



JUNE 1962

East Pakistan
woman in
typical dress,
the graceful
sari

The time is upon us when we must consult our faith and bring ourselves to lay fresh hold upon those principles that are embedded in our Baptist faith and policy, and make them the basis of Christian action.

A Charter of Faith

- 1 We believe in the Lordship of Christ: in order to act in his name in social relations we must love our neighbors, . . . as ourselves.
- 2 We believe in the Holy Spirit: since the day of Pentecost he has been breaking down middle walls of partition between races and alien groups and teaching men of open hearts to keep the unity of the Spirit in the bonds of peace.
- 3 We believe in the Bible as the word of God: in it is our authoritative summons to practice justice towards all people of all races.
- 4 We believe in the dignity and worth of the individual man: irrespective of his race or position he has the right to develop in the measure of his divinely given capacity and to share in just measure the blessings of our Father's world.
- 5 We believe in the fellowship of believers: a relationship which forbids us to allow worldly patterns of prejudice to drive a wedge between us and our Christian brothers of other races.
- 6 We believe in the principle of democracy in government: in application it entails the recognition and defense of the natural and constitutional rights of all citizens irrespective of their origin or racial inheritance.

This statement of principles in race relations was prepared by action of the Southern Baptist Convention in May, 1947 and reaffirmed in May, 1948.



What do you know... about PAKISTAN?

Everybody likes puzzles and quizzes. Using information from the missionary program for this month "The Way of Righteousness in Pakistan," page 32 and from "A Man or a Tree," page 13 we have worked out a quiz which you will discover is interesting and informative. Answers are on page 2.

I. Add the correct words

1. Pakistan is divided into two separate sections called _____ and _____.
2. Southern Baptists have work in only the _____ section.

3. This section is about the size of the state of _____ in the USA.

4. Southern Baptist missionaries work in three cities of this section. They are _____, _____, and _____.

5. Pakistan is diverse in _____, _____, and _____.

6. Major agricultural crops are _____, _____, and _____.

7. Missionary _____ is superintendent of our Industrial School in Faridpur, Pakistan.

8. In Pakistan there is a ratio of one missionary to _____ people.
9. Pakistan became a state in _____.
10. Formerly, Pakistan was a part of _____.

II. Choose the correct words

1. East Pakistan's climate is (*temperate, frigid, sub-tropical and humid*) _____.
2. The people of East Pakistan are (*European, Oriental, large-built*) _____ in appearance.
3. Life is largely controlled by (*summer and winter, jungle growth, rains and rivers*) _____.
4. Pakistan is a (*Buddhist, Christian, Islamic*) _____ state.
5. A state of 87 million people, Pakistan's population is (*85%, 10%, 40%*) _____ illiterate.
6. The Baptist church in Comilla was organized (*15, 5, 50*) _____ years ago by Australian Baptists.
7. The landscape of East Pakistan is dotted with (*corn fields, mosques and minarets, blue grass*) _____.
8. Most government officials are (*Hindus, Muslims, Christians*) _____.
9. (*William Carey, Sir Walter Scott, John Keats*) _____ went from England in 1793 to Scramapore to begin the Modern Missionary Movement.
10. Southern Baptists entered Pakistan at the invitation of (*Nehru, Australian Baptists, Presbyterians*) _____.

III. Write true or false at left

- _____ 1. Our missionaries work with both Hindus and Muslims.
- _____ 2. During festival season a Hindu often makes gods to worship.
- _____ 3. Canadian Baptists started the work which we are now continuing in Pakistan.
- _____ 4. Southern Baptist work was started in 1947 when our first missionaries arrived.
- _____ 5. Men in both the Hindu and Muslim culture are considered superior to women.
- _____ 6. The sari is the national dress for women of Pakistan.
- _____ 7. Indian is the language of East Pakistan.
- _____ 8. Missionaries to Pakistan must spend two to three years in language study.
- _____ 9. Many people speak English in Pakistan.
- _____ 10. Southern Baptists have eight missionary couples appointed for Pakistan.

IV. Women in Pakistan

In Pakistan _____ do not go to places of worship. The majority of women remain behind _____ of their homes. When they do go out they _____ with a burqa or _____ so that a _____ will not see the face. _____ do most of the family marketing and shopping. _____ and women work almost as _____ in the home.

ANSWERS

10	Australian Baptists
9	William Carey
8	Presbyterians
7	European and Muslims
6	50
5	85%
4	Islamic
3	corn and rivers
2	temperate
1	sub-tropical and humid
10	Indian
9	100,000
8	100,000
7	French Burgh
6	100,000
5	100,000
4	100,000
3	100,000
2	100,000
1	100,000



WASHINGTON

by Cyril E. Bryant, Editor, *The Baptist World*
Publication of Baptist World Alliance

Federal Concern for Juvenile Delinquency

While the 87th Congress was voting billions for military defense in the highly publicized debates of last year's sessions, it looked also at the Trojan Horse of juvenile delinquency.

"The Congress . . . finds and declares," Public Law 274 begins, "that juvenile delinquency and youth offenses diminish the strength and vitality of the people of our nation."

The law then asserts that "the policy of the Federal Government is to assist in developing techniques for the prevention and control of juvenile delinquency and youth offenses, and to encourage the co-ordination of efforts among governmental and non-governmental . . . agencies concerned with such problems."

That Congress meant business was demonstrated by the Act's appropriation clause. It set aside \$10 million annually for three years. Adoption of the law is indicative of the deep concern of national leaders for the right upbringing and proper development of the country's young people.

The Act, as finally adopted, is a combination of Senate Bill 279 by Senators Lister Hill of Alabama and Joseph S. Clark of Pennsylvania and House Resolution 8028 by John Brademas of Indiana. All three are Democrats and Protestants; Hill and Brademas being Methodist and Clark, Episcopal. There were extensive committee hearings on these and related bills, but final passage came without major floor debate.

\$10 million annually will be dispensed in grants made by the Secretary of Health, Education and Welfare. The agen-

cies eligible to receive it are practically unlimited, for the law opens the door to "governmental and nongovernmental educational, employment, health, welfare, law enforcement, correctional, and other agencies concerned with such problems."

Many public and nonpublic agencies, organizations and institutions may be encouraged by the financial help available to make more thorough studies of youth problems and their solutions. We would hope so. We would hope equally as much that this source of federal money will not be so tempting to church organizations as to cause further breach of the wall of separation between church and state. All too often church agencies have sought tax monies for furthering their religious-based programs.

But there is a message to the churches in this act of Congress and its accompanying price tag. It is a reminder that the churches have been negligent in fulfilling their obligation to the young people of their communities. J. Edgar Hoover, director of the Federal Bureau of Investigation and chief of the nation's criminal chasers, points out that the Sunday school and other church activities are amazingly effective. Perhaps this new law will convince us of the importance of the task of enlistment and the high cost of negligence. The conversation comes to mind of a minister's complaint that neighborhood "hoodlums" were disrupting his Sunday school every Sunday by playing on church walks and the church steps—but then when questioned, he admitted that he had never invited them inside!

COVER

You study this month about a new Southern Baptist mission field. It is East Pakistan. Before you go to the church for your missionary meeting read articles and features on pages 1, 7, and 13.



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Royal Service

The Missions Magazine for Southern Baptist Women

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ATLANTA REPORT

by J. T. FORD

ATLANTA will lead the way," I predicted confidently as the full impact of the Supreme Court decision began to penetrate the galvanized mind-set of the deep South.

At that time, we were located in another major southern city, and had never lived in Georgia, but I had the quiet confidence that Atlanta's civic leadership would rise to meet the challenge.

Then, suddenly, I was one of them! Arriving in Atlanta in July, 1955, we have shared in the subsequent events and personally observed much of the behind-the-scenes planning and praying. Atlanta did come through, but it was a lot easier predicted than done!

Much of what I shall report here is common knowledge to those who have followed the stories through the various news media. I write as a Christian minister—born and bred, educated in and dedicated to the South. I have been a part of regional, social and spiritual crises, and have become inevitably involved in the life-or-death struggle of a profound principle of being which I believe to be grounded in the very character of God!

I go back to the beginning, an entrenched, inflexible, traditionalism flared up immediately and took command of the

situation. Our "cherished way of life" was being threatened. Change was unthinkable. "Outside agitators, Communist agents and simple-minded idealists are to blame for all this unrest in Georgia," they said. Threats and hints of violence and intimidation were the order of the day.

The state legislature met, full of sound and fury, and passed law after law to circumvent the Supreme Court decision. Politicians stumped the state, and a new governor was elected on the campaign promise that the line would be held. A few ministers preached sermons which gave "chapter-and-verse Biblical sanction" to this position. By 1957 it appeared certain that our public school system would be closed—and a curious sort of apathetic resignation seemed to set in. The outlook was pretty dark.

In the meantime, however, many thoughtful people were quietly planning and praying for a miracle. Federal Judge Frank Hooper, a beloved and trusted Baptist layman, continued to "give time" for constructive and positive action. Editor Ralph McGill and the Atlanta newspapers maintained

Dr. Ford is pastor of Wicquas Road Baptist Church, Atlanta.

a constant and courageous series of articles deploring violence, ignorance, lawlessness, and exposing political chicanery. Mayor W. B. Hartsfield (*now retired*) sponsored conferences with white and Negro leaders, business and professional groups, and held high the "good name" of our city as a challenge toward peaceful and constructive consideration of the issue.

The years 1957 to 1960 were the decisive years—so far as public opinion and responsible planning were concerned. The horrors of violence and the stark tragedy of closed schools began gradually and profoundly to sink in. People began to think—and grow!

In 1957, a small group of ministers, representing various denominations, began meeting for discussion and prayer concerning our role in the impending crisis. Out of these meetings there evolved a statement of conviction and intent which was eventually labeled "a manifesto." Its main sections dealt with Christian social responsibility with emphasis on obedience to law and communication between responsible leaders of both races. It deplored intimidation, hatred, scorn and discriminatory racism while pleading that "the public school system must not be destroyed." Other ministers quickly joined in, and eighty signatures appeared on the press release. (Several subsequent "manifestoes" appeared, sometimes representing over three hundred local pastors.)

In quick succession college presidents and their faculties issued similar statements. Atlanta physicians, lawyers and businessmen chimed in, and the Chamber of Commerce acknowledged the handwriting on the wall: added to the appeal of moral responsibility and the threat of violence was the eloquent and articulate voice of economic strangulation!

The legislature appointed a twenty-man study committee which held regional hear-

ings all over the state. The tide began to turn. Reluctantly but realistically and prayerfully, the citizens of the state began to reflect a permissive rather than a belligerent attitude. The governor soon announced officially modified views, the legislature reversed itself on the basic issues and the way was paved for compromise and compliance in Atlanta—the only school system in the state which was under immediate mandate of the courts. An organization called HOPE—"Help Our Public Education" was bolstered by OASIS early last year—"Organization to Assist Schools in September."

September, 1961, was the deadline finally set by the Federal Court, and the Atlanta Board of Education prepared to comply. Several Negro students applied for transfer to previous all white schools and the due process of entrance exams, legal procedure, and family interviews was completed. Our city waited anxiously for the fall term to begin.

PTAs, neighborhood groups, civic clubs and students themselves met together to talk and pray about the crisis. A rising tide of optimism and confidence was readily observable throughout the metropolis. As the opening day dawned, many homes and churches offered up special prayers, and our own congregation sponsored a service of prayer and soul-searching as we set out upon the day's crucial business.

The eyes and ears of the world were turned our way and we knew it. Our mayor knew it. But to his everlasting credit he turned the day's liabilities into dramatically calculated assets: instead of refusing hospitality for newspaper personnel, and reporters and television crews, he welcomed them and set up special news headquarters at City Hall. Atlanta was laid bare, that day.

[Continued on page 39]

ROYAL SERVICE

8 MISSIONARY COUPLES IN PAKISTAN

Rev. and Mrs. Troy C. Bennett

● Rev. Troy C. Bennett is a pioneer—in the mid-20th century! He and his wife were Southern Baptists' first missionaries to East Pakistan, arriving in that country in February, 1957.



They lived first in Faridpur, beginning study of the Bengali language. Dacca soon became headquarters because of Mr. Bennett's business and financial responsibilities as treasurer of the East Pakistan Baptist Mission, organized late in 1957 when additional Southern Baptist missionaries arrived.

In addition to caring for their three children—Stephen Lanning, Rebecca Ann, and Pakistan-born Deborah Leigh, Mrs. Bennett began by teaching children in the English-language Sunday school started by American business personnel.

One December Southern Baptist women in Dacca observed the WMU Week of Prayer for Foreign Missions. This led to a monthly mission study meeting for women—and for their children, ages from preschool to teens.



Rev. and Mrs. W. Truman Moore

• The W. Truman Moores arrived in Pakistan only a few months after the Bennetts, and he has scored a number of "firsts" since 1957. He was the first Southern Baptist missionary to get into evangelistic work among the Pakistanis, the first to preach a sermon in Bengali, and the first to address the East Pakistan Baptist Union about stewardship and a program of religious education.

He was instrumental in starting the first Baptist Sunday school in Pakistan with classes for all ages. Last spring he garnered the first fruits of Southern Baptist evangelistic work in Pakistan, when six young people came forward accepting Christ as their Saviour after his preaching in the Baptist church in Faridpur.

His efforts have also included "monsoon missions"—preaching trips by boat over monsoon-swollen waterways—and visits to Hindu fairs to witness and distribute Christian literature. He and his family live in Dacca.

Mrs. Moore's primary responsibility is caring for their four children, Trudy, Willis, Lee, and James Franklin. This has included teaching Trudy, the only one old enough for school. While living in Faridpur Mrs. Moore also worked with the Sunday school at the Faridpur church and opened her home weekly to young women for a meeting.

A native of Greenwood, Arkansas, she graduated from Arkansas Polytechnic College, Russellville, with the bachelor of arts degree. Before mission appointment she was a teacher and librarian in the public schools of Greenwood and a private piano teacher.



Rev. and Mrs. Patterson S. Johnson

• "Though all the evidence seems to indicate that East Pakistan is a difficult field, I feel I am called to be faithful rather than successful," said Rev. Patterson S. Johnson when he was appointed a Southern Baptist missionary. That was in 1959; now he and his wife serve in Dacca, East Pakistan.

The first baptismal service resulting from work begun by Southern Baptists in Dacca, East Pakistan, was held last December 23, when Mr. Johnson immersed two young men. They became interested in Christianity through the Baptist reading room and student center and the English-language worship service. They attended the Bible study class for inquirers for six months before baptism.

Both young men are from Muslim families of financial standing, and both have been rejected by their families because of their Christian interest, Mr. Johnson says. "However," he continues, "both have freely expressed a willingness to 'pay the price' for personal satisfaction of soul and heart."

"In a Muslim society one is made to realize more than ever that conviction is the work of the Holy Spirit rather than of man," Mr. Johnson adds.

Betty Oglesby Johnson, Southern Baptist missionary homemaker, serves with her husband in Dacca, East Pakistan. They have three children, Diane, David, and Elaine.

Rev. and Mrs. James F. McKinley, Jr.



Mr. and Mrs. James F. McKinley, Jr.

• James F. McKinley, Jr., and his wife, appointed in 1958, are the only evangelical missionaries in Comilla, where they work with the 60-member Baptist church.

Mr. McKinley started English-language worship services in addition to the regular services in Bengali, thus attracting a number of students. He has also led church members to start preaching points, including one in the chief city of an adjoining district where another two million people live with no resident missionaries, no national pastors, and only a handful of Christians. Their two daughters are Cherie and Katherine.

Mr. and Mrs. J. Franklin Baugh, Jr.

• At the Foreign Missions conference at Ridgcrest, J. Franklin Baugh, Jr. learned that laymen can be missionaries on foreign fields. He has found his place of service as superintendent of a Baptist industrial school in Faridpur, East Pakistan.

Appointed by the Foreign Mission Board in 1959, Mr. Baugh says he has been active in church "since Cradle Roll days." He and his wife helped start a new Baptist church in Columbus, Ohio, he serving as chairman of the board of deacons, treasurer, Training Union director, and member of the missions committee.

From East Pakistan, where most of the conveniences of the average American housewife are unknown and grinding poverty, devastating disease, and crippling illiteracy are in evidence on every hand, Jean Annis Baugh writes: "We know we are where God wants us to be. Now our challenge is to be what he wants us to be."

She, her husband, and their three children, David, Barbara, and Susan and another missionary family are the only "Europeans" in Faridpur. Mrs. Baugh teaches her children, with the help of a correspondence course.

Mr. and Mrs. Harold T. Cummins

• "We have come to Pakistan to learn and to teach—to learn about the people and their customs and needs and to teach them about Christ and the new life he brings," says Southern Baptist Missionary Harold T. Cummins.

Mr. Cummins and his wife were appointed missionaries to East Pakistan in 1959. Now, after an initial period of language study in Dacca, they are doing evangelistic work in the town of Faridpur.

Demonstrating through the witness of her home the difference Christ makes is the goal of Betty Noe Cummins, missionary homemaker.

She and her husband have two daughters, Catherine and Elizabeth.

Mrs. Cummins says she has been interested in mission service since childhood. She says: "Even in Sunbeam days I felt a deep desire to say yes when the leader asked, 'Would you like to tell boys and girls in other lands about Jesus?' At our N' Auxiliary camp, when I was 12, I realized I must say yes."





Rev. and Mrs. Elmer O. Bonnette

● Rev. Elmer O. Bonnette was appointed a missionary to East Pakistan at the May, 1961, meeting of the Southern Baptist Foreign Mission Board. At that time he was pastor of Windsor (South Carolina) Baptist Church.

Born and reared near Windsor, he credits his home church, his family, and an emeritus missionary with providing his early religious training. He said at the time of his appointment: "My call to foreign missions has been an act and a process. The act was my surrender in 1919 to whatever God wanted me to do. Through the years this willingness to serve on the mission field has grown into a deep burden and desire to witness for the Lord to those who haven't heard his story."

Virginia Knight Bonnette is a native of Clarksville, Georgia, she says that as a child many eternal truths were planted in her heart by the family's daily devotions, the admonitions of her parents, and the activities of the local church. She added that at the age of 15, after study of the Scriptures and mission magazines, she was convinced that she should go and give the message of salvation to those who had never heard of Jesus.

Preparing for mission service at a Christian college, she met Mr. Bonnette, also a mission volunteer.

The Bonnettes have three children, Joel Morris, Jonathan Elmer, and Sara Eulanne.

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Rev. and Mrs. Charles A. Beckett

● Rev. and Mrs. Charles A. Beckett were appointed in December, 1961. After seminary days, he joined a two-month study tour of Palestine, other parts of the Near East, and Europe. Mr. Beckett says, "God used this experience to plant within my heart the beginning of my call into world missions. I became increasingly convinced that I could never be satisfied to spend my ministry among people who have had so many rich opportunities to know Christ while the multitudes of the world are lost."

A year after the tour he returned to Southeastern Seminary to earn the master of theology degree in missions. "This period of graduate study gave me a more mature philosophy of missions," he continues, "broadened my missionary perspective, and led me to visualize more clearly the missionary imperative."

Mrs. Beckett is a medical missionary. Realization of "the great needs of all peoples of the world for Christ" began for Mrs. Beckett as she grew up in a Christian home and in a Baptist church "with a zeal for missions and an educational program for youth," she says. But her decision to help meet the needs did not come until after marriage.

"I feel the Lord used my husband to expand my awareness of the challenge and urgency of world missions," she says. "As Charles and I discussed missions, read literature on current missionary principles and practice and attended mission conferences, I was led to feel that God wanted me as an active participant in the world missions enterprise."

Long before this decision, while she was in junior high school, she had made up her mind to be a doctor.



Encore NUMBER TWO

by Billie Pate

Miss Jordan will sing at the WMU Annual Meeting, San Francisco, June 4-5.

TO most music lovers, the poised, attractive, white-gloved woman seated in the center section in a great concert hall was a fellow music enthusiast with exquisite taste. She had come to Carnegie Hall to hear and see the emergence of Irene Jordan as a dramatic coloratura. Irene had built an excellent reputation at the Metropolitan Opera as a mezzo soprano, but had withdrawn from professional activity, and devoted years to re-study to extend her range.

To a majority of the expectant audience, Irene may have been on trial. But in her mother-heart, Mrs. Eugene C. Jordan harbored a deep confidence, rooted in faith. She did so much want Irene to be successful. She had bought her long white gloves especially for this occasion. But even before the performance began, she decided she would shed the gloves at the end of the first act. She wanted her applause to be loud and manifest. But at the end of the first aria, the emotions of the audience overflowed. Their clapping muted the plaudits of the still gloved lady. And the conductor himself, waving his baton with excited abandon, led the bravos!

Irene Jordan would be the first to say that such moments do not just happen. Her

parents Mr. and Mrs. Eugene C. Jordan of Birmingham, Alabama, agree that being the parents of ten has its difficulties. But as I visited them recently, I sensed their deep faith and insistent ambition. In their home are hundreds of items clamoring for attention. There are intricate wood carvings which boldly suggest Africa. Dr. Martha Jordan Gilliland, one of the ten, is a medical missionary in Nigeria. Then there are curios which hint of another mission field. Irene's brother, Gene, is a missionary in Uruguay.

Of course, I was not surprised to learn that all ten of the Jordan children are a series of encores! Irene was encore number two. Today their vocational interests are varied, but all are musicians. In fact, the Jordans have their own 12-piece orchestra, when it is possible to get them together!

As I perused the "gallery" of pictures, certificates, and news clippings, a notable caption caught my eye. It read "We Are Making America Musical." Irene's musical heritage was emerging in all I saw and felt in the

Miss Pate is associate in the YWA department, Woman's Missionary Union, Birmingham

Jordan home. Under the caption was a picture of her father, who for almost thirty years directed the Alabama Boys' Industrial School Band. His career has been marked by varied musical ventures, many honors and superior quality. As he talked, I sensed that his creativity is still evident. The gleam in his eye was telling as he described the unbreakable packing case he had made to send cokes to grandchildren in Africa.

Mrs. Jordan is equally as remarkable. Undaunted by the responsibilities of her home, she has taught piano and violin, won speech awards, and played in the Birmingham Symphony Orchestra. "But," she injected, "I've always felt my own inability to cope with the problems of parenthood; but I have trusted God to help us and am grateful to him for his abundant blessings." Today, she has a "special place to keep *Royal Service*," and does not take lightly her job as song director in Ruhama's WMS.

As Mrs. Jordan talked, she did not always speak of the dramatic Metropolitan soprano. She lapsed into recollections of the child Irene and the crises and triumphs that have made the artist—and the woman. There was the time iodine was mistakenly put in Irene's eyes, the anxious watch through the night and answered prayers. There were the early indications of her love for the arts. Before she was four, she was captivated by her interest in piano. In fact, both she and Martha were so interested in playing the piano (at the same time) that the Jordans had to buy two pianos! At five, she was deeply impressed with the opera "*Aida*" and announced positively that she wanted to be an opera singer. From this moment to the Met was not one big giant step. In fact, it was a series of steps of discipline, faith, and hard work—steps that sometimes seemed measureless.

It seems that all along God bridged the gap between her needs and her abilities. A definite turning point came in Irene's life after she left Judson College to study with private teachers in New York. After two years, the expense seemed prohibitive. She went to Birmingham on a visit, and was

about to "call it a day" on the singing career. At this point her father asked her to sing at a performance of his Avondale Mills band. She did; and the wife of a mill executive heard her, recognized her possibilities, and offered to see her through another year of study. This road of friendship led straight to the Metropolitan.

One day in 1946 there came to the Jordan home a special delivery letter from Irene. It bore the thrilling news of her pending audition with the Met and asked for prayer in her behalf as she approached the fulfillment of a life-long dream. That very night, Irene telephoned and these reassuring words broke into the suspense-filled evening. "I'm in, I'm in the Metropolitan Opera."

On Armistice Day, 1946, Irene Jordan made her debut singing the role of Malika in *Lakme*. Her mother was in the audience, and says of her reaction, "I got so full in my heart I nearly choked, but it was with gratitude, not pride. I felt this was no time to gloat in our own accomplishments, God has been so good to us." When the performance was over, Irene had a date backstage . . . with a letter from her missionary sister.

After two seasons she left the Met to take up her favorite role. She married a violinist, Arnold Caplan, and today fills the roles of wife, mother, and professional singer. Combining career and family, she admits, is not easy. But she meticulously arranges for her family when she is on tour, even to the making of menus and schedules. To the amusement of the children (three boys and one girl), schedules are sometimes accented with delightful cartoons and illustrations, to make her absence a bit less painful. Her husband is her greatest fan; explaining the secret of her remarkable accomplishments he says, "Irene has a great faith."

The story of the professional career of Irene Jordan has by no means been told. It is, even now, in the rising crescendo of success. But its force and beauty are the earmarks of any real success story. Big dreams come easy. But "big dreams come true" are the fruits of an irresistible faith and unrelenting effort. Then come the encores.

Which is better

A MAN OR A TREE ?

by Miss Lily Quy

The locale of this story is India. However a missionary said, "Our impression is that this easily could have happened in Pakistan."

WHICH is better, a man or a tree? The questioner's eyes looked at me from his wrinkled brown face. His lips were parted in an expectant smile as if my expected answer already had given him an inward chuckle.

We were standing ankle-deep in the dust of an Indian village. I had called to inquire about the old man's daughter who had been my pupil for several months the previous year. To my question, "How is Mariam?" he had posed the above counter-question.

A tree? Or a man? I hesitated. Had there been a tree nearby to shade us from the fierce sun, I might have been tempted to give the wrong answer. But there was not a single green leaf or blade of grass in that sun-baked dusty village. My glance travelled along the mud walls of the thatched house to a fallen log, shorn of bark and branches, and scarred by the axes that had chipped at it to feed the fire.



I hesitated no longer. "A man is better than a tree," I said firmly.

His happy grin almost split his face. "Right!" he exclaimed, "Right! When I sent my daughter to you she was only a log of wood! She has come back a human being!"

What alchemy can change a lifeless log of wood to a living beauty?

Less than a year had passed since the old man and his daughter tramped the fifteen miles from the village to the school. Mariam had walked behind her father, balancing on her head a flimsy bed. On the bed rested the bundle of all her possessions—a sari, a brass plate and a small bottle of oil for massaging the body after bathing.

Her feet were grey with the dust of the road; her forehead and nose glistened with beads of perspiration. She clasped her roughened hands in greeting.

"My spirit bows to you," she said.

"My spirit bows to you," I replied, "I am truly glad to see you."

Miss Quy, a missionary in India of the Baptist Missionary Society, was appointed last year as Christian Council Literacy Director for a state in India.

The old man stepped forward. "Your honor, here is my daughter. She has come to read. From today, she is young. You will be her mother and her father. Train her well, and see that she obeys."

"Her name is Mariam, and her age is . . ." Perplexity clouded the sharp old eyes. But only for a moment was he nonplused, and then his answer flashed out from smiling, toothless lips. "Is it not you who should tell me how old she is? Are you not now her father and her mother?" Which was a neat way of saying, with embarrassment to none, that my guess was as good as his!

She stood before me, with wrinkled skin, her hands coarse, her hair wispy and un-oiled. Her only garment a hand-woven sari, hid the signs of malnutrition that tormented her thin body. She looked thirty. I guessed she was eighteen. And I was to watch her grow younger until she reached her real age of about fifteen.

Mariam was one of twelve teen-age girls chosen to spearhead adult education for women in a rural district in the heart of India where literacy among women is no higher than two per cent. These twelve girls were to pierce a pinpoint of light in the dark curtain of illiteracy. Had we been able to invite even one from each village of that district, we could have enrolled several hundreds. But lack of space, personnel and money limited the number to twelve.

Mariam was a worker on the roads before she came to our school. She had carried the earth, broken the stones, laid them on the flattened strip, then strained at the heavy roller that needed twenty pairs of hands to



pull it. But now, she had come to build another road—the road to learning.

Mariam's parents were Christian. They had never allowed her to accompany the village boys to the primary school two miles away. It says much for the new spirit of progress in India today that they were willing to let her leave the safety of the village and stay eight months on the mission compound, in order to receive a belated education.

Eleven others had left their jungle villages to join her. Their adventure into education was not easy. Boulders of fear, superstition and uncertainty had to be broken, day after day, letter after letter.

The first boulder we hit was lack of confidence. This was quite understandable. In the social group to which the girls belonged, an individual was seldom called upon to make a decision for herself. It was a group where conformity and conservatism meant safety; where individuals had no value. It was a depressed group with a depressed mentality.

This showed itself in many ways. I noticed it first in prayer. Each day began with worship. From the beginning the girls could lead prayer, while hymns and Bible verses had at first to be taught them. I listened to the girls pray and heard one constantly recurring phrase knocking repeatedly at Heaven's door. It was—

"We are nothing but earth—mere tools of earth: we cannot remember from one day to the next—we are nothing but earth!"

When I looked at them I had to admit that they looked rather "earthy." They lank, stringy hair, their roughened hands and cracked feet, their coarse, hand-woven saris revealing the dark, ill-nourished skin on neck and shoulder—yes, they looked decidedly earthy.

"But is this what these young women were born for?" I asked myself. "Not 'tools of earth.'" I cried aloud, "but daughters of the King! You are princesses in the family of the King!"

But I had to admit they did not know the part. So we sat down together and talked of

how they might try to look a little more like princesses.

The day I learned the depth of their poverty. Among the twelve only one was rich enough to possess a comb. Not one had even seen a mirror.

I bought twelve combs at one cent each, and hung a mirror on the wall. The result was miraculous. An Indian proverb says that "To educate a woman is like hanging a mirror in front of a monkey," but I found that to hang a mirror in front of a woman can be the beginning of her education! In a few days I had to ration the number of flowers worn in their well-oiled hair, lest the young men around be dazzled by their beauty.

Not one of them had seen a spool of thread, and the nearest thing they knew to a needle was the steel implement that had pricked the tattoo marks on their arms and cheeks.

The first needlework lessons were unforgettable. Fingers that had grasped hoes, slapped row-dung into fuel cakes, plunged rice plant seedlings into their muddy bed and heaved the heavy roller over the roads, were far too insensitive to coax a fine thread through the eyes of sewing needles. I supplied thick pointers of darning needles, bright wools and loosely woven cloth to start our sewing adventure. But, even so, the first stabbing efforts were interspersed with frustrated cries of, "Mamma, come and pick up my needle!"

But that was only the first week. Within a month they could all "sew a fine seam," and in less than six weeks they had made enough small garments to clothe the children of a neighboring hamlet.

This speed in achievement marked all that they did. In six weeks they had mastered the many letters of the Oriya alphabet, and had more books than a child in its first two years of school. Their discovery that words mean something was dramatic. It was less than three weeks after their arrival. We went on a walk together, to the nearby jungle where, at least once a week, I took them to pick berries, to collect firewood, to



swing on the banyan's aerial roots and get a supply of tender twigs to be used as tooth-brushes.

On this particular day, one moment I was in the midst of a chattering laughing group, and the next moment I was alone. Their sharp eyes had seen a fig tree ahead, and, jungle creatures as they were, ever alert to find something edible, they were along the road and up the tree in a flash. We enjoyed the fruit and went on to our games in the jungle. When we got back to the small classroom, just big enough for the girls to be seated on the floor in a semi-circle, and for a blackboard to be propped against the wall, I wrote this sentence:

"Mariam climbed the tree."

This was the first time they had tackled a sentence alone. I sat back and waited. For a moment they frowned in concentration as

their questioning eyes picked out the letters, one by one. And then, like the sudden flash of the sun's rays from behind a cloud, excited lips shouted out their discovery.

"The letters speak the truth! It really happened! It is true! Mariani did climb the tree! The letters speak the truth!"

The door of understanding was unlocked. Soon, very soon, they would be stepping out, unpaid, on the road of learning.

Several weeks later I gave them a book of short stories. They were still too diffident about tackling unseen passages and they still tended to rely on me to explain new sentences. This bothered me, and so I gave them an ultimatum. We would read straight through the first story, stopping for no explanations. At the end we would see how much they had understood.

From my vantage point in front of the closely-packed semi-circle I listened and watched. The story was of a woman who was cleaning her house. But she was not a wise woman; she hid the dust behind a box. She was too lazy to throw it far away from the house and too foolish to realize that the dirt would be scattered and her house spoiled again. A simple story with a moral!

I watched the smiles spread over the faces of the girls as they read. An elbow nudged the next girl's ribs; it brought an answering nudge and smile. By the time the story had been read, their broad grins had already given me the answer to my question, "Did you understand the story?" But I asked it, and the bright, delighted eyes flashed, and white teeth sparkled as they burst out in a chorus.

"We understand! We understand! The book is true! We saw ourselves in the book!"

The door of understanding had swung wide open. The road of communication between the printed word and their minds had been laid, and now, new ideas, new knowledge, new challenges could walk into their minds and could lead them out into a world of new experience.

We visited the hospital and learned simple remedies to replace old, superstitious practices. We raised carrots, pumpkins, soy-

beans and tomatoes, to combat vitamin deficiencies. The girls gradually became convinced that their own remedies for night blindness, which was to make a chicken jump over the back of the sleeping sufferer, was not so certain a cure as the inclusion of vitamin A in the diet. Mariani's deep-seated sores yielded to treatment which was simple, but far more hygienic than cow-dung plasters. We played games and related folktales by the hour. Gradually the old woman mask on their faces slipped off to reveal them as happy and attractive teenagers.

Four months passed before they were given a New Testament and a hymn book. We had already read simple versions of the Bible stories, but now, for the first time, the Bible language confronted us. It was difficult and far removed from the spoken village dialect. Even so, the lucidly told narratives made a fresh impact on minds unblunted by over-familiarity. They laughed aloud at the ridiculous situation of the man with the plank of wood in his eye having the courtesy to point out the splinter in another's eye; and they richly enjoyed the dramatic moment when the self-satisfied, self-made farmer was summoned to present, at a moment's notice, not his amassed wealth, but the shell of his impoverished soul to his Maker.

It seemed to me that they grew a little taller in the proud possession of these books. One day, just before we set out on our weekly jungle walk, they sent a spokesman to request: "Please, may we take our Bibles and hymn books on the walk today?"

My mind searched in vain for a suitable reason. Did they want to parade their learning before the villagers? Were they proud to possess the books that they could no longer bear to be parted from them for an hour? "Why do you want to take books into the jungle?" I asked. Their reply startled me.

"We would prefer not to play games or gather berries or toothbrush twigs and we would like to take our books with us. The village three miles along the road to and the stories and sing the hymns with the people there"—from *The Baptist Leader*.

Procedure for Session Three Based on Chapters VI, VII, and VIII:

Purpose

The purpose of this session is:

To examine Romans 13:1-7, the Bible teaching concerning every man's obligation to government. See Chapter VII.

To look at Genesis 9:18-27, the curse of Canaan; Genesis 11:1-9, the tower of Babel incident. See Chapter VIII.

To study Matthew 28:19-20 in the light of principles taught by Jesus concerning race relations. See Chapter VI. Note in particular the section titled "Teaching Them to Observe."

Forum or Panel Discussion

The forum is a good method to use, for it is wise to bring before the class in separate reports points of view which the author has given on the interpretation of these passages. Ask in advance three women to summarize clearly the author's exposition of the passages designated in purpose (above).

Choose a woman who will deal fairly with the contents in Chapter VIII. Not everybody can be objective. You, as leader, must keep in mind that "feelings are also facts." You will help all members who have misinterpreted God's Word to work their way through to an acceptance of Bible teaching. So much depends on the patience of the leader! If you are too eager to correct attitudes, they may not be corrected. Groups grow as well as individuals—and leaders!

After the class has heard the reports, open topics for discussion. There may be advantages in allowing discussion to follow each report, but to make sure that there will be sufficient time for each woman, hold off class participation until all reports have been given. Allow no more time than ten minutes for individual reports.

If you use the panel method of discussion, the three women who have prepared in advance to discuss the Scriptures in these

WHEN YOUR CIRCLE STUDIES

THE BIBLE AND RACE*

by T. B. Maston

Prepared by Mrs. William McMurtry

*Paper, cl. \$2.50 from Baptist Book Stores

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chapters may carry on the discussion among themselves. When the discussion gets underway, invite the entire class to participate.

You will have to keep one eye on the watch and the other on member reactions. Be sensitive to class atmosphere. Don't allow discussion to lag or members to indict one another. Be tolerant of persons who have prejudices. You may have a few yourself. Perhaps we all do.

There may not be enough time to consider all assignments if you did not take up the passages indicated in the first session. In this event, you may want the class to decide in a six- or seven-minute buzz session what Scriptures they prefer to discuss. Doing this at the beginning of the session will help to bring to the fore the more urgent questions.

The group may not come to agreement on what the Bible teaches about race. Don't try too hard to iron out differences of opinion. Attempting to "put thinking into a straight jacket" may mean loss of freedom for continued growth.

Summary

This is the last session, presumably. Without comment, hang on the wall a long strip of wrapping paper on which has been written in bold letters vividly colored this statement:

"The skin is what holds us together and what keeps us apart." Place underneath a similar strip on which is printed, "Is the world the way it is because I'm the way I am?" Follow with a third strip, "Human nature can be changed by the miracle of God's Spirit."

Now hand out pencil and paper. Ask each member to write down her thoughts. No one else need see them. They may seem ordinary or unimportant, but so long as they are absolutely honest, nothing else matters. Each member, including you, the leader, may have to set some things right.

Results

What does your circle expect as a result of this study?

Altered attitudes? For some, the fact of recognizing Negroes as persons, that they

possess qualities as individuals, not just members of a race, will be a big step forward.

Desire for more information? All may feel the need of more study and reading in the area of race. See 1961-62 *World in Books*, pages 12 and 15 for a few titles. WMS Round Table Booklists for several years have carried current titles.

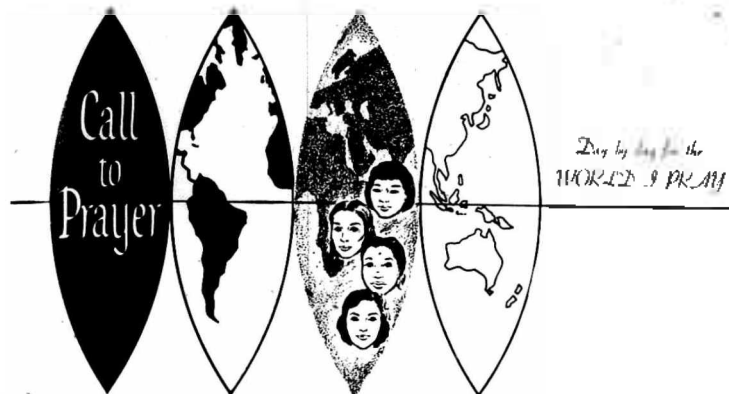
Broader experiences in Christian fellowship? There may be opportunities in your community to arrange meetings with people of different racial backgrounds to talk over mutual problems. This could develop into a regular prayer meeting. Lack of faith and real concern keep us from joining with fellow Christians of a different color to pray for guidance in seeking solutions.

Participation in work with other organizations? You may want to find out what church women in other denominations in your town are doing and join in their efforts to promote better understanding between the races. Most Protestant denominations have a department in their women's organization comparable to our community missions work.

Note to Leader: You may wish to ask each member to be sure to bring *Royal Service* to circle meeting and close your study by reading together "A Charter of Faith," cover page 2. As you see on that page, this was action taken more than fifteen years ago by the Southern Baptist Convention.

Also you may wish to ask someone to tell the success story, "Atlanta Report" written by a highly esteemed Southern Baptist pastor.

If you wish, you may order 2 or 3 copies of "Race Relations: A Charter of Principles" as accepted by the Southern Baptist Convention in 1947. In this booklet, published by The Christian Life Commission, 161 Eighth Avenue, North, Nashville 3, Tennessee, you will find stimulation for further Christian conduct in race relations. Single copies free, larger quantities 1c each.



Prepared by Mrs. Marse Grant

FILE FOR THE FUTURE

For several months *Call to Prayer* will follow the plan which Mrs. Grant started in April. You may want to file each issue of *ROYAL SERVICE* to preserve for future use the information provided about missionaries each month.

1 FRIDAY Men ought always to pray, and not to faint. Luke 18:1.

S. D. Gordon writes, "The great people of the earth today are the people who pray. I do not mean those who talk about prayer, nor those who say they believe in prayer, nor yet those who can explain about prayer, but I mean those people who take time and pray."

The Setia Bakti church in Indonesia had only 25 baptized members, but for a week before revival, they met each morning at dawn to pray. Is it surprising that 87 people made professions of faith?

Is our prayer life what it should be? Are we faithful in prayer for missions? Pray today. Mrs. C. O. Griffin, ev. in the Philippines; Olive Riddell, who retired in 1933 after 11 years in China; Theresa Anderson, born in Hong Kong of missionary parents, ev. in the Philippines; Mrs. B. W. Hunt, newly appointed to Taiwan as ev.; and Grace Madison, Mich., Week-Day Program.

2 SATURDAY The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. Nahum 1:7.

Vietnam is a country in great distress. Terrible and desperate forces clash to make an apparently peaceful country a potential battlefield for all nations, yet souls are being won to Christ. Pray earnestly for the work in Vietnam and for Mrs. W. T. Roberson, an ev. there; Cornelia Leavell, ed. worker in Hawaii; Mrs. J. B. Gaultney, ev. in Nigeria where her husband is a laboratory technician; and Mrs. A. H. Foster, worker among the migrants in La. She writes, "The migrants are asking if local Baptists are coming to their camp this year." Pray that we shall be alert to opportunities of witnessing to migrant workers in our own communities.

3 SUNDAY Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God Eph. 2:19.

A picture of an African seminary student created two very different reactions when it

Missionaries are listed on their birthdays. Addresses in *DIRECTORY OF MISSIONARY PERSONNEL*, free from Foreign Mission Board, Box 6597, Richmond 20, Virginia, and in *HOME MISSIONS*

was printed on the cover of The Commission, publication of the Foreign Mission Board. With Bible in hand and suitcase balanced on his head, the student was starting out for his weekend preaching appointment. One reader promptly cancelled his subscription because a Negro was pictured on the cover. In Oklahoma a young pastor and his wife, the Rev. and Mrs. R. L. Rummage, were strangely moved when they saw the same picture. God spoke to their hearts and they answered his call to So. Rhodesia. Pray that prejudice will be removed from our hearts so that the Word of God may enlighten us; pray for Mr. Rummage and I. P. Singleton, Jr., So. Rhodesia; Mrs. P. C. Mosteller, Thailand; R. B. Fryer, Jr., Indonesia; Bibiano Molina, Cuba, ev.; Mrs. F. T. Woodward, teacher and ev. in Hawaii after nearly 20 years in China; and Robert Mackett, a Papago Indian who works among his own people at Sells, Ariz.

4 MONDAY For as many as are led by the spirit of God, they are the sons of God. Rom. 8:14.

Often our missionaries see more work than they possibly can do. "I just wish there were fifty of me," writes L. P. Marler from Korea. There and in other parts of the world, men and women are desperately needed for spreading the wondrous message of our Saviour. Pray for Mr. Marler, that he and other missionaries will have the physical strength to do the task that is theirs; pray also for C. R. Bumpas, field ev. in Brazil; Mrs. David Mein, mother and teacher in the North Brazil Baptist Seminary where her husband is president; Mrs. L. H. Soliz, who works among the Spanish-speaking in Calif.; and Mrs. D. Bejarano, N. Mex., retired, WMU annual meeting, San Francisco, California, 4-5.

5 TUESDAY And let us consider one another to provoke unto love and to good works. Heb. 10:24.

Mrs. W. D. Moore has been a missionary to Italy for 25 years. In addition to WMC work and other duties, she has been director of the G. B. Taylor Orphanage and rest home since 1953. Around 125 children and a much smaller number of elderly people are cared for primarily through the gifts of Italian Baptists. Pray for this work and Mrs. Moore; Stella Austin, principal of the Baptist girls high school in Nigeria; Mrs. C. R. Crowder, mother and ev. in Nigeria; Mrs. W. H. Matthews, ev. in the Philippines; Mrs. A. J. Glaze Jr., mother and teacher at the International Seminary, Argentina; Mrs. David Richardson, who

works with her husband among the deaf in Alabama; Virginia Ogletree, director of Hill Street Baptist Center in Atlanta, Ga.; and Quinn Morgan, for three years a missionary to Ghana, now serving as pastor of the First Spanish Southern Baptist Church of Bakersfield, Calif. Southern Baptist Convention, San Francisco, California, 5-8.

6 WEDNESDAY God is not unrighteous to forget your work and labour of love. Heb. 6:10.

Baptist work in Tanganyika, which became a free nation in Africa last fall, is limited only by the number of missionaries on the field. The people are receptive to the Gospel and work which was started in 1956 has brought wonderful results. Last summer the Carlos Owens family began new work in an area near the border of the Congo where a million of Tanganyika's most primitive people live. It is estimated that only one in a thousand of these people is Christian. Pray for Mr. Owens and this new work; for S. C. Jowers and J. A. Smith, ev. in the Philippines; J. W. H. Richardson, Jr., missionary adviser to churches and pastors in Nigeria; T. E. Halsell, director of the seminary in Brazil where there are only half enough pastors for the rapidly multiplying Baptist churches; J. A. Jimmerson, who has been in Indonesia three years; Mrs. P. W. Stoffer, two years in Brazil; L. E. Lee, who has recently gone to Peru after language study in Costa Rica; and W. W. Burnham, who works among the French-speaking in Laos where Catholicism is firmly entrenched.

7 THURSDAY We that are strong ought to bear the infirmities of the weak, and not to please ourselves. Rom. 15:1.

It is common knowledge that most of the world goes to bed hungry every night. For years America has sent aid abroad, yet much of the world continues to know misery and destitution. Pray for people of the world that somehow we will act fast enough and adequately enough to save multitudes from Christ. Pray that we may realize that deep within the soul of man there is a cry, a hunger that must be fed, and that Jesus said, "Feed my sheep." Pray for those who are working for Him—W. H. Ferrell, Argentina; Mrs. D. J. Spiegel, Brazil; Mrs. W. H. C. Gordon, housemother at Newton Memorial School, Oshogbo, Nigeria, after many years of teaching; Mrs. H. P. McCormick, retired for 29 years as a nurse in Nigeria and Hawaii; and

Eunice Parker, worker with international students in Texas.

8 FRIDAY Having heard the word, keep it, and bring forth fruit with patience. Luke 8:15.

It is estimated that only one out of a hundred Mexicans knows Jesus Christ as Saviour. In this Catholic stronghold, Baptists number more than 16,000 in a country whose population of 33 million is increasing at the rate of a million a year. Pray for our 47 missionaries in Mexico, including Mrs. O. W. Reid, who is active in student work and general ev.; Martha Bell, nurse in Indonesia; Nadynne Brewer, teacher in the Baptist girls school in Rio de Janeiro, Brazil; Mrs. P. A. Taylor, who went to Argentina this year after language study in Costa Rica; Mrs. T. W. Hill, language school in Costa Rica; Mrs. M. L. McKay, serving among the Eskimos and Indians in Alaska; Callie Brown, GWC, New Orleans, La.; J. B. Horton, missionary to the Indians at Cherokee, N. C.; and Mrs. Reynalda Grunle, Ariz., working among Spanish-speaking.

9 SATURDAY He shall give his angels charge over thee, to keep thee. Psalm 91:11.

Mary Frances Gould has been a missionary to Thailand, doing publication work, since 1948. Soon after she went to this new and strange country, she wrote about how much the prayer calendar means to missionaries. "Each name on the prayer calendar is actually a very real person in a very real situation with very real needs. Each one is counting on and needing your prayer to carry on her work. Be curious enough about these people for whom you are asked to pray to learn more about them. Perhaps some day you will have the fun of meeting them." Pray earnestly for those missionaries you know personally, pray for those you do not know; pray for Miss Gould; Mrs. T. E. Wigington, Korea, ev.; and S. M. Hernandez, who works among Spanish-speaking in Ariz.



10 SUNDAY The Lord is good unto them that wait for him, to the soul that seeketh him. Lamentations 3:25.

When the door to missions in China was closed by the Communists, our missionaries went into areas which had no Baptist witness. In 1950, Southern Baptists entered Taiwan, a small island containing ten million people, many of whom are refugees from the China mainland. Today there are over 8,000 converts. Pray for them and our 43 missionaries working among them, including J. H. Hammett, who has recently gone to Taiwan; Mrs. R. C. Davis, Jr., who transferred with her husband and children from Hawaii to Vietnam in late 1960; and pray for two who have retired after serving many years in China and Hawaii—L. E. Blackmon and J. H. Ware.

11 MONDAY Go thou and preach the kingdom of God. Luke 9:60.

Southern Baptists have 24 missionaries working among the approximately 250,000 deaf people in our country. The Rev. G. B. Justin works in the Los Angeles area where there are more than 15,000 deaf, including the students at California School for the Deaf in Riverside. Pray for the deaf and Mr. Justin; Mrs. Oscar Hill, N. Mex., and Mrs. John Arnold, Calif., working among Spanish-speaking; Mrs. H. L. Raley, mother and home-church ev. in Taiwan who writes, "We are constantly aware that someone is praying." Pray also for Mrs. R. D. Hardy, in Japan for eight years; J. E. Patten, in Thailand less than two years, and Mrs. G. G. Pittman, a nurse working in Nigeria with her doctor-husband since last 1960.

12 TUESDAY Take my yoke upon you, and learn of me. Matt. 11:29.

Baptist schools in Brazil have made a definite contribution in the education of leaders. Mrs. M. G. White was appointed to Brazil in 1914. During her 44 years of service, she founded the Kate White Escola Domestica in Salvador, Brazil, and taught there until her retirement four years ago. Pray for her and others who are teaching in our schools, including Mildred Crabtree, principal of the Baptist girls school in Agbor, Nigeria; Mrs. W. L. Walker, mother and ev. in Japan; Mrs. Francisco Diaz, working among the San Blas Indians in Panama; and Nat Phillips, Canal Zone, ev.

13 WEDNESDAY Say among the heathen

that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously Psalm 96:10.

Allen Elston works among some 1500 people on the Warm Springs Indian Reservation in the state of Oregon. Many of the Indians live in modern houses and own automobiles, so the great need is not physical but spiritual. "They are hungry for the Bread of life," writes Mr. Elston, "Pray that our people will see their real need—Christ, not just a religion."

As we pray for Mr. Elston and the Indians who do not know Christ, pray also that we will be more dedicated in our daily living. Pray that our lives will "say among the heathen that the Lord reigneth."

14 THURSDAY It is not the will of your Father which is in heaven, that one of these little ones should perish Matt. 18:14.

Last fall a migration of children was reported under way from Prime Minister Fidel Castro's Cuba to Miami. An Associated Press story from Miami last fall reported that between 400 and 500 children arrived weekly as parents whisked them away from Communist indoctrination and from possible malnutrition. Pray for these children who are a part of the 100,000 Cuban refugees reported to be in this country that we will give them spiritual as well as physical care. Pray for the parents of the children, for the Baptists of Cuba, Mrs. Raul Gonzalez, ev., and Mrs. A. T. Bequer, retired missionary to Cuba; J. W. Beam, pastor at Baptist Center, a part of the city mission program of Savannah, Ga.; J. T. Fogle, GWC, Amarillo, Tex.; Mrs. J. R. Estes, mother of five children who went with her husband and children to Switzerland in 1960; and Mrs. J. T. Harvill, mother of three, appointed just a year ago to Mexico.

15 FRIDAY Commit thy way unto the Lord; trust also in him; and he shall bring it to pass Psalm 37:5.

Mrs. Lewis Myers, Jr., is one of ten missionaries in Vietnam. In her personal testimony, she said, "My mother never suggested to me that I should be a missionary; however, she helped to prepare my heart to receive God's call when it did come. When my husband and I felt that God definitely wanted us to do mission service, my mother was thrilled and thankful." Pray for the mothers of young people, that they may be willing for their children to answer God's call; pray for

Mrs. Myers; A. B. Scull, church evangelist in Indonesia; Mrs. I. V. Larson, retired after 10 years in China, the Philippines and Taiwan; F. C. Rowland, missionary to the Indians in N. Mex.; Mrs. A. G. Ortiz, Bishop, Tex.; and Jane C. Pringle, N. Mex., working among the Spanish-speaking.

16 SATURDAY Rejoice, because your names are written in heaven Luke 10:20.

Mrs. Michael Noranjo was one of the first two Indians from Santa Clara Pueblo in New Mexico to become a Christian. Her family and friends immediately turned against her and she became a stranger among her own people. She persistently tried to give them the gospel message, to tell what a joy it was to be a Christian. As a result of her faithful witness, she won seven of her friends to the Lord the first seven months she was a Christian. Her husband was converted and became a minister. They are now missionaries to the Indians at Taos, N. Mex. Pray for Mrs. Noranjo; Mrs. J. O. Watson, mother and ev. in Argentina; C. E. Thomas, newly appointed to No. Rhodesia; and Mrs. L. C. Atkin, So. Rhodesia, who writes, "In some towns we have only one church to reach all the thousands of people, and in others, no witness at all. If their hearts could speak, surely we would hear, 'Come over and help us.'"



17 SUNDAY And the things that thou hast heard of me among the many witnesses, the same commit thou to faithful men, who shall be able to teach others also 2 Tim. 2

Let us pray today for missionaries working in ten countries—Mrs. H. L. Adams, Betty Jane Ewen, teacher in the Elen Training School for Women, Nigeria; Mrs. P. C. Bell, Jr., mother and ev. in Colombia; Mrs. F. P. Lide, ev. and teacher in the Philippines after 19 years in China; Mrs. Henderson, mother and ev. in Korea; Lloyd, reappointed in 1960 to Argentina; and Minnie Lou Lanier, teacher in the

Training School and J. L. Bice, retired after 33 years of educational work in Brazil; Mrs. M. H. Brown, mother and nurse who went to Taiwan in late 1960; Mrs. B. P. Keith, appointed just a year ago for Japan; Celso Villero, home missionary for 25 years, now serving the Spanish church in Albuquerque, N. Mex.; Mrs. Antonio Santana, Cuba, ev.; Mrs. Isabel A. Estrada, working among Spanish-speaking in N. Y.; and Leslie Watson, Japan, who asks, "Pray for our work, and avail yourselves of every opportunity to give through your church WMU offerings for missions."

18 MONDAY Blessed is the man that trusteth in the Lord Jer. 17:7.

Despite the fact that Panama is nominally Catholic, the people are receptive to the gospel and souls are being won to Christ. The Rev. J. A. Solano was professor of language school in Costa Rica for three years before becoming pastor of the First Baptist Church in Panama. Pray for him and Carlos Perez, Panama; Mrs. E. L. Holloway, Jr., retired this month from Japan after 13 years of service; Catharine Bryan, retired after 43 years in China; Mrs. W. A. Hatton, mother and teacher at the seminary, Rio de Janeiro, Brazil; R. E. Wakefield, appointed last year to Malaya and now in language study there; Benjamin Valdes, Cuba, ev.; and Rafael Miranda, working among the Spanish-speaking, San Bernardino, Calif.

19 TUESDAY His merciful kindness is great toward us; and the truth of the Lord endureth for ever Psalm 117:2.

From Spain, J. W. Mefford, Jr., writes of answered prayer and souls being won for Christ. But even in progress, there are many problems that face the missionaries. "Frustrations almost engulf us in despair because things go so slowly and because the Spaniards who are converted are almost certain to suffer persecution of some sort," he writes. Pray for Mrs. Mefford and all our missionaries that they will have patience and persistence in the face of difficulties; pray for H. W. Mobley, Ghana, where "we desperately need a nurse and a youth worker. . . . Sekondi station has been vacant for over a year and the mission in that area is neglected." Remember missionary Mrs. C. L. Whaley, Jr., mother and teacher in Japan, and J. R. Brown, ev. among French-speaking in La. Pray also for Mrs. L. Pettit, teacher in the Baptist school in Mexico where there are over 350 students. Thank God for friends in America

who make possible our work in Nazareth," she writes.

20 WEDNESDAY He that loveth another hath fulfilled the law Rom. 13:8.

Mrs. I. B. Williams became interested in Mexicans during her childhood in Texas. When a senior in high school, she answered the call to mission work while attending an encampment. She is now teaching in a Spanish-speaking kindergarten in Texas. Pray for her and Mrs. Ruby McGehee who has been in home mission work for 40 years, now serving as an approved worker in camps and schools of missions; Mrs. W. T. Hunt, mother and ev. in the Philippines; Harriett King, serving in Malaya for the past nine years after 16 years in China; Mrs. Gerald Riddell, mother and teacher in the Baptist Academy in Chile; W. M. Garrott, who went to Japan 28 years ago, now president of the Baptist boys school in Japan; C. F. Clark, Jr., doctor in the Baptist Hospital, Kyoto, Japan; M. D. Sledd, appointed just last year to Nigeria where he is in language study; and C. A. Beckett, newly appointed to E. Pakistan.

21 THURSDAY Ye are the light of the world Matt. 5:14.

Out in the "bush" country of So. Rhodesia there is a mission hospital. Through your gifts and prayer, you held the light one night as two doctors worked on the mangled hand and wrist of a little African boy. He lost that hand and wrist, but at the hospital his father found Jesus as Saviour and went back to share the news with others who had not heard. Dr. Wana Ann Fort, a mother and doctor working in the hospital with her physician-husband writes, "We are glad that we can help make sick people well. Of course we are grateful for medical training, for facilities to treat disease, to diagnose illness, to relieve pain and suffering. But above all, we are grateful for the daily opportunities through the medical program to tell lost people about Jesus. Our hearts rejoice when one accepts him as Saviour." Pray for Mrs. Fort and medical missions, that nurses and doctors in America will hear and yield to God's call for their lives in mission service.

22 FRIDAY Let all those that put their trust in thee rejoice: let them ever shout for joy Psalm 5:11.

"You may think I am not much of a Christian for I have won only 17 people to the Lord since my return home," wrote a Mexi-

can migrant after accepting Christ during a brief stay in Arkansas. There is no way of knowing that all professions of faith are genuine among the two million migrants in the States, but each year thousands are being reached for Christ. Pray for them and R. R. Harvey, director of Migrant Missions; Mrs. E. P. Dasher, mother and missionary adviser for WMU work with 28 churches in Nigeria; S. D. Sprinkle, Jr., field ev. and mission treasurer in Argentina; R. C. Bruce, who just ended his first year in Japan; and R. F. Coy, who recently went to Chile after a year of language study in Costa Rica.

23 SATURDAY While I live will I praise the Lord. Psalm 146:2.

The J. G. Goodwins are returning this month to Korea after furlough in the States. They will not go back to their former home, but will open a new mission station in an unevangelized area. Pray for a safe journey and courage as they face new situations. Pray for Mrs. Goodwin; S. L. Jones, pub. worker in So. Rhodesia; B. L. Spear, Thailand; T. C. Hollingsworth, Argentina, ev.; and Mrs. J. S. Key, Brazil. Her husband writes, "Pray for more missionaries to come and help us with the load down here. (Some missionaries) have requested that their furloughs be delayed because there is no one to do their work. There is serious need in many areas. . . . How much we appreciate and depend on your daily, fervent prayer!"



24 SUNDAY My help cometh from the Lord, which made heaven and earth. Psalm 121:2.

Joanna Maiden, staff doctor in Joinkrama, Nigeria, writes, "There was a time when it seemed the hospital would have to close because there were not enough nurses or midwives to cover three shifts a day. Many of you and our friends here knew and were praying specifically for our problem; many others of you were praying for us although you did not

know our great need just then. We are so grateful to every one of you for your prayer. . . . As you pray for us, pray also for the government leaders here and everywhere, and pray that American Christians will show their love for minorities at home and abroad. . . . Pray for Dr. Maiden; Mrs. T. L. Watson, who went to Uruguay in 1959; Mrs. D. M. Kim, born in Korea and imprisoned in Japan six years for witnessing for Christ to Japanese military and government leaders, now serving with her husband among the Koreans in Calif.; Mrs. James Huse, Indian Center, Albuquerque, N. Mex.; Fausto Morales and J. B. Perez, Cuba, ev.

25 MONDAY The Lord knoweth them that are his. 2 Tim. 2:19.

A young girl from India, visiting in the States, gave her Baptist friends a jolt when she said, "You have wept many times for the heathen in my land, now I, from that heathen land, weep for you. I could not sleep as I paused to consider what is wrong with this nation, America. As I prayed, the Lord seemed to give me the answer that we in India have not had the light. America has had the light, but they have sinned against it." Is this the impression thousands of international students will take back to their lands? Are they to go back cynical and weeping for us? Pray for our own country that it may be truly Christian: for Pearl Gifford, worker for 17 years at the GWC in Baltimore, Md.; and M. A. Calheiro, Jr., Cuba, ev.

26 TUESDAY For whosoever shall do the will of God, the same is my brother, and my sister, and mother. Mark 3:35.

Southern Baptists have 31 teacher-missionaries helping to train Negro preachers and leaders, the greatest need of the National Baptist Convention. One of these is N. M. Carter, teacher of Bible and religion at Selma University, Selma, Ala., a Junior College of some 300 students supported by National and Southern Baptists. Pray for him and Mrs. P. A. Hernandez, kindergarten worker with Mexican children for nearly 20 years in Tucson, Ariz.; Mrs. Costa Lima, Cuba, ev.; Mrs. T. C. Hollingsworth, mother and ev. in Argentina; W. W. Logan, missionary in West in Nigeria; C. A. Leonard, ed. worker in China and Hawaii for 39 years before retiring in 1949; and G. W. Doyle, Ecuador, ev.

27 WEDNESDAY Whoso shall receive one such little child in my name receiveth me. Matt 18:5.

"Jesus saith unto him, I am the way, the truth, and the life" John 14:6.
In Urdu, a language widely spoken in Pakistan

Some of our missionaries received their first inspiration for missions while attending Sunbeam Band meetings. Mrs. H. H. Pike, Brazil, says, "Before I started to school, we lived near a new church meeting in an old store building. . . . This church changed our whole lives. . . . The picture of the back room of that store building where we had Sunbeam meeting still lingers in my mind." Pray for Sunbeam Band leaders, that little children may learn about God's will for their lives. Pray for Mrs. Pike; Mrs. C. S. Ford, mother ev. and teacher in Nigeria; A. Bruce Oliver, Brazil, ev.; B. E. Adams, just returned to Chile after furlough in the States; and L. C. Turnage, Colombia, who writes of the people there, ". . . filled the uncertainties, guided without direction in this most religious Latin American republic. . . . In the midst of pessimism and spiritual darkness we are trying to preach the victorious Saviour."

28 THURSDAY My Father worketh hitherto, and I work. John 5:17.

W. I. Crumpler is a home missionary who works in the Mojave Desert where it is sometimes hot, usually windy, and often unfriendly. The work has been slow, but the Crumplers stay there working, frequently with little but the promises of the Lord to sustain them and encourage them in their efforts. Pray today for this work among the Spanish-speaking, and Mr. Crumpler; Mrs. L. H. Gunn, worker for 17 years with the deaf in Oklahoma City; Mrs. C. W. Bryan, who transferred last year from Peru to Colombia; L. B. Akins, ev. in Taiwan; Mrs. W. P. Carter, Jr., mother and ev. in Santiago, Chile; R. R. Stewart, ev. in Thailand; Ruth Walcott, teacher and director of a rural program for Baptist women and girls in Nigeria; and Violet Popp, nurse in the Baptist Hospital, Vilnius, Jordan, who writes, "Our pediatric unit has been too small for the winter. . . . Infections of measles and typhoid as well as malnutrition have been common. The babies often stay with the babies, and we are very responsive to the gospel."

Pray for this work.

29 FRIDAY Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. James 1:4.

Patience is a necessity in mission work, especially in countries such as Vietnam. The first couple arrived there in late 1959 to begin work. Since that time, four other couples have joined them, but it was mid-1961 before services could be held in the Vietnamese language. Since that time, during a six-month period, fifty souls were won to Christ. The missionaries of Vietnam are convinced that the harvest is ready. Pray for more laborers: for R. C. Davis, Jr., Vietnam, ev.; Mrs. W. M. Gittland, mother and staff doctor at the Baptist Hospital, Ogbomusho, Nigeria; Mrs. G. A. Nichols, mother and ev. in Paraguay; and Evelyn Epps, GWC, Tampa, Fla.

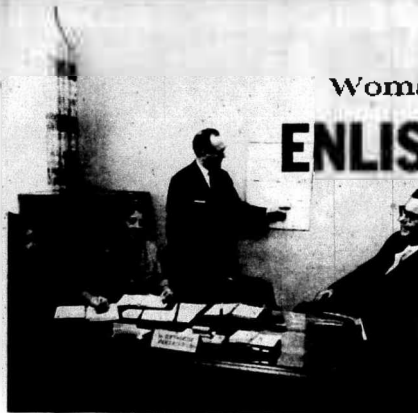
30 SATURDAY My little children, let us not love in word, neither in tongue; but in deed and in truth. 1 John 3:18.

Another month of praying ends on this day, but let us resolve only to begin anew with a rededication of heart and soul for winning the lost of this world. Pray for the missionaries and for lost people, but first let us "give our own selves" to God, letting him use us where he will. The age limit for mission service has been lifted. Maybe God is calling you—or your son—or your daughter—or someone over whom you have influence. Pray today that each of us may be used as he will. Remember also in prayer H. E. Spurgeon, ev. in Taiwan; Katherine Cozzens, director of elementary work with the Brazilian Sunday School Board, Rio de Janeiro; Mrs. J. L. Nollette, worker with international students, Los Angeles, Calif.; Delbert Fann, missionary to the Indians in N. Mex.; Mrs. R. M. Douglas, missionary to the migrants in Calif.; and Mrs. P. W. Hamlett, retired in 1953 after 44 years of educational work in China.

ed., education
ev., evangelism
GWC, Good Will Center
pub., publication
furl., furlough

Woman's Missionary Union ENLISTMENT WEEK

by Elaine Dickson



WMU leaders confer with pastor and minister of education in making plans for WMU Enlistment Week



Prior to Enlistment Week, survey of WMU prospects is taken in Sunday school classes

WMU Enlistment Week											
AGE GROUP	1-4	5-10	11-15	16-20	21-25	26-30	31-35	36-40	41-45	46-50	TOTAL
Prospect	251	4	705	3	19	4	0	0	0	0	732
Member	25	15	2	1	4	0	0	0	0	0	47
Leader	36	13	2	1	4	0	0	0	0	0	56
Prospect	31	22	75	3	0	0	0	0	0	0	131
Member	20	6	89	2	0	0	0	0	0	0	117
Leader	4	3	34	1	0	0	0	0	0	0	42
Prospect	0	0	0	0	0	0	0	0	0	0	0
Member	0	0	0	0	0	0	0	0	0	0	0
Leader	0	0	0	0	0	0	0	0	0	0	0
TOTALS	310	69	1060	13	23	4	0	0	0	0	1419

THE missionary task compels us by its urgency and magnitude to enlist all prospects in WMU organizations. To help do this a new plan has been developed known as WMU Enlistment Week. This week unites all WMU organizations in an intensive enlistment effort.

WMU Enlistment Week is church-centered. Although the decision to have the week and choice of date rest with the WMU executive board, the week is planned with the co-operation of the church staff coordinated in the Church Council, and listed on the church calendar.

An enlistment survey is made prior to Enlistment Week. It provides information concerning prospects to be enlisted, new organizations needed, leadership to be enlisted, and improvement to be made in existing organizations.

WMU Enlistment Week is launched on Sunday and closes on Thursday evening. Days are spent in blueprinting enlisted organization, enlisting leaders, and visiting members and prospects. Classes are provided in the evenings for leaders and members of WMU organizations, along with a general period for projecting plans affecting the entire group. Complete plans for the week are carried in the pamphlet, "WMU Enlistment Week," sent to local pastors and presidents. Additional copies 10c each from Woman's Missionary Union, 600 North 20th St., Birmingham 3, Ala.

If the prospects for missionary education organizations are ever to be reached, each church must develop an enlistment program adequate to meet its possibilities. The purpose of WMU Enlistment Week is to develop such a program.

Survey results are compiled to show a glance the present status and future possibilities of WMU in the church.

The first WMU Enlistment Week was at Hunter Street Baptist Church, Birmingham, Ala. In this church the new plans were tested under the direction of the promotional staff of Woman's Missionary Union.

Visitation before and during the week encourages attendance and helps to enlist prospects

During class time, Monday through Thursday evenings, leaders of YWA, GA and Sunbeam Band study leadership course of their respective organization while WMS leaders and members study the WMS Leadership Course



Sunbeam Band members participate in a special unit of study while members of YWA and GA study their manuals



PROGRAM FOR CIRCLE OR SECOND WMS MEETING

Unit Theme: *Being Christian in Human Relationships*

Mission Study: *The Bible and Race* by T. B. Maston (see page 17)

Circle Program Topic for June:

Let's Do Something About It—Seriously

by Jacqueline Durham

Leader: At our last meeting we analyzed ourselves and faced the facts about our failure often in being Christian in all relationships. We went to the Bible for instruction: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" James 4:17.

Doctors and psychologists may observe and analyze. They may pronounce verdicts and render diagnoses, and they may suggest treatment, but if no action is taken, those processes are in vain.

Christ has set forth certain fundamental principles for Christian living, applicable in all ages of life. His teachings have important social implications, whether we move in the area of politics, industry, race, or international affairs. In these areas behavior falls below Christian standards unless the Christian is alert to God's instructions and is directed of the Holy Spirit in attitudes and actions.

There are many sources to turn to for help and strength. Let us consider four of them.

The Bible, Our First Source

The Bible, of course, is our first source.

In this series of studies, we already have relied upon its truths for general instruction and for help with specific problems.

We know that Christ has laid down great unvariable principles to govern the conduct of his followers. Let us continue to search for truth that there may be no guilt in our lives between believing the eternal truths of God and action upon them. (A study of footnotes, which are included in many of the modern translations of the Bible, will help to make plainer certain passages from the Scriptures. Parallel passages referred to in the cross references help. A good concordance is necessary in finding passages. A Bible commentary sheds light on the Scriptures.)

Prayer, a Tower of Strength

Prayer is a tower of strength in all life when one practices daily communion with God in humility of spirit. The Christian stays on "talking terms" with God.

Every day is filled with various human relationships. We need to pray specially. We need to ask God to remove repulsive antagonism for a certain person and the gap in our lives with redemptive peace. God will provide patience who

children reach emotions to the breaking point. He will fill you with serenity when your husband is late, dinner is cold, and the undisposed inclination is to lose temper, pout, and ruin the evening for the family.

Let us ask God to fill us with love for him, and there will be no room for anything else. Love of God is not separated from everyday living.

Silent prayer for ourselves.

Others Help Us

Other Christians can help us. We need the encouragement of fellowship in working together with those who seek to follow the highest goals in Christian living. We need the support and strength of fellow church members. Sharing ideas and problems with Christian friends gives confidence and a feeling of being part of a dedicated fellowship. The Christian who takes a courageous stand or dares to act on right convictions often discovers that there are many others who will stand with him once he has made the first firm step. "Together" is a great, warm word; it holds within it acts of strength for good.

"The Christian should live such a consistent and helpful life that when trouble knocks at a neighbor's door that neighbor will instinctively turn for solace and strength to his Christian friend. And the Christian who has developed spiritual maturity through his own proper adjustment to life's sorrows and problems will have the resources to be of real help," wrote T. B. Maston.

Books on Human Relationships

Books are available on every conceivable human relationship. We can find help from those who have studied human nature and spent research hours to determine man's most creative relationships with man.

The experts tell us there are five sides to every relationship—spiritual, physical, mental, psychological, social. As human beings, we are so made. While God alone, the creator of man, can completely understand him, there is much that we can learn and use in building our lives and relationships with others.

Books on child care and child psychology will help us understand the stages of a child's development, as well as to understand him and be aware of his needs as we try to train him to follow God's ways. (Bibliographies on the subject are in WMU manuals for youth organizations.)

There are books which present the psychology of marriage relationships and give practical ideas on building a marriage. This most beautiful and interesting of relationships is often dull, simply because we take it for granted instead of realizing that no human relationship can be left to chance but requires constant attention. Perhaps some of our attitudes need to be altered or reformulated. Dr. Paul Popenoe, one of America's authorities in family relations, has written many books on this subject; the latest *Can This Marriage be Saved?**

*\$4.95 from Baptist Book Stores

MAKE PLANS NOW FOR JULY

Encourage every member to follow the Calendar of Prayer every day during the **75 Days of Prayer**, July 18—September 30.

Use the **Prayer Retreat** pamphlet (extra copies 5c each from **Woman's Missionary Union, Birmingham 3, Ala.**) sent to your pastor and WMU president to plan a **WMU Prayer Retreat**.

Scores of books on Christian living have been written. Many offer spiritual and practical help in being a good neighbor and on the role of the Christian as a world citizen. *Danger Ahead!** (C. W. Scudder), a Christian approach to current problems, is one of many books which are available.

It is not necessary for us to form our attitudes toward race on our own. We should consider the situation intelligently with the mind and heart of Christ. Many books have been written on this subject. *The Bible and Race* by T. B. Maston is recognized as one of the best. It is written by a Southern Baptist and is the suggested study in circles during this quarter.

To keep abreast of current events and world needs a woman will read reputable magazines and daily newspapers, hear news reports on radio and TV. No Christian woman can afford not to be aware of her place and function as a Christian in the shaping of local and world trends. Let us resolve to make that function more concrete.

Leader: There is a point beyond which information cannot take us. Actually, knowledge is not ours until we have acted on it.

"We can learn by doing" is true of Christian living. God called us to be a "separate" people not a "separated" people. Let us be alive to opportunities as we get out into the mainstream of life and practice Christian ideals, as Jesus did. "Keep the church at the center, but increase your scope," is a good motto. With a civic group in our schedule, we can assist in making decisions which will influence the community. As an active member of the Parent-Teacher Association, you can keep your hand on the pulse of secular life around you and know what is going on, and let your Christian influence be felt.

God expects Christians to discard selfish, petty feelings and motives of childhood and of man without Christ. He expects us to count for him in whatever we do.

We cannot choose special areas in which we will apply Christ's teachings. We cannot accept his admonitions in those things which

seem convenient, expedient, or desirable to us and let the others go unattended.

Begin Where You Are

Quoting again from Dr. Maston, "The only way any Christian can contribute effectively to the world task of the Christian movement is to begin where he is, to fulfill the world task of Christ within his own life and in his own community. He should seek to apply Christian ideals to every position of his life and to the broader problems of society. The Christian with a sense of a world task will cultivate a feeling of compassion for the people of the world—for those who suffer, for women and little children, for the outcasts and the disinherited, for the oppressed and the enslaved," but most of all for those lost without a knowledge of Christ.

A few years ago on the main street of a small town there was one bar for each ten persons. Prostitution was organized and each bar was reported to share in the business. A courageous district attorney tried to clean up the community. A petition was circulated to get the citizens to support a campaign against entrenched evil. Only a few signed it. Six times as many returned. *Where would you have stood in this war against corrupt politics?*

Many professing Christians violate human rights in the area of employment. They reason, "He ought to be willing to work at this price if he wants work." Women have been notorious offenders. They request a "good able-bodied" worker and then expect a superhuman output of labor at less than the prevailing hour wage. To exploit the needy or minorities is unjust and unethical. Migratory farm workers have suffered most at the hands of organized selfish interests who have taken advantage of their status. Migrant camps are an invitation to community missions committees to provide welfare workers, to work for child labor revisions, to investigate housing, and to enforce liquor laws.

In many communities, Jews do not hear the gospel on the assumption of church members that "Jewish people have their religion and we should leave them

alone." Other churches invite them and have discovered that Jews respond. The series of studies in Sunday school on Jesus and the Ten Commandments could have provided a point of contact. Our Sunday school lessons for this quarter are on Hebrew history and the prophets which is an opportunity for invitations to Jewish friends and acquaintances to visit our churches.

Many American Indians have moved into our cities. In many places, they are not being welcomed into churches and schools. Indian students who for the first time are enrolled in a large school need help in making adjustments. We can help these young people by inviting them into our homes and with extra coaching in new subjects. This would apply to any student with a language handicap.

What a different society ours would be

• if our children could see Christ in the home when family or marital problems arise—

• if they could see us forget self, remember Christ, and live for others every day—

• if they could see men and women in the community with awareness of Christian responsibility to love and help and be kind—

• if they could see Christ's influence through his people in politics and government and hear them speak out on situations which are wrong or "partly wrong"—

• if they could see the approach of Christ to what we call the "race problem" as his children seek his guidance—

AN INVITATION

The First Baptist Church of Gallup, New Mexico (on route 66), extends a welcome to messengers of the WMU Annual Meeting and Southern Baptist Convention at San Francisco, June 4-8.

Guided tours will be scheduled for Friday, Saturday, and Sunday (June 1-3)—within the city and to Navajo and Zuni Indian reservations to see mission work.

Worship with us on Sunday, June 3. We can help you to arrange for an overnight stay in our city if you write us.

First Baptist Church, Gallup, New Mexico

Howard O. Marsh, Pastor

Mrs. W. G. Adams, WMU President

• if our children could thus see, then the non-Christians in our world would see also. Then the purpose which Christ intended would be effected and all men would see the way of salvation in Christ.

The More Excellent Way

Christian love in action is described in the thirteenth chapter of 1 Corinthians. "And I will show you a still more excellent way," states Paul, as translated in the Revised Standard Version. Then follows the famous description (read it). Jesus himself taught us what love is. We are able to love because we have been loved by God. Love keeps us from just "doing good" to revel in our pride. Love makes us search out ways of working with people. Love makes it possible to know concern for people who may resist offers of friendship. Even in the face of criticism and discouragement, Christ-like love will hold us to a thankless task.

Love makes us aware that human relationships include those who appear to us as prejudiced and "unchristian." We may not agree with them but we must try to understand their points of view. Sir Wilfred Grenfell said it this way, "The world is slowly learning that because two men think differently neither need be wicked."

Only real love, the kind that Christ has for us can make us Christian in all human relationships. In the strength of that love we work where we are for justice and better understanding.

Prayer

by Mrs. Ralph Gwin

THE WAY OF RIGHTEOUSNESS IN PAKISTAN



Prepare for Pakistan

Instant soldier, instant trait? Sure! Why not an instant trip to Pakistan this month? Add time, place and destination on a poster advertising the "Instant Imaginonic Teleport" trip to Pakistan. Or, "With a wave of a magic wand, let's go to Pakistan!" Some women may want to visit a wife. See cover page for additional designs.

Make an easily visible outline map on a large piece of wrapping paper. Show both East and West Pakistan. Locate cities in East Pakistan where Southern Baptist missionaries work: Faridpur, Dacca, and Comilla. Show also border cities of Calcutta and Serampore in India. Note other directions in program.

Program Outline

Hymn—"Jesus Shall Reign"
Devotional Meditation and Prayer
Pakistan, a Diverse Country
The Nation
Religious Background
Baptist Missions—Past and Present
Pakistani Women
Language Difficulties
Challenge and Opportunity
Medical Frontier
Spiritual Victory
Open to Missionaries
Prayer

Devotional Meditation

Congregation: "In the way of righteousness—
life; and in the pathway thereof
there is no death." Proverbs 12:28.

Hidden Voice: "In the way of righteousness—"

Reader: The way is Christ,
And Christ alone;
There's none other
Can alone.

All other ways
Lead to the grave;
But He arose.
His triumph praise!

His way is ours,
Yet millions wait
The messenger
Who seemeth late.

Hidden Voice: "In the way of righteousness—"

Reader: No other way is right,
No other way so bright
Not yet so pure,
So ever sure.

It may bring strife;
It will bring life
To him whose faith
Is firm, secure.

Hidden Voice: "In the way of righteousness is life—"

Reader: Life overflowing,
Life divine;
Life of service,
This is mine.

Hidden Voice: "—and in the pathway
thereof there is no death."

Reader: There is no death
There's but a door
To life eternal—
Evermore.

Congregation: "In the way of righteousness
is life; and in the pathway thereof
there is no death."

Prayer: That Pakistan may be shown the
way of righteousness.

Program Chairman: Good afternoon, ladies.
I am your studio flight director for today's

program

"That Thy Way may be known"

breath-taking adventure on the Instant Imaginonic Teleport to the fascinating land of Pakistan, halfway 'round the world. We have just a brief time before final instructions. Shall we spend this time learning something about the country you will visit?

Pakistan is a diverse country—diverse in geography, in people, in language, in culture, and in religious belief. *(Refer to map.)* The country is divided into two sections separated by 1,000 miles of northern India. The two parts are so distinctly different that a visitor going from one province to another would feel like a foreigner. The people of the West wing are large, well-built desert people, while East Pakistanis are small, dark, and more Oriental in appearance. The population of 87 million is unequally divided between the two parts. The eastern province, where Southern Baptist missionaries work, is one of the most crowded areas in the world. This section, about the size of the state of Arkansas, USA, has about one sixth of the land area of the nation, but it has more than half the total population, or nearly 50 million people.

East Pakistan has a sub-tropical humid climate. Sometimes called a magnified version of Venice, it has rivers and streams in abundance which irrigate the land, and also provide transportation for thousands of people of the villages along the banks and hidden away in the palm and jungle growth. Life is largely controlled by the rains and rivers. Cultivation, fishing, construction, travel, business in general, and social occasions are timed by the rains.

which, along with melting snows of the Himalaya Mountains control the rivers. Devastating floods are not unknown.

Pakistan's most important money-and-export crop is jute. Seventy per cent of the world's supply is produced there. Rice and tea are major crops also.

Now, ladies, I am getting the sound-off signal. This is what I will ask you to do. Our travel is so instantaneous the speed even must exceed that traveled by Cosmonaut John Glenn. Probably you will want to hold on to something. You will close your eyes and take a deep breath. Keep your eyes closed, and you will feel no vibration or dizziness. Now . . . ready? . . . hold on . . . close your eyes . . . all eyes closed? . . . Breathe . . . deeply . . . hold it. . . (Static, humming, or sound effects of speed may be used.) And . . . **YOU ARE THERE!** Open your eyes. Welcome to this specially equipped tele-transportation control hangar in the city of Dacca (*DOCK-ah*), East Pakistan (*both d's as in father*), where the headquarters for Southern Baptist mission work here is located. We have arranged for four of our missionaries to meet us here—and here they are. ("Missionaries" enter and sit at table. Mrs. Monie wears a sari. Each has small placard with her name.) You will be in their hands for the next few minutes, after which you will be tele-ported home again as quickly as you came on this highly developed, instant transportation. The missionaries will introduce themselves and speak very informally about Pakistan and their work.

THE NATION

(Mrs. J. Frank Baugh speaking) Good afternoon, ladies. I am Mrs. J. Frank Baugh. How happy we are to have you here in Pakistan. In Bengali (*ben-GOL-ry*) the word "pak" means "holy" or "pure." "Stan" is a place. Thus, you have Pakistan, the "holy place" or "land of the pure."

My name is Jean Baugh. My husband and I are stationed at Faridpur (*far-ID-pur*), where he is superintendent of our Industrial School. We wish your visit did

not have to be so limited. We would like for you to stay and help us. We would like your Christian witness here in this crowded land where less than one third of one per cent of the population is Christian, and where there are only 150 evangelized missionaries for nearly 50 million people—a ratio of about one missionary to 333,333 people. Would it surprise you to know that in population this country is the sixth largest nation in the world? And that it is the second largest Southern Baptist mission field? It is exceeded only slightly by Japan.

The nation of Pakistan was conceived by Muslims who dreamed of a divided India—one for the ruling Hindus, and one for the suppressed, less educated Muslims. With the prospect of independence from British control for India, the separation of Pakistan came about in 1947 when the lines of division were determined by population. This explains why there are now provinces a thousand miles apart. In spite of such a handicap, the nation is showing surprising vitality and is making some progress in the face of tremendous problems. Eighty-five per cent of the people are illiterate. Extreme poverty and health problems, both mental and physical, are two of the obstacles to be overcome. Their one strong, unifying bond is the religion of Islam.

Along with the partitioning of Pakistan from India came a great shift in population. Many Muslims from all over India moved into the new nation, while many Hindus moved out. Large groups of Hindus, however, still remain in Pakistan, and our missionaries, therefore, work with two distinct groups of people. They may, in time, make contact with tribal groups living in the hill areas. Also, there are goodly numbers of Buddhists in certain areas. Perhaps another missionary could like to tell you more about this religious background.

RELIGIOUS BACKGROUND

(Mrs. James F. McKinley speaks) I would like to do that. I am Betty McKinley and my husband, James, and I work in Comilla

(*co-MILL-ee*) with a small church which was organized about 50 years ago by Australian Baptist missionaries. We go to nearby towns and villages where we sometimes have eight or ten people gathered in a tiny bamboo house. Other times we may preach to a hundred or more in the market places.

You are aware that any nation with a strong Muslim majority is a difficult field for Christian missions. The landscape here is dotted with mosques and minarets, so that one sees the impact of Islam at a glance. We hear the calls to prayer five times a day, and if we happen to be near one of the mosques at the time, we see it packed with men offering prayers to Allah. Laborers pause in their work, and travelers unroll mats on trains or steamers, to bow to the West in worship. The village people are very devout, holding strictly to their traditions and customs.

Pakistan being an Islamic state, the majority of government officials are, of course, Muslims, but we must recognize the large Hindu population. Mingled with the Muslim calls to prayer are the "pujah" gongs, and the high singing sound of the Hindu women as they worship their gods. Since their religion is much more tolerant of Christianity than Islam, the Hindus present a distinct opportunity to missionaries here.

Perhaps some of you read Mrs. Cummins' letter in *The Commission* last October, pointing out one of the complexities of Hindu thinking. During one of the festival seasons it is not unusual to see people making their own gods. The figures are fashioned from clay and brilliantly painted, then placed in the shrines for the adoration of the people. When the special festival is over, the idols are cast into the ponds and rivers as a part of the closing ceremony. To make and worship one's own god and then cast him into the river seems an impossible thing. Yet this is one of the common acts

of the Hindu religion. We want to give the living Christ to the people of Pakistan—the living Christ, Son of the eternal, living God, not made by hands of man, but rather the Creator of man.

Roman Catholicism in Pakistan is relatively strong also.

BAPTIST MISSIONS—PAST AND PRESENT

(Mrs. Harold T. Cummins speaks) Mrs. McKintley mentioned Australian Baptists who started the church where she works. Before we go any further in our discussion, may I tell something of Baptist beginnings in East Pakistan? I am Betty Cummins. We do evangelistic work in and around Faridpur, where the Baugh's are also located.

Under the general term of Baptist beginnings here, it is necessary to remember that this is the old East Bengal of undivided India. It was to Calcutta and Serampore, India, on the border of present-day East Pakistan, that William Carey came. Here he translated the Bible into Bengali (*ben-GOL-ry*), a translation still in use by Bengali-speaking Christians in India and East Pakistan. Carey continues to be recognized as one of the greatest scholars of Bengali and Sanskrit—quite an accomplishment for any foreigner. Last year, in commemoration of his 200th birthday, newspapers carried accounts of his life and work. However, it is our strong feeling that through the work in East Pakistan Southern Baptists are not only carrying on the historical work begun by Carey in Bengal, India, but that we have also fulfilled a deep desire to "enter India"



A believer in Christ being baptized by a lay preacher in Comilla, East Pakistan

which has so long been closed to Southern Baptists. This nation was a part of Carey's India.

Other British missionaries followed Carey, establishing churches. About eighty years ago Australian Baptists took the responsibility for much of that work. They were working in four districts in 1957, when Southern Baptists entered the area. We came at the invitation of the Australian Baptists, who wished to concentrate their efforts in two districts, and who turned over to us the work they had started in the other two, including the Industrial School. We have added work in a third district and hope soon to enter three more. We rejoiced last year in the appointment of the seventh and eighth couple, Hazel and Elmer Bonnette, and Charles and Jeanne Beckett.

In addition to Australian Baptists, the New Zealand Baptist Missionary Society has some work in East Pakistan. Churches belonging to these groups, together with our four small Baptist churches, are organized into one national convention called the East Pakistan Baptist Union.

Now, I know you are eager to hear Jane Moore tell you about this beautiful *sari* she is wearing.

PAKISTANI WOMEN

(Mrs. Trueman Moore speaks) Yes, I want to tell you about it. I am Mrs. Trueman Moore. In time spent in East Pakistan, we are the second couple. The Troy Bennetts were here first. We were stationed at Faridpur before we returned home for furlough.

Before talking about the clothing Pakistani women wear, let me say a little about them. Did you notice that Mrs. McKinley said the mosque was packed with men? Women do not go to places of worship. The majority of women in Pakistan remain behind curtained doors of their homes. When they do venture out they cover themselves completely from head to toe with a burqa or veil, so that a man will not see the face. Husbands do most of the family marketing and shopping, although in the larger cities one sees more women in public. Girls and



Moslem man and wife; totally veiled woman in purdah

women work almost as servants in the home.

A Muslim girl marries at an early age—a marriage arranged for her by her father or brother. Her husband is strictly the head of the home, in keeping with one of the most important traditions—the absolute superiority of the male sex, a tradition common to both Muslims and Hindus. The birth of a baby girl is an unfortunate experience for the family. A man may have as many as four wives and may divorce any or all of them with ease, leaving them without any support. Recognizing the corruption in such a practice, the government has taken some steps to revise marriage laws.

The sari is the national dress for women. Perhaps it would be easier just to show you how this garment is worn. I enjoy wearing the sari, particularly in the cooler months. (She removes the sari which she has worn over a dress. Refer to directions on page 3, and demonstrate how to wrap a sari. When this is complete, Mrs. Moore continues.)

Now that you know how to wrap a sari in one easy lesson, let's consider something that

takes many hard lessons for the missionary to learn.

LANGUAGE DIFFICULTIES

The language spoken by the majority of people in East Pakistan is Bengali. Urdu (*Urdoo*) is the predominant language of West Pakistan, but the official language of the country is English. Within a few years another official language is to be chosen, and it will be either Bengali or Urdu or both. Mrs. Baugh, let me ask you, do you consider the Bengali language hard to learn?

Mrs. Baugh: Indeed so. But then, just ask any missionary which is the hardest language and he will say it is the one he is trying to learn! Surely, one of the most frustrating experiences to new missionaries is the struggle to understand what seems to be a meaningless babble of sounds. Those of us trying to learn Bengali have the US State Department on our side, for they classify this language in the "top difficult" bracket. This is the seventh most spoken language in the world, but since it is confined to a relatively small area, it is little known in the West. It is based on the ancient Sanskrit; no one seems to know how many letters are in the alphabet because there are such varieties of combinations to make up combined sounds. Every one of us could tell you stories of difficulties with the language. The Bonnettes have expressed its nature. They say, "It is very meaningful and picturesque, and shows depth of thought."

Mrs. Cummins: Mrs. Baugh is entirely right about that. We spend up to three years in formal language study.

It seems to me that part of the language difficulty is brought on by the differences in the two predominant groups, the Islamic and the Hindu. The Hindus use Bengali in religious services, but the Muslims have adopted the Arabic and Persian religious words of Islam. Now, the majority of Christian converts in this country came from Hinduism, and since the Bible was translated by Carey into strict Bengali, much of the Christian terminology takes on the

Hindu influence. This is offensive to Muslims. Thus, the missionary must learn some vocabulary for Muslims, and some for Hindus, plus some special words used only among Christians. We are grateful when the people politely overlook our errors on the grounds that we are foreigners and that our ignorance is excusable! (See *Scripture verse in Urdu*, page 25.)

One bright side of this language study picture is that the new missionary is privileged to speak some English. This land was a stronghold of the British during colonial rule and English has long been the language of government officials and higher education. Many people understand it. This makes it possible for first-year language students in Dacca to have many opportunities to witness. English language worship services are held on Sunday evenings and missionary language students take turns preaching. Many inquirers who come for counseling speak English, and there is opportunity for witness in those who come to the reading room where there are both English and Bengali books. The Patterson Johnsons are in charge of this work.

CHALLENGE AND OPPORTUNITY

(Speaker for Mrs. McKinley) I would like to say something about the great challenge and opportunity Southern Baptists have in East Pakistan. Mrs. Baugh said that less than one-third of one per cent of the people are Christian. There are so many people! In the past, several missionary groups worked in the important district of Sylhet, the main tea-growing section, but now not even one evangelical missionary is there.

Madripur (*ma-DAR-ee-poor*) is the largest town in an area of more than a million people. There is a college in the town, but no church, missionary, or hospital.

The Comilla area, where we work, has more roads than some other districts. Eight roads lead from the town out into the country. Along each of the roads live 250,000 people. Shortly after we moved here my husband and Frank Baugh were invited to

preach in a Hindu village. They had to walk the last ten miles when the jeep could go no farther. The message was graciously received and the missionaries were invited to return soon. Several months later three of the villagers took the long journey to inquire why the preachers had waited so long. Sometimes in these villages as many as 700 men gather to see the filmstrips and hear the gospel message. We wish for more workers so the villagers would not have to wait.

These illustrations are typical of many other areas. With eight couples working among 50 million people you can easily see that our handicap is lack of workers. For every missionary there are over three million people who do not know the power of Christ in their lives. In the United States there is a Southern Baptist preacher to every six thousand persons, many of whom are already active Christians.

In our mission meeting last summer we voted to begin medical work as soon as personnel is available. We all have rejoiced in the appointment last December of Charles and Jeanne Beckett. She is a medical doctor. Dr. Winston Crawley, Secretary for the Orient, tells us that the Foreign Mission Board is planning for other appointments just as rapidly as they are available. Actual medical work will begin when the new missionaries have completed language study. Every one of us here could testify to the need for medical work.

MEDICAL FRONTIER

(Speaker for Mrs. Baugh) Indeed we can. I shall never forget the hopelessness I felt when our little neighbor died. She was a fifteen-year-old Hindu student who had been ill for two weeks when the family came for help. Obviously near death, she could not survive the twenty-hour trip to a good doctor or hospital. We could do nothing. Her relatives expressed their despair in weeping and wailing. After death, according to Hindu custom, her body was burned. Our despair is relieved in the knowledge that one day Southern Baptist doctors will help some people here who are so well acquainted

with suffering. Dr. Beckett's coming is a beginning.

East Pakistan is a most needy medical frontier. Is it any wonder that the life expectancy here is only thirty years when there is only one doctor to about 85,000 people, and only 150 trained nurses for the whole province? The sick, suffering and dying are everywhere. Hospitals are almost nonexistent, and there is just one small mental hospital for all these millions of people. Leprosy, tuberculosis, malaria, smallpox and cholera take many lives. The blind and lame have little hope. Medical care should go hand in hand with the spiritual help we can offer Pakistan.

SPIRITUAL VICTORY

(Speaker for Mrs. Moore) I would like to tell you a happier story than Mrs. Baugh tells. As hard to win as Muslims are, we know that some can be reached. Victories like the one I want to tell you about encourage us to witness to many, many more, that some of them might find the way of righteousness.

About two years ago Elias came to our mission in the city of Faridpur. The Holy Spirit had led him in a strange and wonderful way. As a boy, Elias heard the Word preached by a Christian missionary in his village, and he also had read a Christian tract. Elias' father was the religious leader of the Muslims in his village, but the boy wanted to know more of the Christian faith. He wanted to accept Christ and walk in his ways. The members of his family, learning of his desire, did all in their power to discourage him, and to prevent his leaving home. They took away all his clothes except those he wore, but somehow Elias got a little money together, got away, and came to Faridpur where he sought out our mission.

When my husband first spoke to him of Christ, it was evident at once that he had already accepted Jesus and was a true believer. He began to study the Bible with the pastor and other teachers, and as soon as the church was satisfied about his experience of salvation, Elias was baptized. His family

tried to force him to go back home even though his life would be in danger if he returned. Once, they deceived him into believing his mother was very ill, so he did go home. He was forced to go to the mosque and kneel, but "I could not pray their prayers," he said. "I just prayed that the Lord would help me live for him."

Elias came back to Faridpur and now works on our compound and helps with the evangelistic missionary work. Those who heard him preach his first sermon said it was filled with the power of the Holy Spirit and with new thoughts and ideas for the Bengali Christians. We know there will be more converts like Elias in the years ahead. Pray for him, and for others.

OPEN TO MISSIONARIES

(Program Chairman) Don't you wish you could save and help with these people whom the Bonnettes call "warm-hearted and loving"? But the technicians are ready, and we must go. We thank these missionary friends for meeting us here. (Panel retires. One hands note to chairman.) Are you ready? Close eyes . . . breathe deeply . . . THERE. Back home so easily and quickly you may think you've been dreaming.

This is the note you saw the missionary give me, and it is marked "urgent." It says: "Tell Southern Baptists that Pakistan is open to missionaries. The government of this Islamic state has assured all minorities of freedom of worship. The door is open to Christian missionaries. Educational and medical work will be welcomed. There is no objection to evangelistic workers as long as they are tactful and unoffensive in their manner. Altogether, this is a day of opportunity for Southern Baptists to project a vigorous, life-giving, and life-saving program in Pakistan. Support us with your prayers as we enter open doors. Make it possible to enter more open doors by sending more workers to proclaim the way of righteousness."

Remember—

The way is ours—
Millions wait



Missionary Mrs. Troy Bennett with Pakistani Christian women

The messenger
Who seemeth late."

Prayer for medical volunteers, and for others.

ATLANTA REPORT

(Continued from page 61)

Our city's soul was an open book to be read by the world. It was a risk, some said—quite a gamble.

But the mayor's great faith in "his city" was fully justified. What the world read and saw was a peaceful and orderly procedure. The scattered resistance demonstrations were inconsequential. Any hint of lawlessness was quickly quelled by an alert police force. The students themselves "took it all in stride."

Atlanta passed the test and along with Charlotte, Nashville, and others has "led the way!" Many problems, of course, are still with us. But our city and our state have "grown" through this crisis and are now better prepared to assume a dynamic role in the total life of our region, our nation, and the world. We only hope and pray that our continued, sensational growth in commercial and civic strength may be matched by a deepening spiritual life and an increasing awareness of our place in the plan of God toward the emergence of a new South.

Did You Read It?

Continued from back cover —

for dirty-minded readers. We aren't going to further this game by giving publicity to such authors and their titles.

"The new policy doesn't mean that we are going to join the book-burners, or are about to advocate censorship, or have become more easily scandalized by printed references to sex than we were last week or last year. Our position is simply that we aren't any longer going to draw attention to gutter literature. Those who care to publish it and exploit it can still do so subject to the laws against obscenity, but we aren't going to assist them. We should have instituted the policy long ago and apologize to our readers for not having done so."

These Changing Times

The Bell Tel News, which usually accompanies your monthly telephone bill, carried a delightful flashback to the year 1868. According to the *New York World*, which published the story:

A man named Joshua Coppersmith was arrested for attempting to extort funds from ignorant and superstitious people by exhibiting a device which he said would convey the human voice over metallic wires. He called the instrument a telephone! The report continued: Well-informed people know that it is impossible to transmit the human voice over wires!

This story from 1868 closed: "The authorities who apprehended this criminal are to be congratulated, and it is hoped that his punishment will be prompt and for a long prison duration."

Wonder what punishment would be considered harsh enough for the Bell System's scientists of today in their preparation of a space satellite to relay communication signals!

Heads of State Write Poems

Poetry may not always be unpolitical. A few poems written at the beginning of 1962 by some heads of state in Asia obviously had another purpose than to soothe the savage beast.

President Ho Chi Minh of Vietnam was one of them. His New Year poem, published in North Vietnam papers, began: "Red flags will flutter all over five continents" and added what he regarded as "appropriate hopes for the victory of socialism and the peaceful reunification of Vietnam."

Much more war-like was the poem by the Imam of Yemen, whose lines aroused President Nasser's scorn and helped him to decide to break the bonds between Egypt and the Imam's country! We are told that something is lost in the translation, but enough of the original intent remains to see why Nasser was provoked:

"Why is it that we behold you filling the world with foolish words of spite and hatred,

"And poisoning the atmosphere with curses and contempt for just principles shouted from the microphone with disregard for reason."

There was nothing in the Koran, said the Imam, to sanction "stealing property from people who earned it with their lawful endeavor and trying to justify it by nationalization."

The *Manchester Guardian* commented editorially, "Whatever its literary merit, the Imam's poem has a chance of survival if only as a footnote in the history books."

HOW TO DRAPE A SARI

Wear a long petticoat and a blouse. Using five to six yards of fabric (1) carry it around the body once; tuck the corner into the waist slightly right of center and (2 and 3) form pleats, tucking them into front waistband and leaving about two yards free. (4) Carry the balance around waist. (5) Pull for smartness. (6) Throw remainder over left shoulder. Silks, cottons and synthetic fabrics with border designs make interesting saris.



Those who wish to do so may dress in a sari for your missionary program meeting.

To Fit the Occasion

PAKISTANI FOOD

Pakistani food is spicy. Try these dishes at lunch or have a "sampling party" at the close of the program.

Oven Kababs

(Pakistani-style Hamburgers)

- 1 lb. lean ground beef
- 2 tablespoons each ground cloves, cardamom, black pepper, cumin, ginger, red pepper
- 1/2 cup yogurt
- 1/2 cup onion, chopped
- 1/2 teaspoon salt

Min. ingredients thoroughly. Form into small balls or 1/2-inch patties. Arrange on cookie sheet and bake in 350 degree oven, turning once. Delicious accompaniment: pea pulao and a green salad.

Pea Pulao

(Colorful rice casserole)

- 1 pkg. frozen peas
- 1 cup converted rice
- 4 each cloves, whole black peppers, cardamom
- 1/2 cup cumin
- 2 bay leaves
- 1 stick cinnamon
- 2 tablespoons butter
- Salt to taste

Cook rice according to package directions, adding the above spices. Then, cook peas according to package directions; when cooked state lightly in a heavy pan in melted butter. Add rice, mixing well.

President and Circle Chairman

THE CIRCLE PLAN

In recent years much has been written about "group dynamics" and its use in adult education. For 44 years Woman's Missionary Union has recognized the dynamics of small groups and has promoted the circle plan of organization. This plan brings together a small group of women for mission study, mission activity, and for leadership experience. The plan seeks to involve women in the total work of Woman's Missionary Society and to meet individual needs of members. Group participation is important in adult education and the old adage—"We learn to do by doing"—is still true.

In the book, *Dynamics of Christian Adult Education*, Robert S. Clemmons, (price \$2.50 from Baptist Book Stores) the following suggested procedures are given to increase participation of members. Perhaps you have used most of them, but you may need to be prod-

ded in getting better member reaction.

1. Directed reading and reports
2. Drama and discussion
3. Field trips and evaluation
4. Lecture and listening groups
5. Audio-visuals and audience involvement
6. Sociodrama and huddle groups
7. Nonverbal communication and small-group discussion
8. Role playing and buzz groups
9. Symposium or panel discussion
10. Reality testing

Paul Maves sums up the small-group learning process in these words: "Education is creative interaction between persons in which the needs of each are served and in which the experiences of the more mature are available as a resource for the less mature."

The WMS circle plan is a natural for effective missionary education for adult women. If your society has not tried the circle plan, try it!

Prayer Committee

A RETREAT Is . . .

"A conference is man made; a retreat is God centered." The following books are listed in the Prayer Retreat pamphlet (sent to WMS Presidents and Pastors, additional copies 5c each from Woman's Missionary Union, Birmingham, Ala.) and will be helpful to WMS

presidents and prayer committees in planning your Anniversary Prayer Retreat.

Two or Three Together, Harold W. Freer and Frances B. Hall, \$2.50

Rediscovering Prayer, John L. Casteel, \$3.50

The Prayers of Peter Marshall, compiled by Catherine Marshall, \$4.50

Prayer, Conversing with God, Rosalind Rinker, \$1.85

Conversation with God, H. A. Hamilton, \$1.75

A Simple Guide to Prayer, J. U. Stephens, \$2.00

The Life of Christian Devotion, from the works of William Law. Edited by Mary Cooper Robb, \$3.00

The Practice of Prayer, Albert Belden, \$2.00

The Practice and Power of Prayer, John Bonnell, \$1.50

Lord, Teach Us to Pray, F. V. McFartridge, \$1.75

A Diary of Private Prayer, John Baillie, \$1.50

Prayers for Every Occasion, compiled by Don Sanford, \$1.00

All the Prayers of the Bible, Herbert Lockyer, \$3.95

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

Order all books from Baptist Book Stores.

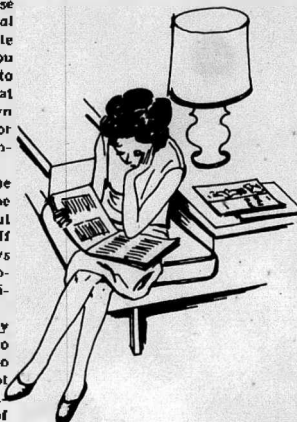
Prayer Committee

Have YOU Tried This?

It is the responsibility of the prayer committee to encourage use of the calendar of prayer in *Royal Service* in meetings and to promote daily use of it in homes. Have you tried the plan of making a Call to Prayer scrapbook? Suggest that WMS members make their own scrapbook. One could be made for the library as a source for missionary illustrations.

Call to Prayer pages may be lifted out of *Royal Service* at the same time Foreraster is taken out and placed in a large notebook. If this plan is used, check the days which have the most effective stories and which give the most pertinent missionary information.

You may decide to clip only those days which mean the most to you and paste them in your Call to Prayer notebook. This idea will not appeal to some for they dislike taking any part of *Royal Service* out of the magazine but like to file their copies. Why not have one subscription just for clipping?



Community Missions Committee

Ask These Questions About YOUR Community

Finding answers will help you plan worthwhile community missions for your WMS.

What is your community? Is it rural, industrial, residential? Is it changing? What is its outlook for the future? Is it near a military installation?

Who lives in your community? What are the cultural and racial backgrounds? Are there many transients? Are there migrant workers?

What kind of homes do people live in? Is there need for more housing? What about places for transients? Are there slum areas? Who gets the rent?

Is your community healthy? What health services are there for low income people? Is there counseling service available? Is there adequate ambulance service?

Does your community play? Are there facilities for recreation for all age groups? Are there objectionable conditions in commercial places of amusement? Are there neglected areas where recreational facilities are lacking? What provision for recreation is made for the aging?

Who runs your community? Are the laws enforced impartially? Who really gets things done, or blocks progress? What is the crime rate in your community?

Do WMS members take their citizenship responsibility seriously?

—Prepared by
Mrs. R. L. Costner



Stewardship Committee

WORDS on Stewardship

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you (Matt. 6:33).

Tarry ye . . . until ye be endued with power from on high (Luke 24:49).

Exact no more than that which is appointed you (Luke 3:13).

Work: for I am with you, saith the Lord of hosts (Hag. 2:4).

A bound in this grace also (2 Cor. 8:7).

Render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's (Matt. 22:21).

Declare his glory among the nations, his marvelous works among all the peoples! (Psalm 96:3 RSV)

Serve the Lord with gladness (Psalm 100:2).

Have faith in God (Mark 11:22).

In all thy ways acknowledge him, and he shall direct thy paths (Prov. 3:6).

Prove the sincerity of your love (2 Cor. 8:8).

—Ruth Provence, S. C.

All Committees

Made to Order

For some the WMS Leadership Course, taken by individual study, is made to order. By using this plan the work may be done at one's own pace for there is no time requirement for its completion.

When taking the leadership course by this method, the WMS Assignment and Answer Booklet, 35c, the WMU Year Book, 25c, and the WMS Manual, 65c, are needed. All of these are available from Women's Missionary Union, 600 No. 20th St., Birmingham 3, Ala.



A WMS Leadership Card is issued to those completing the course individually by the state WMU office upon receipt of application provided in the WMS Assignment and Answer Booklet.

Summertime is a good time to take this made-to-order leadership course. Order the materials today.

Enlistment Committee

WHEN YOU VISIT

Since enlistment visitation is of such importance, much time should be given to instruct visitors in the fine art of visitation. Have a skit giving some "dos" and "don'ts" of visitation or an instruction period on things to remember when visiting. See pages 115-117, WMS Manual. The following should be stressed in an instruction period.

- Pray for guidance of Holy Spirit
- Be prepared mentally and spiritually
- Give attention to your appearance
- Be tactful, friendly, enthusiastic, and brief
- Choose an appropriate time for visit
- Show genuine interest in those visited
- Make the person feel needed

Mission Study, and Program Committees

ROUND TABLE TALK

This month ends your study of *The Bible and Race* and will close the circle unit study on "Being Christian in Human Relationships."

In the 1961-62 WMS Round Table Booklist there are books which give excellent background information for this month's mission study and for the circle program.

Doctor Dan: Pioneer in American Surgery by Helen Buckler, (\$3.50 from Baptist Book Stores) tells the thrilling story of Dr. Dan, the

- Interpret the purpose of WMS
- Show opportunities of WMS membership
- Share some blessings and experiences which have enriched your life
- Give specific information regarding meetings and activities of society
- Familiarize individuals with leaders and members of WMS
- Offer transportation to meetings if needed
- Leave church bulletin and leaflet, "Our Church Wants You in WMS," (free from state WMU office) with prospect
- Follow up visit with telephone calls, cards, letters

Remember "a friend to go with is the essential, follow-up ingredient that produces a new member."

Negro barber who became the first surgeon to operate on the heart. He made significant contributions to medical knowledge.

White Mother by Jessie Bennett Sams, (\$3.95 from Baptist Book Stores) is the story of two hungry, dirty, ragged Negro girls living in a Florida shack with their old, paralyzed father. The heart responds to the kindness and love of a white woman toward these small Negro girls. The book makes the

Christian want to share the good things of life with the "have nots." For other books with related sub-

jects see page 6, 1961-62 WMS Round Table Booklist, free from state WMU office.

Publications Committee

DO YOU KNOW?

Do you know that Woman's Missionary Union is required to pay 10¢ (by the new postal regulation) for every WMU magazine that does not reach the subscriber and is returned to "600" because of failure to notify of change of address?

Publications committees can help us save money by urging subscribers to notify us BEFORE any change in address, whether by mov-

ing or by renumbering or renaming of streets. Urge subscribers to return their expiration notice and renew their subscription as soon as possible.

Do you know how many WMS members in your society are not receiving *Royal Service*? Remember, "Every woman with her own *Royal Service*." We count on your help!

Publications Committee

They Say—

"Change my address to . . . APO 74, San Francisco, Calif. I am Mr., not Mrs. . . . the magazine for Baptist women has many fine features applicable for men."

"*Royal Service* is one of the most wonderful and interesting magazines a Christian could purchase and read."

Among other subscriptions received from Hueytown, Alabama, there was one for a barber shop and another for a doctor.

"Enclosed is a check for \$3.00 for a two-year subscription to *Royal Service* for my mother. I have heard her mention several times during the past few weeks that she did not take *Royal Service*, but wished she could. I think this is one of the finest gifts I could get her. For two years she can have the

wonderful experiences of sharing the writings of this tremendous magazine" (from a son).

What do the women in your WMS say about *Royal Service*? Do you encourage them to read it regularly by:

- (1) placing the cover, statements, and pictures clipped from *Royal Service* on bulletin boards?
- (2) calling attention to articles, features, and stories you have read?
- (3) having an interview with a regular reader of *Royal Service*?
- (4) presenting formally or informally skits or songs or by reading different sections of the magazine?

We depend on the publications committee to give continuous emphasis to every member's receiving *Royal Service*.

Out of the Mailbag

Do you have questions concerning WMS? If so, send them along and we will try to answer them.

Q. Who decides that there should be more than one WMS in a church?

A. The final decision should be made by the Woman's Missionary Society after the recommendation is presented to the society by the executive board. The enlistment committee advises the executive board concerning the need for additional societies. See pages 17-18,

WMU Year Book for Initiating Additional Societies.

Q. Is it necessary for each WMS to have an executive board when there is a WMU executive board?

A. Yes, each society needs a time when the officers, chairmen, and representatives on youth committees may come together to hear reports, check progress on Aims for Advancement, and make plans for months ahead. The executive board is an important co-ordinating body.

Youth

The Next Step

WMS is the next step for YWAs marrying or reaching the age of 25. And, June is the month of brides, so WMS members must be prepared for helping YWA members take their next step in missionary education.

Woman's Missionary Societies are encouraged to give YWAs entering WMS a gift subscription to *Royal Service*. A lovely gift subscription certificate will be sent to the young woman announcing this gift from her WMS. When sending these subscriptions write on subscription blanks, "Gift for YWA entering WMS." If there are YWAs in your church who are marrying this month, have the Ceremony for a Gift Bible Presentation (free from your state WMU office) and send in a *Royal Service* subscription for the bride-to-be.

RIDGECREST YWA CONFERENCE

June 14-20 is the date of the YWA Conference at Ridgecrest, N. C. Your Woman's Missionary Society(s) with the help of the church will want to send as many YWAs as possible. Write your state YWA director for information about travel plans, reservations, and expenses. See *The Window* for program and personality previews. These important days in the mountains of North Carolina, with a world mission impact, should help YWAs recognize and respond to the divine purpose of God's high calling.

LET'S GO CAMPING!

YWA and GA camps and Day Camps for 8-year-olds will be held during June, July, August. Get all the necessary information about camps in your association, district, or state and prepare your youth for these wonderful experiences in WMU camps. Woman's Missionary Societies will want to help with transportation and other expenses.