

**JUNE  
1963**

**ROYAL SERVICE**





**For Leaders**

July

**GLORIETA**

**WMU Conference**  
**July 18-24**

**and**

**YWA Conference**

for members of Young Women's  
Auxiliary in churches, hospitals  
and on college campuses.

**July 25-31**

August

**WMU Conference**  
**at RIDGECREST**

**August 8-14**

*Write for Reservations*

Mr. E. A. Herron, Manager, Glorieta Baptist  
Glorieta, New Mexico; Mr. Willard K. W.  
ager, Ridgcrest Baptist Assembly, Ridgcrest,  
Carolina



# LEGACY

FROM THE PAST

by Eloise Prater

The pages of *Royal Service* are an intellectual and spiritual legacy bequeathed to readers today from Christian women who pioneered in the "dissemination of missionary intelligence."

WITH the mountains of books, magazines, papers, and brochures available today, it is difficult to imagine there was ever a time when a leaflet or a missionary letter was a treasure shared by female praying societies. Women concerned about the "heathen and papal lands" demanded information long before any concerted effort for missions was made.

In the latter part of the Nineteenth Century, Baptist women read the *Foreign Mission Journal* for news of missionaries, and women's work. Dr. H. A. Tupper, corresponding secretary of the Foreign Mission Board, encouraged women to send items for publication. He was interested in news from the women's state Central Committees, forerunners of State Unions.

Before WMU was organized, one of the unifying forces of the scattered missionary societies was *The Heathen Helper*, a paper published monthly in Louisville, Kentucky. Agnes Osborne, who acted as secretary when the Union organized in 1888, was its editor. Each state had a contributing editor, usually the corresponding secretary of the Central Committee. Variety marked the articles:

"At our mission meeting, I read the letter

of the Chinese woman, in the February number of *The Heathen Helper*, and at once I had so many begging for copies of that remarkable letter, that my supply was soon exhausted. The paper is just what we wanted." Another wrote: "The ladies at Chauncy made \$81.60 and a car load of lumber by their supper."

One editor was refreshingly frank. She wrote: "Everyone that joins promises to give as much as five cents per month. . . . We hope they will not be stingy like we are."

The *Baptist Basket* also published in Kentucky by Mrs. Thomas D. Osborne carried this headline for June, 1888:

Organized

Southern Baptist Women form

an "Executive Committee

Auxiliary to

Southern Baptist Convention"

Mrs. Osborne reported the Executive Committee would send in regular contributions to the columns of *The Heathen Helper* and *Baptist Basket* as well as request their own columns in *Foreign Mission Journal* and *Home Fields*.

The life of a contributing editor had

Mrs. Prater is employed at Woman's Missionary Union headquarters.

its headaches. The first year's minutes reveal that Alice Armstrong, sister of Annie Armstrong, first corresponding secretary, objected to the editing done by *Baptist Basket* and "requested it to be printed as written since the Executive Committee was responsible for all that it said." Miss Heck, the second president of the Union, had her problems. An article, "The Introduction of Christianity" was printed "Introduction of Christianity." Her graciousness attributed the error to her handwriting, yet at the same time she felt that the proofreader should have caught the error.

To make possible unity of thought and effort through which the vast work of the Union could be carried on, the Union needed an official organ for "stimulating the missionary spirit and the grace of giving." On June 13, 1906, Miss Heck brought to Baltimore copy for the first number of *Our Mission Fields*, a quarterly publication projected by the Executive Committee in May of that year. Bound up in that first magazine copy was sheer courage and confident faith in the future of Woman's Missionary Union. Cost of printing and mailing, inexperience, and uncertainty were in the immediate future. Bravely six thousand copies were ordered. Through state Central Committees, one free copy went to every society. Additional copies were five cents each or fifteen cents for a year. In a year's time, the number subscribed to as revealed in the report of the newly established Literature Department was 1,441 "one to cut and one to keep!" Magazines were mailed from Baltimore beyond Southern Baptist territory as far west as Seattle and as far north as Canada.

*Our Mission Fields* provided information for monthly missionary programs. It looked at missions through a woman's eye. It included suggestions for young ladies and Band programs for children. *Our Mission Fields* became the official organ of the Union in May, 1907. It reflected the Union's plans, purposes, and aims. Miss Heck was its first editor.

Only a few years were needed for the



magazine to become entrenched in the life of the denomination. Its praise was on many tongues. The Executive Committee faced the cost of production, grown so large it had become a financial hazard. Free distribution to societies equaled the amount of support for three missionaries for a year. Would women pay twenty cents a year for the magazine?

In 1912 it was decided that free distribution would be discontinued. *Our Mission Fields* thereafter would be twenty cents a year and on subscription basis. That year Miss Kathleen Mallory began her thirty-six years as corresponding secretary asking for twenty thousand subscribers for 1913, the number necessary to make the magazine self-sustaining.

The new magazine came out in October, 1914, wearing a new dress and answering to



a new name, *Royal Service*. Miss Heck's history of the Union was entitled *In Royal Service*. Linking the history of the past with plans for the future, the magazine took as its name, *Royal Service*, a monthly publication for twenty-five cents a year. A full-time editor was needed.

For thirty-one consecutive years, Mrs. W. R. Nimmo was a member of the Woman's Missionary Union Executive Committee; during twenty-one years she was the guiding editor of its official magazine. Her responsibilities were more than editorial. She solicited the first ads to help offset cost. Accompanied by a Baltimore executive committee member she regularly called on local business establishments for ads!

*Royal Service* and the Calendar of Prayer of Southern Baptists, an item previously purchased separately, joined in partnership during World War I. Names of missionaries

were added in 1924.

Miss Mallory became editor-in-chief in 1920. Her reports reflect an astounding figure of miles traveled, talks made, letters received, and each month she reported attention given to *Royal Service*. She planned, wrote, or edited, proofed pages, and met never-ending deadlines. In 1948, when Miss Mallory resigned, *Royal Service* had increased from 15,000 subscribers in 1914, to 181,000 subscribers. *World Comrades* and *The Window*, which grew from out its pages, at that time had growing subscription lists of their own.

With feminine pride, *Royal Service* inaugurated the 60th Commemoration year of Woman's Missionary Union in bright-colored month-by-month covers and new features. In 1948 Juliette Mather became editor. She had initiated *World Comrades* for boys and girls, then *The Window* of YWA, helped launch *Ambassador Life* for Royal Ambassadors, *Tell for Girls' Auxiliary*, and *Sunbeam Activities* for Sunbeam Band. But her major concern was *Royal Service*. She tuned her missionary heart to the world's need of the Saviour. When she retired in 1957, *Royal Service* had 307,276 subscribers.

Today *Royal Service* has a wonderful heritage of faith and courage. Its pages continue to glow from the influence of Miss Mallory's guiding hand and the exuberant world-embracing enthusiasm of Miss Mather. Today's *Royal Service* is a rich legacy of expert knowledge bequeathed to modern WMS women through its present well-trained editor, Miss Ethalee Hamric, who became editor in February 1957. Its pages project the progressive plans of Woman's Missionary Union to fifty states and more than fifty foreign countries. Forecaster, Week of Prayer and missionary programs, special feature articles, along with the Call to Prayer keep today's WMS members growing in world awareness and in spiritual life development. With a circulation of 486,000, it is estimated that many thousands more read its pages and are recipients of its far-reaching influence.

JUNE 1963

# ROYAL SERVICE

MISSION MAGAZINE  
FOR SOUTHERN  
BAPTIST WOMEN



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## CONTENTS

- 1 Legacy from the Past  
• by Eloise Prater
- 5 Baptist Contributions to Liberia  
• by Dr. W. R. Tolbert
- 8 Retrospect  
• by Marie Mathis and Alma Hunt
- 10 Our Freedoms  
• by Mrs. William McMurry
- 14 From Washington  
• by Cyril E. Bryant
- 15 John Is Going to Washington  
• by Mildred Dunn
- 17 Call to Prayer  
• by Mrs. Roswell E. Owens
- 24 Circle Program  
• by Mrs. Louis L. Dabney
- 28 Royal Service, a Mission Magazine  
• by Helen Fling
- 29 To Birmingham and Back  
• by Elaine Dickson
- 32 Did You Read It?  
• by Mrs. William McMurry
- 34 Missionary Program  
• by Mrs. Ralph Guin

## COVER

You will be studying in circles this month about ROYAL SERVICE. The cover emphasizes this by the repetition of RS (for ROYAL SERVICE). The stately columns are those at the entrance of the beautiful headquarters building at 600 North 20th Street from which ROYAL SERVICE is mailed to you each month. Do you know someone for whom you need to subscribe for ROYAL SERVICE? Do it now.

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# baptist contributions to **LIBERIA**

PREPARED BY LUVENIA V. ASH

FOR DR. W. R. TOLBERT

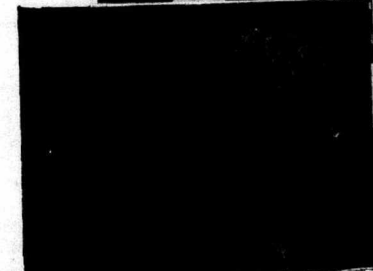
VICE-PRESIDENT OF LIBERIA

WHEN one looks at the continent of Africa, and considers that in less than 17 years, over 180 million people in 30 countries have been brought from colonial status, to complete independence under self-ruled Negro Africans, and the number of territories that are still moving toward self-government, it is natural to wonder what lessons the emergent States can learn from the experience of established African governments. Did Nigeria, Ghana, or Sierra Leone benefit from the example of the Republic of Liberia? Although there may be many similarities in climate, ethnic groupings, and history of the independent and presently dependent countries, nevertheless, it may be that the differences are more critical.

The kinds of problems that African states had to face in the Nineteenth Century, will not recur in the second half of the Twentieth. Liberia had to resist an expanding colonial system, whereas, Ghana, Nigeria, etc. on the other hand, came into a world in which colonialism is receding. The problems of the present are economic development, to satisfy the aspirations of the electorate, and international diplomacy in a world divided by a cold war.

Colonial powers have considered Independent Liberia a "thorn in their side,"

Dr. W. R. Tolbert



Monrovia, the capital city, is the largest city in Liberia. It is the seat of the government and the center of the country's commerce and industry.



DR. WILLIAM A. TOLBERT IS PRESIDENT OF THE LIBERIA BAPTIST MISSIONARY AND EDUCATIONAL CONVENTION, INC.

## baptist contributions to ***LIBERIA***

because her mere existence gives hope to colonial Africans to aspire to independence. If Liberia were to be accounted a failure, it would not prove that the Negro race has not produced individuals of ability, nor does prosperity in a Negro country, of itself, wipe away the argument of the racist point of view.

The history of Baptists in Liberia, and I refer principally to missionary efforts, is co-existent with the founding of the country, and serves as its cornerstone. It is an historical fact that the first church was established by our pioneer fathers and mothers aboard ship, as they traveled toward their destination. It was their immortal souls which brought the first settlers to Liberia's shores.

The first church building to be erected, which still stands on the summit of the most historic spot in our capital city, and in which was held the first meeting of the Legislature, January 9, 1848, is the Providence Baptist Church of Monrovia, built by the late Reverend Lott Carey. When I state that the history is co-existent with the founding of the state, I do not intend to imply that it is a thing apart; but to give the impression that their respective fabrics are indissolubly interwoven.

To convince one that Liberia is a Christian nation, should not be difficult, if a look is taken at the historic founding documents of our state; namely, the address of the late Samuel Benedict, president of the Constitutional Convention, in which is stated the following:

"Knowing that our cause is just, we feel encouraged, and believe that under steady perseverance, we shall fully succeed. It is our honest desire, that the affairs of this government may be so conducted as to merit the approbation of all Christendom, and restore to Africa her long lost glory; and that Liberia under the guidance of heaven, may continue a happy asylum for

our long oppressed race, and a blessing to the benighted and degraded natives of this great peninsula."

Also, in our Declaration of Independence, our Founding Fathers, expressing the aspirations of themselves and their peoples, further declared: "Among the strongest motives to leave our native land to abandon forever the scenes of our childhood, and to sever the most endeared connections, was the desire for a retreat where, free from the agitations of fear and molestation, we could, in composure and security, approach in worship the God of our Fathers."

These famous declarations and statements have permeated the life of our dear country, inspired her sons and daughters with a sense of greater and nobler destiny for the people of our race in particular, and a love of all races in general.

Throughout her history, a firm belief has been expressed and accepted in the principles of Christianity, brotherly love and friendship. Her noblest sons and daughters have not only given expressions to those great principles by glowing precepts, but have endeavored to follow them by virtuous examples.

I sincerely and seriously doubt that Liberia would have reached the measure of spiritual and religious growth and development she has attained if it were not for the great work of ministering carried on by great sacrificial and selfless examples of missionaries sent by the Baptist and other leading churches of the United States of America.

It is most pleasing to state that we have noted with pleasure and gratification, the increasing interest of the Baptist missionary boards in the form of expanded educational and church facilities. The work and labor of the several missionary boards and organizations, including the Lott Carey Missionary Board, whose graduates rank among top officials of Government; the

National Baptist Convention, Incorporated, which is accredited for several outstanding institutions, including the Carrier V. Dyer Maternity and Child Welfare Center, located in Liberia's capital city, Monrovia, which serves women and children without regard to class, race, financial status, etc. Here, the poorest tribal women can receive help. Here, too, the nontribal women or the stranger from Lebanon or America can find service comparable to modern hospitals in other parts of the world.

The Baptist denomination continues to grow through the efforts and continued support of foreign Baptist groups, and the re-awakening of interests in Liberian leaders. I am proud to refer to some of our leading Government Officials as sons of the Baptist denomination. Among whom are the Honourable Richard A. Henriques, Speaker of the House of Representatives, Honourable Angie Brooks, Assistant Secretary of State, Honourable Carey Thomas, Member of the House of Representatives, Dr. William R. Tolbert, Jr., Vice-president of Liberia, Vice-president of the Baptist World Alliance, and President of the Liberia Baptist Missionary and Educational Convention, under whose guidance and leadership, the Baptists in Liberia, are being guided and inspired, and a host of others.

The President of Liberia, although not a member of the Baptist denomination, is also a product of missionary endeavor.

As a result of the recent, generous contribution of the Southern Baptist Convention, through its Foreign Mission Board, which (after eighty-five years of silence), has resumed activities in Liberia, and pledged its support in a joint program with the Liberia Baptist Missionary and Educational Convention to the educational development and missionary expansion, to re-

more areas of Liberia; whereby opportunities would be afforded to raise its people's standard of living; Liberia Baptists can boast of Ricks Institute as one of the most modern and highly accredited Elementary and Secondary Schools, in its seventy-five odd years of existence.

Such contributions are an illustration and result of the impact of the strong and formidable spirit of Christianity that is sweeping across Africa. Christian missions have been almost everywhere the introducer of Western medical, surgical, public health methods, education, science, agricultural improvements, training for trade and professions, and the pioneer trainer of Africans in these skills.

The changes Christianity has brought about are amazing and dynamic. It has dramatized to the world in general that Africa is no longer a continent of backward peoples and savages as they have charged, but of aggressive and progressive people, with great zeal, penetrating foresight and vision, and of culture that can favorably compare with that of any other continent. It is no longer a "Dark Continent," but one of bright hopes and promises for the future, whose evolutionary outburst has presented a challenge to the world.

Man has never been an island unto himself. The shores of his concern have expanded from his neighborhood to his nation, and from his nation to his world. Free men have always known the necessity for responsibility, as broad as his worldwide concern, and as compelling as the dangers and opportunities he confronts.

Liberia, having always been, shall continue to be a Christian State, and her sons and daughters shall forever dedicate their lives to the pursuit of peace, love, friendship, and fellowship.

Order *Liberia for Christ* by Nan F. Weeks and Blanche Sydnor White, for \$1.00 from Women's Missionary Union of Virginia, P.O. Box 8435, Richmond 26, Va.

There are only 400 copies of this book available, so order it at once if you want a copy for yourself or the church library.



# Retrospect

1888-1963



*Maria Mathis and Alice Hunt*

LAST MONTH WE PEEKED INTO OLD SCRAPBOOKS and read choice bits from early tracts. One of the most delightful which we saved for this month is "Mosaics of Mission Methods." No doubt the author's technique was motivated by "Peter Piper Picked a Peck of Pickled Peppers." She far surpassed the writer of the children's jingle when she produced the following:

## A Plate of Peas for Perplexed People.

1. **Positive Plan.** (Based on Recommendations of the Boards, S. B. C., and Executive Committee, Woman's Missionary Union.)
2. **Pleasant Place** for meeting.
3. **Previous Personal Preparation.** (Being permeated with the Christ presence.)
4. **Blessing Program.** (Parts to be assigned with purpose and penetration.)
5. **Patient Persisting.**
6. **Prompt Performance.**
7. **Persistent Prayer.** (Upon which depends propelling power.)

Four over all the sauce of your own personality, and persevere with proposed plan until "the plate of peas" has produced perfection.

IN THE SCRAPBOOKS in our archives we also found "Chips from Many Workshops" in addition to "Mosaics of Mission Methods" for women, "Garnered Gleanings" for young people, "Special Obligation of Women to Spread the Gospel" from the pen of a prolific writer, Alice Armstrong, and "Miss Keziah and Her Tracts" by the pen woman, Mrs. E. Y. Mullins. These tracts and others contributed largely to early development of Woman's Missionary Union. Women were reminded "the tract will be needed but it must follow the track of some devoted woman."

"Chips from Many Workshops" and "Mosaics of Mission Methods" reveal to us how times have changed. Since postage recently was increased, we read with interest:

## THE SAVED PENNY

- Give the "penny saved" under the present postage law,
- for the cause of missions. Drop a penny into the mission
- box for every two cent stamp put on a letter, where we
- used to pay three cents.

SUMMER IS JUST AS IT WAS when the Union was in infancy. Days were hot and the routine of the summer months was interrupted by vacations as today. Our early leaders took cognizance of these facts and gave positive guidance to their members before the summer "slump." Here is a sample:

## HOW TO KEEP HEARTS WARM IN SUMMER

### POINTS FOR STAY-AT-HOMES

- Let the missionary meetings be continued.
- Remember the promise of Matt. 18:20, the encouragement of Isaiah 41:10.
- Make friendly calls in the cool of the evening and chat about the missionaries, "our substitutes," in climates warmer than this.
- Hold a special meeting for prayer, remembering the needs of missionaries.
- Try a porch meeting—gather together about 10 A.M.; sew for frontier box; have light refreshments.
- Have a social out-door gathering at a home where there is a lawn, with supper after the exercises.
- Keep notes of helpful words from visiting pastors and others.

### POINTS FOR GO-AWAYS

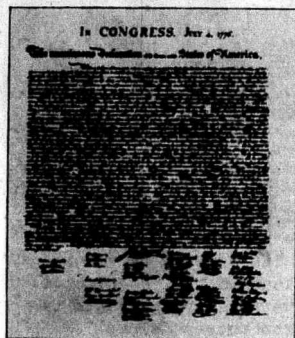
- Before leaving, encourage the timid, kindly impress responsibility on the indifferent.
- Never neglect the sending of a letter, a verse, or an item of missionary news to the meeting of your home society.
- Attend and be helpful in missionary meetings at places where you are visiting.
- Arrange a missionary entertainment at the place your summer is being spent with the same care that others are giving to frivolities.
- Leaflets carried away, distributed with tact as to time and circumstance, may carry messages to uninterested hearts.
- The writing of one article for use during the fall will prove a blessing.
- Keep notes of all you see and hear, to be compared on your return with those of the stay-at-homes.

### NECESSARY POINTS FOR ALL

- Live close to the Master.
- Realize the need of those without Christ.
- Pray for wisdom and power.

# Our Freedoms

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by Mrs. William McMurry

PRESIDENT OF NORTH AMERICAN  
BAPTIST WOMEN'S UNION

★ **THE FOUNDING FATHERS** of the United States believed that truth was something that could be found, declared and built on without question. "We hold these truths to be self-evident," they said. And the first one is "that all men are created." In other words, there is God—a fact. This is the foundation of our freedom. Man cannot be free unless he recognizes the truth that he is not the sovereign independent lord of creation. When man mistakes himself for God, he falls to worshipping himself. And when he worships himself, said Arnold Toynbee, his human ideal is not the individual; it is the collective power of corporate humanity.

In our actions we have departed from that concept of liberty, rooted in a firm belief in God, which upholds the sacredness of human personality. Around the world we have seen freedom overthrown, abused, and derided by western governments that have exploited the peoples in the

lands they have conquered. Our concept of God is revealed by the way we regard our fellowman.

The second truth held by our Founding Fathers as self-evident is "that all men are created equal." How equal can men be? Around the world men are declaring that they are equal. But are they? The blueprint states that men are created equal. Science and the Bible are in agreement that all men have a common ancestor. The unity of the human race is declared in its anatomy, its blood, its pigmentation. There is no difference in mentality due to biological inheritance. Progress made in civilization is not the achievement of any single race or nation. The clear statement is that all men are equal before God and for that reason they are equal before the law of the land. Beyond that all men are unequal. If you could watch the whole human race pass by in single file from the jungles of New Guinea to the nation's Capital then

would be blacks, browns, whites, yellows; the tall, the short, the dwarfed, the ugly, the handsome, the troubled, the serene. You would see the oppressed, the exploited, the exploiters, the rich, the poor, the masses.

God is not class or color conscious. He did not create masses and classes; exploiters and exploited, inferior and superior. The differences between cultures are "honorable differences as equal before God." This would be a dreary, frustrated civilization if there were no variety or differences in ability. God gave each person a different drive, a different ambition, a different proportion of physical, intellectual, moral, and psychological ability. We have in the United States people of varied religions, racial and national backgrounds. We came from everywhere.

★ **OUR FOUNDING FATHERS** knew that if America was to become great her people must have freedom. The blueprint stated the third fact of national existence: "that we are endowed by our Creator with certain inalienable rights, life and liberty." The Declaration of Independence says that liberty is just as important as life itself. Then it is morally wrong to murder a man's liberty. When you take away his liberty, he is no longer a man. Liberty cannot be bargained for security.

The question how to preserve freedom brings us to the fourth fact of American life, the fact about government. The Founding Fathers said that government is man's agent for the protection of these God-given rights, life and liberty.

Many Americans feared that individual rights and liberties might be curtailed. The Constitution became effective with the understanding that a bill of rights would be added as soon as the new government went into operation. Two years later ten amendments were approved and have come to be called the Bill of Rights.

In recent years these fundamental rights have been encroached upon. It is common knowledge that the principle of separation of church and state inherent in the First

Amendment has been challenged and breached. Baptists along with a majority of Americans concede the right of any church to have and support a sectarian school system but not by securing subsidies from public tax funds. Agitation to amend the First Amendment after the Supreme Court ruled that it is not the business of government to write and promote prayers to be used in public schools has provoked serious reaction. Dr. Emanuel Carlson, executive director of the Baptist Joint Committee on Public Affairs responded to the various proposals in these words: "Amendment to the First Amendment would produce unending litigation and political feuds among religious movements. A worse answer to a need is hard to imagine." Roger Williams defended religious freedom as the right "To proclaim a true and absolute soul freedom to all the people in the land impartially so that no person be forced to pray, nor pray otherwise than as his soul believeth and consenteth."

The real menace to Protestantism (I wish to include Baptists in this term) is totalitarianism, both of the left and of the right. Protestant churches are opposed by communism which hates God, and by Roman Catholicism which believes it alone has the whole truth and is the sole trustee of it.

In America the documents strewn along the road to freedom include the Mayflower Compact, the Constitution, the Bill of Rights, the Emancipation Proclamation and the amendments forbidding slavery, guaranteeing equal protection under the law and insuring the right of citizens to vote.

Baptists have become greatly aroused over the Catholic interpretation of the First Amendment. They have resented a witness before a Congressional Committee claiming the Fifth Amendment and refusing to testify. They have protested when magazine and book publishers have turned out salacious reading matter under the constitutional provision for freedom of the press. But they continue to ignore the 13th, 14th, and 15th Amendments which provide for the civic and social freedom of every citizen

without respect "to race, color, or previous condition of servitude."

Eight years ago the Supreme Court ruled that color alone could no longer bar any child from a public school. It was a momentous occasion. The vast majority of Americans North, East, South, and West accepted the fact itself. The timing and the method were yet to be worked out. Since then more than one-fourth of the bi-racial school districts in the seventeen Southern and border states which officially practiced school segregation have been at least nominally desegregated in a quiet and unpublicized way. But these years have been filled with defiance of Court orders, outbreaks of violence and pent-up resentments.

It is not my desire or intention to open old wounds or to make new ones. If I know my heart, I want to contribute to constructive thinking on this problem of racial discrimination. Surely we all know that we can neither stop nor go back.

**★ WE MUST ADMIT** that the problem is national and not sectional. Half of all American Negroes now live in the North. Tensions are there as they are in the South. There are five times as many Negroes in Chicago as in Birmingham, four times as many in Detroit as in New Orleans, six times as many in Los Angeles as in Miami.

Extensive segregation is practiced in most northern cities by residential exclusion. In few of our major northern cities do more than twenty per cent of the Negro students attend school with white children. Harry Ashmore reminds us in *The Other Side of Jordan* that in the second half of the Twentieth Century the American race problem is approaching its final focus in the great cities outside the South.

The Constitution is color-blind. The 14th Amendment requires the end of racial discrimination in all parts of our public life. The Supreme Court has ordered desegregation "with all deliberate speed." Negro litigants will see that this is complied with no matter how much organized pressure is

used. But the great hope is not for a grudging or reluctant acceptance of the law but that in recognition of "historical necessity" the differing elements in the communities will be brought into harmony. We cannot stress too vigorously that the law does not get its sanction because it is law but because it embraces the deepest moral purpose of our Christian civilization. It is right; therefore, it is law and we must convince the unbelieving of this truth.

The day demands that the new generation, white and Negro, must rise above the deep-seated prejudices of their elders.

How did you feel when you read or actually saw Negro children in Little Rock, Clinton, Sturgis, Nashville, New Orleans, and other integrating cities, walking to and from school through angry, shouting mobs? What a traumatic experience for a young person of any age but in particular for a child making his way to school for the first time.

It is the children and young people who are taking the initiative and setting the example for us adults. In almost every city and town in the South where school integration has begun, the majority of youth are getting along very well. These schools have escaped the headlines. The white student in Little Rock expressed the feeling for most of the nation's students: "If the grown-ups would just leave us alone, there would be no more trouble."

Speaking on race relations, Chester Bowles pointed out that white and Negro moderates both have an historic role to play. Many white Southerners, he stated, are still content to say that the problem will take a long time to solve and that the Negro must be patient. Nobody expects a quick solution, but it is now 100 years since emancipation, 186 years since a Southerner wrote the declaration to which this nation is dedicated. Certain inalienable rights to be secured by government are not just Jefferson's words; they are "the political creed of this country," reminds Mr. Bowles.

Generations of slavery, second class Negro citizenship, inferior schools, houses and

jobs, and urban slums are now plaguing us in the form of disease, crime, and a low level of education in areas where Negroes predominate. "Here is good reason for doing more than integrating schools," continued Mr. Bowles. "There is no room in this country for low and inhuman standards of life for anyone. Southern moderates should not hold back and leave the field to white demagogues and future Negro demagogues."

A new Negro is standing up in the South and elsewhere. Good and honest white men and women must meet him, know him, sit down at the conference table and try to understand him. It is too much to expect the majority of Negroes to stand by while a hand full of preachers and the well-trained lawyers speak for them.

Who should be expected to take the initiative in the hinging about of racial harmony and justice? Yes, who if not Christians in their churches? Let's face it. Too many ministers, salaried religious workers, rank and file church members are not asking, "Is this true, is this right, is this in keeping with Christian principles?" They are asking, "Can I say this and still hold my job?" Conformity becomes the chief motivation more than a desire to do right. Are our churches going to uphold the status quo because of cowardice or public relations? "If the trumpet gives an uncertain sound, who shall prepare himself for battle?"

**★ LET US BE REMINDED** that from the beginning of the Christian era, it has been the duty of Christians to protest error, and injustice. Even at the price of death! There will continue to be violence and racial conflict unless the Christians on both sides are willing to re-establish communication, to reason together, to seek out common remedies. Cannot we determine to use our influence at home to bring together responsible white and Negro leadership in our communities? Can we not urge our ministers to seek Christian solutions in a joint meeting? We must learn all over again how to communicate. There was

a time when we could. How utterly incongruous that people in the United States sharing two centuries of democratic experience and a common Christian faith cannot solve this problem.

"There's just one question to ask," said the Southern white minister speaking of integration, "What would Christ do?"

We know what he would do. He who is no respecter of persons, who sat down and ate with publicans and sinners, who crossed racial and cultural barriers to bring the life abundant to a sin-sick woman. He who came to show us what God is like—a Father who loves us all without partiality. We are all guilty of the sin of prejudice, both Negro and white. We all stand before God condemned; for the contradictory witness we give at home and abroad. The world is looking to us for moral leadership and for a clear cut interpretation of Christianity. There is a wide gulf between the principle and our practice. There are white people who feel deeply about racial bigotry, not only because they are concerned about the American political image abroad, and the serious effect on our missionary witness but because they have a feeling about justice.

The Declaration of Independence, said Lincoln, "gave liberty not alone to the people of this country but hope to all the world. It gave promise that in due time the weights would be lifted from the shoulders of all men and that all should have an equal chance."

Last September ceremonies marking the 100th Anniversary of the Emancipation Proclamation were held at Lincoln Memorial in Washington. Archibald MacLeish standing on the memorial's steps read:

*Within that door*

*A man sits on the image of a man*

*Staring at stillness on a marble floor.*

*No drum distracts him nor trumpet can*

*Although he hears the trumpet and the drum*

*He listens for the time to come.*

And the time has come for the friends of freedom in both races to close the gap between them.



# from WASHINGTON

by Cyril E. Bryant

Editor, *The Baptist World*  
Publication of Baptist World Alliance

## Appeal for Religious Liberty

THE APPEARANCE of thirty-two Siberian "evangelical" Christians at the gates of the American Embassy in Moscow last January 3—and their dramatic appeal for release from religious persecution—focused the attention of the world on the cause of religious liberty as dramatically as any other event in modern history.

No one knows for sure what finally happened to these pilgrims who sought freedom. We do know that United States officials at the embassy fed the six men, twelve women, and fourteen children and then turned them over to authorities of the Union of Soviet Socialist Republics. The Soviet officials say simply (at the time of this writing) that they put the Siberians on a train for the twenty-four hundred mile trip back to their homes at Chernogorsk.

But one thing is sure. These thirty-two people—despite their apparent lack of education and their apparent poverty (newspapers spoke of them as peasants)—made an appeal for religious liberty that was heard around the world. Newspapers in all free countries printed it under page one head-

lines, and though the papers in Communist lands pretended it had never happened the Soviet government found itself victim of an accusing finger on a subject which arouses deep emotion in those who love freedom.

Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance with offices in Washington, drafted two letters of inquiry about the matter. One went to the United States Secretary of State Dean Rusk asking for "a clarification of the reasons why the United States Embassy in Moscow was not in a position to render these people more substantial aid than has been reported." And the other, signed by both Nordenhaug and Dr. C. Emanuel Carlson, head of Baptist Joint Committee on Public Affairs, asked the Soviet government to let the world see the truth about Soviet claims—claims disputed by the thirty-two pilgrims—of religious liberty.

Drs. Nordenhaug and Carlson, speaking pretty much for the world's 24 million Baptists in 110 countries, asked the Soviet government to invite an impartial international committee to investigate the charges of religious persecution. The committee could be composed, their letter suggested, of representatives of the United Nations, the World Council of Churches, and the Red Cross. It would report back "to world Christendom and the governments of the United Nations."

At the time this page is being written, Dr. Nordenhaug has had no reply from Moscow. A letter from the US State Department gave no information on the present situation of the people who were sent back to Chernogorsk.

The letter to Russian authorities was addressed to the USSR ambassador in Washington and was delivered personally to the embassy by Drs. Nordenhaug and Carlson. It made four points:

"1. We have been deeply disturbed by the news reports about the Evangelical Christians appearing at the US Embassy in Moscow voicing their sense of religious persecution.

"2. We understand that these Evangelical

Christians have been included for government purposes with the Baptists, but reports indicate that they are not members of the All-Union Council of Evangelical Christians-Baptists [the organization of 540,000 Russian Baptists] which hold membership in the Baptist World Alliance.

"3. Regardless of their precise religious convictions, the Baptist World Alliance desires to express its deep sympathy with them in their feeling of religious oppression and to express the concern that religious liberty be accorded to all people of various religious convictions in every nation. The Baptist World Alliance has always stood for full religious liberty for everyone, which includes the right not only to worship according to the dictates of one's conscience, but also the right to propagate one's religious faith, and practice one's religion without civic disability.

"4. In numerous meetings with Baptist leaders from Russia, and in extended visits with Baptists in Russia we have observed their patriotic commitment to their homeland and their deep concern for international good will and peace. This leads us to desire more information regarding the beliefs and practices of the Evangelical Christians who came to the United States Embassy in Moscow and regarding the pressures of policies which brought them to undertake the long trip from their homes.

"The USSR Constitution guarantees the Soviet citizens the right to religious worship. We would be interested to know from the Secretariat for Religious Affairs in Moscow whether some local authority may have violated this guarantee in the case of these Evangelical Christians."

The letter concluded, "It is our hope that the serious tensions represented in the recent incidents may be found to arise out of misunderstandings or grievances which can be remedied. Such findings could serve significantly to build international confidence and to further the peace aspirations of all people of good will."

Baptists await specific information from the Soviet government.

## John is going to

# WASHINGTON



Is your son going to the Third  
National Royal Ambassador  
Congress in Washington, D. C.  
August 13-15, 1963?

by Mildred Dunn

MARY JONES sat in her kitchen peeling potatoes for the evening meal. Her son John and his friend Ronald were in the den just off the kitchen. She heard John say, "Gee, wouldn't it be great if we could go to the Third National Royal Ambassador Congress in Washington next August?"

"Great, it would be the most!" said Ronald, dangling one leg over the arm rest of his chair.

"Our counselor said our association might take a bus load. Wow! Think of all the places we could go and things we could do on the way. And in Washington, too!"

"One place I'd like to go," John interrupted, "is to an Indian reservation. Maybe we could stop at one of our Indian missions on the way. Boy, that's exciting just to think about it."

"Our counselor said they were planning

Mrs. Cloyd Dunn is associate editorial secretary, Brotherhood Commission, Memphis, Tennessee.

Write for information about registration and reservations to:

Royal Ambassador Congress  
Baptist Brotherhood Commission  
1548 Poplar Avenue  
Memphis 4, Tennessee

for at least six thousand Royal Ambassadors at this Congress. The people in Washington will probably think the British are invading again!"

As Mrs. Jones finished supper, she thought about the possibility of sending John to the Congress.

When the last national RA congress was held in Fort Worth, Texas, he had begged to go, but at that time he was barely nine, and she felt he was too young. She smiled to herself, remembering how he had begged her and his father.

But John was thirteen now, and he was at the age when an experience like this could change his entire life.

She picked up *Ambassador Life* in which the Congress was advertised.

"A once-in-a-lifetime experience," she read. That's true, she thought, since the meetings are held every four years, and only those boys twelve through seventeen years of age can attend. John would have only one more chance to go after this. He would be seventeen four years from now and something might prevent his going later.

"Yes, it does seem this is the year to send him," she said aloud in her conviction.

Fingering through the magazine, she noticed the Congress theme: "Youth with Christ in World Conquest."

Over her kitchen radio she was aware of the voice of the newscaster. He told again of more tensions and new trouble spots in the world.

"What kind of a world will John grow up in?" she wondered. Not an easy one, she was sure. Certainly anything she could do to strengthen his Christian faith and help him link his life with Christ would help.

That night after John had gone to his room she and her husband Fred discussed

sending him to the Congress.

"You know, I think I'd like for John to go to Washington," Fred said thoughtfully as he put down the newspaper. "I want him to be proud he is an American, and a visit to the nation's capital could be a real education in citizenship."

Mary liked Fred's interest in the idea and replied, "I've been reading in *Ambassador Life* about the Congress, and the program sounds good. It would be wonderful for John to have personal contact with the missionaries, as well as with Christian athletes, Christian businessmen, and denominational leaders the program mentions."

"You said you wanted your son to be proud of his country. Well, I also want him to be proud of his heritage as a Baptist."

"How will going to this Congress help him do that?" Fred asked.

"There are several things on the program which will help," Mary answered. "I was especially interested in the plans for all RAs to contribute to a fund to erect a memorial to Luther Rice. The boys will dedicate the monument on the lawn of the Luther Rice Memorial Baptist Church near Washington during the Congress. Things like that help make Baptist history come to life for boys."

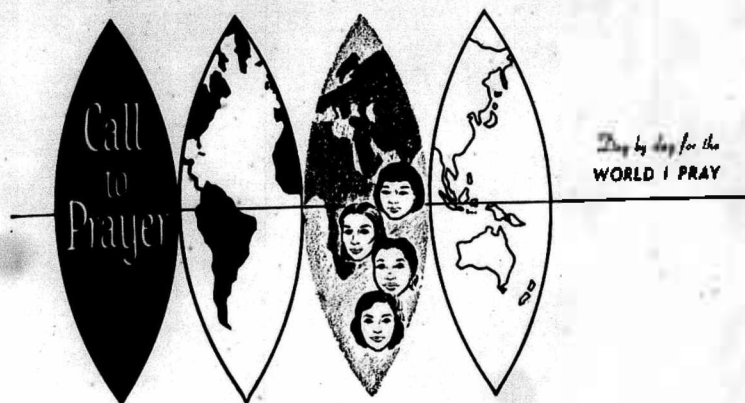
"Do you have any idea how much it will cost to send John?" Fred asked.

"Yes, here is the estimate his counselor sent. They are offering very low rates at the Washington hotels, and if the boys go by bus, transportation won't be too much. Knowing John, he will live on hamburgers most of the time; so meals won't cost a great deal."

"Let's send him," said Fred. "We may have to do without a few things around here, but I'm convinced it will be worth it to our boy."

"I feel that boy of ours is pretty special," Fred continued, "and this is an experience I don't want him to miss. John is going to Washington!"

Mary put her hand on her husband's arm and said laughingly, "I'm glad you feel that way, Fred. I'll not even hint about that new coat again!"



Prepared by Mrs. Roswell E. Owens

**1 SATURDAY** Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee 2 Tim. 1:6 (read vv. 1-9).

The Baptist Student Center of Manila, Philippines, opened last year near two of the city's large universities. It is estimated that 100,000 students live within reach of the Student Center which is dedicated to helping Christian students to grow strong mentally and spiritually, as well as to influence non-Christians to know Christ as Saviour. Christian students are the hope for growth of Christ's work in the Philippines.

Pray today for those who work with these students. Pray also for Theresa K. Anderson, Manila, Philippines, Mrs. B. W. Hunt, Taipei, Taiwan, Mrs. C. O. Griffin, Bandung, Indonesia, ex.; Olive Riddell, China, ret.; George Madison, Highland Park, Mich., WDP

**2 SUNDAY** The Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted (Isaiah 61:1) (read vv. 1-3).

The Home Mission Board is constantly making changes to meet current trends. Early last year its basic approach to migrant work had an about-face. No longer will missionaries follow migrants from crop to crop in house trailers. Instead the missionaries will

settle in centrally located cities and work to enlist and instruct churches in providing a spiritual ministry to migrants.

Two million migrant laborers in this country present a unique challenge to Southern Baptists. Pray that we may be alert to opportunities of witnessing to migrants when they are in our communities, and pray that our missionaries may be able "to bind up the broken-hearted" among them.

Pray for Mrs. A. H. Foster, Albany, La., migrant ex.; Cornelia Leavell, Honolulu, Hawaii, ex.; Mrs. J. B. Gaultney, Eku, Nigeria, Mrs. W. T. Roberson, Nhatrang, Vietnam, ex.

**3 MONDAY** And the prayer of faith shall save the sick, and the Lord shall raise him up James 5:15 (read vv. 13-16).

"One of our greatest joys at family prayer time is to pray for our fellow missionaries," writes Mrs. Paul C. Mosteller, Headyai, Thailand. "We had experienced so much illness in our Thailand missionary family. One morning our five-year-old prayed, 'Dear God,

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

bless all the sick missionaries. We have seen God answer such prayer even when doctors have given up hope." Pray for physical healing and strength of mind and spirit for those who serve on mission fields around the world.

Pray for Mrs. Mosteller, Thailand, R. B. Fryer, Jr., Indonesia, R. L. Rummage, Que Que, So. Rhodesia, ev.; Mrs. F. T. Woodward, Honolulu, Hawaii, ed.; Robert Mackett, Sells, Ariz., Ind. ev.; Bibiano Molina, Cuba, ev.

**4 TUESDAY** And he sent them to preach the kingdom of God, and to heal the sick Luke 9:2 (read vv. 1-6).

"One Sunday afternoon we loaded the jeep," writes L. Parks Marler, Seoul, Korea, "and drove three miles to preach at a leper colony where we have started a mission. They had swept the whole driveway from the entrance right to the mission tent. I cannot express to you my feelings when I realized how proud the lepers were that someone was coming to preach to them. They had told me others would not come here because people were afraid of lepers. As I looked at that tent full of people with hungry hearts and diseased bodies, I thought of you in America and thanked God that together we were making it possible for the gospel to be preached here.

"The next time I visited the colony I baptized eleven in a pool dug for irrigation. I wish you could have heard them sing. Afterwards I served the Lord's Supper to approximately seventy believers."

Pray for Mr. Marler, Korea, C. R. Bumpus, Rio de Janeiro, Mrs. David Mein, Recife, Brazil, ev.; Mrs. R. A. Hernandez, Dallas, Tex., Mrs. L. H. Soliz, Calif., Sp. sp.; Mrs. D. Bejarano, N. M., ret.

**5 WEDNESDAY** Thus saith the Lord of hosts: There shall yet old men and old women dwell in the streets of Jerusalem. . . . And the streets of the city shall be full of boys and girls playing Zech. 8:4-5 (read vv. 1-3).

"A new swimming pool has been finished at the G. B. Taylor Orphanage and Old Folks Home," writes the director, Mrs. W. Dewey Moore, Rome, Italy. "Aside from providing much fun for the children, it has solved a serious water problem. Usually in the summer frequent showers have often left us without water. Now we fill the pool, and still have plenty of pipe water for drinking and cooking! The old folks in the rest home enjoy watching the youngsters. From our orphanage have gone two young men to the

seminary at Rivoli. Pray for them and three others in the orphanage who want to give themselves to vocational Christian service."

Pray for Mrs. Moore, Italy, Mrs. C. R. Crowder, Ogbomasho, Nigeria, Mrs. W. H. Matthews, Davao City, Philippines, ev.; Stella A. Austin, Iwo, Nigeria, Mrs. A. J. Glaze, Jr., Buenos Aires, Argentina, ed.; Mrs. David Richardson, Montgomery, Ala., deaf; Virginia C. Ogletree, Atlanta, Ga., GWC; Quinn Morgan, Bakersfield, Calif., Sp. sp.

**6 THURSDAY** Neither will I offer . . . unto the Lord my God of that which doth cost me nothing 2 Sam. 24:24 (read vv. 18-25).

Lewis E. Lee, Chiclayo, Peru, writes, "We opened our chapel with a week of services, and the Lord poured out his blessings. Some attended out of curiosity, but others came seeking the truth. Having lived in the shadow of half-truths taught by the Catholic Church, many are awakening, as if from a deep sleep, to seek salvation through a personal encounter with Christ.

"There are two things you can do: plan to give more through the Cooperative Program, and spend more time in prayer for us."

Pray for Mr. Lee, Peru, Mrs. P. W. Stouffer, Sao Paulo, Brazil, J. A. Smith, Angeles, S. C. Jowers, Philippines, J. A. Jermerson, Djakarta, Indonesia, C. R. Owens, Kigoma, Tanganyika, J. W. H. Richardson, Jr., Nigeria, ev.; T. E. Halsell, Brazil, ed.; W. W. Burnham, La., French

**7 FRIDAY** The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself Lev. 19:34 (read vv. 32-37).

Eunice Parker, International Center, Austin, Texas, cannot remember a time when she was not involved in missions. As a small child she accompanied her mother to WMS meetings. Her pastor during high school and college days was Dr. Baker J. Cauthen, now exec. sec. of the Foreign Mission Board.

Cultivating the friendship of 2,300 foreign students attending schools in Texas is the present work of this young woman. Pray for students in our country.

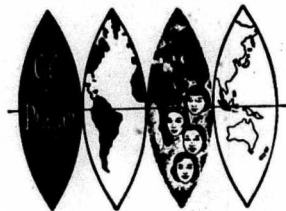
Pray for Miss Parker, Tex.; W. H. Ferrell, Argentina, Mrs. D. J. Spiegel, Teresina, Brazil, ev.; Mrs. W. H. Congdon, Nigeria, ed. Mrs. H. P. McCormick, Nigeria-Hawaii, ret.

**8 SATURDAY** We then that are strong ought to bear the infirmities of the weak Rom. 15:1 (read vv. 1-6).

J. Boyd Horton, missionary to Indians,

Cherokee, N. C., writes, "Not one of the seventeen Cherokee Indian Baptist churches in western North Carolina has adequate educational space. Some of them are making valiant efforts to build the needed facilities, but they can do little out of meager income. Please pray that some way may be provided for these congregations to secure better buildings in which to worship, study, and serve the Lord."

Pray for Mr. Horton, N. C.; Mrs. Reynaldo Gurule, Salinas, Calif., Sp. sp.; Mrs. W. O. Cottingham, St. Rose, La., French; Callie Brown, New Orleans, La., GWC; Mrs. M. L. McKay, Anchorage, Alaska, Mrs. T. W. Hill, San Jose, Costa Rica, Mrs. P. A. Taylor, Cordoba, Argentina, ev.; Nadyne Brewer, Brazil, ed.; Mrs. O. W. Reid, Guadalajara, Mexico, SW; Marsha Bell, Indonesia, RN



**9 SUNDAY** There is joy in the presence of the angels of God over one sinner that repenteth Luke 15:10 (read vv. 8-10).

While on furlough from Thailand, Mary Frances Gould almost became discouraged as she tried to answer the questions of interested Southern Baptists: "How many church members do you have in Thailand? How many accepted Christ this past year? How many attend?"

In the end she was prompted to say: "If only one has come to accept Christ because I went to Thailand to witness for Him, then I do not feel my missionary service has been in vain.

"Over and over again in the Bible, Jesus pointed out the value of one soul."

Pray for Miss Gould, Thailand, pub.; Mrs. T. E. Wiginton, Korea, ev.; S. M. Hernandez, Phoenix, Ariz., Sp. sp.

**10 MONDAY** Put on the whole armour of God, that ye may be able to stand against the wiles of the devil Eph. 6:11 (read vv. 10-18).

"Whoever reads the letters of missionaries

is impressed by their repeated requests for prayer," affirms Dr. Baker J. Cauthen. "Those who have crossed the world in the name of Jesus find themselves surrounded by need such as they have never before imagined. They are almost overwhelmed by a sense of their own inadequacy and their need of power which can come only from God. The surrounding spiritual darkness is often so real that they become convinced of the reluctance of Satan to allow the preaching of the gospel and of his fierce determination to obstruct it by every means possible. Only power from on high is adequate to overcome barriers and to win victories in the name of our Lord."

Pray for L. E. Blackman, J. H. Ware, China-Hawaii, ret.; J. H. Hammett, Taipei, Taiwan, Mrs. R. C. Davis, Jr., Dalat, Vietnam, ev.

**11 TUESDAY** And in that day shall the deaf hear the words of the book [Isaiah 29:18 (read vv. 18-24)].

When missionary to the deaf, George B. Joslin, stood with his wife at an appointment service in Atlanta, Ga., he said: "I was saved when I was eight years old, and by the time I was nine I knew that God was calling me to be a missionary. God's will for my life has never changed, although when I was nine years old I did not know there were deaf people, or that missionaries were needed to tell them the story of Jesus Christ with their hands." G. B. Joslin serves in the Los Angeles area where there are more than 15,000 deaf.

Pray for Mr. Joslin, Calif.; Mrs. Oscar Hull, Alamogordo, N. M., Sp. sp.; Mrs. H. L. Railey, Taipei, Taiwan, Mrs. R. D. Hardy, Japan, J. E. Patten, Bangkok, Thailand, ev.; Mr. G. C. Pittman, Ogbomasho, Nigeria, RN

**12 WEDNESDAY** Casting all your care upon him; for he careth for you 1 Peter 5:7 (read vv. 6-10).

Mildred Crabtree has experienced the power of prayer many times. She testifies: "At Baptist Girls' High School in Agbor, Nigeria, six teachers resigned to begin further study. The mission teaching staff was overworked and the school spirit was suffering. We prayed. I resolved to write Fanny Okeke, a former student, to see if she could help us. The next day, before I had written to her, a letter came from Fanny, 500 miles away, offering her services! Indeed, God does answer prayer."

Pray for Miss Crabtree, Nigeria; Mrs. W.

L. Walker, Fukuoka, H. L. Price, Japan, ev.; Mrs. M. G. White, Brazil, ret.; Nat Phillips, Balboa, Canal Zone, Mrs. Francisco Diaz, San Blas, Panama, ev.

**13 THURSDAY** For the love of Christ constraineth us 2 Cor. 5:14 (read vv. 10-15).

Allen D. Elston, his wife and three children, are missionaries in Warm Springs, Oregon, to a small group of 2,500 Indians on a desert reservation. Missionary Elston had been in the field only two weeks when he was asked by an Indian, "How long do you plan to live with us?" His answer, "God willing, all my life." Why? Because Allen and Juanita Elston heard and answered God's call. Pray for them.

**14 FRIDAY** The children of Israel brought a willing offering unto the Lord Ex. 35:29 (read vv. 21-29).

The Cooperative Program enables 32,598 Southern Baptist churches to join hands in extending the gospel to the whole world.

"We Southern Baptists must learn to pray for the world mission causes we finance through the Cooperative Program," writes W. E. Grindstaff, director of Cooperative Program promotion. "We must pray earnestly as a church family for the causes we support financially."

Pray for Truett Fogle, Amarillo, Tex.; J. W. Beam, Savannah, Ga.; GWC; Mrs. Raul Gonzalez, Havana, Cuba, ev.; Mrs. A. T. Bequer, Cuba, ret.; Mrs. J. R. Estes, Zurich, Switzerland, ed.; Mrs. J. T. Harvill, Mexico, ev.

**15 SATURDAY** Separate me Barnabas and Saul for the work whereunto I have called them Acts 13:2 (read vv. 1-5).

The twelve-year-old mission program in Indonesia has been confined to Java, the largest and most densely populated of the islands.

The Ancil B. Sculls had served there, in Bandung, since 1955. In November, 1961, they were "separated" to begin Southern Baptist mission work on the second largest island, Sumatra, with a population of fourteen million. Approximately 90 per cent of Indonesia's people are Moslems. However, freedom of religion is guaranteed.

Pray for Mr. Scull, Indonesia, Mrs. L. I. Myers, Jr., Saigon, Vietnam, ev.; Mrs. I. V. Larson, China-Philippines-Taiwan, ret.; Jane Caudill Pringle, Park View, N. M.; Mrs. A. G. Ortiz, Lytle, Tex., Sp. sp.; F. C. Rowland, Bernalillo, N. M., ind.

**16 SUNDAY** Whosoever shall call upon the name of the Lord shall be saved Rom. 10:13 (read vv. 8-13).

J. O. Watson inaugurated the chaplaincy program at Baptist Hospital, Asuncion, Paraguay, early last year. He gives this example of the value of this ministry: Paola, admitted to the hospital with severe burns, responded to surgery and other efforts to save her life, but as her physical condition improved, her disposition got worse. In spite of this, the chaplain and the hospital personnel continued to exemplify Christ to her, and finally, one day she declared herself a Christian. From that day on she sought to be a soul-winner. Mr. Watson supplies national pastors list of patients. Church members visit them, and bear testimony, which results in the conversion of many.

Pray for Mr. Watson, Paraguay, C. E. Thomas, Nyasaland, ev.; Mrs. L. C. Atinip, Bulawayo, So. Rhodesia, pub.; Mrs. Michael Naranjo, Taos, N. M., ind.; F. A. McCaulley, D. C., ret.

**17 MONDAY** I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night Isaiah 62:6 (read vv. 1-7).

"As fascinating as moon talk may be, let's face the fact that there are still many spots on our own globe where Christians have not yet sent the first word of the gospel of Christ!" says Mrs. Paul S. James, wife of the director of Home Mission Board's work in New York. Among the almost eight million people in the New York City area, there are more races than anywhere else on earth. Newspapers are printed in 57 languages. It is as though God, seeing our lack of concern for missions, is picking the people up from far corners of the earth and placing them here on our doorstep so that we may win them!

There are 800,000 Spanish-speaking people in New York. Leonardo Estrada is director of language missions in New York City. Isabel Estrada is his helpmeet.

Pray for Mrs. Estrada, N. Y.; Celso Villarreal, Albuquerque, N. M., Sp. sp.; Mrs. Antonio Santana, Havana, Cuba, R. H. Lloyd, Buenos Aires, Argentina, Mrs. P. C. Bell, Jr., Bogota, Colombia, Mrs. M. H. Wilson, Tainchung, Taiwan, Mrs. F. P. Lide, Baguio, Philippines, Mrs. B. P. Keith, Tokyo, Japan, Leslie Watson, Miyazaki, Japan, Mrs. W. G.

Henderson, Korea, Mrs. H. L. Adams, Ibadan, Nigeria, ev.; Betty Jane Ewen, Nigeria, Minnie Lou Lanier, Brazil, ed.; J. L. Bice, Brazil, ret.

**18 TUESDAY** Train up a child in the way he should go: and when he is old, he will not depart from it Prov. 22:6 (read vv. 1-9).

The Ernest Hollaway family returned to Tokyo, Japan, last June, leaving the two oldest sons in school in this country. "We do not pretend it is easy," she says. "It is difficult to imagine what it will be like, five years from now, to return and find them grown, mature men. We have had years to prepare their hearts and ours for this. We have prayed that God would help us to teach our sons to depend on him rather than on us. We can be separated from them with more grace because we know that they and we are supported by your prayer."

"The Margaret Fund makes separation easier, because it gives our boys an opportunity to prepare themselves for lives of service."

Pray for Mrs. Hollaway, Japan, R. E. Wakefield, Singapore, Malaya, ev.; P. Catharine Bryan, China, ret.; Mrs. W. A. Hutton, Rio de Janeiro, Brazil, ed.; J. A. Solano, Carlos Perez, Panama, Benjamin Valdes, Havana, Cuba, ev.; first GA Convention, 18-20, Memphis, Tenn.

**19 WEDNESDAY** Let this mind be in you, which was also in Christ Jesus Phil. 2:5 (read vv. 1-8).

"Christians are not here to reflect the culture of their community, but to think and act as sons and daughters of their Heavenly Father, whom they should resemble. Else in calling themselves 'Christians' they take the name of the Lord in vain." This is the heartfelt conviction of Harris W. Mobley, missionary to Ghana, where he and his wife, Vivian, wear with pride the affectionate title "white Africans." Africa confronts both the missionary and his sending church to demonstrate Christian reality. Pray for those who go and those who send.

Pray for Mr. Mobley, Ghana, Mrs. J. W. Mefford, Jr., Valencia, Spain, B. L. Lynch, app. Dec. 1962, Taiwan, Mrs. C. L. Whaley, Jr., Yokohama, Japan, ev.

**20 THURSDAY** Ye shall be witnesses unto me . . . unto the uttermost part of the earth Acts 1:8 (read vv. 1-8).

Charles and Jeanne Beckett were appointed in December, 1961, to Pakistan. After

seminary days, Mr. Beckett joined a two-month study tour of parts of the Near East, and also into Europe. He tells us, "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 multitudes of the world remain lost." Pray for the millions of people in Pakistan who do not know Christ.

Pray for Mr. Beckett, Dacca, M. D. Sledd, Port Harcourt, Nigeria, Mrs. W. T. Hunt, Philippines, Harriett L. King, Malaya, ev.; Mrs. Gerald Riddell, Chile, W. M. Garratt, Fukuoka, Japan, ed.; C. F. Clark, Jr., Kyoto, Japan, MD; Mrs. I. B. Williams, McAllen, Tex., Sp. sp.; Mrs. Ruby McGehee, Ill., ret.; second GA Convention, 20-22, Memphis, Tennessee

**21 FRIDAY** The angel of the Lord encampeth round about them that fear him Psalm 34:7 (read vv. 1-9).

The following was written for baby Giles Fort by his mother, Wana Ann Fort, MD, So. Rhodesia, "People said as we were about to leave, 'Surely you're not going to take that precious child with you to that wild country!' My parents smiled and replied, 'God gave him to us: we must trust God to take care of him now.' I'm glad God called our family to Africa." This missionary medical team now has four young sons.

Pray for Mrs. Fort, So. Rhodesia; J. E. Foster, app. Dec. 1962, Ghana, ev.

**22 SATURDAY** Being ensamples to the flock 1 Peter 5:3 (read vv. 1-7).

"When we were about to leave Argentina for furlough we did not want to tell our Argentine pastor the exact date because we did not want the church to have the expense of a customary good-bye party. But he said to us, 'We must know when you go so we can present you to our church as our missionaries to the United States! Tell Baptists there to be the best kind of Christians possible so that God's kingdom may continue to expand and his will be done all over the world.' The kind of Christian you are at home is your biggest contribution to world missions." This is the gift S. D. Sprinkle, Jr., asks for us on his birthday.

Pray for Mr. Sprinkle, Argentina, BA; R. F. Coy, Valparaiso, Chile, R. C. Bruce, Tokyo, Japan, Mrs. E. P. Dasher, Shaki, Nigeria, ev.; R. R. Harvey, Tex., migrant ev.

**21 SUNDAY** Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ Col. 4:3 (read vv. 1-5).

Shortly after arriving in the Rio de Janeiro, Brazil, field in 1939, Mrs. J. S. Key wrote home, "Please pray for all missionaries who, like us, are learning another language. A most difficult adjustment is that of mastering the language. Until that is accomplished, this remains a barrier separating us from the people we long to serve."

By now Johanna Key has probably mastered Portuguese, but her prayer request is that her speech be always with grace, seasoned with salt, that she may know how she ought to answer every man.

Pray for Mrs. Key, Brazil, T. C. Hollingsworth,\* Argentina, Mrs. J. G. Goodwin, Jr., Korea, B. L. Speer, Thailand, ev.; S. L. Jones, Salisbury, So. Rhodesia, pub.

**24 MONDAY** That our daughters may be as corner stones, polished after the similitude of a palace Psalm 144:12 (read vv. 9-15).

The editors of *The Commission*, seeing the supreme joy of Dr. Joanna Maiden's mother in her daughter's appointment for foreign mission service, asked Mrs. Maiden to write her experience, to which she complied.

"Eighteen years ago I struggled with a decision. It seems like yesterday. I can hear Joanna now, a child of twelve, asking me, 'Mother, do you think I could make a missionary doctor?' The thought was appalling! Could God be calling my only child to prepare herself for foreign mission service? The fact that my answer to her was hesitant, now shames me. A miracle happened. In the act of complete surrender, the Holy Spirit implanted within me a new nature which overruled my selfish desire, and I perceived that God was inviting me to become his ally in helping him equip my child for service. That which of myself I was not able to do, he enabled me to do. Now I evermore give him thanks for keeping me from making Joanna's obedience to his call difficult. He has put joy in my heart." Pray for parents of missionaries and missionary volunteers.

Pray for Miss Maiden, Jomkrama, Nigeria, MD: Mrs. T. L. Watson, Durazno, Uruguay, Fausto Morales, J. B. Perez, Havana, Cuba, ev.; Mrs. D. M. Kim, Los Angeles, Calif., Korea; Mrs. James Huse, Downs, N. M., J. D. Comer, Quapaw, Okla., Ind.; third GA Convention, 24-26, Memphis, Tenn.

**25 TUESDAY** I have chosen you, and ordained you, that ye should go and bring

forth fruit John 15:16 (read vv. 1-16).

"We must close the witness gap," so reads an editorial in *The Commission*. "The human population is expanding at the astounding rate of more than 48 million a year. If this number were won to Christ each year there would still remain nearly two billion who at present are in no way identified with anything bearing the name Christian. But instead of an annual harvest of 48 million the total evangelistic result by all denominations scarcely comes to 10 million! . . . Let us not try to explain away the fact that we have yet to take seriously our Lord's command for winning this world to his Son."

Pray for M. A. Caldeira, Jr., Havana, Cuba, ev.; Pearl E. Gifford, Baltimore, Md., GWC

**26 WEDNESDAY** I am made all things to all men, that I might by all means save some 1 Cor. 9:22 (read vv. 19-23).

"Nigerians have waited anxiously for our Baptist Dental Centre in Enugu, capital of the Eastern Region," writes William Wayne Logan, dental surgeon in charge. "Now that it is established, we have the opportunity of providing dental care and the privilege of sharing Christ's love with each patient."

"Nigerians are very appreciative patients. Most of them have no fear of the drill, and they think the dentist is wonderful to be able to give an injection so that they don't feel pain. All patients are charged, even though many cannot pay much. The money is used for supplies and to help pay our Nigerian employees. To relay the love of Christ to our patients, we play messages on a tape recorder, using speakers throughout the building. My wife, Dorothy, helps in the office during the morning hours while our children are in school. These are Christian ministries for which Southern Baptists can be grateful, for you all have helped."

Pray for Dr. Logan, Nigeria; C. A. Leonard, China-Hawaii, ret.; Mrs. T. C. Hollingsworth,\* Argentina, G. W. Doyle, Quito, Ecuador, Mrs. Costa Lima, Las Villas, Cuba, ev.; N. M. Carter, Selma, Ala., Negro; Mrs. Pedro Hernandez, Tucson, Ariz., Sp. sp.

**27 THURSDAY** And be not conformed to this world: but be ye transformed by the renewing of your mind Rom. 12:2 (read vv. 1-5).

Work with students overseas is an emerging phase of foreign missionary activity today. Bobby E. Adams serves as director of student work at the University of Concepcion, Chile. The Baptist Student Circle, the

Chilean counterpart of our BSU, helps students find Christ, a faith to live by amid ideological crossfire on campus.

A young student confronted missionary Adams with this question, "You keep speaking of a personal experience with Christ that transformed your life. My life needs changing. How can I have this experience, too?" The missionary concluded, "As I told him the story of salvation I was moved by the thought of the vast potential in these students when their lives are turned around by an experience with the Master."

Pray for Mr. Adams, Chile, A. B. Oliver,\* Brazil, Mrs. H. H. Pike, Vitoria, Brazil, L. C. Tarnage, Medellin, Colombia, Mrs. C. S. Ford, Nigeria, ev.

**28 FRIDAY** God setteth the solitary in families Psalm 68:6 (read vv. 3-11).

Bob Stewart was finishing the seminary when the call to missions came to him. "That's strange," thought his wife, Maxine. "Why would God call Bob and not me?" Now she acknowledges that part of the reason was that she did not want to be called. "I can't go to the mission field, Lord," she moaned. "I've got little children." "Many missionaries have little children and are glad of it," the Lord seemed to answer back. For four long years Bob waited. Then one day as Maxine was practicing a solo for the Sunday service, God called and Maxine answered. The song was "How Long Must We Wait?" With a term of service behind them, Maxine wonders why she ever tried to argue with the Lord as the Stewarts with their three fine children return to Thailand this month.

Pray for Mr. Stewart, Thailand, L. B. Akina, Taiwan, Mrs. C. W. Bryan, Coll, Mrs. D. R. Kammerdiener, Colombia, Mrs. W. P. Carter, Jr., Santiago, Chile, Ruth Walden, Nigeria, ev.; Violet Popp, Jordan, RN; Mrs. L. L. Vinson, Burleson, Tex., migrant; Mrs. L. H. Gunn, Jones, Okla., deaf; W. L. Crumpler, Barstow, Calif., Sp. sp.

**29 SATURDAY** The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, . . . and the poor have the gospel preached to them Matt. 11:5 (read vv. 1-6).

After visiting hospitals and medical mission stations in Africa, Dr. Cornell Goerner said, "Our medical mission institutions in Africa are offering the best and highest type of medical service available. We can stand before these countries and without hesitation

assure them that we have sent them our best." Pray for the ten hospitals in Africa to which Cooperative Program and Lottie Moon Christmas Offering funds go.

Pray for Mrs. W. M. Gilliland,\* Nigeria, MD; R. C. Davis, Jr., Dalat, Vietnam, Mrs. C. A. Nichols,\* Paraguay, ev.; Evelyn Epps, Tampa, Fla., GWC



**30 SUNDAY** I was a stranger, and ye took me in Matt. 25:35 (read vv. 34-40).

During a recent academic year 58,086 students from 149 foreign countries were enrolled in our universities, from Maine to California. Faculty members and other scholars brought to 72,113 the total number of people from abroad spending time on our nation's campuses.

For most of these visitors, their concepts of democracy and of the Christian faith will be determined by the experiences they meet in pursuing their education in our country. By our fruits shall we be known. Many of them are destined to occupy high posts in their homelands. How far-reaching their influence would be for the kingdom if we would will all of them to Christ!

Pray for H. E. Spurgeon,\* Taiwan, Katherine Cozzens,\* Brazil, B. R. Frazier, app. Dec. 1962, Brazil, ev.; Mrs. P. W. Hamlett, China, ret.; Mrs. J. L. Nollette, Mrs. R. M. Douglas, Calif., Int.; Delbert Fann, Magdalena, N. M., Ind.

BA business administration  
ed. educational evangelism  
ev. evangelism  
GWC Good Will Center  
Ind. Indian  
Int. International students  
MD doctor  
pub. publication  
ret. retired  
RN nurse  
Sp. kg. Spanish kindergarten  
Sp. sp. Spanish speaking  
WDP weekday program  
• furlough



# PROGRAM FOR CIRCLE OR SECOND WMS MEETING

**MISSION STUDY BOOK:**  
*World Awareness*  
by Sadie T. Crawley  
Make plans to have this Aim  
book taught in Circles or Society.

Circle Theme for the Year: "Unto the stature of Christ" Ephesians 4:13

## What Is ROYAL SERVICE?

by Mrs. Louis L. Dabney

**Purpose:** To develop a greater appreciation for the missionary contribution of *Royal Service* through a look at its history, its scope, and the role it is playing in the lives of Baptist women today.

**To the Program Chairman:**

Display recent issues of *Royal Service* with a poster on which print the 75th Anniversary slogan: **EACH ONE GIVE ONE.**

### OUTLINE FOR MEETING

Circle Chairman in Charge

Call to Prayer

Business and Promotion (See Forecaster)  
Sing "We've a Story to Tell"

Program Chairman in Charge

### WHAT IS ROYAL SERVICE?

**Program Chairman:** We have often heard people say, "It depends on your point of view." And this is a true axiom.

The position from which one sees any

person, object, or situation is vitally important, and largely determines his reaction and response to it.

Suppose someone asked you, "What is *Royal Service*?" Perhaps first we could answer, "*Royal Service* is an idea."

Intellectual curiosity is inherent in women. They want to know not only the "whats" of a situation but the "whys" and "hows." This was true in the latter half of the Nineteenth Century as it is today. Women wanted missionary information to give direction to their praying, and to provide for effective use of their mission gifts. They needed more than occasional letters from missionaries and brief leaflets.

The Central Committee of Kentucky began publishing *The Heathen Helper* in 1882, which had in the first issue articles by Miss Lottie Moon, and Dr. R. H. Graves,

*Order World Awareness, Crawley, 85c; Teacher's Helps, 25c from Baptist Book Stores.*

missionary in China, among others. In 1888 *The Baptist Basket* succeeded *The Heathen Helper*, but it was not until 1906 that the Union undertook to publish a magazine, which was provided free to societies. Programs for women and youth were included in *Our Mission Fields*, the official organ of the Woman's Missionary Union, until October, 1914. The quarterly was then succeeded by a monthly magazine, *Royal Service*. Subscription rate was changed "from twenty to twenty-five cents per annum."

The name for the magazine came from the title given by Miss Fannie E. S. Heck, to the history of the first twenty-five years of Woman's Missionary Union. In *Royal Service*, was published the year before the name *Royal Service* was chosen. The twenty-five thousand subscription goal was soon reached, and by the 50th anniversary ninety thousand copies were being printed. In this 75th year *Royal Service* circulation has reached more than 486,000. (See May *Royal Service* cover and draw poster showing growth.)

**Royal Service Is People:** A second reply to "What Is *Royal Service*?" might be, "*Royal Service* is people."

I see *Royal Service* as meeting a world need. Missionaries and nationals translate parts of it, keep up with latest WMU methods, use it for Call to Prayer. It binds us together (see May *Royal Service* for news about national WMU organizations). *Royal Service* has subscribers in all fifty states and fifty-two foreign countries.

The gospel and the need of man for a personal encounter with Christ have not changed. Methods of work have changed, and *Royal Service* indicates trends for its readers. We have been shown the need not only for those trained in teaching, healing, and preaching, but also the need for agricultural specialists, engineers, and publication workers. As our mission boards have broadened their scope of work, women are informed of the changes through our magazine. New areas of work, such as in Liberia, which we study this month, West Germany,

and Guam, are presented for our information and for our concern and prayer.

*Royal Service* is an effective tool for the society member. The people who are wise leaders in our work use the magazine faithfully. The Forecaster, a lift-out booklet, presents proven methods and materials for use by women in societies throughout our Convention. It gives specific plans and points of emphasis for leaders and guides in spiritual matters.

### MOVING?

At least four weeks before you move, be sure to send to us your mailing label from a *Royal Service* along with your new address. Include your zone number, please. Thank you.

*Royal Service* has managed through the years to be self-sustaining, and to help provide youth magazines.

*Royal Service* is also the people who work on it. Articles and stories must be chosen to strengthen missionary information in programs, assignment of writers of missionary and circle programs, the over-all planning for accurate and inspiring content are the concern of the WMS staff in Birmingham. Miss Margaret Bruce is director of the WMS department, and as editorial associate in the department. Miss Ethalee Hamric is editor of *Royal Service*. Miss Elaine Dickson, promotion associate, like Miss Bruce, spends a great deal of time in promotional conferences all over the country and they bring back invaluable information to use in planning.

### Royal Service Is Writers

I must admit that sometimes a writer may think of her work in terms of deadlines to meet and words to be written, but she primarily desires to be of service and to present—woman-to-woman—missionary challenges.

You might be interested in knowing how program topics are chosen and developed in our WMS. Each year, the staff in Birmingham

ham meets to consider prayerfully the areas of missionary work, both home and foreign, which need to be studied at general program meetings. The work is planned in cycles so that each area or country is studied within a three- to five-year span. New areas are added as they are entered by our missionaries. This suggested list is presented to the WMS Committee, made up of member states having Baptist state conventions. This committee recommends topics to the WMU Executive Board. On acceptance by this board, the study topics are again discussed by the WMS staff. Upon the advice from the Home and Foreign Mission Boards, the directions which programs will take are determined, and again this work must be accepted by the committee. In other words, our program topics are chosen by our professional staff plus experts from our mission boards plus our own members from the various states. They are the result of prayer and careful thought, and in *Royal Service* up-to-date pictures of our mission work are the results.

After the missionary and circle topics have been approved, the WMS staff meets with writers they have called in to do the actual writing of the programs. This again offers a "cross-section" of views, for usually the writers are WMS members from various walks of life. In some cases where specialized information is needed, an expert in that field may be used.

After a program is written, it is verified and checked for effectiveness. If the program concerns work done by a mission board, it is forwarded to that board where it is read by personnel and also by at least two missionaries serving on that field.

#### As a Post Mistress Sees ROYAL SERVICE

My point of view of *Royal Service* has changed over the years. Before I became a WMS member, I thought of *Royal Service* as pieces of mail coming through my post office. I even grumbled occasionally when I noticed how far ahead of schedule they came. Why, we'd get October in the middle of August. My grumbling changed to ad-

miration when I realized this was to insure each society plenty of time to prepare programs, order materials, and make plans in advance.

Since I became a member of WMS, I've been reading, not only *Royal Service*, but also some history of the beginnings of *Royal Service*. (Give information from "Legacy from the Past," page 1.)

Then I read about *Royal Service* under the editorship of Miss Kathleen Mallory. She worked hard to keep costs down so that the magazine might be self-sustaining without the use of advertising. She even instructed the helpers in the mail room how to save string by tying each bundle of magazines in a special way she had worked out.

Today modern methods of mailing and handling subscriptions have been installed, but the same care and concern over the safe arrival of *Royal Service* still characterizes the staff in Birmingham. Last summer a subscriber in a western city wrote several times telling of the unsatisfactory condition in which her magazines were arriving. The business office which is responsible for the mailing of the publications made a thorough investigation of the situation. Over a period of months the problem was studied, mail traced, and reports made, to insure the satisfactory delivery to subscribers of our missionary magazines. (Mount and pass around picture story on page 29, giving information from it.)

#### A Missionary Speaks

When I think of *Royal Service*, I am grateful anew for it as a tie between those of us on the field and women at home. Missionaries receive *Royal Service* magazine free each month. We keep up with developments in Baptist work including mission fields other than where we serve. When our WMS members speak English, we use the programs as they are, with minor changes to fit our location.

Rev. and Mrs. Charles Davis are missionaries in Venezuela. Mrs. Davis says her society members where she serves use *Royal Service* programs in English where many

North Americans are connected with business concerns. She says many of the women never belonged to a WMS in the States. They find *Royal Service* indispensable.

*Royal Service* is for missionaries a channel through which they often make prayer requests. Virginia Weeks working with her husband among Spanish-speaking people in Colorado, wrote of the great disappointment they had in 1958 when the Annie Armstrong Offering failed to reach its goal. As a result, they did not receive funds to build a badly needed church. She wrote of this disappointment in an article printed in *Royal Service*, and WMS members were brought to their knees in realizing the responsibility they had failed to meet. The offering the following year provided the funds needed, and it was not long before *Royal Service* again published an article by Virginia Weeks, thanking women for responding to the offering in such a way. She and the families among whom the Weeks work were worshiping in the church provided by the Annie Armstrong Offering.

I see our magazine as a sort of progress report—on the denominational level, and toward spiritual maturity in the hearts of our women.

#### Opinions of Readers

(This is intended as a "starter." Your circle members will want to share with each other their own "viewpoint" of ROYAL SERVICE.) One subscriber and reader of *Royal Service* says, "I find it another right hand. I am program chairman for my circle, and read it through when it first comes, and the program again as I prepare it.

"It also serves as my prayer guide. I use Call to Prayer in daily devotions. It's a good way to be partners in prayer with women around the world."

"*Royal Service* keeps me up-to-date on world affairs," testifies a housewife. "We are informed through our magazine and books and can evaluate implications through the eyes of Christian leaders."

Here are some excerpts from letters received in *Royal Service* offices which reveal the various needs our publication fulfills:

"Nothing challenges those of us who are interested in missions more than to read of the great amount of work and the many different tasks our missionaries do daily."

"This magazine has meant more to me than I can say. I am so grateful for it. It has strengthened me in Christ."

"I find myself saving every issue for the wealth of information it contains."

One reader wrote concerning the Time Clock, a planning sheet of activities in Forecaster: "I pasted it in the front of my WMU notebook, and have used it all year. I am Mission Study chairman and the Time Clock tells me exactly what to do and when. Thanks again for all the hours of hard work you spend to make our work interesting and easier."

#### Conclusion

Do you borrow brains? Woodrow Wilson did. "I not only use all the brains I have," he said, "but all I can borrow." The statement makes sense, doesn't it? We think so. That's why we encourage every woman in Woman's Missionary Society to subscribe to *Royal Service*.

To each person, *Royal Service* presents a different view. Now our members will have opportunity to give some opinions received from the reading and use of *Royal Service*. (Give women time to speak, or assign specific articles or features. They may include Mrs. McMurry's "Did You Read It?" Cyril Bryant's "From Washington," or a feature in the Anniversary issue May, 1963. Give only a minute to each speaker.)

Our Anniversary slogan for *Royal Service* is: Each One Give One. This means that as each woman subscribes for her own copy, she may wish to order another copy to be given to someone else, a friend, a neighbor, a sister, an institution. It is another way of sharing the good news with others. (Pass out subscription blanks which may be ordered free from state WMU offices. Give time for women to fill out blanks; take up \$1.50 for each subscription.)

Prayer for those who work on *Royal Service*, and for the writers and readers that they may be blessed of God.

**FARAWAY PLACES**  
are closer than you  
think" stated an advertisement of a travel

Reading, as well as travel, brings faraway places and people closer through acquired knowledge and sharpened sensitivity. Henry Thoreau, who was born in Concord, Massachusetts, and lived and died only a mile from his birthplace, spoke the truth when he declared he had "traveled a great deal in Concord." Traveling widely at home lies within reach of every woman who consistently reads *Royal Service* month by month. She can "go 'round the world" every three or four years through missionary programs and oftener than that through disciplined study.

In an ever-expanding world of personal responsibility and an ever-contracting world of communication and distance, reading is no luxury. It is an act of responsible citizenship and Christian growth.

Margaret Mead, well known anthropologist and sociologist, believes that one of the factors which makes the life of many an American woman meaningless is that "the sources of her meditation are cut off at the root, and, altogether her hands are busy, there is nothing to feed her imagination." There is nothing to help her grow, to add

perspective, or give purpose to life. A starved imagination results in an impoverished mind and dwarfed soul.

True, secular sources like television and daily newspapers help to educate and give a world concept . . . but without a world concern. The Baptist woman who forsakes reading and abandons missionary education ultimately discovers that the springs which feed her being have run dry.

An old adage suggests, "It is never a shame not to know. It is a shame not to learn." On at least four different occasions Jesus exclaimed with feeling, "Have ye never read?" as if to express disappointment that men refused obvious opportunities to learn. To refuse a continuing education in world missions is to refuse a necessary step in spiritual maturity. "Give attendance to reading" admonishes 1 Timothy 4:13. Missions is, and always has been, first a matter of mind and imagination and then "an affair of the heart."

An amazing transformation takes place in that woman who determines to leave her narrow little existence and look with Christ-like concern upon faraway places and people. Compassion that has burned low is fanned into flame again by reading *Royal Service*:

A Japanese youth standing before a Shinto shrine, wondering if there is a God somewhere . . . a hungry Korean baby sucking bony little fingers . . . a Negro school child puzzled by prejudice, humiliated by arrogant insults . . . a Brazilian grandmother who never heard the Word of life and never held a Bible in her hands.

A woman who desires spiritual maturity and longs for real fellowship with God must learn something about his world, and know with understanding the victorious power of God which saves souls, changes lives, and alters the whole course of human history. Such understanding renews both faith and commitment. It touches off dormant hope which explodes within the soul.

by Helen Fling

ROYAL SERVICE

A

Mission

MAGAZINE



TO

and BACK

by Elaine Dickson

The *Royal Service* subscription story begins with you. You or your church decides to subscribe. Through the magic of a five-cent stamp the order with name and address, accompanied by a check or money order for \$1.50, finds its way through the maze of postal service to its destination: 600 North 20th Street, Birmingham 3, Alabama.

By the time the subscription reaches WMU headquarters, it is one of many orders for magazines and supplies. Mailbags sometimes carry as many as 2,400 orders in a day. (*Royal Service* alone has a circulation of over 186,000.)

In the order handling department, a "lightning letter opener" makes possible the opening of over 300 envelopes per minute. As orders are opened, they are checked for completeness of address and accuracy of remittance as they begin their journey over the desks of many workers in subscription processing. Processing of subscriptions takes less time in spring and summer months, more time in fall and winter because of the large volume of orders at the beginning of a new WMU year.

Machines are used to make entries of every order to insure accuracy in accounting.



Nestled in the *Royal Service* masthead (see page 4) are instructions scribbling to the magazine. One phrase reads, "Allow four weeks for it to reach you." Have you ever wondered what happens in the life of a subscription between the time it leaves you or your church and the time you receive your first magazine? This is that story — the story of a fascinating journey to Birmingham and back to you.



Some orders must take a detour in their routing. (We hope yours was not among them!) When initial checking of an order reveals inadequate address or wrong amount of remittance, the order is referred to the correspondence department. WMU must then engage in correspondence with the subscriber to make needed adjustments in the order. This department also handles hundreds of information requests during a year. They range from the personal ones, such as "Do you have a good desert recipe I may use at our next WMS meeting?" to the more serious, "Please send me another July *Royal Service*. Mine was lost on the way somewhere."

From order handling or correspondence, the subscription moves to the circulation department. Here further checking takes place. File research is done on orders marked "renewal" and subscriptions are sorted and coded for future steps in processing.



When a subscription order reaches the IBM department it changes size and shape. All information from the original order is transferred to an IBM punch card. Key punch machines put name, address, expiration date, and other necessary information on the card by punching holes in it according to a coded pattern. Other IBM machines "read" these holes just as you read typewriter characters.



After a card is made for each subscription another machine sorts the cards by city and state in preparation for filing. (During presidential elections you may have noticed similar machines sorting votes for candidates.)



This machine which employees refer to as the "big 107," is capable of printing 9,200 address labels per hour from the punched cards fed into it. The address tape which comes in large rolls is later cut apart and becomes the little white label you see each month on your magazine.



Labels addressed by WMU are sent to the company which prints the magazine. The printer is responsible for attaching the labels, sorting magazines according to post office regulations, and mailing them.

Then the day comes when the round trip to Birmingham and back is complete. The first copy of the magazine arrives at your home—the end of the subscription journey, but the beginning of a whole new subscriber journey in mission understanding. Monthly the pages of the magazine take you to far-away places and return you to where you live with new vision and dedicated response to the mission opportunities of today. Happy traveling!



Life under Communist rule in East Germany is described for Atlas magazine readers by an Italian correspondent after his visit to the city of Leipzig, now wearing visible wounds of the war which almost completely destroyed it. Though more than half a million people live there, "Leipzig is today the naked skeleton of a big city." "Doesn't it seem dead to you?" questioned an architecture student with whom the correspondent talked. "All East Germany is like this, a cemetery of cities." He continued, "A dead city where nothing ever happens. Every minute of its life is regulated, controlled under surveillance. You don't miss a cue or a stage direction; you don't skip a word. What's the result? As for me, I'm just bored. I already know how far I can go in my profession, know I'll get there. I will be exactly there, not a step higher, not a step lower. That's the trouble—there's no fun in it." Without losing his resigned detachment, the student added, "I like the people of the West—your way of thinking, your continual doubt, your use of reason. But it's impossible for us to exchange points of view with the other part of the world."

This year, Methodists are celebrating the 225th Anniversary of John Wesley's Aldersgate experience. In his Journal, he describes the encounter with Christ at prayer meeting in London. "In the evening, I went very unwillingly to a society in Aldersgate Street where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine and saved me from the law of sin and death."

# DID YOU READ IT

by Mrs. William McMurry

"After my return home, I was much buffeted with temptations but cried out and they fled away. They returned again and again. I as often lifted up my eyes, and he sent me help from his holy place. And herein I found the difference between this and my former state: I was striving with all my might under law as well as under grace; but then I was . . . often conquered. Now I was always conqueror."

The warmth which Wesley experienced in his heart that night in May 1738 "was destined not to be put out until it had kindled a land into flame with its heat."

## Time to Kill

This is the month for baccalaureate services. A columnist for the Atlanta Constitution set down how he spent ninety minutes waiting for the service to begin. First, he looked at the inside of the church. It was beautiful Gothic, with great fluted columns rising and flowering at the top into graceful arches. "Poetry in stone," he mused. But it takes about ten minutes to read a poem even in stone. The morning sun caused the great window above the sanctuary to glow like a jewel. But, mused our columnist, even a gigantic jewel begins to pall a little after ten minutes. Still seventy minutes to go. His inquisitive eye lit on the pair of ears in front of him. Now the ear is a wonderful thing. A baby's ear looks like a little sea shell, but not so the pair directly in front of him—more like jug handles.

After looking at ears, he fell to counting things: beads in the necklace of the lady sitting in front of him; the lamps that hung from the ceiling, the bulbs in the lamps, the links in the chain that the lamps hang from. There were the pews he could see to count and the people sitting on them. Then he began speculating on what they were thinking or counting.

If only there was something to read, he thought. At that precise moment, the man sitting next to him goes out and returns with the Sunday paper. Heads turn enviously. The man notices and passes the front page to the one in front of him. A tap on the shoulder and he passes back the editorials. The columnist leans over and without having to ask receives the funnies. The eyes of grateful people began swinging in his direction and soon it was obvious from the chuckles that they were successfully reading over his shoulder. About this time a hard elbow digs into the columnist's ribs. His wife hisses, "Put down that paper." He hedges with a "But Sweetie-pie." A devastating look followed by the reminder that he's in church is enough. He puts down the paper as little murmurs of disappointment from behind him reaches his ears. There's still thirty minutes to go.

And how do you spend the extra minutes in the pew between Sunday school and church?



## MISSIONARY PROGRAM LIBERIA

### Co-laborers for the Truth

by Mrs. Ralph Gwin

Use a school theme. On front of program folder write the following under the title "College of Missionary Knowledge":

*School days, school days,  
Mission knowledge school days—  
Study the world and its people too,  
What happened then, and what now is new:*

*Come with your hearts and minds alert,  
Come with a prayer for lab'ers there,  
Come His gospel to declare,  
At home and ev-ry-where.*

Introduce participants as "professors," but use "students" for Current Events class. Provide chalkboard. List schedule of classes in folder (see program outline).

If you use the following quiz, include "In Review," in the program folder. Provide pencils and let "students" fill in blanks and check answers.

#### A Quiz In Review

(Complete these statements.)

- Southern Baptists have \_\_\_\_\_ foreign missionaries serving around the world.
- Uganda, Africa, became the \_\_\_\_\_ nation served by the Foreign Mission Board.
- Among our newest fields are D \_\_\_\_\_, R \_\_\_\_\_, B \_\_\_\_\_, G \_\_\_\_\_, F \_\_\_\_\_.

- W \_\_\_\_\_, I \_\_\_\_\_, V \_\_\_\_\_  
G \_\_\_\_\_, L \_\_\_\_\_, U \_\_\_\_\_
- Liberia was settled by N \_\_\_\_\_ from America.
  - Liberia has been an independent nation since 18 \_\_\_\_\_.
  - The economy of Liberia is based on a \_\_\_\_\_.
  - \_\_\_\_\_ per cent of the world's rubber comes from Liberia.
  - Providence Baptist Church of Monrovia was organized in R \_\_\_\_\_, Virginia.
  - Southern Baptists worked in Liberia from 1845 until 18 \_\_\_\_\_.
  - Southern Baptists returned to Liberia in 19 \_\_\_\_\_, and now have \_\_\_\_\_ missionary couples working there.

Answers: (1) 1,466 (2) 52 (3) Dominican Republic, British Guiana, Guam, French West Indies, Vietnam, Germany, Liberia, Uganda (4) Negro freedmen (5) 47 (6) agriculture (7) 17 (8) Richmond (9) 73 (10) 60, 1.

For "graduation" sing the school song and use devotions for the address. Distribute rolled and tied miniature diplomas on which you have mimeographed the names of Liberia missionaries: Mr. and Mrs. John M. Carpenter, Mr. and Mrs. Adrian W. Coleman, Mr. and Mrs. E. William Mueller, Mr. and Mrs. William A. Poe.

Call for a period of silent prayer for these. Close with prayer for all new fields.

A SPECIAL SET OF SLIDES on Liberia has been prepared for us by the Foreign Mission Board. Use them with "Baptists in Liberia," page 37 and "Beginning Again," page 38. Send \$2.00 with your order direct to the Foreign Mission Board, P. O. Box 6397, Richmond 30, Virginia.

Secure also a free copy of "Southern Baptist Missions Around the World" map from the same address or use one you have.

#### PROGRAM OUTLINE

##### Introduction

New Fields (Geography Class)

Focus on Liberia, West Africa (History Class)

Beginning Again (Current Events Class)

Spiritual Frontiers—Graduation

Prayer

Introduction: World geography, as related to the expansion of our Southern Baptist foreign missions program is a study which interests and inspires every alert church member. Southern Baptists have staked out claims for souls for Christ in 52 nations of the world. Not a tremendous number of countries, to be sure, but the figure increases steadily.

Look at the map. When the Advance Program in foreign missions was launched in 1948, we had 625 missionaries under appointment in 19 countries. Ten years later the figures had doubled. A chart shows consistent growth. (Chart may be enlarged and thumbtacked to the map.)

Year	Missionaries	Nations
1948	625	19
1958	1,283	38
1959	1,381	44
1960	1,480	45
1961	1,548	47
1962	1,666	52

#### New Fields

Caribbean: The Foreign Mission Board adopted recommendations in April, 1961, to open Spanish-speaking work in the Dominican Republic; to start English-

speaking work in Trinidad, West Indies Federation in British Guiana, and Bermuda, all of this to begin in 1962.

(Locate these and other new fields on map.)

Subsequently Rev. and Mrs. Howard L. Shoemaker were transferred from Ecuador to the Dominican Republic; Rev. and Mrs. Emit O. Ray from the Bahamas to Trinidad; Rev. and Mrs. Otis W. Brady from the Bahamas to British Guiana. In addition, the William H. Cains were appointed for the French West Indies. These families have taken up residence in their new fields, with exception of the Cains who are engaged in language study in Paris. We should be prayerful for these efforts so near our own shores.

While Southern Baptists have not sent a representative to Bermuda, and that geographical unit is not yet added to our map, the Board has appropriated \$10,000 to assist in construction of a building for one of the Baptist churches there.

Orient: Work in Vietnam has grown. On March 4, 1962, eighteen converts in Saigon were immersed in the first baptismal service for Southern Baptists in that country. Also, it was the first service conducted entirely by the missionaries without interpreters. The work was just nine months old at the time. God at work in Vietnam resulted in more than forty professions of faith in the first five months. We now have five missionary couples in that country.

Work in Guam got off to a good start with the arrival of a missionary couple, the Harry Gobles, in April, 1961, and the organization of a church the following September with 114 charter members. The church had started as monthly fellowship meetings and a mission was soon organized. When the pastor, a Naval officer who was an ordained minister, was rotated to another station, the members called for help from the Foreign Mission Board. Opportunities will be unlimited once a permanent building can be constructed. The island has 36,000 Guamanians, plus 20,000 American military men and their families.

A significant event of the past year was the assignment of Dr. and Mrs. Jasper L. McPhail, Southern Baptist missionaries, to the Christian Medical College at Vellore, India. Dr. McPhail will be junior lecturer in surgery. Mrs. McPhail is a certified registered nurse anesthetist. This development does not mean that we have an open door in India. "Rather," says Orient Secretary Winston Crawley, "We have a possibility of placing a missionary couple in India in relationship to an already existing Christian institution. It is our hope and prayer that this arrangement can then lead to an opportunity for us to undertake missions in India in our own right."

**Europe and Africa:** Encouraging reports come from Germany. Another missionary couple, Rev. and Mrs. Lewis Krause, has joined the James Stertz, both working in co-operation with the German Baptist Convention in English language work. Mr. Stertz tells of a mission in Heidelberg with 19 members (probably more by now) and 19 tithees. A Frankfurt church which sponsors mission work among Spanish migrants, pledged \$30,000 in 1962, designating 26 per cent for missions.

Uganda, Africa, became our newest field last November when a medical project was approved by the Foreign Mission Board. Dr. and Mrs. Hal B. Boone transferred from Kenya to operate a mobile clinic between towns and villages of the Busoga district arriving on December 5, 1962. Dr. Cornell Goerner, secretary for Africa, Europe and the Near East, commented: "Entrance into Uganda is part of an overall strategy whereby it is hoped that the Baptist witness may be established in every nation on the continent of Africa."

Concerning Southern Baptist geography Dr. Baker James Cauthen says, "The missionary map of the world is both encouraging and saddening. It gives us reason to thank God for very great advance . . . but it makes us aware of large areas into which we need to go. We must give particular attention to the entire Moslem

world and South Asia . . . including both India and West Pakistan. The Moslem world has been only lightly touched. We are grateful for the splendid work in the Near East, a beachhead in a vast territory. It needs also to be kept in mind that in the countries we now serve, we are located only in strategic centers. Vast territories . . . remain to be filled, and the need for advance both in missionary personnel and in finances remains a challenge to all Southern Baptist mission effort."

One other of the new fields, Liberia, Africa, holds peculiar interest for Baptists. Let us now focus our attention on Liberia, considering its history and the re-entry of Southern Baptists there.

#### Focus on Liberia, West Africa

**The Republic of Liberia:** The story of the historic friendship which links the Republic of Liberia with the United States had its beginning in the United States in 1816 when the American Colonization Society was organized for the purpose of founding a colony for freed American Negroes. The society selected Cape Mesurado (now Monrovia, named in 1821 for USA President Monroe) on the "Grain Coast" of Africa as the site for the first colony. From January 23, 1821, when the first group sailed, Negroes crossed the Atlantic in small numbers to found settlements along the Liberian coast. The greatest emigrations took place by 1850 or a little later.

Jehudi Ashmun is called the founder of Liberia, although he was not the first white agent there, and it was another white American who joined him a little later who gave the name Liberia—a place of liberty to the country. Other independent settlements were made. One called itself the "Independent African State of Maryland" but was later annexed to Liberia as Maryland County.

Thomas Buchanan, cousin of the US president, was the last of the white governors of Liberia. He helped to consolidate and organize the colony along the lines of the United States government. This po-

ten, entirely at variance with the governments of the native tribes, resulted in years of conflict between the tribes and the Afro-American colonists. At his death in 1841, Mr. Buchanan was succeeded by Joseph Jenkins Roberts, from Virginia. Under his leadership economic conditions improved and boundary lines were extended.

Independence for Liberia, proclaimed in 1847, was generally recognized by the political powers of the time, although formal recognition by the United States did not come until 1862. It is noteworthy that on the continent of Africa where colonialism has been strong, Liberia has maintained its independence. The people are proud of their heritage of freedom and are quick to say it is God's providence which has preserved their nation.

Liberia's estimated population in 1960 was 1,290,000. About 20,000 of them, constituting the ruling class, are descended from the original settlers. Along coastal areas about 60,000 Negroes have adopted the English language and Christian religion of the ruling class and are considered civilized. The rest of the population belongs to inland tribes who speak many dialects and are pagan, with the exception of one Moslem tribe. Friction no longer exists between the tribes and the settlers. Tribal people are represented in the government and hold positions of leadership. The hinterland (inland or tribal areas) offers a challenge for development, economically, culturally, and spiritually.

Some rich iron ore deposits are being mined, but the economy of Liberia is based on agriculture, with 80 per cent of the people engaged in it. Except for rubber, the principal crop, agricultural methods are primitive. Programs are under way to improve production of other products.

More than 17 per cent of the world's rubber comes from Liberia. Yet Liberia has only about 400 miles of good roads. The automobile owner might get into a traffic jam in the modern city of Monrovia, but he could not drive 150 miles down the

coast to the city of Greenville, for lack of a road. But Greenville itself has some automobiles too. "Oh, there are a lot of cars in Sinoe County now," said one citizen. "I suppose there must be fifteen or twenty!" Much of the rubber is produced on the Firestone plantations, but many Liberians operate their own plantations.

Although there are too few miles of railroads and highways in Liberia, one of Africa's most modern airports, Robertsfield, is located 13 miles from Monrovia. Steam launches navigate two of Liberia's rivers for short distances, and Monrovia has a beautiful, modern harbor built with lend-lease aid from the United States.

The Liberian government is interested in the health, education, and welfare of its people and is proceeding as rapidly as possible in the improvement of living conditions through economic and other development programs.

**Baptists in Liberia:** The story of Baptist beginnings in Liberia is the story of a freed Virginia slave who set his heart on ministry to his people in Liberia. A man of outstanding ability, Lott Carey bought his freedom and that of his children, purchased a home, and made himself very useful to his employer. His willingness to give up all this indicates the consecration and faith of his life.

Like Lott Carey, Collin Teague bought his freedom also. They were two of seven charter members who organized a Baptist church in the home of Deacon William C. Crane of the First Baptist Church of Richmond, Virginia. Carey and Teague were ordained to the ministry and became missionaries of the Triennial Baptist Convention. Carey was called as pastor of the church. The little group put aside \$700 toward their expenses, and on January 23, 1821, set sail for Liberia under auspices of the American Colonization Society.

(Show slide A-1200.)

The church, located in Monrovia, now has the fitting name of Providence Baptist Church.

(Show slide A-177.)

Both as colonist and as missionary pastor Lott Carey made his contribution to a new nation and a new mission effort. He gave outstanding leadership to the colony in the brief seven years of his life and labor in Liberia. The memorial shaft erected to his memory states that he was acting governor at the time of his death and pays tribute to his "self-sacrificing labors as a self-taught physician, as a missionary and pastor. . . ."

**Southern Baptists:** With the organization of the Southern Baptist Convention in 1845 some of the missionaries who served in Liberia identified themselves with Southern Baptists. This was an attractive field for Southern Baptist churches in the South who counted 150,000 Negroes in their memberships. The Liberian colonists were from the South and Baptists were numerous among them. Providence Church in Monrovia soon grew into the Providence Association with eight or ten churches. But it was difficult to secure missionaries, either white or Negro, and the Board appointed colonists already in Liberia as missionaries. Some aid was extended to destitute churches. Connections were maintained with the Liberian work for twenty-five years.

With the Civil War in America the work had to be suspended, although some aid was given between 1871 and 1875. Then William Joshua David was sent to reopen work in Africa with instructions to work in Nigeria if possible. His entrance there permanently closed the Liberian mission.

By 1880 Baptists in Liberia had developed to the point of organization of the Liberian Baptist Missionary and Educational Convention. They established Ricks Institute, a primary and secondary school near Monrovia in 1887. The 75th anniversary of the convention was celebrated by launching a program of advance which included strengthening the school. Much educational and evangelistic work is carried on by the convention. Churches have about

14,000 total membership of all Baptist denominations (approximately one half of these are Southern Baptists) in a 1,200,000 population. Opportunities for an enlarged witness are great. To meet the challenge, the Liberian Convention in 1960 issued an urgent invitation to Southern Baptists to return to Liberia and join hands again in a co-operative mission enterprise.

**National Leadership:** Probably in no other country of the world have gospel missionaries and preachers taken such an active part in national affairs as in Liberia—from Lott Carey to the present. Collin Teague's son, Hilary, a Baptist minister, drafted their declaration of independence. The first president of Liberian Baptist Convention later served the nation as president. Dr. William R. Tolbert, now president of the Liberia Baptist Missionary and Educational Convention, Inc., is vice-president of the nation.

(Show slide A-178.)

Dr. Tolbert also is pastor of a small Baptist church a few miles from Monrovia, and is a friend to all the people who live around about. With his family he lives in a large country home where government people and church visitors are often entertained. Liberia's president, the Honorable William V. S. Tubman is a leader in the Methodist denomination.

#### Beginning Again

For Southern Baptists Liberia is "the land of beginning again." Accepting the cordial invitation of the Liberian convention, a rapid survey revealed progress made in Baptist work with limited resources, and the need for trained pastors and leaders. Plans were agreed upon for a co-operative work whereby Southern Baptists would assist in activities already going on, and in witnessing to unreached areas.

**Missionaries Appointed:** Rev. and Mrs. William A. Poe were the first missionaries assigned to Liberia in 1960.

(Show slide A-181.)

Mr. Poe became acting principal of Ricks

Institute where our first efforts are directed toward bringing the school up to a high standard of educational work, and enlarging the building facilities.

Other Southern Baptist missionaries in Liberia are Rev. and Mrs. William Mueller, who served on the Ricks Institute staff, but who now are assigned to a new station being opened 200 miles inland in the iron ore district. Rev. Adrian W. Coleman teaches Bible and English at Ricks Institute. It is hoped that this may be the beginning of a small seminary to be developed later. Mrs. Coleman is registrar and bookkeeper there. Rev. and Mrs. John Carpenter and family live at Greenville in Sinoe County. Completion of roads will make this a less isolated station.

(Show slides A-91 and A-912.)

**Liberian Customs:** One beautiful custom of Liberians is that those who have been fortunate enough to go to school are glad to help another who has lacked this opportunity. "Many families—perhaps without exception" says Mrs. William Poe, "have taken in one or more uncivilized children who lives in the home, goes to school, and is treated as a member of the family, often taking the family name. In this way many children come under the influence of a Christian home. The terms 'native,' 'civilized,' and 'uncivilized' are commonly used.

"One little boy from the interior was placed in the home of a deacon of Providence Baptist Church. After graduating from high school, he worked his way to America and through school. Returning to Liberia he became pastor of Providence Church where he served for seventeen years before his death in an accident last summer. In his annual message to Providence Baptist Association, of which he was moderator, Dr. Samuel B. Stubblefield said, 'I am thankful to Almighty God for bringing me from heathen darkness. When my people brought me from Todee, little did they dream that I would some day stand before an august Christian body like this to deliver a message of this kind. Nobody

knows what God can do until he puts himself in God's hands to be used by him.'"

**Visit of WMU President:** Last summer Mrs. R. L. Mathis, president of Woman's Missionary Union of the Southern Baptist Convention, visited Liberia in company with Mrs. Edgar Bates of Canada, chairman of the Women's Department of Baptist World Alliance, and Mrs. M. B. Hodge, secretary of Women's Department, Baptist World Alliance. They were joined by Mrs. J. T. Ayorinde, chairman of the African Baptist Women's Union. They went as guests of the Baptist women of Liberia, and of Vice-president and Mrs. William Tolbert. Mrs. Mathis wrote enthusiastically of her visit, of the influence of a long line of Christian leaders in Liberia, and the progress made in Baptist work in the brief time since Southern Baptist missionaries returned to the country in 1960.

"We were impressed with the motto of Liberia—'The love of liberty brought us here!'" Mrs. Mathis said. "We listened to stories of incredible hardship suffered by pioneers and saw the achievements of the present. There are over fifty churches now. A Sunday morning service in historic Providence Baptist Church was a memorable occasion for many reasons, but principally because of the inspiring service in the setting apart of a new lifetime deacon, Mr. Henries, who is Speaker of the House in the government. Providence Church is the first Baptist church of missionary origin on the continent of Africa."

About Ricks Institute Mrs. Mathis added, "It is a beautiful school, situated on a large campus . . . but, of course, to me, the most beautiful buildings of all were the two new dormitories housing 210 students built from Lottie Moon Christmas Offering funds of the last two years."

(Show slide A-182.)

**Greenville Station:** Co-operating with the wishes of the Liberian Baptist Convention, and after consultation with the president and much discussion of proposed programs, Missionary and Mrs. John Carpenter were

transferred to the city of Greenville in Sinoe County in March, 1962.

Mr. Carpenter stresses the co-operative relationship with the Liberian Convention. Three small Baptist churches in Greenville are affiliated with the Liberian Convention, but the missionaries work with two other Baptist groups. Out from Greenville, in the interior, there are native churches developed by a Texas Negro Baptist, formerly a missionary of the National Baptist Convention, Unincorporated, now working independently. Also, in Sinoe County, a station is operated by a missionary couple of the same convention. Our Southern Baptist missionaries have no stated affiliation with this work but in many areas they work together.

Of the churches in Greenville, Mr. Carpenter says: "The oldest one was established almost a hundred years ago in Macon, Georgia, USA. Moved by its membership to Greenville, it was named Macon Georgia Baptist Church. Our work here is to assist through training programs, Bible teaching programs, leadership in church organization, church building aid, etc. One of the difficulties to be overcome is that the 'native' people who come from the interior do not blend well with the people of the city, even though they may come from a Baptist church in the interior. We are trying to develop some churches in Greenville to minister to the tribal people who move in from the bush."

**Interior Work:** Missionary John Carpenter tells of the challenge of the interior and praises the work of the Texas Negro missionary, Mrs. Eliza Davis George, known as "Mother George" was eighty-five years of age last January. Since her enforced retirement twenty years ago she has continued her work with meager assistance from friends and churches in the States. She claims the white missionaries as answers to her prayers. She has established sixteen churches in the bush, several of which have small day schools. "Mother George" supervises operation of her boarding school which is a five-hour walk from

the motor road. The forty boarding students could grow to two hundred if buildings and financial support were available. Mr. Carpenter assists the school by acting as business manager.

Through native pastors, Mr. Carpenter directs evangelistic work in remote areas. Three new churches were organized last fall. Travelers in the interior bring word of towns where the gospel has never been preached. The high aim of the missionary is to reach such places with the gospel and build churches. This is the task to which he feels called.

(Show slide A-176.)

#### A Quiz In Review (see page 34)

#### Spiritual Frontiers—Graduation

Read Genesis 12:1 and 5.

The frontier is an adventurous challenge to the strong-hearted of any day, any era. Abraham's frontier was chosen of God, and Abraham went out of Ur of the Chaldees into the land of Haran, thence to Canaan. The Israelites, after four hundred years of bondage in Egypt, wandered forty years in the wilderness before attempting to conquer the frontier.

Today's frontiersmen, by means of scientific development, are extending the boundaries of exploration beyond the sun, moon, and stars, in a spirit of courage and daring.

Yet man need not go far to find the greatest frontier which has ever existed. The spiritual frontier is found in every man's being—"the space within." The spiritual frontier is at every man's door, in every state, every nation.

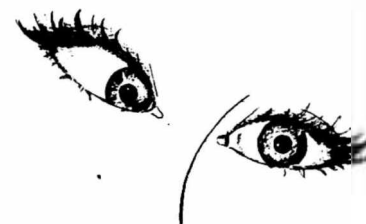
It is this spiritual frontier which calls Southern Baptists to greater mission effort. Christ is the means whereby man's spiritual frontier is extended, whatever that man's color, race, or nation. Southern Baptists' challenge today is to give Christ to people everywhere.

**Pray** for new work undertaken in recent years by Southern Baptists; that Southern Baptists may have wisdom to face opportunities.

#### Anniversary Goal:

**75%** of members reading a mission book.

**READ**  
YOU MAY <sup>1</sup> UNTIL YOU'RE



**CR** **SEYED**

But unless you are choosy about what you read—you won't know any more about the world than if your eyes were focused straight ahead.

**See World in Books catalog**  
**for good world-slanted reading**

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NASHVILLE 3 TENN

*Give Royal Service*

*Give*  
**ROYAL SERVICE**

# Forecaster

## FOR JUNE

In 1928-29 the WMU chief aims were stated differently from our Aims for Advancement of 1963. But the purpose and the emphases are the same:

Prayer—Individual and United  
Bible Study  
Mission Study  
Soul-winning  
Enlistment and Training for Service  
Organized Personal Service in His Name  
Systematic and Proportionate Giving

The Moral Standards were:

We declare ourselves on the side of all the forces of righteousness: international and interracial justice; world peace; patriotism; law enforcement; Christian Americanization; universal education; Sabbath observance; sacredness of the home; the family altar; high standards for speech, dress, and conduct; improved industrial conditions; child welfare; public health.

### PRESIDENT

This month promote:  
Enlistment of June Brides  
Royal Service, Anniversary  
Plan—"Each One Give One"  
GA Conventions

You may use these promotional ideas on pages 2-3:

Prepared by Margaret Bruce, WMS Director

June 1963

Volume 6, Number 9



## June Brides



Invite June brides to your WMS meeting. During the period used for promotion recognize the brides and give them a special invitation to become WMS members. Inform

them about your circle or society for young marrieds. Refer to the lovely Ceremony for a Gift Bible Presentation (free leaflet from state WMU office), and encourage the young women again to establish a family altar in their new homes.

To welcome YWAs into Woman's Missionary Society, societies are encouraged to give young women a gift subscription to Royal Service. A gift subscription certificate will be sent announcing this gift from your WMS.

## "Each One Give One"

A Royal Service Skit

### Characters:

Mildred Martin

Ellen, next-door neighbor

**Mildred:** (Enters—sorting several magazines or letters) Our postman is so prompt with the mail I could set my clock by him. Oh, my new Royal Service is here. What an interesting cover! (Turns immediately to Forecaster section.) Might as well take a quick look at the Forecaster. Guess that Mrs. Bandy, who taught World Awareness in the Leadership Course, would smile if she could see me doing this. She was sure right though. It gets to be an exciting habit. I do not know how in the world I ever thought I could hold an office without my own subscription to Royal Service. I'll certainly never be without it again.

(Doorbell is heard. Mildred goes to answer. Neighbor, Ellen, rushes in with a copy of the latest Royal Service in her hand.)

**Ellen:** Mildred, you're just the best friend and neighbor I've ever had. I know you're the one who sent me

this subscription to Royal Service, signed "Your Friend." I just love you for taking me to your two missionary meetings, too. Between them and your nice friends, and this magazine, a whole new world is being opened to me. I just read an article on "The Mark of Greatness." It's so inspirational! And, Mildred, what are these pages in the center?

**Mildred:** That is called the Forecaster section. That's just what it does, too, forecasts coming plans. It's always full of ideas and helps for officers.

**Ellen:** And here on page 17, what do they mean—Call to Prayer?

**Mildred:** That's a listing of the missionaries having birthdays each day of the month. It includes the ones at home and abroad, those retired, and even the new appointees. WMU members around the world pray daily for them.

**Ellen:** What a wonderful plan to incorporate into one's daily devotions. Mildred, I just remembered something. At that first meeting

you took me to, one of your officers had a little poster and talked about each one giving one subscription to Royal Service. That's why you did this for me, isn't it?

**Mildred:** Yes, it's a promotion plan to circulate more World Awareness. Judging from your response,

it's worth a great deal more than the cost of \$1.50.

**Ellen:** Thank you so much. To show my appreciation, will you help me choose someone to whom I can give one—a subscription to Royal Service, I mean.

—by Mrs. John Steele, California

### GA Conventions

If your WMS meets late in the month, after the GA Conventions in Memphis, June 18-20, 20-22, 24-26; ask one of the girls who attended to tell what the meeting meant to her. If your WMS meets early in the month, one of the girls, a counselor, or the GA director could tell of plans made for the girls to attend, and of how the WMS is making it possible for some of the GAs to attend a 50th Anniversary GA Convention. (See May Royal Service, page 52; also see May Tell.)

$$16 \div 4 = 4$$

When you divide the number sixteen by the number four you discover that it equals four. That is exactly what happens when you have a WMS with four members and divide the work of sixteen officers and chairmen among four women. You have four officers with four jobs each. There are many combinations of work which might be suggested for the society with few members. Here are two:

1. **PRESIDENT**—programs, prayer, stewardship

**VICE-PRESIDENT**—publications, publicity, mission study

**SECRETARY**—treasurer, enlistment, community missions

**YWA, GA, SUNBEAM BAND DIRECTOR**—social

2. **PRESIDENT**—enlistment, community missions, social

**VICE-PRESIDENT**—programs,

mission study, publications

**SECRETARY**—treasurer, stewardship, prayer

**YWA, GA, SUNBEAM BAND DIRECTOR**—publicity

Other combinations may be worked out according to the experience and interest of members. Aims for Advancement gives guidance for a possible combination in a WMS with eight members.

### WORLD AWARENESS—

1. **Program chairman** may serve as mission study chairman (publications, below)

**SPIRITUAL LIFE DEVELOPMENT—**

2. **Prayer chairman** may serve as publications chairman

**CHRISTIAN WITNESSING—**

3. **Community missions chairman** may serve as social chairman

**SHARING POSSESSIONS—**

4. **Stewardship chairman** may

serve as treasurer.

#### EDUCATING YOUTH IN MISSIONS—

5. Youth director may direct YWA, GA, and Sunbeam Band work.

#### ENLISTMENT FOR MISSIONS—

6. Enrollment chairman may serve

as vice-president.

#### LEADERSHIP TRAINING—

7. President has responsibility for leadership training.

#### REPORTING

#### ADVANCEMENT—

8. Secretary may serve as publicity chairman.

## Nine Times As Much

"Every time you drop a dollar in the church collection you have to pay nine dollars out of another pocket to pay the cost of crime—whether you want to or not," reports an assistant FBI director. The total bill which the nation pays for crime, including the cost of law enforcement, maintenance of criminal courts, reformatories, penal institutions, direct losses from crime, and insurance against crime, is nine times the amount that is contributed to all churches, he said. For every dollar spent on schools and education in the nation, \$1.10 is spent on crime, he asserted. He quoted FBI reports showing that the number of young people under 18 arrested by police has almost doubled in the past ten years.

—Survey Bulletin

A church or a mission established in certain areas could cut down on crime. By organizing or participating in the work of a mission, WMU

members have regular opportunities for personal witnessing in their communities.

#### Make Surveys

##### Map survey

##### Community survey

##### Institutional survey

##### Special areas survey

#### Establish a Mission

##### In prisons

##### In homes

##### In fire stations

##### In factories and shops

##### In trailer camps

##### In hospitals

#### Steps in Establishing a Mission

##### Decide on location

##### Present plans to church—

##### Secure leadership

##### Order materials

##### Publicize

##### Report

The leaflet, "Woman's Missionary Union in the 30,000 Movement," is available free from state WMU offices.

## GIVE

The quote of the week in The Survey Bulletin recently was: "We make a living by what we get, but we make a life by what we give."

To review basic objectives and electives, Aim IV—Sharing Possessions, at meetings of executive board or WMS, use the above quote

and show how the following acrostic points up the basic objectives and electives.

**G**iving through the Cooperative Program with definite presentations of the Cooperative Program throughout the year

**I** increase in total gifts to each of the Weeks of Prayer offerings and State Mission Offering

**V**igorously promote one half or more of the members tithing

**E**mphasize stewardship of possessions each quarter

## The Urgency of Intercession

"It is necessary that Southern Baptists give themselves to intercessory prayer. . . . Let there be prayer for the Holy Spirit to seize and empower Southern Baptists and their missionaries that there might be a spiritual awakening throughout the world. Let there be intercession for Southern Baptists to respond adequately in total stewardship. Pray also that the Lord of the harvest will thrust forth laborers for the fields white already unto the harvest."

This request for intercession is from a recent Foreign Missions Bulletin and points up the need for promotion of the Intercessory Prayer League. See pages 72-74, WMS Manual, "Intercessory Prayer

League," and encourage WMS members and others to participate in intercession.

Secure from your state WMU office WMS Prayer Cards (free) and enclose one with a note urging WMS members to use them and to pray:

1 That the Holy Spirit seize and empower Southern Baptists and their missionaries.

2 That there might be a spiritual awakening throughout the world.

3 That Southern Baptists will respond adequately in total stewardship.

4 That laborers be thrust forth into the fields white already unto the harvest.

## "Looking for Something?"

"For the WMS program on . . . Liberia . . . or almost any of the 52 countries where Southern Baptists have missionaries under appointment, the Foreign Mission Board provides detailed information by way of a pamphlet and a map. The pamphlets present a firsthand account, written by a mission-

ary, showing results, current conditions, and needs that should be met for advance to continue. The individual country maps show the location of centers of missionary residence and provide brief statistical and other factual information."

This paragraph from the folder,

"Looking for Something?" mailed to each WMS president, shows the desire of the Foreign Mission Board to supply program chairmen and mission study chairmen with materials which will help with their work.

Orders for these free materials should be sent to the Department of Missionary Education and Promotion, Southern Baptist Foreign

Mission Board, P. O. Box 5597, Richmond 30, Virginia.

The Visual Aids Catalog lists motion pictures, filmstrips, slide sets, and picture books prepared by the Board's Division of Visual Aids. The catalog is free upon request from the Foreign Mission Board. For other visual aids, send your order direct to the Baptist Book Store nearest you.

## RATE YOURSELF AS A LEADER

### 1. Five attitudes or personality traits are:

Enthusiasm  
Courage  
Self-confidence  
Integrity  
Friendliness

### 2. Leaders must have certain skills which come from experience:

Ability to organize and plan work  
Ability to give and get co-operation  
Ability to maintain standards of conduct and performance  
Ability to make sound decisions  
Ability to select and develop leaders

"Leadership is the ability to motivate people toward some desired objective."

—from "The Challenge of Leadership," Bureau of National Affairs, Inc., 1231-24th St., Washington 7, D. C.

## Move Over--Methuselah!

"There's evidence that in Hunza Land (northern Pakistan) people live to be 120—even 140—years old.

"And, according to the American Medical Association, we may soon

match their record. Our expected life span is increasing steadily. It may approach 120 years in America by the end of this century, the doctors say.

"How will we do it? With the

help of scientific advances that eradicate infection, prevent cancer, and inhibit the progression of degenerative diseases."

—from *Office Girls*, published by The Bureau of Business Practice. Used by permission.

WMS members must be alert to this increasing number of older people among us. More and more homes are being built for the aging. Is there one of these homes in your community? What is your WMS doing for the people who live there?

Dr. T. B. Maston says there are three basic needs of the aging: somewhere to live, something to do, and someone to care

Eighty-two-year-old Muss Lake has made 101 dresses, 40 shirts, 20 slips, and other garments of clothing this past year. Her clothing was sent to missionaries in Alaska, Oklahoma, and Arizona.

Emma Brodbeck, a seventy-year-old retired missionary, has begun service with the Peace Corps. Miss Brodbeck served for forty-one years as a missionary in the interior of China and eight years in the Philippines.

Whenever possible give senior citizens something to do and let them know someone cares! Those who are unable to actively participate in the WMS should be enlisted as extension members.

## Relating the Message

"Bible school at Sandy Farms was a great entrance into my summer's work. It was thrilling to see how plans for the Bible school had developed. During the Week of Prayer for Home Missions last year, one of the WMS programs presented the need for sharing Christ with these multitudes of migrant workers who travel through our land each year. As one woman studied and prayed during the week, she began to realize that this Mission to Migrants was a personal one for her and others in her community. She continued to pray, and as she talked with her friends, many joined into a community effort which was being planned to present Christ to the people who would soon be coming to Sandy Farms. Their added enthusiasm

and effort lent much to the effectiveness of the program. Our Bible school was the result of the planning of this community group.

"If each Christian who hears the missionary message should be able to relate it so personally to his or her own life, as did the woman who studied the WMS prayer program, how great a witness could we be for Christ today?"

—Betty Lynn Cadie (summer worker to Oregon-Washington WMU and now YWA director for Georgia WMU)

Other WMS members are needed to help with vacation Bible schools for minority groups. Look around you for vacation opportunities to relate the missionary message to your life.

# Our [YOUTH]

In the Statement of WMS Aims for Advancement we say—

We will seek to cultivate missionary convictions in hearts of youth through:

Securing the co-operation of parents in the missionary education of their children

Maintaining a graded program of missionary education for youth

Adequate fostering of the WMU youth organizations of the church

## PARENT CO-OPERATION

There may be mothers in your WMS who do not recognize the importance of missionary education for their sons and daughters.

Help them have a better understanding of the purpose and work of each WMU youth organization.

Inform them of the meetings, the times, the places, and the activities.

Help parents realize that the importance they place upon the WMU youth organizations will influence their children's reactions.

## GRADED MISSIONARY EDUCATION

It is the concern of Woman's Missionary Union that there shall be a missionary education organization for every age group in the church—Woman's Missionary Societies for all women above 25 years of age and married young women under 25; in the church with all ages of young people there should be Sunbeam Band organizations for children, birth through 8; Girls' Auxiliaries for girls 9 through 15; Young Woman's Auxiliaries for unmarried young women 16 through

24. If there are gaps in your missionary education program because of lack of leadership, encourage women to be willing and glad to serve as YWA, GA, or Sunbeam Band directors, YWA or GA counselors, or Sunbeam Band leaders.

## SUSTAINED FOSTERING

A YWA committee, GA committee, and Sunbeam Band committee are essential to sustained fostering, throughout the year, of all WMU youth organizations in the church. After these committees meet regularly to plan meetings and activities of their respective organizations, the plans are presented to the WMU executive board. At the board meeting fostering assignments are made to individuals, circles, or societies. These may include:

**Transportation**—to camps and house parties, associational YWA Council meetings, associational GA meetings, YWA Conferences at Ridgecrest or Glorieta, leadership conferences, and — this year — the GA 50th Anniversary Conventions.

**Materials**—supplied for directors, counselors, leaders and assistants, magazines for organizational members if the church budget does not include them.

**Help**—with Focus Weeks, GA Presentation and Coronation Services, YWA Gift Bible Ceremonies, promotion services, and other activities.

**We must not forget our purpose to cultivate missionary convictions in hearts of youth!**