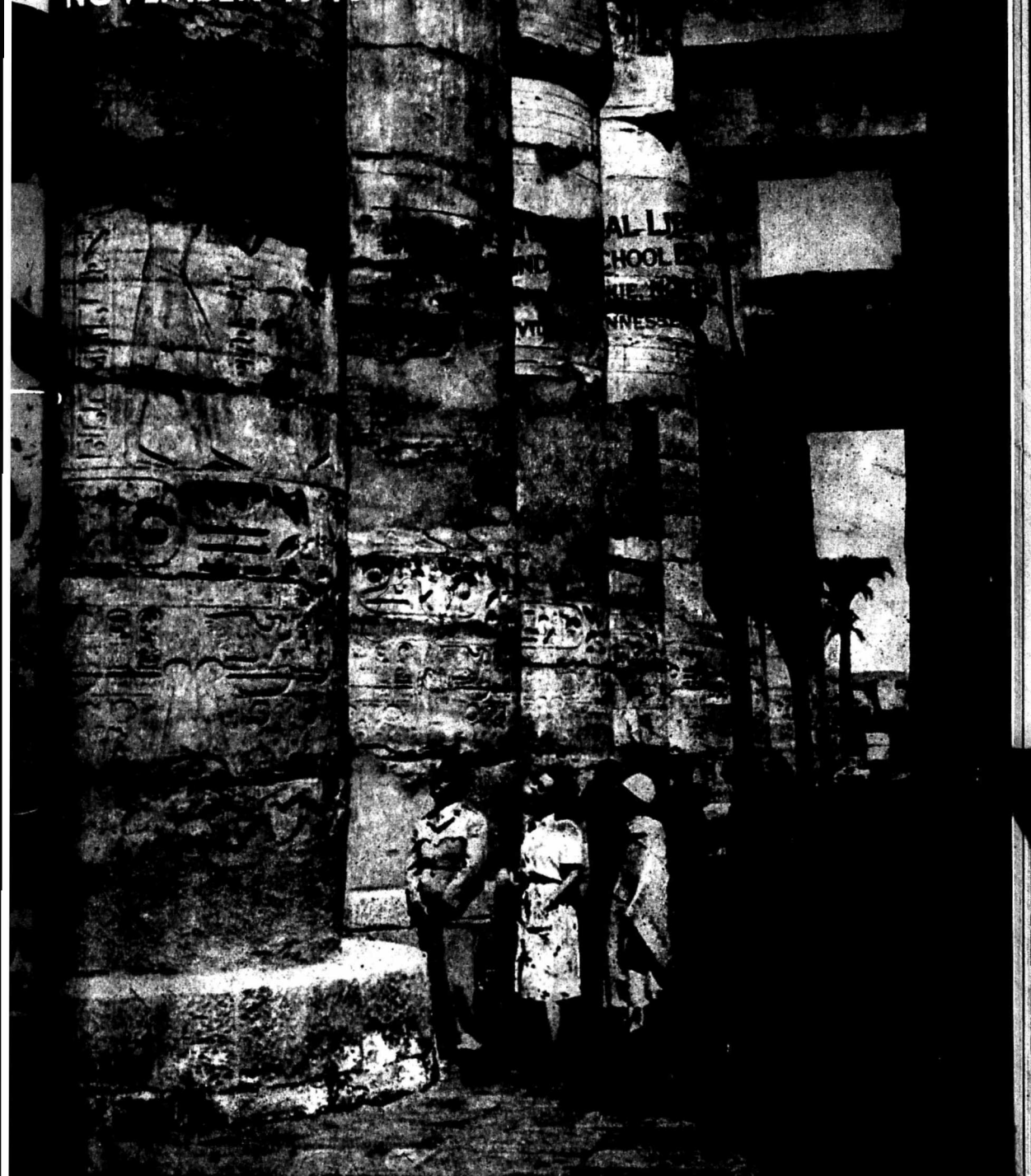


# ROYAL SERVICE

NOVEMBER 1949





by Joan Riffey

## Privileged People—Our M. K.'s

At K's are privileged people, and I thank God that I am a "Missionary Kid." I could not ask for more because God has given me far more than I could have asked in the beginning.

My parents are about the greatest blessings in my life. They were in the seminary at Louisville when I was born, in the summer of 1930. Mother and Daddy are from Arkansas, and we moved to Brinkley, Ark. when I was small. Daddy was pastor of the First Church there until we left for Brazil in 1935. Crossing the ocean is a wonderful experience to me—quite exciting or even scary, at times, too. I don't remember too much about the first trip except the storm, and the orange juice that wouldn't stay down, the playmates, and our Negro steward.

As soon as we could, after getting settled in Rio, our whole family started going to school. Mother had taught me a little at home, but the first real school I ever went to was the Baptist College in Rio where, later, I did all of my high school work. It was much easier for me to learn Portuguese

JOAN RIFFEY of Brazil and Baylor is the winner of the Elizabeth Lowndes Scholarship. This additional \$200 is awarded to the Margaret Fund student who is a rising senior and outstanding in scholarship, leadership, personality and character. We are proud of Joan for her achievements.

than it was for Mother and Daddy. They realized that quite vividly when I started talking in Portuguese in my sleep one night.

After a few months in Rio we moved to Belo Horizonte, one of the most beautiful cities of Brazil, up in the mountains of the state of Minas Gerais. There we lived in the boys' dormitory of the Baptist college, and I was one girl seven or eight years old among some 200 boys. I finished the second grade before we moved back to Rio, where I did the third grade. We traveled a little in Brazil before coming home on our first furlough, in 1940.

We lived in Louisville, Ky., that year of furlough, and I studied in English for the first time. It was in Louisville, too, that I started taking violin lessons, and ever since my violin has played a big part in my life. Coming back to the United States was quite an experience, and that year I really got my first good impression of this homeland. Mother and Daddy had been very careful and wise in teaching me about Christ, and I had become a Christian years before, but I was baptized that year, in Louisville.

After we went back to Brazil the second time, we lived in Rio. Daddy's work, in connection with the seminary in Rio, took him away from home to about seven of the South Brazil states, and Mother and I stayed at home. Rio really is my home, and that is where Mother and Daddy live now. I had the opportunity to travel quite a bit with Daddy, and by the time we came back to the States in 1947, I had been over much of South Brazil. I came to the States ready to enter Baylor University,—ready to prepare myself for full-time Christian service for which God called (Turn to page 3)

## ROYAL SERVICE

### You can find yourself

in the Lottie Moon Christmas Offering Goal

BY M. THERON RANKIN

EVERY YEAR when the secretaries of the Foreign Mission Board face the responsibility of seeking to determine the places where the W.M.U. Christmas Offering for Foreign Missions will be invested for Christ, we are overwhelmed with gratitude for the faithfulness of Southern Baptist women.

No one person in the Southern Baptist Convention could give \$1,600,000 for foreign missions. Yet that sum of money has been given several times since the annual offering began, because women who were conscientious in their use of the funds God gave them contributed \$1000, \$100 or \$64 or \$5.

Knowing we could depend on you for sacrificial giving again in 1949, we put into the goals for the Lottie Moon Christmas Offering such big items as \$5,000 and \$10,000.

But perhaps a sum of money that size is hard for you to imagine. Let's take \$500—the amount that any good Business Woman's Circle, or a still new fully-graded W.M.U. might be able to give. What could \$500 in the Offering this year do?

SCAN THE LIST of items in the goal and you can pick up the \$500 ones easily.

It could foster W.M.U. work in the big South American field of Colombia a whole year.

It could buy the property Hawaiian Baptists need for a summer camp grounds, to give young people and adults a place for Christian recreation and inspiration under Baptist auspices.

It could build a guest room and garage for the girls' school at Agbor, Nigeria, West Africa, so that visitors to that area during the Mission's centennial in 1950 will be taken care of conveniently.

It could finance a Baptist radio program for the Brazilian Home Mission Board, to take an evangelical Christian message



Mrs. Fukunaga and Training School girls at Fukuoka

into thousands of homes to those who are afraid to attend a Baptist church.

*It could keep* the W.M.U. Training School at Fukuoka, Japan, going for three months, and give young Japanese women a coveted opportunity for the education they need to do effective Christian work among a defeated people.

*It could pay* the expenses of the Tung Shan kindergarten in Canton for half a year, helping 210 youngsters from many kinds of Chinese homes to know the true God.

These are just six things that \$500 from your circle or society can do when contributed through the Lottie Moon Christmas Offering. Trust the Foreign Board and the missionaries to make your gift in the \$1,600,000 go as far as possible "that the world may know."

### Abraham and Ishmael

*"How often when the tent is warm at night—  
And Sarah's eyes are gay—  
When Isaac, child of laughter and delight,  
Shouts in his play,*

*Dancing in glee about the sandy floor—  
My heart goes out to the door  
And follows—oh, the long and weary trails—  
My other son, Ishmael.*

*"When the well-digger found a new deep well  
My heart said instantly, 'How can I tell,  
He may be thirsty?'—When they brought new bread  
Before I tasted my spirit said:*

*'Is Ishmael hungry?' On my bed at night  
I wonder: 'Is he sleeping?' When delight  
In any guise comes near me, then I say:  
'How fares Ishmael today?'*

*"Isaac's a friendly lad!  
Shepherds and herdsmen press  
To his bidding, glad  
To share his friendliness,  
Isaac is loved and petted by the clan,  
And Ishmael was at war with every man—  
We have great peace without him—peace, and yet  
I never once forget,*

*Lord God, whose covenant has made me blest;  
Lord God, who made my fold both safe and wide,  
Father of Mercies, wouldst thou have me rest  
While Ishmael's outside?"*

ANON.

NOVEMBER 1949

# ROYAL SERVICE

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Woman's Missionary Union, Auxiliary to the Southern Baptist Convention

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COVER *The ancient columns of Luxor's temples still stand by the River Nile. Through the passing centuries tourists have gazed at them, people have marveled about them. Yet throughout Egypt, Israel, Arabia, Iraq, Iran, millions of Arabs wait for "the messenger of God who cometh late."*

Photo from Philip Gendreau, N. Y.

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*Cherry's dress of tucks and lace was being made while W.M.U. was being organized in 1888*

**C**ONGRATULATIONS! You have a lovely little granddaughter!"

We stood outside the hospital on a high hillside overlooking the beautiful Lake of Zurich in which the lights of many villages along its banks flashed like Christmas tree candles though the month was May. Across thousands of miles of land and sea Dr. Watts and I had come in order to be here when the good Swiss doctor made that happy announcement in his precise but limited English.

How strange are the providences of God! A Sabbatical leave of absence from classes at the New Orleans Seminary had been postponed year after year because of depression, and then of war, and now we knew that God had been saving it for us for such a time as this! How could we have foreseen that our first grandbaby would be born in Europe? How could we have imagined that a neat Swiss Deaconesses' Hospital, a brusque kindly Sister Maria, and a quiet, gentle Sister Hedi would have any part in our children's lives? Certainly we would never have dreamed of the strange little baby clothes that our little Cherry wore during those days she spent with the Methodist deaconesses! But neither could we have desired

## A NEW BABY AND NEW SEMINARY

*Dr. and Mrs. J. Wash Watts visited Europe this summer to welcome their grandchild, daughter of Dr. and Mrs. John Drayton Watts, professor in our Zurich Seminary. Mrs. Watts shares the happily intimate story with us. From our Lottie Moon Christmas Offering, our Foreign Mission Board will use \$57,000 for the operating expense of this important seminary.*

any more gentle or loving care than was given during those hospital days.

During the six weeks that have passed since then we have rejoiced to meet so many of the Swiss Baptist friends who have called to bring gifts to the mother and baby, and who have so graciously invited us into their homes for tea. Indeed it is not strange that the young mother and father are already speaking German remarkably well since so many of the church friends are so helpful.

Yesterday, though little "Cherry" is only a few weeks old, we pushed her carriage down to the water front and boarded the passenger boat that travels back and forth on the lake. It was a lovely day's outing, eating lunch at a lakeside restaurant in a quaint and interesting town near the end of the lake and later returning on a clean little Swiss train. A baby adds many difficulties to a day's travel, but she also gives many wonderful opportunities for making friends. The boat crew, the passengers, waitresses, all gave special service because a baby was involved. So strange it is and so wonderful that, though we spoke few words of the same language, we grandmothers became friends over the smiling (or crying!) face of a baby.

We needed that bit of outing for your new International Baptist Seminary is being made ready for its students.

**SUCH A NOISE** from 7:00 A.M. to 6:00 P.M.! So much talk with contractors! So many workmen — plumbers, plasterers,

by Mattie Leila Watts

painters—all in and out of the house! Such a tremendous new soup kettle and grill in the kitchen! So many dish towels, aprons and napkins arriving from Columbus, Mississippi! So many visitors to see the building and grounds! Such excitement every day!

These summer days rooms are being converted into dormitories, extra baths are being installed, new books for the library are coming in every mail and furnishings are being ordered and delivered. Faculty members are making plans to move into nearby rented apartments before school opens so as to leave all available space for students and school activities.

**NOTHING** creates as much interest as does the correspondence with prospective students. Already there are applications from Italy, France, and Belgium, from Denmark, Norway and Finland, from Austria, Germany, Poland, America, and Switzerland. Many letters cause heartaches for they come from young men who are "stateless"—refugees from their native lands, holding no passports and so far unacceptable to the Swiss government lest



*Dr. and Mrs. J. W. Watts pose beside our seminary in Zurich*

they try to remain here after student days are over because again no other country will receive them.

Working with the admission committee is another committee on curriculum, constantly seeking to plan standard courses of study for these who will come from such varied educational backgrounds. Another committee plans enthusiastically for the great program of dedication when the school will officially be opened the first week of September.

Recently, a friend, seeing these beautiful grounds, accused one of the missionaries here of living "at ease in Zion." Perhaps there is luxury in these lovely surroundings, but no one would think of using the word "ease" to describe this busy household. May God grant his wisdom to these who build here a school whose foundation stones will be Christian scholarship and Christ-like compassion for a lost world.

*Dr. John D. Watts and Dr. John Allen Moore, professors at Zurich seminary, glance at empty library shelves before the school was opened this past September. These shelves are slowly filling with books given by Baptist friends*

# First Fruits of Our Lebanon Harvest

by Finlay Graham,

Missionary in Beirut, Lebanon

AFTER years of Christian work in Moslem lands, the number of converts has been discouragingly small. Yet there have been some who have braved the fierce fires of persecution and taken the glorious step of identifying themselves with the living Christ. Truly these have shone as precious jewels, testifying as new creatures in Christ Jesus.

Some twenty years ago a young Egyptian Moslem appeared in Beirut. He was a cultured young man from a family of high social standing. In a remarkable way, Suleiman we shall call him, was brought into contact with the gospel message in his home city of Cairo. Having obtained a Bible, he studied it thoroughly from Genesis to Revelation; so great was his hunger for the truth. Knowing that Lebanon was a nominally Christian country he decided to visit it to gain more knowledge of the Christian way.

On his arrival in Beirut he sought out the Christian community and was directed to the residence of the patriarch of the Maronite Church, the Lebanese branch of the Roman Catholic Church. He was met at the door by a priest whom he asked to lead him to the patriarch. The priest, on learning his story and realizing his desire to know more about the Christian faith, ushered him into a waiting room and placed him before a small statue of the Virgin Mary, instructing him to pray to her while his request was being made known to the patriarch. When Suleiman was alone he knew that he had come to the wrong place for he had read the Bible and knew full well that the second commandment expressly forbade idolatry in any form. He left before the priest returned.

He continued his search for truth and was next led to the Greek Orthodox Church. Here again he met with similar treatment. Instead of being placed before an image the priest led him before an ikon, the picture of a saint and instructed to

pray to him while the priest went off to arrange an interview with the patriarch. Suleiman quickly absented himself from this religious institution, also, for he knew the Scripture verse which said, "For there is one God, and one mediator between God and men, the man Jesus Christ."

Disappointed but not yet without hope of finding someone who taught the Christian faith according to the Scriptures, Suleiman after some time contacted a godly professor from the American University of Beirut founded by the American Presbyterian Mission. With him he enjoyed sweet fellowship and received valuable instruction from the Word of God. After a time Suleiman asked if there was anything else he ought to do to complete his allegiance to Christ and was told by the professor that he should be baptized and join in fellowship with a group of God's children. On inquiring about this baptism he was told that he should be sprinkled. This did not satisfy the ardent seeker after truth for he knew that Scriptural baptism was by immersion. His teacher, the professor, decided to enlist the help of the Baptist pastor and asked Brother Jureidini who was then pastor of the Beirut Baptist Church, to baptize Suleiman for him. Brother Jureidini said that he could only baptize him into the fellowship of the local Baptist church when the church was satisfied with his sincerity and the reality of his Christian experience. In time Suleiman was duly baptized into the fellowship of the Beirut Baptist Church.

SULEIMAN'S conversion took place more than twenty years ago but God's purposes in saving the lost do not change with the passing of the years. The conversion recently of a young man whom we shall call Ahmed, has brought us much encouragement in our witness to the sons of Ishmael. Born in the south of Transjordan, he crossed over to Palestine in his search for work



Monkneyer Press

*A hopeless camera-shy refugee Moslem mother clings to her child*

after graduating from a trade school in his native land.

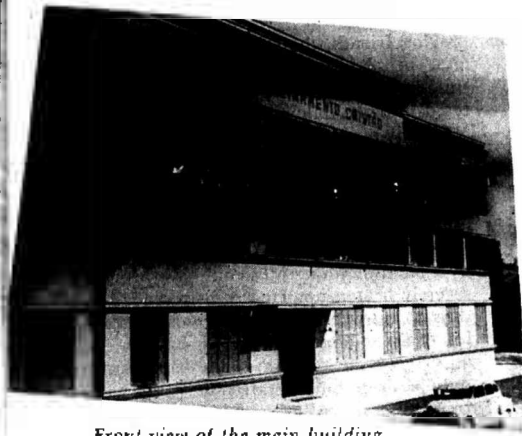
In the place where he found work as an upholsterer was a nominally Christian Arab—an uncouth, wicked man who quickly led Ahmed into evil ways. But one day a miracle took place. Ahmed's friend came to work a different man, a new creature in Christ. He had been saved the night before at an evangelistic service. He immediately began to tell Ahmed of his new found joy in Christ, but Ahmed would have nothing to do with his friend's new ways. "What!" he exclaimed, "Forsake my religion to become an infidel Christian!"

But the silent testimony of his companion's new life began to convert Ahmed of the emptiness and hypocrisy of his own faith. He was given a Bible and began to read it. Occasionally he would attend the meeting place where his friend was brought to the Lord. This continued for about a year; then one glorious evening his hunger and thirst for the joy and peace of salvation could no longer remain unquenched; he sought the help of some

praying friends, the scales fell off his eyes and, beholding Christ crucified for his sins, he was gloriously converted and entered into the fellowship of the redeemed.

Shortly afterwards he wrote to his father of his new-found joy in Christ. Relatives came to bring him back to the fold of Islam, physical violence was threatened but all to no purpose. One night on his way home to his lodgings, Ahmed was waylaid by a band of young Moslem hooligans and severely beaten up. He lay in bed for ten days to recover from his wounds. Despite his trials and persecutions he has no enmity in his heart towards his persecutors, only a deep longing that they too may come to Christ. Ahmed is now in Lebanon, a refugee from the Palestine troubles. He has found a spiritual home with us in the Beirut Baptist Church.

ALI is another young Moslem who has come right out for Christ. For two years he worked in a furniture factory with one of our young church members, listening to his testimony and beholding his silent witness. Gradually the Holy Spirit laid hold on his heart and he began to attend the services at our church. Before long he saw his need of Christ and surrendered himself to the crucified Lord. Early this year he asked for baptism and has joined the fellowship of the church. His lot is not easy, for continually he is subjected to the persecution of his parents and relatives, but he is determined to go on with Christ whatever it may cost. The testimony of these young men, Ahmed and Ali, is a joy to behold. The fierceness of the persecution which they have endured has strengthened their faith and drawn them closer to Christ. Their open witness for Christ, has meant ostracism from their families. It is difficult for them to marry for the parents of Christian girls are unwilling to give their daughters even to such fine born-again Christians as Ahmed and Ali are, and no Moslem girl would be allowed to associate with them. But gradually the native believers are beginning to realize the oneness in Christ of all truly born-again Christians, irrespective of their backgrounds. Our earnest prayer is that Ahmed and Ali are just the first fruits of the harvest of Moslem converts which we long to see.



Front view of the main building

AND the Lord spake unto the women of the Southland saying: "Build ye a Training School for my select ones whom I have called forth for to serve me in the land of Brazil. Be of good courage, and build this House Beautiful for my chosen daughters. They have suffered need now for more than twenty years as Mrs. F. F. Soren, Miss Neel and Miss Randall have sought to train them in crowded and unsuitable quarters. They have been bound by the laws of the government and have had to observe saint days and such, and in your budgets nothing has remained to improve their habitation. Awake now, women of the South, and obey my commandment."

Thus spake the Lord to the women of the Southland and they arose with one accord and said: "We will build this building as the Lord has spoken. All he has said we will do."

THE war came and materials were scarce and prices rose and spirits fell. The people said: "Let us be wise and patient and slow to begin so great a task for fear there will not be money to finish it." So the years passed and the war passed; but the materials were yet scarce and the prices rose higher each year until the Lord had to speak again through the Executive Secretary of the Foreign Mission Board of Richmond saying: "Where is the building made

## "Arise, be at the task of Building"

Report made by Dorine Hawkins at the annual meeting of our missionaries in South Brazil in 1917

especially for the training of my chosen daughters in the land which I have chosen to bless? Why have ye not obeyed? Is my arm short that it cannot reach the necessary materials? Are my treasurers lacking that they cannot pay the price? Are my chosen ones not worthy of your sacrifices? Arise, be at the task of building for I, even I, have commanded it."

This spake the Lord unto his people of the Southland and they looked unto him and answered: "We are ready to do all thou hast commanded, but give us first a leader—one who knows all the difficulties of building in a foreign land, one who is a real constructor, who will spend wisely and carefully all we place in her hands. We are afraid to trust our money into the hands of just any leader in the days of inflation."

So the Lord looked down upon his servants in the land of Brazil and chose the leader of the women, Miss Minnie Landrum, and said: "Here is your leader. Trust to her hands the planning and constructing of this building, for I have chosen her."

BUT some of the people doubted, for buildings are not planned nor constructed by women, but they had heard the Lord and had promised to obey him and the woman leader began her work.

There were hours and weeks and months of planning with groups of God's people before the appointed day of building came. The leader was wise for she counseled much with the Great Architect, the Creator of all things. She counted the cost and sought out able constructors. And it came to pass on the nineteenth day of the eighth month of the year 1917, the servants of the Lord gathered to a chosen spot in the beautiful city of Rio to see the be-

ginning of the W.M.U. Training School for girls called of God to serve him in the great land of Brazil.

Now the days of construction were long and weary ones and the majority of the people forgot the glorious day of the beginning. They went about their tasks and from time to time were reminded through the "Journal Batista" of this great building in construction; but God was at hand every day and every hour. He opened the way for finding materials and men. The hearts of big business men took interest in his cause more than in personal profits. They were brought face to face with the question of their salvation and service to the Lord for God's chosen leader spoke often of her Supreme Architect and of the eternal home not made with hands. In every situation the leader found courtesy in response, and God was glorified in it all.

STILL the days dragged on and the difficulties were not a few. And God's people gathered in the city of Rio for their annual Brazilian gathering and on the eighteenth day of the first month of 1918, the cornerstone was laid. There was a great praise service at this gathering for the people saw that God was working and this great building was being constructed according to his plan. And they all rejoiced and thanked him with grateful hearts.

On the seventh day of the eighth month

Brazilian Training School students voice their praise in song at the "completion of the roof" ceremonies



Miss Dorine Hawkins (right) principal of the school is assisted by Miss Sophia Nichols

of the same year there was another gathering of Brazilian Baptists for the "Festa de consagração" (completion of the roof). For more than two hours the people sang praises unto God for his great and mighty gift. An humble servant, Dr. Almir Gonçalves, stood before the people and gave a message from the Lord, and there were many of the worldly workers who stood near and heard the gospel of peace for the first time. Each worker was given a portion of God's Word and a small gift for his faithful work he had done. And God saw that the hearts of his people were grateful and it pleased him.

In the following days and months the leader and the chosen directress of this institution traveled to and fro across the great city of Rio to factories of furniture, dishes, aluminum ware, finding furnishing for the House Beautiful. The women of Brazil arose saying: "Let us also help. Our sisters of the Southland have given us this lovely building, and we have a deep desire to do our part for our daughters." So they gave liberally. Once again God brought together the hands of Christian service as the women of the Southland joined hands with the women of Brazil and they furnished their building.

(To be continued next month)



# Handmade

by Eva Sanders  
Nurse in Nigeria

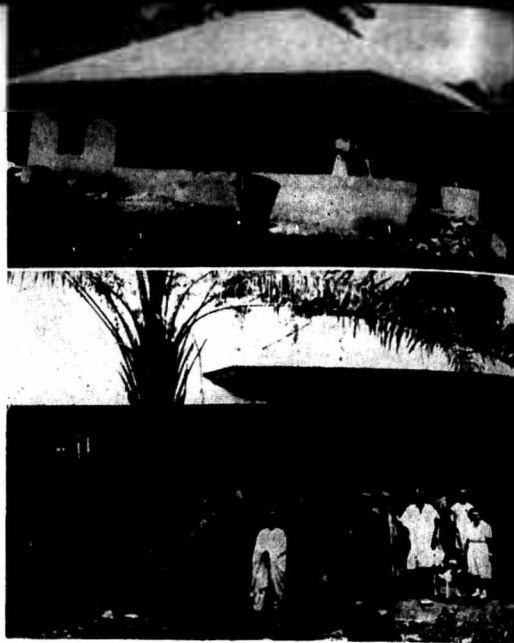
*"Take my hands, and let them move  
At the impulse of thy love,  
Take my feet, and let them be  
Swift and beautiful for thee."*

FRANCIS RIDLEY HAVERGAL

LAST Saturday I built a house by hand. Yes, it was truly handmade — of cardboard, bands, paper clips, and pins. It is exactly to scale, one-fourth inch representing one foot in a house that soon will be built on the hill in Ire. Both are handmade — the cardboard house is a model to show the builders how to make the real house.

We had an argument this afternoon as to which was the largest tool used in making the real house. The stone hammer, the hoe, and the saw are each arguing for first place. The stone hammer says he was first used but the hoe says not, that he was used to dig the foundation and to dig up the mud to mix for the foundation. The stone was cracked by hand power and carried from the mountainside by head loads — 250 cubic yards of it. Now do you believe that a mountain can be moved by faith? A good portion of one has been moved to this compound. The mud was carried by head loads and then mixed with still more finely hand-crushed stone and the water carried from the brook by head loads. Then by handfuls, Omoniye and his helpers patted it into shape. So the foundation was made.

It is true that a truck brought the cement in fifty kilo bags (a little over one hundred pounds) to our compound where by hand it was removed and carried by head loads to the building spot. A three-



The baby clinic, above, and the residence, below, were finished by Miss Edith Chaney (in picture) while Miss Sanders was on furlough.

inch layer of hand-mixed concrete was placed all around to prevent the entrance of termites. On this the walls were placed. The mud was tread by foot and patted into the forms of the walls.

An axe (smaller than the American axe) was used to fell the huge mahogany and iroko trees and to cut the lumber. By head loads it was carried to a spot under a tree where Adedokun and his helpers planned it, sawed it, and moulded it into windows, doors, rafters, etc. By hand they were swung into place and set there by patting more mud around each frame.

The men used the tools while the children carried most of the loads. Many children work their way through school this way while others refuse to go to school, preferring this work. These two head men are examples of this. In the evenings they studied with the children who did go to school until both are well-trained men — no diplomas or anything like that. They are strong Christians and read God's Word most intelligently. Just today both were talking of their families. Each of them has only one wife and that is not because they

are too poor to buy more. They are following the Lord's commands.

Pastor was away the other day while the Nigerian Baptist Convention was in session. Do you know who preached? Sunday morning it was Omoniye, the mason, who built the walls by hand. Sunday night it was Adedokun, the carpenter, who made the doors, windows and other carpentry by hand. Each showed he could use his hands to handle God's Book and his head to carry the Word as well as loads. Many of their helpers are Christians already.

## They Call Us Infidels

by Merrel Callaway

THE small group of missionaries working on the fringes of Arabia is still very far short of realizing the goal: "That we may occupy the interior of Arabia." The fact that missionaries do make trips into Riyadh, the capital of Saudi Arabia, and stronghold of Wahabism\*, is evidence of progress. It is due to the reputation of mission medical work established in Bahrain the last twenty-five years that we ministers of the gospel are permitted to enter the dominions of King Ibn Saud.

There was a time when Bahrain was characterized as a medical station. That was when educational and evangelistic opportunities were meagre compared to other stations. Today the medical activities are more extensive than ever before. But for all that, on our coming here for training, we did not find Bahrain merely a medical station. The educational and evangelistic departments are now measuring up, making the other two sides of the triangle in mission service. Here is proof that Arabia will welcome any type of Christian missionary when the Christian doctor and nurse are in the party.

But things were not always so easy for the missionary in Bahrain, nor will they be for us today in Southern Baptists' new

May they grow more like Jesus as have their two leaders. Several are still Mohammedans and a few heathen. May this work be the means of bringing them to Christ.

In this way three buildings are being built here in Ire: a ward for maternity cases, the Baby Clinic Building, and a missionary residence for nurses.

Your Lottie Moon Christmas Offering helps in building this dispensary so your hands are working with the hands out here. Thank you.

field, the Hadramaut. In most parts of Arabia they still call us infidels. In a remote part of Arabia a bedouin said to Dr. Storm: "O dog and son of a dog, give me medicine."

On another occasion in the same particularly backward area, Dr. Storm alighted from his camel to help a sick man who was evidently suffering from malaria. A friend of the sick man came along the road and asked what was the matter. Amidst his chill the sick Moslem replied, "I'm quite sick but this dog here is helping me with his medicine."

Only a few years ago an Arab, without the least provocation whatever, accosted Mr. Philby with "I call God to witness my hatred of you." That sounds like Bahrain in the old days when Dr. Zwemer called himself "guest of God," though the people called him "guest of Satan." But we have found nothing like that in Bahrain today: God grant that our successors will not find it in any part of Arabia. The natural hospitality of the Arab soon overcomes such feelings and in the coastal towns of Bahrain, Kuwait, Muscat, and Aden, the people have learned to concede the minister of the gospel his rightful name and place. Some Moslems are willing to give a place to other religions beside their own. But such an attitude in Nedjd and Hadramaut even today is infidelity. They have the truth, the whole truth, and nothing but the truth, they say.

\*Wahabism, the belief of a sect of purists that arose in Arabia. They objected to all changes in Islam and preached a return to its original purity as set forth by the Koran and the example of Mohammed. The people are a warlike people and under Ibn Saud have by a revival of power since 1910 enlarged their state from Nejd to nearly all of Arabia.

THERE is a market three miles from our home to which missionaries and colporteurs have been going with tracts and gospels ever since the mission was founded. Thirty years ago when Dr. Zwemer asked for a cup of coffee in one of the coffee shops, he was refused without any ceremony. He was unclean. Dr. Zwemer offered to pay one whole rupee for a cup of coffee. He received the coffee, but the shopkeeper dashed the cup against a stone to be sure it would never be used again or touched by the lips of the faithful.

Every Thursday morning a colporteur and I go to that same market, but find a completely different reception. Only in one coffee shop has there been any hesitation about serving us; and in most, we are not asked to pay for it. These men are still Moslems. We argue freely over the coffee cups and part as friends. It is here that we make many a friendship. And as a result all the villages of the Baharnas are open to us. Progress has been slow, but the efforts of a few years have not been slow nor in vain. Witness the small Christian churches in the four coastal towns. Only four in all Arabia, but those four show that there may be many more.

MRS. Callaway has recently had the pleasure of discussing the Word of God with Um Khalifa, a recent convert. She was a Moslem woman of the upper class, the first convert the mission has ever had from this group. My wife says that she is a very lovely and attractive person, refined and intelligent. (Only lady missionaries could make that observation in Moslem lands. The veil and harem are still universal in Arabia.) Um Khalifa is the result of many years of labor and prayers. The lady missionaries first had contact with her eight years ago when she was given a Christian book while recuperating in the mission hospital. Since then they have been witnessing to her, teaching her, and giving her literature to read. She is one of the few who can read—not even the leading wife of the head Sheik can read. And she has finally accepted Christ as her Saviour.

Um Khalifa is taking a fearless stand for Christ and witnesses earnestly to her Moslem friends and relatives. She wants to be baptized soon, but has not quite gotten up

the courage for that step which is a tremendous thing, because once this is done she will be open to terrible persecution. She has already been threatened by her family that if she takes this step which will publicly commit her to Christianity, they will report her to the Moslem authorities and see that she suffers for it. But she calmly says, "I am of age. I can do what I want. I have found the Light and the Truth, and I intend to follow it." She comes out regularly to services, sitting there in her lovely clothes among the dirty, shoeless, lower class and the black slave class. Arabia is the only area in the world where slavery persists as an institution.

But Um Khalifa is as sweet and friendly with them as can be. She is learning her Bible and how to pray; we hope that many will pray for her. She is, as one person put it, just what missionaries to Moslems hope, pray, work, and dream about but seldom see. When in a women's meeting, someone is giving a message and the other twenty-five or so Moslem women are sitting there with blank looks on their faces, she beams in agreement. She often speaks up saying "Yes, that's right." "He is the Saviour," or "He does answer prayer," etc. Pray that she will have his strength to carry through the coming days and pray that she may be kept from too much persecution. Also pray for her fifteen-year-old daughter who is following her mother's Christ, and for her younger son, who, as yet, has made no confession of his faith.

THERE are many more Um Khalifas in neglected Arabia, but tragically few of them have ever heard that Christ died for their sins. Now the responsibility has fallen to Southern Baptists to send doctors, nurses, teachers, and evangelists to them with the Word of Life. Arabia still has the largest area in the world closed to missionaries, but none of it will stay closed to the gospel if we do our duty in the parts that are open, and go through the doors that God is opening. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."



MERYLL AND ELIZABETH CALLAWAY

BAHRAIN is the only place I know of in Islamic lands where religious men are permitted to kill themselves. Last November the Shia Moslems had their procession here in Bahrain. The Shias hate the Sunni Moslems for having killed Husain and Hassan, then favorite religious and political leaders in the early days of Islam, seventh century A.D. After witnessing their procession here one can never forget the Shias mourning for Husain and hatred for the Sunnis, their fellow Moslems.

Three of the men in the procession were brought to the mission hospital half dead from loss of blood. Along with fifty or sixty others, they had cut their heads with swords. These three were more successful than the others. These Moslems believe that if they should die in the procession, the gates of heaven would swing wide open for them and they would begin enjoying the heavenly delights of the seventy celestial females provided for each male believer. We asked the Mutawar, or head man at the mosque if he didn't consider that unfair for the poor wives of the men. He replied, "No, you see, in heaven each man will have the strength of seventy men." Walking back home, we asked our Arab Christian colporteur if those religious people really believed that. He answered, "Surely they do. If they had thought there was anything to be ashamed of they would never have mentioned it in the presence of foreign Christians."

But to return to the Shias' procession—only one swordsman is known to have died this year. Hundreds of others were injured from self-inflicted minor cuts. The emo-

tional pitch was high as they marched mile after mile chanting the name of Husain. They constantly beat their breasts in savage rhythm. This is as near as any group in Islam comes to the idea of blood sacrifice for sin; and unfortunately as in all false religions, theirs is salvation through one's own works.

Their Koran denies that Jesus died on the cross for our sins, consequently they know nothing of real redemption from sin. Along with the less emotional Sunnis, they reject Christ and his cross and try to construct a salvation of their own making.

But at least these Shias show some religious zeal. The rest of Islam is dead—a purely materialistic religion supposedly taking people to a materialistic heaven. The self-indulgences in carnal delights that a good Moslem can enjoy while acting religious are quite similar to the fruits of modern materialism, to which the progressive young Moslems are succumbing so fast. Money is god out here, too. Pray for them and pray for us, too.

*There is a land long since neglected,  
There's a people still rejected,  
But of truth and grace elected  
In God's love for them.*

## Privileged People—Our M. K.'s

(Continued from cover 2) me in Brazil.

Baylor is the best place I could be—at least I wouldn't want to go elsewhere. I have found so many fine Christian friends, a school home, and now I have found God's will for my life. I plan to go back to Brazil as soon as I can get the preparation that I want for my work as a missionary. Music is my field of concentration, yet I know that a missionary has to be a "jack of all trades," practically.

I wouldn't be here at Baylor if it were not for the love and generosity of the W.M.U.'s of our Southern Baptist Convention—if it were not for you. How I thank God for you! And I know this same prayer of thanksgiving is in the hearts of all other M.K.'s. You see, you have a great part in making us privileged people. May we always do our best to stand up to your love and to God's expectations.



## Can You Imagine a Village Without a Single Christian?

by Viola Campbell,  
Missionary to Mexico

Living in a village where there is not even one Christian would seem almost an impossibility to us, but there are many such places in Mexico. It is true that there are many saints, pictures and images of Jesus in the poorest of homes but nothing is known of the saving power of Christ to deliver the people from the bondage of sin and superstition and ignorance in which they live.

During the past school year students from the \*Training School and Seminary in Mexico organized a mission in one of these villages where there is not one witness of the gospel. The home which was miraculously provided for the mission is Catholic and the first Sundays the room where the services were held was filled with saints. Within a few weeks they had been moved into another room and on my latest visit to the mission the large altar had been removed entirely and only a few pictures of saints remained. The lady of the house attends the services faithfully and manifests a definite interest in the gospel.

The village is somewhat isolated and very difficult to reach. After getting off the bus one has to walk about a mile and

\*The Training Union and Seminary at Torre n. Mexico, receive much support through the Lottie Moon Christmas Offering.

Mexican Training School students conduct classes for children whose faces brighten at the story of Jesus



then cross the river in a canoe and continue walking through deep sand for about another mile. The Catholics had not visited the place very often but as soon as the mission became active the priest went there. He started a campaign against the Baptist work threatening and frightening the people so that many were afraid to come, but a good group has remained faithful and there are always many little faces looking through the windows and listening from the outside.

On a hill overlooking the village is a little chapel which houses an image of the virgin of Guadalupe, the patron saint of Mexico, and the village is named for her. One of the students and I climbed the hill to the chapel. There was a large picture of the virgin above the altar and all around were flowers brought by the people as they made their daily pilgrimage to the shrine to pray and pay their homage to the saint.

Upon arrival it is an inspiration to see the children running from all directions and crowding into the little room where our opening exercise service is held. They love to sing the choruses they have learned and their sad, neglected faces brighten as they hear the stories of Jesus and his love. The seed is being planted in the hearts of

these little ones and the Lord promises that his work will not return unto him void.

## Guatemala's Generous Offering

from Angela E. Viera,  
President of the U.F.M.B.

Newly I am writing to you, now to supplicate you about this: our treasurer being sick, they charge me to send the Lottie Moon Christmas Offering to its destination. I send you a check by Dlls. 88.00; that is the amount of the offering in the past season.

This is the second time we have the privilege of taking part in help the Foreign Missions. Our goal was Dlls. 75.00, because we are so few but God blessed us and we overcame it in Dlls. 13.00. Thanks to God.

May God bless you.

## Praise for our Nazareth Missionaries

from Dr. W. D. Bathgate,  
Superintendent of E.M.M.S. Hospital

I have from time to time wanted to write about the fine work being done by your group here in Nazareth. The first thing that one might mention is the large numbers of refugees handled.

First there was the arrangement for a kitchen and other accommodations to give about three hundred a hot meal daily. This necessitated a new kitchen which was soon put in hand by Miss Elizabeth Lee who has a flair for constructive work. As there was no hall available the children had to be fed in the church. This meant clearing away all the pews to make way for three hundred children who sat on the floor while eating. The food supplied to these children for the first six months was from gifts given by your churches and had the relief not been given many children

would have died and others would have been impaired for life because we are finding out that children who lose out for the first year do not ever regain normal vitality.

Then your people were asked by UNICEF to distribute milk, margarine and cod-liver oil to children and at the five o'clock evening distribution about five hundred children were supplied. This meant that Mabel Summers, Anna Cowan, Elizabeth Lee and Kate Gruver all had to be on duty—one checking the children's cards, another giving out margarine, another cod-liver oil which they drank on the spot, and the other measuring milk. You can imagine the time this took each day.

Later on, came the distribution of clothing, boots and shoes. Do you know how difficult it is to make clothes fit or approximately fit? The frock of a slender girl in Nashville is not easily fitted to a



Edinburgh Medical Mission Society nurses

woman of forty. To give the people comfortable clothing much trial and error had to be exercised before your people were satisfied. They found the boots and shoes were very difficult to fit because your people have, as a rule, very narrow feet and our people here have very broad feet.

About four months ago the Red Cross asked your folks to act as distributors of their goods and all kinds of stores, such as flour, rice, lentils, figs and nuts had to be dealt with, each requiring weighing and equal distribution.

This letter is one to convey our great appreciation of the work with which your Southern Baptist missionaries here have been entrusted.

## IT'S HAPPENING NOW!

by Mattie Lelia Watts

FROM BELGIAN CONGO comes the story of a native Bible woman just home from visits to 25 villages. "In which village were you happiest?" friends asked. She answered quickly that she was happiest when she had led someone to Christ—not where she was most lavishly entertained or most comfortable.

SOME DISPLACED PERSONS are becoming placed persons. More than half a million of these tragic people have been placed through the International Refugee Organization of the United Nations. But there are still some 650,000 waiting in camps of Europe and Asia. IRO is scheduled to stop its work in June of 1950. What happens then? Not even the meager food, the barracks shelters, the planned day will be left, only continual wandering in search of food, roof, work, unwanted, pushed on from here to there and back again. Let us get these people places where they can live again. Write Mr. Charles R. Gage, 601 South Olympia St., New Orleans 19, La., to find out how to help.

*These smiling women and children were displaced persons until they arrived in New Orleans on an army transport ship. "Now, we are new Americans," Mrs. Anna Kasa is standing, and Mrs. Frida Belokony, seated, with three of her five children, Paul, Peter, and Tamara. Mr. Kasa and Mr. Belokony were taking care of baggage and two of Mrs. Belokony's children were being examined for measles as this picture was taken. They are prospective members of the First Baptist Church, Columbia, La., where their sponsor owns a farm.*



IN A JUNE ADDRESS, Trigve Lie, secretary-general of the UN reminded his audience that none thought United Nations could wipe out differences in the world. It was thought UN would make it possible to keep disputes between both great and small powers within peaceful bounds. This could not be done without UN or a similar organization. So far the record of UN shows that this idea is wise.

"The fear of war has decreased."

The far-reaching activities of UN in fields of health, child care, agriculture, trade, finance, communications and economic development have gone forward quietly while Big Power struggles have been in the headlines. "The United Nations has shown that it can make life safer and better for all men."

A CABLE FROM COLOMBIA reads "Medical License Granted. (Signed) McGlamery." That means we can now have the real medical center in Colombia which our Foreign Board hoped for when in faith, they included \$10,000 for it in the Lottie Moon Christmas Offering. Now we must be sure to reach the full offering goal. How embarrassed we would be with permission to have a medical center received from the Colombian government, if we had no money to proceed with the equipment needed!

THE EUROPEAN BAPTIST WOMEN'S UNION has set aside November 7-13 as a prayer week. They hope to have several meetings or at least one meeting in the societies of Finland, France, Norway, Germany, Sweden, Holland, Denmark, Italy, Austria, Spain, England. The theme is "Come and See—Go and Tell." The Bible readings are John 1:39, 46; 11:34; Matthew 28:6, 7. Most of the Baptists in these countries sing these songs in their languages so they are suggested: "What A Friend We Have In Jesus," "O Love That Will Not Let Me Go," "I Love to Tell the Story," "My Faith Looks Up to Thee," "Lead Kindly Light," and "Jesus, Savior Pilot Me." The rest of the program will be worked out by each national group.

☆ NOVEMBER, 1949

## Our W.M.U. TRAINING SCHOOL Carrie K. Littlejohn, President

## The New School Year Begins

give it unity through class assignments and discussion. Miss Neeley has a fine background for this through her own experience as a summer field worker and office secretary for the W.M.U. of Kentucky.

We are fortunate to have Miss Florence Ritter of Louisville join our office force. She comes to us from the Walnut Street Baptist Church where she has served as organist for several years and as the pastor's secretary for three years. During this year she is substituting in the main office while Miss Neeley is giving her time to Missionary Education. Student help is being used to assist with the work of the registrar and secretary to the president.

Another new member of our staff is Miss Mary J. Augenstein, who is beginning her work as Field Representative. As she has moved among the students in these opening days, she could easily be mistaken for a student, but as she led chapel, it was apparent that the experiences of the years since graduation from the Training School in 1911 have developed to a marked degree the maturity and insight demonstrated in her student days. During September and from time to time she is sharing our life so that she can properly present the school to our constituency.

The total enrollment at the end of the second week is 195 (114 boarding and 81 day students). Kentucky leads again with eighteen boarding and eleven day students; South Carolina thirteen boarding and eleven day; Georgia and North Carolina twelve boarding each and seven and six day, respectively; Mississippi and Virginia eleven boarding and four day each; Alabama eight boarding and eight day; Florida seven boarding and five day; Louisiana and Missouri four boarding each and Missouri five day; Arkansas and Tennessee three boarding each with one day student from Arkansas and five from Tennessee; Illinois and Maryland two boarding each, with four day students from Illinois; one boarding student each from Oklahoma, Texas, West Virginia, China and Japan, and one day student from Oklahoma, three from Texas, one each from Canada, China, Italy and New Zealand.

AT THE OPENING CHAPEL SERVICE on September eighth, Dr. Littlejohn, the president used the quotation, "We too may live a new life" (Rom. 6:1, Goodspeed translation) as the subject of her talk to the Training School family. She tried to emphasize the opportunities inherent in the present situation for every member of the group—a new year in a new and different situation offering a new opportunity to overcome weaknesses and develop our best selves, to acquire new attitudes, to explore new fields of interest, to take advantage of new opportunities for service, to find new truth in the Bible, to understand God's purpose for the world and relate ourselves properly to it, and to come to a larger conception of prayer as a source of power in human life.

On the preceding day the opening convocation was held in the Fannie E. S. Heck Memorial Chapel offering an opportunity for the faculty, staff and student body to get acquainted with each other. The students met and heard briefly from their teachers. President Fuller brought greetings from the Seminary, Doctors Francisco and Owens from the Old Testament Department, Doctors McDowell, Smith and Turlington, the New Testament Department, Dr. Goerner, Missions, Doctors Dobbins, Edge and Oates, Religious Education, Doctors Stealey and Price, Church History, Dr. Binkley and Miss Hairston, Sociology and Social Work, Dr. Morton, Biblical Archaeology, Miss Robinson, Speech and Religious Drama, Miss Edwards, Music, and Miss Nossaman, the School of Church Music.

For Missionary Education we have planned a new approach this year, which should give the students a very practical as well as stimulating introduction to the work of Woman's Missionary Union. From week to week W.M.U. leaders will come into the classes, interpreting W.M.U. activities in the light of their own experience. Miss Elaine Neeley, our office secretary, will coordinate the work and endeavor to

ROYAL SERVICE ☆ NOVEMBER, 1949

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## GRATEFUL CHILDREN

by Ruth LaTuille Matthews

NOVEMBER BRINGS TO MIND things for which we are most thankful. Young children are especially grateful for a place of their own, no matter how small it may be. Churches with even the most limited educational space have discovered the wisdom of providing a definite space for nursery, cradle roll, and beginner children. Even so, wise parents, even in the smallest living quarters, will arrange some corner that can be devoted to the books and toys that junior uses each day.

Child psychology experts say that each child in the family needs a room of his very own

without getting under Grandma's feet all the time! So they put a sturdy set of shelves and a small table in the space that had originally been a dinette. (An ideal play table that is a practical space-saver may be made from a Samson folding utility table, with the legs cut off at about eighteen inches, and capped with rubber feet.) Even though Tommy's parents and grandparents now use a drop leaf table in the living room for their meals, they all agree this arrangement is worth the inconvenience.

In families where there is more than one child (Praise the Lord for them!) rearrangement of crowded quarters takes on even more importance. Though children are close together in age and interests, parents think that they should "get along together just fine" and share all their belongings happily. Human nature just does not operate that way. During their early years, children usually have an exaggerated attitude toward their possessions. "That's mine. You can't have it." "My daddy's bigger than yours" are all too common.

At this stage of their development, when children are crowded together, the very similarity of their interests means that frequent collisions are inevitable. Have you seen tiny tots try to establish "squatters' rights" to a toy, chair, or activity belonging to another? Two little sisters, aged four and five and a half, were constantly bickering. Mary and Beth shared a small room together with just space enough for their two beds, one set of shelves, a play table, and one chest of drawers. The parents did not want to encourage the selfish, possessive attitudes the two girls were showing in using their furniture together. They decided to try working out a system of dividing up the small space. The father made a partition down the center of the shelves and pasted two decal pictures on each side for the girls to identify their own names. The two lower drawers of the chest

were marked for Mary, and the upper ones for Beth. The girls liked the idea so much that they even drew a chalk line down the center of the table, and asked that all their toys, books, and doll clothes be labeled, too. The parents were quite well pleased with the results. Each child began to take pride in keeping "her" drawers straight, and "her" toys picked up and put back on "her" shelves. They even began asking to borrow one another's things and sharing them voluntarily!

Preschool children will be most thankful for a play corner designed primarily for constant use instead of "looks." Finger painting, clay modeling, play-cooking are bound to be somewhat messy. But freedom of expression through such play is healthy experience for a young child. Why not keep a smock handy, made from oilcloth, plastic material, or an old towel, with a linoleum rug or big square of oilcloth for the floor? Open shelves, with play materials in plain sight, stimulate ideas and creative activity more than rummaging through boxes and closets.

Ingenuity and patience are twin virtues in guiding young children in the home or church organization. Those parents and teachers who are most ingenious and most patient will head any preschooler's Thanksgiving list!



A GOODLY NUMBER HAD gathered for an associational conference on community missions. The community missions chairman of each society, circle chairman, presidents of the societies and any others interested had been asked to come. It looked as though the efforts of the associational chairman had been repaid and her prayers answered in that nearly every church was represented. The state chairman was the leader of the conference and from reports it seemed all societies were doing work. Yet there was one little section of the report from each association which the state chairman watched as a mother watches the thermometer and her beloved child. That one space on the report had not recorded anything where it said, "Souls saved?"

The conference opened and those in attendance saw before them a large blackboard on which was a prepared but blank report. Asking the chairman of community missions for the association to call the roll of each society, she asked each local chairman to tell the outstanding thing they had done during the past several months. As these were told they were listed on the blackboard. Seated near the front was a young woman whose face and bodily posture seemed to be alive with "good news." Her time for telling soon came and she arose to say, "We sent eleven Thanksgiving baskets in needy families at a cost of thirty dollars."

The conference leader said, "That is splendid and what good dinners those who received them must have had! But may I ask you a few questions?" Receiving an affirmative nod, she proceeded. "I noticed that you said you sent the baskets. Do you know the people personally and their needs?"

"No, but we wanted to do something big so we asked the lady at the Welfare Department for the names of families needing help such as a good special dinner. She gave us fifteen names but we only had money enough to make up eleven baskets. The lady at the Welfare said they would deliver them for us."

"And you did not know a single one of these families except their names?"

"That is right, but we have

## Eleven Thanksgiving Baskets

Mrs. George E. Davis

South Carolina Community Missions Chairman

been so happy to know we could supply the baskets."

The conference leader smiled as though she knew a great secret. "What you did was only a beginning in community missions. You have not followed through to know each of these families and the 'why' of their need. You want to learn the spiritual needs of each member of each family and you want to do it all through love for them and the Master. That would establish a new friendship called Christian fellowship."

The young chairman sat back in her seat, the smile fading from her face as she said, "Oh, but do we have to do all this?"

"No, there is no 'have to' but by not following through you have lost so much of the real happiness you and your society might have had. You have made a sort of weak effort in community missions when you could have the joy of real service. It is not too late to make your contacts again with your families and to follow through."

The planning was done with the entire group listening while many present realized that they had not followed through by applying the motivation of the gospel to their community missions.

Several months passed and it was the time of the next associational meeting. The community missions chairman arose when time came for her report. She held up a chart which showed nearly every society bringing the lost in Christ, bringing chilled church members into the warmth of his love and the fellowship of the church, of enlistment in Sunday school and all the church organization: "This is my report and everything you do should

lead to such a report on evangelization, Christian fellowship and the promotion of the moral standards. I want Mrs. Libby to finish the report she made at our conference and to tell you the result of following through."

Mrs. Libby's smile was not one of "well, we did more than you," but was one in which her very soul was radiant. She told of the division of the eleven families among four circles after the entire society had met, prayed for guidance and consecrated themselves to a community missions



program motivated by the gospel. Following the visit and a tactful finding out of the many things, material and spiritual, needed by each family, cottage prayer meetings were planned in many of these homes. They made definite plans to bring members of these families in Sunday school and to church. They found work for those who so badly needed it for their families. Physical conditions were bettered. "And," said Mrs. Libby, "We forgot that we had ever said we did not have time. We forgot we were tired many times. But the best result of our follow through has been the twenty-nine conversions and the many spiritual betterments that have made happy homes not only in these eleven homes but in our entire missionary society. We have learned what the real meaning of the word 'missionary' is and that that first thirty dollars was the least we could give. We have learned to give ourselves in his service — not just to send baskets."

### R.A. FOCUS WEEK

November 6-12

See October and November  
AMBASSADOR LIFE  
magazines  
for plans for the week

## IS THIS YOUR QUESTION?

by Mrs. R. S. Marshall, Alabama

*Could I ask my fostering circle to furnish a teacher for my G.A. class?*

Yes, at your counselors' meeting your director will help in planning for each class and teacher. Your W.M.U. mission study chairman will advise about teachers.

*Are there Week of Prayer programs for young people this fall?*

Yes, Woman's Missionary Union prints programs to fit each auxiliary. Write



your state W.M.U. office giving name, church, auxiliary, so that you are sure to be on the quarterly mailing list. Ask also for the number of offering envelopes needed.

*Can R.A.'s observe Focus Week with just a banquet?*

Yes, but why stop there? During the week increase members, study a mission book (Jottings from Japan, price 40c, or My Daddy Told Me, price 40c), do knightly deeds, give out envelopes for Lottie Moon Christmas Offering. Help your church and churches in the association to see the value of the R.A. chapters.

*What mission book should my Sunbeams study in November?*

The fall series is on Japan and the Sunbeam book, Chie-Ko-Chan (50c), was

written by Mrs. Edwin Dozier whose daughter wrote the junior book and whose husband wrote the one for adults. Order from your Baptist Book Store.

*Can a society observe the Week of Prayer for Foreign Missions in one morning?*

The society may mark that point on the Standard of Excellence if one program is held and gifts made, but it is a week of prayer. There is terribly urgent need of prayer this year. The program material is only a means of guiding the prayers. We cannot pray for all our work and missionaries in one morning. God-blessed American women should be willing to meet each day December 5-9.

*Does it help the Lottie Moon Christmas Offering to set a high goal in advance?*

Voice of experience answers yes. An intermediate R.A. challenged his entire full-graded union by telling his pastor he was sure they could give \$1,000. The spark sprang into a great flame: all saved joyously and met the goal.

*Can an organization count bringing goods for a basket as community missions?*

Look at the purpose of community missions. Do you want to be content with merely something that will "count"? Include a tract, a Gospel, or an invitation to church. The members who take the basket will wish to have prayer and tell the family about the Sunday school, etc., in the church.

*Can the installation of new officers take the place of the missionary program?*

Not to mark on the Standard of Excellence. Why not include the installation service with the business and save time for the missionary program which all members need for information and inspiration if you cannot have a special installation service.

*Do you expect W.M.S. presidents to pass on information they receive in letters?*

Certainly. That is the reason she receives the material. She is head of the whole. She must give out information and make announcements if others share in plans of the association and state.

*Should the enlistment committee visit newcomers?*

Yes, and any other unenlisted Baptists. They should give names of any unchurched or unsaved to the community missions committee for assignment.

*Should the B.W.C. use their offering for socials, cards and flowers and a good time or should it go to missions?*

Naturally a B.W.C. needs a small amount of money for such incidental expenses and many take up an offering now and then to care for such matters. The major gifts to missions are made through the Cooperative Program funds of the local church. The three special offerings for state, home, and foreign missions are usually gathered in the B.W.C. and turned over, carefully labeled, to the W.M.U. treasurer for forwarding according to the state plan.

MAN BECAUSE OF SIN is separated from God, is ignorant of the truth and is condemned to death. But through Christ Jesus man can draw nigh to God, even come boldly into his presence, obtain pardon for his sins and peace to his soul. No man comes to the Father but by Christ. Jesus Christ is the Truth, bringing light to the ignorant, erring souls of men. Jesus is the revelation of God to man. Through him spiritual life is obtained. Jesus spoke of it as abundant life, for life in him means righteousness, peace and joy forevermore.

In Jesus Christ man has the only way to God, the only revelation of God and the only source of eternal life. Jesus Christ is the Way. There is no other. Every other way pointed out is false and untrue. Every one who teaches otherwise is a false teacher.

In John 10:7-11 (read) Christ emphasizes the truth with a beautiful parable of the shepherd and the sheep. Jesus often used common familiar things of the people of Palestine to illustrate the truths of the kingdom of God.

This parable pictures a kind loving shepherd who leads his sheep out to pasture. They know his voice and he knows all of them. The shepherd protects the sheep against wild beasts, robbers and thieves. He does this at his own risk. Jesus, himself, is the Shepherd of the sheep. He has their interest at heart even to the laying down of his own life for his sheep. He has characteristics different from the pretending shepherds. He calls the false shepherds thieves and robbers who steal into the fold for their own gain and for no good

## ONE WAY AND ONE DOOR

John 14:6; John 10:7-11

to the sheep.

Interestingly Jesus changes the figure of speech here and states that he is the Door of the fold as well as the Good Shepherd of the sheep. Jesus needed to declare continuously to the people that he was the only way to God. Some of the Pharisees and others professed to teach men the way to God, but they did not accept Christ as the Way. They pitted their teaching and authority against him and despised him. Many others through the centuries have done the same. There are religions today which leave out Christ entirely or put him in an inferior place. We need to declare constantly that Christ is the only Door by which all men everywhere enter the fold.

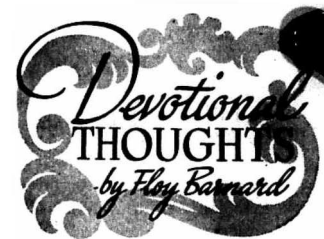
Christ is the Door that keeps out thieves and robbers who would destroy the sheep. There are those who destroy peace of mind with their heresies.

There are those who take away God's Word substituting other things. There are those who declare that others are the prophets of God. But Christ, the Door, protects us from all such wrong teachings. What security this should bring to a child of God!

Christ, the Door, admits us into the very presence of

God and we become members of his kingdom. Christ is the Door through which we may go in and find pasture for our souls. We come into the fold by faith in him, the mediator, between God and man.

If there were any doubt that Jesus is the Way this one statement, "No man cometh to the Father but by me" would remove all such doubt. For here it is definitely taught that no man comes to the Father unless he comes through Christ. The same idea is set



forth in Acts 4:12: "Neither is there salvation in any other: for there is none other name under heaven given among man, whereby we must be saved."

A religion that sets forth any other way is false. Jesus gives severe warning to all such false teachers. They will ruin all who follow them, but Christ the Good Shepherd will lead out into green pastures and beside still waters.

Let us be diligent in showing the way to those who are lost, the truth to all who are in error and the life to those who still abide in the shadow of death. Christ is the only way to God. Christ is the answer to Mohammedanism!

Dr. John Lake, missionary to China from 1903 until he retired in 1939, died on August 28. Founder of Tai Kam leper colony and hospital, faithful evangelist and teacher — how triumphantly the trumpets must have sounded to welcome him Home!

# Christ the Answer for Moslem Lands

## How to Plan Your Program in W.M.S. and B.W.C.

You just must see on a map the reach of Moslem power. Sketch a world map, buy one (Baptist Book Store—Missionary Map of the World at \$2.75), or an RA member will lend the map made as a project in Ranking System or a GA her map made in Forward Steps. Somehow you must have a map to point out Moslem countries named in the first paragraph of the program.

Dress a woman in Moslem robes, veil over face. See pictures, page 7, see encyclopedia, give the imprisoned, dark effect which is part of Mohammedanism.

To understand how many Moslems there are, one in seven in world population, ask each one in seven women to stand. That shows the proportion of Moslems in the world.

You will probably want to read Mr. Callaway's description and appeal, page 11, and the closing poem, but be sure to ask an impressive reader to present these.

Invite someone in your community who has visited a mosque and heard a muezzin give the call to prayer, to tell about that experience.



### What are Moslem Lands?

Moslem Lands are those in which Islam is the predominant religion. The principal lands today are: Arabia, Egypt, Syria, Iran, Iraq, and Pakistan. There are Moslems also in many parts of Africa, in some sections of Europe, the Dutch East Indies, the Philippines and in the United States. See how widely this religion has spread since it was born in the late sixth century in Arabia. It has captivated the heart and

### YOUR PROGRAM IN OUTLINE

OPENING HYMN—"O For a Thousand Tongues" or "Jesus Shall Reign"

DEVOTIONAL PERIOD—One Way and One Door (page 21)

What Are Moslem Lands? Map Study  
Five Distinctive Beliefs and Practices  
Blots Upon Islam

Looking at Moslem Lands

What is Pakistan?

Iran on the Caspian Sea

Word From Iraq

Israel and Transjordan

Nigeria

In Arabia by the Persian Gulf

Speed the Gospel Now

Is Work Among Moslems Fruitless?

POEM—Abraham and Ishmael

HYMN—"Ye Christian Herald, Go Proclaim"

CLOSING PRAYER including petition that Week of Prayer for Foreign Missions be observed in every W.M.U. organization and that \$1,600,000 goal of Lottie Moon Christmas Offering be reached and far surpassed.

mind of nearly 300,000,000 followers, one seventh of the human race.

There are five distinctive beliefs of the Moslems and five religious practices which must be observed:

1. The oneness of God. There is no god but Allah. Allah is a short form of Al Ilah, meaning The God. "There is none worthy of worship but the one and the only God (Allah), who possesses all excellences."

2. Mohammed is the Prophet. Moslems believe in the prophets of the Old and New Testaments including Jesus among them, and in Buddha and Confucius and others, though Mohammed stands at the apex of all prophecy. All these came with one and the same mission since Mohammed is the greatest (they think).

3. According to Islam life after death is a continuation of life on earth. Heaven and Hell begin right from here. Heaven

## Planned by Mrs. Peter Trutza

is eternal, while Hell is temporary—for infidels or those who are not Moslems. Hell is as a hospital, treatment for the human soul, which, as soon as it is cured, goes to heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

4. Quran is the Moslem scripture, commonly known as the Koran. It was revealed to the master-prophet Mohammed more than thirteen hundred years ago and has been preserved intact without the slightest change. Moslems claim it is an inexhaustible mine of spiritual truths which satisfy the needs of all people in all countries and all stations of life. It is supreme and infallible, the fount of all knowledge. A Moslem was asked if he believed that the Koran contained the formula for processing Benzine from coal. "Yes," he answered, "but not everyone can find it."

Yet the average Moslem knows little of the Koran and nothing of Christianity. The short, oft-repeated creed, "There is no god but Allah, and Mohammed is the Prophet of Allah," the mechanical repetition of his five prayers a day, if he is pious, and his pilgrimage to Mecca once during his lifetime, if he is wealthy—this is all that most Moslems know about their religion.

5. Moslems believe in angels, pure, sexless beings, some of whom bear the throne of God, while some are engaged in praising him continually.

Islam means the attainment of perfect peace and eternal happiness through complete surrender to the will of God.

The five acts of worship required by Islam are:

1. The recital of the creed. Many times a day Moslems repeat "There is no god but Allah. Mohammed is his prophet." This is the shortest, most easily remembered creed among all the religions.

2. Observance of the five daily prayers.

MRS. PETER TRUTZA lived in Romania and in Hungary where she saw the Crescent wrought into patterns of jewelry and other handicraft as sign of indelible Moslem influence. Familiar with the reaching force of Mohammedanism, she here presents the result of her long time knowledge and up-to-the-minute research.

Moslems pray early in the morning, at midday, at midafternoon, at sunset, and before retiring. Before prayer there must be a ceremonial cleansing. One does not come into the presence of Allah with unclean hands. And prostrations accompany the prayers, which are to be made with the worshipper's face toward Mecca. The muezzin or priest gives the call to prayer at these five times. He goes into the mosque and up to the minaret, and sings out with melodious voice:

Allah Akber, Allah Akber, Allah Akber,  
La—Illah Illa Allah, La—Illah Illa Allah  
Wa-sha—hudu anla—  
Illah Illa Allah  
Wa—na—Mohammed Rassoul  
Allah

(God is Great. We bear true witness that there is no god but God and Mohammed is his messenger or prophet.) This makes impossible any recognition of Christ as the Lamb of God and results in an extreme transcendental idea of God opposed to our knowledge of God as Father through Christ, the Son.

3. The fast in the month of Ramadan. This is the month in which God sent the Quran down from the seventh heaven to Gabriel in the lowest that it might be revealed to the Prophet. If one is on a journey or sick and cannot fast, he may redeem it by feeding a poor man. No food or water is taken from sunrise to sunset, but the night hours are spent in festive gluttony.

In June of this year Ramadan was observed by seventy-five million Moslems throughout the world. Ramadan is a thirty-day, dawn to dusk fast prescribed by the Quran.

It is the month of kindness. Food and clothing are distributed to the poor. Business life slows down and social life and



hospitality take pre-eminence.

The month ends in a three-day holiday. On the first night of this three-day period, hundreds of families spend the night in cemeteries, sitting near relatives' tombs and reading from the Quran.

4. Giving of legal alms, called Zakat. The needs of the poor among Moslems are supplied by the payment of Zakat supplemented by voluntary subscriptions. Islam holds today that this system would bring a new world order to our economic life. A promised Messiah came to the world and lived from 1835-1908. His name was Hazrat Ahmad. This Messiah has interpreted the Zakat as it should be given in our age. He announced under divine command that God had ordained that those who desired to win real paradise today must volunteer from one tenth to one third of their properties and belongings. These gifts would be used to strengthen the foundations of Islam by means of propagation of the teachings of the Quran, the spread of Islamic literature and the setting up of Islamic missions.

5. The pilgrimage to Mecca. Each Moslem should take the pilgrimage once in a lifetime. That was easy enough when Islam was found only in Arabia, but it is quite impossible for many, now that Islam reaches all over the world. So it is not now regarded as an absolute necessity. But if one can get there, it assures salvation, and one becomes a marked figure in his community. There is merit in contributing to the expenses of the journey of another if one cannot go himself. Hundreds of thousands do go each year.

But, you see, Islam is a complete legal and social system based upon the sayings and actions of Mohammed. Moslem law defines everything—what one must render to Caesar, what to God, what to ourselves, and what to our fellows. It is a religion of fate and duty.

## Blots upon Islam

The low estate of women in Moslem countries is a horrible blot on Islam. Almost all the Moslem dealings with women are contrary to Christian ideals and the disastrous result to society of such treatment of womanhood has become so obvious

that even a few Mohammedans themselves deplore, apologetically, the present situation. Moslem women are practically slaves. A man pays handsomely for his wife, but she becomes his very own possession after marriage. He has the right to treat her as he sees fit. She will cook his meals, rear his children, and work in his fields, while he sits around drinking coffee. She is blamed for all misfortune and gets little credit for any prosperity that may bless her home. The faith of Islam allows for no emancipation of women, and those who are in bondage often themselves protest against any effort to free them.

Nor do Moslems understand such words as "sin," "atonement," and "redemption." Everyday honesty and truthfulness are scarce commodities.

Islam is totalitarian. It brooks no freedom of thought or liberty of conscience. Its hold is not merely religious, but social and political. To forsake Islam is to be a traitor to one's family, community, and sometimes country. In leaving Islam the convert stands to lose everything that makes up this life, perhaps even life itself. People have been poisoned by relatives and friends for showing an interest in Christianity. Converts in Moslem countries have had

## Extras for Excellent Planning

Write to your Foreign Mission Board, Box 5148, Richmond 20, Virginia for leaflets on our beginning work among Moslem people and other valuable materials.

The lives of displaced persons are in our hands. You can show films to waken interest so you can provide work and dwelling for a family. (See page 16.)

DAYBREAK is 16 mm., sound, black and white, 20 min., is available free from Church World Service, 214 E. 21 St., New York, New York.

PASSPORT TO NOWHERE is 16 mm., sound, black and white, 19 min., and is distributed by RKO Radio Pictures Inc., 1270 Sixth Ave., New York 20, New York.

to leave their home communities after confessing their faith in Christ, through baptism. Dr. Samuel Zwemer, the outstanding leader of Christian efforts among Moslems, put it: "Islam counts every convert an apostate, and every apostate worthy of death." For the missionary, the seeming impossibility of the situation renders one limp and almost speechless till "the Spirit of power, and of love, and of a sound mind" comes to his aid.

But Moslems have always been missionaries of their faith. Wherever they have gone they have carried the mosque and spread their faith. There is now an organized missionary effort in Pakistan seeking to plant Islam all over the world. For some years it has had a mission in America. "The Moslem Sunrise Press" in Chicago publishes a quarterly magazine and many pamphlets and leaflets. There are missions in thirteen American cities, such as New York, Boston, Pittsburgh, St. Louis, Cleveland, Kansas City and Indianapolis.

## Looking At Moslem Lands

Let us take a quick look at the various countries which are predominantly Moslem. Pakistan is the newest of these.

### What is Pakistan?

Pakistan is more than the newly formed Moslem state from sections of India. It is a movement, a political ideology evolved by the Indian Moslems. Organized into the All-India Muslim League, the Muslims (or Moslems) have long claimed to be a nation and had threatened withdrawal from the Hindu state of India.

The word Pakistan evidently is formed by using letters of names of the provinces in Northwest India in which the Muslims are a majority. Thus P stands for Punjab, A for Afghanistan, K for Kashmir, S for Sind, Tan for Baluchistan.

In 1941 they numbered ninety-four million or about twenty-two per cent of the population of India. For many, many centuries the two religious groups, Hindus and Moslems, have lived in the same country but there has always been tension between them. When England finally gave India her freedom, this hostility broke into violence causing unmeasured suffering and misery for both groups. Partition

was announced June 3, 1947.

Many Christian missionaries went through the heartbreaking experiences of that partition of India. More than a year later one said: "We move feverishly yet, as in a dream, stunned and stupefied by great mental depression. Slowly those thousands who flooded the city from across the newly made border and filled the hastily organized refugee camps during the winter, are being rehabilitated, and those who left us and went to the other side are getting settled. What a process of uprooting it has been, and how valiant the efforts to become re-established! I bow to human beings for the strange and dogged courage with which they frequently meet misfortune."

Pakistan (the Muslim state) is organizing its new life at a much slower pace than the Union of India. There were no foundations on which to build; the leadership is much more poorly qualified and the economic life much less secure.

The birth of this new Muslim state has been accompanied by critical and extremely complicated adjustments. What kind of a state should an Islamic one be? Should its government be theocratic? Should its laws be the literal following of Islamic injunctions? Should women be "put in their places," which would mean behind the veil? What shall be the language of these widely separated areas now under the same flag?

As Christian women we should note with great interest that the leaders of Pakistan are pointing out that it is necessary to build the solidarity of the nation on the basis of Islamic religion and culture in order to survive as a nation. There is great emphasis by press and radio on the Quran and Islamic history and on the Urdu language, which comes largely from the Arabic and Persian and is foreign to about half the population of Pakistan.

Young people who are training to be science and math teachers could render wonderful service in Christian schools in Pakistan, for young people are clamoring for a knowledge of Western sciences. Church World Service, the Protestant organization for overseas assistance, has sent supplies and medical aid into this crisis area of desperate need. These Christian



workers served on both sides of the line. There was medical work both in hospitals and in camps. Atabrin and quinine which Church World Service supplied were a godsend to the many malaria sufferers. In midwinter coughs and pneumonia were most common; so sulpha drugs, cough mixtures and penicillin were in great demand. Millions of refugees still need such Christian ministries.

#### *Iran on the Caspian Sea*

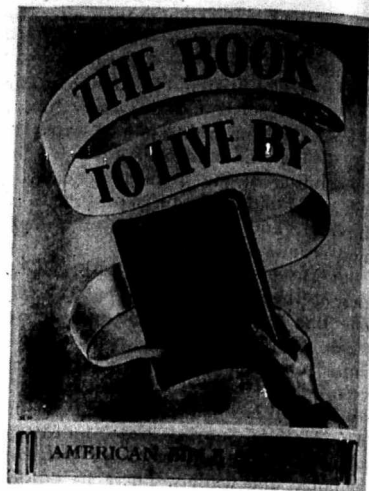
The Teheran Conference and its results have made all of us aware of Iran. But what do we know of Christian missions among Moslems of that land? Southern Baptists have no missionaries in Iran but other evangelical denominations work there. In one rich province of more than a million people there is no established mission church. Missionaries and Iranian Christians have gone in and sold Bibles. There is now one entire family of Moslem converts to Christianity. The father has become an evangelist and two daughters will take training as nurses. A young man student in a government school brought a visiting missionary the names of one hundred students who with him wanted to become Christians. There is a small beginning for Christ in Iran.

#### *Word from Iraq*

A missionary in Baghdad, Iraq, writing to some seminary students said: "I have decided that work among Moslems is the most difficult of all mission work. After twenty-five years of work among Moslems, I believe there is no more difficult field and no other field more needy.

"Islam is the only world religion that has risen since Christ, the only religion that seriously challenges the main beliefs of Christianity, the only religion which has defeated Christianity, at least temporarily, and the only religion which rivals Christianity in its aggressive missionary fervor. "We must retrieve the temporary defeat of Christianity so that Christ may once more reign supreme in the lands where he once ruled, and this task we must begin at once."

A missionary couple was given a kerosene-operated incubator, when they left for work in Iraq. The incubator gave publicity far and wide. A missionary had brought a



*Worldwide Bible Reading is the challenging plan of the American Bible Society. It will receive \$10,000 from the Lottie Moon Christmas Offering*

machine from America that hatches eggs! Unbelievable! People from all walks of life came to see the miracle. There were many questions. "How do you know when to pick the shell so that the chick can emerge?" A mullah (Moslem religious teacher) wants to know who teaches the young how to eat without a mother. What a chance to teach the people that the God in whom we believe is the Creator of all things and that he does all things well. He does care for the little chick and has made provision for its life, as well as he has for ours.

#### *The New State of Israel and Transjordan*

As changing as the desert sands has been the political life of the land known as Palestine. With the coming of the new state of Israel into the world of nations, 650,000 Arabs, the Moslem population, were displaced. Their Moslem faith guides their entire lives, but does not begin to touch the needs of the human soul as does Christ, but its devotees remain the greatest challenge Christianity has ever met.

Southern Baptists have developed three mission stations with some measure of success in Nazareth, Haifa, and Jerusalem.

The work in Nazareth was begun mainly by one consecrated Arab family. Later some help came from the Foreign Mission Board and brought considerable strength.

Today the work of the Nazareth church is again relatively independent while the mission property has become the temporary location of the George W. Truett Home for Foundling Children under the direction of the capable Kate Ellen Gruver and the inimitable nurse Elisabeth Lee, who "stood off the Arab forces, the Israeli troops, and the 'wolf' all at the same time." Two new missionaries, Mabel Summers and Anna Cowan, are serving there also.

The work in Haifa, also among Arabs, was doing well until the events of 1940 forced our missionaries, Mr. and Mrs. Roswell Owens, to return to the United States.

World War II put a stop to work in Jerusalem and only in 1945 did the station reopen. In 1946 the church was reorganized and now the members scattered by the Arab-Jewish War are returning.

In March, 1949, the Finlay Grahams loaded the station wagon and a truck with their furniture, left Nazareth, crossed the Jordan River and went to their new home, Taibe, Transjordan.

They found two two-room houses close together which they turned into one four-room house. Kerosene lamps and water carried from a well in town do not make for convenient living. But a steady stream of curious people were ready to visit as long as they kept their door open.

Hospitality is the Arab's great virtue, and lack of it is an unpardonable sin. Soon after their arrival, a great feast was prepared by the villagers in their honor—no women, of course.

Taibe is a village of over 5,000 people, with no medical service whatever. Few girls are taught at all, and facilities for schools for boys are very inadequate. Naturally Mr. and Mrs. Graham served as first aid station for sore eyes, skin diseases, burns, and minor injuries.

The people quickly became accustomed to gathering in the missionaries' home on Sundays for rather informal services.

Transjordan with its 400,000 people is more than 95% Moslem. Its government, customs and culture are Moslem. Its few Christians, mainly Greek Orthodox or

Roman Catholic, are so much influenced by Moslem life and thought that apart from worshipping in churches they are almost indistinguishable from Moslems.

The great need is a team of medical educational evangelists. Converts from Islam are really "born-again." There is no doubt about that. Only a spiritual revolution, a real personal experience of Christ could change these proud followers of Mohammed and enable them to withstand the persecution, loss of property, threat of death and banishment from family consequent upon their open confession of Christ.

Among the hindrances presented to the extension of Christ's kingdom among Moslems are: the fanaticism of their own faith, the extreme nationalism that has so long been prevalent in Moslem countries, the false representation of the Christian message by Roman Catholic and Orthodox missions and the awful persecution consequent on a confession of Christ.

Just as Mr. and Mrs. Graham were beginning to work in Transjordan it was necessary for them to move to Beirut, Lebanon. The hands of the believers in our church there needed strengthening. These believers are a fine band of earnest Christians, really keen to win the lost around them.

A new missionary nurse, Iola McClellan, has gone to help with the work in Lebanon.

Our missionaries urge "Pray with us that the Lord will thrust forth into this field laborers of his choice, backed by sufficient funds to prosecute a program of medical and educational evangelism which, under the control and unction of the Spirit of God, will speedily win those needy souls to Christ."

#### *Nigeria*

In Northern Nigeria Islam came from the Moslem countries beyond the desert. There are some Moslems among the pupils of our schools in Southern Nigeria. But in the Northern provinces where Mr. and Mrs. Charles Knight work Moslems predominate. These missionaries face intense opposition made by the Moslem emirs (rulers). Moslems who do hear the gospel and accept the new faith live in danger of severe persecutions from their families and religious leaders.

### *In Arabia by the Persian Gulf*

Arabia is the backbone of the Moslem world—the citadel of Islam. Yet, in spite of its strategic position, Arabia is practically an untouched field, with its eight million Moslems and fifty Christians. But for Arabia's evangelization the time seems to be now or never. This is probably the most neglected of all mission fields. Most of the Moslem countries have been touched by the gospel through several Christian denominations; yet none of them are anywhere near adequately covered, even in comparison with the pagan tribes of Africa. This heart and cradle of Islam, Arabia, has had only one really successful missionary enterprise, that of the Dutch Reformed Church of America, which has established several stations in the Persian Gulf area. Dr. and Mrs. Paul Harrison and Dr. and Mrs. Harold Storm have labored mightily in patience and heroic skill for years to achieve these little groups of converts in Aden and Bahrein. Yet only the borders of this great peninsula, roughly the size of the U. S. east of the Mississippi, have been touched. Southern Baptists have contacted the Moslems in Africa, Palestine and the Balkans; but until Mr. and Mrs. Merrel Callaway went to Arabia a year ago we have had no work directed primarily to Islam. Now Dr. and Mrs. Brown are there also in preparatory language study.

### **Speed the Gospel Now**

Not only is the Moslem world a neglected field, but Islam is not a dead religion. In many sections, especially North and Central Africa, India and the East Indies, Islam is on the march. Every Moslem is in a sense a missionary and the Crescent is spreading rapidly. Not only does this enlarge the Moslem field, but it also greatly hampers Christian efforts in the pagan tribes under the influence of Islam.

It is the eleventh hour as far as the evangelism of the Moslems is concerned. Under the impact of two world wars and the dissemination of Western culture, great tensions are developing in the Moslem world, resulting in modern movements and campaigns most of which are, in some respects at least, detrimental to the spread of the gospel. Modernist Islamic movements

are, in the main, attempts to reinterpret the Koran and Mohammed in the light of Western science and rationalism, yet are only further efforts at refuting vital Christianity.

In the political field the Pan-Islam Movement of the past few decades has served to stir up further feeling and enmity against anything Christian. The Palestine issue is likewise in some sections a hindrance to the work of Christianity. Whatever we may think about the sad plight of the Jews, the Arabs regard the decision to make Palestine a Jewish state contradictory to all the principles of democracy as preached by the so-called Christian nations and a direct violation of the democratic principle of self-determinism.

The influence of the oil companies must be mentioned. They are loudly applauded for taking the wonders of science to the desert and for strengthening political ties with the Middle East. Yet the influence of the oil companies is far from undiluted good. In general they are multiplying the problems of missionaries ten fold. Through money gained from oil concessions the Moslem leaders see that they may have technical skills and machinery without the missionary and, in a large measure, without accepting the moral and social responsibilities to the common bedouin and townsman that should accompany the introduction of such advances. As for the companies themselves, they are apparently encouraging the exclusion of all missionary effort. Sacrificing everything to business

and political expediency they adopt the policy of flattery of the Arabs, which of necessity must be directed toward the all persuasive and outstanding feature of their culture, Islam.

The increasing difficulty of gaining access to some of the Moslem lands is illustrated by the experience in Arabia. In 1889-90 when the first group of Dutch Reformed missionaries to Arabia were considering a location for their first station they hesitated between Sana in Yemen and Bahrein in the Persian Gulf. Eventually they chose Bahrein. It is now sixty years later and access to Yemen as well as to most of the Peninsula has been steadily denied. The one remaining open door to Arabia, and indeed to many Moslem countries, seems to be that of medical missions. Although preaching and educational missions are excluded from all of the Peninsula except those small coastal sections under direct British rule, the Arab leaders recognize the value of modern medicine and in most cases are willing to allow a little Christianity in order to obtain otherwise unavailable medical skill. Through the healing ministry the seed may be sown by personal contact. If this remaining door is left too long neglected even it may close and the heart of Islam remain without a witness except for the infiltration of Christian literature.

Now the Dutch Reformed mission in Bahrein, largely through Dr. and Mrs. W. H. Storm, has been very generous and helpful in encouraging Southern Baptists to enter Arabia. The plan is for Dr. and Mrs. Brown, together with the Callaways and possibly another physician, to go to Bahrein to learn the language and become oriented to the climate and culture. Then whenever and wherever permission is granted in Southern Arabia (Yemen or Hadhramaut) for a medical mission Dr. Storm, who is well known and respected by the Arabs, will introduce them. The difficulties are not few, but the opportunity is great for personal evangelism and, we trust, the laying of a foundation for more extensive work.

Dr. Samuel Zwemer states: "The fact is, there was a convert from Islam even before the death of Mohammed! And there have been converts ever since in all lands

where the gospel was preached to Moslems, although not as many as there might have been but for our neglect." The Bible has long been translated and an adequate Christian literature developed in the Arabic; it is ours to take this gospel to the Moslems on home ground. The results of missionary work are both direct and indirect, largely, the latter in strictly Moslem lands.

### **Is Work Among Moslems Fruitless?**

Mr. Callaway writes: "By faith we know that someday we shall see in many parts of Arabia little groups of converts like those in Aden and Bahrein. We will see fine young Christians like the ex-Moslem doctor in Aden; others like dear old Medina, who is awaiting baptism here. Then there is Um Miriam, who was cast out by her Moslem family when she confessed Christ as her Savior, but who, through her loving spirit, has won them back so that they now give her the customary presents at holiday seasons. She is faithfully serving Christ in superintending a small orphanage.

"God has let us meet just enough Arabian Christians to give us a foretaste of the joy that we all shall share when some from every kindred, tongue, tribe, and nation sing the song of Moses and the Lamb around his throne.

"Our prayer is that God will raise up some Southern Baptist doctors and nurses to lead the way in evangelism. In time it will no doubt be possible to open schools also. But our most urgent need is medical people who are evangelists at heart and will foster a soul-winning program in connection with a small hospital and clinical work. The Arabians, of course, at first do not want Christians in their midst; but they do want and desperately need medical care. For that reason a doctor and nurse can do wonders in smoothing the way for evangelists with the Word of Life."

In spite of fear of ostracism and persecution, Moslems do accept Christ as Savior. Some missionaries enter homes and hearts through medical missions, others use the desire to learn English as a door to the minds and lives of young Moslems. Some

### **Presenting a Play?**

You are making earnest preparation for the Foreign Mission Week of Prayer. Include study and rehearsal of the play you will present during that week.

**"FAITHFUL UNTO DEATH"**—A narrative in radio style about the life of Miss Lottie Moon. Characters: one woman and four to six girls. Time: 30 minutes; price 15¢

**HER LENGTHENED SHADOW**—A play marked by dramatic appeal and spiritual power. Characters: 4 women, 4 little girls, 5 boys. Time: about 45 minutes; price 15¢ Please send remittance with order to

Woman's Missionary Union, S.B.C.  
1111 Comer Bldg., Birmingham 5, Ala.

go on evangelistic tours right into the villages, camping for several days in court-yards. In the evenings, the villagers will gather to see filmstrips or slides. Some missionaries tell Bible stories to children and teach them hymns. A few Christian oil men invite their more intellectual friends into their homes to have interesting conversations about the meaning of the cross and the Old Testament miracles. Such meetings give courage to isolated Christians. A banker after a week's contact with Christian missionaries said, "My heart is with Christ." When the last prayer was closed at the final service in a village, there were tears in the eyes of the villagers and they begged the missionaries to stay longer.

A wealthy young mechanic invited ten young men to come to his parlor to meet the Christian missionaries, so hungry were they for the truth of God! While these gentlemen talked, the women were in a curtained off room talking to the wives. A charcoal brazier was placed under a huge square quilt to keep them warm while the Bible lesson was in progress.

Earnest ones go into a house to talk hour after hour about the Bible. When the missionary pauses for questions, they often say, "Go on, we came to listen." Once there was a four-hour session with such listeners. Afterward someone remarked, "We thought that you were atheists with some hidden purpose in coming here; now we realize that you know more than we do about God."

### CIRCLE PROGRAM—The Ministry of Missionary Intercession

Select hymns about prayer like, "From every stormy wind that blows," "Send thou, O Lord, to every place," "I Am Praying For You." Scripture Reading: Matt. 9:37-38; Matt. 18:19-20; Acts 6:4

Thinking about the wonder of intercessory prayer in your circle meeting will quicken your hearts for praying much during the Week of Prayer for Foreign Missions. In November *Southern Baptist Home Missions* you will find an article by Rosalee Mills Appleby, "The Angel and the Burning Bush," and one by Dr. Law

There are many today who are beginning to realize that human discontent and human aspirations are universal. There are increasing numbers of students of world affairs whose sense of justice causes them to feel sympathy for an oppressed brother no matter in what part of the world he lives or what color his skin is. An American missionary who knows the Asiatics well once said that the greatest political fact today is the discovery by Oriental people that Christ was an Oriental like them.

We western people, who profess to know Christ, should remember that Christ had his own Semitic people in mind when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Americans particularly should try to understand this struggle for cultural unity and political freedom of the Arabs.

"The foretaste of freedom which those missionaries gave to the small circle of proselytes and co-workers who came in intimate contact with them, the spirit of sacrifice and devotion in the service of an ideal, and the zeal and tirelessness with which those missionaries worked to improve the condition of the poor and downtrodden people were seeds which fell on fertile and thirsty soil, destined to bear abundant and rich fruits."

This may show why Arab Moslems and Christian Nationalists have joined hands in a fight for freedom.

*Read poem on page 2*

rence "If Southern Baptists" for presentation.

In November *The Commission* refer to "When You Prayed for Japan" by Marion F. Moorhead and "The Iron Curtain of Mohammedanism" by E. O. Akingbala.

From our young people's missionary magazines use especially "If You Love Me, Lean Hard" in *World Comrades*, "Christ is Answering Moslem Need" in *The Window of Faith* and "Ambassador for Christ on a Caribbean Island" in *Ambassador Life*. Speak of the daily use of our missionary prayer calendar also.

## INTERCEDING FOR A LOST WORLD

"The effectual, fervent prayer of a righteous man availeth much" James 5:16

### INTERCESSORY PRAYER IS NECESSARY BECAUSE OF MAN'S CONDITION

Man in his natural state is a sinner before God. He is dead in trespasses and sins, and the wrath of God abides upon him. He is in grave danger of being lost forever. He is helpless to save himself. His plight is hopeless. Therefore intercession should be made for his salvation through Christ who alone can save.

- TUESDAY, NOV. 1  
*Isaiah 30:8-15* Annual meeting of the Woman's Missionary Union in Long Beach, California, November 1-2: Rev. and Mrs. Frank Bolvin, Okmulgee, Oklahoma, Indian evangelism
- WEDNESDAY, NOV. 2  
*Isaiah 64:1-7* Pray for churches that are making the Every-Member Canvass: Bernice Tipton, New Orleans, Louisiana, Toledano Mission
- THURSDAY, NOV. 3  
*Romans 3:19-26* Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board and all secretaries and state board members working with him
- FRIDAY, NOV. 4  
*James 1:13-20* Pray that a liberal offering may be given on this Orphanage Day: Rev. and Mrs. S. E. Maddox, personnel secretary of the Foreign Mission Board
- SATURDAY, NOV. 5  
*John 3:18-21* Rev. and Mrs. Raymond Spence, Rev. and Mrs. George Hays, Tokyo, Japan, evangelism

### GOD HAS PLACED RESPONSIBILITY OF THE LOST UPON US

God revealed his plan of redemption through his people to be passed on until given to all the nations of the world. To this end we were saved. We must become burdened for the millions of the earth. God has laid upon us the responsibility of pointing lost men to him. There is no way to avoid this responsibility. We are stewards of the glorious gospel of Jesus Christ.

- SUNDAY, NOV. 6  
*Ezekiel 3:16-21* R. A. Focus Week, November 6-12: Erlene Paulk, evangelism, Olive Allen, Honolulu, Hawaii, contract worker
- MONDAY, NOV. 7  
*Isaiah 66:1-6* Annual meetings of the Woman's Missionary Union in Oklahoma City, Oklahoma, and Phoenix, Arizona, November 7-8
- TUESDAY, NOV. 8  
*Acts 1:1-8* Anna L. Cowan, Mabel M. Summers, Nazareth, State of Israel, evangelism
- WEDNESDAY, NOV. 9  
*Matthew 28:16-20* Pray that every Christian may realize the importance of stewardship and tithing
- THURSDAY, NOV. 10  
*John 4:21-26* Helen Iola McClellan, medical evangelism, Rev. and Mrs. Finlay M. Graham, Beirut, Lebanon, educational evangelism
- FRIDAY, NOV. 11  
*Romans 10:1-15* Rev. and Mrs. A. A. Chaplik, Baltimore, Maryland, evangelism among many nationalities, Rev. and Mrs. Maurice Aguiard, Hayes, Louisiana, French evangelism
- SATURDAY, NOV. 12  
*Matthew 13:33-43* Dr. and Mrs. John D. W. Watts, Zurich, Switzerland, Rev. and Mrs. W. J. Webb, Guatemala City, Guatemala, educational evangelism

# THE MISSIONARY ENTERPRISE DEPENDS UPON PRAYER

The source of power in Christian witnessing is in prayer. Jesus told his disciples to wait until they had such power. It came as they prayed. The Holy Spirit leads us to the lost whether at home or abroad. The early churches realized the vital importance of intercession. Paul's missionary efforts were undergirded with prayer. The work of the Kingdom goes forward in proportion as we pray.

- SUNDAY, Nov. 13** Mr. and Mrs. James E. Humphrey, Ede, Rev. and Mrs. Homer A. Brown, Jr., Abeokuta, Nigeria, educational evangelism  
*Acts 2:4-21*
- MONDAY, Nov. 14** Cleo Morrison, Hong Kong, China, Rev. and Mrs. D. Rudolph Russell, Bangkok, Siam, evangelism  
*Acts 13:1-3*
- TUESDAY, Nov. 15** Rev. E. D. Hildreth, Birmingham, Alabama, evangelism, Rev. L. L. Worlds, Little Rock, Arkansas, educational evangelism among their own Negro race  
*Acts 1:10-14*
- WEDNESDAY, Nov. 16** Dr. and Mrs. Ben R. Lawton, Rome, Italy, evangelism, Rev. and Mrs. Lorne E. Brown, Bahrain, Arabia, medical evangelism  
*Matthew 9:35-38*
- THURSDAY, Nov. 17** Mrs. J. McF. Gaston, China, emeritus, Vena Aguillard, Eunice, Louisiana, field worker  
*Acts 12:5-17*
- FRIDAY, Nov. 18** R. Miriam McCullough, Mexico City, Mexico, Margaret P. Mc. Gavock, El Paso, Texas, educational evangelism  
*Acts 4:19-31*
- SATURDAY, Nov. 19** Pearl Gifford, Baltimore, Maryland, Jean Stamper, New Orleans, Louisiana, Good Will Center  
*Acts 16:1-10*

## EXAMPLES OF INTERCESSORY PRAYER

Intercessory prayer is prayer at its highest level. The Bible gives us numbers of examples of prayers of this type. As we read these may they stir our hearts and cause us to make much use of our privilege of interceding for the lost.

- SUNDAY, Nov. 20** \*Reba Stewart, Harbin, Manchukuo, evangelism, Annie Rines, Iwo, Nigeria, medical evangelism  
*Genesis 17:15-20*
- MONDAY, Nov. 21** Frances E. Hudgins, Kwangtung, China, \*Carrie V. Parsons, Peking, China, College of Chinese Studies  
*Genesis 18:20-33*
- TUESDAY, Nov. 22** Convention-wide simultaneous associational Sunday school meetings: Annual meeting of the Woman's Missionary Union of Hawaii  
*Exodus 32:9-14*
- WEDNESDAY, Nov. 23** Rev. and Mrs. E. R. Hammock, Brownfield, Rev. and Mrs. Desiderio Calzoncit, Las Cruces, New Mexico, Mexican evangelism  
*Exodus 32:29-35*
- THURSDAY, Nov. 24** Pray for a spirit of thanksgiving throughout the world; Rev. and Mrs. J. W. Gardner, Little Rock, Arkansas, evangelism among the deaf  
*Numbers 21:1-9*
- FRIDAY, Nov. 25** Rev. and Mrs. A. P. Pierson, Chiluhua, Mexico, evangelism, Viola D. Campbell, El Paso, Texas, educational evangelism  
*1 Kings 8:27-43*
- SATURDAY, Nov. 26** \*Mr. and Mrs. J. F. Mitchell, Temuco, Chile, educational evangelism, Dr. and Mrs. F. T. Fowler, Asuncion, Paraguay, medical evangelism  
*John 4:46-54*
- SUNDAY, Nov. 27** Rev. and Mrs. Dan N. Sharpley, Santa Maria, Rev. and Mrs. J. E. Musgrave, Campinas, Estado do Sao Paulo, Brazil, evangelism  
*Matthew 15:21-28*
- MONDAY, Nov. 28** Rev. and Mrs. Pedro A. Hernandez, Houston, Rev. and Mrs. Isidro Garcia, Cameron, Texas, Mexican evangelism  
*Luke 23:27-33*
- TUESDAY, Nov. 29** Mr. and Mrs. John Watson Shepard, Julia V. Miles, China, Yale Language school  
*Acts 7:54-60*
- WEDNESDAY, Nov. 30** Rev. and Mrs. C. W. McCullough, Cartagena, Rev. and Mrs. Gerald Riddell, Bogota, Colombia, evangelism  
*Romans 9:1-5*

## OUR WORLD IN BOOKS by Una Roberts Lawrence

Speaking before the Council of Europe in August 1949, Paul Reynaud of France called for a legislative Assembly, elected by the peoples of the sixteen nations represented.

"Our task," he said, "is to get the people to see that it is their personal interest to build a union of Europe."

One American foreign correspondent believes the people are more ready for this than the politicians.

**LEAVE IT TO THE PEOPLE**  
by Quentin Reynolds  
Random House, \$3.00

The author is one of the most reliable of the newspaper men who have made Europe their beat. Christian in viewpoint and sensitive to the aspirations and needs of the world's "little people."

The book is concerned mostly with the signs of real democracy in the countries being helped by the Marshall Plan. By a combination of general survey and pertinent story, Reynolds makes the people and their leaders very real and reveals the issues that are often untold behind the headlines.

The discouraging conditions in Greece, more hopeful outlook in Italy, and courageous realism in Norway highlight the picture. Everywhere we go with the author, in France, Germany, and Holland, we meet the people who are bravely rebuilding waste places, physically, morally, politically and intellectually.

The stories of the Air Lift and of such German leaders as Ernst Reuter and Jeanette Wolff tell better than argument why the U. S. must sit tight in Berlin. Averell Harriman, Paul Hoffman and dozens of lesser American leaders are doing in to make democracy work all over the map.

Among the heartening stories are these: Ambassador Dunn and the American

Italians selling democracy to Italy; the bonds of friendship between Dunkirk, N. Y., U. S. A., and Dunkerque, France; and the queen who abdicated from her throne but not from her ideals and the hearts of her people.

The first half of the book is a close-up study of Palestine through May, 1948, when the new nation of Israel was born, one of the truly great events of our day. We see what this means to the Jews, the Arabs, and peace-loving peoples everywhere. We meet their leaders, some of them spectacular personalities, and visit in humble homes.

We share the tremendous surge of hope and new life in this amazing recreation of an ancient land and people. If Israel fulfills the high hopes of its present leadership, the Near East may again become a center of world civilization.

Quentin Reynolds does not tell the United Nations side of this story, but another book does.

**THE BIRTH OF ISRAEL**  
by Garcia-Grandos  
Knopf, \$3.00

The distinguished delegate from Guatemala to the U. N. tells the inside story of the U. N. Committee on Palestine. Here are the stormy debates, intrigues and decisions of the days preceding May 15, 1948.

It is a personal story, revealing as much the splendid democratic ideals of this Latin-American diplomat as it does the twisted, tortuous deliberations of the Committee. It reveals also the wide chasms of viewpoint, attitude and national interest that must be bridged through the U. N. or another similar international forum, before we can have a truly peaceful world.

Tired of reading of the troubles of the world? Then rest your heart with this.

**CHRIST'S EXPENDABLES**  
by Charles E. Maddry  
Broadman Press, \$1.75

Here are thirty-one stories that thrilled the heart of our former secretary of foreign missions so much that he had to pass them on. They will bring a new glow to your missionary zeal.

Dr. Maddry tells stories of friends of God on four continents who are real persons, lovable, devoted and winsome. They played notable and often dramatic parts in the making of missionary history. He gleaned some from forgotten pages of the past, and clipped others from fresh pages of the present.

Some tell of pivotal events that changed the course of missionary development. Others are stories of tragic losses which should challenge our people to greater effort. Many are stories of beautiful personalities and rare talents consecrated to pioneer tasks in remote and difficult places.

These are for old and young, suited to every occasion from sermon to social. If you have men, women or young people who have never studied missions, here's a book to catch and hold their interest. Thank you, Dr. Maddry! Do it again!

**NIGERIA and GOLD COAST ... \$124,200**  
 Help 10 schools, 6 residences, 1 hostel, 3 church buildings, Home for Motherless Children, Leper Fund, Dispensaries, automobiles, launches, libraries, laboratories, misc. equipment, expense of syllabus

**NEAR EAST \$34,300**  
 Children's Home and 2 schools

**EUROPE ... \$69,500**  
 Help schools, churches and Zurich seminary

**LATIN AMERICA ... \$312,000**  
 Help 23 schools, 11 churches, clinics and hospitals, book student homes, mission residences, field equipment, automobiles, radio programs

**Armstrong Memorial School in Rome (current expenses) ... \$10,000**

**CHINA \$131,500**  
 Help 18 schools, 3 hospitals, 3 church buildings, scholarships

**JAPAN \$61,000**  
 Help 3 schools

**Advanced training in U.S.A. of experienced workers from Baptist foreign fields ... \$15,000**

**HAWAII ... \$75,500**  
 Help 4 church buildings, 1 academy, camp property

**Fannie E. S. Hooper Memorial \$29,250**  
 Current expenses, woman's Training, foreign fields



**Salaries of 125 missionaries \$125,000 and supplementary allowances \$125,000**

**Margaret Fund \$22,000**  
 Education of missionaries' sons and daughters

**American Bible Society \$10,000**



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