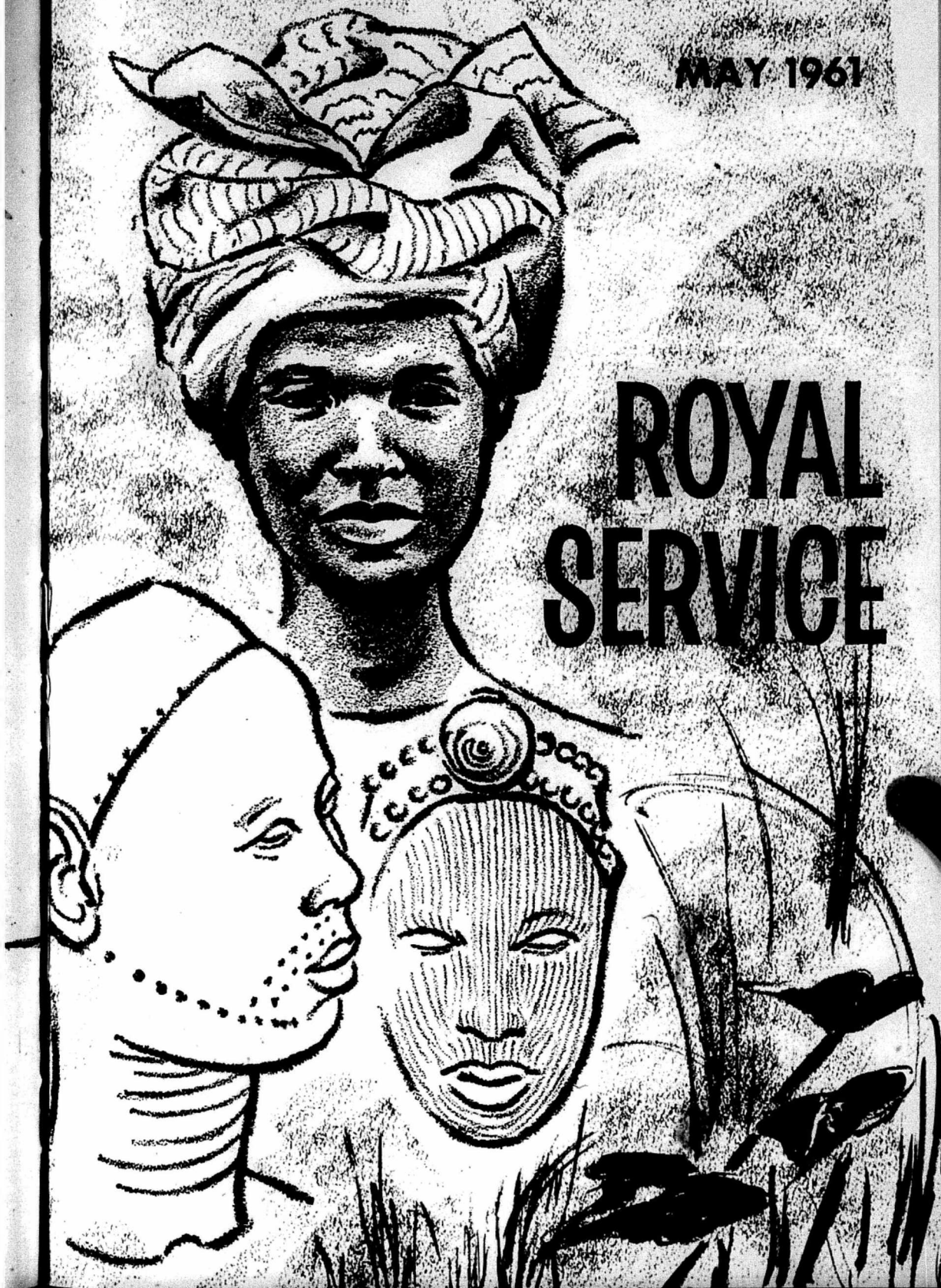


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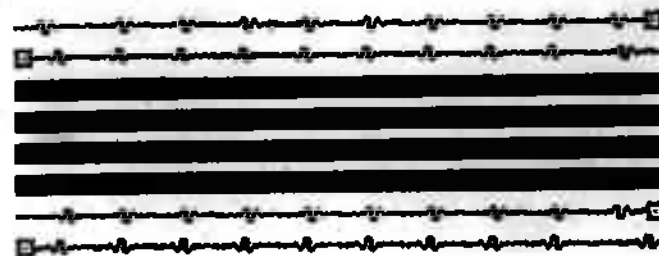
CONFLICT

*Here we stand,
infants overblown,
poised between two civilizations,
finding the balance irksome,
itching for something to happen
to tip us one way or the other,
groping in the dark for a helping hand
—and finding none.
I'm tired, O my God, I'm tired,
I'm tired of hanging in the middle way—
But where can I go?*

Kmoukhude Jolasoso*

*The writer is an African youth. Used by permission of The Methodist Story, October, 1960.

From the Introduction



THE DARK EYE IN AFRICA

by Laurens van der Post

I would like to explain my use of the words "primitive" and "civilized" man. I use these words only because I know no others to denote the general difference of being which undeniably exists between indigenous and European man in Africa. I am, however, fully conscious of their limitations and relativity. They are not in-

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THE DARK EYE IN AFRICA

tended to convey a feeling of superiority. I do not think of the European as a being superior to the black man. I think of both as being different and of the differences as honorable differences equal before God. The more I know of "primitive" man in Africa the more I respect him and the more I realize how much and how profoundly we must learn from him. I believe our need of him is as great as his is of us. I see us as two halves designed by life to make a whole. In fact, as I watch the darkening scene, I see this need of one for the other to be so great as to create fresh hope that this very need may yet save Africa from disaster, if nothing else will. We need the good that is in the values of "primitive" man in Africa. Vast arid stretches in our own bigoted culture can be made fertile again by opening our culture to his urgent awakening spirit. Between us I believe we can make civilization greater and life richer on earth than it has ever been. For this reason I wish we could stop thinking about the difficulties and perils of the encounter of white and black in Africa, and instead commit our hearts and imaginations to this rich and immeasurable opportunity it presents to both of us. I believe there has never before been such an opportunity in the history of man. Could we but see—white and black—how lucky we are to have found each other at this far crossroad in time, half the battle for Africa, as I call it to myself, would be won. It is this which

makes the effort of my countrymen to exclude the black and colored man from society so profoundly ironic and tragic. We force the African continually to take from us and prevent him from giving to us in his own rich way; we deny Africa its own unique creativeness. It is this frustration which is inflaming "primitive" man in Africa in the individual as well as the collective sense. Nor am I unaware, when I speak of "primitive" man, that there are thousands of black people in Africa who are as "civilized" as any of us. Like me and many others of my white countrymen, those thousands are the permanently de-tribalized children of Africa. I know from my own experience how terrible is their frustration and how great their anguish of spirit and mind. But I know, too, that bitterness departs from suffering when one finds out the meaning of that suffering, and I hope that what I write here may perhaps put some de-tribalized heart on the way to finding a meaning in what it is so grimly asked to endure. If it can learn to see itself as the privileged seedbed of the greater Africa to come, if it can see its suffering as a commitment in a great cause of life, if it can realize also that there are many white persons who are already joined with it in the same living cause of the greater Africa, some of the bitterness may fall away. This bitterness is our mutual enemy and the enemy of the community to come.

Used by permission, this excerpt from the Introduction to Mr. van der Post's book is a challenge to the reader to secure the book and read it for himself: *The Dark Eye in Africa*, \$3.00 from Baptist Book Stores.

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Volume 35, Number 11

ROYAL SERVICE

The Missions Magazine for Southern Baptist Women

COVER The complexity of Africa's transition from white-man-domination to independence is felt tragically by women who bear the burden of family and tribal living. American women will serve Christianity and the preservation of civilization if they can express Christian concern with compassion and a growing desire to understand. Put yourself in the African woman's place as the jungle and primitive custom crowd in on the one hand while modern ways beckon on the other. In May and June we study Africa in missionary societies.

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ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Address, Woman's Missionary Union, Birmingham 3, Alabama. Subscription price \$1.50 a year; single copy, 15c; no club rates. No subscription can be accepted for less than one year at \$1.50 a year. Please remit by check or money order made payable to Woman's Missionary Union. Do not send stamps. To insure prompt delivery, write name and address plainly, stating whether subscription is new or renewal. Allow four weeks for first copy to reach you. For change of address allow four weeks and send old address with one if you have a zone number, be sure to include it.
Entered at the post office at Birmingham as second class matter. Accepted for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized June 26, 1918.



A Step at a Time

by Maurine Maher

In February 1958 when we joined the Manhattan Baptist Church, New York City (then newly organized) a WMS member said, "Why don't you get a WMS started there on Long Island?"

We eagerly followed her advice. As anyone knows who has lived in metropolitan New York it takes a long time to get anywhere because of traffic; prospective members were scattered all over the Island. But in March, 1958, we began our first WMS and by early summer Evelyn Hollis had gathered a small group of girls in her home for GA. We still traveled 35 miles to Manhattan Baptist Church for Sunday services.

By November 1959, we Long Islanders had a full mission program on property in Farmingdale, Long Island. Our first organized GA and Sunbeam work was in February and March, 1960 at the Farmingdale Baptist Chapel. The Lord sent us an experienced Girls' Auxiliary worker, Rilla Bellury; Pat Robertson was Sunbeam leader. Carol Eggermier (a past Queen Regent)

Mrs. Herbert Maher is president of WMU, Farmingdale, Long Island, past president, WMU, Manhattan Baptist Church, New York City

became a GA counselor and Aloise Vanzant assisted with Sunbeams.

On the day they organized, our Girls' Auxiliary had nine in attendance, the Sunbeams eight. These girls and boys came from surrounding villages as far as 15 miles away. Their school hours differed, so a meeting time was difficult to work out. But the Sunbeams and GAs and their leaders were determined. The first GA program in Tell mentioned the mission work in New York. The girls remarked, "It makes us want to make footprints on Long Island for Christ."

On a Sunday evening in May 1960, our youth leaders sponsored in the chapel the first presentation service for the Girls' Auxiliary. It was beautiful. Each girl recited or sang. In the background a large world map with ribbon streaming out to pictures showed our world mission areas. The following girls were presented: Maiden: Laura Barber; Ladies-in-Waiting: Janet Todd, Linda Reeves, Linda Milton, Charla Vanzant, Pat Cromer; Princess: Pamela Vanzant.

On starting out to visit an elderly couple one of the GAs asked if the people were saved. The leader did not know but the



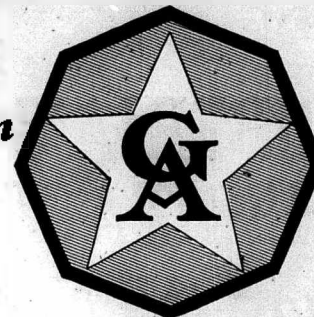
Members of Girls' Auxiliary in Baptist Church, Farmingdale (L.I.), New York

ROYAL SERVICE

INTRODUCING

Katharine Bryan

by Alma Hunt



In May, 1961 Katharine Bryan of Nashville, Tennessee, joins the Woman's Missionary Union staff as promotion associate in the Girls' Auxiliary Department. This month she receives a master's degree in Religious Education from Southwestern Baptist Theological Seminary. In answer to an inquiry Miss Bryan wrote:

"God used personalities to form a human bridge over which he led me. A Junior GA counselor gave impetus for Forward Step work and made the initial step for a way to go to a state GA camp. It was while attending the latter that missions became real.

"My mother was for many years my Intermediate GA counselor. Years before I had anticipated the monthly meeting of the missionary society to which she had taken me faithfully.

"During the spring of 1955 the initial plans were laid which were perhaps to be the actual formulation of a life goal. Because a youth secretary was preparing to leave for mission appointment, Tennessee Woman's Missionary Union invited me to direct its camping program for the summer. Here it was that the visions and dreams became reality and for the first time I answered the many-times-asked probing question, "What are you planning to do?" The missionary organizations seemed to be my place of service.

"Now I could not have pointed to one specific time had there not been a very meaningful YWA Citation presentation that very year. The youth secretary simply read the printing on the certificate as she presented it to me. The words have since

been changed, but as I can remember they were something like this: "Woman's Missionary Union anticipates your further service. . . . That was enough, and it has been those words read that night but uttered from the heart of one so very concerned about Woman's Missionary Union work that have continually burned an impression upon me."

In college and seminary Miss Bryan was a part of Ann Hasseltine Young Woman's Auxiliary and there dedicated women continued in the main stream of influence for her life.

"The invitation of Woman's Missionary (continued on page 12)

Specific plans for Girls' Auxiliary Focus Week, May 14-20, are in April and May Tell.

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LIBERIA'S HERITAGE *and the New Africa*

The recognized founder of Liberia was the American, Jehudi Ashmun, who in 1822 went out at the request of the American Colonization Society to aid the young settlement of repatriated Negro Americans on Africa's Cape Mesurado. Migration of Negroes took place during the first half of the 19th Century. The great love which Mr. Ashmun had for God and these fellow countrymen has left a heritage of God-fearing citizens who are proud of their history as a republic.

At the dedication in 1959 of a memorial erected at Mr. Ashmun's birthplace, Champlain, New York, Mr. Francis A. Dennis, First Secretary of the Liberian Embassy, spoke. He declared that Mr. Ashmun was a profoundly dedicated man with great faith in God.

"But if he had faith in God, he also had faith in his fellow men, even those who belonged to another race, not yet admitted to full privileges in some areas of society. He led the colored settlers of Liberia in battle, and they were brave. He called them to work on the plantations along the St. Paul, and they were industrious. He gave them a democratic constitution and they made intelligent use of it. His own enthusiasm inspired a similar zeal in them. They responded in his leadership because they believed in him and surely the reason they believed in him was simply this—that he believed in them.

"There is a moral for us here. We are today passing through a crisis which will decide the future of the white man in Africa. Yet, need there be such a crisis, and need the white man have any fear for what that future will hold for him in Africa, if he will remember the old Biblical injunction to 'do unto others as you would have them do unto you'? The white man will always be welcome in Africa if he comes as a friend, a comrade and a partner. Send us a thousand Jehudi Ashmuns and we will find room for them.

"Over a century ago you sent us one Jehudi Ashmun and for him and all he did for my country, on behalf of two and a half million Liberians, I thank you."

Ashmun's qualities, said Mr. Dennis, had become a way of life which had been handed down to posterity in Liberia. It is reflected in the administration of President William V. S. Tubman, which embraces the principles of brotherly love and justice and is not listless or indifferent to the cries of other African peoples for freedom and independence.

The Liberian Ambassador in Washington is Ambassador George A. Padmore. Mrs. Padmore has been sought out as a speaker on African life today. Some of her comments follow.



Mrs. Mai Padmore

*by Mrs. Mai Padmore, wife of the
Liberian Ambassador to the United States*

AFRICAN WOMANHOOD

How do the mothers of Africa feel towards the mothers of the United States? They feel towards them, of course, as one sister feels towards another. Very few African women have ever seen, or will ever see, an American woman. But most African women know that American women bear and rear children and have homes to take care of. Do they need to know very much more than that? Is there not a worldwide language which all women understand—love of husband, love of fam-

ily, infinite concern for the children they must bring into the world—the children who are to be the leaders and the followers of the next generation and by whom, therefore, the newest chapter of mankind's precarious history will be written? There is, among the women of the United States, a growing eagerness to make contact with the women of Africa. There is no need to assume that the reading of monumental tomes on anthropology must precede this contact. All that is necessary is to approach the African woman as though she were one of your neighbors down the street. Speak

to her not condescendingly but with the casual, unaffected voice of friendship. She will understand, and respond.

AFRICAN DRESS

I like to wear my so-called "native" dress—the Lappa—here in the United States because I feel that by doing so I can help to get rid of the hoary legend that most African people go about in a state of nakedness—at any rate did so until Europeans came along and persuaded them to put on a few simple garments. The truth is that the African's love of clothes was one of the things which led to his falling prey to the western Colonial powers. They offered him cheap and brightly colored textiles, and he could not resist—or perhaps I should say that his womenfolk could not resist. I challenge you to find anywhere in the world women whose day to day garb is so gay, so imaginative, so full of the joy of living as that worn at the market, at church, at social occasions by the wives and sweethearts of Nigeria, of Dahomey, of Guinea, of the Ivory Coast and of my own Liberia. We have nothing to learn from the West about how to make ourselves look attractive to the lazier sex.

TRIBAL SOCIETY

Most of the people of Liberia, and of Africa, live under tribal systems. And a tribe is really one great family. Within this family there must be strong discipline, to ensure that the tribe will be able to protect itself against enemies which may threaten it from outside. There must also be discipline in order that internal dissension, so damaging to tribal unity, may be reduced to a minimum. Thus one finds in African tribes a high degree of conformity and, it must be acknowledged, a lack of eccentrics and revolutionary free-thinkers. But the compensations for conformity are great. Every tribe has its social security plan, which covers each member of the tribe from the cradle to the grave. No one

who is sick goes uncared for, no one who is old lacks comforts and the means to keep body and soul together. In a few cases individuals may desert the tribe, but the tribe will never desert them.

This may sound to some of you suspiciously like Communism, but I can assure you that there is an important difference. Communism, as we have seen it develop in parts of Europe and Asia, is imposed from above. The tribal system has evolved from below. It is essentially what you would call a "grass roots" creation. At the center of the whole social structure, giving it life and meaning, is the separate family of husband-wife-children, in other words the home. And from this core, further relationships flow out like ripples when a stone is cast into a pond. Because you are a member of a home, you are also a member of what is known as the "extended family"—that is, a group which includes your aunts, your uncles, your cousins, first, second and third. And because you belong to an extended family, you belong also to a sub-clan, which includes your fourth, fifth, sixth and seventh cousins. Beyond the sub-clan is the clan, where you mix with cousins to the nth degree. And beyond the clan is the tribe, which consists, according to legend at any rate, of all the descendants of the original male and female by whom the tribe was founded. Thus the idea of family suffuses everything. The tribe is the result of a simple "home" in which a simple family lived centuries ago. There are no strangers in the tribe. Everybody is related to everybody else, remotely at the higher levels, very closely at the lower.

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WASHINGTON

by Cyril E. Bryant

Editorial Staff, Baptist World Alliance

Undiplomatic Treatment of Diplomats

The seventeen newly-independent African nations are not finding it easy to set up their embassies in Washington.

Ambassadorial staffs from these countries which now seek to accept their responsibilities in world affairs are getting a cold shoulder from some Washington property owners.

The situation is so bad, in fact, that, according to the *Washington Post*, some of the African governments have labeled Washington "a hardship post" for Negro diplomats.

One Washington real estate man who deals in embassy sites and ambassadorial residences said recently that about 30 per cent of the property owners from whom he seeks sales contracts or leases have refused to sign when they discover the identity of his clients.

The Cameroon government succeeded in getting an embassy by paying a fabulous \$210,000 for a building which sold only five years ago for \$65,000 and which is listed for tax purposes at less than \$50,000.

Revelation of these cases of apparent racial discrimination has come as a shock in this city of Washington, our nation's capital, and a showcase for democracy for all to see. And the situation is embarrassing to the US State Department, the more or less official host to foreign government representatives in Washington.

Sensing the significance of such lack of hospitality in the course of international relations, last fall President-elect Kennedy wrote to Christian Herter, Secretary of State under President Eisenhower.

"As a people and as a government," Mr. Kennedy said, "we purport to welcome the new African nations to independence in the community of nations. We can hardly seem other than hypocritical if . . . they (the Africans) have difficulties finding places to live where they will be welcome."

"These experiences cannot but influence their personal and national attitudes toward the United States. There is not a nation in the world that does not in some degree measure our integrity by our racial practices."

Several things are being done to alleviate the situation in Washington. There have been meetings of State Department officials, the District's Council on Human Relations, and the Washington Real Estate Board. Some State Department officials who know that the treatment diplomats receive here could sway their countries to communism are, according to the *Post*, personally making discreet phone calls and writing informal notes to real estate firms. An effective organized effort is being made by a woman, Miss Elizabeth Hitchcock, formerly of the United States mission to the United Nations. As head of a new division of the African-American Institute, she acts as liaison between the newly-arrived embassy families and Washington community groups.

The city's shock over publicity given the situation was pricked even deeper by a speech by Anglican Bishop Richard A. Reeves, just arrived from Johannesburg. He said bluntly: "Africans are becoming disillusioned with Christianity."

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WEST AFRICA'S SAMARIA

Picture story of Baptist work and witness in Ghana



First Baptist Church, Suhum, near Accra, Ghana

Government building, Kumasi, Ghana

Soon after the first Southern Baptist missionaries took up residence in Ghana, they decided to undertake a three-fold program of work: the construction of church buildings, evangelism, and the training of church officers. This program is much in evidence as you visit Baptist work in Ghana today, and it is moving forward. Such an ambitious undertaking (begun in 1951) is possible because Ghana (then the Gold Coast and ruled by Great Britain) is not new territory for Baptists. Rather, in the language of the book of Acts, it is the "Samaria" of West Africa because Yoruba Baptists from Nigeria have been witnessing in its cities for more than a generation.

Nigeria, as we all know, has been a field of Southern Baptist missionary labor since 1850. From the first much of this work centered among Yoruba tribespeople from whom have come many men and women of very strong Christian conviction. Being

by **Johanni Johnson,**
FOREIGN MISSION BOARD

ROYAL SERVICE

traders by nature, Yoruba people went to the Gold Coast to do business. Being Christian traders, they looked for churches in the Gold Coast. Failing to find fellow Christians, they formed their own congregations, the first one at Tarkwa in 1918. In 1955 they organized a conference related to the Nigerian Baptist Convention.

The Baptist Church at Suhum, a town near the capital city, Accra, was built in 1939. Today Missionary Clayton Bond, who lives in Accra, and the Suhum church building committee are struggling with



Missionary Douglas C. Cather and Field Evangelist Moses Oyarinde

matters of land and money, hoping soon to lead their church to erect a new building for their growing congregation.

Ghana is receptive to the Christian message. Her five million people, now in the childhood of independence, boast higher standards of wealth and education than most of Africa south of the Sahara; however, tribal patterns remain strong. One person in three is a Christian. There are a few Moslems but most Ghanians remain largely pagan in matters of faith.

Kumasi is a city of sixty thousand and the seat of government for the largest

missionary photos by **CHARLES L. GILLESPIE**
other photos courtesy **GHANA EMBASSY**

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Medical doctor Goldie preaches to neighbors

tribal group, the Ashanti. The city has many modern buildings and, of course, its open markets.

Kumasi is also the center of the Baptist witness in Ghana. The First Baptist Church has a national pastor and a varied program of training and evangelistic outreach. A church building is now under construction in the New Tafo area. Sadler Baptist Church, on the campus of Sadler Baptist College, ministers to students and the surrounding community. At present this

Dedication ceremony for new bridge





The Honorable Kwame Nkrumah, prime minister, Ghana

church meets in a classroom but the message that Missionary Maurice Smith and others proclaim here is the Gospel—the same message his fellow missionaries seek to share elsewhere in Ghana and around the world.

Missionary Douglas C. Cather and Field Evangelist Moses Oyarinde spend many hours planning a nation-wide witness which reaches beyond the major cities—Kumasi, Accra, Tamale, Seroundi—into many smaller communities of the dominant tribal groups. Missionary Marjorie Jones gives most of her time to helping the women in the churches, in WMS and young people's groups.

At Tamale there is a small pastor's school where Missionary Hudson Favell and Teacher Gidenn Adediran, a graduate of the Nigerian Baptist Theological Seminary, train young men committed to the Gospel witness among their own people.

At Nalerigu, in the far north, a Mamprusi tribal chief appealed to Southern Baptists in 1955 to establish a hospital for his people. The appeal was backed up by a gift of land and today the hospital is in operation. Dr. George M. Faile, Jr., opened this medical work in 1958. He has since been joined by other missionaries including Dr. Robert F. Goldie who helped victims of leprosy (Hansen's disease) in Nigeria for a number of years. His presence

in Nalerigu is particularly fortunate because, although this disease is on the wane in Nigeria, there are an estimated eight thousand cases in a fifty-mile radius of Nalerigu.

Near the hospital in Nalerigu the Baptist Church now has a building of its own and an outreach into surrounding villages. People who have benefited physically by the hospital's ministry, gladly gather to hear missionary doctors and others preach the Gospel. At Kpokrugbon (pronounce it K'POOH-crew-bone), five miles from the hospital, where Dr. Goldie often goes to preach, there is now the foundation and roof for a chapel. The people themselves will erect the walls.

As this small congregation grows, this chapel, when completed, will stand as a symbol of the giving and receiving and sharing which the Gospel always prompts. The concrete roof-supports represent help given by fellow Christians in Nigeria and the United States. Its plastered mud walls represent the members' gift of time and possessions. The building itself is a house of worship to Almighty God where all who enter may hear the Gospel of God's love revealed in Jesus Christ for all mankind.

INTRODUCING KATHERINE BRYAN

(continued from page 5)

Union to share in responsibility in the area of Girls' Auxiliary seems to be a climax to a secret desire of a GA and a very real awareness of a YWA."

As Woman's Missionary Union anticipates the added strength which Miss Bryan will bring to the staff, it gratefully acknowledges the contributions made to her preparations by her parents, Mr. and Mrs. L. P. Bryan, her home church, Edgeland, and Broadway Baptist in Fort Worth, her church during seminary days, to Carson-Newman College and Southwestern Seminary, and to the unnamed leaders who have helped to form "the human bond" over which God has led her in this place.

PROGRAM FOR CIRCLE OR SECOND WMS MEETING

Mission Study: *Intercessory Prayer*, by McClure

Circle Program Topic for May:

What God Hath Wrought Through Prayer

by MRS. JAMES L. MONROE

Suggestions to Program Chairman: Ask circle members to read program material before coming to the meeting. After the business session assign women to groups; ask everyone to read designated parts of the program. On a strip of white shelf paper write with magic marker or black crayon the consecutive dates as they are to be discussed. Roll the strip of paper through a "home-made" television set so that one date appears at a time. Women can identify the dates and give information as they appear. Information may be added from the book *The Dreamer Cometh* or from "Luther Rice, a Practical Dreamer" in January 1961 *Royal Service*. From state papers and other sources Baptist history may be told and discussed.

Circle Chairman in Charge: Reading of minutes

Reports and plans concerning Mission Study, Stewardship, Enlistment, Community Missions, Prayer, Youth Business

Program Chairman in Charge

Hymn: "A Mighty Fortress Is Our God" or "Forward Through the Ages"

Scripture Reading in Union: Acts 13:14

Introduction: This month we consider the influence of prayer on the modern missionary movement; prayer supercedes and undergirds every great missionary advance. A present-day disciple has affirmed, "The modern missionary movement was born and nurtured in hearts and homes of

prayer." To evaluate the tremendous importance of prayer in the missionary endeavor, let us go back to the year 1755.

1755—(Turn roll paper so that first date appears.) Many churches today are proving worthy of the name "missionary" Baptist as they organize missions and churches in strategic places where lost people are located. The first such Baptist church was the Sandy Creek Church in North Carolina. Located at the crossroads of interstate travel, within a period of 17 years this missionary church experienced the creative force of answered prayer, as the organizer of 42 Baptist churches.

1792—(Roll paper to this date.) In England, God was speaking to the heart of a young man who was to be the first modern foreign missionary. A concert of prayer was held at a Baptist Association in England and the churches were urged "Let the whole interest of the Redeemer be affectionately remembered, and the spread of the gospel to the most distant parts of the habitable globe, be the object of your most fervent requests." This prayer meeting resulted in the going of William Carey to India. A few years later, prayer was again answered, and Robert Morrison landed in China. As Carey and Morrison went they took with them the prayer support of many friends who promised to "hold the ropes." Since that time countless missionaries from many denominational boards have gone out with confidence that those at home

will sustain them with daily prayer.

1808—This was the date of that famous "haystack prayer meeting," a prayer meeting destined to be the beginning of foreign mission work in America. It was a rainy Saturday afternoon for the twice-weekly prayer meeting. When a storm came up, five young men, students at Williams College, Massachusetts, found shelter under the overhanging sides of a haystack in a clearing near their campus.

As they prayed, the Great Commission of Christ became so real they determined that "Go ye" applied to each of them. They went from Williams College to Andover Seminary in Boston to prepare for God's call. Many were the ways in which these young men were a blessing to the world. At this haystack prayer meeting had been Samuel John Mills, Jr., who was to become a leader of organized mission work in America. Praying for two years that God would give her a son who should be a foreign missionary, his mother accepted him as God's answer and dedicated him to this purpose. After his memorable prayer experience, Mills became a missionary, but did not go with the others to foreign fields. His was to promote the work at home. For he helped with the organization of the United Foreign Mission Society and the American Bible Society.

In the same year Adoniram Judson, the son of a Congregational minister, had drifted into doubt and skepticism. One day he awoke to discover that in the room next to his skeptical college friend had died during the night. The shock sustained in the realization that his skepticism had contributed to his friend's lost soul made a searing impression on young Judson, and led to his becoming an inquirer after truth at Andover Theological Seminary. There he met the missionary students of the haystack prayer meeting, and together they organized a missionary society. Through their efforts the first mission board under the auspices of the Congregational Church was organized. Among first missionary ap-

pointees of this Board to India was Adoniram and Ann Judson, and Luther Rice also in the haystack prayer meeting.

1813—It was in this year that Luther Rice returned to America from India in an effort to get support for the Judsons. Both Rice and Judson in studying the Greek New Testament had become believers in immersion as the only mode of New Testament baptism. Becoming Baptists they no longer could accept Congregational support. Rice returned to America to plead for Baptist support and the Judsons remained in Burma to pray and witness after being forced to leave India.

1814—May 18, 1814 is an important date to remember for Baptists accepted support of the Judsons, and on this day the "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions" was organized in Philadelphia.

1845—About 30 years later, in Augusta, Georgia, the initial meeting of the Southern Baptist Convention was held with the stated purpose: "It shall be the design of this Convention to promote Foreign and Domestic Missions." They prayed and God led in the designating of money and property for missions. Continued praying resulted in dedication of sons and daughters as missionary recruits. Prayer of the convention president (Dr. W. B. Johnson) was answered when his son was commissioned for China.

1859—With the increase in mission volunteers came the conviction that a theological school was needed for training religious workers. The first Convention supported theological seminary was opened at Greenville, South Carolina. Later moving to Louisville, Kentucky, it became Southern Baptist Theological Seminary. The history of all our seminaries has confirmed the testimony of those early educators that the origin and development of

theological training for Southern Baptist missionaries, pastors and other workers has been the result of prayer by dedicated men.

1873—The importance of prayer in the life of David Livingstone can be found from his records. Born in Scotland in 1813, his life was a testimony to faith until his death in Africa in 1873. We have this recorded prayer on a birthday toward the close of his life as a missionary in the jungles of Africa: "My Jesus, my King, my Life, my All, I again dedicate my whole self to thee. Accept me and grant, oh, gracious Father, that ere this year is gone, I may finish my task." When Livingstone was found dead in interior Africa he was kneeling by his bedside.

1886—The Student Volunteer Movement, through which thousands of fine young people have gone into training and then into active mission service, came into being through a prayer experience. Robert P. and Grace Wilder were enlisted with other students in prayer for God's guidance. During an hour when the students were on their knees in a consecration service, the inspiration for such a movement came into being. The Student Volunteer Movement for Foreign Missions has sought to bring the missionary spirit so to bear upon the Christian students of our own and other lands. It had its inception at Northfield, Massachusetts, in 1886, at the first international conference of Christian College Students when twenty-one of the 252 delegates present definitely decided to become foreign missionaries, and one hundred others put themselves on record as being "willing and desirous, God permitting, to become foreign missionaries."

1888—Prayer was the dominant force in the hearts of the women organizing Woman's Missionary Union, Auxiliary to Southern Baptist Convention on May 14, 1888. Many years before, members of "Female Mite Societies" had led the way in praying and giving of their means. They had been

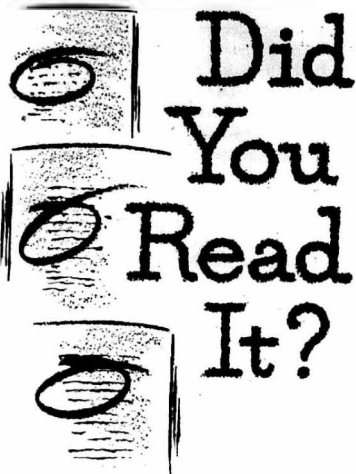
bringing gifts as they banded together in small prayer groups. In the initial organization of Woman's Missionary Union prayer was basic and has continued to be a major part of our work in local churches.

1891—Throughout the years since 1891, the Sunday School Board has been a great educational influence. Prayer was vital in its organization. Some of the Baptist brethren differed regarding the need for establishing such a Board. They agreed the only answer could be found in seeking God's will. Dr. J. M. Frost and Dr. J. B. Gambrell spent the greater part of one day in a hotel room praying and seeking God's will. This was a significant moment for Southern Baptists at the turn of the century for this great organization has published literature and promoted with God's blessings the mighty work of Sunday school, Training Union, and student guidance.

1958-1964—These are the Baptist Jubilee Advance years when all Baptists on this continent are co-operating in a united effort which will be highlighted in May of 1964 when Baptists observe the one hundred fiftieth anniversary of the organization of a Baptist body for promoting missions. Woman's Missionary Union has designated these years as an era of prayer. Every WMS member must become a vital participant in prayer if God's will is to be realized by Baptists.

1961—What about this year? What will it bring? What about my prayer life? What about the possibilities for pushing out our kingdom horizons in the Sixties? Am I faithful in my responsibility for daily intercessory prayer to God?

Season of Prayer: For today's missionaries that they may be able with our prayer support to turn the Sixties into God's greatest decade of advance for missions everywhere; that Southern Baptists and the 23 million Baptists in the world may renew their dedication to Christ's commission to evangelize the world.



by Mrs. William McMurry

ALAN PATON'S CLASSIC

Possibly no living writer has focused attention on Africa with such skill and sensitive conscience as Alan Paton, author of *Cry, the Beloved Country* (price \$3.95, \$1.95). This novel tells the tragic story of South Africa and its people caught in the searing experience of racial hatred and violence. A consecrated Zulu pastor is the central figure in this profoundly moving story of conflict between the forces of good and evil for a man's soul. All of this is in prose that is Biblical in rhythm and clarity. A good beginning for anybody who wants to expose the mind and heart to the divided peoples of South Africa today.

BEYOND THE HUNGRY COUNTRY by Louise Stinetorf, price \$3.95

An incredibly frank account of a missionary's life among a primitive people. There is neither glamor nor pious resignation or a single page, but honest, straightforward living under conditions totally removed from civilization. Dozens of little but significant incidents are related with delicious humor and deep insight into human nature. Like the time when the mission barrel came containing a pill-roller and a shoe box full of huge tortoise shell spectacle frames without lenses. There are many other stories that are brutish, blood chilling and repulsive. Then some are tender, sweet, heart-breaking and spiritually moving.

Read with appreciation for a desire to understand a primitive culture that has been presented honestly, with no desire to indicate

AFRICA

Most adult Americans learned in school that in all of Africa there were only three independent nations--Liberia, Ethiopia, South Africa. The rest of the continent, divided among European empires, was a place where wild game roamed through the jungles.

Today all of this has changed. Month after month somewhere on the continent new national flags flutter atop flag poles and departing colonial officials salute their African successors.

The year 1960 became known as Africa's Year of Freedom. Sixteen nations gained national independence. By 1962 more than 30 African nations will sit in the United Nations.

These awesome changes which engender hopes and fears make reading of books about Africa, old and new, of special importance.

inferiority or superiority but difference, the book will bring deep satisfaction.

VENTURE TO THE INTERIOR by Laurens van der Post, price \$3.50

Pick up any book by Laurens van der Post and you won't put it down, for he writes eloquently about all things, making no distinction between animals, mountains and men.

Venture to the Interior is the author's account of his expedition to Nyasaland for the British government to gather information about two little known tracts of country. One a huge mountain; the other a great plateau set above Lake Nyasa, more sea than lake. In spine-tingling prose the author combines exciting, suspenseful physical action with deep spiritual experiences. The senses are made to reel under his powerful imagery; the mind to sag and soar with the originality and depth of his ideas. Long after the book is laid aside, descriptions and thoughts continue to haunt the memory, for both are more vivid than most of the people one meets every day.

PROFILE OF NIGERIA by Leonard Kenworthy, price \$2.50

If one wants a short, simple, easy to read, full of information type of book about Africa, this is it. Leonard Kenworthy describes the land, the people, their homes and food, what they wear, how they earn a living, their chief cities, modes of transportation, their religions, how they have fun, their history, government, and political leaders.

In less than a hundred pages of print and pictures, Professor Kenworthy takes the reader through the country showing him a land of amazing contrasts. Though Nigeria gained independence in October 1960, one knows that the country has a long way to go before it becomes a strong united nation. Given time she should become the leading country in all of Africa. On this happy note of prophecy the author completes the profile.

THE MAN NEXT TO ME by Anthony Barker, price \$3.50

This is a highly personal book. No propaganda or political theories as such mark its pages. It is a British doctor's journal of his day-to-day experiences in a small native hospital on a Zululand tribal preserve in South Africa. As a medical missionary of the Anglican faith he has and is battling impossible disease with inadequate tools in an unspectacular way. Beautifully written, the doctor tells his story with humility, wit and compassion. His understanding and appreciation of the proud Zulus is completely free of condescension. A notable example is the dramatic account of the ceremonial sacrifice by a medicine man who begs the doctor to let him try his own methods on his little girl who is being treated in the hospital for tuberculosis. One cannot read the tightly knit pages without a feeling of admiration for the skills of both men.

Dr. Barker is no revolutionary, but there is no doubt that he shares with Alan Paton and Trevor Huddleston (*Naught for Your Comfort*, out of print) a deep-seated hatred of apartheid (segregation in South Africa). His philosophy is summed up in the title of the book: Survival depends upon each man's becoming a good neighbor to the man next to him. Offering no patent solution for the troubles in his adopted homeland, he expresses the "Christian hope" that the missions' work will not be rejected by black Africa.

Order all these books from Baptist Book Stores.

MAY 1961

ROYAL SERVICE

A Christian in Korea

by Dorothy C. Haskin



Probably the most important Christian endeavor in Korea is the care of orphans. There are an estimated 60,000 orphans in Korea, due to the war, and resulting social disturbances. The largest single orphan enterprise is under the auspices of World Vision* and the man who heads the Korean end of the work is Andrew Lee—a man who proves the value of Christian missions.

He is a second generation Christian. His father was a businessman in a small town in Korea and his mother was a cook in the home of a Presbyterian missionary. (The same story could be told of missionaries of any denomination.) The missionaries led his mother, then his father, to the Lord. Andrew and his brothers and sisters attended the mission Sunday school and Andrew believed what he heard. He

didn't, however, apply it to himself. It was merely a truth taught. When he was eighteen a Korean woman evangelist held revival meetings in the small church. And Andrew made his personal decision for Christ.

But the help of the missionaries did not end there. They arranged for Andrew to attend Seminary in Seoul. Then the war came in 1950. Again the missionaries helped. They arranged for Andrew, who could speak English, to join the Criminal Investigation Detachment of the American Army. War was a heart-breaking experience for the Koreans. The army moved north. The refugees fled south. The people ate rice, then weeds, and many died of hunger. An orphan crying by the roadside became a common sight.

When the war reached a stalemate and Andrew Lee could resign, he decided to take his money and go into business. Korea needed businessmen, just as she needed everything. Lee invested his money, and then stood in Inchon and watched for days while the boat was unable to unload his cargo. It was perishable and so he was unable to do anything about his loss. But Andrew Lee had the spirit of a true Christian, he took the loss without rancor and prayed, "Lord, what is thy will for me now?"

He came to the inner conviction that it was the Lord's will for him to enter full-time Christian service. The country swarmed not merely with orphans, but with orphanages. They needed sponsors and oversight. His ability to speak English, plus his aptitude for business, plus his Christian convictions made him the man to head up the largest single orphan program in Korea.

*World Vision is a missionary service organization, helping over 100 established agencies meet emergency needs, caring for over 14,000 children in 166 orphanages throughout the world.

—PRAYER MOTTO: DAY BY DAY FOR THE WORLD I PRAY—

Call to PRAYER

by MRS. CLAUDE RHEA

TELL ME THE STORY OF JESUS

1 MONDAY They received the word with all readiness of mind. . . . Therefore many of them believed. Acts 17:11,12. (Read vv. 10-12.)

"Preparation in May for our VACATION BIBLE SCHOOL was quite important. In July, although 117 were enrolled, we averaged only 84 in attendance because of cold weather. Eight children accepted Christ. In our mission Bible school, which met under the trees, 59 were enrolled with an average attendance of 54. Six children accepted Christ as Saviour"—Joshua Grijalva, Metropolitan Baptist Church, Denver, Colorado.

Pray far preparations being made for vacation Bible schools everywhere.

PRAY for Mrs. M. A. Olmedo, Aguadulce, Panama, ev.; W. S. Wight, Albuquerque, Mrs. Ben Yelvington, Santa Fe, Mrs. Seferino Jorillo, Isleta, N. Mex., ev. among Indians.

2 TUESDAY Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Acts 17:17. (Read vv. 16-17.)

"We finish Language School in six weeks, but we are far from mastering the Sindebelle language. We must continue learning this language to make the gospel message plain. Africans will listen. They are always glad to STOP AND TALK ON THE STREET, IN HOMES, IN SHOPS, AND IN MEETINGS. But can they receive the message if the words are not clear and plain? Pray for us that we will have fulfilled in us the promise of Mark 16:17 'They shall speak

Note: Words in capital letters indicate wars missionaries are witnessing and so can be.

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, Box 6597, Richmond 30, Virginia and in HOME MISSIONS.

with new tongues"—Bob Besty, Southern Rhodesia.

PRAY for Claudio Igerias, San Blas, Panama, G. S. Harvey, Salisbury, So. Rhodesia, ev.; A. T. Cabrera, Belen, N. Mex., ev. among Spanish-speaking

3 WEDNESDAY I have shewed you all things, how that so labouring ye ought to support the weak Acts 20:35. (Read vv. 31-35.)

The Home Mission Board seeks to promote a specific program of JUVENILE REHABILITATION in co-operation with local Baptist churches of a city or association. Laymen and lay women from the churches are recruited to serve as Christian sponsors to work with the juvenile courts and other community agencies in giving guidance to these youngsters. Thousands of lives have been reclaimed and hundreds of homes reunited and stabilized in the 22 cities where such work is promoted.

PRAY for Mrs. Marie Denny, Columbia, S. C., GWC; Mrs. R. D. Buess, Parkview, N. Mex., ev. among Spanish-speaking; D. M. Carroll, Jr., Buenos Aires, Argentina, D. W. King, Beirut, Lebanon, ed.; Mrs. A. E. Corugedo, Matanzas, Cuba, John B. Stepp, Jr., Brazil, ev.; W. C. Harrison, Brazil, retired; Alice and William Harrison, MF

4 THURSDAY And Jesus said unto her, Neither do I condemn thee: go, and sin no more John 8:11. (Read vv. 3-11.)

Construction of a \$257,000 building for the Sellers Baptist Home and Adoption Center, New Orleans, has begun with the demolition of the old building. The institution, the only HOME FOR UNWED MOTHERS operated by the Home Mission Board, will care for 36 mothers and its staff, in addition to the ADOPTION CENTER, which this year is expected to place 100 babies in foster homes. Pray for this Christian witness to wayward girls who need the love of Christ.

PRAY for Dorothy Milam, Baton Rouge, La., GWC; Mrs. Cirilo Aleman, Las Villas, Cuba, J. J. Hartfield, Mexico, J. B. Matthews, Argentina, E. H. Clark, Kisumu, Kenya, ev.; May Bell Taylor, Aracaju, Brazil, Mrs. J. A. Moore, Switzerland, ed.; Mrs. A. B. Craighead, Rivoli, Italy, RN

5 FRIDAY Then Jesus beholding him loved him, and said unto him, One thing thou lackest Mark 10:21. (Read vv. 17-22.)

"We have opened a Baptist Student Cen-

ter across the street from the National University of Mexico and are requesting Lottie Moon funds to erect an adequate building. Many of the 53,000 students enrolled in the University this year are dissatisfied with Catholicism; and knowing nothing better, they have turned away from religion altogether and consider themselves free-thinkers and materialists. We need to win these future leaders of Mexico; we hope to reach many of them through BSU AND STUDENT CENTER ACTIVITIES."

PRAY for Barbara Wenzel, Guadalajara, Mexico, SW; Anita Roper, Yaba, Nigeria, ed.; Mrs. T. G. Small, Kitwe, No. Rhodesia, ev.

6 SATURDAY And there they preached the gospel Acts 14:7. (Read vv. 1-7.)

"Our little portable organ, purchased with missionary honorariums in 1947, cost less than \$200. It has traveled thousands of miles. In four successive missions it has been in the beginning their only musical instrument. Two of those missions are now flourishing churches. In two other places missions are growing but are not past the portable organ stage. The organ has been a joy to those who sing. It has been a weariness to those who play. It has been a center of interest to many children. Our little organ HELPS BUILD CHURCHES" — Hannah Plowden, Hawaii

PRAY for Mrs. F. J. Tharpe, Mrs. J. D. Hollis, Kowloon, Hong Kong, J. D. Spann, San Carlos, Uruguay, M. E. Torstrik, Valparaiso, Chile, Mary Cannon, Tokyo, Japan, J. D. Hancox, Loiret, France, Mrs. H. L. Sinclair, Thailand, ev.; Mrs. V. C. Holcomb, Oklahoma City, Oklahoma, ev. among Spanish-speaking; Mrs. J. E. Taylor, S. C., ev. among migrants; Alma Jackson, Rio de Janeiro, Brazil, RN



7 SUNDAY It pleased God by the foolishness of preaching to save them that believe 1 Cor. 1:21. (Read vv. 16-21.)

"The Home and State Boards co-operate to sponsor a FRENCH RADIO PROGRAM over 13 stations across south Louisiana. At a recent French rally I heard a man state

MAY 1961

Volume 4 Number 2

Forecaster

Prepared by Margaret Bruce, WMS Director

THIS MONTH

President
Enlistment Committee
Jubilee Chairman
Community Missions Committee
Mission Study and Prayer Committees
Stewardship Committee
Youth Committee

In this prayer of John Baillie's there are three words which may well guide WMS leadership throughout the month of May: *do, speak, pray.*

"Where deed of mine can help
to make this world a
better place for men to live in,
Where word of mine can cheer a
despondent heart or brace
a weak will,
Where prayer of mine can serve the
extension of Christ's kingdom
there let me do and speak and pray!"

Reprinted with permission of Charles Scribner's Sons from *A Diary of Private Prayer* by John Baillie. Copyright 1916 Charles Scribner's Sons; also with permission of Oxford University Press.

"Our chief difficulty is the language barrier; though we are trying diligently to learn Swahili, progress seems slow. Recently my husband and another missionary went to a nearby preaching station to transport a

they are reluctant to reach through our regular program"—Judy Burdett, Savannah, Georgia.

PRAY for Julian Reyna, Dexter, N. Mex., ev. among Spanish-speaking; J. P. Allison,

re Salazar, have, two him in the given the us him to have pro is an act OF LOVE NAME OF NGUAGE"

Kenya, Mrs. Mrs. W. M. Hubbard, as; Mrs. I. Spanish-

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ROYAL SERVICE

MAY 1961

31

President

THIS MONTH

At WMS meetings this month during the promotional time have the GA director tell about plans for GA Focus Week, May 14-20. See suggestions Forecaster has made to the GA committee. If there are those in your society who have attended a WMU Annual Meeting have them tell some of the high lights of the meeting. Tell about the May 22-23 meeting to be held in St. Louis, Missouri (see April **Royal Service**).

It's Smart

Yes, it's smart to have a nominating committee that functions properly.

The nominating committee is nominated by the executive board and elected by the society. It is a standing committee with continuing responsibilities throughout the year.

In some places the nominating committee is elected in the spring and reports in the early summer so that officers, chairmen, counselors and leaders may take advantage of state leadership training opportunities and also the WMU Conferences at Glorieta, July 20-26, and Ridgecrest, August 10-16, 1961.

In some societies the committee is elected at the time of the annual election. This gives the committee a year in which to observe and learn the duties of officers before nominating the next year's leadership. This committee's first responsibility is to fill vacancies that may occur during the year, and to secure chairmen of new circles and youth organizations formed after the first of October.

Be smart. Be sure that your nominating committee is well informed and prays for guidance in securing your WMU leadership.

Trip with a Mission

Take a trip with a mission this summer.

Be sure that it includes one of the WMU Conferences at Glorieta, New Mexico, July 20-26, or at Ridgecrest, North Carolina, August 10-16. If you travel by bus or car plan to visit mission points along the way. Inquire about a trip to Ridgecrest or Glorieta from your state WMU office. Make reservations for the Glorieta Conference by writing to Mr. E. A.

Herron, Glorieta Baptist Assembly, Glorieta, N. Mex., and for the Ridgecrest Conference by writing to Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, N. C. From your state mission day of prayer material you will know of Baptist work and institutions in your state. Why not look in on these and learn to appreciate Baptist Children's Home, schools, etc.

Solving the Gift Problem

For a Mother's Day gift we suggest:

WMU emblem pin, (1/2" x 3/8"), 14K gold, \$5.25; 10K gold, \$4.25; gold filled, \$2.00.

WMU emblem charm, to be worn on a bracelet or chain, (1/2" x 3/8"), gold filled, \$2.00.

Enlistment Committee

Don't

depend on your memory . . . or on guesswork for discovering WMS prospects in your church or community.

Did you have an enlistment survey last fall? If so, study your results again. What progress has been made in enlistment?

If you have not had an enlistment survey, have one. Discover the number of resident women in your church. How many women 25 years and above and married young women under 25 are enrolled in Sunday school? How many enrolled in WMS? Find out when the unenlisted prefer a WMS meeting—morning, afternoon, eve-

ning, day of week. See WMS Manual, chapter 8, for additional information concerning the enlistment survey and for enlistment suggestions.

Telephone prospects

Visit prospects regularly

Write letters and cards to prospects

Share copies of *Royal Service* with prospective members

Plan a spring tea or banquet for the unenlisted

Enlist women who join the church

Provide circles to meet the convenience and interest of prospective members

MAKE EVERY DAY

Mother's Day

A gift that keeps on giving is a subscription to *Royal Service*, \$1.50 a year. (Alabama subscribers add 3 per cent sales tax.) Allow four weeks for delivery of first copy.

Jubilee Chairman

For the 60's



In January, 1960 President Eisenhower appointed a Commission on National Goals "to identify the great issues of our generation and to direct our objectives in these various areas." The report of this commission is to guide our nation for the next ten years or longer and its studies are in book form under the intriguing title "Goals for Americans—a Program of Action for the Sixties."

Woman's Missionary Union has Jubilee goals which present "a program of action for the sixties." These five-year goals adopted in 1959 are "target-like patterns" which may be achieved at the local level and on the Convention-wide level.

During the month of May, review the twelve goals for 1960-61. Which goals need special emphasis in your church? Work on those.

In addition we suggest the three following goals which are so closely related.

Goal 7. Assist associational WMU in organizing WMU organizations in churches. The Convention-wide goal is a net gain of 1000 in num-

ber of churches with a WMU organization. (The leaflet, "How to Organize a Woman's Missionary Society," free from your state WMU office, will tell you how to go about organizing. "Let's Start a Sunbeam Band" "Let's Organize a Girls' Auxiliary," and "How to Organize Your YWA" will help in organizing the youth.)

Goal 8. Set a worthy goal for increasing membership. The Convention-wide membership goal is a net gain of 75,000. Has a membership survey been made in your church? If not, make a survey to discover your prospects, then seek to enlist them.

Goal 10. Train WMU leadership. It isn't enough to organize new societies. They may cease to function unless the leaders are trained. See that the WMS Leadership Course is taught. The following materials are needed: Teacher's Helps for WMS Leadership Course, 25c; WMS Manual, 65c; WMU Year Book, 25c; Series of Posters for use in teaching WMS Leadership Course, \$1.10 (available from Woman's Missionary Union, Birmingham 3, Alabama).

Community Missions Committee



Stars in Your Eyes?

That's what international understanding does for a Christian woman—puts stars in her eyes!

International Understanding is the theme for the third quarter's program unit. Mrs. T. M. Deaton of Memphis, Tenn., gives the following ideas for ministry to other races and nationalities. Why not try putting some stars in the eyes of WMS members?

"If there are foreign students in the colleges in your association, secure their names through the college office or through the BSU secretary. Plan for each one to be invited into a home for holidays. There may be Buddhists, Hindus, Moslems, or other non-Christians in the group.

"See if foreign students would like transportation to church each Sunday and make arrangements. If each foreign student could be adopted by a church family to show him special attention, it would make him feel at home. Some of them may be willing to present music of their country for a WMS program or speak to a group.

"If there is a Good Will Center in your city, you may help with the work among foreigners or Negroes. You may teach them or else train the Negro leaders in a vacation Bible school clinic. They may need your help in supplying materials or literature. Perhaps they need Bibles or New Testaments.

"If there are Chinese in your town, visit them and invite them to church. Look for Chinese names in telephone directory, business directories, or from the Board of Education or Chamber of Commerce. When you become acquainted with them they can tell you of other Chinese. Your postman may be able to tell you their names and addresses. Show that you want to be their friend. Show an interest in their children. Take them on outings to places of interest. Send cards with Scripture verses on their birthdays and other special occasions. Ask to put babies' names on the Cradle Roll. Invite to church socials or picnics, as well as regular services."

2 COMMITTEES

Mission Study and Prayer

The mission study committee and prayer committee will be working together closely throughout this quarter in promoting the study of the book, *Intercessory Prayer* (39c from Baptist Book Stores).

April Forecaster gave suggestions for studying the book in circles, using the discussion method. If the book is not being used in circles but in the society as a whole, then use the relay or extensive type class. Doubtless you know the difference, but page 58, WMU Year Book gives explanation of the relay and extensive type classes.

For the study of *Intercessory Prayer* the society will gain 20 points on the WMS Mission Study Chart. *Intercessory Prayer* does not qualify as a Foreign Mission, Home Mission, or WMU Aims Series book, but as other from the *World in Books* catalog.

Members of both the prayer and mission study committees will try to bring every WMS member into the study of *Intercessory Prayer*. Encourage every woman to read the book—not only because you desire to gain 50 points on the Mission Study Chart, but because you want more and more women to learn how to pray more effectively for missions.

Stewardship Committee



"If you stood beside a well and dropped a silver dollar into it every second of every minute, taking time neither to eat nor sleep, it would take you 32 years to use up a billion dollars."

Not many of us will have to decide what to do with a billion dol-

lars, but we must decide what we will do with that money we have. Will you be faithful with it? The two emphases for the 1961 Jubilee Advance are Stewardship and Enlistment, and the theme is "I Will Be Faithful."

Urge WMS members to be faith-

ful in giving more through the Cooperative Program. Help women answer these questions:

What is it?

How does it work?

What does it do for you?

How much do you give through it?

(For answers see pages 23-24, WMU Year Book.)

Urge WMS members to be faithful in enlisting more tithers. Use these books and leaflets:

God's Wealth and Ours, Bowen, 50c
Sacrifice and Song, Farmer, 50c

Stewardship Enriches Life, Hatch, \$1.00

The Larger Stewardship, Cook, 50c
Stewardship Parables of Jesus, Long, \$1.50

My Money and God, Hastings, \$2.50

(from Baptist Book Stores).

"Can I Afford Not to Tithe?"

"The Tithe Is the Lord's"

"Bible Answers for Non-tithers"

"Where Shall I Give My Tithe?"

"Bring Ye All the Tithes"

"The Bible Teaches Me to Tithe"

(from most Baptist state convention offices).

Youth Committees

May 14 - 20

May 14-20 is GA Focus Week. Has the committee made plans for the week? Has the GA director taken these to the WMU executive board, and have arrangements been made for implementing them?

At WMS meetings explain the purpose of the week. Tell how the GA committee with the help of the Woman's Missionary Society proposes to accomplish this purpose.

Your presentation at WMS meetings may be:

A discussion of plans by GA director and a counselor or counselors, or

A GA member telling what a previous GA Focus Week has meant to her and to her auxiliary,

A counselor from another church telling how GA Focus Week was observed in her church.

May Tell gives the purpose of GA Focus Week and suggested activities for the week. Make this

an effective time in your church for the promotion of Girls' Auxiliary work.

Consider the following questions in preparation for this important week.

Are you providing Girls' Auxiliaries for all girls 9-15 years of age in your church?

Do you need assistant Girls' Auxiliary counselors for any of your GAs?

YWA committee, remember that Ann Hasseltine YWA members will be returning home for the summer. Some of these young women have signed the "My Promise to Share" pledge. They have indicated their desire to serve as assistants to GA counselors, and Sunbeam Band leaders. They have promised to teach mission study books, to help in summer camps, and to help organize new auxiliaries. Encourage these girls and help them find opportunities for summer service.

publicly that he first heard the Gospel on one of the Baptist programs. He continued to listen; this led to inquiry and ultimately to his own conversion and that of his family. People who have heard the gospel over the radio are more receptive when missionaries arrive in that area. Please pray for the increasingly effective outreach of these broadcasts"—Carl Conrad, Alexandria, Louisiana

PRAY for J. G. Phelps, Cloutierville, La., ev. among French; Mrs. Alfonso Garcia, Whittier, Calif., A. G. Virgen, Bay City, Tex., ev. among Spanish-speaking; G. K. Offutt, Louisville, Ky., ev. among Negroes; A. A. Moore, Flagstaff, Mrs. J. A. Monroe, Chandler, Ariz., ev. among Indians; Eusebio Morales, San Blas, Panama, Mrs. E. O. Sanders,* Mrs. R. C. Bethea,* Indonesia, Mrs. D. E. McDowell, Asuncion, Paraguay, ev.

8 MONDAY Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk Acts 3:6. (Read vv. 1-8.)

"Since there is so much physical suffering and so little modern medical care available in great areas of the world, MEDICAL MISSION WORK is a natural expression of Christian concern and love. There are now four hospitals related to mission work in the Orient: Philippines, Japan, Korea, Indonesia. A fifth is under construction in Hong Kong, and a sixth is to be located in Thailand. We plan for medical projects in places where they will open doors for Christian missions that otherwise might not be so easily opened"—Orient Secretary Winston Crawley.

Pray for medical missions throughout the world.

PRAY for Mrs. R. L. Lambright, Kediri, Indonesia, med.; Sven Mossinger, Phoenix, Ariz., Miguel Lopez, Sante Fe, N. Mex., Mrs. Juan Arambula, Oakland, Calif., ev. among Spanish-speaking; Elizabeth Arambula, MF; Sam Morris, Tulsa, Okla., ev. among Indians; W. M. Clawson, Irapuato, Mexico, R. E. Baker,* Brazil, ed.; Mrs. E. P. Emanuel,* Virginia Highfill,* Japan, ev.

9 TUESDAY O we Corinthians, our mouth is open unto you, our heart is enlarged 2 Cor. 6:11. (Read vv. 1-4.)

"Our chief difficulty is the language barrier; though we are trying diligently to learn Swahili, progress seems slow. Recently my husband and another missionary went to a nearby preaching station to transport a

sick man to the hospital in Dar es Salaam. Since the man was unable to move, two tribal brothers carefully placed him in the car. After medical attention was given the man, his two friends helped return him to his hut. One thanked the missionaries profusely; the other quietly said, 'This is an act of God.' Surely the LANGUAGE OF LOVE THAT MINISTERS IN THE NAME OF CHRIST IS A UNIVERSAL LANGUAGE"—Mrs. Charles Tope, Tanganyika.

PRAY for W. R. Hull, Nyeri, Kenya, Mrs. Juan Naranjo, Matanzas, Cuba, Mrs. W. M. Parker, Sao Luiz, Brazil, ev.; J. E. Hubbard, Pawnee, Okla., ev. among Indians; Mrs. I. E. Gonzales, Texas, ev. among Spanish-speaking

10 WEDNESDAY And on the sabbath we went out of the city by a river side, where prayer was wont to be made Acts 16:13. (Read vv. 13-15.)

On Friday afternoons I took several Bible school students with me to conduct Sunday school classes. Three students opened the little chapel and invited the children. The rest of us drove two miles farther to the river. There under a mimosa tree we stopped, and one of the students played the accordion to attract people to the meeting. We held vacation Bible school there too. The last day 82 were present—two in the tree and 80 grounded! Do pray for the MIMOSA FRIDAY SCHOOL"—Deaver M. Lawton, Thailand.

PRAY for W. E. Arnold,* Ghana, W. L. DuVall, Oshogbo, Cora Ney Hardy, Yaba, Nigeria, ed.; Antonio Santana, Havana, Cuba, Mrs. J. M. Young, Jr.,* Gaza, ev.; J. P. Satterwhite, Kyoto, Japan, MD

11 THURSDAY But when they believed... they were baptized, both men and women Acts 8:12. (Read vv. 12-15.)

"Our work is progressing rapidly. We expanded our program in 1958 from a 5-day week Good Will Center to a 7-day week MISSION CENTER PROGRAM which also included a mission church program. This year we have added work with teen-agers, a men's softball team, a Junior boys' baseball team. We have found that we can REACH MEN AND BOYS THROUGH SPORTS. They are difficult to reach through our regular program"—Judy Burdett, Savannah, Georgia.

PRAY for Julian Reyna, Dexter, N. Mex., ev. among Spanish-speaking; J. P. Allison,

Lafayette, La., ev. among French; Mrs. Reiji Hoshizaki, Japan, H. C. Starnes, Korea, ev.

12 FRIDAY And the hand of the Lord was with them: and a great number believed, and turned unto the Lord Acts 11:21. (Read vv. 19-21.)

"Twenty-seven girls and workers attended the first YWA camp in the Cali region after years when the sites suitable for camps were either unsafe because of banditry or could not be rented by evangelical Christians. Almost all girls who attended either rededicated their lives to Christ or offered themselves for Christian service"—Crea Ridenour, Colombia, South America.

Pray for the **CAMP PROGRAMS** which will be underway this summer at home and abroad.

PRAY for Helen Meredith, Cartagena, Colombia, Mrs. B. de Wolfe Davis, Fortaleza, Brazil, Ethel Guest, Iwo, Nigeria, ed.: L. E. Austin, La., ev. among French; Auris Pender, Singapore, Malaya, BA; R. R. Morris, Ajloun, Jordan, T. G. Small, Kitwe, No. Rhodesia, Mrs. W. C. Warmath, Tokyo, Japan, ev.

13 SATURDAY Now when they saw the boldness of Peter and John . . . they took knowledge of them, that they had been with Jesus Acts 4:13. (Read vv. 5-10.)

"Each Sunday the husband drove away from the Baptist mission in Waco, Texas, after letting his wife out to attend Sunday school and church. Each Sunday for more than a year, I walked to **PERSONALLY INVITE** him to Sunday school and church, only to be offered the usual excuses. At last he accepted my invitation to attend and has become a Christian. When someone asks me why I went 52 Sundays, I reply that 51 were not enough"—Epifanio Salazar.

PRAY for Mrs. W. B. Minor, Wagon Mound, N. Mex., ev. among Spanish-speaking; H. D. Shield, Covelo, Calif., ev. among Indians; Estelle Johnson, La., ev. among French; Mrs. Aurelia Baez, Cuba, retired; W. M. Dyal, Jr., Costa Rica, ed.; Mrs. R. B. Wyatt, Jr., Barcelona, Spain, ev.

—PRAYER MOTIV: DAY BY DAY FOR THE WORLD I PRAY—

Call to
PRAYER

14 SUNDAY And the word of the Lord was

22

published through all the region Acts 13:49. (Read vv. 44-49.)

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PRAY for Roberta Ryan, El Paso, Tex., pub.; Mrs. R. R. Harvey, Dallas, Tex., Amelia Diaz, Las Cruces, N. Mex., ev. among Spanish-speaking; Mary Lee Ernest, Ipoh, Malaya, J. E. Ingouf, Indonesia, ev.

15 MONDAY I was sick, and ye visited me: I was in prison, and ye came unto me Matt. 25:36. (Read vv. 34-40.)

"One specific service to natives of the Anchorage area is **HOSPITAL VISITATION** at a large Government Native Hospital. Through contacts with missionaries in the villages and a friend in the Interior who is a radio operator, we have been able to establish this program of visitation, which we trust is going to mellow hearts and help open doors for the isolated missionary. Right now our list includes a young father and his 2½-year-old daughter (T. R. patients from Kiana), a little lad from Yukon, a 9-year-old deaf boy, an elderly woman, and a baby. Please pray for our hospital visitation witness"—Ruleigh Jeffcoat, Alaska.

PRAY for Jewell Smith, Miami, Fla., Mrs. Francisco Rodriguez, Matanzas, Cuba, ev.; Marion Oates, Calif., ev. among Spanish-speaking, Virginia Mathis, Manila, Philippines, Mrs. J. T. Poe, Concepcion, Chile, pub.

16 TUESDAY Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do Acts 15:36. (Read vv. 35-36.)

"My work with the Chinese in Arizona before going to Golden Gate Seminary was hard but inspiring. **IT WAS FROM THE TELEPHONE DIRECTORIES THAT I FOUND PROSPECTS TO VISIT.** When I visited Mr. Lee and talked to him about accepting Christ, he said, 'I have been in this same store for 35 years, but there has never been a minister of any kind coming to me like you do, telling me something about Jesus.' Today Mr. Lee is very close to the

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by LON WOODRUM

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MAY 1961

ROYAL SERVICE

23

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most of them are faithful in attending the club meetings. The younger girls are given the responsibility of caring for the babies in the home. At one of our meetings there were six babies being carried on the backs of our young girls. Our planned ball game had to be changed that day, for it's not easy to run with a baby tied on your back"—Dot Emmons, Kenya.

PRAY for J. E. Hampton,* Kenya, Felix Torma, Havana, Cuba, C. W. Campbell,* Argentina, A. L. Gillespie, Osaka, W. C. Wamath, Mrs. M. E. DuPriest, Tokyo, Japan, ev.; G. L. Holley, Jr., Hammond, La., ev. among French; Mrs. Rebecca Callaway, Richmond, Va., ev. among Negroes; Mary Jane Whorton, Oshogbo, Nigeria, ed.; A. L. Davis, Jr., Kowloon, Hong Kong, MD

19 FRIDAY Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian Acts 26:28. (Read vv. 24-29.)

"One young man requested that we TALK PERSONALLY with his father about destroying his idol—a mass of mud and shells plastered on the side of the house with feathers in it. They believe that when they are sick you will go blind if you do not sacrifice to this idol. I explained that there was no life in the mud and that God alone could heal. Two women present said they believed this and wanted to know more, but the father was not ready to give up his idol. We pray that before long he will give up his god of mud and turn to the God of love"—Ray Crowder, Nigeria.

PRAY for W. D. Bender, Abeokuta, Nigeria, ed.; J. N. Westmoreland, Salisbury, So. Rhodesia, C. W. Bedenbaugh, Dar es Salaam, Tanganyika, Mrs. Claudio Iglesias, San Blas, Panama, ev.; Peter Chen, San Francisco, Calif., ev. among Chinese; S. F. Dowis, Ga., Mary Alexander, China-Hong Kong, retired; Mrs. H. H. Snuggs, Unassigned

20 SATURDAY Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ Acts 20:21. (Read vv. 19-23.)

"We are experimenting with a program of LITERACY EVANGELISM, hoping that it will help open doors for Christ in Pakistan. Education is not compulsory here; there are thousands of isolated illiterate villages. We hope to have literacy classes five nights each week for one hour followed by a Christian worship and evangelistic service. Adults are able to learn to read and write their own

language within four to six weeks by the Laubach method. Please pray for the program"—Harold Cummins, Dacca, E. Pakistan.

PRAY for Lorene Tilford,* Taiwan, SW; H. D. Duke, San José, Costa Rica, lan. st.; J. S. McGee, Igede, Nigeria, L. C. Bell, Mrs. G. H. Wise, Rio de Janeiro, Brazil, ev.



Call to PRAYER

21 SUNDAY And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself or of some other man Acts 8:34. (Read vv. 26-39.)

The Ethiopian eunuch could read, but he could not understand what he was reading; he needed someone to help him understand the message. This is the need that THEOLOGICAL INSTITUTIONS, TRAINING SCHOOLS, AND SEMINARIES are designed to meet. We have in the Orient nine new seminaries, a training school, and a Bible school. Pray for the work of these which Baptists sponsor throughout the world.

PRAY for J. A. Anaya, Phoenix, Ariz., ev. among Spanish-speaking; Mrs. Asuncion Sugasti, Chitre, Panama, Mrs. J. A. Tumblin, Jr., Recife, Brazil, G. E. Kingsley, Blantyre-Limbe, Nyasaland, ev.; Mary Hester Powell,* Nigeria, RN; W. McKinley Gilliland, Ogbomasho, Nigeria, B. A. Clendinning, Jr., Ruschlikon, Switzerland, ed.

22 MONDAY Then were there brought unto him little children, that he should put his hands on them, and pray; and the disciples rebuked them Matt. 19:13. (Read vv. 13-15.)

"Last year 30 children, primarily from Buddhist and Catholic homes, were enrolled in our CHURCH NURSERY-KINDERGARTEN. One mother said her son had learned many stories about Easter—more than she knew. In fact, she admitted she knew nothing about the true meaning of Easter. She thought of the stories of the crucifixion and resurrection as being interesting but not to be taken as truth. Pray for this pagan mother and many others like her. Pray that our school may continue to be an influence for Christ in the many homes we are reaching in this way"—Bertie Lee Kendrick, Hawaii

PRAY for Maurine Perryman, Ajloun, Jordan, ed.; V. O. Vernon, Fortaleza, Brazil, A. W. Compton,* Chile, ev.; O. W. Reid, Guadalajara, Mexico, SW; Roe Beard, Muskogee, Okla., ev. among Indians; J. L. Jenkins, Pineville, La., ev. among French; Mrs. A. H. Urbina, Los Nietos, Calif., ev. among Spanish-speaking

23 TUESDAY Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God Mark 10:14. (Read vv. 13-16.)

"A SUNDAY SCHOOL CLASS BEGUN FOR KOREAN CHILDREN resulted in a new mission point as adults also came to hear about Jesus. Sometimes 150-200 children attended. Seeing the need for a building (having formerly held their Sunday school and church services in the missionary's home) several men decided to build a church. After their regular work day they work on the building; the women serve their evening meal on the church grounds. These same men and some of the women visit every Saturday, seeking to bring others to Christ"—Mary Dorrrough, Yong Do, Korea.

PRAY for W. G. Henderson, Korea, Mrs. R. W. Harrell, Dar es Salaam, Tanganyika, Mrs. H. T. McKinley, Gwelo, So. Rhodesia, Mrs. W. N. Claxton,* Nigeria, Mrs. H. T. Gruver, Adrian, Michigan, ev.; B. E. Cockrum, Jr.,* Nigeria, builder

24 WEDNESDAY Then Philip went down to the city of Samaria, and preached Christ unto them Acts 8:5. (Read vv. 4-6.)

"A recent eight-day EVANGELISTIC CAMPAIGN in Jaguarao, Brazil, yielded more than 200 decisions for Christ and laid the foundation for permanent Baptist work in this town of 15,000 which had no prior Baptist witness. The crusade was similar to ones held the past several years to introduce Baptist work in other towns of the state. The revival preacher was assisted by about 50 pastors and workers from other sections of Brazil. A theological seminary graduate and his family took up residence in Jaguarao to direct the resulting Baptist program"—Latin America Secretary Frank Means.

PRAY for Doris Penkert, Campinas, Brazil, ed.; D. C. Hardy,* Brazil, Louis O'Connor, Jr., Korea, Mrs. C. W. Campbell,* Argentina, ev.; Ramiro Garcia Rodriguez, Austin, Tex., ev. among Spanish-speaking; B. E. Jaramo, N. Mex., Mrs. A. J. Terry, Brazil, Mrs. Earl Parker, China-Korea, retired;

John Parker, MF; W. A. Hardison,* Philippines, agriculture

25 THURSDAY Men and brethren . . . and whosoever among you feareth God, to you is the word of this salvation sent Acts 13:26. (Read vv. 30-43.)

"One of our developing outlets of service continues to be our BOOK STORE here in Valencia. It absorbs much of our time but has great rewards. We moved it to the center of town last August and now that a year has passed, we have found the move providential. It has opened doors to us, created questions, and aroused much healthy curiosity. It has been made possible by your support of the mission program through your church. Thousands of tracts are distributed and the witness is in God's hands"—Don Smith, Venezuela.

PRAY for D. R. Smith, Valencia, Venezuela, A. F. Garner, Santa Fe, Argentina, G. A. Clark, Fukuoka, Japan, T. E. Bryant, Sao Paulo, Brazil, ev.; Maxine Joyce Carmichael, New Orleans, La., Rescue Missions; A. D. Jones, Eunice, La., ev. among French

26 FRIDAY And the blind and the lame came to him in the temple Matt. 21:14. (Read vv. 12-16.)

"In Mobile, Alabama, a blind and deaf man often attends our SERVICES FOR THE DEAF. He sits next to a deaf man who can see and with one hand holds the deaf man's wrist. While the songs, prayers, and sermon are given in sign language, he listens too; for the man whose wrist he holds repeats the signs for him. It is inspiring to know that even a man whose world is silent and dark can know and understand the Word of God"—David Richardson.

PRAY for C. E. Bearden, Decatur, Ga., ev. among deaf; W. D. Morgan, Bocas del Toro, Panama, Mrs. W. M. Moore, Shaki, Nigeria, C. H. Morris, Singapore, Malaya, Mrs. J. E. Thrower, Rio de Janeiro, Brazil, ev.

27 SATURDAY And he continued there a year and six months, teaching the word of God among them Acts 18:11. (Read vv. 7-11.)

Southern Baptists co-operate in maintaining 320 SCHOOLS in Latin America which enrol 33,485 students. Contributions made by Baptist schools include students, parents, and teachers won to the Lord; greater good will and respect for evangelical Christianity; a better educated Baptist constituency; influ-

ence exerted in circles not ordinarily reached by the churches; greater stability for Baptist work; and the training of church leaders. Pray for our Baptist schools throughout the world.

PRAY for Mrs. Ruth Davis, Okemah, Okla., ev. among Indians; F. M. Horton,* Japan, ed.; Mrs. C. A. Allison, Dar es Salaam; Tanganyika, ev.



28 SUNDAY For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ Acts 18:28. (Read vv. 24-28.)

Many Latin Americans are eager to learn English. Several have been won to faith in Christ through ENGLISH CLASSES TAUGHT BY MISSIONARIES. One such class enrolled a Catholic nun. The nun has not yet made a profession of faith, but she has learned a good bit about the English New Testament!

PRAY for Mrs. T. N. Clinkscapes, Londrina, Mrs. R. L. Fielden, Cidade da Barra, Brazil, W. R. Medling, Kumamoto, Japan, ev.; Louise Mitchell, Shiprock, N. Mex., ev. among Spanish-speaking; J. B. Parker, retired

29 MONDAY And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them Acts 16:25. (Read vv. 25-32.)

"Some months ago our church requested from the local authorities permission to HOLD SERVICES IN THE JAIL. The request was denied because the local Catholic priest would not permit it. Later we went again to ask permission. This time the question was put to the prisoners themselves who enthusiastically approved the idea. We now have, therefore, one day per week in which we may preach the freedom of God in Christ to those locked in the grip of sin and guilt. Pray that this door shall remain perpetually open and that many shall pass through it from darkness into light!"—Kenneth Evenson, Uruguay.

PRAY for Mrs. R. K. Evenson, Tacuarembó, Uruguay, Paul Box, Penang, Malaya, ev.; Johnnie Hobbs, New Orleans, La., GWC;

Ruth Porter, Asuncion, Paraguay, RN; Mrs. J. A. Foster, Baguio, Philippines, Mrs. J. D. Beloge, Kowloon, Hong Kong, ed.; Ted and James Belote, MF

30 TUESDAY And he commanded us to preach unto the people, and to testify that it is he which was ordained of God, Acts 10:42. (Read vv. 42-48.)

The B. H. Foreman AGRICULTURAL SCHOOL in Ceres, Brazil, officially opened last March. Several students had worked on the farm before it opened; one of them accepted Christ during that time. "Thus we have seen our first fruits," rejoices Mrs. Fite. "Our purpose is to show the boys how to become better farmers, to show those who are Christians how to be better stewards, and to show those who are not Christians the Way of Life." Other agricultural projects carried on in relation to Baptist mission work are in Corrente, Brazil; Nigeria, Israel, Philippines. Pray for this program of evangelism through agricultural training.

PRAY for H. V. Davis, Rio de Janeiro, Brazil, H. O. Hurt, Havana, Cuba, Mrs. Rafael Guillen, Panama City, Panama, Mrs. A. L. Davis, Jr., Kowloon, Hong Kong, Mrs. J. A. Herring, Kaohsiung, Taiwan, ev.; Dan Contreras, Clovis, N. Mex., Mrs. Carlos Carreon, Los Angeles, Calif., ev. among Spanish-speaking; G. L. Gladney, Carthersville, Mo., ev. among Negroes; Mrs. G. D. Grober,* Brazil, RN; I. N. Patterson, Ibadan, Nigeria, BA

31 WEDNESDAY And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ Acts 5:42. (Read vv. 41-42.)

Soon after settling in an area of San Pedro Sula, second largest city of Honduras, the pastor began VISITING HOUSE BY HOUSE. Then he began holding services, and six persons professed faith in Christ. These six and the pastor planned an evangelistic campaign. During the four-day revival, 18 persons made decisions for Christ, bringing the total number of believers in two months to 25.

PRAY for J. W. Nelson, Panama, Mrs. William Skinner, Asuncion, Paraguay, June Cooper, Tokyo, Japan, Mrs. A. W. Compton,* Chile, ev.

BA business administration
ev. evangelism
ed. educational evangelism
GWC Good Will Center
lan. language study
MF Margaret Fund student

MD doctor
med. medical evangelism
on furlough
RN nurse
pub. publication
SW student worker

WMU Camp

NIGERIAN STYLE

by Mrs. E. P. Doshier

Baptist Hospital, Shaki, Nigeria

The need is greater than ever before for more trained Nigerian Christians to lead in these days of Nigeria's independence. Already it is a thrill to see the results of mission work of bygone years. Many of Nigeria's leaders today were trained in mission schools. We younger missionaries have the privilege of seeing the results of labors by other missionaries who have worked in the same fields many years before us. But still training today's converts must go forward.*

When my family and I arrived in Shaki, Nigeria in January, 1957, we soon learned that there had been Southern Baptist missionaries in this area for over 100 years. We found many Nigerian Christians and

many churches in the Shaki Baptist Association. Most of the churches had Nigerian pastors. And those without pastors had Christian laymen as leaders. The missionary adviser for the association, Rev. J. W. Richardson, was supervising the work of churches and pastors.

Alongside Sunday school and Training Union, each church had Woman's Missionary Society. I became missionary adviser for Woman's Missionary Union work of Shaki Association. This proved to be one of the most rewarding experiences of my first tour of service in Nigeria.

Mrs. Victoria Togun supervises associational WMU work and is a salaried worker rendering very valuable assistance to the

churches throughout the area. She is an educated woman who knows WMU work very thoroughly. Her husband, Rev. A. B. Togun, is pastor of First Baptist Church, Shaki.

In addition to Mrs. Togun, there is a full slate of associational WMU officers. Since Woman's Missionary Union of Nigeria was set up by Southern Baptist missionaries, it is patterned much like WMU work in the States. In Woman's Missionary Society we have our own literature printed in English and in some of the tribal languages. There is a Standard of Excellence for women to follow. In order to be standard, they must have regular weekly meetings, observe two Weeks of Prayer during the year, one for home missions and one for foreign missions. They must carry out one Personal Service (Community Missions) project each month. They must turn in regular quarterly reports. They must have at least one mission study book each year. And there are other points on their Standard. My main work is to help the women to know how to carry on all the work.

Mrs. Togun and I visit in each of our 28 churches at least every other quarter. We make out an itinerary of the churches to visit each week. Together we go to regular weekly meetings, listen to programs, then lead in a time of teaching and training. At quarterly associational meetings we teach as much as we can to delegates about the real purpose of a good and active Woman's Missionary Society. But this is not enough.

Once each year we set aside a three day period for a concentrated associational-wide WMU training school. This is the time we all take our ramping equipment and literally live in the church for three days and nights. It is a great time of fun, fellowship, learning, and inspiration. With my lantern, camp cot, mosquito net, Thermos bottles of filtered water, plenty of cokes and instant coffee, I go to WMS school. There is no electricity in the churches so we do not have night meetings. At night we sit around the dying

cooking fires, talking and visiting. They ask me many questions about America and what it really is like. Many things I am proud to tell them—some I am not.

Most of their food is very heavy on red pepper, and we missionaries have to learn to eat it. But some of their food is according to our tastes too. We munch on peanuts roasted in ashes, fresh sliced pineapple, bananas by the stalk, corn on the cob roasted right on the fire, as well as steaming hot corn pones fried in hot palm oil, and yes, even pop corn!

Many are the tales which I have learned about my Nigerian women as we sit together in the African moonlit nights, or walk together through the village. You see, the whole village knows when WMS school comes to town!

During the day we follow a jam-packed schedule. In the limited time available we try to teach the delegates exactly how to have a good WMU so they will be able to return to their churches and teach the women who could not attend the school. We teach them the duties of the officers, how to have good weekly programs, how to carry out the Standard of Excellence, how to complete the record forms, the hymn and verse for the year, and many other things.

Then comes the annual Baby Show on the afternoon of the third and final day. This is an every-year event and looked forward to by us all. Only children two years of age and under are permitted to enter the event. One of the Nigerian nurses and the midwife from the Shaki Baptist Hospital are invited to be judges of the show. The Baby Show is meant to be a real teaching experience. The nurse and the midwife first lecture the women on how to care for their babies and themselves. Mothers the world over are interested in anything that will help their children! Then each child is brought to a table at the front for judging. A physical examination is given, and the nurse and the midwife point out how to care for sores on the skin, the right diet for a healthy body, and



Winner of the Annual Baptist Baby Show in Shaki Association (Nigeria), held at the WMU Training School

other factors. In order for a baby to be a prizewinning baby, he must be able to show a smallpox vaccination scar, have no facial tribal marks, have a generally healthy appearance, and wear no juju charms.

At last year's Baby Show, there was no doubt in any of our minds which baby should be the winning baby. She was the most beautiful, plump, little African girl I had ever seen. The judges were agreed—except for one thing—she was wearing a juju charm around her waist. We talked to the mother about the lack of power of such a trinket. We told her of how Jesus would watch over her family if she had the faith to believe in Him. She listened for awhile, and then suddenly she grabbed her baby and left the church. At first, we thought we had done more harm than good. But our heavy hearts were soon lifted when in a very short while this young mother returned down the church aisle, removing the juju charm from around her baby girl's waist, saying, "I will believe in Jesus today."

CHRIST FOR WEST AFRICA

by Sibyl Brame Townsend

PROGRAM OUTLINE:

Sing "The Morning Light Is Breaking"

Scripture Reading: Psalm 2

Prayer—giving attention to promise of Psalm 2:8

Introduction

Can you SEE Africa?

What do you see?

Can you HEAR Africa?

Station Ghana

Station Guinea

Station Nigeria

Station Liberia

Can you FEEL Africa?

Can you HELP Africa?

Hymn: "O God, We Pray for all Mankind"

or "In Christ There Is no East or West"

Prayer

IDEAS FOR GROUP PARTICIPATION:

There is so much available material in magazines—pictures and articles about Africa—that it should be easy to prepare a table and bulletin board display. To utilize these more effectively a large outline map of Africa may be drawn on poster paper or a chalkboard. Before the meeting, cut from newspapers and magazines headlines and pictures, preferably about Africa.

As women gather, each one who is wearing glasses is given paper spectacles. These need not be elaborate or wearable—just a suggestion of "vision." Some are cut (a) from newspaper, (b) some from "rose-colored" paper, and (c) some from green construction paper. The first group looks through the display for newspaper headlines, the second group for pictures of tourist attractions such as waterfalls, mountains, wild animals, hotels, airports, and the third group for pictures or names, such as diamonds, gold, cocoa, minerals, etc. All members who regularly wear glasses (d) choose pictures of African people.

As a, b, c, and d in "What do you see?" are given, two or three from each group who have found items are asked to come "change the face of the map of Africa" by placing with thumbtacks their choices on the outline map. The leader removes all previous items as one calls out what each item is. The last group leaves the faces of Africans on the map for the remainder of the program.

BY LOVE CONSTRAINED

by Sue Terry Woodson

The love of Christ constraineth us,
Compels us to
Be his captives
In a prison where all life's freedoms are;
To become rich,
To be made full,
For His constraint is kind.

The love of Christ constraineth us:
Urges our souls
Irresistibly,
Into a denial of our own wills;
That we may be
Consistently
Constrained within his love.

The love of Christ constraineth us!
Love drives us on
Relentlessly,
Impelling us all daily to accept
Unreservedly
His call to live
First fruit of him who died.

The love of Christ constraineth us,
Forcing into
Our consciences—
Made aware by his love of human needs—
The desire
Wholeheartedly
To labor in his harvest fields.

The love of Christ constraineth us.
His Word presents
Insistently,
That we, new creatures bound by faith
and hope,
Administer
To all the world
The reconciling love of God.

PROGRAM



INTRODUCTION

(Open program if possible with the sound of beating drums, using a recording of actual bongos. If at the same time a picture or silhouette of the map of Africa could be flashed on and off in rhythmic flashes it would be most effective.)

Leader: Today drum beats from Africa are heard around the world! Whether they come by radio or TV, from the Mau Maus (mou-mou) in East Africa, the Congolese in Central Africa, or the Hausas (HOUS-a) in West Africa they carry the same message to the world—"Freedom for Africa! Independence! Africa for the Africans!"

As significant as these slogans are, there is another of far greater import to this

message that is being spread on our globe. It is the message that missionaries carry in their hearts and which the drummers of Africa translate into lives if not into their drum beats! It is the message "Christ for Africa and Africa for Christ!"

It is almost impossible for us, a group of women gathered in comfortable, familiar, modern circumstances — although conditioned through the years by occasional missionary programs on Africa—it is almost impossible for us to grasp, to know, to actually see and hear and feel the pulse beat of this great emerging continent today! And yet that is exactly what we dare to attempt in the brief hours of two

missionary programs, one today on West Africa and one next month on Central and East Africa.

Even as a doctor might place his finger upon the wrist and his stethoscope upon the chest of a disturbed and suffering patient to feel and hear the life blood's flow, we hope to feel and hear today the life that surges in Africa.

Can you SEE Africa?

(If the display and group participation is used, introduce it at this time.) This is a day of visual aids and we could through films and slides show you for hours the geographical beauties and wonders of Africa. We could travel the exciting trails of explorers and adventurers. We could visit villages with interesting tribal customs and growing evidences of Western influence. But this is not our purpose—little of what we seek to know has been recorded on film.

Our screen will have to be imaginary and our pictures must be projected upon the mind. Perhaps you can see them better if for a few minutes you close your eyes and try to visualize the changing image suggested by the phrases which are being used to describe Africa in 1961! The titles are familiar words. We see them on book jackets, in magazines, across our TV screens.

Let us use *Emerging Africa* as the first one. And from the remote depths of our imaginary screen we see a dark, pear-shaped object begin to move forward into the glare of the world's bright spotlight! And suddenly it demands our full attention as it assumes its present role in the drama on today's stage! This vast continent, that could hold almost four countries the size of the United States, is emerging from darkness, disease, ignorance, and superstition, colonialism into a new place of leadership and responsibility and independence.

The second title is *Africa on the Bridge*. There she stands—half way between the old and the new—unable to leave the past completely, uncertain about the beckoning of the future, trying to weigh what to pre-

serve and what to leave behind, what modern ideas and practices to accept and what to reject. Mothers, barefooted and unclothed from the waist up, watch their sons leaving for plush elegance and strange theories in modern universities. Along with ancient symbols of witchcraft such modern fetishes as coca-cola bottle tops swing from the waists of tribal dancers as they perform rituals as old as time. At present the bridge is called "from colonialism to nationalism." Will it also be a false bridge from paganism to Islam? Or an enduring bridge from old beliefs to the loving Christ and His way of life? (read "Conflict," cover 2)

Africa Disturbed is another title. And now as we close our eyes, we see faces set in determination and aglow with hope, yet anxiously drawn by perplexity and doubt. The animistic religions, the communal society, the barter economy, the attachment to the land, the close family ties that Africa has known so long are all being threatened by the magic word "freedom." Freedom which demands responsibility and self-discipline, freedom which must be aware of another's needs and rights if it is true freedom. But that magic word freedom does not hold all the answers for these changing patterns in Africa.

The Walking Giant is our last title. Recall giants in old story books, the feeling of awe and wonder their pictures stirred within our hearts. Watch this enormous continent with its giant-size resources and possibilities begin to stir and project vision to shake off chains and try latent strengths. What of the future of Africa's countries? Will Africa be a good giant or an evil giant? If godless Communism or pagan animism manipulates Africa, the world has reason to fear and tremble. But if the regenerating gospel of Christ can breathe its high ideals and worthy motives into the life stream of this giant, we know that Africa can take her place in the forward march of enlightened mankind.

What do you see? (Group participating)

Turn now from the figurative picture

on an imaginary screen, and look again at Africa.

What do we see if we look through the eyes of our newspaper reporters? Two or three women from group (a) wearing newspaper glasses read headlines and brief items and then place them on the outline map of Africa.

As accurate and as helpful as our news reports are, if we depend entirely upon them we can easily get distorted pictures of what is happening in Africa—we can see all Africa in the light of the Congo. We can look so long at the rioting and murdering African that we fail to see the capable, responsible African leadership in other areas. We can see reports that imply the white man's efforts have all been in vain and remain blind to the Divine purposes that have been fulfilled in the surrendered, dedicated life of each missionary and of thousands of men and women who are practicing the Christian faith in Africa today.

What do we see if we look only through the rose-colored glasses of travel folders and tourist guides? (Group (b) wearing rose-colored glasses replaces headlines on map with pictures.)

It is true that Africa offers the tourist many wonderful sights—waterfalls, game reserves, elaborate processions and rituals, pyramids, modern hotels, convenient air service—"modern Western civilization cheek by jowl with Ancient Africa." But we are interested here in something more than the grandeur and beauty of Africa's geography. It is human evolution.

What do we see if we look through the green color of the white man's dollars? (Group (c) covers map with pictures of diamonds, gold, cocoa, mines, etc.) For too long men have looked at this continent, which produces more than 90 per cent of the diamonds and 50 per cent of the world's gold, in terms of the dollar mark. In the section we study today: Ghana, Guinea, Nigeria, Liberia (point to them on the map) three names tell the story of the

early traders, "The Ivory Coast," where the elephants abounded, the "Gold Coast," where gold has been mined for hundreds of years, the "Slave Coast," from which originated a large part of the selling of human beings as slaves, the "trade that made up the bulk of Africa's commerce for 400 years." Today this area produces 250,000 tons of cocoa per year and 98 per cent of it finds its way into American candy bars, milk shakes, and chocolate cakes. But, as interesting as Africa's amazing resources may be, our concern is still with other things.

What do we see if we look through the eyes of our Christian missionaries, through the bifocals of human insight and Christian love? (Group (d) covers the map with pictures of people, myriads of black faces.) Yes, we see people. For too long the "invader of Africa" has seen only riches in the diamonds and gold and failed to see, as one writer says, "the diamonds and gold sparkling in many dark eyes raised to him" or "the precious metal ringing true in the deep-toned laughter of the people around him." If we would see Africa, we must see her people—over 225 million of them, divided into some 700 tribes, each speaking a different tongue—people who are fast gaining independence, nation by nation, and hope to be 30 nations strong in the UN by 1962! People with a skin darker than ours but with hearts and minds that hold the same desires and aspirations which we do. People who want above all to be treated as human beings and who need above all to know Christ who died for them as he did for us. (Tell pages 1, 2.)

People, through the eyes of our missionaries:

As we turn to West Africa—the countries of Ghana, Guinea, Nigeria, and Liberia—we can see Africa in the lives of many interesting people. There is vice-president of Liberia, Dr. William R. Tolbert, who was chosen a vice-president of the Baptist World Alliance at the Rio meeting and who speaks at the WMU An-

nual Meeting in St. Louis this year. There are Rev. and Mrs. F. P. Boyo and Rev. and Mrs. I. O. Badejogbin, who last December went to Sierra Leone as Nigerian Baptists' first foreign missionaries. But women are always interested in other women like themselves, so perhaps we can best see Africa's need for Christ and Africa's response to Christ in the testimony of a young lady and her grandmother.

When asked by Barbara Epperson, editor of *Nigerian Baptist*, what she thought of the report that missions had failed in her country, a student from our Baptist Girls' School in Agbor, Nigeria, replied, "Ah, please Ma, if anyone said missions has not done much for my country, then that one must have something over his eyes so that he cannot see. Above everything else it has given us Jesus Christ who brought Light to us!"

This student's grandmother was not a Christian until the summer of 1960. It was her duty to take a small child to the Welfare Center every day for treatment. Each morning she heard the gospel preached. Mrs. Farinda, the supervisor, talked to her about giving her heart to Christ. Her granddaughter talked with her and prayed with her, but she was not interested. Then one morning as she waited for treatment, she heard a midwife say, "Anyone can enter the kingdom of God if he will repent of his sin and trust Jesus to save him."

For a moment the old woman showed interest, but then she turned away, thinking that she was too old. But after she reached home she "began to think on it." Then she said, "Why, I am not too old to be forgiven. One never gets too old to be forgiven." The thought brought joy and her wrinkled old face showed it as she found her way to the church the following Sunday to announce with conviction that she was a Christian.

Can you HEAR Africa?

At last the voice of Africa is being heard and it is not just the sound of drum beats

and savage chants coming across the 5000 miles separating us. It is the voice of African scholars in books of literature and learning; it is the voice of statesmen in world conferences and assemblies; it is often the voice of African Christians in places of leadership and influence. The voices are many and varied, but heads of government are speaking with authority.

It is true the voices are often contradictory and confusing, are often misinterpreted by translators, are often lost in the emotions of prejudice and indifference, but today we wait to tune in directly on messages from Africa to us.

As we tune in on the story of the pioneers in our work, there seems to be an echo as persistent and as rhythmic as the beat of African drums—it repeats again and again, "Never give up Africa! Never give up Africa!" These dying words of Nannie Bland David have challenged each generation to continue courageously and faithfully the work begun in Nigeria in 1850 by Thomas Jefferson Bowen. This pioneer met the challenge from villagers that he had not sent a forerunner or messenger ahead by announcing, "I am a messenger myself, a messenger of Jesus Christ!"

In the midst of the most discouraging of circumstances in those early, heart-breaking years a missionary pronounced these prophetic words: "As time advances, and the influence of the gospel and civilization are brought to bear upon Africa, the effects will deepen and deepen 'til at last, in some critical outburst of social energy, a nation will be born in a day." And as these nations one by one are being born in Africa, may we tune in on a few of the events that accompany the birthing.

Station GHANA

At 12:01 A.M. on March 6, 1957, while the new flag of Ghana was rising to replace the British flag in the West Africa city of Accra, Dr. Kwame Nkrumah (*quahm n-CREW-ma*), this new nation's prime minister said, "We are forever free!" This 55-year-old African has become a towering

symbol. Born in a mud hut and baptized into the Catholic church, Nkrumah (*n-CREW-ma*) attended a mission school and then Achimota College. An uncle sent Nkrumah to the United States for further education and on his return he was imprisoned for his outspoken, aggressive efforts in the cause of independence. Today he is not a practicing Catholic but calls himself "a non-denominational Christian."

If we tune our earphones to the silver anniversary celebration of the Ghana Baptist Conference, which met last August in Kumasi we would hear encouraging words. Conference president Moses Ayorinde in concluding his address expressed Ghana's appreciation of Southern Baptists: "We want to thank not only the missionary workers on the field but the thousands of ordinary church members in America who have made this work possible by the gifts of money and the more precious gift of prayer."

The celebration pointed to the inconspicuous beginning of Baptist missionary effort in Ghana more than forty years ago when Yoruba traders from Nigeria brought the gospel with them as they traveled the West coast. The Conference was organized in 1935 and the first of our missionaries went into Ghana in 1947. They were the Homer Littletons of the Nigerian mission, who volunteered to answer the call of Yoruba Baptists in Ghana. When the Littletons arrived they found 24 congregations all led by Nigerian laymen. Today there are 30 missionaries, 16 trained pastors, 25 organized churches, 63 preaching stations, a hospital, a secondary school, a pastor's school, and a college.

"Lately," missionary Howard Smith tells us, "there has been a growing interest and effort on the part of Ghanaian Yoruba leaders to reach the Ghanaian people. This has been brought about by a love that reaches across tribal boundaries and requires long and patient language study. Yoruba people are fewer in the northern part of Ghana and their activity among the indigenous tribes is noteworthy. Labora-

tory technicians and nurses from the Baptist Medical Center in Nalerigu (*Na-LEHR-i-goo*), Ghana traveling constantly with missionaries or by themselves into remote areas set up clinics and preach Christ.

"During a special service in the beautiful new church in Nalerigu a young Yoruba leader translated an English message into three languages. These African leaders are winning their neighbors to Christ. They need to be added to the prayer lists of Baptists everywhere."

Mr. Smith also tunes in on this testimony of a national student:

"African youth join in the universal quest for education. Ghanaians are no different in this respect. It seems that almost every boy and girl who can read and write is in school, taking a correspondence course or learning a skilled trade. All literature is regarded precious. Tracts and booklets on any subject are read and kept or passed on but never thrown away. Every aggressive ideology is active in Ghana, making the most of this thirst for knowledge.

"Helping to meet this challenge, Baptists have a school in Kumasi—Sadler Baptist College. It is geographically at the crossroads of Ghana and is helping students at the crossroads of life to choose the ways of the Lord.

"In the church which becomes part of the student's life on the campus we young Africans see the purest form of democracy in action. We learn from the Bible the main values of life. The Gospel of Christ not only changes and strengthens our lives but is carried back into our villages or towns, into business and political life.

"The Christian message that Baptists preach and teach is the end of our search for freedom—freedom not only from British colonialism but freedom from the bonds of superstition and religious ritualism. Christ has made us free and we are free indeed!"

Station GUINEA

Could we have tuned in on Guinea's direct line to President de Gaulle of France

on September 28, 1958, we would probably have heard Sekou Toure's (*Sch-KOO Too-RAY*) firm "No," expressing this little country's rejection of the new constitution offered the eight territories in French West Africa. Five days later this great-grandson of a "near-legendary" emperor-general became the chief of state for the new nation of Guinea!

Though he is regarded as a "doctrinaire Marxist," his government has always received our mission secretaries with courtesy and until last summer made our missionaries feel welcome. Mr. and Mrs. W. A. Poe, assigned to Guinea late in 1959, were free to introduce evangelistic, medical, and educational work. But evidently the Communists had already done a good job of infiltration or we Americans were guilty of arriving with too little and too late. More and more the "neutral position" of Guinea leaned toward the communistic bloc and when our missionaries attempted to renew visas, the request was denied. Now the door is closed!

Pray for the Baptists in Guinea! But pray more earnestly that the significance of this closed door may stir Southern Baptists to a more immediate response to Africa's crucial need!

Station NIGERIA

Before we adjust our dials to hear voices from Nigeria, may we listen in briefly on a special noon-day service held in the Foreign Mission Board chapel on September 30, 1960, the day before Nigeria became an independent nation. The staff members are giving the words of the last stanza of the Nigerian national anthem—"O God of all creation, Grant this our one request, Help us to build a nation Where no man is oppressed, And so with peace and liberty Nigeria may be blessed."

Dr. H. Cornell Goerner, the Board's secretary for Africa, Europe and the Near East, had sent greetings to the Prime Minister, Sir Abubakar Balewa (*ah-bu-BA-ker Bah-LAY-wah*), a Moslem from the North; to each of the regional premiers, and to

Rev. S. A. Lawoyin, President of the Nigerian Baptist Convention. Mr. Lawoyin's cabled reply read: "Southern Baptist Convention deeply engraved in history and hearts of Nigerians through production of Christian leaders for new day." How true his words are is evidenced by one missionary's assertion, "In no country of the world at any time in history have there been so many Baptist cabinet members in a single government as we have today in the Western Region of Nigeria."

As Mr. Isaiah Ola Adegbile (*a-DEG-bi-lee*), a Baptist teacher from Nigeria who is now studying at Virginia Union University in Richmond, brought the main address at the Richmond service, he traced the growth of our Nigerian Baptist Mission work from the arrival of the first missionary in Abeokuta down to the present enlarged program of 208 missionaries, 336 churches with 42,961 members, 699 preaching stations, 493 schools, seven colleges, 2 theological institutes, and 5 hospitals. May we listen to the closing minutes of this message. "My brothers and sisters, fathers and mothers, the battle is not yet ended. Though Nigeria will be free as from tomorrow and will be released of the British imperialism, yet out of the 40 million people of Nigeria, more than half are still pagans. May God, our Heavenly Father, give us more strength, more courage, and all the necessary tools that we need to fight on as the gallant men and prudent women of old fought and won. May God bless you and lead you aright. I thank you all."

If you in recent months have had occasion to tune in on certain voices from Africa which imply that Christian missions have been in vain, it will do your heart good to listen to these other voices from Nigeria. Rev. J. A. Ajani, one of our older Convention field workers has this to say:

"Many centuries ago, although the African believed the undeniable existence of a Supreme Being which he called God, yet he did not know the great provision of the only true Saviour of the world, Jesus Christ. But since the arrival of these Christi-

an missionaries into Africa, many souls have been saved into life eternal by being shown the Way, the Truth, and the Life—Jesus the Saviour—by whom man comes to the Father, God.

"There was an old pagan drummer who became a Christian through the efforts of a white missionary from Abeokuta. At the time this good Christian man was to die he asked his children to prepare him water for a bath, 'Because my Lord is coming to take me to rest,' he said.

"Water was prepared; he bathed, put on his good clothes, and sat down on his mat, expecting the coming of his Master to take him to his everlasting place of rest. As he sat, he breathed his last breath with a smile on his face and was gone.

"The children who were there are all living today."

"What good has missions done in Nigeria?" Mrs. S. A. Farinde, the supervising midwife from the Baptist Welfare Center in Ire answers:

"When I was a little girl, I was blessed because a missionary, Mr. Pinnock, was the best friend my father had. All around us there was much superstition and fear. Very little education. Many times the children would have to run away to a school or to the home of a missionary to be taught. There was much sickness, and the people trusted in juju to save them. Then Christianity came to us by the missionaries. It removed the fear of juju, of superstition, and changed many of the old customs that were not good. Now instead of those things we have faith in Jesus Christ to save us and the fear is gone. Knowledge has come to us so we have that instead of the superstitions that once dominated our lives. Hospitals have been brought to us and our confidence in medicine properly practiced is growing all the time. Our eyes have been opened; our faith in Jesus Christ has taken away our spiritual blindness."

Station LIBERIA

As we pick up the sound waves from Liberia we as Southern Baptists hear again the Macedonian call "Come over and help

us!" And how grateful we are that as the door to Guinea closed, the W. A. Poes, our missionaries there, could hear this call from Liberia! This little country, established in 1822 by liberated slaves from America, became a republic in 1847. Its very name means "place of freedom" and its first Baptist church was organized in Richmond, Virginia, by seven of the colonists who wanted to take the church with them. Our efforts, as Mr. Poe becomes educational adviser of Ricks Institute (a Baptist school in Monrovia), will augment and supplement what is already being done by American Negro foreign mission groups and by the Liberian Baptist Missionary and Educational Convention.

Can you FEEL Africa?

Finally, as we place our stethoscope upon the very heart of these peoples we have come to know today, what do we find? Some symptoms are discouraging; others are most gratifying. But all are significant as our missionaries read for us the "doctor's diagnosis."

Missionary Ralph West says, "Throughout 1959 all eyes in Africa were focused on 'tomorrow,' the magical year of 1960! Politicians were having a field day. The white man was well on his way out of power. Blacks were to be ruled by blacks. Utopia was around the corner.

"Now tomorrow is here. Time, which used to have little significance for the African is fraught with frenzied activity. Everything is conceived of in terms of now."

Christian missionaries and missions in this, a new, glorious freedom year are in a difficult position! It is no longer easy to gain the African's ear. Temporarily he is hypnotized by the loud, strident voices of politicians. The missionary may be ignored, by-passed or relegated to the classification of colonial rulers. However, the African needs the missionary today as never before in his history. Beneath his veneer-thin Western civilization he is afraid. He longs for a voice of authority, assurance, and guidance. The missionary's task is far more

complicated than ever before.

But Christian missions is sorely handicapped by race relations—the feeling of superiority on the part of some who are called “Christians.”

Another enemy of Christianity has been its identification with colonialism. Although we in our national Baptist Conventions have been preparing for complete autonomy by increased ministerial training and emphasis on work assumed by nationals, all of us are conscious that there has been too much of a father-child relationship. The new Africa will not tolerate this. It will be “our work” and “you missionary helpers” or “our work” alone. The missionary must truly say, “Africans must increase; I must decrease.” Only in this way can we help them build great and worthy nations! Christ, who lived, preached, and shared, can give light and guidance to Africa’s revolution-minded millions.

As we listen further to Africa’s heart beat, we know that when we measure up to the challenge we discover deep appreciation. In the midst of independence celebration, the Nigerian government greatly honored five of our retired Southern Baptist missionaries by paying their expenses from the United States to Nigeria. This big “thank you” was but an echo of the “thousands of thanks” sent by grateful individuals such as parents of school girls. One proud father who found “no words sufficiently adequate to express his gratitude” once wrote one of these missionaries, “echoes of rapture burst on my side on receipt of your brilliant letter.”

The same kind of appreciation is evident in the little country of Liberia as they welcomed in 1960 our first missionaries. To Mr. Poe was presented a lapel pin in the shape of a Bible, to Mrs. Poe a heart-shaped locket. The church people explained carefully at the welcome reception that the chain on the locket was a link between Southern Baptists and Liberian Baptists and the heart was their love.

Surely we have a part to play in strengthening the chain and enlarging hearts of

love in Christ Jesus for all of Africa as nations struggle, as did our forefathers for the right of men to be free.

Can you HELP Africa?

We have seen—we have heard—we have felt the continent that is Africa today! What difference will these sights, these sounds, these emotions make in our lives in the days ahead? Will they be in our hearts as we kneel to pray each day and remind us to present their cause to God? Will they be there as we try to understand and sympathize with these struggling people? Will our impressions be there as we fill our offering envelope for missions? Will they be there as our children prepare for life and seek to know God’s will about where to serve? Will they be there as we live each day amid our nation’s racial strife and tension? This can be just another program or this can be the day we begin to do our part to see that “Christ for West Africa” is more than just a drum beat!

Hymn—“O God, We Pray for All Mankind” or “In Christ There Is no East or West”

Prayer

A STEP AT A TIME

(continued from page 4)

girls gave their testimonies and later Pastor Don Miller was able to lead both to a personal encounter with the Saviour.

The girls have had a house party at the church as well as mission study classes. Sunbeams have followed the mission study units. We have now a Junior and Intermediate Girls’ Auxiliary.

We are part of the new Northeastern Association and it was thrilling at the October 1960 meeting to hear accounts of GA and Sunbeam groups being organized and nurtured from Pennsylvania to Maine. Even in the tiniest missions with no one “experienced” they are organizing and fostering GAs, Sunbeams and YWAs. These young people are our real future hope of telling the story of Jesus to the lost of our area and the world.



Madame Dubois

Not only in our country during our \$0,000 advance, but all around the world come stories of God’s blessings on his churches

The Cycling Madame Who Located a Church

by VIRGINIA H. HENDRICKS

France

Since Sunbeam-age in Mississippi I have brought offerings for foreign missions. Now, grown up and married to an Army major, I am in Tours, France seeing a part of the Lottie Moon offering being used to purchase a church building for Baptists here.

The church building, little larger than a family dwelling in the USA, would cause little excitement in our country. But in France, to this congregation of 16 Baptists, this is a most marvelous answer to prayer.

The building is ideally located within a few minutes of the railroad station, the main center of town, and the large university section of Tours which soon will boast two universities, one an extension of an American university. It is hoped that when the building is outgrown by the Baptist church, it may become a Baptist Student Center.

I had come to Tours to meet our Southern Baptist missionary, Jack Hancox, and French Pastor Cachera and, with their help, to report on the purchase of the building for the Baptist Pres. To get the

complete story, the two preachers took me to visit a French family who live in a tiny house at the end of a narrow alley.

Naturally, I was delighted to learn that the key figure in my story was a Baptist woman! I met Madame Dubois and through Pastor Cachera, she told the her story in this way:

"I searched for many, many months the place for Baptists to worship. Dr. Vincent, our Baptist president in Paris, told me if we could find a building, then perhaps the Baptist Federation could find a way to buy it. So I was determined to find the place that I knew God had for us. God was just waiting for us to locate it.

"Since it was for God, I did not want to go through the real estate people, for that would make the price higher. But it also made the job harder, to look all by myself."

Missionary Hancox interrupted here to explain to me: "It got to be rather a joke at the Baptist Headquarters in Paris, for Madame Dubois would find something she hoped would work out, and send an urgent message for Dr. Vincent to 'come quick. Surely this time I have located just the place.' And each time, the price was too high, or the location just impossible, or something."

Madame was smiling, though she was not supposed to understand English. She went on, "One day I was riding my bicycle to town. I was in a great hurry, and was provoked when two trucks blocked my passage in the street. I was forced to detour around an extra block.

"Then my eyes fell upon a handmade sign in the window of a new building advertising it for sale. It gave the name of the owner. I was terribly excited. I went into a store nearby and asked if they knew what the price was. They thought it was above \$10,000. I decided to see the owner immediately.

"After looking at the interior of the building, I was more excited than ever. This time I knew I had found God's House for Tours! So I called our pastor in Or-

leans, and notified Dr. Vincent. Now I know God put those big trucks in the street to force me to discover that building."

I was glad that the fable of the boy who cried "wolf" too often had not been repeated in this case. For the total price was brought down to around \$9,000 for the Baptists, and other would-be buyers held off until our Foreign Mission Board could be contacted in Richmond.

"How long had you searched for a church?" I asked Madame Dubois.

"For seven years!" came her answer.

To purchase a building or lot for a church in France, ready cash is necessary. The 2000 members of the Federation of Evangelical Baptists in France are mostly working people with small income. Without outside help, such as our Foreign Mission Board granted, several thousand dollars are out of the question for a small congregation of Baptists such as this group in Tours.

Baptists of France, however, support several Baptist institutions. There is a home for homeless boys in Brittany, an old people's home near Paris. There are two summer camps and newly opened Baptist student work near the Paris universities. But the Baptist Federation has no Baptist college or seminary, and the shortage of pastors is acute. Some pastors must serve as many as five preaching stations, and it is hard to open new work because of lack of preachers.

Baptists of France believe that the time has now arrived for France to lead the continent in a great spiritual revival. There is a great hunger for the gospel revealed in France, until recently a country of people who refused even to talk religion.

It is heartening to know that in France there are women like Madame Dubois who refuse to be discouraged in their single purpose to further extend the kingdom. With determined faith, they do all they can, then accept gratefully the sharing that Southern Baptists extend to French Baptists in their hour of need.



Christian Sharing of Possessions

by Annie W. Ussery, price 85c

This is the third in the series of WMU Aims Books. It will be studied in July, August, September of this year. You recall that Mrs. Ussery also wrote the excellent book *The Story of Kathleen Mallory*.

2 NEW BOOKS

To be introduced at the
WMU Annual Meeting
in St. Louis
May 22-23, 1961



The Story of Cousin George

by Helen Monsell, price \$2.00

This is the story of George Braxton Taylor, the man who first organized a Sunbeam Band. Buy copies for your Primary-age children. Miss Monsell also wrote *Her Own Way*, the story of Lottie Moon.

Release date on both books at Baptist Book Stores is May 15.

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