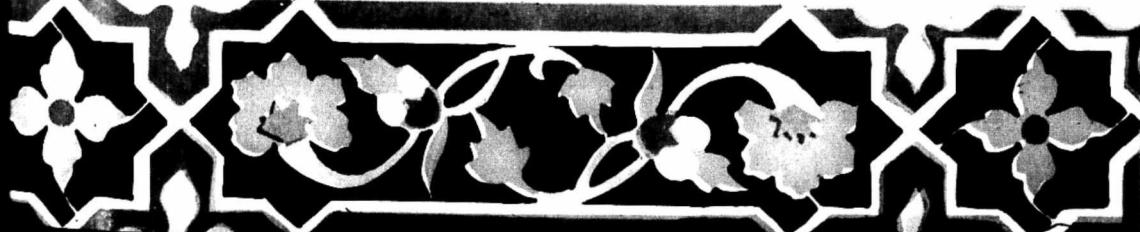




September

ROYAL SERVICE

1957



Pakistani Women in Public Life



by Begum Liaquat Ali Khan

We are a new democratic nation, with a population of just under 80 million, of which 8 million are refugees, most of them came to us completely destitute from across the India border. Finding ways and means and money to rehabilitate these 8 million, and to raise the general standards of health, living, and learning of our people, are our two tremendous and major problems. When Pakistan became a free Sovereign State in August, 1947, we had to start with a deficit of everything—money, houses, schools, hospitals, industries, personnel—everything except a determination to live, to carry on and to succeed according to the spirit and examples set for us by the Quaid-e-Millat Liaquat Ali Khan, whose selfless and dedicated service kept Pakistan both alive and developing at the most critical stage of its early life.

In Pakistan the women constitute half the population, and we want them to take their proper share of responsibility and work for the good of the nation and of themselves. In 1947, when the partition of

the sub-continent took place, so that Pakistan came into being (made up of a Western and an Eastern Unit with eleven hundred miles of Indian territory between them) hundreds

of women, who had never before left the seclusion of their homes or done such work, formed themselves into the All Pakistan Women's Association (APWA) and came forward to help the refugees, to run schools, health centers, industrial homes, and to do countless other jobs. Now you will find more and more women demanding not only an education, but University education, entering various professions, organizing national groups and conferences and participating in international ones, including the United Nations Status of Women and other Commissions. Many APWA and other women give several hours every day or every week to voluntary social service work, in addition to running their homes and fulfilling social obligations.

More and more of our women are participating in public life, entering professions, doing national service, and seeking to understand and safeguard the rights which they have under Islam,* and as citizens of a

*Pakistan is an Islamic Republic.



The Islamic Republic of Pakistan was carved out of a part of ancient India when that country became independent of British rule. This month your missionary program topic is "Pakistan, New Field for Southern Baptists." Enlarge this map for a more effective program presentation.



All over the world there is an upsurge of interest in learning; literacy classes are popular. These Pakistani women read from Bible

sovereign democratic state with adult franchise, wherein they have the same voting rights as the men, and have also 10 seats specially reserved for them for the next few years, so that they have a chance of training themselves for a responsibility they have not bothered to exercise properly till now. Woman has had these rights through Islam for more than thirteen hundred years:

—power to possess, manage and dispose of property in her own right when she is married; to inherit it along with the male heirs; to have sole custody of her sons up to the age of seven and her daughters up to the age of puberty in case of divorce; and marry anyone she pleases when she is a major,

but now the question is not so much of fighting to have them recognized, as of training our women in all walks of life into their full and proper use.

Apart from this, most of Pakistan's career women engage in business and professions, or are employed in factory, agricultural, or domestic labor. The teaching, medical, and nursing professions are the most usual avenues for the women, but we still need hundreds more in each of them,

especially nursing, to meet the needs of such a large population. Many more women are finding their way into such jobs as customs officials, telephone operators, air hostesses, secretarial workers, radio artists, and

Begum Liaquat Ali Khan is the widow of the first Prime Minister of Pakistan. She is Pakistan's Ambassador to The Netherlands and the first Muslim woman ever to hold such a position



executives. Many more are taking up law, journalism, home science, and the arts. A few are running small businesses, such as travel agencies, beauty parlors, dressmaking and cottage industries shops. The National Planning Board, railways, Port Trust, employment exchanges, posts and telegraphs and various government departments employ women also.

There is in Karachi, (West Pakistan) a small radio assembling plant run by Philips of Eindhoven, where all the employees are women. There are also a Pakistan Women's National Guard (PWNG) under army control and a Pakistan Women's Naval Reserve (PWNR) under the control of the

In the villages, which account for some 80 per cent of our population, the women work in the homes and the fields, in the tea gardens and the fishing villages, weaving silk, cotton, and wool on small hand looms, making pottery, baskets, fine hand embroidery, and a host of simple household pots and pans, tools, and ornaments.

The new Village AID Program is seeking to bring them some of the necessities and conveniences which they lack, such as better education, sanitation, roads, marketing, and health facilities. In this village women themselves are beginning to be



Like women everywhere, Pakistanis get together for hand-work and a visit; (bottom) skilled women share techniques



ROYAL SERVICE ★ SEPTEMBER 1957



A part of the United Nations health program in Pakistan is with the control and treatment of tuberculosis. This young man's tuberculin test proved negative.



The laundryman delivers the weekly wash to housewives in some places in Pakistan

trained and find employment in many different kinds of jobs.

Much remains to be done, but it is important to know that our women are increasingly anxious to assume their responsibilities in the public and national life, and that a large body of the better educated and privileged women who have never done, never wanted to do, and have never been permitted to do any work outside their homes are setting the example today for others to follow. Many are doing so with great eagerness and skill.

I would like to see every possible Pakistani girl, regardless of whether she comes of a rich or poor family, acquire a profession or trade, and earn her own living by it for even two or three years before she marries, so that she learns the strength and value and discipline of economic independence. I think this would be a good thing for girls everywhere, in the profession for which they are specially suited.

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Cover Shows a Pakistan Tile Pattern

A characteristic of old architecture found in Pakistan is the use of color. Many tombs and mosques are beautifully tiled as reproduced on our cover. The architects of Thatta "used in the older work two blues—a rich dark purplish blue and a light greenish turquoise blue and white. Now and again a yellow is found." Visitors to Pakistan find this artistry of great interest, and appreciate the skilled people who produce such beauty.



by Margaret Bruce, WMS Director

A few weeks ago a certain literary club had its 1957-58 year book in the hands of its members. Their theme for the year, "What's New?" based on Longfellow's words "All things must change to something new, in something strange," was in the book.

The date of the club's organization, its colors, flower officers, committees, members with their addresses and telephone numbers were also in the year book. Then beginning with September and continuing through May the names of hostesses and program personnel were given. Following this month by month listing was the constitution with its seven articles, next the rules and policies of the club.

Yes, it was just like any other year book, but to that club and its members it is a very important 4½x5½ inch booklet. It contains information essential to the smooth function of the club. Most organizations need just such a year book.

Your WMS needs its year book. The members will want the names and addresses and telephone numbers of their officers. If your society has circles, the membership should be listed by circles along with the circle chairman. You may wish to include your WMU by-laws (see August *Royal Service* "A New Pattern"). The program topics and meeting places should be assigned. The broad plans for your mission study, prayer, community missions, stewardship, fostering, visitation, and enlistment need to be included.

September is a very important month in the WMU calendar. In most states the state mission season of prayer comes in September. The prayer chairman will be sure that this season is observed and the youth directors will see that each youth organization participates in this prayer time for state missions. Prayer with a knowledge of needs will result in a worthy offering for state missions.

The prayer chairman will be interested to know that the Week of Prayer for Foreign Missions material will be in the December *Royal Service*. It will not be mailed out from state offices as was the practice heretofore. It is our hope that by placing material in the December *Royal Service* members of your Intercessory Prayer League may enter more definitely into your week of prayer. Also, it will be easily accessible to all members. All WMS members especially youth counselors will be better prepared for participating by having read the material in their magazine before the Week of Prayer for Foreign Missions, December 2-6 this year.

September closes the 1956-57 WMU year. See that your reports are made correctly. Make application for whatever classification you have achieved on the Aims for Advancement. Do you classify as an Approved, Advanced, or Honor society? Do you qualify as an Honor Woman's Missionary Union? If so, that is a real distinction and you will

Looking Ahead in Your WMS

proudly receive the award from your state WMU office. There will also be certificates for Approved, Advanced, and Honor organizations.

According to Wayne University's department of home economics, the average homemaker's week includes the following:

sleeping	.....	59 hours
cleaning	.....	21
food preparation	.....	19½
personal activities	.....	14
dishwashing	.....	10½
community activities	.....	10
marketing and accounts	.....	5
laundering	.....	3½
mending and ironing	.....	2½

The writer of this breakdown of time made the observation that even the most efficient schedule can be disrupted when the baby gets the measles or the dog romps in covered with mud.

Regardless of how your schedule stacks up, you will want some of those personal and community activities to include your WMS privileges. Be sure that your year book, your anticipated 365 days allows you time for becoming world aware, for developing your spiritual life, for Christian witnessing, for sharing your possessions, for helping with the missionary education of youth, for enlisting others in missions, and for becoming a better leader.

Miss Bruce says these supplies are "musts"

to make your new year more successful:



From 600 North 20th St.
Birmingham 3, Ala.

- WMU Year Book, 25¢
- Royal Service, \$1.50 annual subscription
- Statement of WMS Aims for Advancement (Wall Chart), 50¢
- Individual Membership Folders, 20¢ for 12 \$1.40 each 100
- Posters of WMU Fundamentals, 35¢

From Your State WMU Office

- WMU Report Book
- Free Leaflets on Fundamentals, Fostering, Enlistment, WMS Round Table
- Mission Study Achievement Chart
- World in Books Catalogue
- WMS Round Table Booklist
- Prayer Card



Southern Baptists Enter Pakistan

by Winston Crawley, Orient secretary,
Foreign Mission Board, Southern Baptist Convention

Since Pakistan is the newest Southern Baptist mission field, most of us have a great many unanswered questions about our work in that country. Perhaps some of our curiosity and interest has centered around the following questions:

How Did Southern Baptists Come to Enter Pakistan?

For at least ten years, leaders of our Foreign Mission Board have been praying for and working toward an opening for Southern Baptist mission work in India. The "advance program" adopted by the board in 1918 included a proposal to enter India.

Just about that time Communist armies began to overrun China, and our missionaries gradually had to leave. That gave us all the more reason for seeking a new field in India, the second largest country (China first) of the world in population.

Also about the same time, British India was divided into two self-governing countries, India and Pakistan. Therefore our mission leaders began to rethink in terms of entering not just one, but both countries. Since the new Republic of India is the larger of the two, our first efforts were pointed toward entering there. But up to now we have found the door closed.

As efforts to enter India proved unsuccessful, our attention began to turn more toward Pakistan. Reports from several sources indicated we might find an opening there.

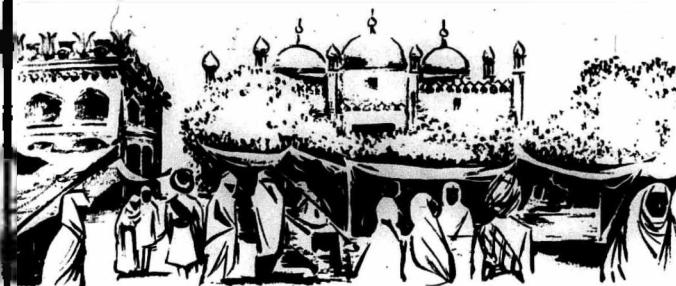
Definite steps can be traced easily from September, 1951. At that time, I had my office, as secretary for the Orient, in Singapore. Dr. Baker James Caithen, executive secretary of our Foreign Mission Board, wrote suggesting I visit Pakistan to study possibilities for our board to begin work there.

That trip to Pakistan materialized in March, 1955. It included two main approaches. The first was a stop in Calcutta, India, to talk with Dr. E. G. T. Madge, secretary for India and Pakistan of the Baptist Missionary Society (British Baptists). Mr. Madge graciously shared full information, not only about the work being done by British Baptists, but also about all Christian work in Pakistan. We discussed particularly the needs and possible opportunities for Southern Baptist work in the eastern half of Pakistan.

The other approach at that stage was made through conferences with Pakistani government officials at Karachi, the capital city.

About the same time, Conservative Baptist missionaries told our Foreign Mission Board about a very special need in East Pakistan. (The Conservative Baptists have a mission program in West Pakistan, but they were unable to meet that need in East Pakistan.)

The need grew out of a development in the work of Australian Baptists in East Pakistan. For many years, the Australian Baptists have had a rather extensive work there. Recently they have felt it wise to concentrate their efforts more in one part of their field. And so they would be happy for another Baptist group



to take responsibility in the other part of the area where they have been working. Beginning in April, 1955, that proposal was explored carefully in a pleasant correspondence with Mr. F. A. Marsh, general secretary of the Australian Baptist Foreign Mission.

Since the response of the Australian Baptists was encouraging, I again visited Pakistan in September 1955—this time giving special attention to the region that Australian Baptists wanted to give over to us.

On my trip I also met a Pakistani leader of the East Bengal Baptist Union, who offered us a welcome from the churches themselves.

On the basis of that survey and the recommendations which followed, the Foreign Mission Board in October, 1955, took official action to enter East Pakistan as soon as possible.

Our first missionaries for Pakistan, Mr. and Mrs. Troy C. Bennett, (see page 10) were appointed in June, 1956, and sailed for the field in December. They actually reached East Pakistan in February, 1957. That means our work in that area is still only about six months old.

What Are Our Missionaries Doing in East Pakistan?

Although Mr. and Mrs. Bennett are now living on the field, it will still be some time before we have a full-fledged program of missionary work there.

The Bennetts and the two other couples who are on their way to the field will be spending most of their time for the first two years learning the Bengali language. Meanwhile, they will be getting adjusted to life in East Pakistan and will be learning about the church work and evangelistic opportunities around them.

Mr. and Mrs. Bennett are living at Faridpur, which is west of the main city of Dacca. The Frank Gilhams and the Truman Moores will be living at Comilla, east of Dacca. Before long we hope to have other missionaries for East Pakistan. Some of them probably will live in Dacca city.

These first few years will be very trying years for our new missionaries in a new field. The hard grind of language study plus the uncertainties and adjustments of a new work are strong reasons for us to remember those new Pakistani missionaries especially in prayer.

Also there is the necessity of working out the details of transition, as Australian Baptist missionaries gradually withdraw from Faridpur and Comilla, and our missionaries begin to take full responsibility for the work in those areas. We



Southern Baptists have three missionary couples in Pakistan. The first to arrive were the Troy C. Bennetts

anticipate that the happy relationship we have had up to now with those Australian Baptist friends will be maintained and strengthened during the years ahead. Certainly our pioneer missionaries are having to rely heavily on them for help in getting located and in learning about life in Pakistan. And so we owe the Australian Baptists a heavy debt of gratitude.

What Are Our Plans for the Future?

It is still much too early for us to have very definite plans for the future of our mission work in Pakistan.

We can expect the work to move rather slowly. Though we have freedom for our work, we realize that Moslem lands are usually slow in responding to the gospel.

Everywhere our work begins with evangelism and church development, and so we expect that to be the central part of our work in Pakistan also. Because of the Moslem resistance to the gospel, we may find medical work our most fruitful approach. Also we are thinking about the possibility of a student center approach near the main universities in Dacca.

Perhaps later on, we shall want to develop a program of literature production and distribution and a school for the training of ministers. At least we have found those to be needed in our work in most other countries.

In Pakistan, however, we are not going into an entirely new situation. We shall be working with some Baptist churches that are already many years old. Naturally we shall want to develop our program in counsel and co-operation with those churches.

One special continuing part of our work in East Pakistan is an industrial school which the Australian Baptists are operating at Faridpur. For that school we shall need a missionary specially trained and experienced in manual arts, such as carpentry and metal working.



Other couples are the W. Truman Moores (above), and the Frank Gillhams



Just exactly how all these plans will work out, we cannot yet know. Our new missionaries will be studying the situation and making recommendations to the Foreign Mission Board. As area secretary for the board, I shall make occasional trips to Pakistan for conference with the missionaries and for observation of the work. Gradually the churches, our new Pakistan mission, and our Foreign Mission Board will work out together plans for the gospel witness to all the millions of people in our newest mission field.



Mrs. Wilfred C. Tyler, Mississippi

RECONIZING that the record unlocks the past, safeguards the present and illuminates the future, Woman's Missionary Union has chosen carefully its keepers of the record.

It was in the Diamond Jubilee year of WMU that the nominating committee called Mrs. Wilfred C. Tyler of Blue Mountain, Mississippi. Her first reaction was very human. (Mrs. Tyler's own story will be in October *Royal Service*.) Feeling incapable of succeeding Mrs. H. M. Wharton she declined. The receiving of this call was a shaking experience for the young woman. The nominating committee continued in prayer and felt impelled to telephone Mrs. Tyler again. Desirous of serving where God directed she accepted. Thus the record was handed from experienced hands to inexperienced but willing hands.

In introducing Mrs. Tyler in *Royal Service* July 1958, Miss Kathleen Mallory described her as "delightful, entertaining, and stimulating, a gifted young woman with versatile talents and missionary interest." For nineteen years WMU has recognized that Miss Mallory knew the young woman of whom she wrote.

Through the years while rearing Landrum and Carol and living a busy life at Blue Mountain College where she and Dr. Tyler are teachers of Bible, she has been

faithful to her responsibility for the record of WMU.

She has contributed to the total WMU program as a speaker, Bible and mission study teacher, conference and vesper leader, and counselor in state and Convention-wide conferences for women and young people. She is author of *Pray Ye* which has been used as a mission study book since publication in 1944. She is co-author with her husband of *The Little World of Home*.

The year 1957 is recorded as the year Mrs. Wilfred C. Tyler decided to bring to a close her secretaryship. Looking back on the experience she writes: "Three times in my life God has asked me to do something for him that I did not want to do. One was to be the recording secretary of Woman's Missionary Union. Today as I look back on nineteen years of service in that office I can say with Browning: 'Let one more attest, I have lived, seen God's hand in my lifetime, and all's for the best.' Also a quote from Paul, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him—I Corinthians 2:9."

"My love for him has constrained me to give my best through the years. Now I can only say, 'Thank you, Father. It has been one of the greatest privileges and responsibilities of my life for which I am truly and humbly grateful!'"

Nineteen years ago Miss Mallory wrote: "We believe she is in all respects a worthy successor to the cultured, competent and beloved retiring recording secretary." She was and it is a matter of record that she is to this generation the cultured, competent, and beloved retiring secretary.

In introducing the newly-elected secretary, Mrs. Robert Fling of Seminole, Oklahoma, I could begin as Miss Mallory did—"We believe she is in all respects a worthy successor to . . . our retiring recording secretary."

It Is a Matter of Record

by Alma Hunt, Executive Secretary, Woman's Missionary Union

Mrs. Fling is a preacher's daughter, a preacher's wife—graduate of East Texas State Teachers College—mother of Sheila, a graduate chemistry student at Baylor University, and of a junior high son, Mike.

Mrs. Fling's interest in missions was aroused when in her childhood Dr. W. B. Bagby spoke in her father's church and gave her a small Brazilian stone to be mounted in a ring. In early adulthood she became active in WMU work. She writes: "As a young pastor's wife in East Texas, I was asked to be associational WMU president and had intended to say no because I didn't feel I was capable, but I attended a WMU meeting in a nearby church and Mrs. R. L. Mathis spoke. She was young people's secretary in Texas at that time and her message on 'Who knowest but that thou art come unto the kingdom for such a time as this?' made me feel I ought to say yes. I didn't know a thing about work outside my local church but it was then I came to appreciate our WMU literature. I discovered if one could read she could learn what she needed!"

Mrs. Fling has served as associational president at various times, as member of the Executive Board of the Texas WMU, Texas mission study chairman for five years, member of the Oklahoma WMU Executive Board. She says: "Looking back over the last few years there are two mission milestones which stand out in my mind. One was the very first Mission Study Council Meeting that was held in Birmingham after Mrs. McMurry came to the Union. During those days I felt that God had blessed with great mission privileges and that I had a stewardship of ideas. I've never gotten away from this thought."

"The other mission milestone was Dr. Rankin's mission-advance challenge which my husband and I took seriously, dedicating ourselves to mission advance in our church, realizing that any church can be a church



Mrs. Robert Fling, Oklahoma

with a world vision. What a thrill it was to see our Lottie Moon Offering grow from \$50 to \$5,000 in the ten and a half years we served Tabernacle Baptist Church in Ennis, Texas. Then when our WMU reached my dream of being A-1 full-graded, my happiness was complete!

"As far as being WMU recording secretary let me say that Phillips' translation of Romans 12 rang in my heart when the nominating committee called me. Phillips says to 'have a sane estimate of your capabilities by the light of the faith that God has given.' This would have stopped me, for I do feel so incapable—but when I looked back at Romans 12:1, 'With eyes wide open to the mercies of God . . .' and I do want to do all I can for him!"

Mrs. Fling is known as a mission study teacher at Glorieta and Ridgecrest, as a program writer for *Tell*, author of the Home Mission Board's *Alaska Source Book*, teaching helps for *In Evangeline's Country*, and the Adult teaching helps on Africa for the Foreign Mission Board's Adult mission study book.

With her background and spirit we believe history will repeat itself and that our recording secretary will prove in all respects a worthy successor to . . . our retiring recording secretary.



Glenn Archer

Price Daniel

Howard Butt

Free Men Through the Ages

by George W. Schroeder, executive secretary Brotherhood Commission, SBC

THE first National Conference of Southern Baptist Men, to be held in Oklahoma City September 18-20, 1957, is sponsored by the Brotherhood Commission. The Brotherhood's Golden Anniversary and World Missions Year are to be featured.

We ask the women of Woman's Missionary Societies across the Convention to pray earnestly and fervently that the purposes behind this first national conference will be realized.

The conference is expected to attract some 8,000 to 10,000 men from every state within the Southern Baptist Convention and from foreign countries, making this one of the largest and most widely representative meetings of Baptist men.

The theme is "Free Men Through the Ages." This theme will be highlighted with dramatic presentations, inspirational messages, thrilling music, and other features to help men to realize our costly heritage of religious freedom. Brief scenes from the lives of great religious personalities will be portrayed; such men as Huss, Luther, Williams, and from our present century, William Wallace, conveying their convictions pertaining to the Word of God.

The whole idea behind the theme is to enable men to realize anew the freedoms we enjoy today. Religious freedom did not come to us except at tremendous cost of life by multiplied thousands of Christians. With such renewed appreciation, vividly and dramatically presented, the men will return to their homes and churches with a deeper conviction as to what it means to be a Baptist and a follower of Christ in these important years.

The world cause of Christ is the foun-

All Conference sessions for the Brotherhood meeting will be held in the Municipal Auditorium



"We ask that Women of Woman's Missionary Societies across the Convention pray for this first National Conference of Southern Baptist Men to be held in Oklahoma City, September 18-20, 1957."

dation upon which every feature and aspect of this national conference in Oklahoma City is being built. Every seminar, message, and drama will be so presented as to make men see and feel their part in the world mission undertaking for the Master. If one word could be chosen upon which the whole conference and the entire program is being built, that word is "missions."

Featured on the program are Baptist laymen and preachers: Theodore F. Adams, president of the Baptist World Alliance; Lovie D. Newton, past president of the Southern Baptist Convention; Howard Butt, outstanding Christian businessman; Glenn Archer, executive secretary of Protestants and Other Americans United for the Separation of Church and State; Honorable Price Daniel, governor of Texas; Honorable Raymond Gary, governor of Oklahoma; Honorable Eugene Siler, member of the Brotherhood Commission and congressman from Kentucky, and many similar outstanding Baptist personalities.

Also, a group of Indians representing a Brotherhood in one of the Baptist churches of Oklahoma will be featured in welcoming the conference.

Seminars featured at the conference will inspire and challenge the men to go home to make their consecrated contributions for the Lord Jesus Christ in churches and com-

munities through their professions. To achieve this end two afternoon sessions will be devoted to periods when the men will be gathered by professions to discuss at length what they can do to advance the cause of Christ. Such discussion sessions will enable them to understand more fully their places in giving the message of Christ to a lost world as thousands of men's hearts are fired for the Lord.

CONFERENCE NOTES

Reservations for hotel and motel accommodations are on first come, first served basis. To qualify for a hotel or motel reservation, one must register and pay the registration fee of \$3.00. Registration blanks have been prepared upon which those who wish to attend the Conference can register. They are available through the offices of the state Brotherhood secretaries or from the offices of the Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee.

Registration at the Conference will begin at 5:00 on Wednesday afternoon in the Auditorium Lobby, and the opening session in the Municipal Auditorium is at 7:30. A highlight feature of the first evening will be a dramatic presentation of heroes of faith.

Highlighting the closing service is an address, "Freedom for Our World" by Dr. Theodore F. Adams and a dedication service led by the Honorable Brooks Hays, president of the Southern Baptist Convention.

by Missionary Gene H. Wise

The Lottie Moon Christmas Offering
Helped to Build This Baptist Church

In Brazil's Oldest City

If the Portuguese settlers who established the first permanent colony in Brazil in 1532 were to return to Sao Vicente today they would find modern apartment buildings and paved roads along one section of the wide, sandy beach that first attracted them to this part of Brazil. On another section of the beach they would see fishermen going about their work in much the same way their forefathers did more than four centuries ago. They would find, as I did about two years ago when I visited the "Mother City" of Brazil, teams of oxen pulling out of the sea huge nets laden with fish. Had the Catholic pioneers returned to Sao Vicente just a few months ago, their hearts would have been comforted to find no Baptist or other evangelical church building in the entire city. And they would have noted that those making efforts to evangelize the 40,000 people now living along this once uninhabited coast were as poorly equipped as the fishermen who still depend upon rowboats and oars.

Now, however, thanks to the vision of veteran missionary T. C. Bagby, and thanks to the financial support of Southern Baptists who contributed through the Lottie Moon Christmas Offering, a Baptist church building has recently been completed in this city and the work of evangelism has taken on new life. When the new building was dedicated, a little more than five years after the church was organized, there were already 280 active members on the roll and at least two hundred prospects who had shown a definite interest in the gospel.

On the day of the dedication service, a

number of the city's newspapers printed articles about the event. *The Sao Vicente Journal* gave almost a whole page to an article with pictures. In addition to sending a representative to felicitate the pastor and church members, the City Council approved a resolution lauding "the sublimity of the dedication service, where the marvelous truths contained in the Holy Bible were read and explained to all the people, teaching them to store up treasures in heaven instead of treasures on earth."

When missionary T. C. Bagby, son of the first Southern Baptist missionaries to Brazil, saw the favorable reaction of the city's press and leading authorities, he was impressed again by the fact that the Baptist cause has come a long way in Brazil since the days of his childhood in Rio. "At that time we were considered a poor, ignorant and insignificant sect," he said. "We children had no good schools to go to because we were called 'Bibles' and people thought Bibles were bad. Children would jeer at us when we passed by. 'Bibles' they would yell, as

Early Portuguese settlers who established a permanent colony in Brazil in 1532 were to return to a section of the beach in the city of Sao Vicente. They would see fishermen going about their work in the same way they fished more than four centuries ago. Open pull out of the sea nets laden with

though this were a name we should be ashamed of." T. C. Bagby remembers the time he was jailed in the nearby city of Santos when, as a young missionary, he insisted on his right to preach the gospel in the public square of the city. And, in contrast to the new church building which now stands proudly on one of the main avenues of Sao Vicente, Missionary Bagby remembers the old residence in Santos which for many years served as the only Baptist meeting place in this part of the state of Sao Paulo.

T. C. Bagby

Mr. Bagby first preached in Sao Vicente when he was a high school boy and his parents were living in the city of Sao Paulo. However, when he later returned to Brazil as a missionary he found that the need for workers was more urgent in many other places; therefore he was not able to fulfill his dream of beginning permanent work in this city until almost fifty years later. Fortunately he found when he returned in 1951 that even though Sao Vicente had remained a neglected field for more than four centuries, the door was still open.

People were still hungry for the gospel. There was not as much superstition and ignorance as in the earlier days when a notorious bandit had gone to Bagby's church to kill "the devil and the preacher." He had been told that at a certain point in

the service the pastor would call the devil to come forth. But when Satan did not appear, the outlaw gave up this plan. He was later converted and became an active lay preacher. Though Sao Vicente has grown from a little fishing village to a modern resort city since Mr. Bagby first preached there, he found upon his return the same spiritual emptiness that had characterized these Brazilian people all down through the years.

But our work has prospered from the beginning, and continues to grow. On the day that the "Lottie Moon" church building was dedicated an evangelistic campaign was started. It was to be the most successful in the history of the city. Missionary W. W. Enete was the revival speaker, and Missionary Malcolm Tolbert was in charge of publicity. Open-air meetings were held in many parts of the city. Films on the life of Christ were shown in the new auditorium before the preaching services. The church was crowded for every service, and at the week's end seventy-nine public decisions for Christ had been registered.

Baptist work also is thriving in the new federal capital which is being constructed in the heart of Brazil's great interior region. And the cause of Christ is moving forward on many other fronts. Nevertheless, though there is no Brazilian city as old as Sao Vicente without a Baptist church, there are many larger cities than this oldest permanent colony in which we still have no organized work. And there are still more than a thousand counties without a Baptist church.

Carver School of Missions and Social Work

"It Is So Ordered"

by Hugh A. Brimm, professor, Sociology
and Human Relations, Carver School

While the twentieth century was yet in its swaddling clothes, a courageous group of forward-looking and world-mission-minded Baptist women in Louisville, Kentucky inaugurated the necessary steps to establish a school for the training of Christian young women. The story of the unfolding fifty years of service by that school is now well known and needs no recounting here.

To those early pioneers, the hour of 9:20 on the morning of May 29, 1957 was only a vague point of time that was yet half a century in the future. But to those of us today who are vitally concerned with the expanding program of service by Carver School of Missions and Social Work, this was the precise moment when Dr. C. C. Warren, president of the Southern Baptist Convention, declared, "The motion is carried and it is so ordered."

The report and recommendations of the Committee on Theological Education had just been made to the Southern Baptist Convention which was meeting in Chicago. The basic proposal of the committee was that the control and ownership of Carver School of Missions and Social Work be transferred from Woman's Missionary Union to the Southern Baptist Convention. Thus at the close of its fiftieth year of continuous operation during which more than four thousand workers have been trained for Christian service, this great school has become an agency of the Convention.

What does it mean? What of the future? Will the school continue to function as it has up to this time? These and many other questions are doubtless in the minds of our people as this important transfer has taken place. Just now there are numerous questions that cannot be answered while there are some to which we can give a partial an-

swer.

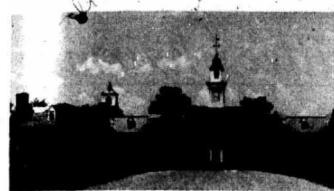
Essentially the transfer means that the full financial support of the school will now come from the Cooperative Program. It also provides for the election of thirty trustees by the Southern Baptist Convention who will control the school. One half of these trustees will always be nominated by the Executive Board of Woman's Missionary Union.

All endowment funds of the school have been placed in trust with the Southern Baptist Foundation. The interest from these funds will go to the school for its operation expenses, but the funds themselves will remain the possession of Woman's Missionary Union.

As to the future of Carver School, we must recognize first and foremost that this lies within the providential care of him who knows the end from the beginning and whose loving care and concern have brought us to this hour. With this faith in its future the leaders of Woman's Missionary Union wrote these words in the school's charter: "The purpose . . . is to provide and maintain a school under the management and control of the Southern Baptist Convention of the highest spiritual and educational standards for the training of personnel in church social work and specialized mission service for the propagation of the Christian faith."

For the years yet to come this will certainly mean that Carver School of Missions and Social Work will grow in its effectiveness and that it will, with the enthusiastic support of our whole denomination, fulfill its destiny within the purpose, the plan, and the will of God.

The newly elected trustees of the school have met and elected as officers the follow-



. . . and We Have Reason to Be Justly Proud

by Alma Hunt, WMU Executive Secretary

For more than two years the Board of Trustees of Carver School and Woman's Missionary Union have been working toward the transfer of the school to the Southern Baptist Convention. The SBC Committee on Theological Education shared the thinking of these groups that there is definite need within the framework of denominational life for the school with its distinctive purpose. More adequate support from the Cooperative Program makes the school's future more secure and promises an enlarging ministry.

Woman's Missionary Union offered the school with its alumni, its traditions, its building and grounds, its cash reserves, its building funds, and also the income from its endowment and scholarship funds which the Southern Baptist Foundation will hold in trust for Woman's Missionary Union. The Convention accepted the responsibility and the trust.

Woman's Missionary Union has made a notable contribution to our denomination and to world missions through this first school for training of Southern Baptist women. Dr. Emily K. Lansdell, president of Carver School, requested a faculty member, Dr. Hugh Brimm, to tell ". . . It Is So Ordered."

ing: Mr. John Sandidge, chairman, Dr. James E. Southerland, vice-chairman, and Mrs. E. M. Nuckles, secretary. The full list of the new trustees is given here for your information. The expiration date of term of service is noted.

Term of service expiring in 1960

Miss Maria McInosh, Arizona
Henry R. Osgood, District of Columbia
James E. Southerland, Mississippi
Mrs. Chester Durham, Kentucky
Mrs. H. G. Hammert, South Carolina
L. LeRoy Highbaugh, Sr., Kentucky

Term of service expiring in 1961

J. G. Murphy, Louisiana
Mrs. Bill V. Carden, Missouri
Mrs. Earl Hartley, New Mexico
Mrs. Lyle S. Moore, Jr., Tennessee
Mrs. E. M. Nuckles, Kentucky
T. Herbert Gilmore, Kentucky

Term of service expiring in 1962

Nathan C. Brooks, Florida
C. E. Colton, Texas
Mrs. George R. Martin, Virginia
Mrs. J. I. Freeman, Alabama
Nata Lee Woodruff, Kentucky
Eugene I. Enlow, Kentucky

Notes to Committee Chairmen

by Mrs. William McMurry

MISSION STUDY AND PRAYER CHAIRMEN

Before you begin your preparation for the last session in the study of *A Practical Primer on Prayer* read circle program. Here you will find stimulation for further heart-searching.

Mrs. Eling continues with other practical suggestions for individual and class study. Thoughtfully consider some of the simple petitions of the world's "great": "My God, my God! Let me for once look on Thee as though naught else existed; we alone" (Robert Browning). "O Lord, give me souls or take my soul" (George Whithfield). "Here is my poor heart, an empty vessel, fill it with Thy grace" (D. L. Moody). "Here let me burn out for God" (Henry Martyn, kneeling on India's coral strand).

There are no "little" people as far as God is concerned, for God loves each one as if he were the only one, and the smallest petition sincerely asked in Christ's name, is a great prayer. Use these prayers of little-known people, calling attention to the fact that they are directed to the throne, not sermons for people to hear. They are conversations with God, not ultimatums. An old Negro prayed, "Dear Lord, prop me up on my ever-leaning side." A migrant prayed, "Pull all the weeds out of my heart and till it with thy crops." In the midst of a crowded city one who was homesick and confused prayed, "O Lord, shut me in unto thyself" and found calm. A minister was concerned in making the right decision about a move until he prayed "Choose our changes for us" and found peace in waiting on God. An elderly woman's daily request was, "Lord, may I see thee more clearly, serve thee more nearly, love thee more dearly." From the Orient comes this prayer, "Make me a bamboo pipe that I may carry living water to the dry fields of my people."

A Negro mother prayed, "Christ Child, look down in blessing on one small child, made in your image and born black." It is possible to illustrate these prayers on a series of posters.

During the last two sessions of your study, (presuming you are having six) there is much to accomplish. Look again at the outline in the July column and the discussion of the first four sessions in the August column. You are now about ready to leave the consideration of "Prayer for Others" and take up the topic "Prayer with Others."

In Session V make the transition by giving two special assignments in advance. Have one woman give the article by Madame Chiang Kai-shek, "The Power of Prayer," August 1955 *Reader's Digest*, or a very brief review of her book, *The Sure Victory*. Have another person give the article by Marjorie Moore Armstrong, "I Was the Guest of Madame Chiang," December 1955 *Royal Service*, an account of this unusual prayer group. Continue the study in Session V with chapters 7, 8, 9 on Family Prayers, Table Grace and Prayer Partners, all of which emphasize prayer with others. Have a display of devotional books and materials with a discussion of establishing and maintaining family worship. Order and distribute these tracts:

"Christian Living in the Home" free from state WMU office; "Our Home Shall Be a Home of Prayer"; "Learning to Pray," free from the Tract Editor, Sunday School Board, 127 Ninth Avenue, N., Nashville 3, Tennessee. Borrow lovely pictures from the Beginner and Primary Sunday school picture sets to use for centers of interest.

In Session VI, the final session, use chapter 10, "The Secret of His Presence" and review chapter 2, "The Key to Prayer." Compare Scripture translations of 1 Thess. 5:16-17, Rom. 12:12 and Col. 4:1, noticing that the King James translation of "Pray without ceasing" means "never stop praying," or "always maintain the habit of

praying." Make streamers or posters with such quotations as these to point out the importance of practicing prayer: "Pray hardest when it is hardest to pray." "Grace is the little Christian ceremony which distinguishes man from animals." "If you are too busy to pray you are too busy." "We ask for toys when we should ask for comforts, claiming the world for Christ." "Prayer does change things—it changes us." "Intercessory prayer is loving others on your knees." "We are in too big a hurry and we run by far more than we catch up with."

Study the hindrances to prayer listed in *How to Pray* by Torrey and give advance assignment sheets, listing the Scriptures only, asking the class members to find the hindrances and fill in the blanks provided. Use these references: James 4:3; Psalm 66:18; 1 John 5:21; 1 John 2:15; Proverbs 21:13; Mark 11:25; 1 Peter 5:5; 1 Peter 3:7; James 1:6-7; 1 Samuel 15:22. *The Bible and Prayer* by Lee will provide supplementary help for this portion. Use *The Adventure of Prayer* by Campbell, chapters 7 and 8 for a discussion of growth in prayer and the need for prayer.



Plan and pray for definite outcomes of this study. Will attendance at midweek prayer service be increased? Can an Intercessory Prayer League be established? (Order free leaflet on this from your state WMU office.) Will more homes be open for cottage prayer meetings? Will family altars be strengthened? Talk with your WMU president and pastor about a "follow-up" activity which will stress the importance of family worship. The pastor may want to make this the subject of a sermon or midweek service and use the family commitment cards, 100 for \$2.00 (No. FA1) from the Baptist Book Store. There is a splendid film available, "Faith of our Families" (rental \$11.50), which gives testimonies of family altars in many different types of homes. (There are other films available on this subject if this cannot be used; see *Focus* or *The Master Key* catalogues from Baptist Book Store.)

Let the final emphasis of your study be on praying for the missionaries daily as their names are listed, and observing the calendar of prayer and the weeks of prayer in your WMU. Use the article, "God Answered," page 8, February 1957 *Royal Service* and Mildred Matthews' story, "God Answers Prayer," March 1956 issue.

"Prayer opens more doors than a dollar." For many, missions is spelled M-I-S-S-I-O-N-S, but for those of us out here, missions is spelled P-R-A-Y-E-R. Therefore, pray ye"—Roy L. Lyon, missionary to Mexico.

TO THE STEWARDSHIP CHAIRMEN

Did you ever hear of a stewardship book being used of the Lord to lead a Jew to accept Christ? The author of our "Book of the Year" *God's Wealth and Ours* had such an experience.

One of Dr. W. A. Bowen's dearest friends is a Jewish physician widely known for his professional ability and skill. And he added, "a gentleman in every sense of the word."

While visiting in his office one day, this friend told Dr. Bowen something of his reading program—so much time given to scientific journals, so much to history, fiction, and religious books. He remarked that he had just finished reading the Old Testament and was beginning the New. Dr. Bowen was surprised at this statement and, with some hesitation, mentioned his own book *God's Wealth and Ours*. It was then the doctor's turn to be surprised. He expressed keen disappointment that he had not received a copy, and requested that one be sent to him immediately. The author was glad to comply with his friend's request though he did so with considerable misgiving as to what his reaction would be to the New Testament section.

To Dr. Bowen's amazement and delight, the doctor frankly admitted that from the beginning he found the discussion most interesting. Later he said, "When I came to the New Testament section and found the doctrine of stewardship lifted to a higher level, and the whole of life a sacred trust from God, to be lived for the glory of God and the good of man, I became deeply convicted." He saw himself in relation to

Christ, and to the divine purpose. He saw Christ as Saviour and Lord; the one through whom the divine purpose and the fullness of life are to be realized. Then quietly and happily he accepted Christ as Saviour.

In a subsequent letter to the author this friend remarked that if we would follow the program as outlined in this book we would all be better Christians, and this would be a happier world.

Other people, many of them denominational leaders, have endorsed Dr. Bowen's book in warm words of praise. Dr. John L. Hill, former editor for Broadman Press wrote: "This is easily one of the best things I have read on the subject. Its chief merit is sound sense, grounded on biblical truth." Dr. Kyle Yates said it this way: "Excellent. It is a worthwhile contribution to the subject." The president of Southwestern Seminary, Dr. J. Howard Williams, commented: "It is a most thorough piece of work. It discusses a number of things that need clarification in the thinking of many people." Dr. G. S. Dobbins stated his opinion of the book in *Review and Expositor*: "The approach is somewhat different from the traditional. The doctrine of the trinity is dealt with frankly and clearly. The very substance of Old and New Testament teaching is condensed into brief and effective statements and applied to the contemporary situation."

Use these review excerpts and the story of the doctor in promoting *God's Wealth and Ours* (50¢ from Baptist Book Store) as the stewardship "Book of the Year." No certain quarter has been designated for a stewardship study in 1957-58. All the more reason for using super salesmanship in selling the book either for individual reading, class study or review in the circles or society.

TO THE COMMUNITY MISSIONS CHAIRMEN

It is customary to think of January 1 as New Year's Day. There is another New Year's day of importance to members of Woman's Missionary Union: October 1, the day which ushers in the promotional year of the organization. But these are not the only New Year's days of importance to Woman's Missionary Union. There is an

important date this month.

September 26, 1957 is Rosh Hashanah, the Jewish New Year. For the community mission chairman this day can have real meaning in the significant work of soul-winning. Without exception every Christian worker with Jews stresses the importance of cultivating friendships between Christians and their Jewish neighbors and acquaintances.

It is not easy to bring the gospel to the Jews. Because of their resistance throughout the centuries Christians have been more than willing to leave them in the hands of God. They have been bypassed with the good news of salvation. A new phase in the missionary approach opened with the persecution of the Jews by Hitler. Christians over the world began to feel responsible for the death of six million Jews in Germany and other Nazi-occupied countries. What is known as the "parish approach" to the Jews began about 1948. This approach emphasizes the responsibility of the local church members toward their Jewish neighbors. This is the Home Mission Board approach. Many Jews in different parts of the world are more open to the Christian message than ever before, because of the radiance of Christian love expressed by a neighbor in some act of kindness or thoughtfulness.

On the Jewish New Year—September 26—ask the women and young people to send greeting cards to their Jewish friends and neighbors. Appropriate cards are in some of the book stores and gift shops in the larger towns and cities. If cards are not available, a friendly message may be written on note paper. A telephone call will also be appreciated. Some of the members may prefer this type of greeting.

Direct the attention of your members to the article "Jewish Friends of Mine" by Rev. W. B. Mitchell, superintendent of the Department of Jewish Evangelism, and the feature "What's Happening Now" by Marjorie Moore Armstrong. These articles in this issue of *Royal Service* will furnish further incentive for the greeting card ministry.

A society does not have to wait for Jewish Fellowship Week to undertake witness to the Jew. It is important to know and make the right approach. The gesture of friendship suggested in this column is

A Missionary Shower

by Mrs. Norma Spear
Thailand missionary

A very frequent question around our house by our little three-year-old is, "Mommie, who gave this to us?" It is well asked since so many friends gave thoughtful gifts to us before we sailed to the mission field.

My home town church (Bethel Southern Baptist Church, Encino, California) gave such a unique missionary shower. I would like to tell you about it.

The WMS secured a list of articles which would be hard to get in our appointed field of Thailand, in Southeast Asia. The list was then divided among the various auxiliaries of the church.

The night of the shower the Sunbeams brought in a bar or box of soap, gaily wrapped to give to the missionaries. The GAs presented jars and bottles of shampoo, while RAs not to be outdone, brought large economy size tubes of toothpaste—our favorite brand!

Several weeks before the shower I had ordered a rather large supply of make-up to be paid upon delivery. That night I was given a receipt for the make-up "paid-in full by the VWAs."

The WMS had been busily sewing for weeks and as a result, our eighteen-month-old baby girl had a complete traveling wardrobe as well as dresses



in larger sizes for later on. They also gave me a good supply of dress material and sewing notions.

The Brotherhood outfitted my husband, from "top to toe" in good washable clothes such as would be needed in a tropical climate.

These and many other useful gifts were exchanged over and then packed into steamer trunks, also a gift at the shower. Before refreshments were served, the Sunbeams presented a pageant on how they could be missionaries at home.

The results of such a shower? Of course two very happy missionaries, but more important, a quickening of a missionary spirit among every member of the church, which spread out over the whole city. People on the streets would stop us and say, "Are you the missionaries the Baptist people are talking about?"



... Among the World's Jewish People

Thursday, September 26, 1957 A.D., is New Year's Day of the year 5718 for 11,903,350 Jewish people living in the world today.

The number 5718 is not regarded as the age of the earth, one rabbi explains. "It is an artificial number arrived at by adding together all the dates of the Bible since the world was created. In effect it reminds us that the world was created," he says.

The Jewish holiday is known worldwide as Rosh Hashanah (*rosh ha-SHA-na*), the first of ten Days of Penance. In Jewish homes special prayers for a "sweet" year are offered over an apple dipped in honey. The customary greeting on that day is "May you be inscribed for a happy New Year." It refers to the Book of Life, which according to Jewish belief carries the name of every living creature.

Most of the world's Jewish population is in three countries: 1½ million in Israel, 4 million in the Soviet Union, and 5½ million in the United States, where Jews constitute 3 per cent of the total population. Half of all Jewish Americans live in New York City.

William Atwood, National Affairs editor of *Look Magazine*, did a special survey in 1955 on "The Position of the Jews in America Today."^{**}

"What is a Jew?" he asked all across the country. From the numerous answers and his own observations, he gives this definition: "A Jew is a member of a historical community held together by common memories, religious tradition, and external pressure."

^{*}Reprint available 10c from the Anti-Defamation League, 516 Madison Avenue, New York 22, N.Y.

The Jews are not a "race" in the technical sense. There are Chinese Jews, Mexican Indian Jews, and Ethiopian Negro Jews.

Jews are a religious group. For the story of Judaism as it is practiced in America today, there is no more vivid or authentic source than *Life Magazine's* special issue.*

The essay with it begins: "The voice of Judaism can be heard in one sentence. Across the three millennia of history that slope away from Sinai, this sentence has echoed through civilization. . . Hear, O Israel, the Lord our God, the Lord is One."

These tremendous words, uttered to the Jewish people by Moses as the spokesman of God, mark a sharp dividing line in the world's religions. For they created a new concept of God. Not only Judaism, but Christianity and Islam rest on this concept—strict monotheism. . ."

The current boom in religion has been felt in the synagogues of America as well as the churches. The membership of synagogues is 1 million, divided roughly as follows: 40 per cent Orthodox Jews, 30 per cent Conservatives, and 30 per cent Reform. All three groups agree on basic theology and tradition; it is in matters of practice that they disagree.

Traditionally Jews are city folks—laws in many countries for centuries forbade them to own land—yet 100,000 American Jews live on farms.

Barred by law for generations from trade guilds and professions, Jewish people developed resourcefulness in making a living. Money-lending was one occupation they

practiced and they cultivated business skills. Jews do not control the world bank, but of America's 9,000 millionaires, it is estimated that 20 per cent are Jewish.

Born with a gift for words and storytelling, Jews have found opportunities in the field of communications—radio, television, motion pictures—but it is the Gentile audience which controls the entertainment fare offered in America.

Distinctive Jewish traits are not visible. Those who speak of a certain person "looking like a Jew" refer to the Mediterranean type—curly-haired, olive-skinned resident of Spain, Greece, Lebanon, Egypt, or Morocco. The "Jewish nose" is common in that area among all national and religious groups.

A common Gentile complaint against Jews is "Once they get in (to club, apartment house, neighborhood), they soon take over." Aggressiveness is normal among persons who feel excluded. This is the result of reaction to constant prejudice and discrimination. It is easier to deal with if it is understood. For generations forbidden to

live among other people, many Jews began to choose to live among Jews because it was more comfortable. Afraid of rebuff, they tend to create social ghettos. Jews admit they have become "clannish," but some make a valiant effort to become assimilated. Jewish mothers are taught to be peacemakers in whatever land they find themselves. They appreciate neighborliness.

"God's Chosen People"? *Life Magazine* says: "When God elected them to be 'The Chosen People,' the Jews believe he gave them special responsibilities rather than privileges; he appointed Israel to be his suffering servant to bring his word to all peoples of the world."

Any sincere Christian who wishes to rise above the deep-seated prejudices of his family or community to be a good neighbor may want to take advantage of the opportunity of Jewish New Year's Day. Greetings by mail or by phone, followed by expressions of gratitude for Judaism as the channel God used to send Jesus Christ into the world can begin to demolish ghetto walls. (See "Jewish Friends of Mine" below.)

Jewish Friends of Mine

by William B. Mitchell, superintendent Jewish Department Home Mission Board

"Mama, Mama, take the mezuzah off the door, there's a Baptist preacher coming in," Papa warned as Mr. Mitchell entered.

The mezuzah, a doorkpost ornament, fulfills the command: "and thou shall write them upon the posts of thy house, and on thy gates" (Deut. 6:4-9). A portion from the Scriptures is written on a piece of parchment and placed inside the mezuzah. The parchment is rolled up and placed in the metal or wooden mezuzah and fastened in a slanting position on the righthand doorkpost of the Jewish home. Seeing this on a Jewish doorkpost you know the house is ceremonially cleansed. If one who is not Jewish enters it would defile the house. That was why Papa reminded Mama to



Papa and Mama (seated) with Home Board missionary W. B. Mitchell

Jewish Friends of Mine

take down the mezuzah.

Mama and Papa are a fine Orthodox Jewish couple, who have many Jewish friends as well as Christian friends. A good Baptist woman gave their names to William B. Mitchell, superintendent of Jewish evangelism for the Home Mission Board. He called upon them in the hospital and when they returned home. He and Mrs. Mitchell have visited and prayed with them many times. On one occasion Mama said to another visitor, "Brother Mitchell is Papa's best friend. If it were not for the prayers of Brother Mitchell's people Papa would not be alive today."

The highlight of the association with this fine couple came at Passover time when the missionary, his wife, and the Baptist woman were invited into this home for the Passover meal: matzo balls, gefilte fish, steak, chicken, and all that goes to make up the Passover meal.

Sometime before this, the Mitchells had given Papa a Yiddish New Testament. When they arrived at the home that Passover night, Papa was showing the Jewish guests the book Mr. Mitchell had given him. Each of the other guests asked for a copy of the New Testament for himself.

It was time for the feast. Papa had on his Yarmulka (prayer cap) and Tallith (prayer shawl). He had washed his hands and had taken his place at the head of the table. Taking the matzoth and breaking it, he prayed in Hebrew. After Papa had prayed, Mama turned to the missionary and said, "Now, Brother Mitchell, you pray." The prayer was in thanksgiving to God for the Lamb that was slain before the foundation of the world."

When time came for wine to be served, Missionary Mitchell said, "We are total abstainers and we will drink water, if you please."

Mama answered, "We'll all drink water." Then we were able to explain how water could symbolize cleansing as well as wine could symbolize the blood, in explaining about the anointing blood of Jesus.

There was wonderful fellowship around that table. Five Jewish people and three

Baptists, talking about what they believed and what the Passover meant to them and how Jesus was the Lamb, pure and spotless without blemish. That it was at the Feast of the Passover when Jesus instituted the Lord's Supper.

One Jewish woman at the table said, "Mrs. Mitchell, do you know why your people hate us so?"

Mrs. Mitchell replied, "Why do you think we hate you so?"

"You think we killed Jesus, but the Jews didn't kill Jesus, the Roman soldiers killed Jesus," she said.

Mrs. Mitchell answered, "No, the Roman soldiers didn't kill Jesus; my sins and your sins killed Jesus. He died for you just as he died for me. Our sins killed him." Before we left that night this fine lady said, "I am fifty-eight years of age and you are the first person who has ever talked to me about Jesus. I would like to talk with you more. Would you come and have lunch with me sometimes?"

How hearts were stirred that night! It took us back to an upper room where Jesus, a Jew, met with his Jewish disciples for the Passover. It was the matzoth bread that he took and broke, saying, "Take, eat: this is my body." It was the wine cup that he took saying, "Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins."

We could also hear him say, "... go ye rather to the lost sheep of the house of Israel whom no one has talked to about Jesus. They live in your town or city. They live next door or down the street. You buy from them. You sell to them. You trade with them daily. You can witness to these lost sheep of the house of Israel if you will love them, visit them, understand them, and invite them to your church."

Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me." Jews do not know Jesus as the Messiah and Saviour but they need him as everyone needs him. Pray that Mama and Papa and these others will come to know Jesus as Saviour and pray that God will use you to witness to the Jewish friends in your community.



LETTERETTES

Excerpts from missionary letters show good progress in Cuba and Japan as nationals move into more leadership positions

Havana Seminary Offers Night Classes for Laymen

On a lovely warm evening a group of thirty-two laymen from the Baptist churches of the greater Havana area received their diplomas from the first-course of studies to be offered to lay workers in the Cuban seminary. The messages of the two chosen to represent their class would put many pastors to shame, and the improvised choir did a creditable job with a simple anthem. The women all dressed in pink and the men wore white *guayaberas* (fancy dress shirt worn in place of a cravat) and black bow ties. They were a proud, smiling group, and were lavish in their expressions of gratitude because the seminary had finally thought of them, and provided this means for them to prepare themselves to serve their Lord better.

The course began in October, with a class in Bible and religious education each Monday evening and in homiletics and evangelism-stewardship each Wednesday evening. Local pastors, some of them seminary professors, gave these courses as a voluntary contribution, adding one more labor of love to their already over-burdened shoulders.

Most of these men and women have charge of one or more missions in and around Havana, although one man came in from Cabanas, in Pinar del Rio Province, at great sacrifice of time and money—and sleep!

One man from the Marianna church, near Havana, confided to me that several times he had been tempted to drop out, as he goes up and down the stairs of many apartment houses collecting bills all day, and was often so tired and had such aching feet when night came that he wanted only to go to bed. "But I thought about how long I had been wishing for just such an opportunity as this to study so as to do better work in my little mission," he said "and I could not let it go by."

Many housewives had to hurry the evening meal and leave the dishes unwashed to be at the seminary on time. For many it meant a long trip across town, with probably a change of buses, and then the steep hill of the seminary to climb. With such laymen as these in our churches we are assured of an ever-continuing aggressive program to win this great wicked city for Christ. Laymen out in the other provinces are asking, "When will there be something like this for us?"

*Mrs. Herbert Caudill
Havana, Cuba.*

Japan's Missionary Societies Observe Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering

As you have your Week of Prayer for Foreign Missions, so will the Baptists of Japan. Japan's offering will be divided—part of it will go with yours around the world and some will go to their own foreign mission work in Okinawa. The work in Okinawa is two years old this Christmas, for the Shirabe family arrived there on Christmas Day in 1955. It is wonderful to realize that having the gospel impels sharing it, whether it's a group of millions of Baptists or ten thousand as in our case here in Japan.

We are happy that the Lord has asked us to help here amidst a nation of nearly ninety million.

Have you ever stopped to consider what it would be like to be the only Christian in your home or at your work? Many of our church members face that every day. We need your prayers.

*Martha Knox
Tubata, Japan*

Circle Program

by Helen Fling

Mission Study (Prayer)

Final Study: A Practical Primer on Prayer

To the Circle Prayer Chairman:

Again the formula for making these teaching plans of the greatest possible help is to reread what has been previously suggested in the July and August columns along with the ideas included in circle program.

Mrs. Fling throws out a real challenge in the following paragraphs:

Are you a second-rate, third-rate, or tenth-rate Christian? The answer depends on your prayer life, declares Dorothy G. Haskin in *A Practical Primer on Prayer*, suggested for study this quarter. Using this same measure, are you a second-rate, third-rate, or tenth-rate chairman? During this study have you widened windows of World Awareness and opened doors of Spiritual Life Development for yourself and your women?

At this point take stock of your own personal prayers. Are you merely asking crumbs of the one who is the Bread of life? Seneca wrote, "We pray for trifles without so much as a thought of the greatest blessings; and we are not ashamed, many times, to ask God for that which we would blush to admit to our neighbor." What are you praying for and how are you praying for it? Is it in this halfhearted spirit: "Thy kingdom come" . . . but not now. "Thy will be done" . . . by someone else?

The leaflet, *Prayer Plans of Woman's Missionary Union* (free from your state WMU) warns against "umbrella" petitions. That is, a general all-inclusive phrase, "God bless the missionaries," ignoring the Scripture advice to "pray with understanding." If you and the members of your circle or society are guilty of lazy praying be sure to use the entire message from Anne Dwyer, missionary nurse in Gaza, page 8, May 1957 Commission, which says in part, "This has been an awful day! Nothing went right . . . How I wish today had been my birthday!

My name would have been on the prayer calendar . . . Your missionaries need intelligent prayer for particular needs."

There are also "filibuster" prayers, as Margaret T. Applegarth points out in *Moment by Moment* with her chapter entitled, "Forgive Us Our Filibuster." Just as one might try to outshatter his opponent in the Senate, so it seems that some engage in trilling filibusters before God. "Prayer is not eloquence, but earnestness, not figures of speech, but compunction of soul."

This is the last month for our study based on *A Practical Primer on Prayer*. Make it a real blessing to the members of your circle. They will not want to lose the inspiration of this study. You will bear eternal witness if you can challenge each one in a more faithful prayer life in family groups and in private meditation. You may wish to use the article in August Royal Service, "Effective Prayer."

Mission Study Chairman: If every woman did not buy a copy of *A Practical Primer on Prayer* before your study, surely each one will wish to have her own copy after this study. This is an excellent book to add to a woman's book shelf. Copies bought by your WMS or church can be gathered after everyone has read the book. Give these copies to the church librarian for cataloguing so they will be available to everyone.

Have books studied in recent months been placed in the church library? This is a good time to get all of them together. What about copies of *Home Missions USA*, the book your WMS used last spring? Also the youth books in that series.

Mrs. Fling who has written the teaching helps for our study on prayer has been elected recording secretary for Woman's Missionary Union. See story on page 14.



Darkness is Turning to Dawning in AFRICA

by Webster Carroll, missionary in Tanganyika

THE eyes of the world are turned upon the continent of Africa with more interest today than ever before. The reason is simple. For many centuries Africa has been called the Dark Continent. However, the time now is at an early morning hour, as it were, for the darkness is turning to dawning. Every geographic section of this awakening giant is being affected by this morning light.

Those who listen for political echoes hear the militant masses demanding free national governments. More and more competent Africans are being enlisted in government service. Africans are seeing the light of successful ventures as they market "produce in native-operated cooperatives.

And Africa is learning to read. More schools are prepared to teach more people, both children and adults. What a brilliant horizon is beckoning as healed hundreds see that medicine and science have begun to win the long struggle against sickness and disease.

Baptists are an important part of this dawning. One of the newest ventures of Southern Baptists is here in British East Africa—Tanganyika, Kenya, Uganda, and Zanzibar. Some say that we have come fifty years too late, some say twenty-five years. Nevertheless, we must meet the opportunities now confronting us.

As the clock ticks away Southern Baptists must waste no more time, for Africans are going somewhere, anywhere. They are walking, cycling, moving, searching. They are on the move and we must hasten to present to them Jesus, who will be unto them the Way of life.

Here in Dar es Salaam, Tanganyika we see clearly the tense drama called "detribalization." The word defines itself. In recent years the ferment in Africa has caused thousands of African people to become transplanted. They have left their tribal surroundings up country. Their home and family relationships and their pagan religious customs have been left behind. Since 1948 the population has doubled in this capital city. One hundred thousand Africans now live here. Other thousands of the territory's eight million people are moving into the cities as government provides employment. Here in our city seventy of the territory's one hundred twenty tribes are represented. This rapid movement has posed personal problems as thousands have moved from a simple, pastoral life to complex city living.

The average number living in mud and pole huts is ten persons per room, six rooms to every house. Thirty-five have been found to live in one such room, some of them not knowing even so much as the names of others within the same walls. Morality is very low, being accentuated by the Muslim influence which permits polygamy. Islam claims 85 per cent of our population. Unemployment, ignorance, poverty, unless degrade the souls of men.

Can dawning come only partially? Making civilized pagans out of uncivilized pagans only brings more spiritual darkness. Southern Baptists are too late for the generations long past, but we are still in time to help this generation to find the glorious light of salvation through Jesus Christ, the Saviour.

Youth

BY MARGARET BRUCE

First and Last

by Margaret Bruce

September is the ninth month of the calendar year and the twelfth month of the WMU year. Being the twelfth or last month for us, it is classification month. It is the time to discover whether your YWAs and GAs classify as Approved, Advanced, or Honor organizations, and the Sunbeam Bands Approved or Honor. This first year's response to the Aims for Advancement has been most encouraging. Everywhere leaders have received these basic objectives and electives with real enthusiasm.

As soon as the annual reports of the youth organizations have been completed the youth director will give them, along with the application blanks, to the WMS secretary. The application blank found in the report books is most important. It gives the information needed to determine the classification which the organizations have attained.

September is not only the last month of the WMU year but it is the first month for those going away to school. Girls need to

be orientated for Ann Hasseltine and Grace McBride Young Woman's Auxiliary before leaving home. A social occasion could be planned for those going to colleges, universities, and schools of nursing. At this time members of Ann Hasseltine and Grace McBride Young Woman's Auxiliary could be invited to tell something of the activities of these organizations on their campuses. Attractive programs and place cards could be made in the shape of a nurse's cap and a mortar board. The YWA director should write to the BSU secretaries on the campuses to which the YWAs will go, giving their names and addresses and telling of her desire for them to be enlisted in the Ann Hasseltine and Grace McBride YWA.

The month of September is most significant for it is the time when one WMU year comes to a close and another is about to begin. During this month conferences and clinics will be held in order that YWA, GA, and Sunbeam Band counselors will have opportunities to study the WMU Year Book, manuals, guides, and other leadership materials. Youth leaders should take a census to discover their enlistment possibilities. This may necessitate the nominating committee's securing additional counselors and leaders, and as they accept the work they must be trained.

This "first and last" month should be recognized as an unusually important month—a time of bringing to a close one WMU year and of beginning another. Do it in good order.



ROYAL SERVICE ♦ SEPTEMBER 1957



Sunbeam Slants

by Elsie Rives
Sunbeam Band Director

Your New Sunbeam Director

The plan of organization under the new suggested by-laws provides for an officer of the Woman's Missionary Union to be a Sunbeam director. Churches that have a large number of Sunbeam organizations will need a person to do only the directing and co-ordinating work for these groups. In churches with a smaller number of Sunbeam Band organizations the Sunbeam director also can serve as a leader or assistant leader of a Sunbeam Band.

To understand the new position which our by-laws (see *August Royal Service*) have created, it is necessary to study the suggested duties of this important person, who is nominated and elected by the WMU.

Duties of the Sunbeam Band Director

1. Serve as chairman of Sunbeam Band committee
2. Conduct monthly or quarterly meetings of Sunbeam Band Committee
3. Study all Sunbeam Band materials and current WMU Year Book; read regularly *Sunbeam Activities* and other mission publications
4. Engage in leadership training and en-

- courage training among leaders and assistants
 - 5. Help leaders and assistant leaders with plans
 - 6. Make occasional visits to the homes with the Sunbeam Nursery leader
 - 7. Encourage each Sunbeam Band to work toward Honor attainment on the Aims for Advancement
 - 8. Attend meeting of WMU Executive Committee, reporting on progress and plans and outlining fostering needs
 - 9. Request fostering help through Executive Committee
 - 10. Request help when needed from fundamentals chairmen
 - 11. Organize and maintain a graded Sunbeam Band program
 - 12. Secure Sunbeam Band and Sunbeam Nursery reports on time, passing them on to the WMU secretary
 - 13. Report regularly to the society on Sunbeam Band and Sunbeam Nursery work
 - 14. Attend Sunbeam Band meetings
 - 15. Secure or serve as substitute leader when needed
 - 16. Secure list of prospects and give to leaders
- Sunbeam Band directors, leaders, and assistant leaders may wish to clip this article and paste in their manuals.



ROYAL SERVICE ♦ SEPTEMBER 1957

For Our Young People

Lord Jesus, we pray for youth in careless abandon, in love of liberty, and in joy of life, especially those particular young people whom we name now before Thee . . . Help them to find that discipline by which life can alone be successfully lived, and character achieved. May they learn that just as steam is effective when contained in the walls of a cylinder, so will youthful energies be effective when controlled.

We ask Thee to

protect them physically; throw around them the golden aura of Thy protecting presence;
be Thou their Teacher; be Thou their Guide;
send into their lives the specially chosen companions
and friends Thou dost want them to have;
save them from any costly blunders that would haunt
them down the years.

Give to them that joy and happiness that shall enable them to go out to meet life, bearing with them those lasting satisfactions which only Thou canst bestow.

We thank Thee, Lord Amen.

—Reprinted by permission from "The Prayers of Peter Marshall" by Catherine Marshall, published by McGraw-Hill Book Company Inc. Copyright, 1954, by Catherine Marshall

What's a Girl Worth?

by Betty Brewer
Girls' Auxiliary Director

to Mothers

"Parents are not obligated to give their children a secure future," said a recent *Survey Bulletin*, "but they are obligated to give them a secure foundation on which to build their future." Right now your daughters are going back to school. Many school activities, clubs, and organizations are beckoning. All of these may be good.

As a parent you lead, guide, counsel, direct your daughter to choose carefully, balancing her school and church activities. If you fail to guide she will be overloaded and out of balance. Church activities will take a secondary place. Her attitude may grow to be, "Oh well, those church organizations aren't so important after all. Mother and

Dad haven't mentioned that I should balance school and church activities." Sometimes the good is enemy of the best! Help your daughters, nine through fifteen years of age to keep time for weekday Girls' Auxiliary. Your GA counselor must depend upon your help.

to Counselors

September is preparation time. Prepare for new auxiliaries, new leadership, an expanded program from the very beginning of the new church year: an adequate num-



ber of auxiliaries, sufficient leadership enlisted, ample leadership training which includes leadership course, clinics, study, conferences.

September is sign-up-time. Every counselor for the past year should "sign up" to serve again. Many times we are discouraged and want to quit. This story may help you.

A young woman who was a great lover of flowers had set out a rare vine at the base of a stone wall. It grew vigorously, but it did not bloom. Day after day she cultivated it and watered it and tried in every way to coax it into bloom. One morning as she stood disappointingly before it, her invalid neighbor, whose back had adjoined her own, called over and said, "You can't imagine how much I have enjoyed the blooms of that vine." On the other side of the wall was a mass of blooms. The vine had crept through the crevices and flowered luxuriously on the other side.

There is a lesson for every Christian here. So very often we think of efforts thrown away. But in God's service our prayers, our toil, our consecration are never in vain. Somewhere they bear fruit and some heart will receive their blessing.

September — a Look Backward a Look Forward

by Doris DeVault
Young Woman's Auxiliary Director

The good old summertime has almost passed. It has been a "pretty special time" of the year for YWAs. And "Why all of the excitement?"

With the passing of September, 1957, the possibility of attaining the YWA Fiftieth Anniversary Goals will come to an end. The circle or circles fostering the YWA will be especially eager to take this "last month" check-up on goals. Remember there are ten goals and at least eight of them must be attained for commendation. The fostering circle may work with the YWA counselor on a suitable event honoring the YWA members and their attainment. Recognize on this occasion the new members reached during the year. A very brief testimony from one of these girls regarding the blessings received from YWA should increase the joy and benefits from attaining these

goals of progress and accomplishment.

Excited about Aims for Advancement? Those responsible for Aims should be busy checking and rechecking this last month too. Even September can determine your recognition as an Approved, Advanced, or Honor YWA. (Fill in Record on Aims for Advancement and Application for Recognition on blanks designated in the YWA Record Book.)

September marks the month for rechecking the old year's activities as well as



"about-face" in the new year's program beginning October 1. Preparation in advance is one of the big keys to success. The new things to which a fostering organization should be giving prayerful attention are the selection and nomination of the YWA director, YWA counselors, and adequate preparation of these leaders for their responsibilities.

For several months we have anticipated our local church program of Young Woman's Auxiliary with a YWA director. Her responsibilities will resemble those which the youth director has been assuming, except she will be planning in the YWA area only. The director will work closely with the counselors and YWA committee in the promotion of every phase of the work. She will seek the advice and help of WMS chairmen as the various emphasis arise from month to month.

As the Year Book of WMU is studied in the early fall it will be of particular interest to the fostering circle to make notations of references to YWA work. YWA directors and counselors will need to study thoroughly the YWA section in the Year Book. Wonderful things can be accomplished during the "new year just ahead" so let us undertake with enthusiasm and zeal the promotion of the new and old plans in our organization.

Program

Pakistan, New Field for Southern Baptists

by Margaret L. Crowley

Program Outline

Hymn: "In Christ There Is No East or West" No. 443 Broadman Hymnal

Prayer

Devotional Period: Read Matthew 9:35-38, rereading verse 36.

Solo: "O Brother Man, Fold to Thy Heart" No. 447 Broadman Hymnal

The Country of Pakistan

The People of This Islamic Republic

Life and Worship

Need for the Gospel

Prayer

Program Suggestions

For this program it is most important to have a map of Pakistan. The Department of Missionary Education and Promotion of the Foreign Mission Board has prepared one especially for the study of our mission work there. Ask for the map "Southern Baptist Missions in East Pakistan." (Address: Box 5148, Richmond 20, Virginia.) The map easily may be sketched on a poster board if your group is large. Also you may order the pamphlet, "Pakistan: A Major Challenge."

The Program Chairman will want to read at least two articles in this Royal Service before she plans her program. The articles are

Pakistani Women in Public Life, page 1
Southern Baptists Enter Pakistan, page 8

Use information from these in your program presentation if you wish to do so.

used to cover the head. (see page 2)

"There is no substitute for supplementary reading. It makes the subject more vital to the one who speaks and in turn to the listeners. See your public or school librarian for help in this matter. Your women will be blessed and inspired if proper preparation is made for the program.

Program

Hymn: "In Christ There Is No East or West"

Prayer

Devotional Period: Read Matthew 9:35-38, rereading verse 36. Point out that we sometimes look on crowds of people with impatience. Many American tourists abroad show impatience with inconveniences, crowded living conditions, delays in travel schedules and people who are different. Contrast this worldly attitude with the attitude Jesus showed when he saw the throngs of his day. Emphasize the need for all Christians to develop the Christ-like quality of compassion and understanding of others and their ways. This not only is Christian practice concerning people overseas, but this attitude should be cultivated toward others in our country.

Solo: "O Brother Man, Fold to Thy Heart"

The Country of Pakistan

The young nation of Pakistan (PAK-i-stan) is sometimes called a geographic freak, because it is composed of two widely separated parts, one to the extreme northwest and the other to the extreme northeast of India. (Point this out on the map.) As a matter of fact, until 1947 Pakistan was a part of British India, but when India gained her independence, Pakistan became a separate and self-governing nation (with both nations remaining in the British Commonwealth of Nations).

We Americans can possibly understand Pakistan best by imagining a country about the size of Florida and Texas plus Oklahoma, with another nation three times the size of Texas in between the sections of this two-part country. Since it is not practical to go by train or highway across northern India to get from East Pakistan to West

Pakistan, travel from one part of the country to the other is either by plane or by ship around the southern tip of India.

We cannot help but wonder how such a unique nation could ever come into existence. Actually Pakistanis and Indians are alike except in religion, but this difference is most important. The Pakistani people are Muslims for the main part, whereas the majority of Indians are Hindus. When the time came for Britain to grant independence to India, the division of the country proved necessary, because the Muslims feared much of their liberty under British rule would be lost in a united and independent India, where they would be in subject to the large Hindu majority. And so the two areas where there were concentrations of Muslim population—the far northeast and northwest—became the separate nation of Pakistan.

The two parts of Pakistan are very different. East Pakistan is a delta area, with thousands of streams branching from the mighty Ganges and Brahmaputra rivers, making roads well-nigh impassable in some parts; West Pakistan on the other hand has



fine highways. East Pakistan has almost yearly flood problems whereas one of the great problems of West Pakistan is drought. East Pakistan lives mainly on rice. West Pakistan mainly on wheat. East Pakistanis tend to be short and dark. West Pakistanis to be tall and of lighter color.

Even the language of the two areas is not the same. East Pakistanis speak Bengali, which is written from left to right in a unique Bengali script. The main dialect of West Pakistan is Urdu, which is written from right to left in Arabic script. Fortunately their political leaders can all speak English. Dr. Winston Crawley, secretary of the Orient for the Foreign Mission Board, was traveling in East Pakistan in 1955. While riding on a boat up country, he overheard an interesting conversation between two Pakistani men. They were arguing as to whether the national language of Pakistan should be Urdu or Arabic (the sacred language of Islam), but the argument was being carried on in English!

Politically, Pakistan is a republic. When its constitution came into force in March 23, 1956, Pakistan became known as the "Islamic Republic of Pakistan." In the constitution emphasis is placed on the principles of democracy, freedom, equality, tolerance, and social justice. Naturally religion plays a great part in the government of the country, since it was on this basis that Pakistan was made a separate nation.

Economically, Pakistan is mainly agricultural. During her ten years as an independent nation she has had her share of economic difficulties. The floods in East Pakistan, coupled with drought in West Pakistan, have brought about a shortage of food, raising high prices and other hardships. Aside from these natural calamities, production is low also because of primitive methods of cultivation and storage. While the government is trying to develop a better agricultural program, change necessarily takes time.

This new republic is working also on a plan for educational development. The level of literacy in the country is very low. A recent census revealed that 18.9 per cent of the total population could read and write. Recently progress has been made in adult education, and many new schools are being built.

The People of This Islamic Republic

The eighty million people of Pakistan make it in population the seventh largest nation in the world. More than half of the people live in East Pakistan, though the land area is only about fifteen per cent of the total area of the country. Imagine how crowded the state of Florida would be if it had forty-five million people instead of less than three million. This means that the population in East Pakistan averages about eight hundred persons per square mile. So large a concentration of people in a small and mostly rural area is hard for us Americans to understand, since such density would be found here only in towns and cities.

It has been pointed out already that the Pakistanis are predominantly farmers. Most of the people live in villages—there are few cities. Life is hard, and though the government is working toward making things easier in the future, still many of the things we count as necessities are lacking in Pakistan. For the average person in Pakistan, cereals (rice and wheat) are the main sources of energy and nutrition. Protective foods are insufficient and therefore prohibitive in price. Per capita consumption of other foods, such as meat, vegetables, fruits, and milk is less than in most countries. For example, while the American averages more than seven ounces of meat and twenty-four ounces of milk each day, the West Pakistani averages less than one ounce of meat and four ounces of milk per day. The per capita consumption of such foods for East Pakistan would be even smaller than for West Pakistan.

As Southern Baptist women we naturally are interested in the women of Pakistan. There was a time when Pakistani women were kept in strict seclusion, but today with their independent national status life is different. The custom of wearing the veil is gradually dying out, and women are now becoming teachers, doctors, accountants, and journalists and are active in social service. However, the majority of women in Pakistan, as elsewhere, are housewives and helpmates for their husbands.

Politically, women have equality with men. They enjoy the right to vote and may also enter political life if they wish. This, however, does not mean that the women of

Dacca has a population of about 500,000, and Lahore has over 800,000. Lahore is a great cultural and educational center.

The cities are crowded. Houses are built side by side on both sides of narrow, winding streets. Every nook and corner is occupied. Steps leading to mosques and offices are covered with peddlers' wares. Bright silks, pale ivories, painted toys, gleaming brassware, rows of sweets, and masses of fruits make the city market a blaze of color.

But the majority of Pakistan's people live in rural areas, not on separate family farms but in villages, going out from them to nearby farms. The villages are connected by railways, roads, and tracks, and in East Pakistan by streams or canals. Travel is usually by oxcart or pack mule, or in the case of East Pakistan by boat. Village homes are built of mud, with a flat roof and no decoration. The house stands on its small patch of land which is planted with fruit and palm trees. Life is very simple compared to our hurried ways here in America.

It has been pointed out that Pakistan was founded on a religious basis. Therefore life is controlled and directed to a large extent by the religion of the country. Islam is a compact social system as well as a religion, and so national life and ideals are fashioned by the teachings of Islam. The preamble to the constitution begins by recognizing that control over the entire universe belongs to Allah and that the authority to be exercised by the people of Pakistan is a sacred trust.

Pakistan are as sophisticated as Western women. The traditions of Islam lead to behavior that is more conservative than Western ideas regarding the freedom of women. The Pakistani girl is usually more reticent than her Western sister in associating with men. Her social life is, on the whole, spent with her girl friends. The Christian woman of Pakistan is somewhat more emancipated in the Western sense of the word than the Muslim woman.

Family life is patriarchal and in most ways similar to our pattern. Though the religion of Islam allows polygamy, the percentage of marriages where there are multiple wives is not large.

The people of Pakistan are quite friendly toward foreigners. The foreigner is looked upon as a guest, and practically everyone goes out of his way to befriend and help him. (See feature on page 1 and add additional information about women of Pakistan.)

Life and Worship

As we have seen already, Pakistan has very few large cities. However, three main cities should be mentioned. Karachi, in West Pakistan, is the national capital; Dacca is the provincial capital of East Pakistan; and Lahore is the capital of the province of West Pakistan. The population of the capital city of Karachi is now estimated at one and a half million and is steadily increasing.

Next to the Hindus, Buddhists are the largest minority group in Pakistan. Though Buddhism originated in India, today more Buddhists are found in Pakistan than in India.

Need for the Gospel

In any listing of religious minorities in Pakistan, Christians are always included. But it has been well stated that the gospel has as yet hardly shaken the great fortress of Islam. The percentage of Christians is negligible. At the very broadest possible estimate they number less than one third of one per cent.

For several years there has been the feeling among Southern Baptist mission leaders that our board should do something about the tremendous need of Pakistan for the gospel. At present, Pakistan is especially eager for help and especially friendly toward America. This means that today we have a special opportunity for presenting the gospel. There are no legal restrictions on the entry of our missionaries.

Southern Baptists have turned their eyes at this time toward the more densely populated division of East Pakistan (point to this on map), where there are less than 150

evangelical missionaries working among approximately forty-six million people. Already in that part of the country the major groups at work are Baptists—English, Australian, and New Zealand Baptists. These groups have welcomed Southern Baptists coming to work with them. The Pakistani Baptists of the area have welcomed us also.

In October, 1955, the Foreign Mission Board voted officially to enter this great door of opportunity as soon as missionary recruits could be found. Our first missionaries, Mr. and Mrs. Troy C. Bennett, arrived on the field February 14, 1957. They are now being joined by Mr. and Mrs. Frank Gillham and Mr. and Mrs. Truman Moore, who were appointed as missionaries in March of this year (see page 10).

Interestingly enough, Mr. and Mrs. Gillham became especially concerned over Pakistan when a couple from their church in Texas wrote back from Dacca, where they were serving in our government aid program, and told of the great need for the gospel in that area. No doubt the Bennetts were quite happy on their arrival in Dacca to find a Sunday school already meeting in that couple's home.

The region which we are just entering includes not only Dacca City but also extended districts to the east and to the west of this capital city. In this area live more than five million people, and there are no other evangelical missionaries except two couples in Dacca. Australian Baptists began work here but have decided to relocate their missionaries in other areas where they have work, in order to concentrate their efforts a little more.

Our missionaries do not expect to find Pakistan an easy field. No Muslim field is easy. But they go forth with a clear sense of call and with love in their hearts. On being warned of the difficulties they are sure to face, their response is that the difficulties make them even more anxious to get to the work. They know that their going will offer to most of the five million people in our chosen area their only hope of hearing the gospel message.

Pray for our three missionary couples: Mr. and Mrs. Troy C. Bennett, Mr. and Mrs. Frank Gillham, and Mr. and Mrs. Truman Moore as they take up this work in Pakistan.

1957 Mission Study Theme AFRICA

*Continent in Commotion, price 60c
by Ira N. Patterson*

The WMS book, *Continent in Commotion*, tells how, in the midst of pagan religions and political, social, and economic upheaval, Southern Baptists are expanding work in Africa. Our work now is located in Nigeria, Ghana, Kenya, Tongonyika, and Southern Rhodesia.

Order early from your Baptist Book Store the copies you will need.

Visual Aids on Africa

(Also see cover)

Challenge of Africa—50 single frames, color. Manual. A study of Africa. This unit represents the opportunities and responsibilities of Southern Baptists in the face of Africa's need for the gospel. Price \$3.50. (Other Africa filmstrips are available.)

Slide Sets, each set \$3.50.

Each set includes 14 slides; designate the name of the Africa book, *Continent in Commotion*, when you order.

All available from your *Baptist Book Store*.



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

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

1 Sunday "Great is our God above all gods" 2 Chron. 2:5 Rev. Roy Muney, Ignacio, Col., ev. among Indians; Mrs. J. P. Kirk, Victoria, Brazil, ed. ev.; Rev. G. E. Neal, Mexico, em.

2 Monday "Thou God seest me" Gen. 18:13 Rev. R. D. Buess, Chama, N. M., ev. among Spanish-speaking; Mrs. R. L. Harris, Lima, Peru, ev.; Mrs. R. C. Moore, Santiago, Chile, ed. ev.; Dr. A. B. Oliver, Rio de Janeiro, Brazil, ev.; Bruce and Joyce Oliver, MF; Rev. J. B. Brasington, Lima, Peru, Mrs. Ted Dowell, Taegon, Korea, Mrs. W. R. Norman, Joindon, Nigeria, ev.

3 Tuesday "Thine, O Lord is the greatness . . . power . . . glory, and the victory" 1 Chron. 29:11 Rev. Napoleon Guarnier, Oklahoma City, Okla., ev. among Spanish-speaking; Mrs. C. H. Clark, Ipoh, Malaya, Rev. B. P. Emanuel, Asahigawa, Japan, ev.; Mrs. W. O. Hern, Ajloun, Jordan, RN

4 Wednesday "The people willingly offered themselves" Judges 5:2 Miss Jewell Morissette, Atlanta, Ga., GWC; Rev. L. E. Saunders, Miami, Rev. Gilbert Ramon, Casa Grande, Ariz., Dr. A. L. Iglesias, San Blas, Panama, Mr. Walter Hunt, Cotabato, Philippines, ev.; Mr. W. R. Davis, Port Harcourt, Nigeria, ed. ev.; Mrs. E. M. Howell, Warri, Nigeria, med. ev.; Rev. Charles Whitten, Barcelona, Spain, ev.; Rev. W. B. Glass, China, em.

5 Thursday "Be sure your sin will find you out" Num. 32:23 Mr. B. R. Conrad, Newkirk, Okla., ev. among Indians; Mrs. E. F. Holmes, Concepcion, Chile, ev.; Miss Pauline White, Bahia, Brazil, ed. ev.; Rev. R. T. Bowlin, Gwelo, Southern Rhodesia, ev.; Rev. W. B. Sherwood, Brazil, em.

6 Friday "Seek the Lord and his strength" 1 Chron. 16:11 Miss Virginia Miles, Baguio City, Philippines, RN; Miss Edith West, Rio de Janeiro, ed. ev.; Rev. J. L. Garrett, Recife, Brazil, ev.; Dr. Tucker Callaway, Fukuoka, Japan, ed. ev.; Mrs. L. P. Marler, Seoul, Korea, ev.; Rev. Homer Brown, Ibadan, Nigeria, ed. ev.

7 Saturday "God hath power to help" 2 Chron. 25:8 Rev. Eddie Sanchez, Eagle Pass,

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day"—Abraham Lincoln.

Tex., ev. among Spanish-speaking; Rev. Wm. Russell, Redlands, Calif., ev. among Spanish-speaking; Mrs. L. C. Smith, HMB, em.; Mrs. T. B. Stover, Rio de Janeiro, Brazil, pub. ev.; Rev. W. H. Matthews, Philippine Islands, Rev. P. C. Mosteller, Rev. P. A. Cline, Jr., Bangkok, Thailand, Mrs. F. H. Connely, Tokyo, Japan, ev.

8 Sunday "The glory of the Lord had filled the house of God" 2 Chron. 5:14 Rev. Abel Tamez, Phoenix, Ariz., ev. among Spanish-speaking; Rev. C. F. Frazier, HMB, em.; Rev. W. P. Andrews, Temuco, Chile, Mrs. L. B. Atkins, Taipei, Taiwan, ev.; Mrs. Paul Cullen, Eku, Nigeria, med. ev.; Mrs. M. G. Gray, Jr., Southern Rhodesia, ev.

9 Monday "Happy is the man whom God correcteth" Job 5:17 Mrs. Emilia Barry, Los Angeles, Calif., ed. ev. among Spanish-speaking; Joe Barry, MF, Miss Mildred Womack, Miami, Fla.; Miss Betty Hart, New Orleans, La., GWC; Mrs. C. A. Leonard, Hawaii, em.

10 Tuesday "I will take heed to my ways, that I sin not with my tongue" Ps. 36:1 Rev. Leland Warren, Las Vegas, N. M., ev. among Spanish-speaking; Rev. J. D. Back, Copper Mine, Ariz., ev. among Indians; Rev. Newton Claxton, Ibadan, Nigeria, ed. ev.; Mrs. W. L. Smith, Argentina, ev.

11 Wednesday "I give myself unto prayer" Ps. 109:4 Rev. Clyde Hart, Little Rock, Ark., ev. among Negroes; Rev. Carl Conrad, Alexandria, La., ev. among French; Rev. Irvin Dawson, Phoenix, Ariz., ev. among Indians and Spanish-speaking; Rev. H. O. Headrick, Maringa, Brazil

12 Thursday "The work of righteousness shall be peace; and the effect . . . quietness and assurance" Isa. 32:17 Mrs. E. E. Evans, Anchorage, Alaska, ev.; Miss Arlene Rogers, San Jose, Costa Rica, Ian. st.; Dr. F. T. Woodward, Honolulu, Hawaii, ev.; Dr. H. H. Snuggs, Taipei, Taiwan, ed. ev.; Mrs. Dewey Mercer, Tokyo, ev.; Rev. R. V. Calcutta, Yawata, ed. ev.; Rev. C. M. Halverson, Ann Arbor, Michigan, ev.; Rev. Charles Whitten, Barcelona, Spain, ev.; Rev. W. B. Glass, China, em.

13 Friday "We will walk in the name of the Lord our God for ever and ever" Mic. 4:5 Rev. Eddie Savoie, Jennings, La., ev. among French; Rev. G. W. Schaefer, Indonesia, ev.

16 Saturday "Prove all things, hold fast that which is good" 1 Thes. 5:21 Miss Virginia Terry, Campinas, Brazil; Miss Minnie McIlroy, Buenos Aires, Argentina, ed. av.; Rev. Elton Moore, Kadiri, Indonesia, ev.

16 Sunday "The Lord God is a sun and shield; the Lord will give grace and glory" Ps. 84:11 Mrs. Sinfiorosa Barvera, Gonzales, Tex., ev.; among Spanish-speaking; Mrs. Russell Bowren, Gallup, N. M., ev. among Indians; Miss Troy Cunningham, Montegut, La., ed. ev. among French; Mrs. J. B. Parker, HMB, em.; Rev. W. P. Carter, Concepcion, Chile, Rev. W. W. Graves, Rosario, Argentina, Rev. R. C. Sherer, Kobe, Japan, ev.; *Mrs. R. M. Partain, Jr., Kaduna, Nigeria, ed. ev.

16 Monday "I seek not mine own will, but the will of the Father" John 5:30 Mrs. A. G. Hamrick, Magdalena, N. M., ev. among Indians; Mr. P. A. Hernandez, Tucson, Ariz., ed. ev. among Spanish-speaking; Rev. E. M. Cross, Pasay City, Philippines, ev.; Mr. J. J. Coweert, Rio de Janeiro, Brazil, pub. ev.; Miss Wilma Weeks, Surabaya, Indonesia, ed. ev.; Mrs. T. J. League, China, em.

17 Tuesday "Righteousness exalteth a nation; but sin is a reproach to any people" Prov. 14:34 Rev. F. A. Bloomer, Gallup, N. M., Mrs. Robert Sieg, Oklahoma City, Okla., ev. among Indians; Mrs. Jose Ramirez, Bakersfield, Calif., ev. among Spanish-speaking; Rev. J. K. Ragland, Beirut, Lebanon, ev.; Dr. Edwin Low, Eku, Nigeria, MD

18 Wednesday "The Lord make you to increase and abound in love one toward another" 1 Thes. 3:12 Rev. Wiley Henton, Globe, Ariz., HMB field worker; Mrs. Camara Guerra, San Benito, Tex., ev. among Spanish-speaking; Mrs. J. W. Ross, El Paso, Tex., pub. ev.; Mrs. J. C. Denton, Anchorage, Alaska, ev.; Rev. C. L. Thompson, San Jose, Costa Rica, Ian. st.; Rev. W. E. Craighead, Encarnacion, Paraguay, Mrs. Evelyn Craighead Pruitt, MF; Mrs. L. E. Brown, Beirut, Lebanon, ev.; Rev. J. B. Durham, Ibadan, Nigeria, ed. ev.; Mr. E. W. Nelson, Chile, ev.; Mrs. C. K. Dozier, Japan, em.; National Conference of Southern Baptist Men, Oklahoma City, Okla., 18-20

19 Thursday "I know that my redeemer liveth" Job 19:25 Rev. J. A. Martinez, Las Cruces, N. M., ev. among Spanish-speaking

20 Friday "The Lord will hear when I call unto him" Ps. 4:3 Mrs. F. B. Owen, Bandung, Indonesia, ed. ev.; Mr. C. B. Lewis, Natchez, Miss., ed. ev. among Negroes; Mrs. S. E. Ray, Ibadan, Nigeria, pub. ev.; Mr. O. W. Taylor, Iwo, Nigeria, ed. ev.

21 Saturday "Lead me, O Lord, in thy righteousness" Ps. 5:8 Mr. George Wilson, Albuquerque, N. M., ev. among Indians; Mr. Enrique Pina, Havana, Cuba, ev.; Mrs. G. L. Phelps, HMB, em.; Miss Carolyn Cate, Gaza via Egypt, RN; Miss Irene Jeffers, Hsin Chu, Taiwan, ed. ev.; Mrs. J. L. Hart, Chile, em.

22 Sunday "Consider the wondrous works of God" Job 37:14 Mrs. J. D. Crane, Tarecon, Mexico, ed. ev.; Miss Eva Mae Eldridge, Shaki, Nigeria, RN; Dr. Karl Myers, Ogbono, Nigeria, MD

23 Monday "The judgments of the Lord are true and righteous" Ps. 19:9 Pray for associational missionaries.

24 Tuesday "By his light I walked through darkness" Job 29:3 Mr. James Huie, Albuquerque, N. M., ev. among Indians; Miss Edith Vaughn, Recife, Brazil, ed. ev.; Rev. and Mrs. C. P. Cowherd, Hong Kong, Miss Lucy Smith, Tokyo, Japan, sec. ev.

25 Wednesday "Watch and pray, that ye enter not into temptation" Matt. 6:19 Mrs. Julian Reyna, Dexter, N. M., ev. among Spanish-speaking; Rev. John Sylvester, Miami, Fla., ev. among Russians; Mrs. Milton Leach Jr., Miami, Fla., ev. among Spanish-speaking; Miss Lillie Mae Hundley, Honolulu, Hawaii, ed. ev.

26 Thursday "Lay up for yourselves treasures in heaven" Matt. 6:20 Mrs. D. D. Cooper, HMB, em.; Rev. P. E. Sanderson, Belém, Brazil, ev.; Miss Martha Tander, Ibadan, sec. ev.; Miss Hazel Moon, Iwo, Nigeria, RN

27 Friday "Jesus said . . . all things are possible to him that believeth" Mark 9:23

27 Mr. Jose Perez, San Blas, Panama, ev.; Mrs. P. C. Bell, Rev. J. Ferrer, HMB, em.; *Miss Odilia Hawkins, Rio de Janeiro, Brazil, ed. ev.; Mrs. J. C. Powell, Oyo, Nigeria, ev.; Mrs. D. F. Stamps, Hawaii, em.

28 Saturday "Be not afraid, only believe" Mark 5:36 Miss Mildred Matthews, HMB, em.; *Miss One Belle Cox, Manaus, Brazil, ed. ev.; Mrs. D. B. Warren, Lawton, Okla., ev. among Indians; Mrs. W. W. Lee, Guadalajara, Mexico, *Miss Fern Harrington, Baguio, Philippines, ed. ev.; Rev. M. G. Fray, Jr., Southern Rhodesia, Mrs. C. F. Clark, Jr., Kyoto, Japan, Rev. D. R. Cobb, Bangkok, Thailand, ev.

29 Sunday "The sabbath was made for man, and not man for the sabbath" Mark 2:27 Miss Ondina Maristany, Havana, Cuba, student sec.; Mrs. D. M. Regalado, Socorro, N. M., ev. among Spanish-speaking; Mrs. W. H. Davis, Port Harcourt, Nigeria, ed. ev.

30 Monday "O thou of little faith, wherefore didst thou doubt?" Matt. 14:31 Rev. S. A. Candal, Birmingham, Ala., ed. ev. among Italians; Mrs. J. M. Short, Jr., San Jose, Costa Rica, Ian. st.; Rev. W. C. Taylor, Rio de Janeiro, Brazil, Mrs. G. A. Clark, Japan, Miss Lillie Rogers, Singapore, Malaya, ev.; Mrs. J. B. Hill, Igode, Nigeria, ed. ev.

ed. educational
em. emeritus
ev. evangelism
ev. on furlough
RN nonresident
DBS denim

Inc. st. language study
sec. ev. successful evangelism
CWC Good Will Center
HMB Home Mission Board
med. ev. medical evangelism
publ. publication exchange
MF Margaret Ford

General Missionary Program Topics 1957-58

Watchword—" . . . Behold, I have set before thee an open door . . ." Revelation 3:8.

Hymn—"Lead On, O King Eternal!"

OCTOBER: An Open Door

Challenge for new WMU year. Study to prepare ourselves for opportunities throughout the year; look at world mission accomplishments and needs; stewardship of wealth (church budget, etc.)

NOVEMBER: Three Knockers in the Night

Medical missions in Nigeria, Ghana, Southern Rhodesia, Paraguay, Colombia, Japan, Indonesia

DECEMBER: For God So Loved

Foreign Mission Week of Prayer theme, program material to be in WMU magazines

JANUARY: "The Golden Door"

Use of quotation from Statue of Liberty. Study home missions: language groups, immigrants and descendants, what has become of them? Tampa and Birmingham, Italian people; work among Chinese, Japanese, and others

FEBRUARY: Doorposts and Gates

Look at the Jews and their family life and our mission to the Jews in USA

MARCH: Faith Working Through Love

Home Mission Week of Prayer theme, program material to be in WMU magazines

APRIL: Entering Wide Doors

Steps that lead on to missionary appointments: qualifications, decisions and influences, language study, schools, etc. Beginning of new mission posts here and there

MAY: The Deans South

Northern South American countries except Colombia and Chile; Central American countries

JUNE: On the Threshold of Life

Stories of youth from our mission fields around the world; medical missions in Cuba; "Life Commitment to Christian Service"

JULY: An Ancient Door

Our work in Moslem lands: Jordan, Egypt, Indonesia, Nigeria, Pakistan

AUGUST: Some Barred Doors

Locks on closed churches in Spain—and persecution elsewhere. Prejudice, ignorance, race—how our attitudes affect the world—places which have been closed to us because of our prejudices, where we are challenged with people who come to the USA

SEPTEMBER: Keys That Open Doors

Study of WMU fundamentals: Hinges and keys do not show but are so important; members of WMU in local church vital to world missions

Make Your Africa Mission Study Interesting

NAPKINS—No A 100C 90

feature African women doing typical work, with outline map of Africa in center. Printed in three colors, 13x13½ inches, and packed 100 in cellophane wrap. 157c. Hundred, 90c

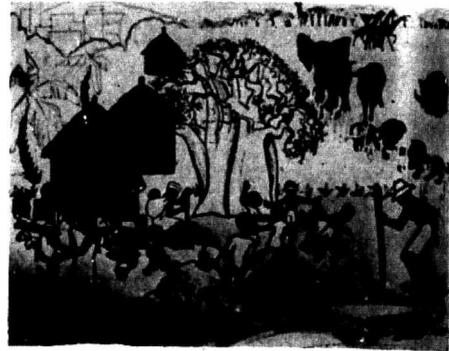
PLACEMATS—No A 25E 100

Depict African village life. Printed in three colors on heavy stock, 9½x13½ inches. 157c. Package of 25, \$1.00

POLITICAL MAP OF AFRICA

Printed in bright colors, shows national boundaries, rivers, and cities.

Large (24½x31 inches) each, 50c
Small (18½x11 inches) dozen, 25c



Large three color mural of village life in Southern Rhodesia, \$1.00

AFRICAN ANIMALS—No A 20M-150

Hand carved in Kenya, these animals are from 2 to 3 inches in size and feature an assortment of lions, zebras, rhinos, elephants, monkeys, and wild pigs. 157c. Each, \$1.50

AFRICAN FLYING BIRDS—

No A 21M 300

Carved in Kenya from black wood, 5 to 7 inches long. For wall decoration. Available in pairs only. 157c. Pair, \$3.00

There are many other interesting imported items from Africa at your Baptist Book Store.

