

IN TODAY'S
WORLD
1 OUT OF
EVERY 11
PERSONS
IS BLACK



SERVICE

ROYAL

JUNE 1961



SUMMER CONFERENCES

at GLORIETA
July 20-26

at RIDGECREST
August 10-16

BIBLE HOUR SPEAKERS

Dr. Dale Moody

Dr. W. W. Adams

FOREIGN MISSIONARIES

Anna Mae Wollerman, Brazil
Mr. and Mrs. W. D. Lockard, So. Rhodesia
Mrs. E. L. Holloway, Jr., Japan
Martha Franks, Taiwan
Josephine Scaggs, Nigeria
Mr. and Mrs. James Ware, Mexico
Josephine Harris, Hawaii

Anna Mae Wollerman, Brazil
Josephine Scaggs, Nigeria
Mrs. S. G. Rankin, Hong Kong
Oleta Snell, Chile
Martha Franks, Taiwan
Dr. and Mrs. John Watts, Switzerland

HOME MISSIONARIES

John Beam, (Good Will Center) Georgia
Allen Elston, (Indians) Oregon
Mr. and Mrs. Richard Mefford, (Indians)
Mississippi
Peter Chen, (Chinese) California

Marvin Pratt, (Good Will Center)
Washington, D. C.
Eunice Parker, (International Students)
Texas
Mrs. Larry Uehara, (Japanese) California
Mr. and Mrs. Richard Mefford, (Indians)
Mississippi
Mrs. A. L. Leake, (Mountain Missions)
Arkansas
Ann Davis, (Good Will Center) Kentucky
Peter Chen, (Chinese) California

RESERVATIONS

MR. E. A. HERRON
GLORIETA BAPTIST ASSEMBLY
GLORIETA, NEW MEXICO

MR. WILLARD K. WEEKS
RIDGECREST BAPTIST ASSEMBLY
RIDGECREST, NORTH CAROLINA

For WMU Leadership and WMS Members

by Alma Hunt

Are You Going to a SUMMER WMU CONFERENCE?

Who should go to a WMU Conference?

- **WMU officers.** In most associations and churches WMU officers are elected by late spring so that the newly elected officers can plan to take advantage of leadership training opportunities. No finer can be provided than the Convention-wide WMU conferences at Glorieta and Ridgecrest.
- **Youth leaders.** Leaders of WMU youth organizations need to go. Conferences dealing specifically with YWA, GA and Sunbeam Band work have been planned for directors, counselors, leaders and assistants.
- **WMS chairmen.** Provision is made for all committee chairmen. Each morning conferences will be held for circle chairmen, program, enlistment, mission study, prayer, stewardship, and community missions chairmen. From day to day other chairmen will be brought together during an afternoon conference period.

- **WMS members.** There is a place for every WMS member. The conference offers delightful and profitable change to every member—a break from routine for business and professional women, a break from household routine for other women.

- **Others?** Yes, still others are welcome—pastors, husbands and women not yet enlisted in Woman's Missionary Society.

Why go to a WMU Conference?

- Meet and hear missionaries of both the Home and Foreign Mission Boards
- Learn the plans for the 1961-62 year
- See demonstrated the best methods for use in WMU work
- Gain missionary information and inspiration from the program.

What will result from your going?

- You will become a more effective WMU member
- You will become a more missionary-minded church member
- You will become a more dedicated Christian
- You will see more clearly your role as a Christian world citizen.

The 1961-62 watchword and hymn will be used in the theme for the conferences and in the presentation of the programs.

Watchword: "That thy way may be known upon earth, thy saving health among all nations" Psalm 67:2.

Hymn: "Jesus Shall Reign"

Each year the WMU president and headquarters personnel plan these conferences with you in mind, seeking missionaries and leaders who will be of greatest benefit to you as you look toward a new year of work.

Women eager to be effective as leaders in this worldwide missionary organization should plan to take advantage of these wonderful opportunities.

ROYAL SERVICE

NE 1961

Volume 55, Number 12

ROYAL SERVICE

The Missions Magazine for Southern Baptist Women

COVER. Again this month we study Africa—East and Central areas. A Christian woman with an open mind and sensitive heart seeks to put behind her old thought-patterns which hinder her understanding of other people. All over the world black people are discarding old ways, and life will no longer continue as it has been—not for the black man, not for the white man.

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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 new. If you have a name change, 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 25, 1918.

JUNE 1961

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Through the EYES of the SPIRIT



THE world has many afflictions but its real problem is essentially spiritual. It is man's inability to get along with his fellow man. The trouble began some time ago—when mankind turned his back on the Lord.

The peoples of Asia, Africa, and Latin America are demanding their places in the sun. It was a voice and spirit emanating from America—often our missionaries, more often our businessmen—that gave these neighbors a lot of new ideas about self-government, the dignity of individual man, mass education and health, economic opportunity, and so forth.

We want them to have all these things. Our Point Four program is the most altruistic effort a nation has ever supported. As a nation we have a long record of concern for the underprivileged. I think our American people care a good deal more than some of our leaders realize.

We know these new nations want loans and experts and a million other things. But do we know what they want most of all: our respect, treatment as equals, our confidence, our encouragement, our understanding, real friendship. We will never really be able to give these to them until we learn to see people and their problems through the eyes of Jesus Christ. And until we do, I wonder if we will make many converts to our cause, to our American ideals and principles.

The American going overseas has two strikes against him: make it nine. We have

white skins. We seem to have all the answers, and few, if any, problems. We're rich, the "haves." They seem to have all the problems and no answers—and analyzing problems to get the right answers is a strange and complicated business to all of us, but especially to them. They've been pushed around by foreign masters for so long their nerves are rubbed raw. They are supersensitive, insecure and have a deep sense of inferiority. We step on their toes and they react emotionally, what seems to many of us irrationally, and unjustifiably so.

Most of their political leaders have no experience in democratic government. The idea of government of the people, by the people and for the people is new and untried in their countries. The idea of government responsibility for the welfare of the people is often lost in the shuffle of political maneuvering, of competing for power, particularly in the early stages of a nation's birth. And their leaders, more often than not, are blind to, or do not believe in the dangers to their countries of Communist blandishment.

Americans, in general, lack experience in, and knowledge of Asia and Africa. We do not have many of the common ties that we have with our European friends. So our problem is how to communicate, how to break through the barrier of differences, how to find common ground, how to talk to the Asian or African about things that are close to his and to our hearts.

by James C. Baird, Jr.

A former chief of our Point Four Missions in Pakistan and Indonesia wonders if we really can help and understand the people of the underdeveloped countries—unless we see them through the eyes of Jesus Christ

In Asia, my wife and I have found a rich culture, a deep spirituality; we have found friendliness and an inner quietness. We have seen family ties more closely knit than in our own country and a greater respect and compassion for older people.

Yet we tend to equate "advanced nationhood" by our own moral and economic standards. Is it any wonder that the judging and the judged often become confused and arrive at unsound evaluations and attitudes toward each other? This is particularly embarrassing at times when we remember that we are also a Christian nation. We wonder how the Islamic people, the Buddhist people, or the people of other religions are able to develop many attitudes which are really more Christian in their concept and application than some of ours. And we have found in our contacts with the people of Asia that there is a great yearning for the kinds of things that are represented by the message of Jesus—"the fruits of the Holy Spirit."

I think we often fail to realize—we Americans here and abroad—that these people are looking at us, evaluating us, watching how we conduct ourselves in their midst; how we adapt, how we work out our relationships with them and with our own people. And as we are judged by the fruits they see, so our country and its message to mankind is judged.

It seems, therefore, to me that we are faced with the necessity to examine ourselves in the light of our Christian teaching

and these experiences.

And it seems to me that we will never really communicate with these other people except at this deeper level of the spirit, through Christ in each of them and in each of us. I doubt if we can really look at someone else as a brother, really care for him, know and understand him and his country—unless we have the concern and compassion which comes from each of us having an abiding relationship with Jesus Christ.

The new nations must have help. They can get it from us or from Russia. And no matter who gives them this help, it will be a long, long job, and it can be done only at very real personal and national sacrifice.

I believe the Russians will make that sacrifice—for reasons differing from ours, of course.

Will we, the Americans, make the sacrifice—even with our nobler, more unselfish motivations? Would you, personally?

We have the wealth and knowledge and the experience. We have many material and intellectual things these other people need so desperately. We have good will; we are a generous nation, and we do not covet the lands or liberty of others.

But do we know how to give ourselves, our hearts, the best and deepest things in us? The answer to these questions will in all probability decide the fate of our country and the world in the decade ahead.

Reprinted by permission from the October 1960 issue of *The Koinonia Magazine*.

THE CHURCH OF CENTRAL AFRICA
LONDON MISSIONARY SOCIETY PRESBYTERIANS
BRITISH SOUTH AFRICA COMPANY
AMERICAN BAPTIST CONVENTION

AMERICAN METHODISTS SCRIPTURE GIFT MISSION

ROBERT MOFFATT
CECIL RHODES
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Often we Southern Baptists are not aware that other Protestant groups are also doing a fine work in countries where we have missionaries serving. In many places American Baptists, Methodists, Presbyterians and others have already established work when the Lord opens the door for us to enter. You will read with interest about the indigenous and well-established work of many groups in Central Africa, all of whom are contributing to the Christian witness so sorely needed in countries gaining their independence.

SOUTH AFRICAN BAPTIST MISSIONARY SOCIETY

PROVIDENCE INDUSTRIAL MISSIONS JESSIE LOVEMORE

NATIONAL BAPTIST CONVENTION

DANIEL S. MALEKEBU GOSPEL RECORDING MISSION

BRITISH AND FOREIGN BIBLE SOCIETY

by MARY-ELLEN GARRETT,
Southern Rhodesia

Dr. Frances Greenway and
mother of Southern Rhodesia



Baptist missionaries who have been here only eleven years are debtors to missionaries from twenty-eight denominations and mission boards who have worked in Central Africa, which is Northern and Southern Rhodesia and Nyasaland. Our name is not mentioned in a history of Missions of Southern Rhodesia published in 1959.

The Church of Central Africa, Presbyterian originally, begun in Nyasaland, reports 400,000 members. They are now self-supporting in payment of ministers and evangelists and in the upkeep of church buildings. The oldest Baptist foreign mission society in America, founded in 1814 as a result of the famous haystack meeting at Williams College, Massachusetts, sponsored missionaries here in 1891. They have carried on medical work from the beginning and started the country's first industrial schools. They (now called American Baptist Convention) pioneered in better farming methods through a trained agriculturist who later became the First government director of Native Agriculture.

In 1898 the town of Umtali was moved closer to the railway line. Cecil Rhodes said, "We will turn the old town into a mission." It was offered with all its buildings to the American Methodists. Today Mr. M. A. Wakatama, President of the African Teachers Association, is the first and only African in Southern Rhodesia who has "Europeans" (white people) work-

WE ARE DEBTORS *in Central Africa*

THROUGHOUT Cam and Motor gold mine compounds where there are hundreds of African huts, hymns were heard by means of the public address system at the Baptist church. As evening meals were cooking people hummed along with the hymns. Noise from beer drinkers was silenced. Each night from 1500 to 2000

people gathered in the church yard for the revival sermon by the missionary, Rev. C. J. Douson, and a moving picture on the life of Christ. By the end of the week 403 had confessed Christ as Saviour and been counseled personally. This happened recently in Southern Rhodesia where the London Missionary Society led by Robert

Moffatt labored from 1859 to 1884, twenty-five years before a first convert was baptized.

The thought that kept running through my mind was, we are debtors. I watched people gather and eagerly ask for hymn-books, sing the hymns they knew, and listen intently to the sermon. Certainly Southern

ing under him as headmaster of the Teacher Training School at Old Umtali.

In the Lamba country of Northern Rhodesia Baptists from the South African Baptist Missionary Society first opened up work. In 1900 near the site chosen by David Livingstone in Nyasaland for his first work, the Providence Industrial Mis-

sions was started by American-educated John Chilembwe. Since 1926 Dr. Daniel S. Malekebu under the National Baptist Convention, Inc., has directed the work and organized member groups in six different African countries. Until 1956 every teacher training school was mission sponsored. Today 75 schools enrolling 40,499 African students are government operated while 7,284 schools enrolling 925,199 African pupils are mission sponsored but mostly government financed.

We are debtors to David Livingstone, son-in-law of Robert Moffatt who was missionary, doctor, explorer. He was convinced that if there were roads so that proper traders, missionaries, and settlers could get to Central Africa, the great evils of slave trade would end. We are debtors to Cecil Rhodes, empire builder, to his partner Albert Beit and their British South Africa Company. They spent nearly nine million pounds (\$25 million) financing the early settlers, building roads, bridges, telegraph lines, and maintaining police. Cecil Rhodes gave thousands of acres of land to early missionaries, for as he stated, they were better than policemen and cheaper! Today in some places of Central Africa it is difficult to realize one is in Africa. There are roads, beautiful suburban homes, large department stores, and huge industries.

We are debtors to the British and Foreign Bible Society which during 1960 printed one million Gospels in 69 languages for distribution in Africa. The Scripture Gift Mission with a branch in Salisbury, Southern Rhodesia, furnishes free tracts. The Gospel Recording Mission provides free records of hymns and sermons in the African languages.

During 1960 Jessie Lovemore died. As an infant she came to Rhodesia in 1875 when her father, the Rev. C. D. Helm was appointed a missionary at Hope Fountain (London Missionary Society). She personally knew Cecil Rhodes, Lobengula the last great African king, and outstanding personalities of Rhodesia. When she arrived, the country was unoccupied by white

people, "uncivilized" and its future unknown and unpredictable. During her lifetime there was tremendous development. Today what marvelous opportunities there are. But what colossal problems!

Counting the total number of church members and those in inquirer's classes as listed by all missions, less than 18 per cent of the African population has been influenced by Christianity. In Nyasaland alone there are a million and a half Moslems. If there were more medical clinics, the power of the witch doctor could be lessened. The number of children each year who yearn for an education but can find no place, is heart rending. Seventy-five per cent of the adult African population is illiterate. Relations between black and white have deteriorated and seeds of hatred have been sown. A white minority of 297,000 has enforced rigid segregation of 7,990,000 Africans in strict control over employment and private lives.

When Southern Baptists began work in 1950 no missionaries were carrying on evangelistic work in the huge city locations and mine compounds. Thus in addition to trying to meet the rural educational, medical, and spiritual needs of people in the Sanyati Reserve, missionaries ministered to the urban African uprooted from his rural, tribal background.

It is the aim of our 51 missionaries in Central Africa to reach those who have never accepted Christ, to train African leaders in Baptist schools and the Gwelo Theological Seminary, to train church members through Bible classes in government schools, the Sunday school and missionary organizations, and conferences at the Baptist Camp ground, to help abolish illiteracy and to build self-supporting, self-governing, and self-propagating churches.

In 1875 the London Missionary Society considered withdrawing mission work from Rhodesia, but concluded "the sword may blot out Africans—the Gospel alone can save them." Today there is the same feeling. It is the church with its message of

(continued on page 24)

ROYAL SERVICE



from WASHINGTON

by Cyril E. Bryant
Editorial Staff, Baptist World Alliance

THE ATOM AND YOUR POTATOES

Quiet-working scientists at the Atomic Energy Commission are today applying new-found nuclear secrets to peaceful uses.

Housewives reading this piece doubtless will be as surprised as I was to learn that the Atomic Energy Commission's research installations are discovering means for potentially large financial savings in your kitchen. There are many home service developments in the isotope field, but one of the most fascinating is the trick that will eventually keep your potatoes from sprouting and meat from spoiling.

Dr. Paul C. Aebersold, director of the Office of Isotopes Development at the AEC plant at Germantown, Maryland, just outside Washington, points to a display of six potatoes as proof of the effectiveness of radiation as a food preservative.

These are common, garden variety potatoes. Three of them are badly shriveled and have varying degrees of sprout growth, two others are partially shriveled, and the sixth is in as perfect condition as when it was dug.

All six came out of the ground at the same time—sixteen months ago. They were given varying degrees of radiation, then put on the shelf where scientists could watch them deteriorate.

Effectiveness of the treatment comes in the fact that radiation kills bacteria, the chief spoilage agent. It is effective also in keeping meats fresh without refrigeration, and it stops the reproduction of weevils in wheat and trichinae in pork. Military officials see these developments as a promise that soldiers of the future can have fresh meats and vegetables regardless of their distance from refrigeration.

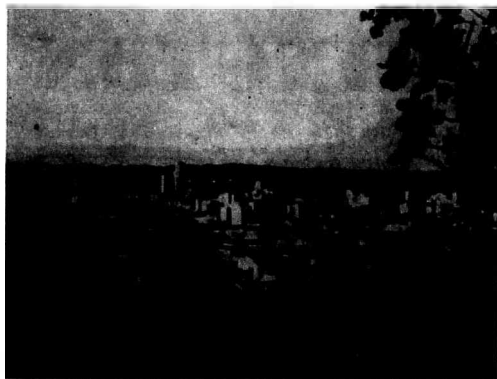
Despite the lack of headlines, the development promises to be monumental, for, according to Dr. Aebersold: food spoilage annually costs Americans more than the total defense program.

You don't need to look for these radiated foods on your grocery shelf yet. AEC still has to perfect the process, making sure of exact dosage to kill bacteria without destroying nutritive values. Then there will come a period of testing by the Food and Drug Administration—and finally the job of selling the public.

The big hazard standing in the way of public acceptance—a question everybody asks "Will eating radiated food kill me?"—is really an imaginary fear. AEC asserts that the process does not make foods radioactive!

"My own opinion," said Dr. Aebersold, "is that radiation processing has a great future, particularly as the growing world population puts more pressure on food supplies." He points out that tremendous losses of stored foods to insect pests can be reduced by giving just enough radiation to stop reproduction. The shelf life of such perishable products as fish, poultry and meat can be extended considerably by very low doses of radiation.

Even in a technically advanced country like the United States, a few days extension of freshness would save millions of dollars. The potential is vastly greater in underdeveloped areas of the world where refrigeration is not available and where millions suffer protein starvation because there has been no way, until now, of preserving food freshness until it can be transported to their remote kitchens.



Salisbury, the capital of Southern Rhodesia and of the Federation of Rhodesia and Nyasaland, is a modern progressive city with a population of 84,000 Europeans and 107,000 Africans in employment

Missionary "Buddy" Albright in Nyasaland offering a tract to a man who is helping to build a grainery from woven straw



Language teacher Mr. A. M. Chambati and his family in Salisbury, Southern Rhodesia

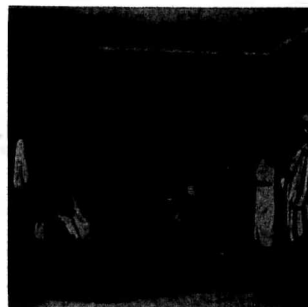
AFRICA



Kikuyu couple at tribal festival



Women of Africa are learning to read with great eagerness. At Gwelo (Southern Rhodesia) Seminary a course in drama is offered for Christian workers so more Africans can be reached with the gospel; Hospital chapel service in hallway at Baptist Hospital, Salisbury



EAST and CENTRAL

Did You Read It?

by Mrs. William McMurry

Seventeen new nations in Africa have gained their freedom from colonial rule in 1960. American people are manifesting a growing interest in the men who have led the freedom movements and are now vying for leadership or head responsible governments. Major newspapers and magazines have carried information about them, varying from thumb-nail sketches to reasonably clear profiles.

Who's Who in the Congo

The name of Patrice Lumumba is now as familiar to the American reader as Castro of Cuba. The thin Patrice, who refused to accept his dismissal by President Joseph Kasavubu as premier of the Republic of Congo, for a time stayed in his house by day behind a cordon of UN troops. After dark he made merry in Leopoldville night clubs, prophesying a comeback. Later he was safely stowed away in an army camp, only to talk himself out of his cell. In mid-February he escaped from his guards. By the end of the month his death was officially declared. Worldwide belief is that he was murdered by his political enemies.

Kasavubu, the small, slow-moving president, seems somewhat remote from daily Congolese politics. From his magnificent mansion overlooking the Congo River he deals with the world by telephone. He may yet have to reckon with his old rival, for Lumumba dead is still a power in the political affairs of the Congo.

Key Man in Kenya

He is Tom Mboya, sophisticated young nationalist, who many think will be Kenya's first prime minister. Mboya is in his early thirties and for several years the head of the Kenya Federation of Labor. Forceful spokesman for the Kenyan African and for Africanism in general, best known politician next to Kwame Nkrumah of Ghana, Mboya is a serious, impressive, intelligent, ambitious and hard-driving young man. He refers to the white settlers as immigrants (the British started colonizing in Kenya only 60 years ago) and says they have nothing to fear under an African government.

Mboya denounces "bate and violence" and denies that a Mau Mau

revival under a different name is likely to come to pass. Giving strength to this belief was the action of the main African parties in the demand for the release of Jomo Kenyatta, who has been in prison eight years on charges of being the leader of the savage Mau Mau revolt.

Kenyatta's re-emergence as an active force in Kenya politics will mean that the past has been buried.

The British hope that all bitterness will be put aside and that Africans and whites will accept the need to live together in an independent Kenya.

Tanganyika's PM?

Race relations among Tanganyika's 20,000 whites, 80,000 Asians and 8 million blacks have always been amiable and are likely to continue so under the new majority black government which came into power last September. Good relations is largely due to the wise leadership of Chief Minister Julius Nyerere, a mission school teacher until he became interested in politics eight years ago. The twenty-sixth son of a polygamous chief, Nyerere was reared in Catholic mission schools and was baptized while attending a college of that faith. Later he took a Master's degree in history and economics from Edinburgh University.

Greatly respected by the country's whites, Nyerere is adored by his African followers. By his fiery oratory he soon welded together Tanganyika's 113 tribes into the African National Union Party where, he explains, "the newer tribes--Asians and Europeans--will be just as welcome as the Africans."

Nyerere has made clear that the struggle against colonialism must not be confused with racialism. "Both the color of a man's skin and his country of origin are irrelevant to his rights and duties as a citizen."

Quartet from Nigeria

For 8 or 9 years prior to independence Nigerian politics took the form of a public dialogue between Azikiwe ("Zik"), favorite son from the Eastern region, and Awolowo, the scholarly Yoruba from the West, with the Sardauna of Sokoto from the North sometimes intervening. Newspaper readers could hardly get their fill of the challenge and rebuttals of these two supporters of African nationalism.

It was the British, not the Nigerians, who created the Nigerian nation from these main tribal groups--the Yoruba of the West, the Ibos of the East and the Hausa and Fulani of the North. When the people went to the polls in December 1959 to elect a Federal government that would lead them to independence, they chose from this trio of vigorous, intelligent men.

Serious, responsible Chief Awolowo, perhaps the best liked leader in all of Africa, is now leader of the Opposition. Dr. Azikiwe, colorful politician, newspaper publisher and originator of pan-African thinking on the West Coast is Nigeria's first commonwealth governor general. The massive, 250 pound Sardauna, an aristocratic Moslem, won the largest number of seats in the parliament, and thus became the real power in Nigerian politics. Rather than become Federal Prime Minister he gave his support to a quiet, meditative man in the North who had pulled himself up from humble origin by sheer hard work. The Sardauna's nominee is today Prime Minister Sir Abubakar Balewa, British educated Moslem whose thoughts and actions will become increasingly important as he heads the most populous and powerful black nation on earth.

PROGRAM FOR CIRCLE OR SECOND WMS MEETING

by Mrs. James L. Monroe

Mission Study: *Intercessory Prayer*, by McClure

Circle Program topic for June:

"TEACH ME TO PRAY"

Suggestions to Program Chairman: Plan for a trio or solo of "Teach Me to Pray" by Albert Reitz (found in *Treble Trios-Sing-Spiration Series*, Volume 4, available at Baptist Book Stores for 45c). If preferred, the words can be prepared on a program form and the group sing it or read in unison.

Encourage every member to share in discussions, raising questions and sharing experiences. The program chairman will act as moderator, taking care that no one, including herself, talks too much.

PROGRAM OUTLINE

Period of informal fellowship
Circle Business Session
Hymn: "I Need Thee Every Hour"
Call to Prayer
Special Music: "Teach Me to Pray"
Discussion: Teach Me to Pray
Devotional Period

"TEACH ME TO PRAY"

Period of informal fellowship
Circle business session
Hymn: "I Need Thee Every Hour"

Call to Prayer (include missionaries on *Call to Prayer*, vacation Bible schools, state mission offerings in some states, and other concerns)

Special Music: "Teach Me to Pray"

Discussion

"Teach Me to Pray"

MODERATOR: In our circle programs this quarter we have studied God's Word concerning prayer. We have reviewed prayer as a power in the modern missionary movement. Today let us discuss what prayer is—and what it can do today. As we seek to understand more fully how to pray, it is well to ask, what is prayer? Possibly, all would have a different definition. What is prayer to you? Is it a vital part of your every day?

FIRST PANELIST: Let me give you some definitions from others. One defines prayer as "An expression of faith in God." Another "A living dialogue—a person-to-person communication." Others are "communion between God and man," "the greatest working force in the world," "not what we wish of

God, but what God wishes of us." (Give your own definition of prayer followed by general discussion: What is prayer?)

MODERATOR: We believe that anyone can pray. There are many who want a more fruitful prayer life, but they do not know how to pray. The unsaved person prays, "O Lord be gracious to me a sinner." The Christian talks with his Heavenly Father. Even though one is taught to pray as a child, growth in prayer is gradual. Would a panelist discuss ways we might develop our prayer life?

SECOND PANELIST: Some good advice along this line was given to a young friend by a wise and older man as he said, "Son, don't bother to give God instructions; just report for duty." That's it. We report for duty. We set aside each day or several times each day definite times, and a place for prayer. This may be difficult, but it can be done when one knows that daily reporting is essential if a person is to know God's directions. One's heart must be prepared by constant communion with God if he experiences a strong faith in God.

A spirit of sincerity and humility must accompany true prayer. Then, of course, one must pray within the will of God. Of the many promises contained in God's Word, each has as a condition that requests be within the scope of God's will. Perseverance in dedicated prayer will bring perhaps not always what we anticipate, but God's answer. When we know God's will we persist in prayer until his answer comes. And then, if our prayers are effective, there is thought and purpose and preparation for living and witnessing. In the great oratorio *Elijah*, Felix Mendelssohn repeats over and over "If with all your hearts ye truly seek me, Ye shall ever surely find me, Thus saith our God." That is God's promise to his children.

Hindrances to an effective prayer life are lack of time and privacy, interruptions, too busy, afraid to hear our voice, afraid to hear God's voice. Some inward hindrances are wandering thoughts, weak wills, doubts, fears, limited vision, ungranted prayer, prayer ruts, unforgiving spirit, evil thoughts, unforgiving hearts, unwillingness to accept God's will, and disobedience to God's will.

MODERATOR: Is prayer as vital a force in the lives of missionaries today as it was during the early Christian centuries and the time of William Carey?

THIRD PANELIST: My answer is—definitely!

Members in every missionary society have heard and read pleas from our missionaries for continued prayer on their behalf, also their testimonies of answered prayer. I would like to share with you an experience of Dr. George Faile, medical missionary in Ghana. "One afternoon, prior to the opening of our hospital at Nalerigu (no-LEHR-i-goo), it was necessary to take a woman in desperate need of emergency surgery to the Basel Mission Hospital at Bawku, some fifty dirt-road miles away. About 25 miles from Nalerigu the car coughed, sputtered, and finally stopped. The patient's condition was critical. The road was not frequently traveled, especially at twilight. Little George, my eight-year-old child, was riding with me. We started out on foot to find help, knowing of a missionary residence a mile or so away. Upon learning that the missionaries were not at home, I sent George and our African assistant into the village to look for gas while I hurried back to the car to check on the patient and to see if the car might not be persuaded to move once more.

"A wondrous sight greeted me beneath the early-appearing stars! A Belgian Chevrolet had stopped by the side of the road. The Belgian student driving the car was in Ghana collecting material for a graduate degree. As we transferred the critically ill patient and her anxious relatives to the new car, my son returned. With an engaging grin, he reported: 'Daddy, you see how God answers prayer! As I walked along, I talked to God and said, "Now God, you know that this woman will die if we don't get her to the hospital. You can help us get her there"—and now, already, God has answered my prayer.'"

What a prevailing influence prayer must have been in this missionary home for an eight-year-old boy to have this confidence and faith. As a MK (missionary kid) he had been taught:

"I know not by what methods rare,
But this I know, God answers prayer."

MODERATOR: I am sure each of us could tell of answered prayer in the experiences of our missionaries of today. Are there testimonies from your own lives some of you would like to share with us? (Allow time. You might ask two women in advance to be prepared to speak up at this time.)

FOURTH PANELIST: Prayer is a force not only on the foreign field, but here in the homeland as well. An amazing modern missionary movement is the growth of chapels and

churches in New York City and surrounding areas. Prayer was the cornerstone of this work.

Mrs. Paul James, home missionary working in New York, relates this stirring story: "One definite answer was God's provision of an adequate place of worship. Property is prohibitively high in New York City. There are few suitable buildings for lease. This became a prayer burden on our hearts for many months. One day as I picked up a newspaper to throw it away I noticed a small block ad in a section of the paper I do not usually read. It advertised a small auditorium for rent in exactly the location we most desired. Upon my husband's return from a trip, I showed him the ad. After investigation, both he and the deacons knew it was exactly what we needed for the central location of Southern Baptist work in New York.

"Others desired the property, also. A foreign film company wanted it, and a well-known television program wanted it. Our hopes fell rapidly as we were told that a large corporation was ready to offer the owners a 15-year lease. We offered only a 5-year lease. The dedicated members of the Manhattan Baptist Church and its chapels prayed with faith that God's will would be accomplished. Dr. James told the Jewish owners that we were praying about it. They seemed impressed, but unmoved. Finally, they asked him to come to their office. We feared it was to tell him our offer was refused. To our amazement, they gave us the contract and the building was ours! Gratitude for God's answer to our praying hearts surpassed description. We have continued to ask God for other blessings and He has provided them. All of Southern Baptist pioneer work in New York is a thrilling succession of answered prayer."

MODERATOR: Baptists have been a praying people from the very beginning. The power of daily intercessory prayer by WMS members and other faithful Christians is being felt around the world. *The Baptist World*, journal of the Baptist World Alliance, reports that Moscow is shocked by praying Baptists. It tells of an article in the Moscow evening news that attacks the marked increase in church-going and reports that at one location in the Moscow area there is a "serious outbreak" of belief in the Baptist faith. The Moscow news article criticizes the Communist Youth Committees for not stopping young people from praying and worship.

During our period of discussion we will use the following questions as a background: Is prayer a privilege and a duty?

What kind of praying should be included in one's prayer life? (Discuss confession, intercession, thanksgiving, and petition.)

What are the greatest hindrances to your prayer life? Discuss ways to overcome them. Do you think there is value in group praying?

Can one pray publicly without praying primarily for the ears of men?

Is it good to "read" a prayer? Under what conditions?

What are the values of a family altar? How can one be started and sustained in a family?

Discussion, using above questions

Devotional Period

LEADER: Lord, teach us to pray! May we draw nigh to God that He may draw nigh to us.

GROUP: "Be still, and know that I am God." "In quietness and in confidence shall be your strength." "They that wait upon the Lord shall renew their strength."

LEADER: Let us labor for an inward stillness as we wait in singleness of heart, that we may know His will, and do His will only.

GROUP: To pray is to open our hearts to Jesus. "Ask, and it shall be given you." Lord, teach us to pray.

LEADER: Let us close by reading this prayer poem:

Lord, teach us to pray, and praying thus
May selfish wants be lost along the way.
And may my every prayer begin and end
The same

"With all my heart I thank thee, Lord,"
And "I ask in Jesus' name."

Then may my supplications be concerning
fellow men

And may my interest be so keen in their
behalf that when

I sense their needs I turn to Thee as plant
life turns to sun,

And may I ever understand the words, "Thy
will be done."

O may I ne'er be guilty of a pray'r for
earthly gain.

But rather pray that in my heart Thy love
shall ever reign.

O Lord, teach me to pray, and praying thus
May selfish wants be lost along the way

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

Call to PRAYER

Prepared by MRS. CLAUDE RHEA

The abiding peace of following God's will in sharing Christ with the world overshadows personal problems, sorrows, and joys. Quietly and unobtrusively our missionaries meet situations as they arise. This month let us come to know these joys, sorrows, problems that we might pray with increased understanding and compassion.

1 THURSDAY So now also Christ shall be magnified in my body, whether it be by life, or by death. Phil. 1:20. (Read vv. 20-24.)

During their second term when the Paul Rowdens were serving in Israel, Mr. Rowden became quite ill and died in the States after he and his family were flown to America. Marjorie Rowden is currently enrolled at the seminary in New Orleans earnestly seeking to know God's will as to whether she and her four children should return to Israel. Her life is an inspiration to everyone. Pray with Mrs. Rowden about this.

PRAY for George Madison, Detroit, Mich., WDP; Olive Riddell, China, retired; Theresa Anderson, Manila, Philippines, Mrs. C. O. Griffin,* Indonesia, ev.

2 FRIDAY But unto you that fear my name shall the Sun of righteousness arise with healing in his wings Mal. 4:2. (Read vv. 2-3.)

"During our routine furiough physical examination, the doctor discovered a serious condition in my husband's chest. Tests for malignancy were made and an operation performed. Two weeks later he left the hospital—chest condition unchanged, his disease a mystery, his treatment rest. We made no plans for the future but turned our future over to the One who had led us so clearly in the past. Two months later the doctors were amazed to discover that his chest had completely healed. It was a miraculous answer to prayer!"—Mrs. Dewey Mer-

ritt, Nigeria. The Merritts now have a little daughter after losing their first baby while in Africa. Rejoice with the Merritts.

PRAY for Mrs. J. B. Gaultney,* Nigeria, Mrs. William Roberson, Saigon, Vietnam, ev.; Cornelia Leavell, Honolulu, Hawaii, ed.; Pauline Jackson, Gatooma, So. Rhodesia, RN; B. F. Fail, Redlands, Calif., ev. among Spanish-speaking; J. C. Hefley, Metairie, La., ev. among French; Mrs. A. H. Foster, Pollock, La., ev. among migrants

3 SATURDAY He hath made every thing beautiful in his time Eccles. 3:11. (Read vv. 1-8.)

"On December 22 we entered the Arab sector crossing the armistice lines separating the two Jerusalems, where my husband's father was waiting for us. That afternoon in the Jordan River near Jericho at the traditional site of the baptism of Jesus by John, his father baptized our daughter Carol in the muddy waters of that ancient stream. No limpid pool was ever lovelier and no scene sweeter. Before coming to Jordan the church at Nazareth had approved Carol for baptism and requested that Father baptize her during his visit!"—Mrs. Dwight Baker, Israel.

PRAY for Bibiano Molina, San Juan y Martinez, Cuba, Mrs. P. C. Mosteller, Bangkok, Thailand, R. B. Fryer, Jr., Djakarta, Indonesia, R. L. Rummage, I. P. Singleton, Jr., Salisbury, So. Rhodesia, ev.; Mrs. F. T. Woodward, Honolulu, Hawaii, ed.; Robert Mackett, Sells, Ariz., ev. among Indians



Call to PRAYER

4 SUNDAY Be strong and of a good courage . . . for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee Deut. 31:6. (Read vv. 6-8.)

"Returning from a mission trip in Korea, I was injured in a jeep wreck. Infection developed in my leg, and I was rushed to the hospital. For three weeks the doctors battled the infection in an effort to save my leg. Miraculously it healed, and they did not

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

have to amputate as they had expected. Prayer was the only source of calmness for my life during those 35 days in the hospital away from home and family in Taejeon. I thank God that I can continue to serve Him with two good legs!"—L. Parkes Marler.

PRAY for L. P. Marler,* Korea, C. R. Bumpas, Campina Grande, Mrs. David Mela, Recife, Brazil, ev.; Mrs. L. H. Soitz, Calif., ev. among Spanish-speaking; Mrs. D. Breriano, N. Mex., retired

5 MONDAY He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty Psalm 91:1. (Read vv. 1-6.)

"Prayer is our constant companion. When we become discouraged and wonder 'Is it all worth it?' through prayer God helps us bear the burden and gives renewed strength. We pray for God to lead us as we travel along the highway. Looking back, we recall times and circumstances which could have been disastrous, but the protecting hand of God was with us all the way!"—Mrs. David Richardson.

PRAY for Mrs. David Richardson, Montgomery, Ala., ev. among deaf; Virginia Ogletree, Atlanta, Ga., GWC; Quinn Morgan, Bakersfield, Calif., ev. among Spanish-speaking; Mrs. A. J. Glaze, Jr.,* Argentina, Stella Austin, Oshogbo, Nigeria, ed.; Mrs. W. H. Matthews, Cotabato, Philippines, Mrs. C. R. Crowder,* Nigeria, Mrs. W. D. Moore, Rome, Italy, ev.; Alice and Charlotte Moore, MF

6 TUESDAY Notwithstanding the Lord stood with me, and strengthened me 2 Tim. 4:17. (Read vv. 16-18.)

"This has been such a big day. We received our first patient at our new tuberculosis hospital. Since I'm the only missionary nurse I want to do all I possibly can, but it is difficult with so many duties at home. Just wish I were two people. The women's work at the churches needs help so much—which I dearly love doing—but again I can't do all I would like. We have a wonderful family of two sweet little girls, four and two years old!"—Mrs. Carlos Owens, Tanganyika.

PRAY for C. R. Owens,* Tanganyika, S. C. Jowers, Davao City, J. Allen Smith, Pampanga, Philippines, J. W. H. Richardson, Jr., Shaki, Nigeria, J. A. Jimmerson,* Indonesia, Mrs. P. W. Stouffer, Campinas, Brazil, ev.; L. E. Lee, San José, Costa Rica, lan. ed.; Thomas Halsell, Belem, Brazil, ed.; W. W.

"As missionaries go for Thee to places of service, may they be conscious of thy presence when days are dark and when days are bright, in times of sorrow and in moments of joy. May theirs be an adventure in righteousness . . . an adventure in love . . . an adventure in reconciliation as they seek to bring Thee and the people together. May thy peace which passes understanding keep and guard their hearts and their thoughts in Christ Jesus Amen"

D. Swan Haworth

Burnham, New Orleans, La., ev. among French

7 WEDNESDAY Blessed be God . . . Who comforteth us in all our tribulation 2 Cor. 1:3, 4. (Read vv. 3-5.)

"Upon learning of my father's death, I left my husband and children in Alaska and started alone to Louisiana for the funeral. Meanwhile, my husband learned that we could take our furlough early so the family joined me in Fairbanks and we came together to Louisiana. How grateful I was that they could be with me. Thank you for your prayers which undergirded me at my time of sorrow!"—Mrs. Oliver Marson, Ft. Yukon, Alaska.

PRAY for O. W. Marson, Ft. Yukon, Alaska, W. H. Ferrell, Sierras de Cordoba, Argentina, Mrs. D. J. Spiegel, Teresina, Brazil, ev.; Mrs. Wilfred H. Congdon, Oshogbo, Nigeria, ed.; Mrs. H. P. McCormick, Nigeria-Hawaii, retired; Eunice Parker, Austin, Tex., inter.

8 THURSDAY My grace is sufficient for thee: for my strength is made perfect in weakness 2 Cor. 12:9. (Read vv. 9-10.)

"Tragedy struck hard, deep, and sudden last year in the death of our fifteen-year-old daughter, Charlotte Ann (Anita). Her brief illness proved to be brain tumor from which she did not recover. We are going to use her educational policy, along with money that friends sent instead of flowers,

as a memorial fund. Thus, through the years we hope that many Mexican students may be able to prepare themselves to serve the Lord in the land that Anita loved so much. Your praying has helped us bear the burden of our sorrow!"—Orville and Alma Reid, Mexico.

PRAY for Mrs. O. W. Reid, Guadalajara, Mexico, SW; Mrs. Reynaldo Gurule, Cashion, Ariz., ev. among Spanish-speaking; Mrs. M. L. McKay, Anchorage, Alaska, Mrs. T. W. Hill, San Jose, Costa Rica, ev.; J. B. Horton, Cherokee, N. C., ev. among Indians; Callie Brown, New Orleans, La., GWC; Martha Bell, Kediri, Indonesia, RN; Nadyne Brewer, Rio de Janeiro, Brazil, ed.; Mrs. P. A. Taylor, San José, Costa Rica, lan. st.

9 FRIDAY And your feet shod with the preparation of the gospel of peace Eph. 6:15. (Read vv. 13-18.)

"Yes, I'm back in school again! This time four years ago I was in Yoruba language school. There is urgent need for a missionary nurse in Northern Nigeria so for a year I shall be studying Hausa, the language of the North, in preparation for my new assignment there. As you pray for me this year, please put language study at the top of the list!"—Lalete Dotson.

PRAY for Mary Frances Gould, Bangkok, Thailand, pub.; Mrs. T. E. Waginton, Korea, ev.

10 SATURDAY God is our refuge and strength, a very present help in trouble. Therefore will not we fear . . . Though the waters thereof roar and be troubled Psalm 46:1-3. (Read vv. 1-7.)

"On May 23, 1960, earthquakes in Chile set off a series of tidal waves which raced across the Pacific and smashed into the city of Hilo. Sixty-one people were killed and millions of dollars of damage was done. More than a dozen of our Baptist families were left homeless but not one life was lost among us. Some of our people climbed trees; others floated on mattresses to safety; still others were swept for blocks in their homes by the gigantic waves!"—Robert C. Davis, recently transferred from Hawaii to Vietnam.

PRAY for Mrs. R. C. Davis, Jr.,* Vietnam, F. H. Ossa, San Blas, Panama, J. H. Hammett, Taipei, Taiwan, ev.; Mrs. G. O. Foulon, Illinois, L. E. Blackman, J. H. Ware, China-Hawaii, retired



11 SUNDAY Who shall separate us from the love of Christ? shall tribulation. . . . Nay . . . we are more than conquerors through him that loved us Rom. 8:35, 37. (Read vv. 35-39.)

After the death of her husband while they were serving as missionaries to Venezuela, Mrs. Betty Clark felt God's leadership in returning to Venezuela to carry on their mission work. Let us pray for her and her two fine children.

PRAY for Mrs. John Arnold, San Pablo, Calif., Mrs. Oscar Hill, Alamogordo, N. Mex., ev. among Spanish-speaking; Mrs. H. L. Raley, Taiwan, Mrs. R. D. Hardy, Kyoto, Japan, J. E. Patten, Bangkok, Thailand, ev.; Mrs. G. G. Pitman, Nigeria, RN

12 MONDAY But my God shall supply all your need according to his riches in glory by Christ Jesus Phil. 4:19. (Read vv. 6-9.)

"Our blessings are many: a new and larger residence, five wonderful children; Becky was baptized in September; God brought a teacher our way for Anne and Becky when Martha's time and strength were nearly gone; Billy and the twins are full of mischief and busy from dawn to dark; Anne, Martha, and Dottie have come safely through serious illnesses and operations. Harvey has made many trips up and down the western coast of Mexico with only one minor accident when a burro ventured too far into the highway"—Harvey and Martha Walworth. During a recent 90-day period Mr. Walworth was home only 30 days—field missionaries often must be away from their families.

PRAY for Mrs. Francisco Diaz, San Blas, Panama, Mrs. W. L. Walker, Oita, Japan, ev.; Mildred Crabtree, Agbor, Nigeria, ed.; Mrs. M. G. White, Brazil, retired

13 TUESDAY Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me Psalm 23:4. (Read vv. 1-6.)

Home missionary Mrs. Clifford Bruffey died as the result of an automobile wreck near Sidon, Mississippi. She and her husband of three weeks, both deaf, were mis-

sionaries to the deaf in Jackson, Mississippi. Mr. Bruffey, a student at the seminary in New Orleans, plans to continue his mission work in Mississippi. Pray for him.

PRAY for A. D. Elston, Warm Springs, Ore., ev. among Indians

14 WEDNESDAY I can do all things through Christ which strengtheneth me Phil. 4:13. (Read vv. 9-10.)

"My hours at school are long, but my health is excellent, my energy tireless. Last month was especially busy with church and school activities. When it was over, my husband took me by the shoulders and said, 'What do you have inside you? A dynamo? Where do you get all that energy?' God has been good with the enthusiasm he grants me, to walk without weariness and to run without faintness. He has also given me an excellent helper at school, who is eager to help"—Mrs. A. I. Bagby, Brazil

PRAY for Truett Fogle, Amarillo, Tex., J. W. Beam, Savannah, Ga., GWC; Mrs. B. F. Falt, Redlands, Calif., ev. among Spanish-speaking; Mrs. Raul Gonzalez, Havana, Cuba, ev.; Mrs. A. T. Bequer, Cuba, retired; Mrs. J. R. Estes, Europe, ed.

15 THURSDAY Casting all your care upon him; for he careth for you 1 Pet. 5:7. (Read vv. 7-10.)

Immediately following their return to Brazil from furlough, the Loyd Moons were confronted with sorrow. Mrs. Moon's father had been killed in an automobile accident in the USA and her mother was critically injured. Circumstances at that moment were such that Mrs. Moon could not return to America for the funeral or to be with her mother. The sorrow was borne quietly through the separating miles.

PRAY for Mrs. A. G. Ortiz, Bishop, Tex., ev. among Spanish-speaking; F. C. Rowland, Bernalillo, N. Mex., ev. among Indians; Mrs. I. V. Larson, China-Philippines-Taiwan, retired; A. B. Scull, Bandung, Indonesia, Mrs. L. I. Myers, Jr., Saigon, Vietnam, ev.

16 FRIDAY Thou hast put gladness in my heart Psalm 4:7. (Read vv. 7-8.)

"We had Christmas in July because we moved into our lovely new Lottie Moon home here on the Seminary campus. It is located on a pine covered hilltop. As I have unpacked and put each room in order, I have prayed over and again in my heart:

JUNE 1961

Volume 4, Number 9

Forecaster

Prepared by Margaret Bruce, WMS Director

THIS MONTH

President
Education Committee
Nominating Committee
Bible Study, Prayer, and Program Committee
Community Missions Committee
Stewardship Committee
Youth Committee

This prayer hymn written by Rev. R. K. Bennett on his birthday, January 21, 1961, expresses the concern which should be felt by every WMS leader—"Lord, Put Thy World Within My Heart . . . to bring that sinful world to Thee."

Lord, put Thy world within my heart—
This world, in all its sin and woe—
And give me grace to do my part
To tell of Him Who loved it so.

Lord, put Thy world within my heart,
A vision true may I receive
Of men who die from Thee apart,
Yet men whose woes Thou canst relieve.

Lord, put Thy world within my heart,
And thence all selfishness remove,
That there, the springs of grace may start,
O, give me, Lord, a heart of love.

My heart from out the world remove:
But may the world be folded still
Within my heart, outspread by love,
To hold all men as Thou dost will.

Lord, put Thy world within my heart,
Thy great compassion give to me,
That Thy great love I may impart,
To bring that sinful world to Thee.

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The world, in all its sin and woe—
And give me grace to do my part
To tell of Him Who loved it so.

Lord, put Thy world within my heart.
A vision true may I receive
Of men who die from Thee apart,
Yet men whose woe Thou canst relieve.

Lord, put Thy world within my heart,
And thence all selfishness remove,
That there, the springs of grace may start.
O, give me, Lord, a heart of love.

My heart from out the world remove:
But may the world be folded still
Within my heart, enlarged by love,
To hold all men as Thou dost will.

Lord, put Thy world within my heart,
Thy great compassion give to me,
That Thy great love I may impart,
To bring that sinful world to Thee.

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Lair.

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* President

Our Purpose

The third quarter of the 1960-61 WMU year is almost over. Perhaps it is time for your Woman's Missionary Society to look again at its purpose. As you open your meeting this month remind the women that every organization has a few well-chosen words to express the purpose of its activities, and what is expected of its members.

WMS Statement of Aims is an interpretation of our purpose to promote Christian missions through a program of mission study, prayer, community missions, stewardship, and missionary education of youth. As our hymn, "Christ for the Whole Wide World," is played soft-

ly have the Statement of WMS Aims read (page 37, WMU Year Book). Make copies for each individual and ask the group to read responsively. You may give each Aim and have someone lead the group in reading the statements under each Aim.

Close this part of your meeting by quoting the permanent WMU watchword and the 1960-61 watchword. Remind WMS members that as long as there is one woman in your church who is not united in the effort to take the message of Christ to those who have not heard it, the witness of your church is incomplete.

WHEN YOU PRESIDE



These suggestions from the booklet, "Simplified Parliamentary Procedure," based on Robert's Rules of Order are worth reading.

Keep calm at all times.

Talk no more than necessary while presiding.

Have agenda for meeting and

proceed in a businesslike manner.

Have a working knowledge of parliamentary law and a thorough understanding of the organization's by-laws.

Keep a list of committees on table while presiding.

Refrain from entering the de-

bate of questions before the assembly. If it is essential that this be done, the vice-president should be placed in the chair. A president is not permitted to resume the chair until after the vote has been taken on the question under discussion.

Extend every courtesy to the opponents of a motion, even though

the motion is one that the presiding officer favors.

Always appear at the rostrum a few minutes before the time the meeting is to be called to order. When the time arrives for the business session, note whether a quorum is present; if so, call the meeting to order, and declare "a quorum is present."

* Enlistment Committee

photo plan



Some churches take pictures of their new members in order to get to know them sooner. One church began using photographs of its new members in the weekly bulletin. Another church pastes the photos of their new members on the record cards used in the church office. The pictures are taken immediately after they join the church and each person photographed holds a slate on which his name is printed.

It is estimated that the cost of film, developing and printing is about ten cents for each member's photograph. One associate pastor says "We are convinced that the photographs are a vital part of our church record system." It is very helpful to be able to identify the name with the face.

This photo plan could be used by your enlistment committee to

enlist women as they join the church. Seeing the name and face of prospects before visiting them will enable visitors to know the newcomers more quickly.

Remember there are just four more months in this 1960-61 WMU year. Better check on your enlistment efforts. Has your average attendance at the general missionary meetings been good? Has your increase in membership necessitated the organization of additional circles? Have all members been enlisted in full participation in Woman's Missionary Union activities?

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CRISIS

"The whole world is facing an encounter with crisis. Today the church must not only be aware of crises, but must constantly become more deeply involved in helping to meet them. Only by using its total resources can the church hope to act significantly. Two of these world crises . . . are Youth in a Troubled World and the Emerging African Nations."

Presbyterian women were urged to prepare themselves to participate more intelligently in the consideration of these two crises at the National Meeting of United Presbyterian Women and to:

"1. Keep informed by reading daily newspapers, new books, current magazines, and by following documentary broadcasts.

"2. Clip articles indicating church ministry to youth living in a troubled world.

"3. Clip articles relating to the changing face of Africa."

Reprinted from February, 1961 *Concern*

Our first WMS Aim, World Awareness, helps members to be alert to conditions around the world and increases their concern for world crises.

* The Nominating Committee

It is the responsibility of the nominating committee to discover, interview, enlist,

and propose for election those who are suitable and available for WMS leadership. The committee should know the duties of each officer, counselor, leader, and committee chairman and should seek guidance from the Holy Spirit in securing leadership.

The committee should canvass the entire church membership roll

and compile a list of possible leaders. After deciding on those to be interviewed a prayerful and tactful approach should be made. Recognize the privilege and opportunity for service being offered Christian women.

During the interviews give a good understanding of the position to be filled. Place in the hands of the prospective leaders information concerning the work for which they are being nominated. (See duties in *WMU Year Book*.)

Look for these leadership quali-

fications in those to be selected:

(1) evidences of spiritual mindedness

(2) membership in good standing of the church

(3) availability for office—not too old nor too young, regular in attendance of the worship services

(4) participation in the organi-

zation to be served

(5) evidences of potential leadership ability

(6) co-operative spirit and loyalty to the basic faith and program of Woman's Missionary Union.

(Ideas adapted from *Suggestions for [Church] Nominating Committee*, Gaines S. Dobbins)

* Mission Study, Prayer, and Program Committees

Enrich YOUR MEETINGS

The following are some enrichment materials which may be used in connection with your missionary program and mission study this month. All of these may be secured from your nearest Baptist Book Store.

For missionary program:

Africa Disturbed, Emory and Myrta Ross, pa. \$1.95; cl. \$3.50

Introducing Animism, Eugene A. Nida and William A. Smalley, pa. 90c

The Way in Africa, George Way-

land Carpenter, pa. \$1.50; cl. \$2.95

Filmstrip—"Sharing the Word in Central Africa," 50 frames, color, with manual, \$3.50

Slide Set — "Village Life in Southern Rhodesia," 14 slides, color, \$3.50 (with explanations)

For circle program or mission study:

Prayer: the Mightiest Force in the World, Frank C. Laubach, \$1.00

The Adventure of Prayer, Donald J. Campbell, \$1.50

A Practical Primer on Prayer, Dorothy C. Haskin, pa. 39c

* Community Missions Committee

The Methodist church has undertaken a four-year program concerned with race relationships. In an open letter to all Methodist women the secretary of their Department of Christian Social Relations has said: "The frontier of

it
may
mean

racial bigotry and prejudice calls us to new action now!

"(1) This may mean trying to understand the meaning of the student Sit-in-Movement... working to co-ordinate the forces of good will... enlisting responsible citizens to make sure that law enforcement powers act with the highest integrity. It may mean going to the minister... and talking together about the responsibility of your church in facing these issues.

"(2) It may mean sitting in a courtroom [to observe whether or not all citizens] receive a fair trial.

"(3) It may mean going with some citizens in your community to the registration center or the voting precinct to [learn for yourself whether or not] rights are guaranteed [every citizen].

"(4) It may mean placing a sign

on your front lawn when new neighbors of... a minority group move in—a sign that says,

This house is not for sale—I like my neighbors.

"(5) It may mean [efforts] to assure equality of opportunity in jobs. I can buy my dresses from a saleswoman of a different color and my dress fits just as well!

"(6) [It may mean]... working for federal and state laws that protect the freedoms of all our citizens."

Our WMS theme for this quarter is International Understanding; next quarter it is Goodwill Toward Men. It is not enough for Baptist women to have these themes listed on page 54 of the WMU Year Book. It may mean that community missions committees will lead WMS members to a new action now!

* Stewardship Committee

Print the following outline on poster board and place it in a busy spot in your church. There may still be some WMS members unconverted to tithing!

(Carl Ogle in January, 1961 BAPTIST PROGRAM)

MALACHI 3: 7-12

I. ROBBERS (Malachi 3: 7-9)

God's people are accused of being robbers

II. RECOMMENDATIONS (Malachi 3: 10a)

God tells what to do about this change

III. RESULTS (Malachi 3: 10b-12)

God tells what to expect after obedience

Out of the Mailbag



You would enjoy some of the questions which come out of the mailbag here at 600. We've decided to pass on some of them. They may be your questions too. If you have questions about WMS which we could answer send them along.

(1) "What is the meaning of every member receiving Royal Service?"

Some have interpreted it as meaning that those having subscriptions may pass on their Royal Service to WMS members who do not subscribe.

Others interpret it as meaning that every WMS member must subscribe to Royal Service. Neither of these is correct.

If a mother and daughter live together, or sisters, or friends, and they have a subscription together, each would be receiving Royal Service. In order for your society to qualify for this elective every

WMS member should have Royal Service coming to her home that she might have daily access to the magazine.

Don't S-T-R-E-T-C-H the point—be sure that every member receives Royal Service—just \$1.50 a year from Woman's Missionary Union, 600 North 20th St., Birmingham 3, Ala.

(2) "Is it necessary to have the Royal Service circle programs at circle meetings?"

A choice is given between circle programs and mission study. The executive board decides whether mission study books will be taught in the circles or in the society as a whole.

Some societies use the combined plan of having books taught in circles and in the society. This allows the circles to use Royal Service programs some of the months and to have mission study books taught at other times.

* Youth Committees

Because of the Annie Armstrong Offering the Home Mission Board is able to appoint nearly 500 summer missionaries. These college and seminary students work on home mission fields for a ten-week period. By this effort the Home Mission Board hopes to help the students discover their aptitudes and interest and whether or not God is calling them to mission service.

Be alert to young women working in your association. Your YWAs may want to observe a summer missionary at work. If there are those interested for the summer of 1962 have them write to the Summer Student Mission Program, Home Mission Board, 161 Spring St., N.W., Atlanta 3, Ga., for details and application forms. To qualify for appointment, the student should be at least 18 years of age, and have completed 60 semester hours or 90 quarter hours of college credit or one year of seminary. If you are interested in learning more about this program write for the tract, "Student, Summer Mission Program," free from the Home Mission Board (address given above).

"Parents are not obligated to give their children a secure future," said a recent Survey Bulletin, "but they are obligated to give them a secure foundation on which to build their future." When girls are in school, there are school activities, clubs, and organizations beckoning. All of these may be good.

Parents, lead, guide, counsel, and direct your daughters to choose carefully, balancing school and church activities. If you fail to guide, girls will be overloaded and out of balance. Church activities

will take a secondary place. Their attitude may grow to be, "Oh well, those church organizations aren't so important after all; mother and dad haven't mentioned that I should balance school and church activities."

Sometimes the good is enemy to the best! Help girls, 9 through 15, to keep time for Girls' Auxiliary. Make plans for them to attend the GA meetings of the church.

In the WMS Statement of Aims we say that we will seek to cultivate missionary convictions in hearts of youth through: securing the co-operation of parents in the missionary education of their children. One way to secure this co-operation is by encouraging parents to develop in the home a Christian attitude toward all people. These two books will help with this effort: *The World from Our Home* (price 60c from Friendship Press, Box 380, New York 27, N. Y.) is written for and by parents on ways to develop this world Christian point of view.

Friends with All the World by Edith F. Welker (pa. \$1.95, cl. \$2.95 from Baptist Book Stores) shows the friendliness that can be experienced through a Christian family-relationship.

Playing games of different countries in the home helps with missionary education.

Children's Games from Many Lands. Nina Millen, gives directions for 262 games from 55 different countries (pa. \$1.95, cl. \$2.95 from Baptist Book Stores).

Educating Youth in Missions by Mildred McMurry (85c from Baptist Book Stores) tells how the home helps undergird missionary education.

"Thank you, Lord, for all those who had a part in making our home a place where others may see Christ." Thirteen of the carpenters who built our house and another missionary's home were won to Christ by Bryant Hicks through Bible classes conducted during the construction time"—Mrs. Elbert Walker, Philippines.

PRAY for Mrs. Michael Naranjo, Taos, N. Mex., *ev. among Indians*; Tessie Naranjo, MF; Mrs. L. C. Atnip, Bulawayo, So. Rhodesia, *pub.*; Mrs. J. O. Watson, * Argentina, *ev.*

17 SATURDAY Rejoice in the Lord always: and again I say, Rejoice Phil. 4:4. (Read vv. 4-6.)

Rev. and Mrs. Theron Farris, missionaries to Japan, recently flew back to America for a serious operation to be performed on their infant son. We rejoice with them that the operation was successful and that the child is doing well.

PRAY for Leslie Watson, Miyazaki-shi, Japan, Mrs. Antonio Santana, Havana, Cuba, Mrs. H. L. Adams, * Nigeria, Mrs. P. C. Bell, Jr., Barranquilla, Colombia, Mrs. F. P. Lide, Baguio, Philippines, Mrs. W. G. Henderson, * Korea, R. H. Lloyd, Buenos Aires, Argentina, *ev.*; Celso Villareal, Albuquerque, N. Mex., *ev. among Spanish-speaking*; J. L. Bice, Brazil, retired; Bettye Jane Ewen, Abeokuta, Nigeria, Minnie Lou Lanier, Rio de Janeiro, Brazil, *ed.*; Mrs. M. H. Wilson, * Taiwan, RN



18 SUNDAY For I have learned, in whatsoever state I am, therewith to be content Phil. 4:11. (Read vv. 11-13.)

"The school year started off nicely and everything was running smoothly. Just before the beginning of the second term I had an accident in my home and injured both legs. One leg is in a cast to my knee and the other is bandaged. After the first two weeks I was able to be up and out of bed in a wheel chair. Since then our living room has become my office and classroom"—Lena Lair.

PRAY for J. A. Solano, Panama City, Carlos Perez, San Blas, Panama, Benjamin Valdes, Havana, Cuba, Mrs. E. L. Hollaway,

Jr., * Japan, *ev.*; Rafael Miranda, San Bernardino, Calif., *ev. among Spanish-speaking*; Catharine Bryan, China, retired; Mrs. W. A. Hatton, Rio de Janeiro, Brazil, *ed.*; Mrs. G. T. Turner, San José, Costa Rica, *lan. st.*

19 MONDAY For he shall give his angels charge over thee, to keep thee in all thy ways Psalm 91:11. (Read vv. 11-16.)

"Perhaps you are wondering about our health. We are well and grateful to God, but some of our missionary friends in Gaza have been seriously ill with infectious hepatitis for several months. Now they are on their feet and work is resumed. Thank you for praying for all of us"—Maxine and David King, Beirut, Lebanon.

PRAY for Mrs. H. L. Petty, Nazareth, Israel, *ed.*; Richard Sanchez, Richmond, Calif., *ev. among Spanish-speaking*; Mrs. C. L. Whaley, Jr., Yokohama, Japan, Mrs. J. W. Mefford, Jr., Valencia, Spain, H. W. Mobley, Kumasi, Ghana, *ev.*

20 TUESDAY And he brought forth his people with joy, and his chosen with gladness Psalm 105:43. (Read vv. 43-45.)

"This country has been a whole new world to 8-year-old Adelia; she was only three when we left. Her amazement has been registered in such commonplace things as used car lots, being able to drink water directly from the faucet, the delivery of fresh milk, and Mother's new hat and gloves, which she could never remember having seen her wear"—Mrs. Howard Olive, Philippines, on furlough. Pray for the Olives during their busy furlough and for other furloughing missionaries.

PRAY for Mrs. W. T. Hunt, Mindanao, Philippines, Harriette King, Kuala Lumpur, Malaya, *ev.*; Mrs. I. B. Williams, Williams, Ariz., Mrs. Francisco Morales, El Paso, Tex., *ev. among Spanish-speaking*; Mrs. Ruby McGehee, Ill., retired; Mrs. Gerald Riddell, Temuco, Chile, W. M. Garrott, Fukuoka, Japan, *ed.*; Elizabeth Garrott, MF; C. F. Clark, Jr., Kyoto, Japan, MD

21 WEDNESDAY Rest in the Lord, and wait patiently for him Psalm 37:7. (Read vv. 5-7.)

After having waited 15 months in California for a visa to Indonesia, the Eugene Grubbs were re-assigned to the Philippines where he is scheduled to teach in the seminary and Mrs. Grubbs to be a campus nurse. While in the Philippines, Laura, their 8-

In July

ROYAL SERVICE

Be sure to read in July Royal Service:

"Report from the Northwest"

"Smoking and Christian Influence"

"Will the Future Redeem the
Past?"

year-old daughter, has had rheumatic fever and at this writing it has not been determined whether or not she can remain in that climate. Pray for them as they face this problem.

PRAY for Mrs. M. G. Fort, Jr., Gatooma, So. Rhodesia, MD

22 THURSDAY If any man will come after me, let him deny himself, and take up his cross, and follow me Matt. 16:24. (Read vv. 24-26.)

"Returning to Africa from furlough in 1959 brought both joy and sorrow. We were happy to resume the work to which God

PROGRAM

OUR TASK HAS JUST BEGUN

(continued from page 38)

Forgive! They know not what they do.
Is it too much? we humbly ask:
Unchain our hands to do our task.

—Ross Coggins

The Baptist Student, November, 1957

Leader: May we by our prayer, our gifts, and most of all by our Christian lives untie our Christian soldiers' hands.

HYMN: "The Son of God Goes Forth to War" first and third verses or "We Are Living, We Are Dwelling" first and second verses

BENEDICTION

has called us, but we faced the sorrow of leaving our 14-year-old daughter in America for her education. However, we know that when there is special trial God always gives special grace. Pray for us and especially for her that during these years of separation she will be kept in the hollow of His hand"—Farrell and Elizabeth Runyan. Pray for the Runyans and all missionaries who are separated from their children.

PRAY for Mrs. E. P. Doshier, Nigeria, ev.; R. R. Harvey, Dallas, Tex., ev. among migrants; S. D. Sprinkle, Jr., Buenos Aires, Argentina, BA; R. F. Coy, San Jose, Costa Rica, Ica, st.

23 FRIDAY My mouth shall speak the praise of the Lord Psalm 145:21. (Read vv. 18-21.)

The gift of restored health following a serious illness permits missionary Edwin Dozier to resume teaching at the seminary in Fukuoka, Japan. His wife teaches also. Her weekends are filled with Bible classes, while Thursday evenings are "open house" for her students. Mother Dozier (78), a retired missionary and a veteran of 45 years of work for and among Japanese people, busies herself with writing books and teaching wives of seminary students in her home in Japan.

PRAY for S. L. Jones, Bulawayo, So. Rhodesia, pub.; Mrs. J. G. Goodwin, Jr., Korea, T. C. Hollingsworth, Buenos Aires, Argentina, B-L Spear, Ayudhya, Thailand, Mrs. J. S. Key, Rio de Janeiro, Brazil, ev.

24 SATURDAY For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts Isa. 55:8-9. (Read vv. 8-12.)

Marlin Hicks and Ruben Franks, missionaries to Chile, died of cancer at the height of their service. Their wives did not give up their missionary vocation and were transferred to Baptist Spanish Publishing House in Texas. Following her husband's death in 1959, Mrs. Hicks wrote: "The patience and brightness of spirit he showed during the months of suffering were an inspiration to all who entered his room. When I am prone to ask why, the words of Isaiah remind me, 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your

and my thoughts than your thoughts.'"

PRAY for Fausto Morales, J. B. Perez, Havana, Cuba, Mrs. R. L. Watson, Uruguay.

Mrs. D. M. Kim, Los Angeles, Calif., ev. among Koreans; Mrs. James Huse, Albuquerque, N. Mex., ev. among Indians; Joanna Maiden, Joinkrama, Nigeria, MD



25 SUNDAY We are troubled on every side, yet not distressed; we are perplexed, but not in despair 2 Cor. 4:8. (Read vv. 5-9.)

"As we rejoiced last night that 50 were in church service my mind re-lived the time seven years ago when only two blocks away we were struggling in a rented hall so cold we almost froze in the winter. In those days we were thrilled when even two or three attended. Fortunately both of us were never equally discouraged at the same time"—Cecil McConnell, Chile.

PRAY for M. A. Calheiro, Jr., Havana, Cuba, ev.; Pearl Gifford, Baltimore, Md., GWC; T. J. Wamego, Okla., ev. among Indians

26 MONDAY For the Lord shall be thy confidence, and shall keep thy foot from

being taken Prov. 3:26. (Read vv. 22-26.)

"After years of praying that the Xicacque Indians would hear the gospel, a man from the Wycliff Bible Translators arrived to begin the long task of learning the dialect, putting it into writing and then translating the Bible into the Xicacques language. I started out with him to take food and supplies the 90 miles over rough trails. Two miles from our destination my jeep stalled in a river because of tricky sand. While we were taking out the supplies, a flash flood came and completely submerged the jeep within a few minutes. There on the river bank we gave thanks to God for sparing our lives. The next day we were able to salvage the jeep and some of the items which we took the rest of the way by ox-cart"—Harold Hurst, Honduras.

PRAY for G. W. Doyle, Quito, Ecuador, Mrs. T. C. Hollingsworth, Buenos Aires, Argentina, Mrs. Costa Lima, Remedios, Cuba, ev.; N. M. Carter, Selma, Ala., ev. among Negroes; Mrs. Pedro Hernandez, Tucson, Ariz., ev. among Spanish-speaking; W. W. Logan, Enugu, Nigeria, dentist; C. A. Leonard, China-Hawaii, retired

27 TUESDAY And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm Mark 4:39. (Read vv. 37-41.)

"We boarded ship and left New York the same night. Our Bible reading for that day

HELP for Cuba

Ordina Moristany (educated at Southwestern Seminary in Fort Worth) is now working in rural areas of Cuba. She says she desperately needs materials in order to do better Sunday school and vacation Bible school work. It is not possible at present for her to send out of Cuba money for these supplies.

If you wish to help her you may deposit money to her account at these publishing houses. She will then order supplies and they

will be paid for by your gifts which you send in her name to the publishers. The publishers are:

Casa Bautista de Publicaciones
P. O. Box 4255
El Paso, Texas

Concordia Publishing House
3558 South Jefferson Avenue
St. Louis 18, Missouri

was the account of Jesus stilling the waters of the Sea of Galilee. We felt the assurance that God was with us and would give us a safe voyage. To our surprise we first went up to Nova Scotia before proceeding to Africa. The weather was cold and the ocean quite rough until we crossed the Gulf Stream. At last we saw Africa"—James Johnston. Pray for the traveling safety of missionaries to and from their fields of service.

PRAY for Mrs. L. W. Crews, Lawrence, Kan., ev. among Indians; Mrs. C. S. Ford,* Nigeria, L. C. Turnage,* Colombia, Mrs. H. H. Pike, Vitoria, A. B. Oliver, Campinas, Brazil, ev.; B. E. Adams,* Chile, SW

28 WEDNESDAY Commit thy way unto the Lord; trust also in him; and he shall bring it to pass Psalm 37:5. (Read vv. 4-7.)

"Last year we lived in Oshogbo where we were teaching at our school for missionary children. Now we are in Ogbomoshos teaching at the seminary. It's different around our house with all our children now away at school. Margie and John live at the dormitories in Oshogbo. It's a wonderful school, and they have a fine, well-rounded program of activities. Our house is much too quiet these days and stays much too clean. It's the first time in the eleven years we've been in Nigeria that I haven't taught school to one of my children, along with others"—Mrs. Pat Hill, Africa.

PRAY for Mrs. L. H. Gunn, Jones, Okla., ev. among deaf; W. L. Crumpler, Barstow, Calif., ev. among Spanish-speaking; Violet Popp, Ajloun, Jordan, RN; Mrs. C. W. Bryan,* Colombia, L. B. Atkins, Chiayi, Taiwan, Mrs. W. P. Carter, Jr.,* Chile, R. R. Stewart, Bangkok, Thailand, Ruth Walden,* Nigeria, ev.

28 THURSDAY Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses Psalm 107:28 (Read vv. 28-31.)

"Summer brought three trying experiences. The water supply became critically short and one day there was none at all. We have to boil it to kill bacteria. Then the rains came and our second floor apartment was flooded because of faulty drainage construction. Then two days later we had a near accident with a bottle of cooking gas. Luckily it didn't blow up. We thank you for remembering us in prayer. In time of undue stress and strain we have felt the presence

of God in a special way"—Maxine and David King, Lebanon.

PRAY for Evelyn Epps, Tampa, Fla., GWC; Mrs. W. McKinley Gihland, Ogbomoshos, Nigeria, MD; R. C. Davis, Jr.,* Vietnam, Mrs. G. A. Nichols, Aruncion, Paraguay, ev.

30 FRIDAY He hath said, I will never leave thee, nor forsake thee Heb. 13:5. (Read vv. 5-8.)

"We face reality on every hand. The language barrier is real. We want to tell people the way to Christ but cannot so much as tell them the way to the corner store. The intensive study of nine hours each day is real. The caution we must take with food and water for preventing dysentery is real. The fact that we have left behind our churches, our friends, our loved ones, our country is real. But God's realities—our salvation, His promises to us, and our purpose for being here—become nearer and dearer"—Shelby and Betty Smith, when in language school, Costa Rica.

PRAY for Mrs. J. L. Nollette, Richmond, Calif., ev. among Japanese; Delbert Faan, Magdalena, N. Mex., ev. among Indians; Mrs. Ray Douglas, Fresno, Calif., ev. among migrants; H. E. Spurgeon, Tainan, Taiwan, Katherine Cozens, Rio de Janeiro, Brazil, ev.; Mrs. P. W. Hamlett, China, retired

BA business administration
MB doctor
ev. evangelism
ed. educational evangelism
en. enlivening
GWC Good Will Center
inter. international students
lan. language study
MF Margaret Fund student
RN nurse
pub. publication
SW student worker
WDP Week Day Program

WE ARE DEBTORS IN CENTRAL AFRICA

(continued from page 8)

love that can destroy the seeds of hatred between races and help to avoid bloodshed as Africans struggle for economic advancement and political leadership, for independence of colonial rule. Our task in Central Africa has been made easier because of the great contribution of others. We missionaries are debtors indeed—and so is the African.



When the LION ROARS

by Earl R. Martin

Agitation for independence from Great Britain over a period of several years is now intensified and recent concessions to African nationalists indicate that it is only a matter of time before Kenya achieves self determination

IN Kenya there is a Swahili proverb which often may be heard on the lips of Africans. It goes, "Who dares play when the lion roars?" It is remarkably similar to the Scripture: Amos 3:8, "The lion hath roared, who will not fear?" Kenya's challenge to Christianity is the same challenge which numerous other African nations pose. It is like the lion's roar. We can ill afford to ignore the urgency for extending the witness of Jesus Christ in Kenya. There is not enough time to seek a leisurely answer to this challenge. God has given us the opportunity now in Kenya.

Southern Baptists have been at work in

Kenya for more than four years. This work is a part of the unified outreach of the comparatively new Baptist Mission of East Africa which is currently active in the three countries of Kenya, Tanganyika, and Uganda. In land area Kenya is over five times the size of the state of Tennessee. Its total population is well over six million and includes Africans, Asians, and Europeans. Africans comprise over 90 per cent of the total.

Initially our work began when Missionary and Mrs. Davis Saunders took up residence in Nairobi, the large capital city. Before this time there had been no organized work

of any Baptist board or society in the country. Missions of several other Protestant groups had been active for fifty years and more. However, it was recognized by these groups that Southern Baptists could extend a much needed ministry in the towns and cities particularly. Baptists were invited to enter Kenya.

Several months later a second couple, the James Hamptons, established the Baptist outreach in Mombasa which is the major port city for East Africa. Although additional missionary personnel had joined the work these two cities remained the only areas of missionary activity in Kenya until mid-1960. At that time Missionary and Mrs. Eric Clark launched the work in the large town of Kisumu (*kree-SOO-moo*) which is located at the Northern end of famous Lake

Victoria. In the same month another missionary family, the Jack Hulls, also completed their language study and were assigned to begin an evangelistic ministry in the small but very strategic town of Nyeri (*NYAA-ree*). This town is located near snow-capped Mount Kenya and is in the heart of the Kikuyu (*kree-KOO-yoo*) tribe area. It is out of this, the largest tribe in Kenya that the Mau Mau rebellion broke loose nine years ago.

In the very center of the Kikuyu tribe the administrative town of Nyeri stands. This is dominated religiously by the Roman Catholic Church. The only other important work active in this district is the Presbyterian Mission. Many people continue in paganism. At least six preaching stations have been started by Missionary Jack Hull.

Big game is common in East Africa; on page 27 is pictured a typical Kikuyu village of grass huts



In one place where services had just begun an elder of the village told the missionary that he had been a Christian previous to moving into this village. He then informed him that he had been holding a plot of land since 1916 which he had reserved to give for the building of a Protestant church. He had been waiting for someone to come to his village and establish a Christian work.

ROYAL SERVICE

in another village where there had been no other church established the missionary encountered some opposition to a Baptist work by Africans who had come from another tribe. But during the open village meeting one old man rose to support the Baptist work with these words, "When a man is dying of thirst, he will take water from the first man that offers it." The Baptist services have been allowed to continue in that village.

The response of Africans to the missionary witness reveals one certain thing. In the rural areas the proclamation of the Gospel meets with a much readier response than in towns and cities. City work is manifestly more difficult. Kisumu is one area where both types of work are carried on. There are at least five preaching stations in the rural areas outside town. These have proved far more rewarding to the missionary's labors in terms of attendance and results than the work in the town itself, where intensive visitation has been done. Missionary Eric Clark continues undaunted: "We are not discouraged or disappointed. Our patience grows."

Nairobi has been called the Safari Capital of the World. When visitors, tourists and big game hunters come to Kenya they invariably make Nairobi the hub and headquarters of their pursuits. Many Americans come either to hunt, photograph or to watch the great variety of game animals which abound throughout this land. So few are concerned about the people; they are only interested in animals! Visitors do not seem

to care that the city has become a teeming reservoir of desperate humanity. Overcrowded slum conditions and mounting unemployment provide the climate for alcoholism, prostitution, vandalism, crimes of every description. Into the midst of this society the Baptist Mission began the thrust of its work.

A Baptist Community Center was established in the heart of one of the African housing areas. A Christian social service program with an evangelistic purpose was begun. Through a variety of daily activities all age groups of both sexes are being reached for Christ. Classes in sewing, home craft, and literacy are offered to women. Mukai (*moo-KA-ee*) was one of the women who exemplifies the eagerness of women for these classes. She walked three miles each way every day to attend. Adult literacy classes attract large numbers of men in the evenings. Youth organizations draw children and teen-agers with handicrafts and recreation which have a Christian emphasis. An active Baptist church meets regularly on Sundays and throughout the week in the Center. They have called an African pastor. In the business session when they were considering this call they also discussed how much salary they could manage to give him. A committee had recommended an amount which the church felt was too low. Consequently they voted to raise it by 25 per cent. "We want him to be well provided for" expressed their fine spirit.

Work of this Center represents only one phase of the witness in Nairobi. There is

also a circle of flourishing churches and preaching stations surrounding the city.

Evangelism in the Mombasa area was initially projected primarily through a church extension program: The Kisauni (*kee-saa-OO-nee*) Baptist Church was the first to be established and is the mother church for most of the Baptist work in this region. In the highly populated Changamwe (*chan-GAM-wee*) section there is a strong Baptist church-center. Evangelistic stations have also been founded in various outlying points around the city.

One such station is located seventy miles to the North on the coast in the historic town of Malindi. There an African evangelist carries the main responsibility for the work. The various churches in the Mombasa area have recently done a significant thing in coming together to plan the formation of a Baptist Association. The idea originated from among the African Baptists themselves. The ministry in Mombasa will be further enhanced with the establishment of a proposed secondary school on the densely populated Mombasa Island.

The challenge of Kenya brings a renewed imperative to Southern Baptists. At a time when older missions in the country are talking about withdrawing, Baptists are confronted with urgent opportunities on every hand. The unfinished task in this equatorial land far exceeds the limitations of personnel and budget under which the Baptist Mission is operating. With a surging nationalism in Kenya who knows how long the doors of evangelistic opportunity will remain open? "Who dares play when the lion roars?"

Baptist church in Mtwara, East
dedication of Changamwe church
Mombasa, Kenya; Nairobi (Kenya)
Church dedication: African hut in
city of Mombasa



CONSTRAINED

by Helen Carey Pyle

Compelled, constrained are we, dear
Lord, and bound by love divine.
This matchless love, a force so great,
Impells our wills to Thine.
Though hearts are often wavering,
and hands too often still—
Oh make us more compassionate;
with love our beings fill!

Heroes of faith, in olden times,
as those of modern day,
Courageous, empty self of sin—to give
love right-of-way.
We, too, would be constrained by love,
and loyal follow Thee;
In lives of sacrifice and praise, until Thy
face we see!

Mrs. Pyle is from Brandon, Florida.

FOR THE PROGRAM CHAIRMAN

PROGRAM PRESENTATION

The term "beachhead" is used frequently in connection with our stations in Central and East Africa. We have, therefore, played upon this word in introducing our missionary "soldiers."

It would be well to have a large map of Africa and to mark the location of each "beachhead" with the point of bright red arrows. (See "Know Your Baptist Missions" for accurate locations.)

As these beachheads are pointed out preceding each discussion the impression should be given that we are visiting that point. Each "missionary soldier" who is introduced should carry his Bible as well as the "instrument of warfare" typical of his work—Dr. Fort, a stethoscope, Mrs. Small, Sunday school literature or a hymnbook, Mr. Carroll, a soccer ball or football, Mr. Lewis, schoolbooks, and Miss Emmons, a sewing basket or kit.

Since an increasing number of WMS members have had the privilege of touring many of our mission fields, we have chosen such a situation to get women into the picture. From four to eight women in typical tourist regalia—dark glasses, cameras, etc.—are supposedly following a guide as he takes them from one beachhead to another, answering their questions and introducing the missionaries.

The program might open in a typical tourist agency office, presumably located in Livingstone, Northern Rhodesia. Here all the maps, folders, magazines, and literature on these areas could be appropriately displayed and additional information offered. The Introduction and Earliest Beginnings could take place in this setting and the other scenes be indicated by printed signs only.

SUGGESTED HELPS

Materials to be used in displays for in the "tourist agency" suggested; or to add interesting supplementary facts.

Foreign Mission Board, P. O. Box 6597, Richmond 30, Virginia. Order one each.

"Know Your Baptist Missions—Africa, Europe, and the Near East."

"Horizons of Expansion in Africa, Europe, and the Near East."

"Kenya—East Africa's Pearl of Great Price."

"Maps—Southern Baptist Missions in Africa, Europe, and the Near East."

"Southern Baptist Missions in Southern Rhodesia"

"Southern Baptist Missions in East Africa."

Books from your library or Baptist Book stores:

CONTINENT IN COMMOTION, Iva N. Patterson, 60c
AFRICA DISTURBED, Emory and Myrtle Ross, \$3.50,
\$1.95

INSIDE AFRICA, John Gunther, \$6.50

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



PROGRAM OUTLINE

Worship

Introduction

Earliest Beginnings

A Mission Begins

A Hospital Begins

A New Life Begins

A Church Begins

A Center Begins

A School Begins

"My Task Has Just Begun"

Conclusion

Hymn: "The Son of God Goes Forth to War" first and third verses or "We Are Living, We Are Dwelling" first and second verses

Benediction

OUR TASK HAS JUST BEGUN

WORSHIP

Read: Psalm 2:6 and Acts 16:9

Hymn: "The Kingdom Is Coming" first verse

Read: Psalm 22:27,28 and Psalm 68:31

Hymn: "The Kingdom Is Coming" third verse

Read: Daniel 2:44,45

Hymn: "Come, Thou Almighty King" second and third verses

Leader: And it is in that Spirit that we link hearts and hands today with our mission forces whose "task has just begun" in Central and East Africa. As, in the face of discouraging odds, we seek to claim this continent for Christ, may we remember the words of Zechariah 4:6. Let us repeat them together—"Not by might, nor by power, but by my spirit, saith the Lord of hosts"

Prayer

INTRODUCTION

On D-day, June 6, 1944, a news communique announced to the world: "Allied forces have succeeded in their initial landings in France. The events of today are studded with records! The greatest fleet of ships ever to sail . . . the greatest army ever to strike a hostile shore . . . and the

greatest air assault ever to be delivered. The Allied troops have cleared the Norman beaches which they seized and have linked up the beachheads. We know definitely that the first phase of the invasion is a success!"*

Compared to this momentous communique the brief cablegram sent from the airport at Dar es Salaam, Tanganyika, on October 20, 1956, would go unheeded by the world. But the brief message "Arrived safely" sent back to Nigeria by Missionaries Mr. and Mrs. W. O. Harper marked the beginning of another significant beachhead on an African shore—a beachhead from which the Christian gospel might be preached again to a captive continent and from which Christ's advancing army might wage war not war against a formidable

PROGRAM

Atlantic wall but war against superstition, disease, ignorance and paganism.

Compared to thousands of ships and millions of men who launched the Allied invasion in France the three missionary couples who quietly moved from Nigeria to Tanganyika that fall might seem insignificant to some. Compared to the air assault that followed that D-day invasion, the six additional appointees sent out from America by January 1957, might seem unworthy of note. But in God's eternal purposes and even in the fact of developing world events, the evangelical beachheads

*History As You Heard It. Lowell Thomas. Used by permission of Doubleday and Company, Inc.

established by Christian missionaries in Africa will undoubtedly have a more telling impact upon the destinies of men and nations than the beachheads on the shores of Normandy. African nations now control 22 per cent of the United Nations vote. In 1960 the President-elect of the United States in choosing an assistant secretary of state for African affairs described the job as second to none in importance.

Though we covet, for Christ's army, recruits and supplies comparable to the recruits and supplies of modern military power and thrill to think what would happen if thousands of ships and millions of men would invade a continent for Christ, we know that in the final record it is not might nor power but God's Spirit that determines the ultimate victory! It is with this in mind that we visit the strategic beachheads of Central and East Africa today and meet the soldiers who fight, not with hand grenades and Tommy guns, but with schoolbooks, medical instruments, and Bibles!

(A representative from one of our missions serves as guide to a group of WMS members visiting our beachheads in Africa. As the women in the party ask questions, the representative answers or introduces missionaries who answer.)

EARLIEST BEGINNINGS

(Print sign: Livingstone, No. Rhodesia)

Question: I would like to ask why our task in this part of Africa is just beginning. Why are we just now establishing beachheads? I thought Livingstone took the gospel to these areas over a hundred years ago.

Answer: You are right! Actually Southern Baptists arrived in East Africa only five years ago, and in Central Africa eleven years ago. But Mrs. Garrett on page 6 of this magazine tells us that American Baptists began work here in 1891. Also Baptists from the South African Missionary Society, as well as the National Baptist Convention, Inc. from the USA were at work here. Until 1956 every teacher training school was mission sponsored. The picture

has changed today. Now 75 schools enrolling more than 40,000 Africans are government operated and 7,284 schools which are government financed and mission sponsored enrol 925,199 pupils.

The British and Foreign Mission Society, Presbyterians, Methodists, and many more were at work in this section of Africa for decades before Southern Baptists arrived. As Mrs. Garrett says "We are debtors" indeed to the consecrated men and women who established God's beachhead in East and Central Africa long before we sent our first missionaries. There are of course, in this part of Africa, especially in the Federation of Rhodesia and Nyasaland, many reminders—at least physical reminders—of the missionary, David Livingstone.

As you travel northward to Lake Tanganyika, the world's second deepest lake, you find Livingstone Memorials both in Rhodesia and Tanganyika. If you go east to Lake Nyasa—the Federation's beautiful inland sea—you will find that the lake's chief attraction is a motor launch named *Ilala* for the area in which Dr. Livingstone died. Its name is a reminder that, although his body was returned to London for burial in Westminster Abbey, the heart of this beloved explorer-missionary lies buried beneath a tree in this country.

If we wonder why seed planted in Africa's soil has been slow in yielding harvest, we might find part of the answer in the very words that must have prompted this Scottish lad to invest his life in this particular field. He had heard Robert Moffatt speak of seeing in Africa's morning sun "the smoke of a thousand villages where no missionary had ever been." We might also find a part of the answer in Livingstone's reference to slavery which is inscribed on his tomb: "All I can add in my solitude is 'May Heaven's richest blessing come down on every one—American, English, or Turk—who will help to heal this open sore of the world.'"

In answer to your question I would say—it is true that there are still tremendous challenges here. Paganism, Islam, Catholi-

cism, and Communism claim the majority. But all of us are sure that the sacrifice of Livingstone and of other great souls who follow him, has not been in vain. Such sacrifice is not offered to the wrong God! Perhaps missionary societies and boards have been tardy in sending enough help. Many of us have awakened to world need for Christ, but we do not pray and give and go which are all a part of missionary progress.

A MISSION BEGINS (Print sign: Sanyati Reserve, Southern Rhodesia)

Question: When did you say Southern Baptists started work in Central and East Africa? As long as I can remember we have studied about our work in Nigeria. Was the Tanganyika 1956 beachhead the first African station beyond West Africa?

Answer: No, six years before that, the very year Nigerian Baptists were celebrating their Centennial year, our Foreign Mission Board opened a second African mission area. This time it was Southern Rhodesia. Two Baptists from Alabama, Mr. and Mrs. Clyde Dotson, who had been working effectively as independent missionaries for 20 years, were appointed by our Board. At first they lived in Gatooma but later they moved out to the new Sanyati African Reserve.

The government policy in Rhodesia has been to set aside reserve land for African people. One mission is granted a central station and usually no white people other than the missionaries and government officers live in the actual reserve. This mission, along with its evangelistic work, provides schools and medical care for the people.

The Reserve was an isolated area, sixty miles out in the bush on a road hacked out of the forest. Living conditions at first were rather primitive, the missionaries living in mud and pole houses with tin roofs. The nearest town where food and supplies could be purchased was Gatooma, sixty miles away. There were no schools and no

hospital. Plans were made for the village schools and a boarding school at the station and the Ralph Bowlin came out in January, 1952, to supervise these schools. As for the hospital—we'll let one of our doctors tell you about that! Dr. Wana Ann Fort.

A HOSPITAL BEGINS

When the Dotsons moved to Sanyati the people began to come to Mrs. Dotson with their sick families. She held a daily dispensary, giving treatment as she could for malaria, colds, etc. Then an African nursing orderly was employed and she conducted the dispensary in a two-room mud and pole hut.

One night in the middle of a severe rainy season a young woman was unable to give birth to her first baby. The people finally got her to the station and Mr. Bowlin started to town with her, even though he knew the road was one continuous mud-hole and virtually impassable. They had gone about 17 miles when the truck broke down and they could go no farther. There by the roadside in the black African night, this woman died. The heartbroken missionary prayed for a doctor and a nurse at Sanyati. Others prayed, too.

Later that year the first missionary nurse arrived, Miss Monda Marlar. The first building was half finished when my husband and I, (Dr. and Mrs. M. Giles Fort) both doctors, arrived early in 1953. Now we have other doctors and nurses and other buildings. We have even been able to extend our ministry across the river to the larger reserve at Gokwe.

Many problems have been faced in the development of our medical program. A majority of African people here are superstitious and afraid. They believe in the power of family spirits and in witchcraft. There are sects that do not believe in any medical care. But many victories have been won by the Power of God over all earthly powers. When one woman saw what we were able to do for the children suffering from that dread killer, diarrhea, she said, "Everywhere the people are talking. They

say it is a miracle to see how the doctors at Sanyati Baptist Hospital treat the babies and give them water and medicine in the veins. They say the doctors bring the babies back to life and they have never seen it done like this at any other place!"

Always we say it is in God's hands and He helps and blesses—and He wants to save all people who will come to Him, even more than the doctors want to save their lives.

One father, a well-dressed, intelligent African, stopped the missionary at the town hall in Gatooma one day and said, "I have been to your hospital at Sanyati for an operation. I have a daughter who is very clever. I would like for her to live at a place like your mission station. These are troubled times and many things could happen to my daughter—but I would like to have her at the Baptist Mission Station at Sanyati where she could be with people like you."

And this is the influence of a Christian hospital—begun by prayer, made possible by the giving of Baptist people in the United States, nurtured by their concern and their interest and prayer with the purpose of witnessing to the love of Jesus among patients and their families.

A NEW LIFE BEGINS

Question: I don't see how anyone can doubt the importance of missions in the face of such reports. Surely one life spared, one soul saved is worth all sacrifice. Can you share a specific instance with us?

Answer: Hospitals are intimately associated with the beginning and ending of life! Many beginnings—and endings—take place in the routine of hospital life; but we will share two stories with you.

The first is about a very tiny premature baby boy—a little life begun before it was mature enough to suck his milk. Late one afternoon his father, a teacher in a village school some ten miles from our Sanyati Mission, came to the station begging us to come to his home. He said, "You know my other two children are girls and we

pray very much that this little boy might live!"

Mrs. Ralph Bowlin and Dr. Wana Ann Fort drove to the house and brought the mother and baby back to the station. An incubator was made from a typewriter box and hot water bottles. Milk was sterilized in the baby food jars and the baby was fed with a medicine dropper. It was always very dark when time came for the two o'clock feeding and the missionary doctor, who had been in Africa only a short time, could imagine every stick a snake and every noise a wild beast as she crossed to the mud and pole clinic building. But night after night she went. The baby lived and grew until one day the mother could proudly take him home.

Later this father heard God's call to preach. He entered the Baptist Seminary and after graduation served for a while on the Seminary faculty. Now he is pastor of the Hazare Baptist Church in Salisbury. Little Ralph is seven years old and in school. His parents are very proud of him.

When in 1959 the missionary doctor's mother visited Africa and was entertained at a tea at the Seminary, this African pastor thanked this mother for her daughter who had come to Rhodesia. He wanted everyone to know that his son was alive because God sent missionary doctors.

The second story has to do with that other beginning of life with which a Christian hospital is associated—the beginning of a new life in Christ as lost people are won to Him through the avenue of medical evangelism.

Just over a year ago, a man was brought to the hospital. He was the son of the big chief of Sanyati Reserve. During the night there had been a beer drink in his village. Caiaphas had drunk until he was crazy from alcohol. He ran full speed, ramming his head against a wall and breaking his neck. During his long hospital stay, while many prayed for him and witnessed to him, he became a Christian. His wife was already a Christian, but he, his brothers, and his father, the chief, had always refused the

gospel of Christ. His life, almost ended in a moment of insanity, began in a new way with Jesus.

On October 9, 1960, Caiaphas was baptized while lying on his stretcher. Long ago Jesus made a man walk—Caiaphas will not walk physically, but truly he walks a new life with the Lord. How we pray that the other men in the family will accept Jesus too. A Christian chief would be able to make a great impact upon the life of the entire reserve.

A CHURCH BEGINS (Sign: Kitwe, No. Rhodesia)

Question: My, but Dr. Fort's report surely proves how important medical beachheads are in our mission program and how badly we need doctors and nurses to man these beachheads. But I would like to know what kind of church program we have in the Federation. Do they have church organizations such as we have? How does a church get started? Where do they get preachers and pastors?

Answer: These are all very interesting questions, for the heart of our work in Africa, even as in any land, is the local church and its national leadership. Our Seminary at Gwelo offers training to pastors and their wives and our publication center at Bulawayo supplies literature for Sunday school and WMU organizations. One of the newer and most interesting church programs is here at Kitwe, Northern Rhodesia. A survey team from our Mission was impressed by the need in this mining area as early as 1956, but due to a shortage of missionary personnel we could not begin work until late in 1959. Mr. and Mrs. Zeh V. Moss and Mr. and Mrs. Tom G. Small were set apart for this work and began the study of the ChiBemba language. Rev. and Mrs. Ted E. Savage joined them in October, 1960. Here is one of our missionaries to tell us about it, Mrs. Tom G. Small.

Mrs. Small: Perhaps you know that because of the large number of copper mines, this area is called the Copper Belt. Kitwe

is the geographical center with the largest concentration of population. Within a radius of approximately 40 miles there are six other towns. I would like to take you with me on a drive through these neat, clean townships. You would see rows upon rows of houses, all just alike, but you would see very few, if any, church buildings. You would feel the tremendous challenge of these areas.

As we began language study we continued to pray that God would open doors for an evangelical witness among the thousands of people. Though Baptists from South Africa have had mission work in Northern Rhodesia, their work has been confined to the rural areas.

God answered our prayer in a wonderful way through an Adult Educational Center being made available for our use as a meeting place. Brother Hokah Mulonda, a student from Northern Rhodesia who attends the seminary at Gwelo, approached us regarding some type of work during his seminary holidays. So, on August 28, 1960, a "church" began. Your missionaries' hearts were filled with "fear and trembling" because this was our first attempt to speak the ChiBemba language in public. Though our pastor was temporary and our building borrowed, our hearts filled to overflowing as we sat there during this very first service.

As a new church is begun there are many obstacles to overcome. We pray that this church may grow and that many people will come to know Jesus. But we know, as Mr. Moss, our fellow missionary, expresses it, that we must have African Christians who will live and witness in such a way that they will be bringing others to Jesus.

A few days ago as Mr. Moss was witnessing in the township with our African student pastor, a man passed on a bicycle and spoke to them. Mr. Moss did not catch what he said, so he turned and asked Brother Mulonda. When the student pastor replied, the man who had just spoken said with strong feeling, "Don't tell this

white man our language."

Then a man to whom our mission had been witnessing spoke up and said, "This man speaks a good message that we Africans need to hear."

The fact that an African spoke up for him so quickly and spontaneously made Mr. Moss's heart leap for joy, but he thought, "Oh, how much better it will be when these who hear the gospel and accept Jesus Christ as Saviour will speak quickly and spontaneously for Him."

A CENTER BEGINS (Print sign: Dar es Salaam, Tanganyika)

Question: I notice from the reports and letters we receive from Kenya and Tanganyika that we have "community centers" as well as a hospital and churches. I would like to know how these are started. Is their work similar to our home mission Good Will Centers?

Answer: In a way I suppose it is, but perhaps one of our "soldiers" who used a soccer ball instead of a gun can tell us how the center here at Dar es Salaam, Tanganyika, was started. Mr. Webster Carroll, a trained athletic coach whom God called to be a missionary, was instrumental in getting the Center started in this strongly Moslem seaport of East Africa.

Mr. Carroll: I was a member of the group of new missionaries who came out to East Africa to help establish this beach-head. I used to think, as we were nearing the end of our Swahili language study, that I would never learn the language enough to preach a sermon. I decided that in order to learn about our African people I would spend my free time visiting in the community where we were to begin a Community Center (an adult education Center with youth work included). One day as I was driving through Magomeni, a large African community of Dar es Salaam, I saw six African boys playing soccer with a tennis ball. I stopped to talk with them and to put my Swahili language to work.

Discovering that they did not have a

proper ball for the game of soccer, I promised them that I would come back the next day and bring a soccer ball. They promised to meet me, though I sensed something of distrust on their faces. The next day when I went to the place, near a large mango tree, there were sixteen boys; the following day, twenty-four; and the next day, forty-four. My, what a wonderful time we had playing ball together.

During the next several days I wondered many times if this was really mission work. But we had all faced the fact that Dar es Salaam was a Moslem city and that we would have to find the right approach in order to win these people to Christ. Before long the community leaders came to stand on the sidelines to watch. We had a list of 125 boys divided into five teams; we provided jerseys of green and white with the name Baptist Center on the front, and our teams participated in the games with other teams in Dar es Salaam.

After about three months of playing with these young people we began gathering the very small children on Saturday afternoons for picture coloring. First, we used secular pictures about nature; a little later, pictures with Scripture verses, and finally we began using Bible story pictures.

The next step was to begin a Sunday school out under the mango tree on Sunday morning. Each week we could expect about seventy children or more and soon a few adults. Then we preached our first Swahili sermons and the Lord blessed our efforts. People began to respond and accept Christ as Saviour.

For a while we rented a building across the street, but soon the Lottie Moon Christmas Offering made possible a new building and it was dedicated in January, 1959. The Governor of Tanganyika brought the main message. Now we have a full program, as well as a church ministering to several hundred people regularly.

A SCHOOL BEGINS (Print sign: Tukuyu, Tanganyika)

Question: So far we haven't heard much

about schools. I remember that in West Africa the Nigerian leaders pay such high tribute to our Baptist schools, saying they played a big part in preparation for independence. Do we have many schools in Central and East Africa?

Answer: You will notice from our 1960 report to the Convention that in Southern Rhodesia public education is available in most African communities. Our Baptist elementary schools, about 21 in number, are primarily in neglected rural communities or on the reserves. In East Africa our educational program centers largely in community centers as already described with emphasis on adult education. Occasionally, however, there is a need for what is known as a "bush" school. One of our soldiers, who is armed with books instead of ammunition, will tell us of these.

Mr. William E. Lewis, Jr.: A bush school is not just a little thatched building out on the backside of a swamp. Sometimes it is located right beside a well-traveled road, as is the school at Jerusalem Baptist Church in Kungwe District of Tanganyika. This school is in a brick church building with a metal roof and there are over fifty pupils for one teacher.

Such a school is not distinguished by the place where it is located but by the particular service which it is performing. Due to financial problems or distance, many children near Jerusalem Baptist Church do not have an opportunity to attend one of the government schools. These face a possible illiterate future unless their church seeks to remedy the situation. The members sought out their best educated member and asked him to teach, accepting as his salary whatever the children could pay. He agreed and began teaching the four basic "R's" (reading, 'riting, 'rithmetic, and religion).

Indeed these bush schools are providing a real service in opening the way for more useful Christians and better citizens. But with them our task has just begun—for we want to see fully qualified teachers, grade schools, high schools, and colleges for all

these people of East Africa.

Just as important is our adult education program. Mr. Ralph Harrell, Director of the Dar es Salaam Center, has an advanced English class of about twenty young men between the ages of 17 and 30. They are eager to learn English, because, as they say, "The person who does not know English these days finds it hard to get a job."

Three students from this class heard Billy Graham preach during his campaign in Moshi and were able to give splendid reports to the class on their return. Then Mr. Harrell asked two of the Moslem students to give a report on some of their beliefs. With hesitancy and timidity they spoke, uncertain as to what their religion taught and stood for. Pathetic beyond words was their affirmation that when their life ended in this world they did not expect any kind of salvation.

After the discussion it was the teacher's privilege to point out that Jesus Christ is the Saviour of all mankind, that He loves each of us personally and is interested in us. As the students left the room one of the young Moslems stopped the missionary and said, "I am very troubled about the words which I have heard this evening."

Mr. Harrell took the young man to his office where they could talk privately and attempted to present Christ to him as a personal, redeeming Saviour. He listened carefully and was astonished at such teaching, as he in his religion knew no personal relationship with God. As he left the Center, he was still saying, "I am very troubled about these words."

Through our adult education program we are being used to "trouble" minds of many who do not know Christ as a personal, living Lord. Our students learn more than reading and writing and home economics. They are introduced to One whom to know is Life Eternal—even Jesus Christ.

But perhaps the most thrilling thing that has happened in our educational program is the advance into a new country. As you know in 1959 the Central Africa Mission

opened work not only up at Kitwe, Northern Rhodesia, but also in the thickly populated, much disturbed country of Nyasaland (point out Blantyre-Limbe on map) where the ratio of Africans to whites is 371 to 1. Nothing is quite so stimulating as to have doors to these neighboring countries open before us.

MY TASK HAS JUST BEGUN (Print sign: Nairobi, Kenya)

Question: Surely our new recruits are overwhelmed by the bigness of the task that is theirs. I wonder just how it would feel to suddenly find yourself set down in such a place as Kenya where the Mau Mau terrorism took place a few years ago.

Answer: Well, here is Miss Dot Emmons to tell you.

Miss Emmons: East Africa is not at all like many Americans imagine. Of course we have read of the game reserves and the snow-capped mountains right here on the equator but we are not prepared for such large modern cities as Dar es Salaam (129,000) and Nairobi (119,000) with their multi-storied buildings and beautiful boulevards.

Having arrived in Kenya in June of 1960, I have literally just begun. But as I see the thousands of people who daily pass by our church and never enter its doors to worship, as I visit in the homes and see the manifold needs, and as I use the one language I have tried to learn among the tribes of many languages, I realize more truly than ever that our task has just begun in many ways.

Though there is a growing number of enlightened, sensible Africans who believe in Christianity, democratic principles, and seek to bring their country forward, the people as a whole are so very poor. The Africans are crowded together in low-rent government "locations," four or five to a room. Living conditions are depressing and sin is at its worst.

As I enjoy a wonderful fellowship with the women in sewing classes, how I covet

them for Christ. Day by day we are constantly in contact with Catholics who are Christian in name only; also Moslems, Sikhs, Hindus, and pagans. We are so few and they are so many! Will you pray that we will perform our task of presenting the gospel with such force that in years to come we will have a Christian Kenya—a Christian Africa?

CONCLUSION

(Individual women from the group asking the questions now turn to the audience and in a sincere, personal way ask the following questions.)

1. If we could actually spend a day with our forces at all these African beachheads, I am sure we would soon realize that the spiritual situation is more urgent and the tremendous need more crucial than that of any beachhead we've known in our time. And yet does our concern even begin to approach the concern we felt for our forces on D-day or at Pearl Harbor? Pray that it shall.
2. Do we pray with the same urgency and earnestness for this task force as we have prayed for Allied forces?
3. Do we subscribe to the appeal for mission gifts with the zeal and willingness with which we support our country?
4. Do we encourage our youth to volunteer for special service?
5. Are we part of the reason that our missionaries can write home with words like these?

YOU TIE OUR HANDS

In times of swift communication Nation cannot hide from nation What it does. Within brief hours Headlines shout how hatred's powers, Close love's doors with jarring thud— Because of race, because of blood.

Is there no love that will transcend Man's petty strike and "condescend" To those of other creed and hue?

(continued on page 22)

Read this thrilling story of expansion of Southern Baptist work in British East Africa

Forever Reaching Out

by C. R. Owens, Tanganyika

WHEN the Baptist Mission of East Africa was named it was hoped that Southern Baptists would soon have work in all of East Africa. Tanganyika and Kenya were the two countries which offered a friendly challenge in the beginning year of 1956. The other two countries, Uganda and Zanzibar, which help to make up British East Africa and still having no Baptist witness, would remain on a priority list of places to enter. To the south the Baptist Mission of Central Africa having its beginnings in Southern Rhodesia would push north into Nyasaland and Northern Rhodesia to bridge the gap between Central and East Africa.

The initial survey in 1956 found a cool and unsympathetic response on the part of the Church of England mission in Uganda. Our Mission did not feel it advisable to enter under these circumstances and decided to center our efforts on spreading and intensifying our work in Tanganyika and Kenya. We would pray for an opening into Uganda as well as into Zanzibar under more favorable circumstances.

The work in Dar es Salaam and Mbeya, Tanganyika and in Nairobi and Mombasa, Kenya, was bringing forth wonderful results. Baptist Centers in three of East Africa's largest cities afforded excellent opportunities for the Christian witness as well as

for meeting needs through teaching literally hundreds; 95 per cent of the population neither read nor write.

The Baptist Tuberculosis Hospital in Mbeya with two missionary doctors, one missionary nurse, and a staff of Tanganyikans opened with 104 beds for adults and an additional 15 beds in the nursery. Medical needs began to be met as tuberculosis patients received daily attention as did from 100 to 200 outpatients who were being examined and treated daily in the clinics.

Churches sprang up everywhere. It seemed that God was always there before us as the welcome was usually good. Africans from villages came to towns, attended our services, became converted and in turn opened the way for our work in their villages. People, hearing of the Baptist witness and seeing Christians who had been converted in our churches, came to us begging that we come to their villages with church work. Many letters asked for help. Our response too often had to be that we would come as soon as possible, sometimes knowing that would be months and even years away. We were few and there seemed always to be more than could be done.

All the time God was working and preparing his chosen vessels for these tasks. A new missionary family came and then another. The field was divided and more

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churches could be started. God seemed to call African men to fill posts where missionary personnel was short, but many places were yet unfilled. Other missionaries were studying in language school in Dar es Salaam. New stations were to be opened in Nyeri and Kiumu, Kenya. Upon the James Hamptons' return from furlough a new station would be opened at Tanga, Tanganyika.

Still having Uganda and Zanzibar in mind we knew that we must be forever reaching out. There were millions of people in Tanganyika and Kenya in areas where the name of Jesus was still unfamiliar. We must reach out into these areas. The Rufiji River area 100 miles south of Dar es Salaam contained three quarters of a million people. No Christian mission had been able to work there where the chief and his people repeatedly said, "We're Moslems and we will not permit Christian preaching among our people."

Other missions had tried various means of entering the area but were driven away. Through the power of God that same chief said to Southern Baptists, "You can come with your hospital. You can teach us how to read and write. You can even preach to us Jesus as long as you don't use force to make us Christians." As soon as this word came the Dar Station began to extend an arm into the area with Christian movies and a personal witness laying ground work for a hospital ministry and a full program of evangelism. In January of this year a missionary doctor and his family (the Lorne Browns) moved from their work in Mbeya to begin medical work in the Rufiji area.

Along the shores of Lake Tanganyika which separates Tanganyika from the Congo and north to the Ruanda Urundi border there are a million of Tanganyika's most primitive people. The only estimation we could find told us that there was one Christian in a thousand among this million people. The town of Ujiji, that historical place

where Stanley found Dr. David Livingstone so many years ago is a town of 17,000 population—a Moslem town where Christians can practically be counted on your fingers. In June, 1961 we reach out again into this area with a missionary family just returning from furlough (the Carlos Owens).

Very early in the work of our mission we began to see the need among the many thousands of Asians (Indians) who had through the years come across the Indian Ocean and settled in East Africa with their shops, sisal (*Sisal*) and coffee plantations. Practically nothing was being done to evangelize this very influential minority group of Tanganyikans. After much prayer and concern a missionary family (the Charles Bedenbaughs) accepted the initial responsibility of working among Asians in Dar es Salaam in January of this year.

While the annual Mission Meeting was in session in August, 1960, there was a call which came from Border College, Uganda asking for help to keep this elementary and high school from being closed because of lack of funds available to this all-African operated school. Thorough investigation was made and conditions seemed favorable for our work to reach out again and this time to that country into which we wanted so very badly to enter from the beginning. In January of this year a missionary family (the Charles Evanses) moved from Mbeya to assist in this school program and to begin evangelistic work in Uganda.

Zanzibar, the last of the four countries making up British East Africa still remains without a Baptist witness. Its doors are open and as soon as missionaries are available we will reach out again into that Island country where the air is filled with the fragrance of the cloves plantations just 25 miles off the Tanganyika coast at Dar es Salaam. The country which is ruled by a Moslem Sultan is predominantly inhabited by African and Arab peoples known locally as the Swahili. They await our Christian witness.

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