout Europe who experienced the blessings of a conference at Ruschlikon.

The Gerald A. McNeelys and Russell B. Hilliards, missionary appointees to Spain



In the Land of the Blue Danube

Missionary Pauline Willingham Moore spent last October in Yugoslavia on a tourist visa. At Novi Sad, she was entertained by the pastor and his wife. Let her tell of a surprise visitor:

"Into the room where we were eating dinner she came like a small whirlwind. We recognized her as a sister church member from the Slovak village of Petrovac, where the largest Baptist church in all Yugoslavia is located. Immediately she began to open the bundle she had carried on her head.

"Out came a small blanket, a homespun towel, and two homespun bed sheets. These, she explained, were to go to the Cameroons in Africa, to be used by the missionary couple of the European Baptist Mission Society, founded in 1954.

"Reaching deep into the folds of her voluminous skirts, she brought out money. She was not only the president of the women's society of the Petrovac church but also treasurer. Part of the money was for shipping costs to Africa, and part was to help pay for publishing the Baptist women's paper, she explained."

Mrs. Moore was deeply touched. This was a Slovak Baptist, one of the most conservative Baptist groups in Europe. Men have their heads shaved, and they wear no ties. They do not believe in paying preachers to preach. Preachers are not sent to seminaries. Until quite recently no musical instruments were tolerated in their meetings.

Slovak Baptists do not believe in women taking a prominent part in church affairs, yet here was this leader of Petrovac women.



Spanish Missionaries Charles and Nella Dean Whitten and Ray and Joyce Wyatt

She said she called the women of her church together, but out of fear, no one came. She invited them again, and a few souls braved the displeasure of church opinion to come, but sat in openmouthed wonder that she would dare to open the meeting herself with prayer, then proceed to make a talk.

Things are changing. Supplies have come from several churches in Yugoslavia, making it possible to ship three large boxes to the medical missionaries in the Cameroons. One woman, having nothing else to give, donated the half dozen new diapers just received in a gift parcel from the USA.

Money is also being given. The Yugoslav women observe the Baptist World Day of Prayer, and the first year they took an offering; contributions from extremely limited resources totaled \$67. They also give for the promotion of their own work. The mimeographed publication launched three years ago with mission funds from America is now largely financed by the members themselves.

The taboo against women speaking out in church is still strong. Yugoslavia's Baptist women have no name for their organization and no officers, locally or nationally, but there is a committee of five for "women's matters." Gradually the leadership of one or two women members in some places is acknowledged. For the first time Yugoslavians were represented at continent-wide Baptist gatherings in 1956. Only a month before that first European Baptist Women's Conference, the Yugoslav Baptist women held their own first national conference—a major event for them—and the European Baptist Women's Union president came

from England to attend.

Those who went to Ruschlikon, seeing how Baptist women function in other countries and how they work together, are leading the women among the 3,400 Baptists of Yugoslavia. They extend one hand in aid to those who need the gospel message in Africa and the other in fellowship to their sisters in Europe.

On the Mediterranean's Western Shores

Spain is showing some signs of better days ahead for evangelical Christians. Civil marriage has become much easier for Protestants and a new chapel has been opened with government permission in Valencia.

The Baptist WMU of Spain is placing major emphasis these days upon evangelistic work in new sections of the cities. This is the way they do it: Senora Maria Alfonso of Balcarca, who lives quite a distance from her church, began having meetings in her home. She invited the neighbors in "to learn about the love of God." These meetings were so well-attended that Senora Maria's church has taken over the project as a mission. Soon a new church will be established.

A more rewarding project has never been launched by the Spanish WMU than literacy work. The Laubach primer and Laubach's "Story of Jesus" were recently published in Spanish, and churches have adopted the goal of teaching every illiterate member to read before the year ends.

Picture this scene: In the dining room of a modest home in a suburb, the mission-



Baptist church at Barcelona, Spain



Baptist church at Madrid, Spain

ary is seated at the table beside Senora Mercedes Garcia, her three little children sitting on the floor watching. The Luth-bach primer is opened. The pupil grips the edge of the table nervously as she murmurs, "I'm so dumb you may not be able to teach me anything."

With patience the teacher guides the woman through the first page. Having learned all of the five letters on it, she is ready to attempt a whole sentence. She takes a deep breath and slowly pronounces the Spanish equivalent of: "Papa calls the cow!" A look of infinite relief comes to her face. "Thank God, children," she gasps. "Mother can read."

For the thirty-one societies in thirty-nine Baptist churches in Spain a monthly magazine is published; there are eight hundred subscribers. Manuals for WMS and young people's organizations, and mission study books are also provided. They support a home for the aged, and recently bought adjoining property to expand the home. Two couples and two women are residents. Except for this Baptist Old Folks Home, they would have to spend their last days in a Catholic institution without freedom to worship in their own way.

For the first time Spain is represented on the Executive Committee of the European Baptist Women's Union, vastly increasing the interest of Spanish Baptists in international fellowship. They tripled their Christmas offering for world missions during the last five years. The 1956 offering exceeded 25,000 *pesetas* (about \$625). This money goes to evangelical work in Ecuador, South America. To women in even the remote

Spanish villages, Baptists outside Spain are becoming "real people." As one elderly WMU member put it, "My daughter-in-law read to me about the women of Finland, and I loved them."

Along the Tiber

Italy continues to be the most prosperous of Southern Baptist missions in Europe, numerically speaking, with fifty-eight Baptist churches and almost that many preaching stations. A full summer's camp program is now almost over, with young people at the seashore, and the RA and GA camps for those under fifteen in the Alban Hills, 3,000 feet above Rome.

The Italian Baptist women were well-represented at both the first and second all-European conferences. The Bible school at Turin and the Armstrong Memorial Training School in Rome have again offered summer courses of study for both men and women. All regular classes of the school were suspended during the spring for a week of evangelism. Personal evangelism was taught during the day and special evangelistic services were held each night. There were several conversions and rededications during the week.

The G. B. Taylor Orphanage and Rest Home still provides a home for about 130 boys and girls and elderly people who have no place to live. Italian Baptists furnish more than two thirds of the cost, but many Americans on duty in Rome have made generous gifts of food and clothing.

The Italian Baptist Publishing House produces books, tracts, magazines, quarterlies and other publications.



Baptist church at Valencia, Spain



Missionaries Joe and Lila Mefford

Let us go visiting with a missionary and look in on one typical Italian Baptist family, though unique to us. Signora Elena Girolami (*juh-rah-la-mee*) and her husband Mario are the parents. Large, light-on-her-feet, curly haired, brunette Elena has the natural light heartedness that makes her seem eternally young. Just now she is expecting her eighth baby, and undoubtedly hoping for another boy since number seven was a girl.

Signora Girolami's health is not robust but she is always cheerful and gay, and her talent for clowning delights her family and intimate friends—the (only ones, in fact, who are permitted to enjoy it. The children, from Maurizio, now nineteen, down to the baby, plead: "Mother, do the clumpance for us." If there are no strangers around she will oblige gleefully, and she is as young as her youngest.

Bookkeeper at the national Baptist headquarters, Mario does many other things which are not indicated by his title nor included in his pay check, but which cause people to depend upon him. One Sunday each month, for instance, he preaches at the Monte Sacro Baptist Church, whose services are held in the Armstrong Memorial Training School chapel.

Mario and Elena's courtship was pure romance. Some time before the war began a young Air Force officer saw the girl and fell in love with her. Elena's family were all Baptists. She told the officer flatly she would not go with anyone who was not of the evangelical Christian faith—and invited him to attend her church. He found himself becoming quite interested, not only

in Elena, with whom he was deeply in love, but also in the gospel he heard when he attended church. Not long after the war, he was baptized.

He is now a lay preacher. She is president of the WMS at Teatro Valle Baptist Church in downtown Rome, a GA counselor there, and a member of the Italian WMU Youth Committee. In their home a Sunday school was started when children in the Garbatella neighborhood asked to join the Girolami children and hear the Bible stories their mother always tells them on Sunday afternoon. A woman of unusually deep faith in Christ, Elena has been influential in winning numbers of friends to him.

Beside the Zurich Sea

Frieda Birchmeyer is one of the Swiss students who has attended the seminary at Zurich since it was founded in 1949. She is an appointee of the Swiss Evangelical Mission in Moslem lands. Her destination is Omdurman, a city of Sudan, across the Nile from Khartoum, where a polyclinic provides treatment for a thousand patients a month—most of them women.

Let Mrs. Josef Nordenhaug introduce Frieda: "Her father is a Catholic, her mother a member of the established church of Switzerland (Zwinglian Reformed) where Frieda also was a member. As she studied her Bible, she became uncertain and then unhappy over her experience of infant baptism and confirmation. She searched the Scriptures, made some inquiries, and visited a Baptist church for a year before she found Christ as her personal Saviour. Four years

ago she was baptized in a Baptist church despite family opposition.

"At that very time in a nearby city was an exposition of mission work in the Moslem world. She learned about the spiritual misery and physical suffering among the 300,000,000 Moslems. She was deeply concerned about their plight, especially that of the women. She learned that a Moslem wife may be used as the alternative in a vow or a bet, and if the husband loses the bet or is unable to keep the vow, the wife may be turned out of the home. If relatives cannot take her in, such a woman remains on the streets. Very often they are too ravaged by disease to be cured, before their husbands will permit them to go to a Christian hospital.

"Says Frieda, 'I felt irresistibly drawn to them but I knew I was not prepared for such a task. Even if I could get the required training, could I hold out in such a difficult place? One of the missionaries who works among Moslems wrote home to his sister: 'The missionary best suited to this field is a person who has died entirely to the world, who has no ties of any sort, who longs for death when it may please God to take him, who can bear the intense dullness of this country, and who can endure the thought of dying alone and deserted.'

"I do not know," Frieda added, "whether I can qualify, but with God's help I am willing to try. I only know that the call came to me unmistakably clear and ever since I made the decision to go the difficulties which rose like a tower before me have one by one crumbled away. I was able to get my theological training—not all I should have, but some. I was able to get two years' hospital training to become a laboratory technician. My mother is not only reconciled to my going, she is herself attending the Baptist church. Perhaps you can understand why I saw that what the Lord has done for me looks as wonders in my eyes—he not only died for me, but has given me a special place to serve him. Pray for the Moslem lands."

A Reservoir of Good Will

Dr. Josef Nordenhaug, president of the European Baptist Theological Seminary, acts as the representative of the Foreign Mission Board in European relief and mis-

sion aid. Help has been given to Baptists in France, Belgium, Holland, Norway, Hungary, Yugoslavia, and Germany. Many Baptist churches have been organized in Catholic southern Germany where there was none before.

The seminary at Ruschlikon closed its eighth session in April with seven graduates. During these eight years 150 students from some thirty countries have had the benefit of belonging to the seminary family. A total of 77 students have finished, sixty-two with B.D. degrees. Enrollment last year was forty. Already it is making a difference throughout European Baptist life.

Tor Smith, after four years at Ruschlikon, is director of the Swedish-speaking Baptist seminary in Finland. Orla Jorgensen, the first graduate with a bachelor of divinity degree, is pastor of the church in Tølluse, seat of the Danish seminary. Pedro Bonet is pastor in Badalona, Spain, and president of the Spanish convention. Werner Rosemann, who spent a year at the seminary, is pastor of the Baptist church in Zurich. Jan Kiwicz, with a B.D. degree from the seminary and a doctor's degree from the University of Zurich, after a year in Louisville seminary, will return to Holland to teach in the new seminary there. Bert Franzen, after a year at Ruschlikon, is editor of the Swedish Baptist paper.

The greatest influence of the seminary is not in the realm of academic work, but of understanding. A guest professor from America remembers this particularly. He says: "The Dutch people all smoke and think nothing of it. The Spanish all drink and think nothing of it. A Dutch preacher-boy at Ruschlikon tends to look down upon the Spanish fellow student because he drinks wine; the Spanish Baptist is likely to frown upon any use of tobacco. At the seminary, they are learning that sin is in relation to what you do, not exclusively a matter of what you don't do. They are developing broad sympathies and appreciations."

Personal habits are not so serious a barrier as the national prejudices which people inherit. Some Europeans have been conditioned from birth to hate other Europeans. The recent world war left many youngsters with deep emotional scars, which prompt disagreeable manners and conduct in them as adults.

Here is a Belgian we shall call Theo. As a ten-year-old he was assigned the job of watching through the blinds for enemy soldiers while his parents prized up the floor boards to let his big brother come out of hiding to stretch, eat, and bathe. This continued for four long years.

Theo is now at the seminary, studying church history. The student instructor in church history—we'll call him Wilhelm—was in the armed forces of his country until he was captured at Normandy. The two students eat at the same table at Rusch-



Seminary library building mirrored in lovely pool

likon. At lunch one day, Wilhelm gently chides Theo for neglecting his church history assignments: "You'd better get to work or you'll flunk!" he says.

In tones of pure hatred Theo retorts: "I'll pass all right, but I'll never learn much from a German!" All conversation abruptly stops at that table, and the meal is finished in silence, but three hours later, Wilhelm and Theo are seen strolling across the campus together, arm in arm. They have learned how to resolve their differences.

A Ruschlikon graduate returns to his country with a sense of comradeship with fifty or more fellow Baptist leaders scattered over Europe. He prays for them and they for him, as they work together in their separate spheres for a common goal: the evangelization of Europe. A network of

divine communication and power covers the continent, and God works through it for winning the world unto himself.

Conclusion

Europe holds a fascination for Americans. It is our old home. It is the land from which most of our forefathers came and most Americans are but transplanted Europeans.

Of course we are interested in the progress of the gospel in Europe, especially in our Baptist work. In closing let us review the work in each of the countries about which we have been hearing in this informal discussion of our sisters attending the second European Baptist Women's Conference.

During the past year the John Allen Moores have had an opportunity to visit the Serbian, Rumanian, Slovak, Hungarian, Slovenian and Croatian Baptists. Mr. Moore has prepared some written material for the Baptist work in Yugoslavia.

There are a number of causes for rejoicing in connection with the work in Yugoslavia. Mr. Moore's Serbian teacher has long attended the Baptist church and served as interpreter for visiting English-speaking pastors, but he was only a nominal Christian, a Greek Catholic. He began a year ago serving as translator for the monthly women's paper which was initiated at that time. When he completed the material for the tenth issue he refused payment. He said it was his time. A short while later he stood at the end of a church service and professed his faith in Christ. Now he is on fire for the Lord and witnessing at every opportunity. As one of the few well-educated Baptists he will be a great asset in the work.

Other things that we are thankful for are the graduation of the first three students from the Bible school, the first adoption by a Yugoslav church of a church budget, the sending of several boxes of materials by the women's organization to their missionaries in the Cameroons, the training of a young woman in Hamburg seminary to be the first full-time employee for youth and Sunday school work, and finally, and best of all, the baptism of such a large number this past year—ninety in one service, which included several churches.

Prayer

Pray Ye

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

"Pray to God at the beginning of
all thy works that thou mayest
bring them all to a good ending"
—Xenophon

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

1 Thursday "Abstain from all appearance of evil" 1 Thes. 5:22 Mr. Leon Craig, Birmingham, Ala., ev. among Negroes; Mrs. Gene Branch, Warm Springs, Ore., ev. among Indians; Miss Irene Chambers, Pocahontas, Ark., HMB field worker; Rev. H. E. Hurst, Tegucigalpa, Honduras, ev.; Mrs. J. B. Durham, Enugu, Nigeria, ed. ev.; Mrs. William Ichter, Campinas, Brazil, lan. st.

2 Friday "God shall wipe away all tears from their eyes" Rev. 7:17 Rev. and Mrs. Calvin Sandlin, Tuba City, Ariz., ev. among Indians; Rev. C. F. Landon, Los Angeles, Calif., ev. among deaf; Rev. C. B. Melancon, Stowell, Tex., ev. among French; Mrs. W. A. Cowley, Lagos, Nigeria, ed. ev.; Rev. M. W. Stuart, Honolulu, Hawaii, ev.; Mrs. Wilson Fielder, China, Rev. S. L. Watson, Brazil, em.

3 Saturday "Thou shalt love the Lord thy God with all thine heart . . . soul . . . and might" Deut. 6:5 Mrs. F. M. Cassidy, Kennedy, Tex., ev. among Spanish-speaking; Rev. Robert Falls, Avery, Okla., ev. among Indians; *Mrs. J. A. Harrington, Belo Horizonte, Brazil, Rev. Deaver Lawton, Bangkok, Thailand, ed. ev.

4 Sunday "Let the . . . meditation of my heart, be acceptable in thy sight, O Lord" Ps. 19:14 Mr. D. M. Regalado, Socorro, N. Mex., ev. among Spanish-speaking; Rev. J. N. Thomas, Barranquilla, Colombia, Rev. M. O. Tolbert, Sao Paulo, Brazil, ev.; *Miss Grace Wells, Bandung, Indonesia, ed. ev.; Miss Ruth Womack, Ogbomoso, Nigeria, RN; Mrs. Karl Myers, Oyo, Nigeria, MD

5 Monday "Let us hold fast the profession of our faith without wavering" Heb. 10:23 Rev. Gilbert Oakley, Trinidad, Colo., ev. among Spanish-speaking; Mrs. Randall Sledge, Lima, Peru, Rev. R. B. Wolfard, Curitiba, Brazil, ev.; Mrs. J. W. McGavock, Chile, em.

6 Tuesday "Be filled with the knowledge of his will in all wisdom and spiritual understanding" Col. 1:9 Mrs. T. H. York, Andarko, Okla., ed. ev. among Indians; Rev. J. F. Posey, Jr., Cotabato, Philippines, Rev. Hoke Smith, Jr., Cali, Colombia, ev.; Mrs. L. J. Harper, Asuncion, Paraguay, RN, Miss Marjiam Misner, Indonesia, lan. st.; Mr. Milton Murphey, Nazareth, Israel, ed. ev.

7 Wednesday "God hath given to us eternal life, and this life is in his Son" 1 John 5:11 Miss Elizabeth Lundy, Atlanta, Ga., GWC; Mrs. A. L. Iglesias, San Blas, Panama, ev.; *Mrs. Lonnie Doyle, Jr., Mansos, Brazil, ed. ev.; Mrs. G. E. Jaimes, Quito, Ecuador, *Rev. W. W. Lawton, Jr., Philippines, ev.; Dr. Wm. Gaventa, Eku, Nigeria, med. ev.

8 Thursday "The earth is full of the goodness of the Lord" Ps. 33:5 Miss Betty Sisk, New Orleans, La., GWC; Miss Sara Taylor, Rosario, Argentina, ed. ev.; Rev. P. C. Bell, Jr., Guatemala City, Guatemala, Miss Marian Sanders, Torreon, Mexico, ev.; Mrs. J. A. Lunsford, Belo Horizonte, Brazil, ed. ev.; Rev. Tomoki Masaki, Tokyo, Japan, ev.; WMU Conference, Ridgecrest, 8-14

9 Friday "The Lord knoweth the way of the righteous" Ps. 1:6 Miss Geneva Edwards, New Orleans, La., GWC; Mrs. B. Frank Belvin, Okmulgee, Okla., ev. among Indians; Miss Edelmira Robinson, Havana, Cuba, sec. ev.; Mrs. R. L. Dorrough, Pusan, Korea, MD; Mrs. R. L. West, Ogbomoso, Rev. W. J. Ferguson, Kaduna, Nigeria, Rev. John Watta, Ruschlikon, Switzerland, ed. ev.; *Miss Mary Lou Massengill, Kyoto, Japan, RN; Rev. C. J. Lowe, China, em.

10 Saturday "Thou, O Lord, art a God full of compassion . . . plentiful in mercy and truth" Ps. 86:15 Mrs. Walter Blair, Bernalillo, New Mexico, ev. among Indians and Spanish-speaking; Mrs. J. E. Hubbard, Pawnee, Okla., ev. among Indians; *Mrs. C. D. Hardy, Brazil, RN; Rev. W. O. Fern, Ajloun, Jordan, Mrs. D. L. Saunders, Nairobi, Kenya, East Africa, RN; Rev. Charles Whaley, Jr., Kokura, Japan, ev.; Dr. R. L. Dorrough, Pusan, Korea, MD; Miss Mary Crawford, Hawaii, Mrs. C. J. Lowe, China, em.

11 Sunday "In the midst of the church will I sing praise unto thee" Heb. 2:12 Rev. I. B. Williams, Williams, Arizona, ev. among Spanish-speaking; Mr. Filomeno Hernandez, HMB, em.; *Mr. A. R. Crabtree, Brazil, ed. ev.; Miss Roberta Hampton, Chihuahua, Mexico, lan. st.; Sunbeam Focus Week, 11-17

12 Monday "I the Lord thy God will hold thy right hand, saying . . . Fear not" Isa. 41:13 Mrs. Emmanuel Rojas, Colon, Panama,

ma. *Mrs. R. H. Culpepper, Fukuoka City, Japan, Rev. Ernest Glass, Singapore, Malaya, ev.; Rev. A. B. Craighead, Rivoli, Italy, ed. ev.; Mrs. J. E. Hampton, Dar es Salaam, Tanganyika, East Africa; Rev. W. Truman Moore, East Pakistan, ev.; Miss May Perry, Abeokuta, Nigeria, ed. ev.; Mrs. H. M. Harris, China, em.

13 Tuesday "God forbid that I should glory, save in the cross of our Lord Jesus Christ" Gal. 6:14 Mrs. Ollie Blevins, Flagstaff, Ariz., ev. among Indians, Mrs. Andres Viera, Bakersfield, Calif., ed. ev. among Spanish-speaking; Mrs. A. Pereira, HMB, em.; Mrs. M. W. Stuart, Honolulu, Hawaii, Mrs. W. C. Harrison, Porto Alegre, Brazil, ev.; Mrs. Gerald Fielder, Kyoto, Japan, med. technician; Dr. A. W. Yocum, China, em.

14 Wednesday "It is more blessed to give than to receive" Acts 20:35 Miss Juana Luz Garcia, Havana, Cuba, Mrs. C. L. Culpepper, Sr., Taipei, Taiwan, Miss Jean Carlisle, Guadalajara, Mexico, ed. ev.; Rev. James Foster, Baguio City, Philippines, Rev. H. L. Raley, Tainan, Taiwan, ev.; *Miss Jaxie Short, Kowloon, Hong Kong, ed. ev.; Mrs. Gene Phillips, Salisbury, Southern Rhodesia, ev.

15 Thursday "Follow that which is good, both among yourselves, and to all men" 1 Thes. 5:15 Mrs. Pedro Lopez, Fort Worth, Tex., ev. among Spanish-speaking; Rev. J. E. Jackson, Mindanao, *Mrs. R. E. Gordon, Dagupan City, Philippines, ev.; Mrs. D. R. Smith, San Jose, Costa Rica, lan. st.; Mrs. C. H. Westbrook, China, em.

16 Friday "The foundation of God standeth sure . . . The Lord knoweth them that are his" 2 Tim. 2:19 Rev. Pablo Bermudez, Miami, Fla., ev. among Spanish-speaking; Mrs. C. F. Landon, Los Angeles, Calif., ev. among deaf; Mrs. E. B. Dozier, Tokyo, Japan, ev.; *Rev. C. F. Eaglesfield, Ibadan, ed. ev.; *Rev. I. H. Neil, Oyo, Nigeria, ev.; Rev. R. L. Lindsey, Petach Tikva, Israel, ed. ev.; Rev. E. L. Morgan, China, em.

17 Saturday "Study to be quiet, and to do your own business" 1 Thes. 4:11 Mr. Herbert Caudill, Havana, Cuba, ev.; Mrs. W. C. Newton, China, em.

18 Sunday "God loveth a cheerful giver" 2 Cor. 9:7 Mrs. C. A. Talley, East St. Louis, Ill., Rescue Mission, Miss Martha Hairston, Recife, Brazil, ed. ev.; Mrs. W. C. Grant, Sendai, Japan, ev.; *Miss Irene Branum, Pusan, Korea, RN; Rev. Thomas High, Oyo, ev.; Miss Georgia Miller, Shaki, Nigeria, RN; Mrs. L. W. Pierce, Mrs. P. H. Anderson, China, em.

19 Monday "Ye are all the children of God by faith in Christ Jesus" Gal. 3:26 Rev. S. P. Moreles, Crystal City, Tex., ev. among Spanish-speaking, Mrs. M. J. Wright, Urawa, Japan, Rev. G. E. Jaimes, Quito, Ecuador,

Mrs. Gerald Harvey, Bulawayo, Southern Rhodesia, ev.; Miss Sophie Lanneau, Miss Pearl Caldwell, China, em.

20 Tuesday "Be ye steadfast . . . abounding in the work of the Lord" 1 Cor. 15:58 Rev. Emmanuel Rojas, Colon, Panama, ev.; Mrs. J. J. Cowsert, Rio de Janeiro, pub. ev.; Mrs. Raymond Kolb, Recife, Brazil, Mrs. Roy Nicholas, Beirut, Lebanon, ev.; Mrs. John Watta, Ruschlikon, Switzerland, ed. ev.; Rev. Dewey Mercer, Tokyo, Japan, ev.; Rev. J. R. Allen, Brazil, em.

21 Wednesday "By faith ye stand" 2 Cor. 1:24 Mr. Juan Naranjo, Colon, Cuba, ev.

Dear Friends,

The response to the request for need Christmas cards which appeared in August Royal Service has been most gratifying. I have received hundreds of packages of them, from nearly every state where there are Southern Baptist churches. I wish to use this means of saying thank-you to each and every person or group which sent some to us. I know they were sent out of hearts of love and with a prayer that they might be useful in our work here, as they have been in many ways.

We had our vacation Bible school in December and found the cards useful in the handbook. We have used them to make prayer reminders and prayer lists for our WMS members. They have also made fine announcement folders for special services, using the mimeographing machine to prepare them. We have Saturday afternoon Bible classes from time to time in barrios (neighborhoods) where the children do not attend Sunday school, and the cards have been used with the day's memory verse written on them in Spanish, giving one to each child. At Christmas time we want through many packages looking for bits of glittery paper and other things suitable for decoration of the Christmas tree in one of our Sunday school rooms. We also appreciate very much the large teaching pictures sent by a few persons. The Beginner and Primary classes find them most helpful.

I have received many letters asking if I need any more cards. I have a most abundant supply at present and hence believe it would be advisable to send them to some other missionary. I'm sure they will be appreciated wherever they are sent.

May the Lord bless every effort used for his glory in bringing in his kingdom.

Sincerely in Christian love,
Mrs. Harold E. Hurst
Honduras, Central America

Mr. G. B. Cowser, Rio Grande do Sul, ev.; Miss Minnie Landrum, Rio de Janeiro, Brazil, pub. ev.; Mrs. J. W. Bartley, Montevideo, Uruguay, Mrs. Bobby L. Spear, Thonburi, Mrs. L. E. McCall, Bangkok, Thailand, ev.

22 Thursday "Why call ye me, Lord, and do not the things which I say?" Luke 1:48 Rev. Bert Lewis, Charleston, S. C., ev. among Negroes; Mrs. Daniel Cantu, Carrizo Springs, Tex., ev. among Spanish-speaking; Rev. Ted Trent, Shiprock, New Mexico, ev. among Indians; Rev. A. G. Dunaway, Jr., Okuta, Nigeria, ev.; Dr. Milton Fort, Jr., Gatooma, Southern Rhodesia, MD; Miss Lenora Hudson, Kokura, Japan, ed. ev.; Mrs. J. C. Quarles, Argentina, em.

23 Friday "The love of Christ constraineth us" 2 Cor. 5:14 Mrs. M. A. Lytle, Tyler, Tex., ed. ev. among Negroes; Mrs. W. L. Crumpler, Jr., Barstow, Calif., ev. among Spanish-speaking; Rev. J. E. Lingerfelt, Bahia, ed. ev.; Rev. Oz Quick, Taichung, Taiwan, ev.; Dr. Winfield Applewhite, Kediri, Indonesia, MD; Mrs. A. E. Hayes, Brazil, em.

24 Saturday "The Lord is nigh unto all them that call upon him" Ps. 145:18 Mrs. M. V. Gonsen, Dulce, New Mexico, ev. among Indians; Mrs. Opal Walker, Weslaco, Tex., ed. ev. among Spanish-speaking; Mrs. Tomoki Masaki, Tokyo, ev.; Miss Vera Campbell, Fukuoka, Japan, Mrs. W. O. Harper, Dar es Salaam, Tanganyika, East Africa, ed. ev.; Miss Bertha Hunt, Brazil, em.

25 Sunday "Honor the Lord with thy substance" Prov. 3:9 Mrs. Sam Morris, Shawnee, Okla., ev. among Indians; Dr. John A. Roper, Gaza, MD; Mrs. O. C. Robison, Jr., Benin City, Nigeria, RN

26 Monday "Trust in the Lord, and do good" Ps. 37:3 Rev. Gene H. Wise, Rio de Janeiro, Brazil, ev.; Rev. R. E. Johnson, Bahia, Brazil, ed. ev.; Ernest J. and Elton Johnson, MF

27 Tuesday "The law of his God is in his heart" Ps. 37:31 Mrs. Roy Remont, Morcauville, La., ev. among French; Rev. L. H. Soliz, Pomona, Calif., Rev. E. R. Lanham, Espanola, New Mexico, ev. among Spanish-speaking; Rev. G. O. Foulon, HMB, em.; Rev. L. E. Ledford, Lima, Peru, Mrs. R. I. Franks, Santiago, Chile, ev.

28 Wednesday "How forcible are right words" Job 6:25 Miss Patricia Barnes, New Orleans, La., GWC; Mrs. J. H. Benson, Mexico, Mrs. George Green, Nigeria, em.

29 Thursday "Help us, O Lord our God; for we rest on thee" 2 Chron. 14:11 Mrs. R. G. Van Royen, Balboa, Canal Zone; Rev. B. A. O'Neal, Maceio, Brazil, ev.

30 Friday "Evening, and morning, and at noon, will I pray" Ps. 55:17 Mrs. J. J. Horton, Strathmore, Calif., ev. among migrants; Mrs. H. E. Hurst, Tegucigalpa, Honduras, RN; Rev. A. P. Pierson, Chihuahua, Mexico, Mrs. C. E. Kratz, Gatooma, Southern Rhodesia, ev.

31 Saturday "Serve the Lord with gladness" Ps. 100:2 Rev. Walter Blair, Bernalillo, New Mexico, ev. among Indians and Spanish-speaking; Rev. Louis Williamson, Shawnee, Okla., ev. among Indians; Rev. Horace Buddin, Parnaiba, Brazil, Mrs. S. L. Jones, Salisbury, Southern Rhodesia, ev.

ed. educational	lan. st.	language study
em. evangelism	GWC	Good Will Center
ev. evangelism	HMB	Home Mission Board
pub. evangelism	MF	Margaret Fund
pub. evangelism		
sec. ex.		secretarial evangelism

New Book to Read

Order from your Baptist Book Store

The Farmer Gives Thanks
by Samuel R. Guard, Abingdon Press
64 pages, price \$1.

The fifty-six prayers in this excellent collection are arranged in chronological order to suit the seasons of the year. They are written in picturesque word pictures of prose-poetry.

For those who love the soil, the turning of the weeks into seasons, this small book will prove a joy continually. One prayer appropriate to August is:
"Father, which art in heaven, our green banners turn to brown of ripening—and then to gold of harvest."

And we turn to thee in praise.

Our daily bread is here, and in such plenty that we would share with all thy children.

Now that we have sundered the infinitesimal, and crowd ever closer the secrets of life and death, we need thee more and more.

So tremendous is this power, newly placed by thee in our hands, but old in the sun, that we must be kind and just and walk humbly with our God.

We would harness the storm for peace and not for war, and we ask thy special blessing on all who say so. Amen.

Christmas - Shop for Missionaries

Every year in August WMS members, YWAAs, GAs, and Sunbeds experience great satisfaction in Christmas-shopping for home and overseas missionaries. Hundreds of gifts are sent and become messengers of love from women, young people, boys and girls.

This year WMS members are sending gifts to two home missionaries.

To Mr. Milton S. Leach, Jr.
1796 N. E. Second Court
Miami 32, Florida

To Mr. B. Frank Selvin
819 South Delaware
Okmulgee, Oklahoma

SEND

Soap, towels, wash cloths
Tooth paste, toothbrushes
Dish cloths, dish towels
School supplies: tablets, pencils, crayons
Dehydrated foods: soups, milk, etc.
Toys (no soldiers or guns, please)

SEND

Soap, towels, wash cloths
Tooth paste, toothbrushes
Dish cloths, dish towels
School supplies: tablets, pencils, crayons
Dehydrated foods: soups, milk, etc.
Greatest need is for good, clean clothing of all kinds and sizes: gloves, socks



New WMU Year Book

Off the press in August, this larger size (5½" x 8½") book is punched to fit your WMU notebook. Each officer and WMS member should own her personal copy. Price 25c each.

Aims for Advancement FOR WOMAN'S MISSIONARY SOCIETY

I WORLD AWARENESS

WE WILL SEEK to develop an appreciation for all people and a deep concern for those who are lost without Christ through:

- Emphasis on continuous reading of missionary books and missionary periodicals
- Month by month study with interpretation of the world outreach of missions
- Study of books on missions and Woman's Missionary Union fundamentals

II SPIRITUAL LIFE DEVELOPMENT

WE WILL SEEK to strengthen the spiritual life of members through:

- The encouragement of daily personal Bible study and use of the calendar of prayer
- Efforts toward establishment and maintenance of family worship
- The observance of the Weeks of Prayer for Foreign Missions and Home Missions and the Season of Prayer for State Missions

III CHRISTIAN WITNESSING

WE WILL SEEK to lead members into experiences of Christian witnessing through:

- Strengthening of Christian standards in personal life in the home and in the community
- Promotion of individual efforts in soul-winning
- Sustained plans of community missions that will meet spiritual needs in the community

IV SHARING POSSESSIONS

WE WILL SEEK to magnify Christian sharing through:

- Enlistment of members as titlers
- Continuous giving to world missions through the Cooperative Program
- Generous gifts to Woman's Missionary Union agencies for foreign, home and state missions

V EDUCATING YOUTH IN MISSIONS

WE WILL SEEK to cultivate missionary convictions in hearts of youth through:

- Securing the co-operation of parents in the missionary education of their children
- Maintaining a graded program of missionary education for youth
- Adequate patterning of the WMU youth organizations of the church

VI ENLISTMENT FOR MISSIONS

WE WILL SEEK to bring others into the growing experience of missionary endeavor through:

- Sustained efforts to enlist all members in full participation in WMU activities
- A continuing program of visitation which enlists women and youth as members
- Constant attention to absenteeism from meetings of the society

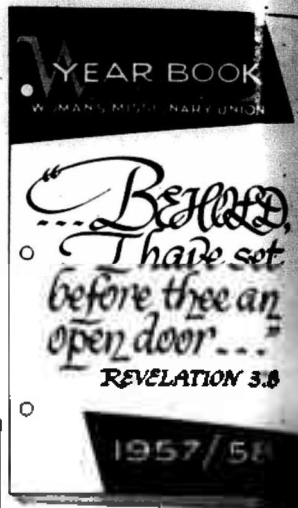
VII LEADERSHIP TRAINING

WE WILL SEEK to give to the organization an informed leadership through:

- Leadership training for officers, committees and auxiliaries
- Well planned committee meetings held regularly
- Representation at associational, state and convention wide meetings of Woman's Missionary Union

VIII REPORTING ADVANCEMENT

WE WILL SEEK to record advancement and will report systematically.



AIMS FOR
ADVANCEMENT
wall chart is
colorful but
dignified, a
large size
suitable for
framing to
keep before
WMS members
the objectives
of WMU.
Price 50c each.

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