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JULY 1965

WITNESS Extraordinary



A testimony by Mrs. Sam L. Jones, missionary, stationed in Salisbury, Rhodesia

Southern Baptist missionaries in Rhodesia, Africa, received a special blessing when Dr. and Mrs. Paul G. Geren and their three lovely daughters came to live in Salisbury, the capital city. Dr. Geren was the American Consul.

Mrs. Geren, Elizabeth, is a gracious hostess who has the talent of setting everyone around her at ease. Functions, large and small, at her home are delightful gatherings of people from all walks of life, of

many races, languages, and religions. Everyone present is aware of an unseen, but much felt, Presence in this Christian home.

Two years of wonderful friendship with these people came to a close when their tour of duty on behalf of the US State Department was ended. We regretted their departure, but we are extremely grateful for their giving to us a glimpse of Christian diplomats whose love of the Lord is a vital part of everyday living, regardless of geographic location.

On the THRESHOLD

by I. N. Patterson ■ Nigeria is on the threshold of a new day. At midnight on September 30, 1960, this most populous African country with 36½ million people attained independence. The British "Union Jack," which had flown over Lagos for 99 years, was hauled down and Nigeria's new three-striped flag—green, white, green—was unfurled in the breeze amidst cheers!

Among Africans and outside Africa, Nigeria is regarded as having a promising future. Despite more than 200 tribes and tongues, it has already achieved a larger measure of stability, freedom, and democracy than perhaps any other major country on the continent.

Many factors have contributed to Nigeria's development. Let us consider two or three.

National leaders, almost without exception, have acknowledged a great debt to missions. When missionaries began arriving 120 years ago, in 1845, they accepted as

their major tasks evangelism and education. Baptists arrived in 1850, and by 1855 had three stations, with three chapels and three schools, the latter usually preceding organized churches. The Thomas Bowens reached Ogbomosho in 1855. While some have felt that we have over-emphasized education in Nigeria, our schools have provided a large group of well-trained Christian leaders, many with degrees from the best universities of the world. This is in strange contrast to some other countries where independence finds them without trained leaders ready to meet the demands of independence.

An orderly transfer of government from colonial to national hands has also been a great factor in Nigeria's progress. Realizing that national aspirations of colonial people could not be denied, the British set themselves to the task of training and preparing the people of Nigeria to govern themselves. This paved the way for an orderly and happy transfer of responsibility to hands at least partially prepared.

While there have been plenty of mistakes, there have also been many notable achievements during these few years of freedom. Of these, perhaps the most spectacular have been in the field of education. When inde-

Until last April Dr. Patterson was general secretary for the Nigerian Baptist Convention. At that time the direction of the convention was placed in the hands of Dr. J. T. Ayorinde.

pendence came in 1960, there was only one university in the land; today there are five. Under the British, expenditures on schools were very modest. Today the Federal Republic of Nigeria spends 25 per cent of its revenue on education, with the Western Region spending a surprising 43 per cent.

Along with educational advance, Nigeria has experienced a mild industrialization, expanded foreign trade, extended roads, rails and airlines, and improved agriculture on which for a long time she will have to depend.

It is natural and right that the trend toward political independence should be reflected in spiritual areas as well. Until Christianity dons local dress, assumes local support, and practices self-direction, under the leadership of the Holy Spirit, it has not really taken root.

The story of our Nigerian work is perhaps typical of what has happened on most mission fields.

There was a period in which the missionaries, were the best trained leaders. Even during this period, however, African leadership began to emerge. During and following the Civil War there were no missionaries on the field for a period of six years (1869-1875).

Mrs. Sarah Harden, the Nigerian widow of the Negro missionary, Rev. Joseph M. Harden who opened work in Lagos, became the "Mother in Israel" who held the work together until relief could come. In this she was increasingly helped by a young carpenter-refugee, Moses L. Stone, who had been trained in an early Baptist school. He was the first Nigerian ordained minister, the "Spurgeon of the Yoruba Country," the pastor of the First Baptist Church, Lagos, and "the right hand" of our missionaries, as missionary W. J. David once described him.

In 1880 there returned from the States our first "scholarship student," Samuel Harden, to begin a distinguished teaching career that lasted approximately forty years and helped prepare other Nigerians for leadership.

The next period (1888-1914) was a tragic

Dr. Emanuel Dahunsi, president of the Nigerian Baptist Convention



Mrs. J. T. Ayorinde is president of Nigeria's Women's Missionary Union

one. The rising spirit of nationalism, coupled with a misunderstanding between missionaries and some national leaders in the First Baptist Church, Lagos, led to what was hoped would be only a temporary split in 1888. The split was not healed for 26 years until both sides, weary of diversion and greatly needing each other, came together in 1914 to form the Yoruba Baptist Association, which later became the Nigerian Baptist Convention.

The story of the past fifty years, though checkered and disappointing in many ways, is for the most part a glorious one. The gathering of 53 messengers (fifty nationals and three missionaries) during March, 1914, chose Dr. Mojola Agbebi, leader of the independent churches and one of Africa's greatest sons, as the first president, with a missionary as vice-president. For twenty-five years the presidency alternated between African and missionary. Then followed a ten-year period when missionaries held the presidency most of the time.

In 1950 the convention met in the historic city of Abeokuta, to which Bowen first came in 1850, for the celebration of its Centennial. Here the gavel was passed to Dr. J. T. Ayorinde, pastor of the First Baptist Church, Lagos, and later vice-president of the Baptist World Alliance, who wielded it for five years. Then it was passed to Rev. S. A. Lawoyin, pastor of the First Baptist Church, Ibadan, who held it for nine years.

The convention, having started in Ibadan in 1914, met again in this city in 1964

for its Golden Jubilee. Dr. E. A. Dahunsi, pastor of the First Baptist Church, Lagos, and former instructor in the Louisville Seminary, was chosen as the new president. And to mark a still further stage of development, the convention elected Dr. J. T. Ayorinde as general secretary with the hope of gradually Nigerianizing the other offices, departments, and institutions of the convention.

Up until a few years ago all high schools and training colleges were headed by missionaries. Today, of 24 Baptist training colleges and high schools, 17 are headed by Nigerians. Of what we might call senior posts—convention offices, headship of departments, and principalship of secondary schools—29 places are now held by Nigerians, with several other places marked for early Africanization. In addition to this, every one of the 391 Baptist churches in Nigeria except two is served by a Nigerian pastor or lay leader. Three thousand Nigerian teachers man Baptist schools with only a handful of missionary helpers.

The least indigenized phase of our work is the medical, which applies generally to the whole medical situation in Nigeria. A recent official statement credited Nigeria with 1,500 doctors, of whom only 500 are nationals. The dental situation is even worse than this. But here also we are trying by scholarships to provide a small but growing group of doctors, dentists, and pharmacists to share the impossible load which our overworked medical missionaries have to carry. Already around 90 per cent of the nursing care is provided by Nigerians.

Woman's Missionary Union of Nigeria has been in the vanguard of this move towards Nigerianization. When the WMU was organized under a tree on the old mission compound at Ogbomosho in 1919, Mrs. Mojola Agbebi, widow of the first president of the convention, was chosen as its head. Dynamic missionaries like Misses Neale Young, Susan Anderson, Ada Jackson, Mary Ellen Yancey, Carol Leigh Humphries, and others who have served for

shorter periods, have rendered yeoman service in advising, directing, and planning for the work, but increasingly the burden has been borne by Mrs. Adetoro Farinde, Mrs. Gbadero Ajani, Mrs. F. O. Omikunle, Mrs. Grace Sagie, and other faithful Nigerian women, led by Mrs. J. T. Ayorinde, who in addition to being the very embodiment of Woman's Missionary Union of Nigeria, is also president of the Baptist Women of Africa and a familiar figure in Baptist councils of the world.

Any period of change is fraught with a certain amount of uncertainty, as new hands take the helm. But the Nigerian Mission (made up of missionaries) is in a fortunate position. Through our program of training and sharing of responsibility "we have kept our date with the inevitable," and we look forward to a period of much greater growth as our Nigerian Christians increasingly assume the responsibilities of the work. As long as needed and wanted, we hope to be around to advise, strengthen and pioneer in new areas and phases of work, but increasingly the initiative and direction of the work will be in Nigerian hands.

As I came to the end of the preparation of this article I attended the Sunday morning service of the First Baptist Church of Ibadan. Every place in the great auditorium was filled, with around 350 in the balcony. It was announced that the attendance of the previous Sunday was 1,709 with an offering of £158 (\$442.40) from a people who on the average earn very little money. This is more than 33 per cent above the total reported gifts of all our churches for all purposes in 1924, the year of our appointment to Africa! Then there followed an excellent sermon, mainly in Yoruba, on "The Hungry Heart" by Rev. S. A. Lawoyin, my close friend and fellow-worker for nearly forty years.

Led by well-trained, devout men and women the Nigerian Baptist Convention stands on the threshold of its greatest achievements for the Lord, of this I am certain.

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ROYAL SERVICE

JULY 1965

COVER STORY

It is customary for the women of Africa to buy special pieces of material which are printed or woven with designs commemorating anniversaries or other special occasions. This means that often at a meeting all women are attired in identical dress!

This beautiful Baptist church at Jos, Nigeria, is entirely "at home" with the African landscape. The new Nigerian flag reflects the strong nationalistic spirit of this country which gained independent status in 1960. In typical African greeting, the women bow as they meet before going into the church.

COVER PHOTO BY GERALD HARVEY

Dear Pastor,

The demands of the jobs which we hold here at WMU headquarters compel us to look continually at the world in which we live and at the mission God has called us to perform.

And, although we may use different words with which to express it, we may sum up the chief characteristics of our world which we confront and attempt to serve in the name of Christ our Lord, as one of vibrant change, of immense challenge, and greatly in need of the Christian gospel.

We are agreed, too, that there are many areas and activities which Christians may employ to witness in His name. But perhaps for women, there is no greater appeal to serve Him than to minister in His name to human need.

During recent weeks we have made a detailed study of mission actions needed in our communities which offer tremendous challenge to women in our churches. It will take time to complete the study and formulate good plans.

However, we want to share with you the good news—that we are producing a series of mission action pamphlets—five to be released this August. We pray that others may be developed next year, and on and on. A general pamphlet entitled "How to Discover Needs for Special Mission Action" will aid women of your church in making surveys. The areas we shall attempt to reach in the other four are expressed in the titles: "How to Minister to International Students," "How to Minister in Institutions," "How to Minister Through Juvenile Rehabilitation," "How to Work with Language Groups." These will be available priced from Baptist Book Stores and Woman's Missionary Union, Birmingham.

In its ministry to people of special needs in a community, a church may offer a worthy challenge to the women who must surely respond.

Please encourage your women to study these leaflets, survey your community's needs, and perform for your church ministries to lost, lonely, sick, and distressed people in the name of Christ.

Sincerely,

WMU Staff

"But accepting this tremendous challenge

and responsibility and doing the work
are two entirely different considerations.

I found questions tumbling over one another. . . ."

After I Said Yes!



by Marge Caldwell

THERE! I had done it! I hung up the telephone.

Well, I had accepted the nomination for president of the Woman's Missionary Union of our church. Actually I was trembling, and my knees were weak and wobbly! Yet underneath physical symptoms, there was a calm, wonderful peace, for I knew the decision was the result of earnest prayer for God's will in my life!

My mind went back several days to a scene in my home when I was asked to accept the nomination.

"Me?" I asked, "Oh, I couldn't do that!"

Mrs. Charles B. Caldwell lives in Midland, Texas.

I told them how "unqualified" I was, how inadequate I felt, and how busy I would be next year with a graduating senior! They listened and smiled—and then asked me to pray, and assured me they would pray with me. They left! And I was left with an anxious heart and a nervous stomach!

"How can I do this, especially when I have too much to do already?" I asked myself this question—and with real self-pity! However, I believe in prayer and knew I must earnestly seek God's will and pray with an open mind and heart. I asked my husband and children to pray with me that God's will would be revealed for all of us.

As the days passed, many wonderful Scripture verses filled my mind. I thought

of Moses when he told God he was not able—and God provided the help. Philippians 4:13 kept coming to mind—"I can do all things through Christ which strengtheneth me."

One morning at breakfast during family altar, my husband said, "The children and I have prayed and talked together, and we want you to know that if God leads you to take this place of service, we will co-operate and help in every way." How dear they are!

There was my answer amidst bacon, eggs, and coffee—and a loving family who prays!

But accepting this tremendous challenge and responsibility and doing the work are two entirely different considerations. I found questions tumbling over one another in my mind! I must read everything available. I started with the *WMS Manual*, reading it again. What a wonderful help that Manual is. I studied Aims for Advancement for each WMU organization, and the WMU Year Book became my constant companion.

Yes, I had held various offices in our Woman's Missionary Union, but now, a new challenge was touching my heart and life! Well, I could still ask questions. I talked with the WMU president and asked for her help and suggestions for the year ahead. Missions became increasingly important, and youth in missions took on a new meaning when I read *Educating Youth in Missions*,* by Mrs. Mildred McMurtry.

The office of president of Woman's Missionary Union seemed so overpowering when I first accepted! Now—it was still a tremendous undertaking, but the sense of God's presence was so real, the challenge so great, that I became truly excited and involved!

In July the opportunity came for me to go to the WMU Conference at Glorieta. As I made plans to go, I prayed that God would touch my heart and life in a new and vibrant way! I shall never forget the moment when we rounded that mountain

curve, and there, spread before me, was the beautiful spiritual retreat—Glorieta! How indescribably majestic it is!

How can I describe the high hour of the days spent there? How can you tell someone in a tangible way about the intangibles? I can only say that in this glorious place I met God face to face—and thanked him for allowing me this privilege of service. I listened to the missionaries as they asked for our prayer, and they presented needs; I became aware, really for the first time in my life, of the true significance and scope of missions! I worshiped God through the beauty of music—how it lifted my soul to heaven! I attended the conferences, and felt impatient that I could not seem to absorb all the wonderful information. How I enjoyed sharing information and experiences with other women from all over the Convention! This was a wonderful week—sprinkled through and through with a touch of glory!

In August I attended our state house party. I could hardly wait for the time to come, since many of my co-workers for the new years were also attending. How can so much information and inspiration be packed into so few days? It was here that I learned the state plans for the coming year, and understood the scope of our state and Convention-wide program for World Missions. We studied, we listened, we laughed, we cried, we prayed together. Then we came home with a new song in our hearts—the melody of missions!

Now the new year was approaching! As I met and prayed with every officer and chairman, we planned our work carefully. We earnestly asked God to work through us, and to make us a spiritual team. These prayer times together were some of the dearest to me, for I felt a spiritual closeness to each woman which has enhanced my life immeasurably!

I shall never cease to say "Thank You, Lord" for such a magnificent opportunity for service. I feel that "After I Said Yes," He poured out so many blessings my heart just isn't large enough to receive them all!

*85¢ from Baptist Book Stores.

FROM

Washington

Our Responsibility in Freedom

WHEN we pledge allegiance to the flag and the nation for which it stands, we take on the responsibility of supporting democratic government. We destroy democracy by default—sitting and grumbling about the things we don't like rather than courageously voicing our convictions and publicly supporting those causes and officials who stand courageously for Christian principles.

The wall of separation between church and state was never intended to create a barrier between an individual Christian and his citizenship role in government. Christ declared that his followers have ob-

by Cyril E. Bryant

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

ligations to God and Caesar. The American democratic system offers excellent avenues for the exercise of Christian convictions in political life, and opportunity is inseparable from responsibility.

Brooks Hays, a former president of the Southern Baptist Convention and one of the most respected men in Washington, frequently tells mass audiences that his boyhood activities revolved around a quadrangle in his hometown of Russellville, Arkansas. The points of this quadrangle were his home, his father's law office, the Baptist church, and the public school. When time came to choose a career, he de-

bated between the law and the ministry. He modestly chuckles that "the church won and I chose law." But Brooks Hays actually combines the two.

After sixteen years in Congress he suffered political defeat in his 1958 bid for reelection to Congress. Hays, now special assistant to President Johnson, has sought during his long public service conscientiously to use the mechanics of government to build a more Christian nation.

There are many courageous Baptist men in strategic posts in Washington, serving more from a sense of civic responsibility than for personal gain. Dozens of others are doing inconspicuous but necessary jobs out of the same sense of conviction.

This article is not intended to pat these people on the back. They are doing no more than their Christian duty in meeting obligations as American citizens.

I am sure you would agree that most of us are not doing all we should be doing in this country where God has blessed us with a government of, by, and for the people. Some of us don't vote when elections come

around. Many more of us forfeit our responsibilities to make our voices heard in our communities—and churches.

As we think this Independence Day of our American heritage of freedom, should each of us not seek diligently for avenues of political expression in our own communities? Every citizen can attend precinct meetings in his own neighborhood. Many of us never appear in person at open meetings of city and county councils to speak a word for right. Perhaps some of us should seek public office, knowing that the best way to get bad officials out is to put good officials in.

But, of course, it is easier to sit on the sidelines and fuss than to work. We know, however, that America's freedom was won by hard work and sacrifice. It can be preserved and guaranteed only by hard work and sacrifice, and the responsibility for what happens to our great and beloved country in 1965 rests on our shoulders. An America that is truly Christian in all its public policies is the bulwark from which missionaries can witness most effectively.

by George L. Bark

America, My beloved country! My native land! Long may she stand free, strong, and devoted to Christian principles which are the bulwark of her greatness.

America, My beloved country! I wonder about her so often. And at times I fear that she is decaying within, crumbling bit by bit; and unless God intervenes on behalf of her welfare in the decade of the Sixties I fear her walls may come tumbling down.

Mr. Bark is a pastor of Powderly Baptist Church, Birmingham Alabama.

America My Beloved Country

America, My beloved country!

Yes, she is mine—
but more important—

I am hers.

She is mine to serve, improve, defend,
and give my life if needs be
when she is in danger from without
and within.

My voice must be raised against dangers
My talents expended in her development
and progress.

And my knee bent in prayer of

repentance, for her people's
salvation through Christ the
Supreme Ruler of all nations.

America, My beloved country
Answer my questions—
your questions too—
Why has God made you great?
Why has God redeemed me?

We both know the answer
O, my beloved country.
It is that we shall show forth God's truths—
that the world may know Him!

VATICAN SILENCE

LET us quit this chatter about the stirring of fresh breezes within the Roman Catholic Church. Admittedly, a window was raised slightly in the third session of Vatican Council II. But, Cardinal Ottaviani complained of the draft, sneezed once, and the window was slammed shut again.

I come to share with you the disgust and disappointment of a majority of the Roman Catholic bishops that Vatican Council II remains as silent on religious liberty as the catacombs. It is rather odd, to say the least, that Roman Catholic priests guide tourists through those catacombs outside Rome, talking about persecution of Christians in the early centuries while others of the priesthood . . . promote persecution of Christians in this twentieth century.

These are not pleasant words. Nor will they be until the Vatican makes a clear, unambiguous declaration in behalf of religious liberty for all people everywhere. More than that, there must be no silence until the Vatican's promised declaration is translated into reality in Spain, in Portugal, in Latin America and around the world. I remind you there is a vast difference between a declaration and reality—even if as long-promised, some day the Vatican declares for religious freedom.

Let me deal first with a promise before turning the pages of the proposed declaration. I admit that almost daily some bishop, archbishop, or cardinal is saying the declaration will be passed in the next session—scheduled now for September of this year. I read those same statements last year and the year before that. I believed them in 1963. I was convinced the promises would become fact in 1964. Now, foolish enough to have been fooled once, stupid enough to have been fooled a second time, I will believe only when I have every word, every

Mr. Hurt is editor of the *Christian Index*, publication of the Georgia Baptist Convention.

period, every comma and see for myself that the Roman Catholic Church has declared for religious liberty. I will quit my crusade only when Baptists, Methodists, and all others enjoy the same freedom accorded Roman Catholics in Spain and other countries where the Roman Catholic Church disgraces itself. In the words of a preacher, as we drove by a huge stadium in Madrid: "I will believe religious liberty has come to Spain when Billy Graham holds a crusade in that stadium."

Why the delay? There wasn't time, said Cardinal Tisserant, for the preliminary vote in the 1964 session. Those words are rather strange when you realize the Council is not operating by a clock but a calendar, and three times that calendar has been replaced on the wall. Three sessions of the

Is Deafening by John J. Hurt

Vatican Council, each of approximately ten weeks, have gone into history and the Cardinal says there wasn't time.

Listen to another of the Council fathers at the end of a week's debate at the Vatican: "Time isn't too important. We are interested in convictions."

Time isn't important to him but it is terribly important to freedom. The Council didn't vote. Neither did the Spanish government make good in its promise there would be a measure of toleration for evangelicals by last Christmas. Parliamentary debate in Spain has been deferred until the Council finally acts.

Time isn't important? But the English-language Baptist church in Madrid was denied last November a permit to hold a church dinner in a public restaurant. That, said the police, was a public manifestation

of religion, and by law it is limited to Roman Catholics.

Time isn't important? But, a Baptist preacher in Cartagena and a representative of the Plymouth Brethren church were arrested for distributing copies of the Gospel. They were fined \$83.33 and now they either win their appeal or they go to jail. They will not pay or permit payment of their fine for, in their thinking, such voluntary action is an admission of guilt.

Time isn't important? But, I remember a pastor in Madrid with three boxes of evangelistic literature waiting for the Spanish law which would permit distribution. I can still hear him as he says: "We can't wait much longer. It is already late."

Time is important—it is very important to enslaved men, and Vatican Council II should confess its sin of delay. Maybe it will declare this year, maybe it will not.

You and I have a responsibility for the answer. Public opinion is causing some

Excerpt from an address delivered in Philadelphia at a meeting of Protestants and Other Americans United.

changes in the Roman Catholic Church. We must continue to shout our determination for religious liberty until the shouts echo again and again within St. Peter's basilica.

Both *Time* and *Newsweek* magazines blamed the delay for religious liberty on a minority. *Newsweek* fixed the number at 100. *Time* said it was 120. *Time* added in its criticism of the Pope "his support of the Curia's maneuvering left many bishops resentful, their faith shaken in his progressive intentions."

The United States bishops returned home. If you doubt that many of them are

disgusted then hear these words of Cardinal Ritter of St. Louis: "It would be impossible to mask the disappointment felt by the vast majority of Council fathers at the failure of this session to record even a preliminary vote on religious liberty." . . .

The Council failed insofar as confessing its sin of religious persecution, in asking forgiveness and declaring it will be sin no more. But you have read and heard little if anything about this since November.

The Pope went to Bombay—and the millions of words [written] were about his every movement there. Other words have been written about the new liturgy, about collegiality—which the Pope seemed to veto, about the mission emphasis and all. There have been special articles about a Catholic bishop somewhere—I have forgotten where since I was not impressed—applying for membership in an inter-church council.

I am not complaining. I congratulate the Roman Catholic Church for its genius on taking the offensive in public relations to where the communications media no longer have room for anything about the lack of religious liberty in these Catholic-dominated nations.

But, I am not impressed. Neither are you. The Vatican's silence on religious liberty thunders much more loudly than all this talk about new theological breezes, a new fellowship, and all. There can be no fellowship so long as there is persecution by the Roman Catholic Church in countries where evangelicals are too few to demand political reform.

I am disturbed. I am disturbed because Pope Paul appears more conservative than Pope John, and conservative influences are powerful within the Vatican hierarchy. I am disturbed about whether there is to be any declaration for liberty, or whether merely for toleration, and possibly for nothing.

I am disturbed. But, I also am determined. I am determined this "separated brother" will see religious freedom in Spain, in Latin America, and around the world!

Change of plan of organization saved a WMS! See below, and order "WMU Organizational Plan for Society Without Circles" free from your state WMU office.

Just What We Had Been Waiting For

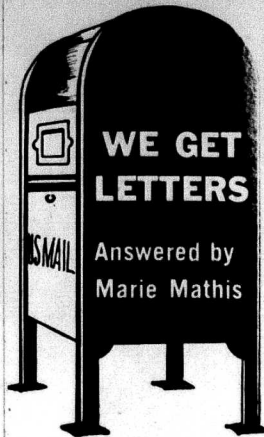
I am writing in answer to your request in December "Forecaster" of *Royal Service* to hear from societies without circles, using the simplified plan.

I am beginning my third year of service as president of our local WMS. Not long ago we were at the point of discontinuing our WMS. Not enough enthusiasm was being shown. Since we only had an average of four present, we did not have enough members to fill the offices needed. We were actually most discouraged because each individual member was forced to carry the responsibility of several positions of leadership. I still could not give up hope because, to me, a Southern Baptist church without a WMS just seemed too much to bear. We prayed together over this organization to the point of bringing in the men of the church to share our concern.

In August, 1964, you had an article in *Royal Service* entitled, "Are You in the Know?" I was drawn to the article, read it three times, and read it to our members in the next meeting. This plan seemed to be exactly what we had been waiting for—and we now have eight enrolled. We have wonderful programs and the mission books have been taught in a very appealing way. We have been renewed by the spirit of love and fellowship. We work together and pray together for the Lord's kingdom to progress.

MRS. LAURENCE SKINNER
Oklahoma

(We appreciate so much Mrs. Skinner's fine response to our request for letters. I hope that more of you will feel led to share with us your experiences with the alternate plan of organization for societies without circles.)



Royal Service Is Sent to Children's Home

The Woman's Missionary Union of your church advises that you have sent a subscription to *Royal Service* to the Florida Baptist Children's Home. You may be sure this will be enjoyed by everyone, and you were so nice to do this.

Thanks to each of your group in the First Baptist Church of Starke for your fine help with our "big family."

MRS. T. M. JOHNS
Florida

(This letter was written to WMU of First Baptist Church in Starke, Florida, thanking them for their gift subscription of *Royal Service*.)

A Grateful Blessing

Royal Service is a blessing to us, for which we are grateful. I know that we take its top quality and needed material for granted, but we do depend on it so much and I for one say thanks to

you and to the entire staff.

MRS. R. E. CUTTINO
South Carolina

Brazilian Parade Exalts Christ

By noon, Baptists began to congregate at Rio de Janeiro's Republic Square, starting point for a parade promoting the nation-wide Baptist evangelistic campaign and the campaign's kickoff rally the next day in huge Maracana Stadium.

The parade route led to Expeditionary Square, where Dr. Rubens Lopes, president of the Brazilian Baptist Convention and president of the campaign steering committee, spoke. Along the way, choirs from Baptist churches sang, using loudspeakers to amplify their voices and help draw the crowds.

As the first units of the parade marched into Expeditionary Square, bearing placards with the campaign theme, "Christ, the Only Hope," a woman with a transistor radio heard the other units which were leaving the starting point, a mile and a half away.

First in the parade came the marchers carrying national and state flags, then those with the placards announcing the theme, and then the central committee for the campaign that was de-

signed to reach every Baptist church in Brazil within six months.

Marching with the central committee were Dr. Baker J. Cauthen, executive secretary of the Southern Baptist Foreign Mission Board, Dr. Frank K. Means, the secretary for Latin America.

The crusade committee and guests marched at the head of more than 700 Baptist pastors and missionaries, who strode along with Bibles in hand. And the pastors were but one of fifteen divisions representing various aspects of Brazilian Baptist life, such as deacons, Woman's Missionary Union, Girls' Auxiliaries and Royal Ambassadors, Sunday school, and youth work.

Brazilians are used to Roman Catholic processions rich with sculptured figures and members of religious orders in their robes, but the Baptist parade was something different.

As I looked up at the speaker's stand and saw Dr. J. T. Ayorinde, general secretary of the Nigerian Baptist Convention, Dr. Cauthen, and Dr. Means, how strong was my feeling that Christ is the only hope, not only for Brazil but for the world.

JERRY P. SMYTH
Missionary to Brazil

(This great revival in

Brazil is one of several planned for 1965 by the Foreign Mission Board. People all over the world prayed for the revival in Brazil and are praying for others. Read about their tremendous thrusts for Christ in The Commission and in state Baptist papers.)

Quotes From Letters Received at "600"

From Florida

Enclosed is my check for subscription to *Royal Service*. Request cited magazine be forwarded to address as indicated.

Request this order be considered for expeditious handling in as much as, due to my absent-minded nature, I've been carrying it in my pocket for the last two weeks. I discovered my failure to promptly mail this at my wife's appropriate remark that her magazine should be coming in soon. As you see, I am on the doorstep of the proverbial doghouse, so . . . your assistance will be greatly appreciated!

From Alabama

Please don't send me the *Royal Service* any more as I can't pay for it; I'm married again.

From Arizona

Due to procrastination on the part of the undersigned individual the eight subscriptions for *Sunbeam Activities* needed by our Sunbeam Band director to begin the new year has been permitted to lapse.

(We hope that you enjoy these "unusual" letters which give us a delightful pause in our busy schedules.)

Please send your comments to Letters, 600 North 20th Street, Birmingham, Alabama 35203. We will not have space to print every letter, of course. Please include your name and address.

BIBLE STUDY:

The Missionary Message of the Bible

by Gilbert L. Guffin

A Delivered (Redeemed) People Instructed

Read *Leviticus, Chapters 1 through 27*

Whereas it is difficult to understand the common neglect of Exodus among church people (the book is so replete with dramatic episodes and arresting narrative) it may be easy to understand why many avoid *Leviticus*.

Only a casual examination of this book will reveal that it is almost wholly without narrative and, as has been said, appears to be "a sort of manual of religious ceremonies drawn up for the guidance of both priests and worshipers." Who is interested in reading a manual? Of course, that all depends on whether or not the manual contains information about something of vital importance to the reader. Who, for instance, has not observed a boy pore for hours over a manual of instructions about how to put together a model airplane? Or who has not seen a man spend days, it seemed, in trying to master instructions about how to assemble some motor or electrical gadget he had purchased? Or what woman would say that dress patterns or cooking recipes are of no interest?

Perhaps if people only knew more about the purpose and meaning of *Leviticus*, they would give much more attention to it.

After all, it is a part of the Bible and must have won its place in the Canon of Scripture for some important reason. As a prominent life-long professor of English literature says, "The religious value of the book . . . is greater than appears from a hasty examination of its contents." This is an understatement.

Leviticus has been aptly called "the spiritual statute-book of Israel as the congregation of God." Ellicott adds, "By the laws therein enacted, God designed to train Israel as his peculiar people to keep them from defilements, and to sanctify them for holy fellowship with their covenant Jehovah, who has designed to erect his sanctuary in their midst." How important then the book really was. But is it still important? We shall see.

Leviticus may easily be divided into four general sections:

1. *The Law of Sacrifice*, or the directions to be followed by the priest and the worshiper in the offering of sacrifices—Chapters 1-7.

2. *The concentration of the Priesthood*, or the order to be followed in the setting apart of Aaron and his sons to the priestly

office—Chapters 8-10.

3. *The Law of Clean and Unclean*, or guides for creating ceremonial purity—Chapters 11-16.

4. *The Law of Holiness*, or the statutes by which the people are to be governed in holy living—Chapters 17-27.

So much then for the contents of the book as a whole. What now may be found in *Leviticus* of particular meaning for the present study? Is there really anything in the book which directly, or even indirectly bears upon missions? Yes, much. Quite a number of things in either the content or the purpose of the book, especially when the book is viewed from the perspective of the New Testament, having a bearing on missions.

I. Instructed Through Regulations about Offerings

First, it seems obvious that the chief purpose of the contents of *Leviticus* was to instruct God's chosen and delivered people so as to prepare them for the fulfillment of his great, ultimate plans to bless all the nations through them. If we lose sight of this fact, it will be like failing to see a forest because of fixation of attention on some of the trees in it.

The story of Exodus and especially the backsliding of the people in worshipping the golden calf gave evidence that Israel was far from prepared to fulfill the exalted mission which God had for this people and had revealed to the patriarchs. Much instruction as well as centuries of discipline would be necessary.

At this point, it may be in order to note that some scholars place the final writing of *Leviticus* not in the days of Moses, but in the days of Ezekiel (or around 597-586 B.C.). Even these, however, admit it is pos-

sible that much of the material in the book dates back to the time of Moses.

Conservative scholars agree with the traditional view that the contents of the book were given to Moses as a part of God's instructions provided while Israel was still at Sinai. By either of the above views as to the date of final writing of the book, the point here being made is tenable, namely that God imparted to Moses and Israel instructions and directions which would enable them to become a people useful to God in blessing the whole world. The missionary purpose, of course, was imbedded in this plan of God.

Secondly, one cannot examine the record given in *Leviticus* about sacrifices and at the same time keep in mind the New Testament account of the Cross and especially such theological material as is given, for example, in Romans and Hebrews, without seeing that there is some relationship between the two.

Though space will not allow a careful examination here of all the sacrifices given Israel, it may be said that some of them were evidently for the purpose of expressing thanksgiving and the recognition that man's food came from God. (See, the grain offering—*Lev. 2:1-16; 6:14-23*.) Some of them were to represent living communion and fellowship between man and God. (See, the peace offering—*Lev. 3:1-17; 7:11-34; 19:5-8; 22:21-25*.) Some were to symbolize the complete consecration of the offerer to God. (See, the burnt offering—*Lev. 1:5-17; 6:8-13*.)

Some were to represent expiation from sin. Specific sins, as well as sins of ignorance were included. Though these sins may have been by man against man, it was evidently recognized in the offering required for their expiation that in committing these sins one had also sinned against God. (See, sin offering—*Lev. 4:1-35; 5:1-13; 6:24-30*.)

These sacrifices then were to be offered for atonement or expiration of one's sins, for consecration of oneself to God, for communion and fellowship with God, and

For gist of passage, light on words and phrases, and methods of study order the booklet "Helps for Study of the Missionary Message of the Bible: the Pentateuch," 50¢, from Baptist Book Stores and Woman's Missionary Union, 600 No. 20th St., Birmingham, Alabama 35203.

for expressing gratitude to God, and the like. They are all expressive of basic aspects of genuine worship and of right relationship with God. Beyond all this, however, as the New Testament reveals, they pointed to that ultimate offering which was to be made at Calvary, "once for all" and for all men.

Perhaps this great offering made in Christ was most fully typified in the Day of Atonement set forth in Chapter 16:1-34. It would go beyond propriety to try to make a point of everything there, but it is justifiable to note that atonement was to be made on this special day each year for all the sins of all the people, including Aaron and the priests. In this way confession was made of sin and a desire expressed for the cleansing of sins by divine forgiveness. Thus reconciliation with God might be experienced. In Hebrews 9 (especially in 9:11-14) the fulfillment in Christ of that to which these offerings for atonement pointed is unfolded.

The facts set forth in Leviticus about sacrifices and especially about offerings for sin have led to the observation that "No book in the Old Testament more fully sets forth the redemption which is in Christ" than this book. At least this much is clear: the book recognizes the universal fact of sin. It is clear, moreover, that cleansing from sin comes from God alone through provisions God has made, the effectiveness of which provisions is conditioned upon the recognition by the sinner of his need and the proper confession of his guilt before God.

Here we are brought to the very heart of the need for Christian missions: It is that all men have sinned and that, to be reconciled with God, all men must make proper confession of their sins and be cleansed from these sins. Christ, the Offering made at the cross for the redemption of the world is the only hope any man can have for reconciliation with God. Until all men know this Christ of Calvary and are redeemed by him the task of missions is unfinished.

Are You Studying Missionary Message of the Bible?

Look back on page 15 and note that there is a booklet listed at the bottom of the page which you can order for a study of the missionary message of the Bible. You can go back to October, 1964, *Royal Service* and begin with Genesis, or you can just start this month. Save all these passages and Dr. Guffin's comments, a society, a circle, or an individual for your permanent file.

II. Instructed Through Rules about Living

It is amazing what lofty moral and ethical ideals are set forth in Leviticus. Their lofty character for the times in which they were given attests their divine source. For example, that which is set forth in Chapter 19 is almost in tone with the Sermon on the Mount. Note verse 11, RSV—"You shall not steal, nor deal falsely, nor lie to one another," or verse 12, RSV—"And you shall not swear by my name falsely, and so profane the name of your God . . ."; or verse 17, RSV—"You shall not hate your brother in your heart . . . lest you bear sin because of him."

Though many of the regulations given in Leviticus are but ceremonial in nature, and some are obviously given as necessary health measures, others give evidence of great social concern. The people are enjoined in a sense to be their "brother's brothers." They are to care for the poor, the infirm, the stranger, and all who have need of any kind. The Golden Rule stated centuries later by Christ is also found in essence in this context. The high ethical concept of Leviticus reaches its epitome and grand climax, however, in the command to love one's neighbor as oneself (Lev. 19:18), the command which Christ declared to be second only to the command to love God with all the heart, soul, mind, and strength (Mark 12:30-31).

Leviticus stresses the extreme importance of worship of God and of God alone and of

studying alone or with a friend will find the study a blessing.

Even if you have not been studying, you can go back to October, 1964, *Royal Service* and begin with Genesis, or you can just start this month. Save all these passages and Dr. Guffin's comments, a society, a circle, or an individual for your permanent file.

the offerings are related to this), the responsibility of offering thanksgiving to God for everything received, the duty of presenting the tithe unto the Lord (27:30-32), the awfulness of hypocrisy and pretense in relation to the things of the Lord (instance: the sin of Nadab and Abihu 10:1-3), the necessity of consecration on the part of spiritual leaders, and like things of abiding significance. It also emphasizes to Israel that when they reach the Land of Promise, they are to remember the land is really the property of God himself and not their own, and that they are to be but his stewards in the land. This, too, has meaning even to our day. All the earth is the Lord's. How men need to be taught this and to learn the meaning of it in the context of our times.

No book in the Bible more greatly stresses that God requires men to live righteous and pure lives than does Leviticus. The phrase, "Be ye holy for I am holy" is almost a refrain in this book. The word "holy" appears more than eighty-five times in the book. In most cases it is used not only to remind the people that their God is holy, but also that his holiness is the reason why men who live under his approval must also be holy. As said in a previous study, this demand is not to be interpreted in the way some so-called Holiness groups (cults) have defined it, but it is rather to be understood as requiring that men live godly lives of obedience and dedication, of righteous practice and of

inner moral integrity, of fellowship with God and of right relationship with others, including the observance of every ethical responsibility toward one's fellowman.

Thus Leviticus sets forth not only the fact of man's sins and how he can be cleansed from these sins, but also what God expects man to be and to do. Here again is found a basic motive for missions. For true Christian missionary endeavor is concerned not only to share with the whole world the "good news" of the gospel that all men may, on the terms of repentance, confession of their sins, and looking to the Christ of the cross, have release from their sins, but also to make clear to all men what God requires of the redeemed in terms of daily living and of abiding responsibility in love for one another.

In a true sense missions, of course, embraces America as well as the rest of the world. Such books as the recent volume entitled, *The Fields at Home*,* by Peter F. Gunther gives a glimpse of the vastness and magnitude of the need here in our homeland among various gravely neglected groups.

Not even these books, however, take full note of the extent of paganism and moral decay afflicting our country as well as others. No pen could adequately describe our need of a moral and spiritual awakening.

This need is a part of the burden of missions. The message that a holy God demands righteousness and ethical responsibility on the part of every man and especially of his followers must be proclaimed. If only the message of Leviticus, with its New Testament overtones added, could be heard and its awesome significance understood by the unregenerated and ungodly and careless masses in this nation alone, the streams of life among us might again be purged and new hope might arise on the earth. If all the world could hear and be made to understand, a new day would surely dawn.

*\$4.50 from Baptist Book Stores.

THE continent of Africa is characterized by writers today in many different ways: "Changing Africa," "Continent in Commotion," "Whither Africa."

How large is Africa? Easily, all of China, the United States, India, and Europe could be placed within its 12 million square miles with area to spare!

Since 1945 when there were four independent African nations—Ethiopia, Liberia, Egypt, Union of South Africa—there has been an independence movement on this continent unparalleled in the history of man. Within a short 20-year period more than 35 nations have freed themselves from colonial rule, bringing the present total of independent African nations to more than 40.

This month in societies we study about three West African countries which recently gained political independence. They are Ghana in 1957, and in 1960 Nigeria and Togo; also we study a fourth country, Liberia, which has been independent since its beginning in 1847.

Not only are Africans determined to be

politically free, but they are moving toward self-determination in other areas. Such a movement in the churches, of course, began long before the present period, but political independence is giving renewed impetus to this feeling in the churches. Missionaries are keenly aware of the need to seek other ways of fitting into new patterns of work.

Out of the preaching of the gospel there emerges within people the truth of the supreme worth of each individual and his direct relationship and accountability to God. A study of history shows that man ever responds to these divine principles in ridding himself of fetters which limit his freedom, and that he will pay almost any price to secure self-determination.

No one can predict "whither Africa." But Southern Baptists have invested prayer and life and gifts of money into the lives of Africans for more than 115 years. Let us continue to be informed, renew our dedication to intercessory prayer, and give of our money to send yet others to this strategic continent.

- * GHANA
- △ KENYA
- LIBERIA
- * MALAWI
- NIGERIA
- ▲ RHODESIA
- * TANZANIA
- TOGO
- UGANDA
- ZAMBIA

WHITHER
AFRICA



CIRCLE PROGRAM

OR FOR SECOND WMS MEETING

MISSION STUDY BOOK

*My Money and God**

by Robert J. Hastings

Make plans to have this book taught in circle or society. This book may be substituted for circle program.

THE TITHE: Minimum Requirement

by Albert and Mabel McClellan

OUTLINE for MEETING

Circle Chairman in Charge

Call to Prayer (read Scripture passage, give missionary information, and pray for missionaries)

Song (choose one appropriate to Scripture passage)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge

Program or Mission Study

Program Chairman: *You may want to use a verse choir for the Scripture references or to use several women to read at the places indicated in the program.*

Dr. McClellan is Program Planning Secretary, Executive Committee of the Southern Baptist Convention; Mrs. McClellan is president of Nashville Baptist Associational WMU and Sunbeam director in Immanuel Baptist Church, Nashville.

INTRODUCTION

This is the first of three stewardship programs. The purpose of this three-month study is to present Bible principles of the stewardship of possessions as they relate to tithes and offerings and to show that it is God who is to be praised for the increase in his kingdom.

Our program today presents Bible background for tithing and shows the tithe at work in Southern Baptist life. It will help us to understand why Southern Baptists are planning, praying, and working for two million tithers in 1965.

A young woman was reared in a Chris-

*Order *My Money and God*, Hastings, pa. 85¢, cl. \$2.50, from Baptist Book Stores; Teacher's Helps, 25¢, from Baptist Book Stores and Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203.

tian home where tithing had been a regular part of family worship. Each Sunday her envelope with part of the family tithe was placed in the church offering plate. At the suggestion of her mother, she also tithed regularly and without conviction the money she earned from baby-sitting.

She stayed at home until she had finished college, and then secured a job in a distant city. As she was leaving for her new home, her father said, "Mother and I hope you will continue to tithe."

To her astonished parents she replied, "I will need all the money I can make to live in a city. I'll need it more than the church." A practicing tither may not be a believing tither, especially when it is done without thought. On the other hand, similar training and experiences by others have led to a lifelong belief and practice of tithing.

THE BIBLE TEACHES TITHING

Many years ago a farmer heard his pastor preach on tithing. This was a new idea to him. He had never before heard that the Bible teaches tithing and that the giving of one-tenth of our income to God for his work is the way we tithe.

As the farmer drove home from church his mind was troubled. He said to his wife, "If what our pastor has said is true, we are wrong in the little we have been giving to God. This afternoon I shall see for myself what the Bible teaches about tithing."

That afternoon the farmer read and re-read Bible passages concerning tithing and giving. Finally he closed his Bible. Thoughtfully, he said to his wife, "It's all there, the Bible teaches tithing. We must obey God's teaching." What are some of the passages that led the farmer to this conclusion?

First, the Old Testament is very clear in its teachings concerning tithing. Let us read Leviticus 27:30 (*read*).

Tithing was in no sense optional with Israel. God's people were to acknowledge God's ownership by bringing all the tithe. It was an unchanging requirement that

each should bring to God a tithe of his increase. It was not to be used for comforts, but was to be set apart for God's work. God provided this way for his people to show their dependence upon him. It was also a way for the people to thank God for his goodness to them.

In Malachi 3:10 we read, "Bring ye all the tithes into the storehouse." Malachi called failure to give tithes to God, robbing God of that which belongs to him. Yet for these who do tithe, the blessings are so great that they are immeasurable. There is not even "room" for all the blessings God gives. There are numerous other teachings on tithing all prescribed by the law which God gave to Moses.

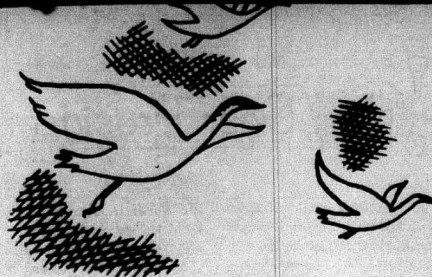
It is true that these laws do not have the same meaning for us which they had for the Jews before the coming of Christ, but the essential truth of these laws still remains in effect. God is owner and giver. He does expect us to give back to him. He makes plain that men can rob God. The tithe is a fair proportion for giving. It is left for the New Testament, however, to show how the Christian should really give.

Second, does the New Testament teach tithing? Some will answer yes, and others will answer no.

Little is said about tithing by name, but Jesus mentioned tithing when he chastised the scribes and Pharisees (*read Matt. 23:23-24*). Some people use the verses to argue that Christ did not teach tithing and call it straining at a gnat. But this is not what the verse says. There is no way to avoid the simple direct words of Jesus in reference to the tithe, "These ought ye to have done."

It was not necessary for the writers of the New Testament to reaffirm the tithe. Tithing had been carefully taught and practiced many, many years. Tithing is implied and endorsed by the New Testament. Jesus commanded it. Nowhere do we find that tithing was abolished.

Anyone who feels that a lack of many passages in the New Testament which teach tithing means that tithing is unnecessary had better consider again. New Testament



"For the past three years some of us have gone on Sunday afternoons to hold services in the Moslem village of Alaparun, twenty-five miles away. When we first started, there was not a Christian in the village, nor anyone who could read and write. One of the things we did for awhile was to teach reading, so some could learn to read the Bible. Several of the older boys learned to read quite well.

"During all these three years there had been no conversions. But last Sunday five made open professions of faith in the Lord Jesus."

"You sow, you water
These assigned to you.
The growth, the harvesting
Belong to me."

—from *Letter Home**

by Antonina Canzoneri, our missionary nurse in Africa. This month we study "Harvest of Freedom in West Africa." Let us work and pray for freedom in our own homeland. "As He died to make men holy, let us [live] to make men free!"

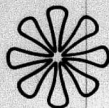
*(Used by permission from Broadman Press. Price \$1.50 from Baptist Book Stores.)

FORECASTER

Planned by Margaret Bruce and Elaine Dickson

July 1965

Volume 8 Number 10



Dear President

Are you traveling this summer? going to Europe? or to the Orient? or to some exciting place in the United States? If so, are you planning to learn about our mission work in these places? Southern Baptist missionaries are now in 50 states and in 56 different countries, all the way "from A to Z" (Argentina to Zambia).

Order a Travel Guide and directory of home missionaries from the Home Mission Board, 161 Spring St., N.W., Atlanta, Ga. 30303.

If you plan to visit overseas you may secure from the Foreign Mission Board (Literature Distribution, P. O. Box 6597, Richmond, Va. 23230) a list of "Southern Baptist Mission Centers and Addresses" (specify which area); also a list of the missionaries in the countries you plan to visit (request from the Board's Library and Information Service, same address). The Board's "Directory of Missionary Personnel," published quarterly, contains the mailing addresses of all active and emeritus missionaries and missionary associates, and is also available on request.

There may be others in your WMS who will be traveling, too. If they plan to visit our mission fields, remind them of the opportunities they will have for being good witnesses. They will also want to be a welcome visitor, remembering not to take too much of the missionaries' time and not to cause them any extra expense.

A new pamphlet, "Unofficial Missionaries," has been prepared by

the Foreign Mission Board to help Baptist travelers overseas know how to be more than mere tourists. If you or others in your WMS plan to travel, write (to the above address) for "Unofficial Missionaries."

Are you taking advantage of the summer months for leadership training? Backyard classes may appeal to some of your leaders while others may have more time for individual study. You will need to check with executive board members about their refresher course reading. Leadership Cards must be renewed each year on or before the date the card was issued. They may be renewed in one of two ways: by taking the WMS Refresher Course or by meeting the requirements for the basic leadership course in class study. The 1964-65 WMS Refresher Course requires the reading of the 1964-65 WMU Year Book, *Spiritual Life Development*, McMurry, 85¢, and *History of Woman's Missionary Union*, Hunt, pa. \$1.25; cl. \$2.50.

This quarter our emphasis is on the stewardship of possessions. The circle programs are on tithes and offerings and the recommended mission study is *My Money and God* by Robert Hastings, 85¢; Teacher's Helps, 25¢. (These and other books listed above are available from Baptist Book Stores.) You will want to promote the denomination's emphasis—Tithe . . . Now. The goal is two million tithers in 1965 (see circle program).

You will also want to encourage attendance at the Glorieta WMU Conference, July 22-28 and Glorieta

YWA Conference, July 29-August 4. To make reservations for the WMU Conference write Dr. E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico

87535. Reservations for the YWA Conference are to be made through state YWA directors. Happy traveling!



Dear Circle Chairman

This letter addressed to you each month is to help you and the members of your circle keep informed about forthcoming events, emphases, and materials. The business and promotional periods at your circle meetings are appropriate times for sharing pertinent information

- The date of Glorieta WMU Conference is July 22-28. Reservations may be secured by writing to Dr. E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico 87535. The conference begins on Thursday evening and closes the following Wednesday noon.

- The recommended book for study this quarter is *My Money and God* by Robert Hastings,* 85¢; Teacher's Helps, 25¢, from Baptist Book Stores. The book may be studied at circle meetings instead of circle programs or it may be taught as a WMS class.

*Look for another book by this same author, *How to Manage Your Money*, price \$1.50, available in Baptist Book Stores after October 1.

- The topic of the general WMS program for August is "Co-Laborers in Home Missions." You will encourage circle members to attend this meeting. Use the circle promotional feature, "Preview of August General Program," in this Forecaster or use your own creative ideas in previewing the program.

- Fostering WMU youth organizations is one of the responsibilities of your circle. Lead your members to co-operate in the plans made by your executive board for fostering the youth organizations.

- WMS Leadership Cards must be renewed each year on or before the date of issuance. The card may be renewed in one of two ways: by taking the WMS Refresher Course or by meeting the requirements for the basic leadership course in class study. Required reading for the 1964-65 WMS Refresher Course is the 1964-65 WMU Year Book, *Spiritual Life Development*, McMurry, 85¢, and *History of Woman's Missionary Union*, Hunt, pa. \$1.25; cl. \$2.50 from Baptist Book Stores.

You will recall the part of WMS Statement of Aims that says, "We will seek to give to the organization an informed leadership." We're counting on you!

Promotional Features AT YOUR MEETINGS

GENERAL • by Eula Stotts, Executive Secretary, California WMU

Vacation Reading—Missionary Reading

"Your opportunity to enjoy the thoughts of great minds! Read a good book during vacation. Visit your Vacation Book Exhibit."

Hand announcements similar to the above to all entering the meeting room. At announcement time quickly relate from two or three books, concise, arousing statements. At the close of the meeting have committee members direct all toward the book exhibit to check out a book.

Provide a simple table or an elaborate booth to display the books. These may include WMS Aims Series, home and foreign mission books, and other mission books you will find listed in *WMS World in Books*. Collect copies from those willing to lend books, and from the church and city libraries. Have at hand a copy of *WMS World in Books* and take the money and order books for those who have special selections. Provide cards for each person who takes a book to record her name, address, and the title of the book.

The work of the mission study committee will not be completed until all borrowed books have been collected and returned.

To Announce the Study of My Money and God

The mission study and stewardship chairmen (or two enlisted women) sit together with the society members. At a signal from the president, they walk to the front of the room and have the following conversation.

First Woman: Lou, you know I almost never talk about our personal problems, especially finances. However, when Paul and I made out our income tax return this year I was not satisfied that we have been figuring our tithe correctly. There are so many deductions that we seldom think of total salary. We have been figuring from our takehome pay. Something has made me question this.

Second Woman: How interesting that you should say this! Right here in my bag I have what may help you find an answer. (*Takes out copy of book.*) *My Money and God* by Robert Hastings is to be our study in WMS. We will meet _____ (time and place). _____ (Name of teacher) will be the teacher. When she was

enlisted we told her we wanted time for individual participation. There is one section on your problem, along with many other timely topics. Instead of telling you what I think, let me urge you to read the book, take part in the group study, and make your own decision.

CIRCLE • by Lois Privett, WMS Director, Alabama WMU

Why Read The Commission and Home Missions?

A missionary tells of a little boy in Africa who came to the mission school one day from his village many miles away. When the teacher explained the school was already overcrowded, he begged to be permitted to stay just for a few days and study geography. When the teacher inquired why he wanted to study geography he said, "Well, I pray for all the people in all the places I know and if I knew of more places, then I could pray for more people." This is the reason why we want to know.

How is your geography? How many places do you know? For how many people do you pray? Every WMS member should read our two "geography books," *The Commission* and *Home Missions*.

Display the magazines and point out several people and places mentioned.

Preview of August General Program

Do you have a spirit of adventure

and travel? Do you like to turn off the main road and follow a less conspicuous, maybe unmarked way just to see what is there? Have you ever wished that business opportunities for yourself or your family would take you into more interesting and colorful places? Have you ever longed to go with the missionary and help with his or her work? If you have, then this is it!

The August *Royal Service* program will give a brief insight into the Home Mission Board's newest personnel venture, "The Christian Service Corps." Come and learn about it. Announce time and place of the general meeting.

Current COMMENTS

Methods of Teaching Mission Study Classes

There are many different methods and techniques which can be used in teaching mission books. Here are just a few familiar ones: lecture, group discussion, interview, drama, film, and panel conversation. When deciding which method, or methods to use there are several things to keep in mind. Some of these are: the book to be taught, the group to be taught (size, background, etc.), place in which the book is to be taught, and resources available.

The seventh elective, Aim I, WMS Aims for Advancement, encourages the use of a variety of methods

in teaching mission books. The elective reads: "Use of relay, extensive or intensive method of teaching two or more books listed in *WMS World in Books*."

A relay class is at least three hours in length and is taught by two or more teachers, depending on the type of book. The time requirement may be divided between or among the teachers.

An extensive class must meet a minimum of five hours. Every member of the class should be encouraged to read the book and participate in class discussion and activities.

An intensive class must meet a minimum of seven and one half hours. The class should be planned to include outside assignments and group participation. Every member should be encouraged to read the book. Any circle or society can undertake an intensive course. This class may be taught in one week or over a period of weeks.

Although any length and type of class may be planned for the study of mission books, societies are encouraged to spend adequate time in study and a variety of methods in presentation.

Resources for Teaching *My Money and God*

The book recommended for study during July-August-September is *My Money and God* by Robert J. Hastings, price 85¢.

The alert teacher will be searching for resources to use with the book and here are some suggestions:

First, we mention Teacher's Helps

for teaching *My Money and God*, by Mrs. O. B. Mylum, price 25¢ (to be available in June from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores).

Some additional books which may be used are:

Christian Sharing of Possessions, Annie Wright Ussey, 85¢

Sacrifice and Song, Foy J. Farmer, 35¢

Let's Think About Money, Ellis Cowling, 75¢

"Wait a Minute" by Margaret T. Applegarth, is a brief stewardship playlet telling of the importance of increased giving to mission work. It requires 12 characters and 15 minutes for presentation. Price 15¢.

"To All the World Through the Cooperative Program" is a dramatic presentation. Two readers and 11 to 17 other people are needed. Price 10¢.

The Best Minutes is a filmstrip on the Cooperative Program. 39 frames, color, with manual, price \$5.00.

All of these resources may be secured from your Baptist Book Store.

Circle programs in *Royal Service* will be helpful if you are using the book each month instead of circle programs; they are:

July—The Tithe: Minimum Requirement

August—The Offering: Maximum Response

September—The Result: God's Increase

Magazines in the Church Budget

Every member of WMU should have a copy of the magazine for her

organization every month. (Except Sunbeams, of course! *Sunbeam Activities* is the magazine for Sunbeam Band leaders.) The best way to accomplish this is by including the WMU magazines in the budget. In this way, WMU literature is provided for WMU members just as Sunday school and Training Union literature is provided for members of those organizations.

When you put WMU magazines in the budget, there are two ways of handling the subscription—the "common expiration date plan," or the "bulk subscription plan." These plans are outlined below:

COMMON EXPIRATION DATE PLAN

This plan makes it possible for magazines ordered by budget subscriptions to be sent to individual members. It works as follows:

1. Send to Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, a list of subscribers to be included in the budget order, stating name of magazine(s) desired. Give complete names and mailing addresses. By each name write "new," or "renewal" if the person is receiving the magazine. Mark the order "Budget Subscription Order." Enclose \$1.50 for each subscription. Allow four weeks for delivery of first copy.

2. When the list is received, WMU pulls from the files all "renewal" subscriptions, figuring any credit due on unexpired portions and a refund check is issued.

3. Each name is then entered on the mailing list as a new subscriber so that all subscriptions from a church have a common expiration date.

4. When subscriptions expire, expiration notices are sent directly to individual subscribers. These

should be given immediately to the person handling subscription orders. Magazines are mailed two months in advance of issue month. To prevent missing magazines between subscriptions, renewals should be handled immediately.

5. Subscriptions may be transferred at any time during the year. As members move and others join, subscriptions can be transferred from "old" to "new" members. When requesting transfer, please give name of magazine involved, name of church, name and address of old subscriber, name and address of new subscriber.

6. Maintaining a common expiration date requires co-operation. In any correspondence about subscriptions, please give name of magazine involved, name of church, and indicate use of the budget plan.

7. In order to have extra magazines for programs, to give to new members during the year, to use in visitation, etc., churches may enter a bulk subscription order along with the individual subscription list described above. This bulk order goes to the church or some other designated address. This helps the church keep a common expiration date.

BULK SUBSCRIPTION PLAN

In this plan magazines are ordered in bulk; for example, 10 copies of *Sunbeam Activities*, 85 of *Tell*, 10 of *Tell, Leadership Edition*, 45 of *The Window*, and 100 *Royal Service*. The subscriptions are paid for a year at \$1.50 each and are mailed to the church or some other designated address. The WMU distributes the magazines to members. This plan may be desirable in some situations but it does not give the member the advantage of receiving the magazine at home and as soon as it is released.

SPICING YOUR PROGRAM

GENERAL •

Since the continent of Africa is shaped like a large question mark, why not make this a question and answer program? Questions could cover the methods by which the West African countries came into independence, the beginnings and progress of mission work, high lights of present mission work. Facts other than those in program material may be found in the free leaflets from the Foreign Mission Board: "Know Your Baptist Missions—Africa" (1965 Edition), "Horizons of Expansion in Africa—1965," "Ghana Calls," "Liberia—Land of Liberty," and "Nigeria: African Giant on the Move." Maps of Africa, Nigeria, Ghana, and Liberia may be ordered from the Foreign Mission Board. From a world map make a small map of Togo.

Address your order for materials to: Dept. of Missionary Education and Promotion, Foreign Mission Board, P. O. Box 6597, Richmond, Va. 23230.

Put on large sheets of paper and display in the meeting room, or read aloud at the meeting the following facts.

NIGERIA

Three times the size of Arizona
38,500,000 people
Southern Baptist missionaries: 228

391 churches with 61,241 members

GHANA

Slightly smaller than Oregon
7,400,000 people
Southern Baptist Missionaries: 34
35 churches with 3,250 members

LIBERIA

The size of Tennessee
2,500,000 people
Southern Baptist missionaries: 11
28 churches with 1,556 members
The following books provide good background reading in preparation for the program:
The New Africa, Gatti, \$3.63
Exploring Africa, Goerner, (out of print)
Inside Africa, Gunther, \$7.95
Continent in Commotion, Patterson, (out of print)
A Century in Nigeria, Sadler, (out of print)

TOGO

Located East of Ghana in East Africa
Almost the size of West Virginia
First missionaries appointed in 1964

Program covers on Africa are available from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores, price 2¢ each.

—MRS. LOUIS DABNEY,
Alabama

CIRCLE •

If your WMS has not yet studied *My Money and God* by Robert Hastings, show a copy to your circle. Borrow from your church library or member of your church, or order from Baptist Book Store, price, cl. \$2.50, pa. 85¢. (Teacher's Helps, 25¢, from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores.) Review briefly. Help members to know of other stewardship books which might be in your church library.

Secure the following free leaflets from your state WMU office. Give a copy to each member to read.

"A Woman Looks at Tithing"
"The Whole Family Tithing"

stewardship is far above Old Testament stewardship. It requires all, with the tithe as a beginning point.

No one can deny that the New Testament teaches proportionate giving (read 1 Cor. 16:2). Proportionate giving surely would have meant to the early church with its many dedicated Christians at least a tithe from members.

Jesus clearly taught that we are to share with people in need, that the tithe might not be sufficient. He said, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:21).

TITHING ACKNOWLEDGES STEWARDSHIP

God is the owner of everything (read Psalm 24:1 and Psalm 50:10-12). Our possessions are a trust from him. As we tithe we acknowledge our stewardship, and our love for God. Giving a bit of loose change now and then is not Christian giving. Paul gave us a more excellent way (read 1 Cor. 16:2).

Giving is not just for a festive occasion, or for amusement or even for a good feeling. Our giving should not be guided by our own needs as the young woman who said, "I need my money more than the church needs it." Our giving is not giving to the church, but to God.

Giving should not be based on false values. A church in business session was discussing plans for financing a new building. Many plans other than tithing were suggested, such as bazaars, fairs, and a "let the women do it" plan.

The church rightly rejected these plans as being unworthy, but before we ridicule or condemn them let us search our own hearts. Much of our giving may spring from unworthy motives. A gift from an ungiven life is not a worthy basis on which to build God's kingdom.

The faithful steward will give because Jesus said, "You shall be my witnesses . . . to the end of the earth" (Acts 1:8, RSV) and because of his love for God who gave so much for him (John 3:16).

The tithe is the floor not the ceiling in our partnership with God. When we lay the great needs of the world beside our gifts, the tithe will indeed seem small. Perhaps each of us needs to ask herself, "What are my motives in giving?" "Should I give more?"

(Give opportunity for tithers to tell why they are tithers.)

SOME MUST TITHE

Records show that Christians who do not tithe are apt to give very meager amounts. If every tither in the Southern Baptist Convention should suddenly decide to stop tithing, the Cooperative Program would falter, missionaries would have to return home, schools and hospitals would be closed, and even some churches would have to either close their doors or curtail their programs. (You may wish to make a poster showing the figures which are in the following paragraph and use the poster as you speak.)

"Only fourteen of every one hundred Southern Baptists are tithers, but these tithers gave one-half of all that is given in our churches. If the 1,400,000 tithers last reported are just average wage earners, their tithe would be \$280 million per year. This is slightly over one-half of total annual gifts of all Southern Baptists to all causes. Fourteen per cent of the membership who are tithers are providing a little more than 50 per cent of the financial resources for the church's ministry. Eighty-six per cent of the membership who are non-tithers are providing slightly less than 50 per cent of the church's total resources."

WHAT DO OUR TITHES ACCOMPLISH?

What do our tithes accomplish? We give two examples.

First, an overseas missionary nurse looked at her sleeping patient and thanked God that Southern Baptists had provided a hospital for her patient. The patient was going home tomorrow. In a few weeks she would be restored to full health and a life of

Lullaby for African Mothers

Akwadaa Ketekete

Music and Words by J.D. Oke.



Little Baby with a noisy cry,
What do you want?
Tell me, tell me, tell me.
Little Baby with a noisy cry.

For accompaniment: "Adenkim". (This is a gourd with a long neck, filled with hard seeds; the neck is held in one hand and the side is beaten rhythmically with the other hand.)

Following the above suggestion for instruments, this lullaby could be effectively used at your society meeting this month.

service, but she could not have lived without the operation which was performed by the missionary doctor followed by care of the missionary nurse.

Her parents had been won to Christ by Southern Baptist missionaries supported by the Cooperative Program and the Lottie Moon Christmas Offering. She had attended a Baptist church all her life. She accepted Christ as her Saviour when a young girl, she attended a mission school supported by the Cooperative Program. She married a national pastor, and they attended a seminary together. She was a helper in the well-baby clinic, she taught a Sunday school class, she was an officer in the WMU. She helped her husband with visitation. Hospital, school, clinic, seminary, missionary, all these were vital in the life of the patient, and all were provided by the Cooperative Program and the Lottie Moon Christmas Offering. Those who bring tithes through the Cooperative Program give for overseas missions and stand with the missionary in his work.

Second, do you speak nine different languages? Foolish question? Not at all. As your tithe is channeled through the Coop-

erative Program, part of it goes to help support the work of the Radio and Television Commission of Southern Baptists. Working with the two mission boards the commission sends regularly tape or film to 35 countries of the world. These are heard in nine different languages. In some cases the radio goes where no missionary is permitted to go. An example is the "Voice of Hope," a fifteen-minute program broadcast into Red China through Okinawa.

The first radio program in an American Indian language is broadcast into the Navajo Indian reservation. This program, "The Living Water" is in Navajo and like the others is paid for by the Cooperative Program. Our work for Christ calls for much more than we are now giving through the Cooperative Program. What we need is more tithers. If you give, you have a part in all that Southern Baptists are doing.

(Note: Learn what your church gives to the Cooperative Program. How many tithers does your church membership is this? What were the total gifts last year? What percentage of the budget goes to the Coop-

erative Program? How much are you spending on local needs? Perhaps your WMU stewardship chairman will make this information available for every circle.)

TITHE . . . NOW

In 1965 Southern Baptists are praying and working to enlist 600,000 more tithers. This added to the 1,400,000 who now tithe gives us a goal of "Two Mission Baptist Tithers." The theme for this endeavor is "Tithe . . . Now."

Miss Alma Hunt, executive secretary of Woman's Missionary Union, says, "WMU has historically had tithing as basic in stewardship teaching. In current plans we hold before our organizations a basic objective of an increased number of tithers each year. The effort of Southern Baptists to enlist two million Baptist tithers in 1965 will have the support of WMU. Such efforts will fit into our stewardship education program and, therefore, will stimulate interest and, we pray, commitment to the practice of tithing."

Another leader said, "This effort will help to glorify our Lord in the hearts and minds of those who gave and in the eyes of all who observe this dedication of wealth."

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, says, "Just at the point when we are calling for a new thrust in worldwide missions, looking toward having five thousand missionaries under appointment at the earliest possible date, it is greatly encouraging to realize that the Stewardship Commission and the state stewardship secretaries have felt impressed to launch a campaign to enlist two million tithers."

"Tithe . . . Now" can be the theme for all who now tithe. "Tithe . . . Now" can become the theme for non-tithers. No time is better than today. Perhaps even now some of you will say, "Beginning now, I will tithe."

(Learn when your church will have the "Tithe . . . Now" emphasis. Ask your pastor how the WMU can help the church with the Forward Program of Christian Steward-

ship. If your church has set a date to use the filmstrip Tithe . . . Now, announce this to the circle. Only your pastor may order the packet, "A Tithe . . . Now! Planning Kit," free from state Convention offices. This filmstrip and recording are enclosed.

CONCLUSION

(Note: For a worship period read aloud these questions, allowing time for women to silently consider the answers; or you may wish to have ready copies for each member to fill in and keep for herself.)

What Are Your Answers?

1. Am I a tither?
If I am a tither, do I tithe because I love Jesus and his work? _____
Do I tithe because I want God to give me material blessings? _____
Do I tithe because I think the nine-tenths will buy more if I have given one-tenth to God?
Do I tithe because I am afraid not to? _____
Do I tithe because it gives me a self-righteous feeling? _____
Do I tithe because my parents did? _____
Do I tithe that all the world may know Jesus?
2. If I am not a tither, why do I not tithe?
Because I do not believe the Bible teaches it?
Because I need the money more than the church needs it? _____
Because my budget will not permit it? _____
Because my husband will not tithe? _____
Because I do not know what "they" do with my tithe? _____
Because I do not want to tithe? _____
Because I do not trust the promises of God?
Because I want house furnishings, a new car, beautiful clothes, and material advantages for my children more than I want to have a worthy part in the cause of world missions? _____

Prayer: That all of us may recognize God's right to all that we possess; that we may know the needs of the world; that we may seek to know God's will in the use of our money.

COMMENTS:

by Merle Hill Parsons

My Cooperative Program

IT was in Kansas City, in the closing session of the Southern Baptist Convention when the speaker, Dr. H. H. Hobbs in a ringing challenge punctured the air with his forefinger and in a sweeping gesture encircling the vast auditorium thundered, "Jesus is passing this way. There he goes! Get up quickly and follow him while he is still in sight." Dr. Hobb's finger like a magnet had drawn the eyes of Southern Baptists to the envisioned hastening figure and for a splendid moment with bursting hearts we were ready to go.

I shared in the hush that fell over the room, my back straight as a rod with determination, yearning with all my heart to literally go, go with Him, go for Him.

Even though I spend my days as thousands of Baptist women do, there are many ways I go. For instance, the ways my tithes and offerings through the Cooperative Program go for me.

There are times in my life when I am prohibited because of home responsibility from going beyond the walls of my home

Mrs. Parsons is a member of Woodlawn Baptist Church, Birmingham, Alabama, a former YMCU president.

to serve. In that urgent time my Cooperative Program is steadily at work for me. A vigilant serving partner have I, on the job where I cannot be! Recently during one of these times when a member of my family needed constant ministry I was tempted to chafe at the enforced shut-away feeling until through the wonderful medium of a Baptist publication I read of the beginning in a pioneer area of a much prayed for church building being built with Cooperative Program dollars.

Suddenly I was miraculously released from my walls and became busily engaged in raising a house of worship for a grateful people. O reassuring thought, a projected part of me, faithful day by day—my dollars brought Sunday by Sunday to my church.

Being the daughter of a solid, long time Southern Baptist preacher, I remember Daddy telling the moving stories of financial appeals that came regularly at each state, associational, and Southern Baptist Convention meeting. It was the fellow with the best emotional speech, the one who evoked the most tears who came away with most of well-meaning if unwisely designated funds in his pocket.

All too well Baptists realized that fields just as deserving, but not as well presented, went lacking. There was a terrific imbalance of allocations. I shudder to think of my gifts being at the mercy of my tears. However, crying isn't enough, so now I prayerfully place my tithes and offerings in God's storehouse and rest in the knowledge that leaders with pertinent information under the guidance of the Holy Spirit will channel the money to the best advantage for kingdom needs.

It is impossible to participate actively in this plan of living without having its influence touch you personally. My nephew enters Howard College this term to study for the ministry. John is a dedicated young man, who I believe will count for Christ in a great way, and no small contribution toward making this possible is the assistance he will receive through the ministerial

tuition fund both in college and later at the seminary of his choice. While I pray for his consecrated preparation for his life's calling, I am giving in a tangible way to him and the valiant army of soldiers he has joined as I give through my church.

To separate prayer from offering is impossible. From my vigil at home I rejoice to hear of a step that turned into a church on the mission field, and I remember we prayed for that missionary that day. I read of a young mother whose hand, raised to slash her baby's face in tribal marks, was stopped in the act, and I remember we prayed for the women of that torn country that day.

A little boy racked with pain and loneliness was cradled in the arms of our missionary at the Rachel Sims Mission and I shared in the comfort to that boy in my prayer, for they were on the prayer calendar that day. On and on these true incidents could be told, but I need not tell them to you, for they are your testimony too, aren't they? The two generals on the battlefield of missions, Prayer and Offering—both indispensable!

There is promise in my Cooperative Program, too! "And, lo, I am with you always, even unto the end of the world." How many times have we felt discouraged at the need and opportunity, realizing the little one woman can do? John McCormack wrote of his journey across Europe in the wake of World War II. In the midst of incredible destruction by bulldozers, bombs, and shells the figure of a woman on her doorstep with a broom, cleaning away her little place became a symbol and a promise. A symbol of the significance of each woman doing her bit, with what she has to lift her world.

My little offering alone would be only a token, but with all our gifts together Cooperative Program funds become a divine promise of power for good to sweep sin and suffering from our world.

"There he goes! Get up quickly and follow him." I resolve to hasten my steps and walk in His way.



Call to Prayer

Prepared by Janice Singleton

"Every thing
by PRAYER
and SUPPLICATION
with THANKSGIVING
let our requests be made known unto God"

Philippians 4:6

1 THURSDAY Let hope keep you joyful; in trouble stand firm; persist in prayer. Rom. 12:12, New English Bible (read Rom. 12).

The Ruchtis, W. C. and Helen, left the pastorate of a church in Rome, Georgia, in 1960 to begin a formal program of Baptist work among English-language people in Rome, Italy.

"Every fall new families come in and students usually arrive late in October. Last year we were fortunate in having three Fulbright voice students to help with our music. This year we have new families in business and an attache at the American Embassy."

The preacher says his greatest need is to be able to preach sermons that will reach the cosmopolitan group. His wife says she needs "time and energy to do all that needs doing." Pray for the Ruchtis as they come home on furlough next month, and for the new work so splendidly begun in Rome.

Pray for Mrs. W. H. Warren, Rio de Janeiro, Brazil, ev.; Earl Parker, China-Korea, ret.; Mrs. A. V. Alvarado, Galveston, Tex., Sp. sp. ev.

2 FRIDAY Then Jesus went indoors, and his disciples asked him privately, 'Why could not we cast it out?' He said, 'There is no means of casting out this sort but prayer' Mark 9:28-29, New English Bible (read vv. 14-29).

Mrs. Robert J. Green writes: "It does mean so much to have people praying for us on the anniversary of our birthdays." Her letter from Tuba City, Arizona, where she and her husband work among the Navajo Indians, is full of thanksgiving. "We can be very thankful that God has called individuals within the language groups to serve their own people. Lemuel Littleman drives 260 miles round trip each Sunday to preach to his people at Dry Lake. Then he preaches at the all Navajo service Sunday evening. Mrs. Jane Grey leads Girls' Auxiliary." She asks for prayer for these, and for a Navajo student from their area attending college.

Pray for Mrs. Green; G. H. Clark,* Maui-Hawaii, C. R. Young,* Hawaii, D. L. Saunders, Arusha, Tanzania, F. G. Ross, Durango, Mexico, Mrs. G. E. Hickey, Campinas, Brazil, ev.; A. L. Hood, Thailand, MD

3 SATURDAY So Peter was kept in prison under constant watch, while the church kept praying fervently for him to God. Acts 12:5, New English Bible (read vv. 1-17).

The Home Mission Board has a program of co-operative mission work with National Baptists, including evangelism, Christian education, leadership training, and enlistment. Rev. T. B. Brown says, "I am writing you to ask that you place the Mississippi Baptist Seminary on your prayer calendar. Our great need is a new state headquarters building. We shall be grateful for prayer in our behalf." Mr. Brown is one of nine teacher-missionaries working with Negro Baptists in Mississippi. Pray for this work.

Pray for Mr. Brown, Jackson; W. T. Poudike, Calif., SM; W. L. Clinton,* Brazil, ev.

SUNDAY JULY 4 As for me, I will call upon God; and the Lord shall save me. Psalm 55:6 (read vv. 16-23).

The Penang Baptist Church houses the Malaya Baptist Theological Seminary where Sidney Schmidt teaches English and is presently pastor of the church. Mrs. Schmidt writes: "An estimated 100 temples are on this one small island. These represent the Buddhist religion of the Chinese as well as of the people of India, Burma, Thailand, and Ceylon. We are increasingly burdened for spiritual needs here."

Church members include older members from China as well as Malayan-born Chinese. Both Mandarin and Cantonese are spoken. Pray for this church and seminary.

Pray for Mrs. Schmidt, Mary Alice Ditsworth, Bandung, Indonesia, J. E. Mills,* Ivory Coast, Mrs. C. F. Roberson,* Mrs. I. N. Patterson, Ibadan, Nigeria, ev.; Mrs. L. C. Smith, Ogbomoso, Nigeria, med.; Mrs. R. W. Fuller, Jardine Lookout, Hong Kong, ed.; Rosa Lee Franks, Miami, Fla., GWC; G. T. Martin, Tampa, Fla., Negro ev.; Mrs. D. J. Rollins, Ft. Yukon, Alaska, native work

5 MONDAY And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. Gen. 32:28 (read vv. 24-32).

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, and in HOME MISSIONS.

Mrs. Dennis Edward Elliott was appointed, with her husband, in 1963, to serve in Thailand. With her nurse's training and her husband's theological training, they join the staff of 56 missionaries, trying to meet some of the needs and opportunities of this country of almost 29 million people. Urgent needs presented last fall were for workers in field evangelism, religious education, music, and publications. Request for Journeyman assignments are for student workers in Bangkok, and X-ray technician in the Baptist hospital in Bangkok. Is the Lord calling you to Thailand?

Pray for Mrs. Elliott; Mrs. E. C. Wilson, Jr.,* Brazil, ev.; Mrs. C. L. Thompson, Buenos Aires, Argentina, ed.; P. C. Porter, Mrs. T. C. Bagby, Brazil, Anne Laseter, Chile, Mrs. T. E. Lee, Ala., ret.; Marvin Jackson, Louisville, Ky., WDP; F. M. Gage, Ariz., SM

6 TUESDAY Persevere in prayer, with mind awake and thankful heart; and include a prayer for us, that God may give us an opening for preaching, to tell the secret of Christ. Col. 4:2-3, New English Bible (read vv. 2-6).

William T. Roberson, Vietnam, writes:

"Southern Baptists have had missionaries in Vietnam for slightly more than five years. Amidst the travail in that country, there has been an encouraging response to the preaching of the gospel. We have repeatedly seen how prayer has brought victories. Last December as the WMU observed the Week of Prayer for Foreign Missions, the request of the mission for formal recognition by the Vietnamese government was granted. Five years of legal proceedings, applications, entanglements, delays, rejections, and disappointments were suddenly ended. With this victory, our witness will be greatly stabilized and strengthened. We believe God continues to hear and answer the prayer of his people!

"This 'breakthrough' is one of the most significant events in the history of Southern Baptist work in Vietnam. Prayer was a major factor in sending missionaries and it will continue to be a determining factor in sustaining work there. We covet your prayer—new doors are open. New stations must be opened. New missionaries must be appointed."

Pray for Mr. Roberson,* Mrs. R. M. Willocks,* Korea, Sistle V. Givens, Rio de Janeiro, R. L. Hensley, Campinas, W. C. Lanier, Tel Aviv, Israel, ev.; W. J. Guess, Germany, MA; J. C. Raborn, Kowloon, Hong Kong, F. W. Patterson, El Paso, Tex., pub.; Blanche Groves, China-Hawaii-Hong Kong, ret.

7 WEDNESDAY My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up Psalm 5:3 (read Psalm 5).

Armando Silverio of Tampa, Florida, returned last October from Perugia, Italy, where he studied Italian. He is working among large concentrations of Italian-speaking people in the United States.

Pray for Mr. Silverio; Mrs. C. E. Sanders, Tucson, Ariz., Sp. sp. ev.; J. L. Prickett, Okla., Ind. ev.; David Jemmott, New York City, N.Y. West Indians; Alda Grayson, China-Hawaii, A. E. Hayes, Brazil, ret.; Mrs. Milton Murphey, Petah Tiqva, Israel, ed.; Stanley Crabb, Jr., Rome, Italy, ev.; G. G. Pitman, Shaki, Nigeria, MD

8 THURSDAY Wilt thou not revive us again: that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation Psalm 85:6-7 (read Psalm 85).

"If I had a thousand voices to fill Brazil with praise," sang the more than 100 campers at the dedication of the Tupi Baptist Encampment in Brazil. Mrs. Harrison Pike and her husband went to Brazil following the death of Frank Raymond Richardson who had served only two months and died at the age of 27. Baptists in Espirito Santo were so touched they prayed after that not for another missionary but that God's will might be done.

Mrs. Pike tells of many deep spiritual consequences following this event, including the encampment which honors the memory of this young missionary. Pray for this encampment.

Pray for Mrs. Pike, Vitoria, R. T. Fleet, Campinas, Brazil, Mrs. J. B. Graham, Taipei, Taiwan, Mrs. R. B. Fryer, Jr., Sumatra, Indonesia, ev.; Anne Dwyer, Ajloun, Jordan, RN; Mrs. G. E. Robinson, Warri, Nigeria, Mrs. John Mein, Feira de Santana, Brazil, ed.; Job Maldonado, Carlsbad, N.M., Sp. sp. ev.; Mrs. Marvin Sorrels, Muskogee, Okla., Ind. ev.

9 FRIDAY Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you 1 Sam. 12:23 (read vv. 20-25).

A small modern clinic has been built on Ailigandi Island, one of the fifty inhabited atolls which ring the Caribbean coast of Panama. This brings medical care for the first time, in close reach of the Indians with whom Mr. and Mrs. Leonardo Miseli work. The name Marvel Iglesias Clinic honors the pioneer work of Mr. and Mrs. Lonnie Iglesias,

Southern Baptist missionaries among these Indians. There are now 121 missionaries. Baptists in Panama and the Canal Zone have accepted responsibility for the clinic which, when completed will be turned over to the Home Mission Board for operation. Indians from any of the settlements among the island chain will use it. Pray for this work.

Pray for Mr. Miseli, Cirilo Mogena, Matanzas, Cuba, ev.; Enoch Ortega, Ariz., Mrs. Miguel Lopez, Santa Fe, N.M., Sp. sp. ev.; A. C. Daniels, Donaldsonville, La., Negro ev.; Mrs. T. O. Badger, Cavite City, Philippines, C. E. Compton, Jr., Cuiaba, Mrs. J. E. Musgrave, Jr.,⁹ Brazil, Mrs. M. D. Moore, Jr., Gaza, ev.; Mrs. A. H. Dyson, Jr., Minna, Nigeria, K. R. Wolfe, Rio de Janeiro, Brazil, ed.

10 SATURDAY And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth Luke 11:2 (read vv. 1-13).

The Richard Forresters were studying Spanish in San Jose, Costa Rica, when a volcano erupted, bringing not only problems of falling ash and a water shortage, but real danger and death due to floods. In spite of this they and their three children enjoyed the year of language study. Both grandmothers visited them during the year!

After a two month visit "home" they were ready to work in Venezuela in the Baptist Book Store, in three missions near the city, and in the encampment nearby.

Pray for this missionary family.

Pray for Mr. Forrester, Maracaibo, Mrs. L. C. Schochler, Natal, J. N. Young, Minas, Brazil, W. R. Hintz, Guayaquil, Ecuador, T. L. Law, Jr., Seville, Spain, Mrs. W. A. Pennell, Jogjakarta, Indonesia, ev.; Mrs. M. V. Rankin, China-Malaysia-Hawaii, J. A. Tumblin, Sr., Brazil, J. B. Lawrence, Ga., F. H. Walters, Canal Zone, ret.; I. V. Perez, Balboa, Canal Zone, ev.

SUNDAY Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord James 5:14 (read vv. 13-20).

The Milton Leach, Sr., family has had a long, varied and interesting ministry with the Home Mission Board. For twenty-five years Mr. Leach was director of work in Spanish and Indian churches in New Mexico and Arizona. Mrs. Leach found and led Spanish women into service as splendid WMU officers and leaders.

ed. educational	pub. publication
ev. evangelist	ret. retired
Fr. French	RN nurse
GWC Good Will Center	SM superintendent of missions
Ind. Indian	sec. social work
JR juvenile rehabilitation	Sp. ki. Spanish kindergarten
MA missionary associate	Sp. sp. Spanish-speaking
MC mission center	TM teacher missionary
MD doctor	WDP weekday program
med. medical	° on furlough

Their influence is still vibrant among Mexican people in Kingsville, Texas, and extends beyond their personal reach as their son serves in Puerto Rico as missionary and a daughter as foreign missionary in Brazil. Thank God for this family.

Pray for Mr. Leach; Eleuterio Figueredo, Las Villas, Cuba, G. C. Martin, Cebu City, Philippines, C. E. Westbrook, Buenos Aires, Argentina, ev.

12 MONDAY At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God John 16:26-27 (read vv. 24-33).

How do our foreign missionaries feel about returning to their fields of service after a year of furlough? Marie Conner wrote from Taiwan after her furlough in 1964: "What a welcome! Many people to meet us and flowers pinned on our shoulders. In Taipei the church had planned a welcome dinner. Saturday the co-workers all met together for praise, fellowship, prayer, and food. It was a lovely day and one to be remembered.

"My heart is filled with praises to God for our churches and their progress."

Pray for Miss Conner, Chiayi, Mrs. O. D. Martin, Jr., Campina Grande, Mrs. S. G. Carswell, Manaus, Brazil, Mrs. F. L. Levrets, Iwo, Nigeria, ev.; W. J. Webb, Mexico-Guatemala-Venezuela, ret.; W. B. Pearce, Nairobi, Kenya, pub.

13 TUESDAY This poor man cried, and the Lord heard him, and saved him out of all his troubles Psalm 34:6 (read vv. 1-8).

Mr. and Mrs. Ronald P. Mathews were the first home missionaries to take language study abroad. They studied Portuguese in

Campinas, Brazil. Now they are working with Portuguese people in Sunnyvale, California, and in other points.

Rejoice with them in the recent acceptance of Christ and baptism of their own two young daughters. This family will certainly give a Christian witness to the people whom they serve.

Pray for Mrs. Mathews; Mrs. Celso Villarreal, Albuquerque, N.M., Sp. sp. ev.; Mrs. J. A. Parker, Santiago, Chile, Mrs. Jasper Saunkeah, Jr., Argentina, ev.; Mrs. E. G. Goatcher, Bangkok, Thailand, MD; H. D. Olive, Baguio, Philippines, ed.

14 WEDNESDAY Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered Rom. 8:26 (read vv. 22-27).

"Pray for our Juvenile Rehabilitation Program in Portland, Oregon, as we try to uphold Christ to the troubled youngsters. In this city of 375,000 people there were more than 13,000 referrals to Juvenile Court last year. Of these there were 4,600 adjudged as delinquents. We have only 9 churches in the county, and what are these among so great a need? Pray for us in this service to our youth?" This request comes from Henry W. Crowe who works with the Interstate Baptist Association in Washington and Oregon. Pray for troubled youth and delinquent parents.

Pray for Mr. Crowe; A. V. Alvarado, Galveston, Tex., Sp. sp. ev.; Napoleon Gomez, San Blas, Panama, Adela Lapinell, Havana, Mrs. Cirilo Mogena, Matanzas, Cuba, Mrs. A. W. Gammage, Jr.,⁹ Korea, R. E. Nicholas, Gaza, W. D. Moore, Rome, Italy, ev.; T. E. Oody, Monrovia, Liberia, Mrs. D. H. Rose, Bretzenheim, Germany, MA; Mrs. W. W. Adams, China-Manchuria, ret.

15 THURSDAY I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live Psalm 116:1-2 (read vv. 1-8).

Those who thoughtlessly contend that people in other parts of the world "have their religion" would certainly not consider the type ancestor worship held by the Gokwe inhabitants in Rhodesia as "good enough." "They believe that their lives are controlled by spirits of the deceased," writes Dr. Frances Greenway. "Illness is said to be caused by disgruntled ancestral spirits and appease-

ment must be made." It is difficult to persuade these victims of fear that God's power is supreme. *Pray for this work.*

Pray for Dr. Greenway; Thelma Williams, Kowloon, Hong Kong, RN; Mrs. W. A. Poe, Nigeria, Evelyn W. Owen, Urawa, Japan, ed.; J. B. Hill, Ipele, Mrs. H. J. Palmer, Jr., Zaria, Nigeria, Mrs. L. G. McKinney, Jr., Hong Kong, ev.*

16 FRIDAY And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner Luke 18:13 (read vv. 9-14).

Dr. Luther Copeland in *Frontiers of Advance* wrote, "Africa is the focal point of Moslem missionary advance. Islam is deliberately attempting to win this continent before Christianity can do so." J. H. Law who teaches in the Mombasa High School in Kenya finds the students are thinking seriously and intelligently about both Islam and Christianity. *Pray for Mr. Law and those to whom he witnesses.*

Pray for Mrs. Law, Mrs. F. E. Milby, Gwelo, Rhodesia, ev.; W. M. Moore, Joinkrama, Nigeria, MD; Bonnie Jean Ray, China-Hawaii, Neale C. Young, Nigeria, ret.; Mrs. Romelio Gonzalez, Havana, Cuba, ev.; Lelia Jackson, Phoenix, Ariz., Sp. sp. ev.

17 SATURDAY Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them Heb. 7:25 (read vv. 24-28).

Mrs. J. C. Pool, Ogbomosho, Nigeria, writes: Little Eunice Waindim, two years old, was desperately ill. Her parents, students in our seminary, from the Cameroons, were with her night and day. All of us prayed for God's healing power to be shown, for word had come that the family gods had been forsaken. God answered our prayer. The paralysis gradually left, and she was completely well. We rejoiced with the parents in the power of God!

Pray for Mrs. Pool, Mrs. E. F. Hallock, Jr., Rio de Janeiro, Brazil, ed.; Ruth Pettigrew, China-Hong Kong, ret.; Mrs. R. H. Lloyd, Buenos Aires, Argentina, R. D. Merrell, Sr., Dalat, Vietnam, ev.; N. E. Russell, Cincinnati, Ohio, JR

SUNDAY JULY 18 And this I pray, that your love may abound yet more and more in knowledge and in all judg-

ment Phil. 1:9 (read vv. 3-11).

Dr. J. R. Saunders, a retired missionary from China received congratulations from President Lyndon B. Johnson last year on his ninety-first birthday. Spry, energetic, enthusiastic, Dr. Saunders viewed the birthday celebration as just another day in his life, and he continues working for the Pan Pacific Centers, a nonprofit organization that aids orphans in Asia and assists international students in the US. His daughter, Mary Lucile Saunders, is a missionary in the Philippines.

Thank God for the work of Dr. Saunders and other retired missionaries who continue to witness.

Pray for Dr. Saunders; D. G. Hooper, Nairobi, Kenya, Mrs. M. D. Gann, Tanzania, Mrs. E. C. Valerius, Sao Luiz, Brazil, S. D. Stamps, Quito, Ecuador, ev.

19 MONDAY For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man Eph. 3:14, 16 (read vv. 14-19).

"Argentine Baptists are in a program of advance," wrote Frances Roberts. "There is so much to do and so few workers. Last week a missionary and two Argentine pastors held a meeting in a town where a group of sixteen has been meeting for three years, praying for a pastor. We wonder how many others are in similar groups." *Pray for the Argentines among whom there is "so much to be done, and so few workers."*

Pray for Miss Roberts, Buenos Aires, J. A. Gattin, Sr., Dar es Salaam, Tanzania, V. H. Moorefield, Jr., Pavia, Italy, W. A. Hickman, Jr., Paraguay, ev.; Mrs. R. L. Lindsey, Jerusalem, Israel, Nita McCullough, Nigeria, J. P. Smyth, Salvador, J. F. Spann, Recife, Brazil, ed.; Mrs. Buck Donaldson, Jr., Eku, Nigeria, MD; C. L. Boland, Tex., Sp. sp. ev.; Mrs. JoAnn Peyton, Wake Forest, N.C., deaf ev.*

20 TUESDAY Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice Psalm 141:2 (read Psalm 141).

World travelers say that Hong Kong fulfills everything the travel folders say about it. Modern skyscrapers, alluring shops, fascinating contrasts of silk-clad oriental women, and transistor-toting teen-agers make it the tourist's paradise. But the breathtaking view of the city, looking toward the Kowloon Peninsula, does not show the dire needs of



Miss Singleton is at right. At left is Mrs. Ernest L. Miller, president and Miss Dorothy Pryor, executive secretary of Georgia Woman's Missionary Union

We asked our Call to Prayer writer, Miss Singleton, to tell us about herself, and she wrote:

"I was WMU executive secretary in Georgia for twenty-four years (before retiring). Before that I taught in a Baptist college in Arkansas—Central

the refugees—the dirty children, and destitute adults and also the thousands of young people, students, adults, and children who need spiritual guidance. *Pray that the missionaries there may be strengthened by the Spirit of the Lord.*

Pray for M. J. Anderson, Hong Kong, ed.; R. E. Snell, Seoul, Korea, Mrs. C. D. Mullins, Waianae, Hawaii, C. F. Ryther, Faridpur, E. Pakistan, Mrs. W. R. O'Brien, Semarang, Indonesia, Ethel Harmon, Ibadan, Nigeria, G. M. Bridges,* Brazil, ev.; Mrs. Fred Ellis, Tex., Sp. sp. ev.; Hermelinda Hayans, Panama, Ind. ev.*

21 WEDNESDAY Blessed be God, which hath not turned away my prayer, nor his mercy from me Psalm 66:20 (read vv. 13-20).

Dr. and Mrs. Donald Orr in the International Baptist Theological Seminary in Cali, Colombia, believe that the presentation last Christmas of Handel's "Messiah" has built a

A+ in New Math!

College. After I graduated from the WMU Training School (Louisville, Kentucky) I worked in an Italian mission for three years. I think that's all. I have a BS degree from Shorter College and a MS from Mercer University (both in Georgia).

"And I took freshman math last quarter at Georgia State and made A+ in New Math—imagine that!"

better climate for Baptist work in that country. The singers included students, missionaries, teachers, businessmen, dentists, doctors, Peace Corps workers, and secretaries. *Thank God for the dedicated lives of these talented missionaries.*

Pray for Mrs. Orr, J. W. Shepard, Jr., Fukuoka, Japan, Mrs. R. D. Williams, Oshogbo, Nigeria, ed.; Mrs. Z. D. Reece, Nusukka, Nigeria, Mrs. J. W. Smith, Nazareth, Israel, Mrs. D. C. Askew, Tokyo, Japan, Mrs. L. D. Wood, Balboa, Canal Zone, ev.; J. G. Watson, Amelia, La., Fr. ev.; Mrs. J. D. Crabb, Hondo, Tex., Sp. sp. ev.; Pauline Cammack, N.M., ret.

22 THURSDAY My vows to thee I must perform, O God; I will render thank offerings to thee Psalm 56:12, RSV (read Psalm 56).

Women are concerned about living conditions of missionaries on both home and foreign fields. Josephine Randall writes of her

joy in the green American-style house provided for her in Kanazawa, Japan. "I use extra rooms for classrooms. Last week I had thirty-four teen-agers jammed into a pretty pink bedroom for Bible class. Recently the youth of our church had a weekend retreat at my house. The attic is finished and since Japanese usually sleep on a pallet-like mattress, we rented these and easily housed thirty. So you see my house serves as a sort of student center and a hotel."

Pray for Miss Randall, Mrs. J. M. Watson, Madrid, Spain, ev.; Mrs. M. D. Garbarino, Reddell, La., Fr. ev.

23 FRIDAY Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Eph. 1:3 (read vv. 1-6).

The Gaventas from Africa are on leave of absence. Dr. Gaventa is taking work at Veteran's Administration Hospital in Louisville, which makes it possible for him and his wife to act as house parents for the "MK House" there. Missionary children in the house for whom they are responsible are Richard Congdon, Sidney McGee, Mary Margaret Dunaway, Debby Littleton, whose parents are in Africa, and the two Gaventa sons Bill and John. They ask for prayer for themselves and the teen-agers.

Pray for Mrs. Gaventa, A. E. Spencer, Jr., Okinawa, ev.; C. L. Culpepper, Jr., Taipei, Taiwan, ed.; E. L. Cole, Guadalajara, Mex., MD; Mary Nelle Brown, Sinton, Tex., Sp. ki.*

24 SATURDAY All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name Psalm 66:4 (read vv. 1-9).

Mr. and Mrs. Jerry Monroe completed study of Spanish in January and were sent by the Home Mission Board to Yuma, Arizona. They are enthusiastic about beginning their work among the Spanish-speaking people in Yuma. This is a difficult field because of its situation near the border, and with its transient population. *Pray for this work.*

Pray for Mr. Monroe; Enrique Vazquez, Pinar del Rio, Cuba, I. C. Matthews, Canal Zone, C. O. Griffin, Surakarta, Indonesia, J. B. Annis, Accra, Ghana, ev.; Sue McDondald, Singapore, Malaysia, ed.; W. R. Norman, Jr., Nigeria, MD*

SUNDAY JULY 25 O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are

faithfulness and truth Isaiah 25:1 (read vv. 1-5).

Richard Mazanec is a missionary to the Czechoslovakian people in Masaryktown, Florida. He is concerned about the spiritual apathy of his community. "There is evidence of some 'churchanity,'" he writes, "but not much Christianity. Our need for workers is a serious handicap." *Pray that we will not lapse into feelings of futility.*

Pray for Mr. Mazanec; Mrs. Carlos Perez, San Blas, Panama, Mrs. M. E. Torstrick, Chile, D. J. Spiegel, Teresina, Brazil, Floryne Miller, Kitakyushu, Japan, Mrs. C. F. Whirley, Kaduna, Nigeria, J. E. Hester, Milan, Italy, ev.

26 MONDAY Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might, Who would not fear thee, O King of nations? Jer. 10:6-7 (read vv. 1-10).

Last October Rev. and Mrs. G. Clayton Bond arrived at Lome, capital of the Republic of Togo, making it the tenth country of Africa in which Southern Baptist missionaries have taken up residence. This little country, about fifty miles wide and stretching northward from the coast 340 miles, has a population of 1,500,000. Mr. and Mrs. Bond began working with the Baptists of Togo while they were missionaries in nearby Ghana. Now they are stationed in Togo. *Pray for this work.*

Pray for Mr. Bond, Mrs. R. C. Henderson, Abuakwa, Ghana, J. F. Kirkendall, Beirut, Lebanon, Alma Oates, Recife, Brazil, ev.; A. I. Bagby, Mrs. J. B. Sutton, Brazil, Mary Brooner, Gatooma, Rhodesia, Pearl Johnson,* M. H. Wilson, Taichung, Taiwan, ed.; E. F. Hallock, Jr., Rio de Janeiro, Brazil, pub.*

27 TUESDAY Be thou exalted, O God, above the heavens: let thy glory be above all the earth Psalm 57:11 (read Psalm 57).

Mary Etheridge is still seeing results of the work which she and her associates did a number of years ago among Chinese in El Paso. One of their "youngsters," now a college student, served last year as summer student missionary under the Home Mission Board. From all reports she did an outstanding piece of work.

Another result is the organization of the Baptist Chinese Mission into the Grant Avenue Baptist Church, the answer to prayer and fulfillment of hopes for more than twenty years.

"Such experiences encourage us and cause us to renew our vows unto him," she wrote.

"Pray for the work here in Tucson, Arizona, among the Chinese where we now work."

Pray for Miss Etheridge; Hannah Fair Saltee, China, W. H. Berry, Brazil, ret.; S. J. Lennon, Bangkok, Thailand, med.; G. W. Pinkston, Bandung, Indonesia, Mrs. J. D. McMurray, Uruguay, E. J. Whitley, Jr., Caracas, Venezuela, S. W. Davenport, Argentina, Mrs. W. L. C. Richardson, Brazil, Mrs. D. A. Bonnell, Jr., Kitwe, Zambia, ev.; Beryl C. Lovelace, Japan, MA; R. C. Bethea, Indonesia, O. L. Butcher, Bangkok, Thailand, MD

28 WEDNESDAY How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them; they are more in number than the sand: when I awake, I am still with thee Psalm 139:17-18 (read vv. 7-18).

At the opening of a conference on Christian Education an African leader declared that Africa is determined to accomplish in two decades what it has taken two centuries for us to achieve.

Changes in government mean changes in every phase of life including missionary procedures. John Cheyne, serving as secretary of the Baptist Convention of Central Africa, is the only missionary officer, with the exception of the missionary adviser. All other officers are Africans.

"We are glad to be a part of such a challenging time. *Pray for the new and sometimes unstable governments, and for wisdom for Christian leaders, both national and missionary, to meet the crises with positive Christian reactions.*"

Pray for Mrs. Cheyne, Que Que, Rhodesia, Mrs. W. E. Haltom, Bahamas, Mrs. R. L. Bivins, Petah Tiqua, Israel, Mrs. M. T. Lineberger, Sr., Argentina, ev.; Sarah Wilson, Buenos Aires, Argentina, soc.; C. F. Whirley, Kaduna, Nigeria, ed.; E. C. Branch, Idaho, Ind. ev.; Moises Gonzalez, Cuba, ret.*

29 THURSDAY Now unto God and our Father be glory for ever and ever. Amen Phil. 4:20 (read vv. 19-23).

In January of this year the Jerry S. Keys wrote: "As the days of our furlough draw to a close we are most anxious to get back to our work in Brazil. On the way we will stop by Fort Worth where Jerry will receive the Doctor of Theology degree from Southwestern Seminary. The three boys have enjoyed school in the states, in eighth, sixth, and second grades. We have been pleased with their work after going to Portuguese-speaking

schools for several years." *Pray for furloughing missionary families.*

Pray for Mr. Key; Mrs. R. E. Walker, Campinas, Brazil, RN; J. M. Short, Jr., Chihuahua, Mexico, D. C. Johnson, Chile, Mrs. G. E. Kingsley, Malawi, C. J. Dotson, Gatooma, Rhodesia, ev.; Reba Stewart, China-Manchuria, ret.*

30 FRIDAY Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen 1 Tim. 1:17 (read vv. 14-17).

This year, in the large new exposition hall of the Central American Independence Day Fair in Guatemala, the gospel message was available for the multitude at the stand of the Baptist Book Store. In eight days more than 750 volumes of the Scriptures were sold. Twenty thousand tracts were distributed. They soon sold all the modern Spanish New Testaments and had requests for Bibles in German, Latin, English, and Arabic!

"We were overjoyed to find that 90 per cent of our sales were to nonevangelicals," missionary Edward Gilstrap reports.

Pray for Mr. Gilstrap, Quezaltenango, Mrs. H. N. Lindwall, Coban, Guatemala, Mrs. B. L. Lynch, Tainan, Taiwan, ev.; F. P. Lide, Kowloon, Hong Kong, ed.; Aletha B. Fuller, Joinkrama, Nigeria, RN; Mrs. Ethel C. Wilson, Columbia, S.C., TM

31 SATURDAY To God who alone is wise, through Jesus Christ, be glory for endless ages! Amen Rom. 16:27 (read vv. 24-27).

Rev. and Mrs. F. Eugene Milby, missionaries in the Gwelo area of Rhodesia, find that their children, Joanna, 13, and Marion, 10, "have played a great part in opening the door" and bringing them in contact with neighbors of many nationalities. The missionaries operate the Baptist Book Center at Gwelo, in addition to other duties.

"Our yard," says Mrs. Milby, "is filled almost every afternoon with boys—Dutch, English, Rhodesian, Greek, Afrikaans, and Jewish. Because of their friendship with our children, we are able to meet their parents. We thank God for the chance to witness to them." *Pray for this work.*

Pray for Mr. Milby, R. C. Hill, Bangkok, Thailand, ev.; Mrs. E. M. Fine, Abeokuta, Nigeria, Mrs. J. E. Giles, Cali, Colombia, ed.; Mrs. W. W. Enete, Brazil, ret.; Antonio Castillo, Sinton, Tex., Sp. sp. ev.; Mrs. Minnell Graves, Elizabethton, Tenn., MC; Leoncio Vaguilla, Las Villas, Cuba, ev.

SOCIETY PROGRAM

HARVEST of FREEDOM

in WEST AFRICA

MEETING OUTLINE

Song
Call to Prayer
Business
Promotional Features (see Forecaster)
Program

PROGRAM OUTLINE

Introduction
Liberia—Land of Liberty
Ghana—Formerly the Gold Coast
Solo: "O Mané"
Togo—A French-speaking Country
Nigeria—African Giant on the Move
Conclusion
Devotional Thought
Prayer

by Mrs. Louis L. Dabney

Program Chairman: Order from Department of Missionary Education and Promotion, Foreign Mission Board, P. O. Box 9867, Richmond, Virginia 23228: "Area Map: Africa," "Map of Ghana," "Map of Liberia," "Map of Nigeria." From a world map make a map of Togo. File them for future use after this program.

INTRODUCTION

Above the entrance to the Baptist Building in Ibadan, Nigeria, there are the words, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

If we were to choose a single word descriptive of the motivating force in the world today, that word would be "freedom." Freedom is the cry from those held in social and economic bondage. "Freedom" is the cry from those whose bonds are political and national. Freedom should be the cry from the hearts of those imprisoned spiritually by the forces of evil.

The modern clamor for freedom is vividly illustrated in Africa. A question which confronts us today is, what effect does the African independence movement have upon the rest of the world? What effect will it have upon the work of Christian missions?

Today our purpose is to consider the nations of West Africa in which we have established mission work. Three of them have gained freedom from colonial rule. One was set up by American Negroes in the last century. Each country enjoys a harvest of spiritual freedom resulting from foundations laid for many years by Baptists of America who felt compelled by love to "go into all the world."

But first let us fix in our minds a few

facts concerning "modern" Africa. Because of many currents of history at the end of World War II this "sleeping giant" began to stir and move toward the mainstream of civilization. In 1945 there were only four independent nations in the whole continent. Six nations claimed freedom between 1951 and 1958. "The banner year of African independence" was 1960 during which sixteen nations emerged, and three were added in 1961. By the close of 1964 there were more than forty free nations on the continent. Some were better prepared than others for the complexities of national life in today's world.

Let us today look at the nations of West Africa in which there are Southern Baptist missionaries. These are Liberia, Ghana, Togo, and Nigeria. Let us consider them as they appear, west to east, on the continent, and also in terms of the oldest to the newest in terms of independence. (*Point out the location of these four countries on the Foreign Mission Board map of Africa.*)

Liberia—Land of Liberty

(*At left of Africa map place map of Liberia, and point to its location on Africa map.*)

As early as the 1820's land was purchased by abolitionists on the western rim of Africa as a home for liberated slaves from the United States. The name chosen for the country, Liberia, founded in 1822, means "land of liberty," signifying the truth of its slogan—"The love of liberty brought us here."

Baptists in Liberia were at work even before the country was established. When the Baptist Triennial Convention of North America (founded in 1814) began to consider Africa as a mission field, it was found that the African Baptist Missionary Society had been established in Richmond, Virginia, under the sponsorship of First Baptist Church of that city. Lott Cary and Colin Teague, ex-slaves who had bought their freedom, were determined to go carry the gospel to their own people. Cary and his

co-workers founded the Providence Baptist Church in Monrovia, Liberia, which stands today as evidence of the harvest of spiritual freedom.

In 1847 Liberia declared itself a republic, the first Negro republic in history and second only to Ethiopia on the continent as an independent nation. Because of the Civil War in the United States causing a cessation of financial support and also because of work being done in Liberia by National Baptists from the States, Southern Baptists withdrew from the country in 1875.

In the fall of 1958 an interesting series of events brought Liberia back into the Southern Baptist picture. Two letters, one from an American Negro who had worked in Liberia on a government project, and one from a Liberian studying at Golden Gate Seminary in California, came to the Foreign Mission Board, urging them to renew work there. Dr. H. Cornell Goerner, secretary for Africa, and Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, discussed the matter, and decided to make a tour of the field after their attendance at the Baptist World Congress meeting in Rio de Janeiro in 1960.

At this time, two Southern Baptist missionaries, Rev. and Mrs. W. A. Poe, were in Monrovia awaiting a new assignment. They were asked to take the post offered him at Ricks Institute.

Ricks is a boarding school 14 miles from Monrovia, the capital, and has been operated by Liberian Baptists for over 75 years. The last report listed 267 students enrolled. A teacher, Mr. Augustus Marwieh, is a graduate of Golden Gate Seminary. It was he who wrote one of the letters urging our Board to return to work in Liberia.

The first couple assigned for full-time evangelism and church development in Liberia went to Sinoe County in 1962. During the following year the number of Baptisms more than tripled and the number of churches increased from 17 to 27, with new preaching stations being established steadily.

In the Nimba district, near the Guinea

border the population is densest. In a new city, built by a mining company for its employees, a missionary couple started a church by preaching in an open market near a church building site. More than 80 people attended the first service. By the next Sunday the group attending overflowed the second shelter which had been erected.

Results of co-operation between the Liberia missionaries and the Liberian Convention has proved beyond a doubt God is blessing and revitalizing his work in this country.

Ghana—Formerly the Gold Coast

(Place map of Ghana to right of map of Liberia, next to map of Africa.)

But before we hear about Ghana, let us listen to a beautiful Ghanaian song "O Mané" or "This Is Our Native Land."

Solo: "O Mané," page 39.

Ghana was known as the Gold Coast before it became independent in 1957. Agitation for freedom in this British colony began in 1948, culminating in a new nation under the leadership of dynamic Dr. Kwame Nkrumah [quame n CREW ma]. The name Ghana was chosen by Nkrumah, it being the name of an ancient kingdom of great might. The new nation has declared itself socialist, and while its constitution prohibits religious intolerance and promises freedom for all religions, the minister of education has warned religious groups against opposing the government, declaring that while there is freedom of religion the government "would never tolerate the existence of any religion which, through its teachings, spreads notions of rebellion and disrespect to the state."

Ghana's seven and one half million people are from many language groups, although English is widely used.

Baptist work in Ghana was begun by Yoruba traders from Nigeria. These tribesmen brought the gospel as well as their wares. There is a record of little congrega-

FOR DEVOTIONS

"This Is the Day"

For personal devotions or for use in the society program this month.

by Glen Dabney

Look through the eyes of a philosopher in the third chapter of Ecclesiastes, the first eleven verses. There is time enough in the life-span of everyone to act or to refrain from acting according to God's pattern. Herein lies the "catch," the fear that life does not hold enough moments for all the good things one feels he must enjoy.

This pattern is established by a wise and loving Father, and its value to us is dependent upon our faithfulness in following the guide. Have we spent time with the Determiner of the hours? Or have we become so absorbed with the tiny ticks of the timepiece which the world hears that we fail to recognize whose hand fashioned the mainspring in celestial silence?

Time spent with God is time we do not waste. Lest that seem too abrupt a statement, move on into the wider realm of life in which we have fellowship with all other men. God has promised—not a quantity of hours—but a quality of life which, when filled with his mercy and goodness, will overflow into the lives of others. We can truly count our hours as blessed when they include: communion with the Source of life, service to those in spiritual and physical need, words which witness to the love and concern of the Saviour, guidance for the young and inexperienced, laughter with family and friends, intellectual stimulation which causes us to wonder anew at the marvel of our universe, gratitude for life and health and salvation.

There is no end to the benefits which time can bring when our hours are placed in the hands of God. "This is the day which the Lord hath made; we will rejoice and be glad in it."

tions meeting for worship as early as 1918. As the traders went from place to place, some settled down to make their homes and gathered groups of people to hear the story of Jesus.

In 1935 representatives from several Yoruba Baptist congregations met in Kumasi to form a Baptist association. Each year as they met they sent a request to Nigeria for a missionary to come to help them. In 1947 a survey group from the nearby country came "to spy out" the land. As a result Rev. and Mrs. Homer Littleton left Nigeria to work in Ghana. Their work in the main was with the Yorubas under the direction of the Nigerian Baptist Mission.

Later missionaries came to Tamale and Sekondi [SEE kan dee]. Medical work was established in northern Ghana at Nalerigu [nay LAR e goo]. In 1964 the Ghana Baptist Convention was organized, with seven language groups represented at the first session. President of the convention, J. A. Imosun spoke of the work and witness of Baptist congregations as "the unfinished task," and challenged each group to establish a new mission point in the coming year. He also reminded his people that in time of turmoil and political unrest in Africa, Baptists had an opportunity to speak clearly and distinctly concerning New Testament truths.

The Woman's Missionary Union in Ghana is a strong part of Baptist work. Mrs. Littleton and Mrs. John Idowu with other Nigerian women helped initially. Miss Neale Young and Mrs. J. T. Ayorinde from Nigeria visited from time to time and strengthened the work. In 1961 the WMU camp and office were built at Ejura. Mrs. Lydia Adewole and Mrs. Littleton is at present promoting WMU work in Ghana.

Although Christians are in a minority in Ghana the stamp of Christian missions through mission schools has been made. In Tamale a pastor's school trains God-called men who have not the educational background for seminary study.

The seminary at Kumasi [koo MA see]

prepares pastors. A new chapel has been completed recently for the seminary. In May of last year there was a graduating class of six who had completed four years of study.

A revival where a Southern Baptist missionary preached on the campus of Kwame Nkrumah University in Kumasi brought 200 professions of faith.

During the past year work with English-language groups was begun in Accra [ak-KRA], the capital, and in Kumasi, second largest city. In connection with work in Accra, the Ghana Mission has started a community center, similar to good will centers of our Home Mission Board.

In 1955 a survey of medical facilities was made by two doctors from the Nigerian Mission with the result that a hospital was established at Nalerigu in northern Ghana. During the first five years of its ministry one church and seventeen preaching stations have been started as an outreach of the hospital.

Pray for additional personnel and for the continuance and growth of God's work in Ghana.

Togo—A French-speaking Country

(Place map of Togo at right of Africa map and point to Togo on map of Africa.)

Just east of Ghana is Togo, the fifty-sixth nation into which Southern Baptist missionaries have gone, the tenth in Africa. Mr. and Mrs. Clayton Bond are the missionaries there.

Clayton and Helen Bond were Ghana missionaries assigned to evangelistic work on the coastal area of Ghana, which included three associations. These associations were made up of churches in Ghana, Ivory Coast, and Togo. Because of the vast territory, the Bonds could give only a limited time to each area.

Each time they went to Togo, which was usually every four to six weeks, they found it more difficult to obtain visas and driving permits. Hostility was prevalent between Ghana and Togo governments and finally

the government would not permit Ghanians to enter the country in cars from Ghana.

Missionaries drove to the border, left cars on the Ghana side, and walked over into Togo territory. Without a car it was difficult to reach churches scattered throughout Togo.

Yoruba Baptists in Togo had felt the great need for a full-time missionary to help them, not only in developing their own churches but in beginning work with indigenous people, particularly the Ewe people. In 1962 the Bonds requested the Foreign Mission Board to transfer them from Ghana to Togo to give full time to this work. They were sent to France for language study. A second language, Ewe, will be learned in the country. The Bonds completed their study and moved into Lome [lo MA], the capital city of Togo in 1964.

Nigeria—African Giant on the Move

(Place map of Nigeria at right of the Togo map and point to Nigeria on map of Africa.)

At a committee meeting of Nigerian Baptist leaders and missionaries, held the week after Independence Day, October 1, 1960, a Nigerian spoke to Southern Baptist missionaries, saying, "We want to express our deepest appreciation to our missionaries for their part in our independence. They have trained us for independence and have taught us true freedom in Christ. And on our Independence Day they celebrated with us and came to our feasts. Your love has touched us very deeply and we will never forget it."

Southern Baptist work in Nigeria is 115 years old. In 1850 Henry Goodale, reassigned to Africa from China, and Thomas J. Bowen landed in Liberia on their way to Nigeria. Goodale died before reaching the field. Bowen entered alone into work which saw many heartaches, setbacks, and deaths in those early years. Tropical diseases, unhealthy climate, and intertribal wars made the first eighteen years of work seem fruitless. Records of these early days carry ac-

counts of deaths of the missionaries and members of their families. By 1868 there was not a missionary left in the British colony. Here, as in Liberia, the work came to a standstill because of the impossibility of getting funds out of the States during the Civil War and for sometime afterwards. Baptist work was left in the hands of those willing to accept the responsibility. Sarah Harden, widow of J. M. Harden, son of an ex-slave, took over her husband's brick factory when he died, and also took over the responsibility of the little Baptist congregation in Lagos. The Hardens had also begun a school which Mrs. Harden continued to uphold. It was forerunner of the present Baptist Academy at Lagos. For more than six years she remained the only link between Nigeria and the Foreign Mission Board.

When J. W. David and W. W. Coley landed in Lagos in 1875 to reopen work there they were met by Mrs. Harden and her faithful congregation. From that time until 1900 growth was slow but steady.

From 1900 to 1920 the work spread; medical work was established, and the Yoruba Baptist Association was formed (1914), the name being changed later to the Nigerian Baptist Convention.

At the Golden Jubilee celebration in 1964, early history and milestones were marked anew by Nigerian Baptists. A most gratifying report was on the degree to which Nigerians have taken over responsibilities formerly held by Southern Baptist missionaries. This is seen as a real sign of progress. The general secretary of the convention is now Dr. J. T. Ayorinde. The retiring president assured missionaries that they are still needed in this picturesque manner: "A mother will not tell her child not to walk when she is afraid he will fall. We are children and we want to walk alone. Help us when we fall."

Statistics given at this meeting show the growth of work to 922 churches and preaching stations; church membership, 55,000. The number of students in Baptist church

[Continued on page 40.]

O. Mané
This Is Our Native Land

Freely Leader Ghana*

Yé-ne-lal ya-wo fri-ni, O ya bol ding ding mi-ya
This is our na-tive country; It is one great possession.

Mo-je-na na la lung yer goo yer-i - too ho my-a,
There are man-y good men who have labored for our coun-try;

A dru mi nay o so, so, fe-er be-i jia cla so,
Now it's your turn and my turn To be leaders for our land.

Lin-dya tran-so ka to tra-mi-nya per so mi ku-min-ya
If we leave all tho't of self-ish gain, our land's in-vin-ci-ble;

Chorus: Leader Group

O ma-né sen yé yio, O ma-né
This is our na-tive land, This is our

sen yé yio, O ya sem da-ho sé, O man fa
na-tive land, O sing of our own land, Our own dear

1 G 2 G
bra-bé kyere, O ma-né bra-bé kyere,
na-tive land! This is our na-tive land.

*The first part is chant-like. Each phrase is sung with little or no feeling for the others. (Except in the chorus).

(Reprinted from *African Songs*, 1958, Cooperative Recreation Service, Inc., Delaware, Ohio.)



related schools is 98,000. There are today 53 schools of secondary level and above, 5 hospitals, 2 dental clinics, a health service, a midwifery training school, and a school of nursing. There is a Baptist primary school almost everywhere there is a church. Public education in Nigeria is developing rapidly but still our schools must turn away many students because of lack of space and adequate facilities.

There is great hunger for education in all African countries. This has proved to be an excellent means of reaching people for Christ as well as training them for leadership positions in churches. Book stores, radio and television, student work, and the Baptist press are other means used for the advancement of the Baptist witness.

Baptists are concentrated in the western section among the friendly, Yoruba tribe, the same tribe which has carried the gospel into many neighboring villages and countries. In recent years in the north there has been, opposition from a strongly Muslim population. More than half of all Nigerians claim to follow Islam. Though many of the leaders of the nation were educated in mission schools, the majority of those in government are Muslims. A court case dealing with a Baptist pastor has recently brought into focus the opposition facing Christian work in a predominantly Muslim section.

Paul Samu was convicted of "insulting and inciting contempt of another faith" because he visited in the home of one whose village had declared itself for Islam. Last November, however, the high court of the Northern Region overruled the conviction, a victory for Christians and also an encouragement for the constitutional right to religious freedom in Nigeria.

Pastor Samu's lawyer, a Muslim, pled his case with vigor, with the result that the court ruled in his favor! Dr. Edgar Burks, missionary, reporting the victory, said: "This will likely be an historic step in the cause of complete religious freedom in the Federation of Nigeria."

Mr. and Mrs. Wiley Faw in Jos, Nigeria, help in demonstration farms to teach church

members how to get the most from marketing and preserve seeds for planting both for themselves and others of the congregation. "I believe this church-centered approach to improved farming will continue to bring people into contact with the churches. It will help them to be better farmers, producing greater variety of food for their families and for marketing. This strengthens the churches financially; the people have more to give to the Lord's work." The Faws teach food preservation, and work with agricultural clubs at the Baptist high school in Jos.

Another approach in Nigeria is through the Baptist Chapel in Ibadan which ministers to English-speaking people. There is a large community of transient Africans and other English-speaking people.

Through teaching, preaching, and healing Baptists continue to witness for the Lord in this comparatively stable country.

Conclusion

One missionary has remarked that a most challenging situation in Africa is the evidence of a rapidly changing civilization. Missionaries are faced with Africans educated in the best schools of Europe and the USA on the one hand, and pagan, naked, illiterates on the other. Sometime they are in the same church.

Mr. Al Snyder, writing in *Christianity Today* says that Christianity is steadily gaining ground in Africa. "The primary reason for the increased response to the gospel in West Africa is that the African is finding his place in the work of the gospel," he continues. "Mission board awareness of the need for and importance of consecrated capable, national leaders is the outstanding trend today. Whereas Christianity first stimulated the rise of nationalism, this nationalistic spirit is now greatly affecting Christianity in West Africa. . . . This could result in unprecedented advance for the gospel."

Devotional Thought: "This is the Day," page 36.

Pray for Africans and missionaries.

If *Royal Service* were a newspaper the newsboys on the streets would call out, "Extra, Extra" to sell the August issue. It promises to be extra in number of pages and extra in content, but at no extra cost to you.

A twelve-page insert will account for the extra size. The content will be an effort to bring us to a renewed awareness of the place of Woman's Missionary Union in the life and work of a church and to give readers the significance of trends in planning which are now in process under the label "denominational programming."

On the first page you will be positioned, being reminded that the church is central and that WMU helps the church to do its work. In the "extra" section significant trends will be pointed up, and the relationship of Woman's Missionary Union to them discussed.

The focus will be on how a church organizes to do the work Christ intends for it to do. In order for readers to see the distinctive role WMU has in the church's life and work, the church's tasks will be delineated as well as the division of these among the five church program organizations—Sunday school, Training Union, Woman's Missionary Union, Brotherhood, and Music Ministry. Such delineation will reveal the significance of Woman's Missionary Union's contributions and relationship of our contributions to those of other church program organizations.

The forty-year-old question of correlation and co-ordination will be handled with freshness of approach and satisfying answers not heretofore given. Plans for 1966-69 which will be forecast in the August issue, will give concreteness to the answers. They will create an expectancy which will give vigor to the plans for 1965-66 and prepare organizations and individual members for the more completely correlated program materials being prepared for release in 1966 and use in our churches beginning in October, 1966.

In this focus on the church and the church's work, the individual will not be forgotten. The individual Christian has a mission to fulfil. This individual responsibility is a part of the church's responsibility and the fulfilment of it moves the church toward fulfilment of its responsibility. The church is the individual's guide; it is the medium whereby the individual performs as a Christian. WMU has a contribution to make to individuals and to churches. Read all about it! In August *Royal Service*!



by Alma Hunt

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Miss Neale Young and
the Timi (king) of the
Nigerian town, Ede



All over Africa, young people
are eager for an education;
students in Zambia school



The talking drum

New pride in native art
expressions is also a
part of the Africa scene

