

ROYAL SERVICE



Ewing Galloway, N.Y.

NOVEMBER 1954

New Roads in Southern Rhodesia



More Than Money

by Baker James Cauthen

WE THANK GOD for the devotion and sacrifice and labor of Woman's Missionary Union through the years. We are indeed grateful for your world concern, especially as it is expressed through the Lottie Moon Christmas Offering each year.

The 1953 offering came to an unprecedented total of \$3,602,554.86, which represented an increase of \$322,182.07 beyond the amount of 1952. Never in the history of Southern Baptists has there been such a magnificent Christmas offering for world missions.

The Lottie Moon Christmas Offering does not represent the giving of that which is only surplus. In many cases it represents genuine sacrifice.

This offering has borne rich fruit in the world mission enterprise. Thousands of people have been won to Christ. Churches have been established, leaders have been trained, and far-reaching ministries of love and mercy have been extended to those who are in need.

As the Foreign Mission Board looks toward the future with settled determination to press on in a mighty world enterprise, we do so with confidence that Woman's Missionary Union, at every step of the road, will undergird this task through prayer, missionary education, and Christ-honoring stewardship.

In the allocations of the 1954 Lottie Moon Christmas Offering there are 201 separate items for funds to be used in thirty countries, as well as a number of general causes for which \$420,400 is to be used.

In addition to these allocations already made, we believe there will be a large amount of money beyond the \$3,000,000 goal which will advance the cause of Christ in every country where Southern Baptists work. In this way our waiting list of urgent requests will be shortened.

THE VASTNESS of the appeal to foreign mission giving is tremendous; but as much as money is needed in our world mission undertaking, we do not doubt that the finest contribution of Woman's Missionary Union is intelligent and earnest prayer. As you gather this year for your Week of Prayer for Foreign Missions remember the formula for advance in world missions as found in the words of Jesus: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

Victorious advance in world missions depends upon something far more precious than money. Our Christian world task can be accomplished only as we have a strong body of men and women who, in response to the conviction of God's will, are prepared to give themselves without limitation to making Christ known wherever man is found.

One immediate objective is to have a staff of 1,750 missionaries. At our present rate of appointments it will require fifteen or more years to reach that minimum goal. We must not continue at this slow pace.

The task of taking the gospel is more than ever a life and death struggle. In our generation the whole world rests under a cloud of potential tragedy which is almost too horrible to contemplate.



In this crucial hour of history, I have a special request to make of Woman's Missionary Union. That request grows out of a deep conviction. I am fully convinced that Southern Baptists would be challenged to their greatest missionary possibilities by the sight of a thrilling number of our finest, noblest young people offering themselves to go to the mission fields.

There ought to be twice as many volunteers knocking on the doors of the Foreign Mission Board annually as there are now. These volunteers should represent the highest standards of Christian dedication and preparation.

The Foreign Mission Board does not call missionaries. The calling is done by our Sovereign Lord who moves upon the hearts of his people by his Holy Spirit. Our Saviour taught us to pray that the Lord of the harvest would thrust out laborers into his harvest.

The request I have to make of Woman's Missionary Union is that in a specific manner this great missionary organization will ask God to move the hearts of a great host of young Christian workers to answer the call of God for life service in the mission task. As you pray, God will stir many hearts and missionaries will be available.

My imagination is kindled by the thought that if in each of the more than 29,000 churches of this convention there were earnest, fervent prayers for God to call out of that particular congregation some one to go as his messenger to a lost world, there would be a great increase in mission volunteers. The members of Woman's Missionary Union can lead out in this call to prayer.

Such prayer will mean a chain reaction. You will pray, God will move hearts, missionaries will volunteer, Southern Baptists will provide the money, and advance will continue.

AS YOU SPEND A WEEK in earnest prayer for volunteers for foreign missions, God will send forth the needed workers. As you give sacrificially out of a heart of love for God and for all the people of the world, the Foreign Mission Board will have the funds to support the workers. May you be challenged to do your best praying and giving during the 1954 Week of Prayer for Foreign Missions, November 29-December 3.

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Cover When the sun slips behind the cliffs and the shadows lengthen, the Southern Rhodesian hurries home to his kraal (village) before the night gives undue courage to hungry animals. After a meal of antelope cooked over an open fire, perhaps, he will join the other residents of the hut village in a native dance, or witness an exhibition of witchcraft by the local "doctor." Southern Baptists must cooperate to abash the fear, superstition, evil and ignorance which dominate the African people.

Our Prize Church

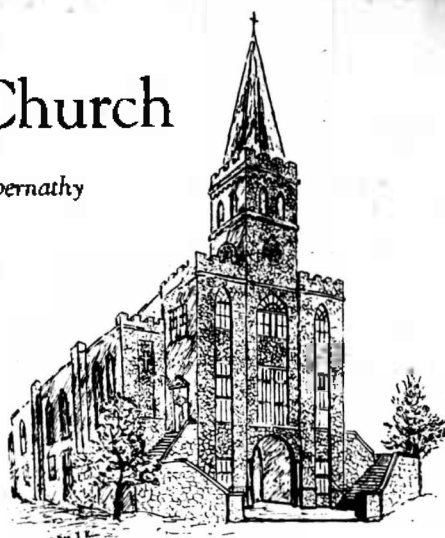
by Mrs. John A. Abernathy

MEMBERS of the First Baptist Church, Seoul, Korea are filled with gratitude to the Lottie Moon Christmas Offering, the chaplains, and to the army as they see their new building take form. The first stone was laid by Mr. Abernathy on June first. You can remember its age as you watch "Missionary Kid" Bill Dowell grow. Now he is just big enough to "hold down the cornerstone."

AFAK (Armed Forces Assistance Korea) broke the ground with a USA bulldozer, and hauled out the dirt on U.S. Army trucks. It was interesting to stand by and see the old air raid shelter crumble, and watch rats scamper as the bulldozer pulverized and removed debris.

Soon Korean Army trucks were hauling in the gravel, sand and cement. Our front gate is suffering knocks from both nation-

Besides the bulldozers and trucks, much work is still to be done by hand—and by the faithful women of the church

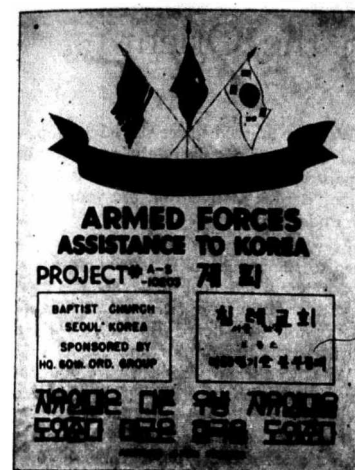


Korean artist Dan J. Kim made this sketch to show how his new church will look soon

alities! AFAK put up a sign so there could never be any question about U.S. Army personnel and material being on these grounds. (You will be glad to know that we "live hard by the synagogue"—two feet at the nearest point.)

The Baptist chaplains have been all interest from the beginning. They committed themselves to \$15,000 and have raised most of it already. At their chaplains' meeting on July 26, they helped put in the memorial stone, engraved, "Seoul Memorial Church In remembrance of Baptist chaplains and men who laid down their lives in Korea. John 15:13." Dozens of Baptist service men have made pictures and slides, so many of you will be seeing the beauty of the grey cut-stone structure.

I had hoped that it might be somewhat like Solomon's Temple, 1 Kings 6:7 — "There was neither hammer nor ax, nor any tool of iron heard in the house while it was in the building." Evidently Solomon did not haul his cut stones on army trucks! We now have a busy sawmill, carpenter shop, stonecutters, besides masons and plumbers. Rock crushers are two women who hammer the smaller stones into pieces



about the size of walnuts, to fill in the crannies. Ten of the stonecutters are Chinese, and from our Shantung section of China. Mr. Abernathy marvels at the way they measure and mark by the "square"—chisel a little section of the line, and then strike the "master stroke" which cleaves the stone with precision.

He says, "If I should hit one like that, it would shatter into a hundred pieces." They strike with slow perfect rhythm, and perfect concentration. Tedona and Bill Dowell, who are the children of missionaries Mr. and Mrs. Dowell and are four years old and twelve months old, were trying to wave the stonecutters good-by as we drove out in the car one day. They could not attract attention, so I called out in Chinese; but duly one raised his head and waved to the "MKs".

Imagine our delight when Saturday morning they began hauling in cement, nails, lumber, paint, electrical fixtures, and so on until we could scarcely find room to store it all. Now we have everything they promised, so "Korea's Rainy Season" should be the only real hold up. We hope we can dedicate the building the Sunday after Pastor and Mrs. Ahn return to Seoul from their studies at the seminary at Fort Worth.



Pastor Kang, Pastor Choi, and Dr. Abernathy place the cornerstone for new Korean Baptist church in Seoul

We are guessing that it will seat 1,200 people. Since we plan to put in pews, we will not be able to "push up one push" about three times each Sunday morning. Last year they used this system at the Korean Baptist Convention until they could not push an extra inch. Next came the request to "stand." Everybody obeyed. Then they called "one step forward" followed by "now you may sit down!" Everyone sat in the lap of the person behind him until both were paralyzed. By using (See page 15)

MK Bill Dowell is just big enough to "hold down the cornerstone" now — but watch him grow as the church in Korea grows also



Our Challenge in the Orient

WE had one thrilling experience after another in Hawaii, Japan, Taiwan, Hong Kong and the Philippines a summer ago. Many lasting impressions stand out as a persistent challenge when we have any tendency to let down in our efforts here at home.

The tireless, selfless work of our consecrated missionaries! We have always loved and appreciated them, but how much more as we saw them in action on their fields. The faith, courage and zeal of the national pastors and other Christians made us realize how much they do with so little and how we do so little with so much.

Students at Seinan Jo Gakuin are grateful for your Lottie Moon Christmas Offering



Auditorium of the Nuuanu Baptist Church in Hawaii is typical of attractive houses of worship we need in the Orient

We were amazed to see the large proportion of young people in the audiences in Japan. We learned that 60 per cent of our Japan Baptist Convention are young people under thirty years of age.

Everywhere we saw and were told of the need for more men missionaries, especially in Formosa where faithful women are carrying on alone in large cities without a Baptist pastor. We heard the cry for more Christian teachers in our few schools.

What wonderful work they are doing in our great boys' school of 3,000 at Fukuoka, Japan, and our girls' school, Seinan Jo Gakuin, at Kokura with 1,576 girls, yet a high percentage of the teachers in both schools are non-Christians. It was a beautiful sight to see the 650 girls in white middie blouses, blue skirts and saddle oxfords marching into the junior high chapel service. Each one carried a Bible and a hymnbook which she opened and used. We saw the 800 senior high and junior college girls come into the beautiful chapel of Mallory Hall and heard them sing quietly "I Would Be True."

The young people of the Orient have a great desire for an education, yet the facilities are pathetically limited.

If you could see the wonderful things being done with our Lottie Moon Christmas Offerings and other gifts you would dig more deeply and give more generously. There are beautiful churches in Kobe, Hiroshima, and Tokyo, some comfortable mission homes in Japan, one new university building at Seinan Gakuin in Fukuoka, the seminary building in Taipei, Taiwan, which have been built with Lottie Moon Christmas Offering funds. But more than three hundred children gathered outside the mission in Taipei, waiting hours before time for Sunday school, then coming into the yard with no shade from the hot sun to have Sunday school classes all over the place.

Sixty or more university students and army officers crowd into a missionary's living room for English Bible classes. Hundreds came for the first Baptist services at

by Mrs. A. Hope Owen

Mrs. Owen is the wife of the president of Wayland College, Plainview, Texas

Takamatsu on Shikoku Island where we went with Mr. and Mrs. Bill Emanuel to open the work.

I wish you could see the courage of the wonderful group of missionaries gathered in Manila and hear their reports and their plans for the future, their need for church buildings, homes, more men to preach and work with the Filipinos. There is the ministry of the Sterling Road church in Hong Kong to the refugees and the heroic work of Mr. Lam, Miss Mary Alexander and other missionaries in Hong Kong.

I wish you could see the churches and mission houses in Hawaii and the progress made there in these few years, yet their need for school facilities and other buildings. There are multitudes of people with hunger in their faces. If you could see all of this as we saw it you would be moved with compassion toward them and give them your prayers and your offerings this Christmas as never before.

In Tokyo two missionaries took us to the Daiichi church to meet Pastor Tomita and his wife. Their church is neat and small with a new pastor's home next door. As Mrs. Tomita proudly showed us through it, she looked at me and said, "When you go back home you will thank our American friends for us for our wonderful new church and home and even for the very clothes we are wearing now." One of their daughters was teaching kindergarten at the church, another is studying to be a doctor, and a son was pastor at Nagoya.

One night Mr. Owen was to preach at the Oi-Machi church in Tokyo. It was meeting in the home of Pastor Otani while the building was under construction. The people sat on futons on the floor in true Japanese style. This church was newly organized with about 200 members but they were having as many as 600 in Sunday school with no building. As announcements were being made one woman stood and spoke enthusiastically. A missionary told



Boy in Taiwan tries to read sign advertising meeting at Chinese church. Many children in Taipei eagerly attend Sunday school and Vacation Bible school, even in the open air

me she was making an announcement for the WMS meeting on Monday. I was amazed to learn they have 170 members in their Woman's Missionary Society.

In our first service after we came back home, we were singing "O, Zion Haste." At the second stanza I was overcome with emotion; with bowed head, brimming eyes and humble heart I rededicated myself and my all to the task of winning this lost world to Christ. How I wish that Woman's Missionary Union of the Southern Baptist Convention would with me:

"Behold how many thousands still are lying
Bound in the darksome prison house of sin,
With none to tell them of the Saviour's dying,
And of the life he died for them to win."

Then I believe all would in truth:

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious."



Photo courtesy Bulawayo Chronicle

African woman today, showing the mixture of old and new in her dress—and the traditional hide fur neck piece

WHAT do Africans eat? "How do they dress?" Changing Africa makes it difficult to answer. The African, untouched by civilization, still wears little clothing, many only a loin cloth; or they drape themselves with cloth bought in trade from a district store. Others are dressing more like the West, the women and girls generally wearing dresses made of strong cotton material, and the men and boys wearing khaki shirts and short trousers. As African nights can be very cold, and most of the people have only thin cotton blankets to wrap themselves in to sleep, their huts are kept closed tightly with a fire burning in the center of the hut. There are no chimneys!

The staple food is very hard corn meal mush cooked without salt and eaten with what is called the "relish." This is generally a green vegetable, meat, or dried beans. An African can eat a pound of cooked meat in one meal, but they only eat twice daily. Many are beginning to eat more like Europeans and have a larger variety in their diet.

As I Have Seen Southern Rhodesia by Mrs. Clyde J. Dotson

The typical round African hut, made of poles and plastered with mud, with a grass thatched roof, is the dwelling of the Rhodesian native (see cover). But their "kraal" or "home place" consists of many of these huts; one for a bedroom, another for a kitchen, and others for grain storage and chicken houses. Where there are plural wives, a separate hut is built for each wife and her children. The husband's mother is the recognized and honored head of the kraal. There is division of labor, and as the children grow up they take their places alongside the adults in digging gardens, harvesting, carrying water, finding firewood, preparing meal, and herding the goats and cattle. The corn is soaked and then broken up by being pounded in a "duri" made from a hollowed out tree trunk. After the winnowing, which separates the chaff and meal, the small kernels that remain are ground on stones.

The old men make the reed mats and baskets, and the women and girls make the clay pots.

It is common custom for fathers to sell their daughters in marriage. Often a child is even sold before her birth. Should a young man not have the cattle or money to pay for his bride, the girl's father sometimes allows the marriage on the condition that the children of this union shall belong to him. He can then sell the girls to buy himself other wives, or pay the debts incurred by taking the wives he already has. The child is not sent to the future husband's home until she is of age. A girl or a woman is always the property of some man and must obey her mother-in-law as well. The price of a bride in Southern Rhodesia is usually about thirty pounds, but the daughter of a chief will cost up to sixty pounds or about \$175.

THE African of Southern Rhodesia is deeply religious, yet both heathen and pagan when untouched by the gospel. His religion is a combination of magic and an-

cestral worship. He believes in unseen forces at work to determine his destiny. In this fear of magic, or spirit worship and witchcraft, we find him reaching down to Satanic power, *below his own level*. In his respect and worship of his predecessors he holds on to the moral code and standards that his fathers maintained. This has in some ways been helpful to the race and kept it from sinking lower. In worshipping their ancestors they have reached out on a level, no higher than the power of humanity. How often has the African looked up *above his level* with a heart craving the help of a nobler power? "How shall they believe in him of whom they have not heard" (Rom. 10:14b).

Africa has changed very fast in the last quarter of a century. The swift flowing tide of civilization has swept away many of their customs and ~~upon their whole~~ tribal order, causing insurmountable problems. In many districts, out on the hills or plains, only women, children, and older men are left in the kraals. The young men and fathers have all gone to the towns or mines, which supply most of the world's gold, copper, and asbestos. Here they are housed in large compounds, near the towns but separate from the Europeans, or in locations near the mines.

The restraint of tribal law is gone, and an unnatural social and moral situation, in an entirely new environment, has replaced the rural home life. Added to their own native evils and temptations are many more that have to do with civilization in the urban areas. Evil dances, gambling, hee-

drinking and sports of all kinds are in full swing all day on Sundays.

There are churches operating in these areas, but very little of the gospel message is reaching the masses. Across from our chapel in Gatooma is the Mohammedan mosque. The Watch Tower Movement and other sects are strongly active everywhere.

IN Africa the whole population is seeking an education to such an extent that hundreds of children have to be refused permission yearly to enter our schools and other mission schools of the colony. The government is doing all in its power to forward native education. The whole situation is a terrific challenge to us. Nothing is more



African woman and daughter leave home for preaching service near Bulawayo. They walk long distances to hear the gospel

undesirable than an educated pagan or a civilized heathen. Unless we give them Christ and the true gospel, at the rate they are receiving these overwhelming changes, we wonder what will be the outcome politically.

In July 1951, my husband and I, with our two-year-old baby moved out to San-yati Reserve to start mission work. Temporary mud houses had been erected in

(Continued on page 15)



They Keep Thanksgiving Too

by Juliette Mather

WE were in the Philippines for Thanksgiving — my first outside of USA. Would ordinary citizens do anything special when away from "the land of the free" on this distinctive holiday? Yes.

The "three ladies," as we somehow were designated around the world, were in Baguio for that Thursday. First we went for a drive in the station wagon. The Baptist missionary children of the city all went too, in the back on chairs or floor—two little Crawleys, small Sandra Foster, and two almost grown sons of Mr. and Mrs. Ricketson. Dr. Winston Crawley, now secretary for the Orient, was chauffeur and guide.

Baguio was carpet bombed by the USA during its liberation from the Japanese and the destruction and poverty still show. Squatters wait a chance and ability to move to free government land on which they must build. We passed Aurora Hill, subdivision of 5,000 people, where only Southern Baptists and the Salvation Army have made any attempt to win the people to Christ. What work there is for us to do and how the missionaries are praying for more help! Mr. Ricketson and young people from the seminary serve here between classes and studying and on Sundays.

We drove down to the Zigzag for pictures. That Zigzag! We had come over it the day before. It really is Kennon Road named for the colonel who engineered its building, but everybody calls it the Zigzag with good and sufficient reason. It was as crooked and winding a road as we met anywhere — almost. Beguiling signs, such as "Remember we have no spare parts for your body," kept us in prayerful mood as we drove. But it was beautiful like a ribbon fallen from its bolt and not straightened out yet; mountains, waterfalls, down and up. No wonder we wanted pictures.

We drove around Baguio, "City of the Pines," to the Philippine Army headquarters where Fern Harrington, and Mr. and Mrs. Rufus Gray were interned during Japanese occupation. There the two women waited, praying, for Mr. Gray's return from questioning. You remember he did not come back.

Ping-pong and basketball are favorites in the Philippines and we saw boys practicing throwing baskets wherever a ball was available and a ring could be fastened up to anything. One can make a ping-pong table and knit a net so it is second in favor. What we could do to make friends for Christ in the Philippines with athletic equipment!

But that would take a little money and more missionaries.

As we drove we looked for a place to buy for our seminary location. "There's a lovely hilltop. Could we buy that?" Catholics own it. "That would be a wonderful site. Have you tried it?" Catholic property. "Here's a vacant lot not too far from the church we use for classes now." It belongs to Catholics. Surely the Lord has a place for us to buy and build but it will be difficult to find and hard to negotiate purchase. There must be much prayer from the homeland; the missionaries have prayed, they are praying.

Then suddenly the fog closed in as it does about noon daily. A drippy, damp, clammy fog that stalked rapidly up the valley. We learned why planes must be in or out before fog; why busses and cars get over the Zigzag before the fog. And we took refuge for dinner at the Crawleys' home.

What a Thanksgiving dinner! The turkey grew its last fat pounds at the Ricketsons and was baked at the Fosters but we all ate it at the Crawleys. First there were

nineteen of us to gather around one big table and two smaller ones. The cleverest centerpiece was fashioned like a turkey with whole pineapple body and other fruits and vegetables finishing out his anatomy! When we were all seated, and had *ohed* and *ahed*, Dr. Crawley read the One Hundred Third Psalm and an exquisitely meaningful prayer poem before the blessing was asked in full Thanksgiving fashion.

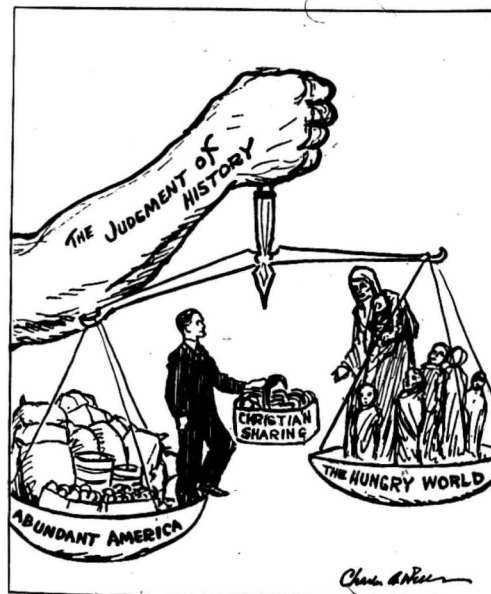
The delicious Philippine fruits filled big bowls as appetizers, then that traditional turkey, and sweet potatoes, peas, dressing, gravy, salad molded in the Ricketson's kitchen, pie from the Foster's oven. The three cooks all helped serve. And everybody ate as nearly as you would in the United States because missionaries need fellowship and relaxation, and missionary children need memories to substitute for things they do not have in a far land. I guess we visitors were symbolic grandparents, uncles, aunts and cousins.

The afternoon couldn't be "wasted" in a nap—too much to do (Turn to page 13)

A Thought for Thanksgiving BY CHARLES A. WELLS

We should remember that while we have more than enough to eat, many people are still hungry. In much of Europe and most of Asia a bare sustenance is still the rule. The boulevards of famous cities, festooned to attract the foreign tourist, usually disguise these conditions. But in a thousand villages beyond the boulevards, you find the hungry people.

The secret of our abundance is a system operated on principles of Christian sharing. This belief in Christian sharing, deeply embedded in our traditions, has produced high wages, wide distribution of ownership and mass markets in contrast to the low wages and restricted wealth of old Europe, South America and Asia. It is impossible to maintain our tradition if we fatten ourselves while the world hungers. We give to keep what we have. If we do not give, then hunger, envy and hatred will mount against us. By giving and by teaching men the Christian miracle of sharing, we will bless the world.



Through the Microscope

by Dorothy Kratz

IN March of 1953, we drove over some 1500 miles of road. We were new missionaries traveling over new and strange roads, roads leading inland from Capetown, South Africa to the country where God had called us—Southern Rhodesia. After a temporary stay of nine months in the small town of Gatooma, Southern Rhodesia, we again started out over a new and strange road—this time over that sixty-mile-long road that leads to Sanyati, the specific place of God's call for us in Southern Rhodesia. Those months in Gatooma revealed to us the need of these people.

As we made our way over this terrible, rocky, bumpy, muddy road, we thought of the new roads of labor in which we would be engaging soon. My husband would endeavor to find a pathway into these dark hearts through the road of education. I eagerly anticipated the day when our new hospital building would be adequately set up to minister to these people and at the same time introduce them to the Great Physician.

WHEN I finished my laboratory technician's course in Birmingham, Alabama in 1950, I felt that God had a place he wanted this training to be used for his glory. On the Monday after Christmas of 1953, that place became a reality, for on that day I went to the hospital to begin doing the first of our laboratory work. As the pieces of equipment were unwrapped and put in place for use, there was a song of gratitude in our hearts for this means of help in caring for the sick Africans. There on the table were two beautiful new microscopes, one a monocular one to be used later in our mobile clinic work, and the other a binocular one for use at the hospital. As I stood at the door, I

prayed in thanksgiving for these laboratory aids, and for the people back home who through the love in their hearts have given so that these sick ones at Sanyati have a chance to be healed in body and soul.

Through the eyes of the microscope the tiny parasites which plague these people with the worst type of malaria are revealed. Recently we found approximately 80-90% of our Central Primary students infected with "Bilharzia," more technically, "Schistosomiasis," an infestation caused by a tiny parasite invading the bladder walls. This parasite is carried by a snail which lives in most of the rivers and streams of this area. This snail, the invertebrate host of this parasite, produces tiny larvae which swim through the waters and as the Africans bathe in these streams or walk through them, these tiny larvae pierce the skin and invade their bodies.

Each time the powerful lens of the microscope reveals to us what human eyes cannot see, we are thankful again for the opportunity of telling these people of the love of God, the power of which can reach down into the innermost parts of their sinful hearts and make them new creatures in

The author in laboratory of Sanyati Baptist Hospital. Notice two microscopes (plastic covers keep out dust)



The Kratzs in front of the WMU building in Birmingham before leaving for Africa

Christ. Each time we have been able to give a blood transfusion we have had opportunity to tell what the blood of Jesus Christ can do for that life. Do pray that as the new road of the "white doctor's" medicine finds its way into the lives of these people Satan's power shown in heathenism and paganism will be broken, and those who are now bound may be free indeed.

TWO CHORUSES as sung in Southern Rhodesia. Feel the rhythm of the music and the syllables will fall in the right places.

I SURRENDER ALL

Ndopira zose, ndopira zose,
Zose kwa Uri M'ponisi,
Ndopira zose

LET THE BEAUTY OF JESUS

Kuvonekwe kunaka kwaSHE Jesu,
Pamugare wangu nezose vo.
Imi, Mneya waSHE, muzondinane ze
Kuvonekwe kunaka kwaSHE Jesu

They Keep Thanksgiving, Too

(From page 11) and see. The seminary had arranged Open House with its rooms so very straight and clean. One dormitory room for four Filipino men, one for three Filipino women, one for three Chinese women. How frugally furnished! Yet these are our Southern Baptist hope for an indigenous church and for development of Baptist life! Miss Virginia Miles was teaching, nursing, directing and "deaning" then, but now she must be at the hospital in Mati while Victoria Parsons is home on furlough. Pray for more missionaries. Mr. and Mrs. Hou Chunnan rather supervise life in the two nationalities' kitchen and household.

He had such an unusual conversion experience. One Sunday morning he felt convicted. He wanted to raise his hand but he could not lift it. He wanted to go forward but his feet would not move. The next Sunday it was as if he were released for he went radiantly to acknowledge Christ as his Saviour. Soon he left his well-established business to become the Lord's preacher.

All this we learn while we try to forget dinner and nibble refreshments. Rice bisso is an interesting rice puff made of sour rice fried in deep fat and shaped, then dipped in a sugar syrup. Coconut milk? Soybean coffee? Ordinary coffee? All delicious.

We looked at the seminary library: the same room is used for a succession of classes. In it Mrs. Crawley taught music the next day without any piano, only her own true tones to give the key. Dr. Ricketson taught in his turn and also Dr. Crawley. But the library shelves yawned so piteously. A brave beginning at classification has set small blocks with the library numbers on them in correct order to show two or three books on one subject and one or two on another. Pray for a library adequate for preparing these strategic students to be leaders of a future Baptist constituency.

That night we looked at kodachrome slides of places to which we could not go "this time," and then the day was done.

Thanksgiving? Yes, for these heroic missionaries, willing to leave all and follow to these seven thousand emerald islands. Prayer? Yes, that Southern Baptists will see and pray and give and (See page 15)

Brother Horak from Zagreb arrived at Ruschlikon during Youth Leader's Conference to give a stirring

Report from Yugoslavia

by Mrs. John Allen Moore

MY husband and I hurried eagerly along the station platform, scanning the faces of the crowd pouring from the train. We had not only been waiting from 11:30 to 12:30 this night for someone on the late train, but we had waited a matter of weeks for his coming. Brother Josip Horak (church members in Yugoslavia call each other "brother") had tried to come to one of the earlier summer conferences at the Baptist Theological Seminary in Ruschlikon but various difficulties about securing all of the necessary papers for his travel had delayed him. Brother Horak is the lay pastor of the church in Zagreb so he had planned to come for the Layman's Conference. Instead he was arriving for the last half of the last conference of the summer, that for youth leaders.

But even the few days he was able to participate in the conference were worth his coming. We had anticipated his arrival so eagerly not only because he was a personal friend of ours but even more because he was the first Yugoslav Baptist in fourteen years who had been able to take part in a meeting of Baptists outside his own country. Although there was no place listed on the printed program for a report of the work in Yugoslavia, you may be sure that time was given Brother Horak. As he spoke in Croatian, though he was the only Slav present, Mr. Moore translated for him. He said:

"It is a great joy for me to be here. As the brother from the Congo said, it is like being on the Mount of Transfiguration.

"Our brethren and sisters rejoiced greatly that I was able to come, especially the young people in Zagreb. They rejoiced that after so long a time greetings may be heard

again from our country at such a conference as this.

"You will probably be interested to hear something of our work. We have not too long a tradition. The work began in a small way fifty years ago, but the real development has come since the first world war. Our men returned from war prisoners' camps bringing with them the gospel.

"We might trace the movement also from another side. A man from Croatia, my father-in-law Vincent Vacek, now deceased, went to America to make money. He returned to Yugoslavia after the first world war, having gained not material but spiritual wealth. He became our first great evangelist. From that time to the present the work of the Lord has steadily grown.

"Our work is not at all easy. Before the war we had difficulties from the so-called historical churches, but in the main we had freedom. During the war and the period of occupation, the Roman Catholic Church exercised a great influence on the government in the western part of our country, and our difficulties increased. In the territory dominated by the Roman Catholic Church all our churches were closed.

"Immediately after the war when our country was liberated all our churches were reopened. There were still tremendous difficulties resulting from the misunderstanding of local officials, but that has now been put in order and we can now say that conditions are much better. We can work without hindrance in our churches and build chapels. We may also reopen our seminary, for the new law permits such institutions. The seminary began before the war under the direction of our good friend, Dr. John Allen Moore, for whose love and assistance we are very grateful, as we are likewise for



Left to right: Josip Horak of Yugoslavia, and Remy Malutama from Belgian Congo, listen to Ronald Bell, Chairman of Baptist World Alliance Youth Administrative Committee

the help of Dr. J. D. Franks in relief work. "We now have about three thousand members.

"The work of the ministry among us is not easy. We have not enough trained preachers. Only three have full seminary training, and these studied in various places (one in Germany, one in Austria, and a third in Budapest). Two have had one year of seminary each, one in Belgrade and one in Budapest. Our other preachers have no seminary training at all. We try to meet the need at least partially with Bible courses for a few weeks each year or so.

"Another difficulty is the fact that our churches and mission stations are so scattered. This means that our preachers must be continually on the road.

"Still we rejoice that by the grace of God we have baptized one hundred and fifty converts in the first half of this year, and we hope for equal success in the second half.

"I am very grateful to the brethren who have made possible my being here, also to those from whom I have been able to learn much during these days. The work among young people lies much on our hearts since more than fifty per cent of the members of our churches are young people."

As I Have Seen

Southern Rhodesia

(Continued from page 9)

which we could live. There were huts for storing supplies, taking care of the sick, and housing machinery. The African people there were mostly new settlers as the area had only just been opened by the government. Wells had been drilled for water supply, and roads made. By truck loads the people from another district had been moved to Sanyati, and others had trekked in driving their sheep and cattle.

We found on the reserve a heterogeneous mass of about five thousand people. Several tribes and languages were represented. Some were raw pagan, untouched by the gospel or civilization, while others were just as much in spiritual darkness, but had had the influence of the towns and modern ways.

There was one faithful evangelist who tirelessly went out on his bicycle preaching among the people. Mr. Compaan, an employed builder who lived with us and helped in all the early construction work, was a bright Christian and a Baptist. On Sundays, he, Mr. Dotson and the evangelist tried to reach eight preaching points. As the people came to the station for medical treatment, and to get their grain ground at the mill, spiritual seeds were planted.

Our Prize Church

(from page 5) two sets of sliding doors there will be four auditoriums in the basement. That means that Sunbeams, GAs, Royal Ambassadors, YWAs and the WMS can all meet the same night if they like. At present half of the organizations meet in our sitting room.

Pray with us that there be no further delay, and that the glory of the Lord will fill his temple, from the dedication service, until he comes to call us up higher.

They Keep Thanksgiving, Too

(from page 13) lead their children to go. "I will return," said General MacArthur and he did with adequate force to reclaim a nation. "This same Jesus will come again," and He will. Will we be ready with souls won for his glory because we had adequate spiritual force?



Guides lead Negro members from Bible class in Foote Homes Auditorium

COMMUNITY MISSIONS

Eyes for the BLIND

As told to Edith Stokely

woman who brought some blind people to the home of another. She took the need for guides to her WMU to see if such a service could be done through community missions. We outgrew first one home and then another, until today we meet at Bellevue Baptist Church and the Foote Homes Auditorium."

Mrs. Burch continued, "This work is almost entirely dependent upon the WMUs of Shelby County. We now have a chairman of blind work on the associational community missions committee. She promotes this service and keeps in touch with the participating churches. When a WMU

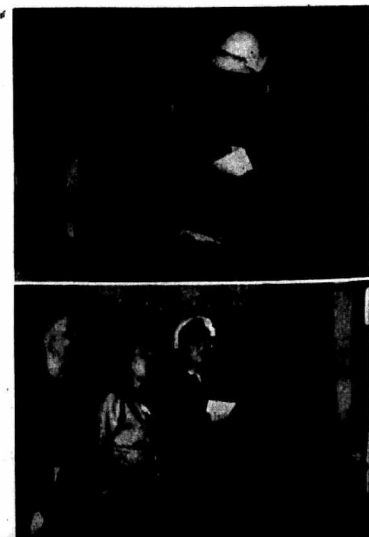
A woman in Memphis, Tennessee opened her mail one day and read:

"When our meeting day comes, I feel happy as a child. I get dressed as early as I can. Because of the love and kindness shown me, I am happier than ever before in my life. God must be pleased that the light of his Word has been shed abroad in our hearts through the teaching of our Bible teachers. They have helped me feel that there is light in a dark world."

The writer was a blind woman who attends the semi-monthly Bible classes at Bellevue Baptist Church, and the recipient was her "guide" to those classes. In addition to the Bible classes for blind white women, a class for blind Negroes meets twice a month. The "guide" service is a part of the community missions program of the WMU of Shelby County Association.

Where did such a worthy service get its beginning? In the heart of one Christian woman whom God impressed with the hunger of blind men and women for the Word of God and for fellowship with Christian people. Mrs. Charles Burch tells of this: "Gradually I came to know blind people. Soon there was the desire on their part to start a Bible class. My first thought was 'This is impossible, the blind could not see to get to the class.' But we prayed and guides were provided. The first was a

Below: Blindness does not stop these three women as they take part in the Christmas program. Two are totally blind; the one wearing the white hat is partially blind. In top picture she tells one when to speak.



contacts us about this plan, we suggest that a few women from the society visit one of the Bible classes. These women are usually quite impressed and go back and tell their society what they have seen. Then they urge that the work be included in their community missions activities. The plan usually followed is to assign one circle a month to transport the blind to and from the Bible classes. Some societies help with the telephone teaching. The Negro blind are taught Scripture verses over the telephone in preparation for their Bible classes."

One of the most interesting phases of the "guide" service is helping the blind themselves do community missions. Members of

the classes visit blind shut-ins, reading God's Word and having prayer. Once a month guides take women from the Bible class to the Shelby County Hospital. One group gives a program in the white day room, and another group goes to the Negro day room. At the same time guides take other members to visit the bed patients in the wards, giving them portions of Scripture and singing favorite hymns.

In the eight years since the beginning of this interesting community missions service, many women and young people have had the opportunity of being eyes for those who cannot see, and blind men and women have rediscovered the joy of Christian fellowship in the study of God's Word.

They Had the True Christmas Spirit

by Ivor L. Clark

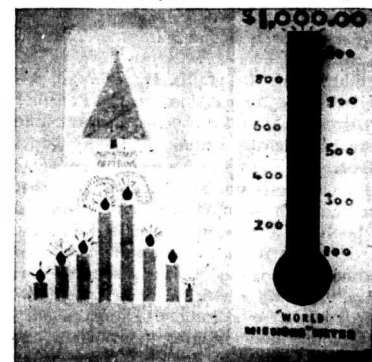
ON a cold day in December, 1953, the "world missions meter" blew its top in the Noxapater Baptist Church, Noxapater, Mississippi, and set the congregation on fire with a true Christmas spirit.

The pastor, Rev. Ivor L. Clark, challenged the newly organized Brotherhood to co-operate with the Woman's Missionary Union and help in the Lottie Moon Christmas Offering for foreign missions. With a residential church membership of only 285, they decided to give \$1,000 to the Lottie Moon Christmas Offering. They gave \$1,221.

Plans were simple but effective. Each missionary organization went to work to encourage everyone to give a minimum of \$3.33. To keep people informed as to the progress of the gifts, a giant red missions meter registered the effort. Green candles were painted and lighted as each missionary organization advanced toward its goal. Gifts beyond the goal were shown by light rays and stars on the Christmas tree. The missions meter soon hit "one thousand" and everyone rejoiced. Gifts above \$1,000 were registered on a Christmas tree of forty triangles representing five dollars each. Be-

fore the Lottie Moon Christmas Offering was over the Christmas tree had been decorated too.

After Christmas had come and gone in Noxapater, Mississippi, the spirit of Christmas remained in the hearts and lives of the Baptist people as a treasure that money, alone, cannot buy.



"Meter" shows progress toward goal for Lottie Moon Christmas Offering. Candles show gifts of each missionary organization

"Thank You"

from Instituto Batista do Natal in Rio Grande do Norte, Brazil

by Mrs. J. A. Tumblin

THIS is the sixteenth anniversary of our Instituto Batista do Natal, so we are in the adolescent stage, with great dreams for the future. Many of our dreams have already come true.

Today our thoughts go back to the day we organized our little school in the residence of a kind Presbyterian. We think of the years we wandered from pillar to post for lack of an adequate place to settle. Now we see with happy hearts our nice big primary building, given us by the women and young people in their Lottie Moon Christmas Offering. Can you imagine how wonderful it is to have a dream really come true?

There were four teachers in the beginning, including the director, now there are nine. We began with a handful of pupils, now there are a hundred and forty. Evangelism was our aim in organizing the school. It is still our main purpose. All of our teachers are Baptists and most of them are graduates of our own Training School for Girls in Recife, Pernambuco.

Each class is begun with a devotional period and once a week we have an assembly of all the pupils. For the past two months the theme has been "Pilgrim's Progress" told in illustrated story form. The pupils can hardly wait for the Friday chapel hour.

A visiting pastor remarked recently that he had been in larger and better equipped schools but that he was impressed with the order and religious atmosphere of our school. One of our patrons said to me one day, "I am a Catholic but it looks as if our little boy is going to be a believer (*crente*). He comes home singing your hymns and repeats many Bible verses." Then she remarked that she had no objections to make, if that was his desire.

One of our unfulfilled dreams is to have

an auditorium, a large one, for our chapel exercises. At present, the children assemble in two of the classrooms thrown into one room by sliding doors. It is not very satisfactory since we have to crowd one hundred and forty children into seats for sixty.

Yet another dream has come true. It is our little day clinic. The money for its support, twenty-five dollars a month, is furnished by the WMU. Through the splendid co-operation of Dr. Elmer Garcia, a young Presbyterian, we were able not only to examine all our pupils last year, but also quite a large number of needy believers. Because of some extra study courses that Dr. Garcia wanted to take in Sao Paulo, the Chicago of Brazil, this year he could only help us two months, but in the meantime a Catholic doctor who is a friend of ours and our school, came to our rescue. He is giving us four hours a week until he can complete the examination of all our children. After that he will come only once a week.

One day the wife of a painter who was doing some painting for the school came to be examined. I do not believe I ever saw a more nervous person. As Dr. Garcia in his kind, gentle manner began examining her, she relaxed and seemed to turn into a different person. Her husband marveled at the good he did by just talking to her. Not much medicine, just getting her to see life in a different way. Several times I had invited this painter to come to our church and bring his wife. After this examination by a Christian doctor he came and she came with him, not once, but several times recently. She says some day she wants to be a Christian. We hope that Dr. Garcia will soon be back in Natal and helping us again.

How grateful we are for our clinic and our two schools and for the continued support which we count on from WMU.

Circle Program

BWCs use program material on page 29

In preparation, when telephoning to remind circle members of time and place of meeting, ask each one to recall and be ready to tell briefly her most precious experience in prayer.

Ask at least three women to come with an illustration of answered prayer from a missionary's experience. See our missionary magazines, as in this ROYAL SERVICE.

Make an extra effort to have shut-ins present at this circle meeting.

Teach Us to Pray

Select favorite prayer hymns to sing, moving from one to another without announcement. "Sweet Hour of Prayer," "More Love to Thee, O Christ," Come, Holy Spirit, Heavenly Dove," would be appropriate.

Call for quotations of prayer promises from God's Word. These will no doubt include Matthew 7:7; Matthew 21:22; Luke 11:13; John 14:13; John 15:7; James 1:5; John 5:14; 2 Chronicles 7:14; James 5:16. Be ready to quote any of above omitted by the other women.

Sing: "Near to the Heart of God"

My Most Precious Experience in Prayer—told by several women according to time limitations.

Sing: "From Every Stormy Wind"

Missionaries and Prayer—by three women previously assigned.

Tell: *Because We Pray* by Mrs. John Caylor in November Home Missions.

Solo: "The Lord's Prayer"

Talk: I Love to Use the Prayer Calendar

Prayer: For missionaries named on Prayer Calendar today. (Find out about them and their work; see Foreign Mission Album, price \$3, from Baptist Book Store; show their pictures, add other information from your missionary reading.)

Talk: Plans of the Intercessory Prayer Lea-

gue (see leaflet free from state WMU office, and page 19, in 1954-55 WMU Year Book.)

Sing: "For the Beauty of the Earth"

Discuss: Plans for observance of Week of Prayer for Foreign Missions.



Early Fall Garden for Your WMS

First plant five rows of Peas:

Presence,
Promptness,
Preparation,
Purity,
Perseverance.

Next to these plant three rows of Squash:

Squash gossip,
Squash criticism,
Squash indifference

Then plant five rows of Lettuce:

Let us be faithful to duty,
Let us be loyal and unselfish,
Let us be true to our obligations,
Let us obey rules and regulations,
Let us love one another.

No garden is complete, of course, without Turnips:

Turn up for the meetings,
Turn up with a smile,
Turn up with new ideas,
Turn up with determination to make everything count for something good and worth while.

—From CLEAR HORIZONS

New Roads in Southern Rhodesia

Use these pictures with your program. They show the three roads our Baptist mission travels

EVANGELISTIC



Missionaries and Africans fellowship after services at Bulawayo church



Missionary Eugene Kratz and his interpreter, Samuel Ngoma, at Que Que Baptist Church



School girl being baptized by the native minister at Sanyati mission

MEDICAL



A view of the unfinished Sanyati Baptist Hospital before it became a reality to a sick and injured Africa



Dr. Giles Fort and Dr. Wana Ann Fort make the morning round at hospital

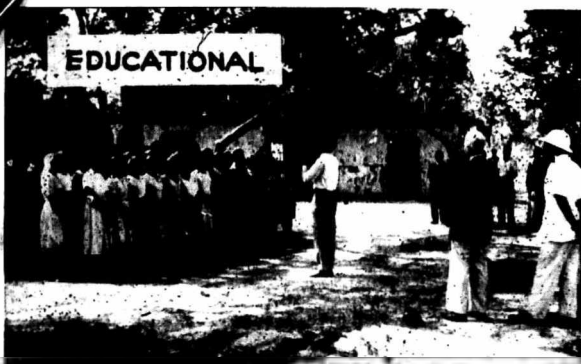


Here Drs. Fort care for a broken leg, which is no novelty at the Sanyati Baptist Mission Hospital



First African baby born in new Sanyati hospital

Students at Central Primary school sing welcome to Dr. G. W. Sadler



EDUCATIONAL

No, these WMS members haven't lost anything. They are learning to read and the Girls' Auxiliary members are teaching them!



Dr. Fort leads a WMS meeting in the kraal at Sanyati Reserve



Hints to Committee Chairmen

To Stewardship Chairmen

A-B-C Days have arrived! This is the Southern Baptist name for the Stewardship Revival scheduled for the fall season of 1954. Each church is expected to observe October 31 through November 7, or some other week during the fall, as Church Stewardship Week. It is suggested that services be held from Sunday through Wednesday nights with stewardship teaching and preaching. Some churches will have classes using the books published for special stewardship study in 1953. Those who studied these books a year ago will plan stewardship preaching for these evenings. Thursday and Friday nights are to be given to visitation for the purpose of enlisting tithers. Splendid stewardship visual aids are available to add interest and variety to the programs.

Members of Woman's Missionary Union in your church will participate in all of these plans. Surely, the special emphasis on stewardship will give you an opportunity for special stewardship emphasis for your WMU organizations. You may want to have a stewardship study class for women who cannot attend the night meetings. Remember that the book, *Sacrifice and Song*, was written especially for WMS. In *The World in Books* is a list of other good texts for stewardship study.

While the church is engaged in stewardship emphasis, you and your committee will be busy enlisting tithers in WMU organizations. Have a supply of "Stewardship Covenant Cards" on hand and give opportunities for members of WMS to sign them. Probably this can be done most effectively in circle meetings. Don't forget to include the Business Woman's Circle in this titling enlistment effort. See that counselors of youth organizations have supplies of the Titling Cards and that definite effort is made to get the young people to sign them as indication of a decision to tithe. These cards for all young people's organizations except Sunbeams, and the covenant cards for WMS are furnished free on request from your state WMU office.

Remember that the Week of Prayer for



A-B-C!

Ask God to guide in your stewardship work. Believe him as he promises to bless faithful stewards. Commit thy way to God in your own practice of faithful stewardship and in your continued effort to enlist others to the faithful stewardship way of Christian living.

Foreign Missions with the Lottie Moon Christmas Offering comes in November-December, so November is the time to distribute envelopes and set a goal for your part of the \$3,000,000 offering goal.

Also, November brings Royal Ambassador Focus Week. Be sure to include some stewardship activities in the week's plans for Royal Ambassadors. This will be especially effective because of the church's stewardship emphasis of the season.

Mrs. C. D. Creamer

To The Mission Study Chairmen

Have you read the September issue of *The Commission*? You will find three features of value to you in the event you have not concluded the study of the foreign mission series. The first is the maps. Three of them show the division of states by missions. They are large enough to be read easily and at the same time small enough to be used in an opaque projector. Focus each map on a separate piece of cloth or poster board which you have hung on the wall for a screen. Enlarge the picture until you have it the size you want. Trace the outline with an ordinary crayon or wick type pen. With little trouble and no skill to speak of you will have three accurate maps of our Brazilian missions. They may be drawn the hard way, but even so the reward will merit the trouble required.

The second feature is the dedication page *In Memoriam*. There can be no finer introduction to the author of *Pilgrimage to Bra-*

zil than this moving story of Dr. Gill's personal prayer calendar found pasted on the fly leaf of his Bible. Make effective use of it.

The third feature is the specialized articles. These contain the stories of the late Dr. L. M. Bratcher under whose inspired leadership the Brazilian Home Mission Board was organized: of Horace Fite, our only agricultural missionary in all Brazil; of the airplanes and their missionary pilots; of the river labors of Vance Vernon and his modern family-size launch. For a better understanding of Catholicism and evangelical Christianity there are the discerning articles by Dr. S. A. Newman and Dr. Robert Bratcher. Additional teaching suggestions are given in "Mission Study Magic." These articles may be used also by individual members as resource material for outside assignments.

For small classes use the pictures in both *The Commission* and study books for a Photograph Quiz. Mount the pictures separately on cardboard with enough space left underneath to write three statements. For example, take the picture of Dr. L. M. Bratcher on page 10 of *The Commission*. The three statements may be:

- (1) The author of *Land of Many Worlds*
- (2) Former secretary of the Brazilian Home Mission Board
- (3) Past president of the Brazilian Baptist Convention

Hand each member a card and ask him to check the statement that is correct.

Are you satisfied with the study of this series in your WMU? If you are set your goal higher next time.

Mrs. William McMurtry

To Community Missions Chairmen

In a summer conference, a young business woman asked "Why is it that our WMS community missions chairman never suggests anything we can do for community missions? All she ever asks is that we give money for some project." What about your business women? Could they make these remarks about your leadership?

The BWC is a circle of the WMS. The community missions chairman of the BWC is an important member of your committee. Does she attend your planning meet-

ings, or have you always met in the daytime while she is necessarily at work? Why not plan your next committee meeting at night so that the BWC member can come and participate in your discussion and planning. It will give her a vision of community missions and an opportunity to respond to the challenge of real missionary activities that business women can perform in the community.

Business women can do almost anything that other women can do, though the time of service is somewhat restricted to evenings and weekends. Your BWC members can visit. Give them the names and addresses of unchurched people and of newcomers to the community. They can go out from their meeting to visit, or they can distribute names, and each choose her visiting time to fit her own schedule.

BWC members can use their cars on Sundays to bring people to church who otherwise could not come. Let it be known in the community that transportation is available, and make definite lists by neighborhoods of those who need it.

What about your emphasis on recreation? Again, business women can help. They can serve as hostesses at Saturday night open houses. They can help plan and direct after-the-football-game parties for the young people.

Business women are the logical ones to help carry out this year's special emphasis on the distribution of Bibles and religious literature. Their work takes them on the buses and streetcars, to offices, and to waiting rooms, and offers them innumerable contacts for passing on a message from God's Word. Order from your state WMU office the leaflet "Distribution of Bibles and Religious Literature," and use its many suggestions.

Would you believe that it is possible to plan three months, six months, or even a whole year's work in community missions for business women and not once ask for money? Try it and see!

Don't miss the article on page 16 about the work of Memphis women among the blind. Perhaps your community offers you a similar opportunity for service.

Edith Stokely



From Mrs. J. T. Ayorinde

Co-chairman from Africa of Baptist World Alliance Women's Committee on a visit to Southern Rhodesia

In a small village near Salisbury, Southern Rhodesia, a group of men, women, and children gathered for two cold nights under the starry blue sky to listen eagerly to the Word of Christ who is their rock of salvation. Rev. Tanimola Ayorinde preached to these people on those two particular nights. Their hearts were touched. As they lifted up their voices in praising God and in praying under the sky in the moonlight, their songs were echoed through the bush while all was quiet in the village.

There are big gold mines near Gatooma. A rich man owns some of these gold mines and he has a lot of native miners living in the compound. His Christian wife is more concerned about their souls and she meets with them every Sunday to preach Christ to them. One afternoon Mr. Ayorinde and I were taken to this place to talk to our people there. After he preached a stirring sermon more than fifty people came forward to confess Christ for the first time in their lives. As they sat down on the ground in that open field singing with all their might, we felt God's presence among them. God is everywhere.

From Mrs. W. B. Johnson
Djakarta, Indonesia

Mr. Johnson, Dr. Kathleen Jones and Mr. Pormes, our Indonesian pastor, went to Surabaya and Kediri last week to settle the question of where our hospital will be located. Dr. Rehata, in the Ministry of Health Office for East Java, saw them again. He urged them to open the hospital in Kediri. Kediri is a city of 185,000 people and is a two-hour drive in a car from Sur-

abaya. There is only one fifty bed hospital and clinic there and it is understaffed and inadequately equipped. Kediri is the center of one of the most densely populated districts of Java with more than three million people. There is lots of work to be done before the hospital becomes a reality. There will be land to buy and buildings to put up, but prayer has found the place.

Dr. Jones will be at the language school in Bandung until January. The two nurses are now working in Salvation Army hospitals. Ruth Ford is in one in Surabaya. Everley Hayes is in another one near Malang. We are grateful for the \$50,000 for this hospital given through two Lottie Moon Christmas Offerings.

From Elizabeth Hale
Alor Star, Kedah, Malaya

You should have been here last July! The pastor and young people were getting ready for camp and were practicing a song with loud "alleluias" in it when a truly dreadful din started next door. I went around the church, standing in the shadow to see what could be seen. A gaunt figure was leaning out a window, looking this way. A tall dark Tamil came from his tiny shack across the fence and gazed toward the church for quite a time. The noise grew louder till the whole neighborhood seemed to sound each gong in competition with the other to drown out the praise to God that continued uninterrupted from within. I heard the reason — "Moon! The moon is dying!"

In China an eclipse was thought to be a dragon swallowing sun or moon and called for beating anything handy to frighten him away. But I had never before heard such earnestness and frenzy in the sound of the gongs. I had to laugh, thinking how typical it was of human nature to think itself the center of attention.

Those gazers at a "dying moon" weren't conscious of the church or sounds from it, and the makers of the "saving noise" aimed at something more important than us! After the practice was over we watched the finale of the eclipse through field glasses and marvelled at the work of the great Creator.



Arizona

BWCs of Central association had a wonderful meeting at First Southern Baptist Church in Phoenix. They looked at a home and a foreign mission film and felt thrilled at the challenge of both. "Land I Love" and "Corrente" set opportunities in USA and Brazil before us in a new way.

Full plans were projected so that our work will move into high gear as the weeks pass.

Virginia

With the theme, "Roadways to a Christian World," Virginia Baptist business women "took to the road" in a 125 person motorcade. They met at Eagle Eyrie, near Lynchburg, the future Virginia Baptist Assembly grounds, on Friday and were the luncheon guests of the Lynchburg WMU. Mrs. H. W. Gentry, group leader, and Mrs. Ellen Fugate, associational superintendent, Rev. and Mrs. Herbert Carlton of Eagle Eyrie, graciously welcomed the group and told them of the future plans of the Baptist assembly. They also visited the Baptist hospital at Lynchburg and Virginia Baptist Children's Home at Salem. Dr. R. L. Brantley invited the motorcade BWCs to be the guests of our Baptist college, Virginia Interment at Bristol on Friday and Saturday nights.

The BWCs of the First Baptist Church, Cross City, Florida



Saturday was spent visiting the St. Charles and Benedict Good Will Centers and mission areas near Norton, Virginia. The BWCs in the motorcade were the guests for lunch on Saturday of the Wise Federation BWC where Mrs. M. E. Wood is president.

Saturday night and Sunday morning before departure at 1 o'clock, a fine mission program was given under the direction of Miss Mary Blevins, the first vice-president of the Virginia Federation of Baptist Business Woman's Circles.

We heard speakers from Southern Baptist home and foreign mission fields, from Virginia state mission activities, and Virginia WMU.

Those who shared in this first motorcade of Virginia Baptist business women will long remember the hospitality of the Baptist institutions and the mission center directors. The need of state missions will be more real since they felt the "pulse beat" of the mission areas.

Mrs. L. S. Overstreet, state BWC president, was the director with Miss Elizabeth Burke and Miss Octavia Brooks as assistants.

The Virginia Federation BWC is composed of thirty-two local federations, 648 circles and over ten thousand women.

Florida

The Business Woman's Circle of the First Baptist Church of Cross City, Florida gave a Mother-Daughter banquet for YWAs. There are twelve enrolled but all were not present that night. Four YWAs

went to Ridgecrest: three of these had never accepted Christ as their personal Saviour. Two of them joined the church when they came home. This year Mrs. L. O. Bodiford took the YWAs to the Florida YWA Conference in Deland for a three-day meeting. The BWC also fosters the Junior GAs and one of the YWAs is their counselor.

Our Young People

by B. W. Jackson

ROYAL AMBASSADOR FOCUS WEEK

• Theme: On the Highway of the King

November 7-13 is Royal Ambassador Focus Week. Focus Week can mean many things. To the boys it means extra activities in the chapter, the church and the community. To the church it means giving the chapter special recognition, and giving the church members an awareness of the chapter and what it stands for.

Focus Week to the fostering organization means something else. It is a time for that organization to focus on the chapter and its needs. The fostering groups should start early in helping the counselor make and carry out the Focus Week plans. Your counselor may be new, having started as a counselor the first of October. If so, he will especially need help. All counselors will appreciate help.

The big thing to focus on is the regular needs of the chapter with which it can do an acceptable job. If your fostering organization has not supplied the necessities this Focus Week will be a lifesaver, if you will see that this is done now. It is said that one of the most painful ways to die is to die from starvation and malnutrition. The thought of it is horrible. The most painful way for your Royal Ambassador chapter to die is to die of starvation and malnutrition—of lack of money, supplies, interest and concern. If something happens and the chapter dies suddenly the boys can understand that, but they do not soon forget when the chapter is starved to death. Yet month after month many chapters are kept on the edge of a starvation death and others are kept from doing their best work.

Why does it require money and supplies to have a Royal Ambassador chapter? Because we must have a program comparable to other groups if we are going to hold the boys. They are not going to attend a meeting week after week for a plain mission program, as much as we could wish they

would. These same boys attend our schools and organizations where leaders are capable, and where they have enough money and supplies to put on an acceptable program in social activities, sports and other things. It is hard for these same boys to come to a church organization and have the same amount of enthusiasm when they are forced to get along with far less than they have in other organizations. Boys are realistic. Have your fostering organization check with your counselor now about the chapter's needs for the year.

Many opportunities for help will come during Focus Week. Your chapter will need a Father-Son Banquet. Many chapters will want to plan for open house or Parent Night. The chapter will need extra help in getting things ready, and in providing and serving refreshments.

A highlight of the week should be the special Knightly Deeds. Help your counselor and embassy to plan some important mission in your community.

The most important thing is that you keep the boys in Focus. (See next page)



B. W. Jackson, Royal Ambassador Secretary of North Carolina, has been doing as "guest editor" of AMBASSADOR LIFE magazine

Carver School

by Emily K. Lansdell

Carver Students and Opportunities for Christian Service

The forty-eighth session of Carver School of Missions and Social Work is under way with some students returned from last year and some new.

The seniors are back in Louisville after the summer holiday. It was a holiday from school, but not from work. Most of them were busy in some phase of Christian service. Many participated in the summer mission program of the Home Mission Board in Oregon, Arizona, California, Texas, New Mexico, Florida, and Louisiana. Others worked in WMU camps, Vacation Bible schools, children's homes, and Good Will Centers. Some did field work with Training Union and Sunday school departments. They are back now for another year of study at Carver School.

The students who marched solemnly down the aisle to receive their diplomas last May are no longer here, but scattered to the ends of the earth and performing varied tasks of Christian service.

One of the graduates went to Alaska to serve under the Home Mission Board. Others are working in Good Will Centers and mission schools here in the States. Some are social workers in Baptist children's homes where they will help the children achieve wholesome, happy lives. One is dean of women in a college and another is counseling student nurses. Several of the graduates have gone into local churches to help in visitation, counseling, and group activities. Some are youth leaders and directors of religious education. One is teaching Bible in

public school. Several have gone into the work of Woman's Missionary Union as associational young people's leaders and field workers.

Four of last year's student body have already gone overseas as missionary nurses to Japan, Costa Rica, and Lebanon. Others will receive appointment after serving for a while in the States.

One of the graduates is back in her native land of Germany and another, a young Chinese woman, will soon sail for Taiwan and Christian service there among her own people.

The day after graduation last spring one of the graduates was married and the next day there were Louisville weddings for two more of our students. They married young ministers of the gospel. One of the couples hopes to go overseas. There have been others during the summer. Ministers' wives are Christian workers, too, and need training such as is offered at Carver School.

The graduates of last year have joined the hosts of others who are engaged in some phase of Christian work. Students are in Louisville now for the forty-eighth session of the school. Some of these do not yet know what type of Christian work the Lord will lead them to enter, nor whether they will serve at home or overseas. Others are specific in their plans. All are dedicated to God's way for their lives and want to serve God and mankind.

There are students yet to come. Women in the societies often have opportunity to present to young people the challenge of Christian service and the type of preparation needed. The opportunities for service on mission fields at home and overseas are varied and so are the tasks in the local church and the work of Woman's Missionary Union. Christian workers are desperately needed now. Young people want to give their lives to some significant and worthwhile service. The opportunity is ours to help them hear God's call, and to give them adequate preparation.

(from page 22) Week, and in the chapter during the year. Your enthusiasm and your interest will be the means of stimulating some boy to be a real ambassador during the year, taking his place as a good member of your church chapter. This makes focusing personal for you and the other members of your society. Focusing is a job for everyone this November 7-13.

It's Happening Now!

BY MARJORIE MOORE ARMSTRONG

The "Indian problem," which every Congress has struggled with and every administration has tried to solve, is now actually being solved.

Under Dillon S. Myer, commissioner of the Bureau of Indian Affairs in the last administration, a far-sighted, long-range program was adopted in 1950. The present commissioner, Glenn L. Emmons of Gallup, New Mexico, continued and expanded it. In briefest possible outline, this program is threefold.

First, relocation. American Indians, all of whom are free to live anywhere they like in the United States, are being encouraged to leave the reservations. The training and experience many of them received in the armed forces qualifies them for excellent jobs in industry. The education others receive in federal schools for the Indians equips them for work in offices, hospitals, factories, and agricultural enterprises.

These Americans have a right to better homes and better jobs than they can get on the reservations. Relocation offices have been set up in four large Western industrial centers. On the reservations, agents spot young men who show exceptional ability and ask them if they wish to take their families and get jobs in the cities. Those who wish to go are put in touch with the relocation officers.

Up to midsummer, 1954, a total of 4,000 American Indians had left the reservations and taken up an existence in "free" America.

Second, employment. Small industries and other enterprises on the reservations are being sponsored by the Bureau of Indian Affairs to provide more jobs for the Indians who prefer to remain there.

This is vital. The Bureau reports that the alleged "Vanishing American" is not vanishing at all, except as intermarriage with whites eliminates the Indian in American society. In 1868 when the Navajos were assigned to the 16,000,000 acres of the part of the country they preferred to call their own, they numbered 7,000. Today the population of the Navajo reservation, still exclusively Indian territory, is 75,000. The

Pueblos in New Mexico increased last year by 524, or 3 per cent, in a population of 17,000. This is inevitable as infant mortality is reduced and the life of the adult is prolonged.

The reservations of the Southwest can no longer support their inhabitants. Relocation will relieve the strain, but Commissioner Emmons believes that those who wish to remain should have some opportunity to make a living other than sheep-raising or making jewelry.

It is the American ideal that every able-bodied man who wants to work may have a job that suits him and provides a living for his family. The Indian is not by nature lazy and intoxicated.

Third, education and health for all. Commissioner Emmons is in dead earnest about schools for Indian children. Old schools are being enlarged and improved; new schools are going up. On the Navajo reservation where families live in hogans widely scattered over the vast acreage, trailer schools are in operation this year to serve twenty-four to thirty pupils each. The children who are too isolated to attend a local school are given encouragement to go to a boarding school.

Liquor and peyote, according to missionaries, government officials, and some Indian leaders alike, create the greatest problems on the reservations. Sudden wealth due to the discovery of oil on their land, the sale of fine timber, or the annual payment for the leasing of their acreage usually results in the purchase of the latest model and most high-powered automobile. Accidents from drunken driving both on and off the reservations are frequent. Peyote, a "bean" or pod from a certain cactus plant found in Texas and Mexico, is the basis for a religious cult, the most conspicuous evidence of which is the "hangover" following an all-night orgy of the peyotists.

Not the immediate elimination of all reservations but the gradual emancipation of the Indian is the goal of the Bureau. The Indians want to be Americans; they deserve a chance to be Americans.



Program

Theme for the Year:
"Prepare ye the way of the Lord"

New Roads in Southern Rhodesia

by Mrs. Eugene Kratz and other missionaries on this field

Program Helps

From map on inside covers of this magazine, sketch a large map on blackboard or piece of wrapping paper. Show borders, principal cities, and rivers. Locate and star the following places in Southern Rhodesia where Southern Baptists have work — churches, preaching places or village schools.

Umtali	Balla Balla
Salisbury	Bulawayo
Umvuma	Queen's Mine
Selukwe	Gwelo
Fort Victoria	Que Que
Shabani	Gokwe
Filabusi	Gatooma
Sanyati Native Reserve	

Use the map frequently during the program, pointing out places mentioned and location of Southern Rhodesia in relationship to our other work in Africa (Nigeria, Gold Coast).

Missionaries' costumes will be summer wear, doctors and nurses in white, etc. Put names on placards to be easily seen.

Sit informally on platform. Wicker porch furniture would be suitable.

For refreshments remember Southern Rhodesia is an English colony and most any time is "tea time." The American missionaries add "coffee time" and "coke time." Glasses or teacups may be refilled quietly.

Program Outline

Opening Hymn: "Our Best"

Scripture Reading: Psalm 2:8 and 1 Chronicles 16:24

Hymn: "Lift Him Up"

Scripture Reading: Matthew 9:35-38

Solo: "How Long Must We Wait?" (two verses)

Turning from Darkness to Light

Southern Rhodesia—the Country Itself

Reports from Southern Baptist Missionaries:

Building New Roads in Southern Rhodesia

The Road of Education

Central Primary School

Bible Schools and Seminary Dreams

Hymn: "The Great Physician" (first and last verses)

Old and New Roads in Rhodesia

Sanyati Baptist Hospital

Medicine Opens Way for Gospel

Power of Witchcraft

Through the Microscope, page 12

Hymn: "Rescue the Perishing" (second verse)

"Remember Us"

Sanyati Evangelistic Work

WMU at Sanyati

WMU in Southern Rhodesia

Hymn: "When I Survey the Wondrous Cross"

Closing Prayer

Your Program

Program Chairman: Our program today is presented as an annual meeting of the Rhodesian Baptist Mission with the missionaries giving their reports. This meeting is at the Sanyati Reserve Mission Station which lies at the end of a new road in Southern Rhodesia. We are having the mission meeting in November.

Turning from Darkness to Light

by Rev. Clyde J. Dolson

It is the middle of the night in an African Reserve. Around the campfire a large group has assembled, some wearing only a loin cloth or a dirty skin around their bodies. The drum, made by stretching a skin over a hollowed out log, is beaten by a wild

looking man. The people are dancing. The sound carries many miles, all through the night. Here is an expression of African religion. The noise of the drum is to drive away the evil spirits.

Twin babies are born. After a week the mother chokes them to death. If they had lived would they not have brought bad luck to all in the kraal?

An old grandmother comes to the mission station, asking a place to live. She has walked a hundred miles, sleeping in the bush. The witch doctor said she was a witch, so people came at night and burned down her hut. To stay would have meant death.

Fear is the mark of Africa's religion. At birth, charms are tied around the baby's neck. One given by a mother who had become a Christian, is the end of a duiker's

* small antelope

Program Spice

TO MAKE IT NICE

(Think of your young people when you order.)

Africa Puzzlemat

A safe safari in your seat by means of a word puzzle. Minimum order 60 copies, 3¢ each.

Africa Napkin

An outline map of Africa in center and African sketches in corners, four African proverbs, two colors. 10 dozen for \$1.98.

Program Folder

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Africa Seals

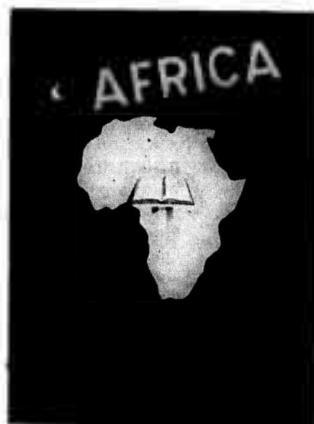
In red, to use on invitations, place cards, favors, etc. Gummed seals, 2" x 1 1/2", 30¢ a sheet of 50 seals.

Africa Poster (shown at right)

Beautiful three-color announcement poster, space to fill in your information, 15" x 22", 50¢ each, or 3 for \$1.10.

Creative Use for Africa Accessories

A page of chatting on how and what to do to use the above and other materials, 3¢ each.



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Order from Wright Studio. Be sure to send check or money order with order.

horn, stuffed with "medicine." The witch doctor made this by a secret formula. Many heathen wear them from birth to death.

The African believes there is a God. They say, "God made the world, but he left it in the control of the evil spirits," and all their worship is directed toward these spirits. There is the spirit of a dead person that may enter into a person even if he is not a relative. There is the spirit that lives in the forests and is not destructive, but must be obeyed. There are the spirits of the chiefs and ancestors, and the spirits that cause sickness and death and famine.

They think of the witch doctor as standing between them and these spirits. British law does not allow him to practice, but he does so secretly. Here is a mixture of superstition and terrible reality, for Satan is a reality, and the missionary faces "darkness" which can be felt.

But let us see the bright side. A missionary and a native boy stood on a mountain overlooking the mission station. The missionary said, "The time will come when there will be a church down there, and we shall have a church bell on it. When it rings you will see the people coming up from the valleys and entering God's house." The boy replied, "But, *Umfundisi* (missionary), you do not know the power of heathenism." "No," said the missionary, "and you do not know the power of God."

Only a little more than four years ago, believing God had called us to establish churches in Southern Rhodesia, we began holding services under the trees. Many Africans have been brought into the light of the glorious gospel of Christ. Their fears are gone, their sins have been put under the blood, and the fetters that bound them have fallen away. This year four new churches will be built in Rhodesia. But the church that God looks at is not made of brick and stone but of redeemed people who once were afar off, but now have been made nigh by the blood of Christ. Much of our Baptist work is in the towns and industrial centers. Here sin abounds even more, for the sins of the white man are added to the sins of the heathen. But the Lord is sufficient even in these places, to save and to keep those who trust him.

Southern Rhodesia—the Country Itself!

A little over sixty years ago Southern Rhodesia was trackless grassland, swarming with wild life, both animal and human, a land of savagery and bloodshed. Until 1923 Rhodesia was administered by the British South Africa Company, founded by Cecil Rhodes on the basis of a charter granted by Queen Victoria in 1889. When this charter ended, the self-governing Colony of Southern Rhodesia came into being as a part of the British Empire. In 1953 this colony joined the Federation of Rhodesia and Nyasaland. (Point out on map, naming boundaries.)

Southern Rhodesia in Central Africa is 150,333 square miles in area, the size of Alabama, Georgia and Mississippi, with a population of 160,000 Europeans, 2,080,000 Africans, and 10,000 mixed and Asiatics. The main occupations are agriculture, mining, and secondary industries.

Although Southern Rhodesia lies wholly within the Tropics, the climate of the greater part is suitable for white settlers. The areas below 3,000 feet have a rather trying climate, but some people adapt to that heat. The year can be divided into three seasons: the cold season or winter is mid-May to mid-August, the hot season is mid-September to mid-November, and the rainy season is November, December to mid-March.

The Road of Education

by Rev. Eugene Kratz

Principal and teacher at Sanyati Central Primary School

Education is an indispensable road of mission work. It is one of the primary means of establishing a firm hold on the lives of a people after their hearts have been won and changed by the Lord Jesus Christ. Part of a missionary's work is to train a constituency of Christians who are not only willing, but able to take their share of all the responsibilities of church life.

The Central Primary School here in Sanyati Reserve is the center of our Southern Baptist educational facilities. To this school flow hundreds of applications each year,



Roads in Rhodesia are most unpredictable—floods or fallen trees delay the traveler

from children in our lower primary schools, and from boys and girls in schools of other denominations, and government schools. This year we could take only twenty-one new students. We turned away thirty-five boys and girls for each one we accepted. Boys and girls come, begging for a place in school.

They know that their only hope of rising above their dung and dirt floor lies in getting a better education than that of their fathers. As long as there is no room in school they are doomed to a meager struggle for existence, scratching the surface of poor, sandy soil.

This school at Sanyati began in January of 1952, with 210 pupils. They had come from all over Rhodesia, learning of the new school in many ways, including the "bush

telegraph." On the sixty-mile road from Gatooma to Sanyati, the lorry stuck repeatedly. Finally all had to walk the last twenty-odd miles through mud to the ankles and sometimes to the knees. For months they slept in open shelters, with only a fire and faith between them and the wild animals. The building had not been finished, and the classes were held in the open, or under whatever shelter from the rains could be found.

Gradually conditions improved. A U-shaped building with six classrooms and office, built of wood-burnt bricks, plastered inside and out with concrete, and topped with asbestos-concrete sheets of roofing, was finished. Huts of poles and plaster were built as dormitories and the school went on in style . . . almost. In August, 1953, also with Lottie Moon Christmas Offering money, a brick and concrete building was completed for the girls. In March, 1954, a new brick and concrete dormitory for the boys, also built with Lottie Moon Christmas Offering money, was opened. We can accommodate properly about twenty-five girls and twenty-five boys in boarding. But there are forty-three boys crowded into the one dormitory 18 x 32 feet, so their second dormitory is under construction.

Also to be put up this year, thanks to Lottie Moon Christmas Offering, are the domestic science building for girls and the carpentry shop for the boys.

We now have some homes for teachers, but are desperately in need of others. We need at least three more teachers and houses for them for an adequate program in 1955. These buildings, plus another with two more classrooms, each 20 x 25 feet, will take care of our needs for the next few years. We shall hold our morning chapel services in the church to be built near the school, and can use the Sunday school rooms as classrooms.

We have eight standards, corresponding to the first eight grades in the United States. Of 205 students, sixty-six are boarding. One-third of the students are girls.

Our teaching staff numbers eight. Two are missionaries who teach standards five and six (or grades seven and eight). Six Africans teach the six lower standards. An African builder and agricultural demonstrator has the industrial classes. All of our

teachers except one have completed standard six, plus an approved government course of two or three years, either in teacher's training or in agriculture or building.

The knowledge that the future of our work largely lies in the African leaders we can train pushes us on with renewed energy. We see congregations without any leadership except in the all too infrequent visits from the missionary. We see preaching points where there could be a flourishing, permanent work if we had trained evangelists. We see whole areas of a city where the African has only beer halls and other places of vice to visit instead of a church where he could hear the gospel. We know that schools constitute a new road for Christ in this country.

Mr. Cheney: As a new missionary, let me ask how many schools have we in all Rhodesia?

Mr. Kratz: We have eleven.

Mrs. Cheney: That means how many pupils?

Mr. Kratz: About 1,200.

You may not realize how the hearts of our boys and girls are filled with fear and anxiety. They have lived in sin and darkness for so long that it is hard for them to believe, but here as throughout the world, the light of God's Word is able to reach them. One of the boys in seventh grade came to me one day rejoicing. While reading the verses about God's plan of salvation which I gave him in class, he had come to know our Lord Jesus as the One who had died for him.

There are others who have not yet found their way to the Saviour. Pray that they may all come to know Christ.

THE OTHER WOMAN is a fascinating dialogue play, a study in sacrifice, which two women could work up effectively to help all women realize the necessity for and value of a worthy Lottie Moon Christmas Offering. Order from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama. Price 10c.

Bible School Beginnings and Seminary Dreams

by Rev. R. T. Bowlin

Practically every road in Sanyati Reserve leads to one of our Baptist kraal schools. We have five of these village schools with an enrollment of about 350 students. Each of our twelve teachers is a professing Christian and most of them are interested in witnessing outside the school in addition to Bible teaching in school.

But one of our greatest needs in Rhodesia is Bible training for our ministers, evangelists, lay-preachers and teachers.

This year the plan was to have a one-year Bible course at Sanyati Reserve where eight missionaries are stationed, then in 1955 begin our permanent seminary. But lacking buildings we had to train only the evangelists and teachers employed in this Reserve.

The students are offered two courses daily for four days each week. They learn to prepare messages, chapel talks, and Bible class material. They receive classroom and practical training in evangelism. They are taught Bible doctrine, WMU organization, visual aids, and other necessary subjects.

We cannot really call our Bible training program a Bible school. Yet we rejoice that the evangelists have done much better witnessing with the training received.

Money has been appropriated for a seminary and a committee is seeking a suitable place to recommend for purchase. Who will be ready to teach in the seminary?

Sanyati Baptist Hospital

by Dr. Milton G. Fort

Did you hear about the girl who was unable to deliver her baby after three days in labor? Finally they came to the new mission station, then just a few mud-and-pole buildings. The African nurse knew she must get this girl to the government hospital, sixty miles away. It was the rainy season—the rivers were flooded, the roads impassable, but the girl and her mother were made as comfortable as possible in the lorry and the trip began. They successfully crossed the flooded swamp and began the process of going a short distance, getting stuck,



Missionary Nurse, Miss Monda Marlar, cares for a patient in front of the mud and pole dispensary at Sanyati

getting out, and going on. Half way along, the motor stopped and could not be started. Word was sent on to town and back to the station. But before help arrived two days later the girl had died. She was buried beside the road under a great heap of stones to keep the wild animals away. As he sat there broken-hearted, Mr. Bowlin kept asking himself, "Does anybody care?"

Even while the government promised a new road to the Reserve, Southern Baptists began making new medical roads for the people. When Southern Baptist work began at Sanyati, Mrs. Douson gave what care she could to the sick people who came. Rev. and Mrs. R. T. Bowlin came to Sanyati in January of 1952 and Edith, an African nurse, ministered to the people. Our first, and so far, only missionary nurse, Miss Monda Marlar arrived in December, 1952. In July, 1952, construction was begun on a thirty-bed building. Dr. Giles Fort and Dr. Wana Ann Fort with Mr. and Mrs. Eugene Kratz reached the field in March, 1953. Mrs. Kratz is our laboratory technician.

The medical work was carried on in the two-room mud-and-pole clinic building. Many nights this building as well as every storeroom that could be emptied was filled with inpatients. On Christmas morning, 1953, a brief opening service was held in the new hospital building, which though unfinished, could be used.

How our hearts thrilled to see the joy on the faces of our African people as they exclaimed, "Surely this building was meant for the Europeans! They would not have all these things just for Africans!" But this

was for the African people. "For God so loved" and God's people love and because of that love expressed through the Lottie Moon Christmas Offering, Africans on a faraway Reserve had this building, the equipment and the missionary personnel.

Much remains to be done before we can call this a "hospital." Our African personnel must be trained in new methods. The building needs to be completed, additions need to be made to it and equipment provided, nurses' quarters must be built, a nursing school established — all of these things will help to make the new road a "super highway."

From the first of January to the first of June we had 233 inpatients for a total of 1,883 inpatient days. This includes nineteen obstetrical cases with two sets of twins. During these five months we had 2,339 outpatient visits. We have given a number of lifesaving blood transfusions. Most of the Africans had never heard of this! The first operations under anesthesia have been done. All of these are so new that people prefer the old trails of the African witch doctors, of spell casting, of herbs, and all the other superstitious ways of generations past. We hope to establish a mobile clinic system which will go to the villages to do preventive medicine, child care, and prenatal work.

All of this we do so that we can teach the old and the only road to the Heavenly Father, through the blood of Jesus Christ.

Medicine Opens Way for Gospel

by Missionary Nurse Monda Marlar
(In Rhodesia she is called Sister Marlar)

Through medicine, roads for the gospel have been made into African homes and hearts. When we go into the small huts to help deliver a baby, to care for a blind grandmother, or small children with sore eyes, they are ready to listen to God's Word and to let us pray.

A woman dying from cancer asked the night nurse to pray for her. She said, "I know I'm wicked and I'm going to die." The missionary read to her from God's Word, then, a school girl led her to the Lord. Her husband said as they took her home, "My wife came here a sinner, but is going home to die a Christian."

Power of Witchcraft

by Dr. Wana Ann Fort

Witchcraft poses one of our biggest handicaps. Among our first patients was a young wife brought many miles from the Gokwe Reserve. She had been sick for months and her swollen body was covered with hundreds of tiny scars where the witch doctor had scratched it to "let out the poison" causing the swelling.

Another young woman was brought to us with swollen legs. After she had been in the hospital a few days, she told one of the missionaries that her trouble was caused by stepping on a witch doctor's medicine. She had not known it was on the path until too late. She was sure she could never get well and the members of her family also believed this to be true. Gradually with treatment she began to improve. She was able to sit in the wheelchair and to stand. But one night some more members of the family came and told her she could never be helped by white doctors. The next day she was much worse. Again she just lay in the bed without speaking. We worked with her until she was again up and talking. Then others again convinced her that she had been bewitched.

All of our sheets have taken on an "iron rust" color because our borehole water has a high concentration of iron in it. One morning she pointed to the sheets and said that she knew that every night the poison came out of her body for it had stained all her sheets red. Showing her all the other linens in the ward had no effect!

Not long after that, relatives slipped in after midnight and bore her away, back to the power of the witch doctor.

The Africans are all very much afraid of sickness, especially when an illness lasts longer than a week or so. Our houseboy named Sunday was losing weight and not feeling well. After examining him, my husband sent him to town for a chest X-ray because our machine is not all here. The doctors found a tumor and wanted him to go to the Salisbury hospital. But Sunday refused to go. There was "something" that started on his right shoulder and "walked" down the right side of his chest, then across to the left side and up the left shoulder. He said the European doctors could not

help this; all they did was give him some medicine and take another picture, and things like that didn't do any good. So he was going to the African doctors and get some powerful medicine that would get rid of this "something."

Four-month old Peggy was brought to the hospital after a month's illness. The witch doctors had been treating her. She weighed just nine pounds, her hemoglobin, which should have been about 11 grams, was less than five. Our little boy was just two weeks old, but I went to the hospital to give Peggy a blood transfusion that night, and again, and again. She had a severe infection which required intensive treatment; we were once again grateful for the drugs we had brought. Our African nurses and orderly had never before seen the new antibiotics used for Africans; they had thought these were just for Europeans. After some time, Peggy went home. Not long ago she was brought back—she is gaining happily and her hemoglobin is 12 grams. Her parents are grateful for the hospital and for the care their baby received. This one who was brought to us and who is living is just one of hundreds. Most of the helpless "bewitched" babies do not live.

But there are some encouraging signs. Several sets of twins are brought to us regularly for treatment, not long ago these would have been killed. Our people are learning to come when they first get sick. Some of the women come regularly for prenatal care and a few come in for delivery. Pray that as we help heal bodies we can effectively present the Great Physician.

"Remember Us"

by Rev. W. D. Lockard

It is often said, and generally accepted, that Africa is a land in transition. Perhaps the greatest factor behind the changing African is the constant flow of Africans to the white man's cities. They come seeking the white man's money and "things" which were unknown in their tribal society. The changing African also has realized a great moral and ethical loss. Free of tribal restraints, the urbanized African all too often becomes the prodigal son.

Here in Bulawayo, a rail and industrial center, 190,000 Africans are living where



Southern Baptist missionaries serving in Southern Rhodesia in June 1954

there are accommodations for only 90,000. In a one-room house with a small kitchen, there may be six families. Twenty-one adults have been found living in a room meant for four single men. Though working constantly, the federal and local governments are far behind in meeting the pressing needs of the changing African. The churches and the missions are still further behind in meeting his tremendous spiritual challenge.

The missionaries, pastor, and African church members go out every Sunday and on weekdays into other areas to hold preaching services. Good group singing amplified by two loud-speakers draws over three hundred people to the open-air services. At one of these services we gave out over 400 tracts written in four dialects.

From the city church we reach out into the bush every week with the message of salvation. On the way to a large mine for services, the missionary and African pastor noticed a new village. The missionary stopped to visit the people and ask if they would like to have church services there. One man had been to a church once before, but that was the total Christian background of this traveling community which moved throughout the Colony working on the roads.

The service had to be held late in the day when the men returned from their work. At this time they usually cleaned up

and ate supper, but the very first day the men immediately joined in the service. They must have been very tired and hungry, but there was a greater hunger of the heart that could not be denied.

Often this service was held by the flickering light of small open cook fires, but the response was always good. On the Easter week end, the people were thrilled that the mission lorry carried them in to

the services at the church. Three made public profession of faith at that time, and others have put their trust in Christ since.

The people are very proud of Bibles and hymnbooks purchased with some of their meager earnings. Even the small colored Bible pictures are handled carefully and brought to meetings week after week.

Recently we were reminded that we have a very limited time in which to win the Africans. At the close of a service, their leader explained that they were moving to another part of the Colony because the work was finished there. They asked if the missionary could come and preach to them in their new place. This was the only church they had ever known, and they hated the thought of losing it after only five months. As I walked back to the car, the grey old man called back, "Remember us when we have gone."

Sanyati Evangelistic Work

by Rev. Ralph T. Bowlin

At eighteen preaching points in Sanyati Reserve the message of Christ is proclaimed each Sunday by our missionaries, school teachers, students and other workers.

Shortly after the sun rises each Sunday morning there is a time of prayer. Then the school boys go out in pairs to conduct Sunday schools in the villages. By the time the boys have finished with the lesson

someone is there to preach. A missionary or native minister may preach five times or more on Sunday.

In addition to Sunday schools and preaching services several "Assurance and Inquiry Classes" are conducted each Sunday and on weekdays for those who have made a profession of faith. These usually continue for four to six months to confirm the new converts in their faith.

Doba Doba Maponi has never passed the second grade in school, but he has been a faithful witness for three years. The missionary and two school boys thought that they were the first Christians to witness across the river in the Gokwe area until they met Doba Doba and another young convert reading the Bible to those who had never heard. One day Doba Doba said to the missionary, "Another woman wants to repent." The missionary and the evangelist followed him to a lonely place where a woman sat by a poorly built hut. Her hands and feet were nearly gone as a result of leprosy; her sins are all gone because of faith in Christ as her Saviour.

Mrs. Harvey: Let your other new missionaries ask the questions this time. How many churches have we here?

Mr. Dotson: There are six fully organized churches in Southern Rhodesia.

Mr. Harvey: And how many places where regular services are held?

Mr. Dotson: There are thirty-six and some will soon become organized churches.



The WMS in Gatooma roll strips of old sheets into bandages for use at Sanyati

WMU at Sanyati

by Mrs. R. T. Bowlin

Woman's work is new here in Rhodesia, but we have seven societies at Sanyati and twelve in the whole of Rhodesia. The total membership is about 187. These organizations are fostering one Sunbeam Band with a membership of sixty, and eight Girls' Auxiliaries with a combined membership of forty-three.

Shortly after one WMS was organized, five who had found Christ as their personal Saviour, came to the missionary with their corn to exchange for hymnbooks. They were going to sing the hymns while the men of the kraal, including their own husbands, went to the beer drinks. In this way they felt they would not be so strongly enticed to the beer drinks. The making of the beer from repoka presents a big problem for the Christian woman. Refusal to make it for the husband is a serious offense for any wife since the husband is the head of his family. These who are struggling to be faithful abstainers need your prayers.

The women unite in prayers for one another. When one sick woman had to be taken over the sixty miles to Gatooma, the GAs prayed that God would spare her life. The WMS at her village was faithful in prayer. The Lord honored their faith and restored the woman and her newborn infant to her family and friends. At the first meeting upon her return she told that she trusted Christ, not only as the Great Physician but also as her personal Saviour.

Many of the WMS members have learned to read with the GAs as their teachers. The girls write in the sand with their fingers until the women have mastered the alphabet and learned enough phonetical sounds to graduate from the ground to the Bible reading class. Like the Ethiopian eunuch, our Rhodesian nationals need those who will help them to read and understand. There seem to be so few to teach so many to read so great a message!

WMU in Southern Rhodesia

by Mrs. W. D. Lockard

The missionary societies in the southern district of Southern Rhodesia date back to the visit of Mr. and Mrs. Ayorinde from

Nigeria in 1952. Mrs. Ayorinde went to each of the Baptist churches and organized the women.

The WMU is a home builder in Africa, teaching the women to lead their families in worship and teaching them to sew. In presenting the colors and emblem, the missionaries promote the WMU headdress idea. All African women wear headdresses called "dukes," so we have a uniform headdress for members of our missionary societies in lavender with the emblem embroidered in white in the center. When the duke is folded, placed on the head and tied, the emblem is in the center of the forehead. Each woman must learn what the torch, Bible and globe stand for.

The women meet twice a week; each Monday for sewing and Bible study, and each Thursday for a program planned with four or five talks. In most of these groups the women can read enough to study a verse of Scripture and speak for about two minutes on that verse.

Community missions plays a great part in our WMU work in Bulawayo. The women go to the government hospital once a month to visit each ward and take candies and cookies. At Christmas they cut pictures off old Christmas cards and make new Christmas cards for the patients. When there is a death in a church family, they go as a group with a love gift and pray with the family.

The Bulawayo women voted to make the curtains for the Sanyati Baptist Hospital. They presented these curtains to the hospital at our first Rhodesia-wide WMU meeting held June 11 to 13. A few more than a hundred women gathered at Sanyati then. Since Sanyati is 265 miles from Bulawayo we have not yet decided whether the making of the curtains was community missions or foreign mission work!

The women of our churches are encouraged to go with the missionaries to the out-preaching points and often witness to the women in these rural compounds. It is a thrill to see them with Bible in hand stepping forward for Christ when they well know the persecution and ridicule that awaits them.

Close with a time of prayer for these special requests from our sixteen missionaries to Southern Rhodesia.

For Your Special Prayer

Pray for the 1200 African boys and girls in our eleven Baptist schools; pray that they will become Christian leaders.

Pray for more African teachers with a deep spiritual zeal for the Lord.

Pray for those who have fallen under Satan's power of witchcraft.

Pray that through our medical facilities we may present the Great Physician effectively.

Pray that soon a suitable site will be found and our Baptist Seminary developed.

Pray for those Africans who have gone to the cities and have had added to their own native evils those of the white man.

Pray for the many women whose unmoved husbands beat them for going to church.

Pray for those women who are persecuted when they refuse to make beer.

Pray that the four churches now in the blueprint stage may be erected this year.

Pray for your sixteen missionaries who covet your prayers for spiritual strength and guidance as they work among the Southern Rhodesians.

Pray Ye

(Continued from page 40)

28 Sunday "Exalt him in the congregation"—Psalm 107:32 Mrs. Donald A. Dalby, Cameron, Ariz., Mrs. Eddie Sanchez, Kennedy, Tex., ed. ev. among Spanish, Miss Martha Morrison, Honolulu, T.H., ed. ev., Mrs. Ray E. Shelton, San Carlos, Uruguay, Rev. Daniel Rodriguez, Consolacion del Sur, Cuba, ev.

29 Monday "God is light, and in him is no darkness at all"—1 John 1:5 Mrs. Antanacio Cabrera, Belen, N.M., Rev. Pedro Carranza, Weslaco, Tex., ev. among Spanish, Rev. John O. Johnson, Napoleonville, La., ev. among French, Mrs. G. A. Bowdler, Jr., Guatemala City, Guatemala, ev., Mrs. T. B. Hawkins, Buenos Aires, Argentina, Miss Alberta Steward, Fortaleza, Brazil, ed. ev., Rev. P. H. Pierson, HMB, em., Amie Vary Hawkins, MF. Pray for a faithful observance of this Week of Prayer for Foreign Missions, Nov. 29-Dec. 3.

30 Tuesday "If we say that we have fellowship with him, and walk in darkness, we lie; and do not the truth"—1 John 1:5 Miss Lucille Kerrigan, Cabanas, Cuba, RN, Dr. J. C. Abell, Jr., Eku, Nigeria, MD, Rev. E. L. Holloway, Nagoya, Japan, ev. Pray for inspiring observance of Week of Prayer for Foreign Missions

Pray Ye

Mrs. Elmer W. Brillhart, Oklahoma

"Prayer indicates you care; that you are interested in the success of Jesus' mission to the lost."—DEAN C. DUTTON

1 Monday "Jesus saith I am the way, the truth, and the life: no man cometh unto the Father, but by me"—John 14:6 Rev. Oscar Hill, Roswell, N.M., ev. among Spanish, Miss Oleta Snell, Santiago, Chile, ed. ev., Miss Elisabeth Gray, Kuala Lumpur, Malaya, Miss Helen Masters, Ogbomosh, Nigeria, RN, Rev. L. C. Quarles, Argentina, em., Samuel Hill, MF, Calif. WMU annual meeting, Sacramento, Nov. 1-2

2 Tuesday "The words of a wise man's mouth are gracious"—Eccles. 10:12 Miss Helen Lowe, Mission, Miss Aileen Williams, Alice, Tex., ed. ev. among Spanish, Miss Pearl Todd, Fukuoka, Japan, ed. ev., Mrs. L. M. Bratcher, Brazil, Rev. E. Gordon Crocker, Quito, Ecuador, ev.

3 Wednesday "I must work the works of him that sent me, while it is day"—John 9:4 Miss Vivian Wilson, Granite City, Ill., GWC, Miss Hannah Barlow, Kokura, Miss Lucy Belle Stokes, Tokyo, Japan, Rev. W. H. McGinnis, Kumasi, Gold Coast, Rev. Burley Cader, Feira de Santana, Brazil, Mrs. George Kollmar, Barranquilla, Colombia, ev.

4 Thursday "Bless the Lord, who forgiveth all thine iniquities"—Psalm 103:2, 3 Rev. Ulman Moss, Barquisimeto, Venezuela, ed. ev., Dr. Everett Gill, Sr., Europe, em.

5 Friday "If I go and prepare a place for you, I will come again, and receive you unto myself"—John 14:3 Rev. Joe Conley, Louisville, Ky., ev. among Negroes, Mrs. Milton Leach, Sr., Albuquerque, N.M., ev. among Spanish, Miss Myrtle Salter, Atlanta, Ga., GWC, Mrs. A. P. Pierson, Chihuahua, Mexico, ev., Charles Leach and Hattie Grace Leach Welch, Joy Pierson, MF

6 Saturday "Whatsoever things are honest, think on these things"—Phil. 4:8 Rev. Hernandez Rios, San Antonio, Tex., ev. among Spanish, Miss Frances Hammett, Shaki, Nigeria, RN, Mrs. John Lake, China, em., Virginia Lake, MF

7 Sunday "Praise the Lord, O my soul"—Psalm 146:1 Miss Georgia Mae Ogburn, Santiago, Chile, WMU secretary, Miss Ernestina Mesa, Guara, ed. ev., Rev. Heriberto Rodriguez, Ranchuelo, Cuba, Rev. Leland Harper, Asuncion, Paraguay, ev., Dr. Nelson A. Bryan, Pusan, Korea, MD; Royal Ambassador Focus Week, Nov. 7-13

8 Monday "Let us come before his presence with thanksgiving"—Psalm 95:2 Mrs. Chester R. Young, Honolulu, T.H., Rev. Melvin K. Wasson, Ogbomosh, Nigeria, Mrs. M. R. Hicks, Santiago, Chile, ev., Rev. Stephen Gover, Weatherford, Okla., ev. among Indians, Mrs. W. H. Berry, Rio de Janeiro, Brazil, pub. ev., Miss Kathryn Bigham, ed. ev., Mrs. A. R. Gallimore, China, em.; WMU annual meetings: Kan. at Hutchinson; Okla. at Oklahoma City, Nov. 8-9

9 Tuesday "Thou art the God that doest wonders"—Psalm 77:14 Dr. A. T. Bequer, Cienfuegos, Cuba, Miss Charlene Jones, Terezina, Brazil, ev., Mrs. Homer Grimmer, HMB, em.; Arizona WMU annual meeting, Winslow, November 9-10

10 Wednesday "Be thankful unto him, and praise his name"—Psalm 100:4 Rev. Horace Fisher, Philadelphia, Miss., ev. among Indians, Rev. Carlos Ramirez, San Angelo, Tex., ev. among Spanish, Rev. Dean Ussery, Morgan City, La., ev. among French, Rev. Andres Rodriguez, Guanajay, Cuba, ev., Mrs. William Graves, San Jose, Costa Rica, lan. sc.

11 Thursday "Love is not easily provoked, thinketh no evil"—1 Cor. 13:4, 5 Miss Elaine Crotwell, Davao City, P.I., Miss Gladys Hopewell, Bangkok, Thailand, Rev. A. M. Lopez, Guanabacoa, Cuba, Rev. Rex Ray, Pusan, Korea, ev., Dr. D. F. Stamps, Honolulu, T.H., Miss Alma Hazel Rohm, Iwo, Nigeria, ed. ev., Mary Dee Ray, MF

12 Friday "Faith cometh by hearing, and hearing by the word of God"—Rom. 10:17 Rev. Aurelio Hurtado, Taos, N.M., ev. among Spanish, Mrs. W. A. Hickman, Asuncion, Paraguay, ev.

13 Saturday "Everyone of us shall give account of himself to God"—Rom. 14:12 Rev. Bailey Sewell, Oklahoma City, Okla., ev. among Indians, Miss Christine Eidsen, Buenos Aires, Argentina, ev., Dr. R. E. L. Mewshaw, Mrs. J. T. Williams, China, em.

14 Sunday "I will sing unto the Lord as long as I live"—Psalm 104:33 Mrs. Melvina Roberts, Farmington, N.M., ev. among Indians, Miss Jennie Alderman, China, Mrs. J. L. Garrett, Recife, Brazil, Mrs. Emit O. Ray, Nassau, Bahama Islands, Mrs. J. W. Shepard, Jr., Fukuoka City, Japan, ev.

The missionaries are listed by birthdays. For detailed addresses, see directory in magazine, *Home Missions*, and *Directory of Missionary Personnel* which may be obtained free from the Foreign Mission Board

15 Monday "I exhort that supplications, prayers, intercessions, and giving of thanks, be made for all men"—1 Tim. 2:1 Dr. Lorne Brown, Ajloun, Jordan, MD, Mrs. Emmett Rodriguez, Kerrville, Tex., ed. ev. among Spanish, Rev. Ammon Bradford, Little Rock, Ark., ed. ev. among Negroes, Elias and Matias Rodriguez, MF

16 Tuesday "Examine yourselves, whether ye be in the faith"—2 Cor. 13:5 *Miss Helen Nixon, Buenos Aires, Argentina, Mrs. W. E. Craighead, Encarnacion, Paraguay, Rev. John T. Dickerson, Fairbanks, Alaska, ev., *Miss Ernelle Brooks, Abeokuta, RN, *Dr. V. L. Seats, Ibadan, Nigeria, Miss Bertha Smith, Tainan, Taiwan, ed. ev., Paige Seats, MF; South Carolina WMU annual meeting, Florence, Nov. 16-18

17 Wednesday "Give ear to my words, O Lord, consider my meditation"—Psalm 5:1 Rev. Ted O. Badger, Davao City, P.I., Rev. R. L. Carlisle, Montevideo, Uruguay, Mrs. John Ratliff, Tegucigalpa, Honduras, Mrs. L. A. Lovegren, Ajloun, Jordan, ev., Mrs. Finlay M. Graham, Beirut, Lebanon, ed. ev., Rev. Andres Viera, Roswell, N.M., ev. among Spanish, Miss Mary Headen, HMB, Mrs. Peyton Stephens, China, em., Robert N. Carlisle, MF

18 Thursday "Christ shall be magnified in my body, whether it be by life, or by death"—Phil. 1:20 Miss Lucy Wright, Pusan, Korea, RN, Rev. S. H. Cockburn, Buenos Aires, Argentina, Rev. Antonio Martinez, Cardenas, Cuba, ev., Rev. R. James Glasco, Montgomery, Ala., ev. among Negroes, Miss Erlene Howard, Belen, N.M., ed. ev. among Spanish, Mrs. G. W. Strother, Penang, Malaya, Rev. J. D. Crane, Torreon, ed. ev., Mrs. J. E. Davis, Mexico, Dr. C. H. Westbrook, Mrs. E. L. Morgan, Mrs. E. M. Rostick, China, em., Willis Strother, MF

19 Friday "He that hath my word, let him speak my word faithfully saith the Lord"—Jer. 23:28 Rev. S. E. Grinstead, Nashville, Tenn., ed. ev. among Negroes, Miss Vada M. Waldron, Mendoza, Argentina, GWC

20 Saturday "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men"—Psalm 107:31 Mrs. W. L. Clinton, Sao Paulo, Brazil, ev., Rev. Lee Aufill, Farmington, N.M., ev. among Indians, Rev. David Espurva, Edinburg, Tex., ev. among Spanish, Miss Ruby Matejka, New Orleans, La., GWC, Rev. Felix Buldaip, HMB, em., Kenneth Aufill, David Espurva, MF

21 Sunday "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men"—Psalm 107:31 Mrs. V. Kaneubbe, Lawrence, Kan., ev. among Indians, Dr. David Mein, Recife, Brazil, Miss Marjorie Stephens, Agbor, ed. ev., Miss Lawanda Couch, Nigeria, Mrs. Franklin T. Fowler, Asuncion, Paraguay, RN, Mrs. Stockwell B. Sears, Surabaya, Indonesia, Mrs. F. M. Horton, Yokohama, Japan, Rev. Dwight L. Baker, Nazareth, Israel, ev.

22 Monday "Let him that thinketh he standeth take heed lest he fall"—1 Cor. 10:12 *Miss Cleo Morrison, China, ev., Mrs. Alcides Lozano, Las Tablas, Panama, ed. ev., Mrs. P. S. Evans, China, em.

23 Tuesday "We will bless the Lord from this time forth and for evermore"—Psalm 115:18 Dr. William Skinner, Asuncion, Paraguay, MD, Mrs. Erhardt S. Swenson, Buenos Aires, Argentina, pub. ev.

24 Wednesday "Happy is that people, whose God is the Lord"—Psalm 144:15 Rev. Leslie H. Gunn, Oklahoma City, Okla., ev. among deaf, Rev. H. C. Hooter, Lake Charles, La., city missions, Rev. A. E. Blankenship, Santa Catarina, Brazil, ed. ev., Mrs. A. F. Garner, San Francisco, Argentina, ev.

25 Thursday "O give thanks unto the Lord, for he is good: for his mercy endureth for ever"—Psalm 107:1 Rev. W. B. Knox, Rock Hill, S. C., ed. ev. among Negroes, Miss Gertrude Hart, Jackson, Miss., ev. among Negroes, Rev. Sam Hider, Jay, Okla., ev. among Indians, Mrs. Dan Tyson, Ketchikan, Alaska, ev., Miss Lois Glass, Fukuoka, Japan, ed. ev.

26 Friday "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty"—1 Chron. 29:11 Mrs. W. H. Carson, Ebute Metta, Nigeria, Mrs. William Johnson, Cristobal, Canal Zone, ev., Rev. Ben Yelvington, Santa Fe, N.M., ev. among Indians, *Rev. J. L. Hart, Chile, em., *Rev. W. W. Enete, Rio de Janeiro, Brazil, ed. ev., Joy Enete, MF

27 Saturday "Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"—Jer. 23:29 *Miss Miriam Willis, RN, Rev. S. L. Goldfinch, Asuncion, Paraguay, Rev. Calvin Parker, Kanazawa City, Japan, ev., Mrs. S. L. Watson, Brazil, em.

(Other November days, page 38)

ev. evangelism
ed. educational
em. emeritus
pub. publications
no furlough

MF Margaret Fund
RN nurse
MD doctor
GWC Good Will Cent
lan. m. language school



New Books to Read

by Anne C.

On the

BEYOND THE HUNGRY COUNTRY
by Louise A. Stinetorf, Lippincott

This missionary novel tells a story of a second generation in East Africa who finds God's plan among the people of a strange and hungry country.

The story begins with Laura G. in class in an agricultural college while she is on furlough. Then in style the scenes go back to Africa her as a missionary child, later as turned to work on her home field, married to a young pioneering agricultural missionary who dreams of bringing a better life—both physically and spiritually—to the Africans they both love.

Miss Stinetorf, the author, served as a Quaker missionary to Palestine and traveled widely in Africa. She now lives and writes in California, her first novel being the successful *White Witch Doctor*. Her research for this book has obviously been extensive and the result contains much fascinating African folklore, superstitions and customs. The author's device of using the first person lends an added note of reality to the plot. However, her lapses into sermonizing directed to the reader detract from the overall effect. Some readers will want to skip over the pages describing in detail some of the pagan African practices for they are hard to read shortly after eating.

In spite of these minor difficulties there is much to commend the book to all readers who enjoy missionary tales with a different twist. The writer makes it unmistakably clear, through her characters, that she has a deep and abiding faith in God and the missionary movement. She does not seem to be sure just how far the effort to propagate Christianity should go in changing the culture and customs of a people. What she has succeeded in making very clear is that the most civilized American can learn much from the lowliest African tribesman.

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

**BEYOND
THE HUNGRY
COUNTRY**

STINETORF



THROUGH MALAN'S AFRICA

by Robert St. John, Doubleday, \$3.95.

This is THE book of the year on Africa, written with color and compassion by one of the country's top-flight journalists. Thoroughly accurate in every detail, it shows us the crudities which have abounded in other recent books on Africa. It is a book you will read these pages in showing us the story of man's inhumanity to man in our day: the hatred and brutality which the white Africans heap upon the helpless black Africans, sometimes in the name of "Christianity."

This is a book to make you heart-sick. It must be read! The fact that our African brothers are being exploited, starved, crowded into hovels, deprived of hope, reduced to the level of beasts, their blood run cold—and hot!

The villain of the book, as in real life, is the Malan government and the people who keep it in power. The hero is the African native who carries himself with dignity through his impoverished life, increasing government restrictions and the already-severe segregation laws and during a tension which is dangerous and exploding.

St. John takes us on a tour of the Union of South Africa, to the major cities, to the Town, Port Elizabeth, Johannesburg, Durban—to the heart of political and racial conflict, to the homes of political and racial leaders, both white and black. His excellent writing makes the book a pleasure to read. He is an all-around reporter, a keen observer, a writer who makes his medium to speak of the great Gandhi or chatting with A. J. Pata.

Through the vast darkness, St. John has a glimmer of hope in his talk with the great liberal leader, who finds it and among the young intellectual