

ROYAL SERVICE

APRIL 1952



Prita Henle r Monkmeier

MIAMI, "THE MAGIC CITY" —IN MAY

by MRS. GEORGE R. MARTIN

M IAMI! There's magic in the very name. In this lovely, tropical city Woman's Missionary Union will meet for its 1952 annual convention. As these days of fellowship draw near, our minds go back in tender memories to our meeting in Miami six years ago. Our hearts beat a little faster as we anticipate meeting here again to speak of "what has been and might have been" and to plan new ways for future days.

We rejoice to announce that our program will not have to be so streamlined because of lack of time. We usually have six sessions, but this year we will have eight, giving ample time for unhurried discussion and deliberation on all phases of our work. Our Program Committee is planning an interesting and stimulating program. Presentations of our mission work in Cuba and among the Seminole Indians will add color and interest to the sessions. A pageant presented by the young people of Miami will give the spectacular note. Many of our missionaries, home and foreign, will be there to speak to us and to fellowship with us.

Our meetings will be held in the Municipal Auditorium, just off Biscayne Boulevard, in downtown Miami. The dates are May 11, 12, and 13. Our headquarters hotel will be the Biscayne Terrace, at Biscayne Boulevard and Fourth Street. Make your plans now to be in Miami in time for the opening session, Sunday, May 11, at 3:00 o'clock. The closing session will be Tuesday night.

Many Woman's Missionary Union members will be denied the privilege of attending this meeting. If you happen to be one of these, will you remember that we can all meet together in the Temple Invisible? Will you remember that the united prayers of our members will be needed for those who do meet in Miami? Will you pray for us?

In each convention call which I have sounded out to you, I have made mention of the very difficult times in which we live. This year, they are difficult indeed, and no one can foresee the future. During this meeting we shall seek to find the ways in which Woman's Missionary Union can render its most significant service in these times. Ours is a vital organization, worldwide in its reach, and we must rededicate ourselves to the advance of missions here and around the world. The experiences of this meeting can help us to gather strength for new thrusts in life as women and as Woman's Missionary Union.

During these days there will come to each of us a deepening of our commitments to the purposes of God. No one knows all that this means. No one of us knows what God may lead us as individuals or as a Union to do. We do know, however, that we as Christian women have a more important role to play than ever before, as homemakers, church workers and missionary leaders.

Meet us in the "Magic City" in May!

"Buona Pasqua"—No and Yes

by Virginia Wingo

BUONA Pasqua" (Good Pasover) is the season's greetings in Italy, where the word "Easter" is unknown. So far so good: a name coming from mythology's goddess of spring suits bunny rabbit fables and fashion parades, but not the special commemoration of Christ's Resurrection. Surprisingly, Roman Catholic Italy, rather than Protestant America, has the Bible name for this season: "Pasqua," which just means "Passover." Whenever the English Bible says "Passover," an Italian Bible says "Pasqua." So the day's name recalls 1 Cor. 5:7, Heb. 9:12, and other passages telling of Christ's sacrifice for us.

In the more than 400 Catholic churches of Rome, Easter Day is observed with processions, splendid ritual, and the unveiling of all crucifixes, shrouded since "Holy Thursday." It is like Easter in Baltimore or New Orleans, only more so. In the vast Basilica of St. Peter, the pope, whom the Vatican newspaper calls "the Holiness of Our Lord" and whom millions venerate as the "Holy Father," celebrates mass. Peter's famous statue is robed and crowned and has the golden ring and keys of authority. And nobody seems surprised at seeing in such an array a statue of the apostle who said, "Silver and gold have I none."

That sums up what most impresses me in the art of this capital city of Roman Catholicism. Everywhere are beauty, tradition, and religion enough to have satisfied even the Athenians Paul knew. But the subtle question asked by much "sacred" art seems to be, "What does simple truth matter, when you can have elaborate beauty?" Somehow the emphasis on legend and tradition is more striking at this season in honor of the resurrection of him who said, "I am the truth."

There are countless pictures of Mary holding the infant Jesus. Many represent both of them as receiving homage from some medieval saint or church dignitary who lived many centuries after Christ Jesus walked on earth and his aging mother was

one of his humble followers. Art seems to have forgotten that Jesus did not remain a child in the arms of an eternally youthful mother. There is, of course, no doctrinal teaching that Christ is still a baby. But such pictures in every church and prayers to the infant Jesus foster the belief in a perpetual Divine child, always accompanied by his mother.

You already know that in Catholic churches the Saviour is generally presented either as a baby or as hanging, crucified, on the cross. Of his sacrifice on the cross, we can never think too much. But there are other pictures that represent a stern, vengeful Christ moved only by his mother's compassionate pleading for sinners. And Michelangelo's renowned "Last Judgment" shows not even that reluctant mercy. Christ is "depicted as



God, implacable but just," without the pity which the virgin, seated at his right, feels for the condemned.

THEN there are some paintings which show a mature, rather effeminate Christ, remote from humanity, leaving his work largely in the hands of his mother, his apostles, or his church—which always, of course, carries the papal keys! An immense, beautiful picture in the Vatican museum's room dedicated to the Dogma of the Immaculate Conception presents Christ as enthroned in heaven, with his radiant young mother beside him. Multitudes from all the earth are streaming forward. But Christ does not extend his hands toward them. Instead, he indicates his mother, who is reaching out her hands to them in compassion. An art lover may admire the color and composition of such a work, but a

"Buona Pasqua"—No and Yes

lover of truth must challenge its theology.

One "Holy Thursday" we from Armstrong Memorial Training School saw one of Rome's most venerated objects, the "Santo Bambino," a little wooden image representing the infant Jesus. A young monk recounted some of its miracles and showed letters and telegrams it has received from throughout the world. It is crowned with gold and literally covered with precious gifts sent by grateful supplicants. Healing is its major office. But it is said that once, taken by mistake to the bedside of a sick Protestant, the scandalized "Santo Bambino" grew real feet and ran back to the church where it reposes in a special chapel when not on display to visitors!

Yet Easter has, at least for me, greater significance in Rome than ever before. Somehow an evangelical believer here is compelled to think more deeply of the meaning of the crucifixion and the resurrection. Here, all Baptist churches strongly emphasize this season, having special meetings for prayer and Bible study the week before Easter, and then a joyous, triumphant service Pasqua morning. In fellowship with Methodists, Waldensians, Episcopalians, Pentecostals, members of the Salvation Army, and other groups, there are joint services.

But the time which means most to us is Thursday night. Then people from each Baptist church and preaching point in Rome and in nearby stations come together to the chapel on the ground floor of Baptist headquarters at Piazza in Lucina. Not far from us, to one side, are the ruins of the Colosseum, where Christians once died, rather than worship the idols of pagan Rome. Just across the Tiber, is Castel Sant'Angelo, once the Inquisition headquarters, and the famous Bridge of the Holy Angels, where "heretics" many of whom believed as we do, were burned to death a few hundred years ago. But now evangelical believers can assemble openly even in Rome. A minister spoke of the real meaning of the Lord's Supper, and of Christ's presence with us. We drank from a common cup, as did Christ and his disciples. It was a simple service, and we felt very close to Christ and to each other.

So to your fellow-Baptists in Rome, the words of the traditional Easter greeting, "Buona Pasqua," have special significance. It is good, in the deepest sense of the word, to be reminded anew that "Our Passover," Christ, . . . "ever liveth to make intercession for us." He renews the faith and love of your Italian Christian brethren to witness to his power.

Looking Ahead

- May 11-13 W.M.U. Annual Meeting, Miami, Fla.
- May 14-18 Southern Baptist Convention, Miami, Fla.
- June 12-18 Y.W.A. Camp, Ridgecrest, N. C.
- July 31-August 6 Foreign Mission Week and Writers Conference, Ridgecrest, N. C.
- August 7-13 W.M.U. Week, Ridgecrest, N. C. (including BWC Conference)
- August 14-19 Home Mission and Brotherhood Week, Ridgecrest, N. C.

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Volume 40 Number 10

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

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ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. Address: Woman's Missionary Union, Birmingham 4, Alabama. Subscription price \$1 a year, single copy 10c; no club rates. An subscription can be accepted for less than one year at \$1 a year. Please send by money-order made payable to Woman's Missionary Union. Do not send stamps. To insure prompt delivery, write name and address plainly, stating whether subscription is new or renewal. Allow four weeks in time to reach you. For change of address allow one month and send old address with new. Entered at the post office at Birmingham as second class matter. Acceptance for mailing in at special rate of postage provided for in Section 1103 of October 3, 1917, authorized Jan. 26, 1948.

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COVER—Older people, like the lei-seller on the cover, are hard to win in Hawaii. The churches are made up, for the most part, of young people. Pray that the adults may let Christ in their hearts before it is too late.

A Southern Baptist dream
became a lovely reality
one evening last January

"BLESS THIS HOUSE"

by Juliette Mather

"And now will you clasp your hands in the way of the famous painting 'Praying Hands.' Often when I cannot kneel, placing my hands in this position helps me to be in a mood of prayer." In this way, Miss Kathleen Mallory, former executive secretary of the Woman's Missionary Union, prepared us for the dedicatory prayer.

It was on January 21. The executive committee and others of Woman's Missionary Union were in semiannual session. Invited guests for this dedication service had to be limited to those who had served in previous years on the executive committee.

The service was held in the lobby, decorated with flowers, with folding chairs to seat as many of the guests as possible. Mrs. George R. Martin presided and recalled

some of the early offices of Woman's Missionary Union, mentioning the first headquarters in Baltimore—an upstairs room above a book store, reached by a very steep stairway, almost a ladder. In order to build a more proper and more convenient stairway, Dr. H. M. Wharton gave a lecture, and a silver offering was received. As Woman's Missionary Union grew, we occupied different offices, the Baptists of Maryland often sharing space with us, until the building at 15 West Franklin, Baltimore, was purchased. In 1921, upon removal to Birmingham, we rented rooms in what is now the Comer Building. These we used until moving to our present lovely, new headquarters in downtown Birmingham at the corner of Sixth Avenue North and Twentieth Street.

Built of white stone and marble, your W.M.U. headquarters building in Birmingham stands as a monument of love and devotion to Christ and his kingdom's work



(l to r) Mrs. Reeves, Dr. Lawrence, Grooms, Dr. Routh, Miss Mallory, Miss Hunt, Dr. Rankin, Mrs. Martin

It was quite natural to begin the dedicatory service with the singing of "All Hail the Power of Jesus' Name," since the Lord's leadership is so evident in all that is related to this new building. Miss Alma Hunt read selected Scripture references regarding houses built on strong foundations for the glory of the Lord. Dr. J. B. Lawrence, executive secretary of the Home Mission Board, and Dr. M. Theron Rankin, executive secretary of the Foreign Mission Board, both spoke, expressing their appreciation for this commodious office building in which the work of Woman's Missionary Union can be advanced as the years come and go. Both spoke with appreciation of the contribution Woman's Missionary Union has made to the progress of missions at home and abroad.

After all sang "The Woman's Hymn," Mrs. W. Paschal Reeves, the president of Alabama W.M.U., in behalf of all the membership of W.M.U., gave the building officially to Mrs. George R. Martin, president of the Woman's Missionary Union, who accepted it with a gracious response. Continuing Miss Mallory's prayer of dedication, Mrs. H. H. Grooms of Birmingham sang "Bless This House." Then everyone joined in the "Doxology," and Dr. Porter Routh, executive secretary of the executive committee of the Southern Baptist Convention, pronounced the benediction.

While the guests were looking over the building, the folding chairs were moved so that a table appointed in purple and white could be set up in the lobby and delicious refreshments of raspberry punch and home-

made cookies served. Even the people who had come from other cities and were leaving on late night trains lingered on, hesitating to leave the building and the atmosphere of devotion which permeated every corner.

All of the headquarters staff and all of the people who help in mailing out the literature, in the circulation of the magazines—everyone who does anything in the building, was present that night. All were moved with a new sense of the opportunity and the privilege of participating in Woman's Missionary Union as a wonderful channel of progress in the kingdom of God. We wish that every member of Woman's Missionary Union could have been present. We plan soon to have an open house to which everyone will be invited. We want you to watch your state paper for that announcement.

You will rejoice also in the way the Lord has led in gifts which have come in, so that we do not have the burden of a large debt. Some \$30,000 remains to be given by the states. Then as time passes we will repay to ourselves \$88,200 which the Union voted for us to borrow from the Margaret Fund endowment. We still own the lot on which it was not necessary for us to build when the Lord made it possible for us to purchase this building at such a reasonable price so completely suited to our needs. When we sell the lot that will reduce the amount we owe to ourselves. So we feel that through it all we have seen the smile of the Lord upon the work of Woman's Missionary Union.

Hattie Lee: Style 1947 or 1952?

by Geneva Worthington

WHEN I was home for the holidays, Hattie quietly slipped into the auditorium and slid into the seat beside me. I could not keep from thinking of the great contrast between the Hattie Lee of 1947 and the Hattie of 1952.

In the fall of 1947 over two hundred Navajo boys and girls were brought from their Arizona and New Mexico homes to the Chillicothe Indian Agricultural School where my parents are missionaries for the Home Mission Board. Most of these children were twelve years of age or older but had had little or no previous schooling. Everything that we said to them or that they said to us had to be through an interpreter, for they neither spoke nor understood English.

How well I recall that first Sunday morning when Hattie and some of her friends came into the Sunday school class I was teaching. She was shy and timid, her hair was long and straight and she wore an abundance of jewelry. She was so afraid that she could not tell me her name. I began to realize some of the great adjustments that Hattie and the two hundred others just like her were having to make. Not only did they have to learn a new language, but they had to adjust to different living conditions, to the kind of food you and I eat, and they had to learn to live happily with others away from home.

Realizing the many needs of these boys and girls, my parents immediately decided that we would do all we could to tell them of God's love for them. Mother and Daddy were needed with the upperclassmen, so I was given the privilege of teaching these



Left to right: Hattie Lee, Teecanaspas, Arizona; Amy Acotthley, Tuba City, Arizona; and Abbie Yazzie, Farmington, New Mexico

young Navajos. I had taught Sunday school classes and led in Story Hour before, but this was far different from any other group I had worked with.

It was different, first of all, because I had to talk through an interpreter—say a few sentences in English, then wait for my interpreter to tell them in Navajo what I had said. The stories had to be fitted to things familiar to them that they might understand. Every word had to be enunciated and pronounced more clearly and distinctly than I had ever spoken.

Of course the school put its major emphasis on the language development and in a surprisingly short time, Hattie and her friends could sing "Jesus Loves Me" and "Oh, How I Love Jesus" in broken English. From there they progressed to learning short Bible verses in English and by the end of the year an interpreter was no longer needed.

THE following summer, some went home for a vacation, but most of them stayed on the campus. Each Sunday we would load the portable organ and songbooks in the car and go to Chillicothe for services on the lawn. During the summer some of the

A Margaret Fund student shares with us her deep-reaching experience with three Navajo girls whom she led to Christ and who serve him in their turn

Navajo boys and girls who had learned so very rapidly came to talk to Daddy about becoming a Christian. How careful, how patient, and how very simple we had to be in all of our explanations! Soon, one by one, they began coming to accept Christ as their Saviour.

It was not until the following winter that Hattie was saved. She was so happy that she beamed all over. She knew exactly what she was doing and why she was doing it. She could hardly wait for permission to be baptized to come from her mother. Then when it came she had an infection in her arm and had to wait several weeks. But the long-awaited Sunday arrived and Daddy baptized Hattie.

The progress that this group made during their second year was so remarkable that it still astounds me. They learned and sang with enthusiasm every chorus that I could think of to teach them. They learned Bible verses—first, short verses, then longer ones, and two verses together. One Sunday night in December I said, "Maybe some of you would like to learn a group of Bible verses that fit together into a chapter. If you would, we will start on the twenty-third Psalm next Sunday night." Then I dismissed it from my mind and went on with the program.

The following Sunday night I noticed three girls—Hattie, Amy and Abbie, sitting together looking at an opened Bible and occasionally whispering something to each other. After a few choruses I announced that we would open our Bibles and read the twenty-third Psalm together. Hattie raised her hand. When I asked what she wanted she said almost in a whisper, "Amy, Abbie and I learned it this week."

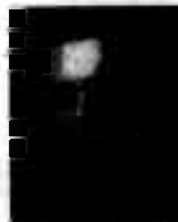
I was dumbfounded. I asked them if they would say it. Hattie, then Amy, and finally Abbie, each very reverently quoted the Psalm, word perfect. I was so happy I wanted to cry. The following Sunday night twelve more of my group of over fifty quoted the Psalm. Then they learned, the one hundredth Psalm, the Ten Commandments, and the Beatitudes. After that I de-

cided to let them learn a passage of their own choosing and it was a thrill of a lifetime to hear Hattie quote Luke 2:1-20; to listen to Amy as she stood and gave the thirteenth chapter of I Corinthians, and Abbie as she quoted the first Psalm.

During the next year they began to take even greater steps. By this time twenty-five out of thirty of them had become Christians—often giving up Catholicism or Mormonism for Christ. When one of them was saved, we gave him a Bible; consequently, most of them had Bibles and we gladly provided them for the others who wanted one. They loved their Bibles and took great pride in reading from them, but they didn't know how to find the books and Scripture references when they were announced.

It took only two Sunday evenings for them to learn the names of the books and be ready to start learning how to find those books. Within three weeks they were finding exact Scripture passages and participating in a lively Sword Drill. They learned to find characters and places. They began to give short Training Union programs, taking turns giving condensed, simplified parts. They began to stand and express their thoughts in distinct English. Their shyness and timidity began to disappear and in its place came ease, warmth, and friendliness.

THE end of that summer came all too quickly. My days at Chillicothe were coming to an end, for I had to go away to college. It was hard to leave them and many times I have been as homesick for Hattie, Amy, and Abbie and the others as I have been for my parents. During the two years that I have been away they have continued in their development under the direction of my parents and younger sister, Ruth Ann. Hattie (Turn to page 17).



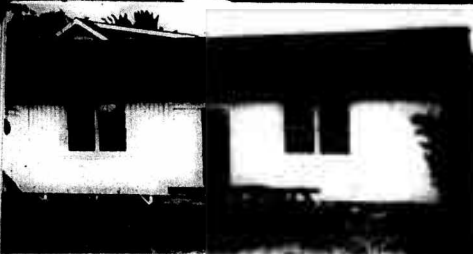
Geneva Worthington



We first held services in a Young Men's Buddhist Hall . . .

*A picture story of a church
built on faith, work, prayer
and God's abiding love*

. . . then in this missionary home . . .



*. . . until a one-room building was erected in
the back yard by the young men. Does this
look like your church?*

This Is Church That Grew and Moved . . .

by Mrs. Ed Tharpe

A YOUNG Puerto Rican started our Baptist work on the island of Maui. He became a Baptist through the influence of a Baptist chaplain and had to go one hundred miles to another island to be baptized. Returning, he began a Sunday school in a Young Men's Buddhist hall.

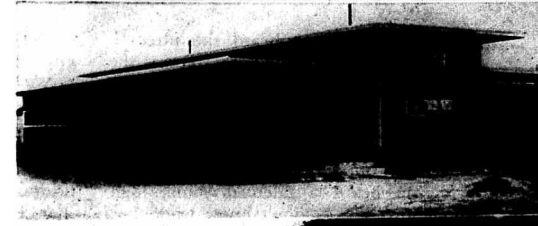
In April, 1945, eight months later, the Kahului Baptist Church was organized. Buddhism did not flourish during the war because of the close ties between Buddhist priests and Japan but since the war it has flourished and the Buddhists wanted their building. The infant church held services in this missionary residence for two years.

Then the young men of the church put up a one-room building in the back yard of the mission residence. The kindergarden met in the same room.

A Chinese gentleman, father of one of the kindergarden pupils, learned that buildings of the Naval Air Station could be leased. From February 1949 to December 1951, a flat-roofed Navy recreation hall, a post office building and a Navy chapel were all filled to capacity.

The sugar plantation officials were reluctant to sell land to Baptists and have a permanent wor-

established so the services had to be moved from place to place. But in December of 1951, this new U-shaped building was dedicated. There is a playground in the back and a kindergarden room on the right corner. The sanctuary is symmetrical, beautiful and worshipful. Hundreds of new homes surround the adequate church building erected partly from Lottie Moon Christmas Offering money and from the Hawaiian church members. It will stay in one place now and still continue to grow.



*(top) The recreation hall, (center) the post office and
(bottom) the chapel building became our places of
worship for two years*

This is our new Kahului Baptist Church. We are here to stay



We Have "Little Sisters"

by Crescent Hill BWC

This Business Woman's Circle in Louisville is having a wonderful time in a sustained project. Your circle could find girls who need "Big Sisters" by asking Juvenile Court or your pastor, or a schoolteacher, or by just opening your eyes.

HAVE you ever heard the utter finality in a youngster's voice as she said, "Nobody cares about me"? Or watched a girl's look of sadness after she inquires of her cottage mother if there is any mail for her, and say, "Well, I didn't expect any, but I just thought I'd ask"? Or have you heard a talented young high school miss say, "I don't know when I've had a visitor, so I just imagine when visitors come to my cottage that they're mine and try to make them feel real welcome"?

We heard them in one of our non-denominational homes for underprivileged children. It is a home in beautiful surroundings, a place where each child is cared for as well as possible, but a place where a child is sent for lack of a loving home of his own. This home shelters both dependent and delinquent youngsters, ages ten to eighteen, both boys and girls. A large number are from insecure, broken homes; they are unloved, unwanted children shunted from pillar to post, until they have no home roots. Some of these, anxious for friendship, fell into wrong hands and were led into sinful habits, and now they feel everyone is down on them because they were sent to this home.

A teacher there told her Business Woman's Circle at the Crescent Hill Baptist Church in Louisville, Kentucky, about these girls and asked what could be done for them. The BWC members were familiar with the home since one girl had been in charge of Sunday school and the young people work there for some time and they were interested in the youngsters. The result was that about thirty from the circle each drew the name of one girl to be her "little sister" for a year. They planned to write regular letters, visit and remember

birthdays and special dates with a small gift.

Not one woman had the faintest idea how much help could be given, or how much joy would come back to her. Each one entered into it with enthusiasm. "This is my little sister," one would say with pride and a childish voice would say, "You should see my big sister! I've got the best big sister in the world!"

The next year we felt sorry for so many others without special attention so it was decided to include all the Protestant girls (Religious restrictions brought about this limitation.) We thought it would be well to select different "sisters" but not one girl wanted a change. Such loyalty and devotion was remarkable.

The morale of the girls has definitely risen since someone took time to care. One evening every child was brought to the church for dinner and was seated with her big sister. Faces of young and old were alight with love and pride. Many commented later on the attractiveness of the girls, and it would be hard to find a better-looking, better-mannered group anywhere than those little sisters proved to be.

Has it paid dividends? Have the girls been helped? Have they shown improvement in outlook and character? The answer is definitely yes. One young girl, sitting in the kitchen of her "big sister's" home wistfully remarked, "If I lived in a home like this, I could be good." One morning she brought four others to visit and said of the modest little bungalow, "See what a beautiful home it is! I stayed here a whole week and no one said a cross word or cursed once! I hope when I grow up I can have a home just like this!"

One of the cottage mothers made the re-

mark that the "Big Sister" idea was the best thing that had happened to the girls in the twenty-five years she had been there.

It is such a pleasure to know that a little money has gladdened a childish heart. Two little girls, ages nine and ten, had never owned a doll. One of them asked her teacher to sell a rug she had made. When asked why, the child replied that she wanted to pay a debt to her little playmate for letting her rent a doll to sleep with one evening. The big sister's heart was touched, and she promptly saw to it that both girls had dolls of their own.

Notes From Nigerian Christians

Two African schoolgirls write of the devotion in their hearts and lives to Christ and his cause

Why Be a Teacher?

As a student in the Baptist Women's Training College, Abeokuta, Nigeria, West Africa, I am training to be a Christian teacher. I believe a Christian teacher can serve Christ as much as a pastor. Both of them have the same post of being called leaders. A pastor has to influence his members and his community, while the teacher, as well, has to influence her pupils and community. A teacher preaches both by her actions and her teaching. If a teacher realizes that Christ wants her to lead others to him why should she not try to serve Christ as much as possible?

A Christian teacher will try to train her pupils in the way of God so as to prepare them for the future. And when these pupils grow up to be men and women, the influence of their teacher will still have a good effect on them. In the community when people see the way the pupils act, it will induce them to want to serve God. A teacher can be of great use to her community. She must sympathize with them and not think that she is higher than they are. If a teacher would draw others to Christ she must understand and love them. I want to be a sincere Christian teacher.

OLATUNDUN KEHINDE
Class II, B. W. T. C., Abeokuta

A few of the older girls, assisted by some of the boys (for the present plan uppermost in everyone's mind is to find "Big Brothers" for the boys—Oh, how they do need them!) worked busily to present a program to the BWC. Their outlook has changed entirely because someone cared for them personally. We will keep on being "Big Sisters" to the girls and hope to find some "Big Brothers" for the boys. These are some of the ones Jesus spoke of when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

I Know Her Well

One of the finest Christians I know is a Nigerian woman. When she was very young she was a heathen and served no god. But her stepfather converted her to Christianity. From that day she became a follower of Christ. She was married to a Baptist. They have had a happy Christian home and taught their four sons and three daughters the way of Christ.

This lady is kind to her neighbors and helps them when they are in need. She was very active and outstanding in her church, but now she is very old and cannot work any more. She visited many places preaching the gospel to the unbelievers. When she went to one village she brought home the child of a heathen and trained her. The child became a Christian and she is now responsible for her education.

Her own sons and daughters are good Christians and one of her sons even built a Baptist church where he was sent to work as a postmaster. This woman helps people in delivering children and she helps in training some of the children. Each Christmas she calls her children to her and tells them the story of the birth of Christ and they sing Christmas carols together.

Every morning and evening wherever this lady is, there are family prayers and she invites people in the neighborhood to join her. I know this lady well, for I live with her.

IBILOLA JOHN
Class II, B. W. T. C., Abeokuta



... from Margie Shumate
Bangkok, Thailand

When I first got a radio here in Bangkok, it was interesting. I could hear Thai language and music, and three or four Chinese dialects, and speakers and music broadcast from Burma, Indonesia, Indo-China, and some of the more than three hundred dialects spoken in India, and various countries in Europe. Now I get tired of so many "foreigners" messing up my nice radio, and wish they would keep quiet. Sometimes we get good music from France, but if America ever broadcasts good music, I have not been able to find out when nor on what wave length. I listen to news broadcasts from the U.S.A., Manila, The Voice of France, and Australia. Sometimes I tune in on Moscow and learn about how "terrible" the Americans are.

I have been wanting to tell you about the Buddhist temples. It is said that about one fifth of the city area is occupied by temples. The palace of the king and other beautiful government buildings are in the main temple area. I do not know how many temples there are. One could wander around among them for a half a day and not see all there is to be seen. The temples are covered with green and yellow glazed tiles which shine like gold and emerald in the sun. In the temple where the king is said to do most of his worshipping, there is a Buddha made of jade on a high pedestal. When lighted up from behind, it is very beautiful. The walls of this and some other temples are highly decorated by pictures painted in brilliant colors, mostly depicting history or legend.

The doorways, window frames and spires of some of the temples are wonderfully carved or decorated with flowers, or other decorations made of lacquer or blue and green porcelain, or colored glass worked in mosaic patterns, and glistening like jew-

els in the sunshine. Parts of some buildings are plated with gold, and there is one large yellow dome which is said to be covered with gold leaf. Nearly all the Buddhas I have seen are covered with gold leaf. One sleeping Buddha is immense, about a hundred and fifty feet long. He is reclining in a long gallery. Another of about the same height is standing. The city is given to idolatry. I have visited several temples near here on worship day, and it is very depressing to see the multitudes of people busy with their burning of prayers, and making offerings to the gods of wood and stone. As the Lord said, they do not seem to want the Light of Life, and when it is offered to them, most of them are indifferent.

There are thousands of yellow-robed priests wending their way along the streets all over this land, gathering about, when they are not busy officiating at some of the temple services. All the male Siamese are supposed to go into the priesthood for at least a temporary period. Most of them go in when they are in their teens, and some spend their lives in the priesthood.

There is one temple made of white marble, and the marble court surrounding it shines so that the temple is reflected on the surface. This is one of the most beautiful buildings I have ever seen.

The people along my dirty street are given to idolatry. You must help me pray for them. Do not think that because I am learning the Swatow dialect I do not have

Though magnificent in structure, God's Word is unknown in this temple in Bangkok

Russell



anything to do now, for there are thirty thousand Cantonese-speaking people in this city. I am having plenty of opportunity to work among them while I am learning to speak Swatow to enlarge my opportunities. I can already tell Bible stories in Swatow in a stammering way. A group of young people who are attending our services are mostly Cantonese-speaking (Cantonese is my dialect).

There is one wild young boy of sixteen for whom I want you to pray especially. He comes sometimes and raises his hand, expressing that he wishes to become a Christian, but then he is off again into every form of sin. He is a born leader, and when he comes to church he brings a group of young fellows with him, and when he goes off and gets into mischief, this same group follows him. My heart is very much burdened for them. I want to buy a Ping-pong set for them as soon as I can manage to do it, and devise all ways possible to keep them at my place at night, hoping that after they leave they will go home and go to bed, and not to places where evil companions are awaiting them. Again, I ask you to pray for them.

... from Ardis W. Cross

Buddhism in Hawaii

As a Mahini (newcomer), I soon learned to love the people here. God sent us, so we came eagerly to hear the glorious gospel of our Lord Jesus Christ. We had studied the religions of the world in schools and in church, but somehow it had never quite dawned on my heart that the horrible idolatry described in the Old Testament actually existed in the world today—especially in a Territory of the United States.

While attending a Buddhist funeral, my heart was gripped with sorrow when I heard the chants of the priests and clang of the bell getting louder and louder and faster and faster as the soul of the departed was supposed to be struggling to get out of hell. As each member of the family and friends went forward, burned incense, knelt and prayed before the image of Buddha, the tragedy of people seeking eternal life, longing for comfort, yet, not knowing the one true and loving God, awakened my soul with new desire to declare my Christ.

Buddhism is quite different in Hawaii than in the Orient, because the priests have observed the success of Christian churches and sought to copy many of our methods—such as organizing a Sunday school. When a beautiful new Buddhist temple of modern design was built in Wahiawa, it was dedicated on Easter Day. The parade and celebration disturbed our Sunday school and church services.

We call you to pray that God's Word will be preached with such power that the true and living God may be known.

... from Mrs. Hazel Kawano

"This House Is Going to Fall"

The Mahi family was very proud of its beautiful new home. This was evident as they sat in the living room. The children were singing choruses with motions which they had learned in Sunday school. Suddenly Nani, the six-year-old, asked, "Mama, is this house built on the Lord Jesus Christ?"

With bowed head, Mrs. Mahi meekly replied, "No, Nani."

"Then this house is going to fall. Bang!" was Nani's childish warning.

In her girlhood, Mrs. Mahi had attended a Bible training school in Honolulu, and had tasted of the goodness of the Lord. And Mr. Mahi, who at the age of seven lost his father, had lived for a time with his uncle who is a well-known minister of a Hawaiian Congregational church. He had sung in the church for many years.

Was there any wonder that the father's and mother's eyes were misty, that there was a new restlessness, a new reminder of insecurity, and a longing for that indescribable something when the truth of God's Word was thrust before them?

In December of 1950, three weeks before Christmas, a member of the newly organized Kaunakakai (Cow-nah-kah-kah-e) Baptist Church, had invited the parents to send their four children to Sunday school. The two older daughters, Alia and Nani, ages seven and six, came. The following Sunday night they were in the Nativity scene. They were among many of the sheet-robed angels—minor parts, but vital in influence as an opening wedge used of God. Their father came to church for the

Letter-ettes . . .

first time and the girls attended faithfully after that. It was then that they learned the choruses which so affected their parents.

The first time that Mr. Mahi attended a church service at the little chapel was in February. He was converted, and testified, "I knew there was a God and that I needed a Saviour, but I did not know where to find him. It is all so plain now."

His wife, who was fighting a spiritual battle, scolded and nagged her husband. Ted Mahi was kind and patient with her and before long she surrendered her life to Christ and experienced that peace and comfort and joy which comes from knowing that one's sins are forgiven.

Nani and Alia have also accepted Christ now and the two younger children are attending services regularly with their parents.

Mr. and Mrs. Mahi have been baptized and are working faithfully in the church and in the community, reaching those who would otherwise not be reached. Their consecrated lives are a living testimony to the effectiveness of God's Word to convict of sin, and the power of Christ to redeem and transform.

—Wilma Weeks, Hilo, Hawaii

God Provides for Us

The Lord is blessing us with additions both by letter and baptism in our Hilo church here in Hawaii. The Sunday school has grown and been redivided until there aren't sufficient classrooms. Our one small piano has grown into three, and the new one in the auditorium has an Organo attachment which sounds just like an organ.

We more than met our nearly \$3000 budget, gave \$173 to the Lottie Moon offering and made good contributions to our Building Fund. We are so grateful to the Lottie Moon Christmas Offering for its big help in making possible our work here.

The rains have set in, so work on our new auditorium is frequently stopped. I am on the Building Committee and have surely learned what a difficult task the building of a church can be. We know what we would like to have but the trouble

is liking what we can afford to have!

Kindergarten goes merrily along, interrupted with colds and measles but no lack of energy. There are more boys than girls this year and the toys have really taken a beating. I've been fired on by "Tinker Toy" guns, had planes land in my hair, and my ears nearly deafened with fire engine, ambulance and police sirens speeding around the room. My eyes have seen some wondrous productions of "modern art" done in both brush and finger painting, and I've even had my picture painted! The highlight of the fall was our trip to the fire station. Tiny Jule in firemen's boots and helmet is a picture that will hang forever on memory's wall.

My heart has been warmed by the things children say and their attitude toward prayer. We have a worship period each day of songs and prayer and story. It is sweet to hear them request, "Miss Weeks, please pray for (mother, grandmother, friend) for she is sick."

Glenn was kept home one day because of a cold and later his mother asked me, "What did Glenn mean when he said, 'Mother, today the children will pray for me?'" He knew we always pray for those who are absent and it made him happy to know we would remember him that day.

The city of Hilo now has two Baptist churches. A mission that was started last year became a church. We wondered whatever we would do when we lost one fourth of our Sunday school teachers to the new church. But God provided for us and for them and the combined attendance is over double what ours used to be. Sometimes they have more women present in W.M.S. meeting than we, and the R.As. and G.As. are running neck and neck.

You have been praying for me I know, and I do appreciate it so much—please continue to do so. Opportunities are great, adversaries are many, and the flesh is weak.

IF any suppose that society can be peaceful when one half is prospered and the other half-pinched, let him try whether he can laugh with one side of his face while he weeps with the other.

It's Happening Now

BY MARJOME MOORE ARMSTRONG

WASHINGTON is a notoriously "dry" and windy city, judging by the number and kind of speeches a resident is subjected to in the course of a year, but lately a trend seems to be growing; a trend toward greater sincerity, greater recognition of things eternal.

On a recent Friday, Marguerite Stitt Church, one of the ten women members of Congress, addressed the Congressional Club. Widow of Congressman Church of the fashionable North Shore district of Illinois, appointed at his death to finish out her husband's term, then elected by the voters as their Representative to Congress, Mrs. Church is the mother of three children. When she faced the two hundred smartly-dressed women that day, she spoke to them as old friends because she is a past president of the club for wives of senators and congressmen, cabinet members and justices.

They enjoyed the stories she told at first about her blunders in campaigning and in being a congresswoman, and how she got into her new career. Then, in a quiet, well-modulated voice and winsome manner, she preached a sermon. "If ever there was a time when the average citizen should get into politics, it's now," she said. "We are a people who like to do right," she asserted, "and Americans have a hard core of common sense which can be trusted, but it will take every citizen's alertness and effectiveness to save our nation."

Mrs. Church went on to acknowledge four great fears. The outline was in silhouette, so simple and so easy to remember: The fear of militarism, or a nation enamoured of its shiny weapons; the fear of loss of freedom, the nation which gave to the world the ideal of human freedom and soul dignity, selling out to forces which inevitably enslave; fear of insolvency, or bankruptcy—overspending; and last, the fear of faithlessness, of losing the heart and soul of the nation.

This Christian congresswoman never pounded a fist nor stamped a foot; she never even raised her voice. But nobody missed a word! And if she even suggested such a thing, every woman present would have been on her knees when the speech ended.

Scarcely a week later, another unordained person addressing another stylish audience preached another sermon without benefit of pulpit or Bible. The National Agricultural Limestone Institute in annual convention in Washington closed with a sumptuous dinner at the Statler. After-dinner speaker on that occasion was a second Will Rogers named Dave Livingston (not "Livingstone"), a white-collar farmer from Iowa. The program committee wanted a funny speech to wind things up, and this man in a harsh, monotonous voice tells one tall tale after another until a crowd is weak with laughter.

Mr. Livingston said the farm acreage is diminishing, and he told some stories to illustrate it; he said men are leaving the farms, and spun some more yarns to emphasize that; then he declared that one limestone could make up for the few acres and fewer farmhands to feed a growing population, and he gave the crowd some more tales.

Finally, with no change in inflection or posture, he drawled on about some farmers and some limestone workers not being able to sleep nights. "Well," he said, "all I got to say to you about that is, remember when you were a kid, and you always knelt by your bed at night and said, 'Now I lay me down to sleep, I pray the Lord my soul to keep?' You might try praying again. It's the best way in the world to get rid of worry. If you don't like 'Now I lay me,' get yourself a prayer list about as long as your arm, and start on that every night. If you go to sleep before you get half way through, start at the other end the next night, and keep it up."

Surprising as this may have been from that speaker in that place, a hundred men and women in evening dress listened to every word, and Dave Livingston wound up with, "If you ever believed in Jesus Christ

(turn to page 22)



A Week in a Day Nursery

BY ZENONA FAUST HARRIS

The most absorbing, the "workingest" and the most educational week of my life has just been spent working in a day nursery. In my innocence seven days ago I thought my knowledge of the preschool child was something to be proud of. But, woe is me, this would-be child authority needs more "larnin'."

I can give only a glimpse of the nursery through the eyes of this learning-more-every-day-teacher. All the children call each worker "teacher." A more fitting title would be "diaper-changer, scrubwoman, dishwasher, cook, face-washer, nose-wiper, recreation-leader, and referee PLUS." You mothers know on a small scale of what I am speaking. In fact, a strong back is more to be desired than the brain of a child psychologist. So much for the workers.

What of the children? They come in assorted ages and sizes, all the way from three months through kindergarten age. Their individual differences are equally assorted. Some of the children are with us every day because their parents work. Others come when the mothers are shopping or taking an afternoon off. After the first day a worker begins to learn much about the boys and girls and finds herself loving them and interested in their welfare. If this is not her experience she should head for the nearest exit and look elsewhere for occupation. A day nursery is no place for her and she is a dangerous person to have around small tots.

One thing that struck me was the realization that the child in the nursery unconsciously gives us a picture of his parents. Suzie, a fragile little girl of about two, is with us every day and many times for the night session of the nursery. Both parents work and then spend much of their time in the evening at the club. Sometimes this child gets a look of desolation on her face as if she is not quite secure in the lives of those who count most to her. One after-

noon as other parents were calling for their children Suzie asked me to hold her, and hold her I did until it was necessary to take a mother and her little ones home. It was depressing to walk out and hear the little girl crying for me to take her too.

In contrast Billy and Mary are happy the entire day and when their mother comes it is a joy to watch mother and children greet each other. The brother and sister seem to know their parents have to work and they are secure in the knowledge that one of the parents will be there as soon as possible after five in the afternoon to take them home. Most of the children fit in this category, which is an encouraging fact.



One boy who just entered the nursery cries almost all time. He is nearly five years old and his cries are really roars. When he is not crying he looks miserable, refusing to play with the other children. After roaming around

the playground one afternoon he walked over to me and said, "It looks like my mother isn't coming for me." I am still wondering why a boy of this age would think perhaps his mother would walk away and not come back.

Our babies are delightful—most of them, that is. If we could keep those that are the exception for a few days they too would be a delight both to us and to their haggard-looking, floor-walking parents. A chapter could be written about the love the older brother or sister has for "my baby" and about those who want a little baby in the family.

If you really want to work and at the same time learn a lot about tiny tots, hike down to a day nursery and volunteer your services. You will come to the end of the week a tired individual, a wiser one, and for some reason you will be eager to get back with your children at the nursery on Monday. You have become their captive.

YOU MUST DECIDE

BY MARGARET BRUCE

YOU must decide what you want your child to become. What is your ambition for that precious girl, that fine boy? Is your greatest desire that she be a social success, or are you more concerned that he make a real contribution to his generation? J. Martin Klotz once said, "The intelligent person is one who has learned how to choose wisely and therefore has a sense of values, a purpose in life and a sense of direction."

Young people are not mature enough always to choose wisely. They need the counsel and guidance of intelligent Christian parents who have the right sense of values and a worthy purpose for the lives of their children.

There are many demands on young people today—so many things to do in the school, in the community, and in the church. Often mothers allow their children to choose the dancing lesson, the movie, the ball game or some other less important activity instead of the meeting of Girls' Auxiliary, Young Woman's Auxiliary or Royal



Ambassador chapter.

There can be no better way of developing a strong purpose in life than through the W.M.U. young people's organizations. These organizations unfold God's world plan and give meaning and importance to the lives of youth.

"As we look to the future we realize that the child is the key to peace. How he grows, the personality he develops, the attitude he acquires, the knowledge and the experience he has—all determine how successfully he will live with others in this rapidly shrinking world."

Through Sunbeam Bands, Girls' Auxiliaries, Royal Ambassador chapters and Young Woman's Auxiliaries friendly attitudes are acquired and a realization of the need of all people for Christ is gained.

Since such development can be provided only through missionary education you must help your child choose these activities which give purpose and direction to life and fit him for making a Christian contribution to the whole world.

HATTIE LEE—Style 1947 or 1952?

(From page 7) frequently leads the singing for the entire congregation, Amy has been one of the leaders in their Training Union and Abbie is working as an interpreter with the new group of Navajoes who came last fall.

At the end of the song that recent Sunday morning, Daddy called for volunteers to quote a verse of Scripture and then lead in prayer. Hattie, neat and clean, with a radiant smile on her face, stood there beside me and in beautiful unbroken English said, "The Lord is my shepherd, I shall not want." Then she prayed to the Heavenly Father. Tears filled my eyes and happiness filled my heart as I uttered a silent prayer thanking God for the opportunity and challenge that he had given me. As I stood, I saw more clearly that God

not only had a purpose in bringing Hattie to Chillico, but that he also had a reason for putting me there to work with her and the others. I could almost see the hundreds of boys and girls just like Hattie who still live in Arizona and New Mexico and who have had no opportunity for an education or to hear the message of love and salvation.

I am not sure just what God wants me to do, or where he wants me to go, but I am preparing myself by gaining experience in church work through my job as secretary at the University Baptist Church in Shawnee. I am also using my Margaret Fund scholarship at Oklahoma Baptist University to further my education in the field of home economics. I only know that he does have a place for me.

W.M.U. Training School

BY EMILY K. LANSDELL

These paragraphs were originally written for the president's chitchat in the alumnae bulletin. As non-serious as they are, I pass them on to readers of ROYAL SERVICE. They should know, too, that we pay tribute to the alumnae in whom we take great pride. The Training School Alumnae Association last summer gave the school a lovely two-manual Holtkamp organ. This is just another evidence of the loyalty and love of our graduates. Mrs. Harry P. (Mayme Slaughter) Clause of Baltimore, Maryland, a graduate of the class of 1927, is president of the Alumnae Association. We are delighted that Mrs. Clause will be our speaker for the Vesper Service during the commencement exercises in May. She will be presiding as the graduates convene during the Woman's Missionary Union Meeting in Miami.

After I had been in my job only a few weeks I met a stranger in the hall. She seemed quite at home, but our visitors often have that air of belonging and wander in any old nook and corner as they please.

I stopped, and putting on my most agreeable expression greeted her: "I am Emily Lansdell. We are glad to have you visit us. May I help you?" She looked me over and finally said, "I am Mary Nell Lyne. May I help you?" Of course, I had heard of Miss Lyne and knew that after serving in China and as state secretary in Alabama and in Kentucky she had been on the faculty here for several years. You can imagine how I felt. The tables were turned and I became the stranger. I must have looked as if I needed help.

Old friends of the school and graduates have been coming by to see us. There was the meeting of the Louisville chapter of the Alumnae Association. I am strangely intimidated by the alumnae who were students here in the good old days. A graduate whom I knew well was visiting us a week or so ago. We went up to second floor eager to see her old room. So many things the same and yet so much different. She kept saying, "When we were at Training School . . ." Upon learning that

the girls now have four late cuts a month almost no restrictions about riding and dating, no light bells, a coke machine, and other evidences of changing customs she exclaimed "What is the Training School coming to!"

One night a graduate who came into Louisville on a late train, arrived at the school about bedtime and was escorted to my room to meet me—for the first time. Hearing the knock at my door I answered with a loud unsociable, "Come in," thinking it was K. Bigham, our teacher of social work who lives across the hall and often drops in for a midnight chat. My hair was rolled up in bobby pins, and I was wearing a shapeless long blue gown. The only remark this graduate could summon was, "I never saw Miss Littlejohn like this!" The graduates are forbearing, kind and gracious, and I am grateful.

Recently an alumna brought some prospective students from another state and introduced and interpreted our school to them. We liked that. The organ affords new dignity and meaning to our daily worship service. It is a constant reminder of the loyalty and generosity of Training School alumnae. We are grateful for the service the graduates are rendering in many capacities around the world—church and state workers, teachers, housewives, mothers, directors of Good Will Centers, missionaries, home and foreign.

Among the present student body are fine splendid young women. They are prettier and younger than when I was a student at the Training School, I believe. Their sense of dedication and purpose thrills us and we know that graduates of the Training School will continue to be engaged nobly in royal service.

"He who prepares for war also inevitably creates the spirit of war, whether he wants to or not, and thus precipitates the war he fears."

Is this your question?

What do you think about a W.M.S. having "secret pals"?

Usually this is an enlistment plan or is used to develop friendliness in a society. It should be used with care and not become a financial burden. It may seem a bit juvenile for a well-established Woman's Missionary Society and surely would not be continued long before it had done all the good it could accomplish.

Is it compulsory that circles have a ROYAL SERVICE program each month?

The plan is for the Woman's Missionary Society meeting to use the monthly program topic material published in ROYAL SERVICE and the circles to do mission study or follow the Circle Program outlined in ROYAL SERVICE. It might be well to vary

your circle program by completing a book and then following the circle program outlines for a few months before starting another book.

In your W.M.S. program committee meeting, plan well for the circle meetings to give a feeling of unity as the circles meet.

How many times a month should circles meet?

Some circles meet once a month, some twice. One factor is how many times does your W.M.S. meet? If it meets twice, your circles could meet the alternate weeks. If it meets only once, your circles might meet each of the other three weeks.

Study the *Manual of Woman's Missionary Union* regarding circles and in your W.M.S. decide how many times your circles need to meet to do their best work for the Lord.

Your Circle Program

GO AND TELL

(BWCs use general program on page 23)

Devotional Scripture Reading: Matthew 28:1-8. Again we read the ever-new story of the resurrection of Jesus and of his appearing to the women, bidding them go and tell he is risen from the dead.

Sing hymns like "Christ Arose" and "There is a Green Hill Far Away."

In April *The Commission* read and tell "My Heart Responded."

From April *Southern Baptist Home Missions*, speak on "Tell These, Too."

From this ROYAL SERVICE, page 6, tell about a missionary daughter's missionary service.

Talk about the witnessing of missionaries as told in Letter-ettes, page 12.

Ask a circle member, or invite a Y.W.A., C.A., or R.A. to tell stories from their magazines as follows:

"Open Your Windows—Toward the North" page 4, in *The Window of YWA*.

"The Same Old Pair of Shoes" in *World Comrades*.

"A New Birth" in *Ambassador Life*.

Plan your community missions for effective going and telling.

Many circles decide to use their meetings for mission study. Why not select the Stewardship Book of the Year, *Missions Applied in Stewardship*? See "Hints to Stewardship Chairmen," page 21.

Pray that Christian people, pastors, missionary teachers and workers may feel the presence of the Holy Spirit as they continue to spread God's Word to the many lost souls the world over.

To Community Missions Chairmen . . .

Would you like to know how other chairmen are working out definite plans for soul-winning visitation? Mrs. Ralph Douglas, state community missions chairman in Arkansas, shares this with us.

At the close of the year, one excellent circle chairman said, "I am not going to accept any responsibility in the W.M.U. this year. I am just going to major on one thing, and do that well." She requested that when new officers were elected, she just be a member of a circle—not even a member of a committee. She promised her co-operation and moral support but thought that attendance at the meetings would be all the time she could give to the missionary society, as she was director of the Cherub Choir in the church.

The W.M.U. community missions chairman knew this woman was concerned for the parents of those children.

Many of them were not Christians and only sent their children to church. Would she be community missions chairman in her circle, and lead that circle in a definite program of evangelistic visitation, using the parents as the prospects?

The circle member caught the vision and accepted the responsibility. Under the direction of the community missions committee, she has enthusiastically led her circle in this well-planned, definite soul-winning activity. The women spent much time in prayer, planning, and visiting before the names on their list became real as mothers and fathers who needed Christ and his church.

Many of the parents visited became a part of the Sunday evening congregation hearing the Cherub Choir sing and then an evangelistic message brought by the pastor. Unsaved fathers and working mothers have started attending church for the first time. Underprivileged homes are being helped, while W.M.S. members are finding happiness in helping others.

The circle member saw a need for Chris-

tian fellowship as many of the parents were strangers to each other and to the majority of the church members. So they planned an hour of fellowship and invited all the parents into the church parlor for refreshments after the Sunday evening service. The pastor and community missions committee of the W.M.S. helped make these visitors feel at home, and are trying to use this opportunity for Christ.

As Sunbeams, many of the Cherub Choir members are having a part in winning their parents as they take home Bible verses, messages, and written invitations to the church services. A few fathers have admitted hearing their Sunbeams praying for them to be saved.

The half of the story has not been told. As the church prepares for a revival, and evangelistic visitation is intensified, the seeds of salvation which have been sown by this circle will continue to bear fruit.

Are you leading your women and young people to seek the unsaved in your community? Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Edith Stokely

To Mission Study Chairmen . . .

In a public school, the pupils presented a series of tableaux portraying various school subjects. The scene representing "geography" was that of a little girl standing with uplifted head and holding in her hands a lighted globe. Nobody, perhaps, remembers the lines spoken by the narrator but all who looked on were exposed to an idea that reached beyond the program—the child held the world in her hands.

In a very real sense everyone who reads a book dealing with countries and peoples, political, economic, and social problems, cultural differences, hates and antagonisms, brotherhood and love, holds the world in his hands.

In this crucial year—and every year for the past ten has seemed to be crucial—you dare not sit by in ignorance of what well-

informed, serious-minded, and oftentimes brilliant writers are saying about our world.

The Missionary Round Table and the Y.W.A. Book Club provide a plan whereby you can gain a better understanding of global needs and problems which have a direct bearing on Christian missions.

Say, for example, you have chosen "Places of World Tension" as the subject for your Round Table or Book Club. A fascinating

array of titles confronts you as you turn through the pages of the current booklist. Let's pick out ten books you can enthusiastically recommend for stimulating, fascinating, even thrilling reading.

Cry, The Beloved Country and *The Golden Land* are about South Africa, an area that has come more and more to be thought of as a trouble spot because of its bitter racial ferment and unrest. Along with these two books Hodding Carter's *Southern Legacy* fits very well. Or you may prefer another approach and turn to the Rackham Holt biography of George Washington Carver. *Fabulous Destinations* is a delightful vehicle in which you may ride into many of the Asiatic tension areas. *Red Storm Over Asia* provides you with an intensely human account of the revolt of the common people of the East who have lived so long and patiently under exploiting western nations. To see *India Afire* through the eyes of the young authors, Clare and Harris Wofford, Jr., is an exciting and at times a terrifying experience. There's time yet, they tell us, to put out the conflagration. If you have never read a biography of either Gandhi or Nehru, this is the time to choose *Gandhi, Fighter Without a Sword*, and *Nehru of India*. One cannot understand India without knowing something about these remarkable personalities.

It is difficult to find a single book on the Near East which covers all the tense spots in that area. Perhaps Kenneth Bilby's book *New Star in the Near East* is as good a selection as you can make. Or you might like James McDonald's account of his experiences as first U. S. Ambassador to Israel under the title *My Mission in Israel*.



This topic is only one of many possibilities. Whatever subject appeals to you or wherever your interests lie, now is a good time to organize a Round Table and a Book Club in your society and Y.W.A.

The new leaflet on the Missionary Round Table and the 1952 booklist are available on request from your state W.M.U. office. These free materials will give you the necessary help in your planning and organization.

Mrs. William McMurtry

To Stewardship Chairmen . . .

The state stewardship chairman of Texas, Mrs. Lee Stephens, has adopted as a slogan for this year, "Stewards True in '52." Why not make that your slogan as you strive to win more women and young people in the W.M.U. organizations of your church to be stewards true in '52?

Are you planning study classes in stewardship during the spring or summer months? A new plan for Woman's Missionary Societies and Young Woman's Auxiliaries is to offer a "Book of the Year" for each organization instead of lists of books from which to choose.

The "Book of the Year" for missionary societies is *Stewardship Applied in Missions*, by Dr. J. B. Lawrence. This has been in use for several years but Teaching Helps prepared by Maryland's stewardship and mission study chairmen, Mrs. H. Otis Mayhew and Mrs. Newton C. Becker, will aid the teacher in making the study fresh and interesting. (Secure these free from your state W.M.U. office.)

The "Book of the Year" for Y.W.A.'s is *Bible Stewardship* by Dr. J. E. Dillard. Several years of use in study classes have found this to be an exceptionally good book in presenting Bible teachings in stewardship. Teaching Helps prepared by the author will aid the teachers in making the study interesting and challenging to members of Y.W.A. (Free from your state W.M.U. office.)

Stewardship Applied in Missions costs fifty cents a copy and must be ordered from your Baptist Book Store. *Bible Stewardship* costs thirty-five cents and must also be bought in a Baptist Book Store.

By the study of these books you can help win "Stewards True in '52."

Mrs. C. D. Creasman

Florida

Florida's BWC Memo reports four Business Woman's Circles with every member a tither in the past year: Margaret Marchman BWC of Jacksonville, First Baptist Church, Mary Connelly BWC of Miami, Central Baptist Church, BWC of Leesburg, First Baptist Church and BWC of Haverhill Church, West Palm Beach.

Florida BWCers set high goals for this year. Some of them are:

1. Every Baptist businesswoman a BWC member
2. An increase of ten new BWCs
3. At least two new Federations
4. Every member of the BWC a tither
5. At least ten per cent increase in three offerings in connection with seasons of prayer
6. Each BWC represented at State BWC Camp at Tampa Bay

*As we pray
Others can know.
As we give
Others can go.*

IT'S HAPPENING NOW

(Continued from page 15)

as 'your personal Saviour and the Lord of creation, it's time you believed now; and if you never did, you're old enough and smart enough to put your trust in him and take him as your partner and your Master."

In America it's popular for public speakers to tip their hats to "God A'mighty" and make references to the Bible, but few of them make any personal appeal to Christian faith and action. It is too soon to announce that the evangelistic crusade Billy Graham conducted in the nation's capital January 13 to February 10 has precipitated a spiritual revival, but there is reason to hope. Christians like Marguerite Church and Dave Livingston have a mission to America. They can reach those who won't go near a church or a tabernacle.

Louisiana

The Central Louisiana Business Woman's Federation is making splendid progress, and well might it! In their section they are fortunate in having outstanding leaders. The Federation president is Miss Hannah Reynolds, the state W.M.U. executive secretary, who keeps them on the right track. Then, the secretary of the Federation is Miss Eloise Masingill, the state Federation president. Miss Masingill keeps them up on all the state affairs of BWC and encourages them to lead out in state work. They feel they have to be good so she can go before other groups and say, "My Federation is doing . . . and so . . ."

They receive information and inspiration at their quarterly Federation meetings, and enjoy Christian fellowship with all the businesswomen of Central Louisiana Association. At the meeting in January their guest speaker was Rev. Frank Halbeck of the Home Mission Board in Atlanta.

Their program chairman is Miss Athlea Foster, former state W.M.U. young people's secretary. Good things seem to be in store for them in the line of programs for the coming year.

The members of the Central Louisiana BWC Federation emphatically take the stand that there is nothing that can take the place of the Associational Federation meetings. If you don't believe it, organize and see!

Oklahoma

BWCers of First Baptist Church, Enid, Oklahoma, get out a mimeographed two-page sheet each month. It carries announcements of things coming around the corner, greetings from members moved away or on vacation, mention of those sick, marrying, etc., and wise words of pithy thought as: "In the First Century A.D., the message that won the hearts of the people was Jesus is the Way, the Truth, the Life. In the Twentieth Century A.D. it is the same message. The Way of Life has not changed."

The *Newsette* is illustrated with sketches—a very neat sheet and evidently valuable in developing and maintaining BWC enthusiasm.

Program planned by Sue Saito

HAWAIIANS ARE AMERICANS TOO

Program Plans

Make crepe paper leis for each member present or each circle chairman. Cut the paper in one-inch strips, sew down the center with running stitch, and twist to the right in circles. If this cannot be done, have flowers for each member. In Hawaii, where hats are seldom worn, flowers are worn in the hair.

Play soft Hawaiian music on the record player as members gather.

Have one or more on the program act as tourists arriving in Hawaii and meeting various people who tell them of the work.

If any Hawaiian students are attending schools nearby invite them to give their testimony. Seek out also summer missionaries, war veterans who have served in one of the Hawaiian churches, and others who have visited Hawaii who can add to your program.

Be sure to have a map of Hawaii and point to the islands as they are mentioned.

Greet one another with "Aloha" which means welcome, hello, and farewell.

Hawaiian pronunciation:

A as in Father, E as in End, I as in Ink, O as in Hero, U as in Rumor. Every syllable contains a vowel, sometimes with a consonant and sometimes by itself, so there are as many syllables as there are vowels.

Order "How You Can Give Hawaiian Parties" from Patricia Collier, Dole Home Economist, Box 18, Dole, 215 Market Street, San Francisco, California, price 25c. For free Hawaiian vacation leaflets, write United Air Lines, 35 E. Monroe St., Chicago, Illinois, or get them from your local office if one is nearby. Did you save your February *Everywoman's* for the article, "Food and Fun in Hilo, Hawaii," on page 40? Look it up for typical Hawaiian recipes.

Program Outline

Hymn: "He Lives On High"
(The melody of this is the same as "Aloha")

Devotional Period: "Hawaiians Are Americans Too"

Prayer

What is Hawaii Like?

How Hawaii Became American

How the Gospel came to Hawaii

Baptists Are Late but Timely

Baptist Work Becomes Territory-wide

Hawaiian recording or special music

Woman's Missionary Union Work

The Japanese People of Hawaii

A Japanese Convert Tells Her Story

Advance in Hawaii

Closing Meditation

Devotional Thoughts

"And he hath put a new song in my mouth" (Scripture reading and comments by six women)

A new song means new birth. The old song of the world and Satan must be put away forever if we are to sing this new song clearly and harmoniously. Read Psalm 40:1-3.

A new song means doing God's will. We are no longer our own; we are his to do as he directs. All self-desire and self-seeking must be destroyed. Then the Holy Spirit can have his way in our lives. Read Psalm 40:4-8.

A new song means putting the salvation melody in other people's hearts. One of the striking things about the young converts and Sunday school members in all the Hawaii Baptist churches is the way they enlist their friends for Christ. Read Psalm 40:9-10.

A new song often means persecution. In Hawaii the parents want all the members of the family to remain Buddhist so that they will all go to a Buddhist heaven. Some of the Baptist converts have been turned out of their homes and yet they can sing praises unto God for being found worthy to suffer for him. Read Psalm 40:11-14.

A new song means humility and complete dependence upon God. It means realizing that we are nothing and Christ is everything. It means that no matter what trials may come, God can deliver us and will

stand by us to the end. When we clothe ourselves in humility, our song will truly magnify God. Read Psalm 40:15-17.

A teen-age girl often passed by a large tent which was one of the Baptist churches in Honolulu. At first she thought it was put up for a Hawaiian feast, for a tent usually meant a "luau." One day she heard beautiful singing, so she looked in. The worker of the church invited her to the services. She did go to church and was wonderfully saved. God put a new song in her heart and later she dedicated her beautiful voice and her life to him. Her Buddhist father was angry when he heard of her desire to become a Christian worker and ordered her out of the home if she did not give up this idea. She left home but continued to pray for her parents. After a few months, they asked her to return; this new faith was too strong for them to resist. This sweet, humble, beautiful Christian life is being a blessing to many on the Mainland as she studies to prepare to become a better worker.

What Is Hawaii Like?

What is Hawaii like? A tourist-eye-view shows a land of romantic moonlight, whispering palms, surfboard riding, swimming in the blue Pacific, hula dancers, sweet music, tropical breezes carrying the fragrance of a thousand flowers, a land where the thermometer never goes above 90 degrees and seldom below 60, a land where there are no snakes, chiggers, skunks, or poison ivy. Mark Twain described it as "the loveliest fleet of islands that lies anchored in any ocean."

Hawaii is a land of big industry, of dramatic history, of spiritual indifference, of military activity, of the mingling of all races. It is not a foreign land but a definite part of the United States.

Hawaii has been a territory of the United States since 1900, and having fulfilled all the requirements, has asked to become one of the states. Hawaii is as American as Dallas, Texas, even though most of her people are darker in complexion than most Americans. The modern conveniences and comforts of American living can be found in Hawaii. There are neat modern homes, large department stores with escalators, comfortable busses, shining automobiles of

Visual Aids for April

by Mildred Williams

Mission work is advancing in the Hawaiian Islands. All phases of Baptist work are presented in the motion picture, *Advance in Aloha Land*. The Rev. Victor Koon, pioneer missionary in the islands, shares some of the experiences the missionaries have as they minister to all races.

The film runs for 22 minutes and may be rented from your Baptist Book Store for \$5. It is in color.

all makes, luxurious hotels, with here and there, Chinese stores fragrant with sandalwood and incense, and Japanese and Hawaiian shops filled with curios and gifts. Almost everyone speaks English though occasionally one hears Chinese or Japanese on the lips of the older people who came from the Orient many years ago. American money and American stamps are used, and no passports are required of visitors to Hawaii.

People in Hawaii think of continental United States as the Mainland. It takes only nine hours by air to travel from Honolulu to San Francisco. It is farther from San Francisco to New York than from San Francisco to Hawaii. Japan is 3,400 miles away but San Francisco is only 2,100 miles away.

There are seven inhabited islands and many uninhabited islands in the Hawaiian Island group. Put together, they are about the size of Rhode Island. The most important island is Oahu (O-ah-hoo) since Honolulu, the capital and largest city, is located on it. Of the total population of 466,300, half live in Honolulu and over two-thirds on the island of Oahu.

How Hawaii Became American

Hawaii was discovered by Captain James Cook of the British Navy in 1778 when he was exploring the Pacific.

The discovery of these islands stimulated trade between the East and West and soon ships from all parts of the world began to stop in Hawaiian waters. The western world brought both good and bad influences. They brought whiskey and diseases

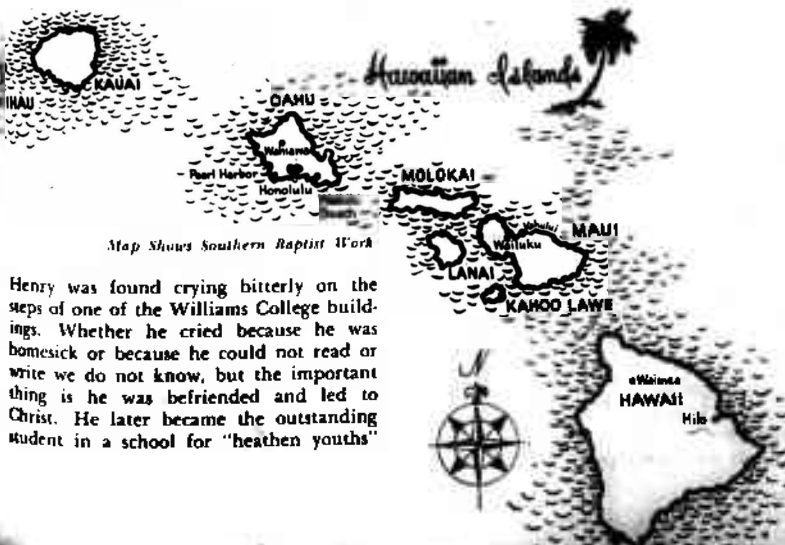
and guns. They introduced cloth and western clothing, tools to work with, medicines, and farm animals.

In 1875, the United States made a treaty with Hawaii whereby she would buy all the sugar that Hawaii exported in exchange for products from the United States, tax free. Included in this treaty was the provision that Pearl Harbor was to be set aside for the exclusive use of the United States Navy as a coaling station.

In 1894 Hawaii became a republic. Four years later, she asked that the United States take over Hawaii as a territory. The organic act passed by Congress in 1900 made Hawaii subject to the United States Constitution and all the laws of the land. As a territory, Hawaii has one delegate to Congress with no power to vote. Her governor and some of the higher judges are appointed by the president of the United States. She is subject to the federal taxes of the United States and pays more money into the United States treasury than fifteen of the states. In 1949 she paid \$160,632.106.

How the Gospel came to Hawaii

One day a native youth smuggled himself aboard a ship. A friendly captain took him to his home in New Haven, Connecticut, and called him Henry. The name Henry Obookiah was made famous by a member of the Haystack Prayer Meeting.



Map Shows Southern Baptist Work

Henry was found crying bitterly on the steps of one of the Williams College buildings. Whether he cried because he was homesick or because he could not read or write we do not know, but the important thing is he was befriended and led to Christ. He later became the outstanding student in a school for "heathen youths"

established by the Congregational board. He wanted to translate the Bible to take back to Hawaii but the Hawaiian language was not in written form. Before he could complete his education, he died. But through his interest in Obookiah, Samuel J. Mills of the Haystack Prayer Meeting started the Bible Society.

Inspired by Obookiah's desire to take the gospel back to Hawaii, a group of Christian pioneers set sail in October, 1819, and after a voyage filled with hardships reached the islands six months later. There was much opposition to their work by selfish white men who opposed them more than the Hawaiians did. The Hawaiians watched this new group of Americans, and noticed that they were different from the other white people. They spoke of a God of love, a God who hated sin but loved the sinner and wanted to save them from their sins. Soon, many were listening to what these missionaries had to say. Even members of the royal family became interested and were converted. In 1839 a revival broke out and almost 20,000 were converted. So zealous were they that they even sent missionaries to other islands in the Pacific.

One of the bravest converts was Kapiolani, daughter of a chief. She knew that the Hawaiians had to be freed from fear of Pāle, their goddess of fire and volcano. Gathering together a group of eighty followers, she walked over a hundred miles to the edge of the crater. She picked berries

sacred to Pēle, and ate them without first offering some to the goddess. At the brink of the pit she defied the most powerful deity of the Hawaiians. They sang a hymn and quietly went home. Some think what Kapiolani did is one of the greatest acts of moral courage in history.

Meanwhile, other missionaries came. In

1827, two Catholic priests arrived but were ordered to leave by the governor of the island. In 1939 a French ship arrived with guns and demanded that the Catholic priests be allowed ashore and that land be given them to establish a church. The government yielded and the men landed with guns and had mass.

In 1840 the Hawaiian constitution was adopted and religious freedom was granted. In 1859 Brigham Young sent Mormon missionaries, and today they have more than 10,000 followers.

By 1900 almost one-third of the Hawaiians had become Roman Catholic. Today, Honolulu has several large Catholic cathedrals and almost every little town in the territory has a Catholic church. They claim 145,000 members and reach 10,000 students in their many schools.

The Episcopal Church was established in Hawaii at the invitation of the king and queen of Hawaii in 1862, and today has about 7,500 members. Today there are twenty-five Methodist churches with a membership of 3,421. Churches and cults and sects of every kind have been established in Hawaii. Yet with all the many churches, only about six per cent of the population is even nominally Christian.

While the Christian denominations were entering Hawaii, the religions of the Orient came in with the laborers from China and Japan. They brought with them Buddhism, Shintoism, Taoism, and Confucianism, as well as village cults of all kinds. The Buddhist temples have an intensive program of recreation to attract young people. But many of the Americanized young people do not accept the religion of their



May Day is Lei Day in Hawaii. These children wear leis of real orchids, carnations, and other semi-tropical flowers

parents and so the majority of the Japanese and Chinese young people claim no religion.

Baptists Are Late but Timely

The children of Wahiawa, a town twenty miles inland from Honolulu, waited one Sunday afternoon eagerly for the big Studebaker to drive into the playground. When the carload of teachers arrived, Sunday school began. Many children heard the gospel for the first time from these Honolulu schoolteachers and businessmen, led by Mr. C. J. McDonald who started our Baptist work in 1926.

In 1932, Mr. McDonald and a group of Baptists in Honolulu organized the Calvary Baptist Church, and Mr. McDonald, although a layman, was elected to serve as acting pastor.

Inspired by his faith and zeal, some of the Wahiawa young people organized the Wayside Baptist Chapel, later the Wahiawa Baptist Church. Mr. McDonald made a trip to the States to present the needs of Baptists in Hawaii, but the mission board could not take on a new field at that time. He continued to pray that Southern Baptists would enter Hawaii.

Most of the Protestant churches which began work in the 1800's with such evangelistic fervor, had become cold and self-satisfied. Small independent groups here and there prayed, and wondered how long it would be before the gospel would take root and flourish in the islands.

Then Japan invaded China, and by 1940 and 1941, the American missionaries had to leave those fields. Some of them

missionaries were asked to stop in Hawaii to see about the needs of these islands. A religious census taken in a thickly populated Oriental section showed that 95 per cent of the people were not saved, and most of them did not care whether they had any religion or not.

The missionaries from China and Japan brought with them not only the strength of their numbers, but also the prayers of the millions of Baptists on the Mainland who suddenly learned how needy Hawaii was. Mr. McDonald met these missionaries and helped them to get acquainted with their new field. Some went to Wahiawa and some stayed in Honolulu. Missionary Victor Koon was called to be pastor of the Olivet Baptist Church, which had grown out of a mission church.

Mr. and Mrs. Edwin Dozier began working with the Japanese-speaking people. The Pearl Harbor attack brought confusion and sadness and many turned to Christ. The Buddhist and Shinto temples were closed and many of the followers of these religions, feeling that any religion was better than none, turned to the Christian church. The children and young people especially began attending in large numbers. Consecrated servicemen became Sunday school teachers and helped teach the many children who came.

After the war the Buddhist temples were reopened and the parents made the children attend their Sunday school. After one Sunday's absence, many of these children returned. When asked why they came back, they replied, "They worship an idol at the Buddhist church and the Bible says it's wrong to worship idols."

These two student summer workers helped Mrs. Ed Thorpe and her mother in more ways than in teaching



Today, the Olivet Church, with missionary Malcolm W. Stuart as pastor, has a beautiful sanctuary seating 700 people, but it will soon be outgrown. Increasing at a rate of 100 new pupils a year, the Sunday school now has an enrollment of 940. Olivet learned from the beginning the lesson that God blesses a missionary church willing to give up some of her most outstanding members to organize new churches. This is true of all the Baptist churches here. Almost every church has one or more mission points which will someday become churches. Every church has felt the wonder-working power of the Lottie Moon Christmas Offering in the buildings they have now.

The eleven churches of the Hawaii Baptist Convention have a combined membership of 2,300 and a Sunday school enrollment of 3,500. They enrolled 2,564 in vacation Bible school in 1951 and baptized 423. Most of the members are young people. For example, out of the 940 in Olivet Sunday school, less than one hundred are in the adult department. Many of the teachers are still in their teens.

Every church is indebted to members of the armed forces for their contribution in service and money. One group of Navy men stationed about thirty miles away bought a bus so that they would be able to help in the work at the Nuuanu Church and to enlist more men at the base. Many catch a vision of missions for the first time as they see the needs and the response of the young people of Hawaii. During World War II, many were converted in the islands, and felt their call to the mission field or to the ministry while serving in one of the Hawaii Baptist churches.

Typical of the many families of servicemen are the Roy Johnsons. Mr. Johnson is a master sergeant in the Marine Corps from Oklahoma. They live almost ten miles from the church but are present at every meeting. Mr. Johnson teaches a men's class, is counselor of a Young People's union, and a deacon. Mrs. Johnson is superintendent of one of the intermediate departments, a counselor and an officer in the Woman's Missionary Society. Together they work with a team of high school students who conduct an evangelistic service every Monday in a large housing area.

Baptist Work Becomes Territory-wide

Because half of the people of Hawaii live in Honolulu, it is the center of most of the work. There are five Southern Baptist churches in Honolulu, all with missionary pastors except one. Also located in Honolulu are the Hawaiian Baptist Academy and the Baptist Bible School of Hawaii. Our Baptist Student Center reaches the University of Hawaii students and we have a Baptist Book Store. Victor Koon is field secretary of the Foreign Mission Board.

Each of the other islands has at least one church. On the island of Kauai, a consecrated Okinawan family had a church in their home and are responsible for winning many people in that community to Christ.

In 1942, a Texas Baptist chaplain, Cecil H. Wroten, on the island of Maui, met a Puerto Rican Christian, Daniel Ongais. They began a Sunday school. The Lord called Mr. Ongais to full-time service so he gave up his good job with an electric company to enroll in the Baptist Bible School in Honolulu. He is now pastor of the Wailuku Mission on Maui, with Miss Bertie Lee Kendrick as missionary worker.

The Baptists of Honolulu were concerned that there was no work in Hilo, the second largest city in the Territory. A mission began on the "Big Island" and a church was organized in 1946 with twenty-one members. One of the active members is a World War II veteran, Yasumi Ebisuzaki. He heard the gospel in the army and joined the Baptist church. Two summers ago, he attended the Baptist assembly at Camp Puu Ka Hea, which the Lottie Moon Christmas Offering helped to purchase. Among the campers was a sweet Christian girl, secretary of the Nuuanu Church. They married and are both serving the Lord joyfully in the Hilo Church.

In November of 1951, the Kaumana Drive Church was organized in another part of Hilo. Almost from the first, the Hawaii Baptist Convention has fostered home mission work.

The Lanai Mission was started when several members of the Kahului Church moved to that island. Yuriko Sueishi, graduate of Louisiana Baptist College, asked

the school board to appoint her to this small, lonely place in order that she might help with the mission work. The small band of believers says against all discouragements, "We will not give up the work of the mission."

Woman's Missionary Union Work

As soon as two Baptist churches were organized, Olivet and Wahiawa, they began Woman's Missionary Unions, linking together by a committee with Miss Hannah Plowden as corresponding secretary. In 1944, representatives of four societies met and organized the Woman's Missionary Union of Hawaii, electing Mrs. C. K. Dozier the first president.

Now the total enrollment for the graded W.M.U. is 1,127. Of this total, 897 are members of the auxiliaries and 230 are adult women. The auxiliary work has always been much stronger than the societies. As soon as a new mission point is begun, a Sunbeam Band and a Girls' Auxiliary are started. There are not enough men leaders so missionary pastors and women often lead the Royal Ambassadors. There are forty-eight young people's organizations in the eleven Southern Baptist churches.

For several years the W.M.U. was led almost entirely by the women missionaries for lack of native leaders. But at the 1951 convention, the presiding officer was of Japanese descent, and one of the outstanding devotional talks was made by another local product of missions, Miss Aiko Taira. Miss Esther Oyer, daughter of Caucasian parents who had served as volunteer workers for many years in Hawaii, was elected young people's secretary. She has been a Queen Regent in Girls' Auxiliary at the Olivet Church. Later she attended college on the Mainland, and now teaches in the Baptist Academy. Treasurer is Mrs. Betty Koon Petherbridge, daughter of missionaries Mr. and Mrs. Victor Koon. Stewardship chairman is Mrs. Arianwen Prokopchuk, formerly sent as a missionary to Russia by Baptists of Wales.

Much needs to be done to strengthen the W.M.U. work but its effect is felt in every phase of the church life through community missions, mission study, prayer, and stewardship.

The Japanese People of Hawaii

Many Japanese began coming to Hawaii as contract laborers for the sugar cane and pineapple fields in the latter 1800's. A few had enough capital to start their own businesses. Chinese, Filipinos, Portuguese, and Puerto Ricans were also brought in as plantation laborers.

They worked hard, were thrifty, and uncomplaining. They sent for wives from Japan; some were "picture brides" chosen from photographs. They reared large families. All the children born in Hawaii are American citizens. They have a deep love and loyalty to the United States and to the principles of democracy.

Parents instilled in their children ambition, courage, and a willingness to work hard. Today, many doctors, lawyers, businessmen, and statesmen of Hawaii are Americans of Japanese descent. At the last legislative session, the president of the territorial senate was a Japanese-American and the speaker of the House of Representatives was a Chinese-American. People in Hawaii do not think of each other in terms of racial descent.

When Japanese bombs fell on Pearl Harbor, the Japanese of Hawaii were stunned and ashamed. They denounced the action of the country of their ancestors. Japanese-American doctors were among the first to bring relief to the suffering and wounded. The F.B.I. made thorough investigation and there was not a single act of sabotage or disloyalty to the American government committed by any Japanese of Hawaii. More than that, almost 10,000 volunteered and formed the famous 442nd Central Postal Directory Battalion which distinguished itself in bitter fighting in North Africa and Italy. Suffering heavy casualties, they received the "lost battalion" made up mainly of Texans. They formed the 442nd Central Postal Directory Team, the most decorated unit in the United States Army.

Some of these boys came in touch with Baptist chaplains while serving in the United States and were led to Christ. Almost every church has Japanese members serving as deacons, Sunday school teachers, and in the Training Union. Some had the opportunity to go to Japan and died on the battlefield. The Japanese people



Moana Stone, Hawaiian-American, and Joan Hosoi, Japanese-American, are students in homemaker class, Hawaiian Baptist Academy, Honolulu

percentage of the membership in the Hawaii Baptist churches, although there are Caucasians, Chinese, Koreans, Filipinos, Puerto Ricans, and Hawaiians, also. Many of them have been called to missionary service and are now studying in Southern Baptist colleges and seminaries on the Mainland, although only a few years removed from their Buddhist backgrounds.

Southern Baptists will never know fully the deep gratitude all the Japanese Baptists of Hawaii feel for missionaries and financial help during the terrible years of World War II when so much suspicion was directed toward them. One of their greatest burdens is for their Buddhist parents. Since Mr. and Mrs. Edwin Dozier and Mrs. C. K. Dozier left Hawaii to return to Japan, there have been only two Japanese-speaking preachers to reach 29,000 people.

Japanese Convert Tells Her

Story of Her Conversion

and How She Found Christ

by Mrs. C. K. Dozier

and Mrs. Edwin Dozier

"It was about seven years ago that Auntie came to visit me and invited me to attend church with her. She said, 'Please come to church. It will make you happy.' My married life wasn't a very happy one. So I went to church with her one Sunday. It was the Olivet Baptist Church, Japanese-speaking division, when Mr. Edwin Dozier was the preacher. His message was on love and I felt that every word was meant for me. This was the first time I had heard about Jesus and of how he loved us and died for us. I just burst out crying for joy and happiness; to think he cared for me! I accepted Jesus as my Lord and Saviour.

Although I wanted to attend church every Sunday, it was impossible because my in-laws objected. But I went whenever I could.

I was eager to have everybody know about Jesus, especially my husband. It was difficult for me but I never gave up praying.

I tried my best to be a better Christian. I took my husband to many revival meetings. Each time I prayed before going that the Holy Spirit would work and that my husband would understand the message. About five or six months ago he accepted Jesus as his Lord and Saviour. Words cannot explain how happy I was. Yes, it took me many years and lots of suffering, but all is worth the trouble. He stopped drinking immediately after he became a Christian.

Many a time I had wept and prayed for my husband. I even once asked God, 'How long will it take for my husband to know thee? Will it take my life before he realizes it? If it does, take it, Jesus.' How thankful I am that Jesus is merciful. I used to go out into the garden and pray when the house was crowded with people. When no one is around, and no noise, you can talk to God freely and tell your troubles and he hears them.

Please pray that I may win all the family to Christ and go outside and win others to him."

Advance In Hawaii

Hawaii needs your continued prayers. We have grown rapidly but many of our members are first generation Christians

and just a few years removed from heathenism. Because the membership is composed largely of young people and teenagers, the churches cannot become self-supporting immediately. Many of our young people studying on the Mainland now will be ready to return in a few years as missionaries and workers. The Hawaii Baptist Convention is not yet strong enough to support these workers and cannot support the Hawaiian Baptist Academy or the Baptist Bible School. Because of the high cost of building, most of the churches have large building debts, even with the generous help of the Lottie Moon Christmas Offering.

We need your help in developing a strong Baptist school system. The H. P. McCormicks, lent to us from the Nigerian field, have done what they could under great difficulties. The present building is suitable only for the elementary department. A new location, new buildings and more teachers are needed for the Intermediate and high school departments. Pray much for our school program. There is a definite need in Hawaii for a good Baptist school.

Closing Meditation:

*The beauty of these rainbow studded isles
Is greater than the human eye can scan.
The grandeur of their wondrous loveliness
O'er shadows far the mighty works of man.*

*But let us look beyond such beauty rare,
With piercing gaze this lovely curtain part,
Where ripened harvest fields of human souls
Cry out a challenge to the sleeping heart.*

*The gardens of Kauai, Oahu's hills,
Hawaii's peaks with Pele's awesome might,
The fertile Maui valleys, Molokai,
Are calling, calling, "Come and bring the Light."*

*Awake! Go sling His banners far afield,
And spread his glorious message from above.
Repeat the old, old story o'er and o'er,
Unmatched in beauty, grandeur, peace and love.*

(Poem written by R. T. McGregor, deacon of Olivet Baptist Church, layman from Texas)

Our Daily Bread

1 Tuesday "But as many as received him, to them gave he power to become sons of God. . . ."—John 1:12 Pray for the annual meeting of Arkansas W.M.U. at El Dorado, April 1-3: Rev. and Mrs. Finlay M. Graham, educational evangelism, Beirut, Lebanon

2 Wednesday "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen. . . ."—Deut. 4:9 Pray for the annual meeting of Missouri W.M.U. at Springfield, April 2-4: Rev. and Mrs. J. Wilson Ross, evangelism, Chihuahua, Mexico

3 Thursday "For he shall give his angels charge over thee, to keep thee in all thy ways. . . ."—Ps. 91:11 Pray for the annual meetings of Illinois W.M.U., Effingham, and Colombia, W.M.U., April 3-4

4 Friday "Thou crownest the year with thy goodness. . . ."—Ps. 65:11 Rev. and Mrs. G. C. Valdez, Cuero, Texas, and Mrs. E. C. Thomas, Alpine, Texas, educational evangelism and evangelism, Spanish-speaking

5 Saturday ". . . ye are of more value than many sparrows."—Luke 12:7 *Rev. and Mrs. Homer A. Brown, Lagos, Rev. and Mrs. William Harlen McGinnis, educational evangelism, Benin City, Nigeria

6 Sunday "By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:35 *Dr. and

by Mrs. W. B. Pittard, Jr., North Carolina

Mrs. E. Kay Bryan, medical evangelism, Dr. and Mrs. C. G. McDaniel, emeritus, China

7 Monday "Thou shalt love thy neighbour as thyself."—Rom. 13:9 Rev. and Mrs. Genus Crenshaw, Ft. Lauderdale, Florida, Rev. Robert Delaware, Shawnee, Oklahoma, Indian evangelism

8 Tuesday "And be ye kind one to another, tenderhearted, forgiving one another. . . ."—Eph. 4:32 Pray for the annual meeting of Cuba W.M.U. at Artemisa: Rev. Luis M. Gonzalez, Artemisa, Rev. and Mrs. Antonio Santana, Bejucal, Cuba, evangelism

9 Wednesday ". . . freely ye have received, freely give."—Matt. 10:8 Pray for Dr. Hugh A. Brimm, secretary of the Social Service Commission, Southern Baptist Convention; Miss Edith Stokely, community missions director, Woman's Missionary Union, and state community missions chairmen meeting April 9-11, Birmingham, Ala.; annual meeting River Plate W.M.U., Rosario, Argentina

10 Thursday "Unto the upright there ariseth light in the darkness. . . ."—Ps. 112:4 Rev. and Mrs. Boyd A. O'Neal, evangelism, Rev. and Mrs. C. F. Stapp, educational evangelism, Maceio, Brazil

11 Friday "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3:17 *Miss Ora Elizabeth Gray, medical evangelism, Rev. and Mrs. A. R. Gallimore, emeritus, China

12 Saturday "A friend loveth at all times. . . ."—Prov. 17:17 Rev. and Mrs. F. H. Linton, Ancon, Canal Zone, Rev. and Mrs. Eugene S. Wolf, Chorrera, Panama, evangelism

13 Sunday "Love ye therefore the stranger. . . ."—Deut. 10:19 Henry Lee Ander-

If your prayer isn't of sufficient importance for you to try to answer it, why expect the Lord to answer it?

son, Paul C. Bell, Jr., MF

14 Monday "Beloved, let us love one another . . . —1 John 4:7 Pray for the continued promotion of Christian literature and church libraries

15 Tuesday "Ye are my friends, if ye do whatsoever I command you."—John 15:14 Dr. and Mrs. C. L. Culpepper, evangelism, Hong Kong, Mrs. E. E. Tatum, emeritus, China

16 Wednesday "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all"—1 Cor. 12:4-6 Dr. and Mrs. J. Edwin Low, medical evangelism, Ogbomoso, Miss Edythe Montroy, educational evangelism, Iwo, Nigeria

17 Thursday "Now ye are the body of Christ, and members in particular."—1 Cor. 12:27 Miss Miriam McCullough, evangelism, Guadalajara, Dr. and Mrs. D. H. LeSueur, emeritus, Mexico

18 Friday "And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."—1 Cor. 12:26 Pray for Dr. T. L. Holcomb, executive secretary of the Sunday School Board, all secretaries working with him and all phases of work promoted by the Sunday School Board

19 Saturday "For by one Spirit are we all baptized into one body . . ."—1 Cor. 12:13 Rev. and Mrs. Robert Charles Sherrer, evangelism, Kobe, Miss Johnni Johnson, language study, Tokyo, Japan

20 Sunday "But covet earnestly the best gifts . . ."—1 Cor. 12:31 Rev. and Mrs. Norberto N. Rodriguez, Camajuani, Rev. and Mrs. Enrique Vasquez, Pinar del Rio, Cuba, evangelism

21 Monday "But whoso keepeth his word, in him verily is the love of God perfected . . ."—1 John 2:5 Pray for annual meeting of Nigeria W.M.U. April 21-22; *Rev. and Mrs. J. A. Herring, evangelism, Mrs. W. H. Sears, emeritus, China

22 Tuesday "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that

is in the world."—1 John 4:4 Pray for the annual meeting of Kentucky W.M.U., Danville, April 22-24, Mexico W.M.U., Mazatlan, April 22, 23; Rev. Jose Sr Flores, San Marcos, Texas, evangelism, Spanish-speaking

23 Wednesday "There is no fear in love; but perfect love casteth out fear . . ."—1 John 4:18 Rev. and Mrs. R. E. Johnson, Corrente, Miss Ona Belle Cox, Jaquaquara, Brazil, educational evangelism, Elton Johnson Jr., Ettie Jeanne Johnson, MF

24 Thursday "For whatsoever is born of God overcometh the world . . ."—1 John 5:4 Rev. and Mrs. D. Rudolph Russell, Miss Frances Hudgins, evangelism, Bangkok, Thailand

25 Friday ". . . I am come that they might have life, and that they might have it more abundantly."—John 10:10 *Dr. A. W. Yocum, medical evangelism, Chengchow, Rev. and Mrs. J. L. Galloway, emeritus, China

26 Saturday "He that hath the Son hath life . . ."—1 John 5:12 Miss Evelyn Epps, Tampa, Miss Tula Robinson, Miami, Florida, Good Will Center

27 Sunday ". . . I am the way, the truth, and the life . . ."—John 14:6 Rev. and Mrs. G. C. Rodriguez, La Ferria, Rev. and Mrs. J. E. Gonzalez, Corpus Christi, Texas, evangelism and educational evangelism, Spanish-speaking, Olga and Orfalinda Gonzalez, MF

28 Monday ". . . And whosoever liveth and believeth in me shall never die . . ."—John 11:26 Rev. and Mrs. Andres Rodriguez, evangelism, Vueltas, Miss Jewell Smith, educational evangelism, Havana, Cuba

29 Tuesday "For to me to live is Christ . . ."—Phil. 1:21 Dr. and Mrs. Eugene L. Hill, evangelism, Singapore, Miss Elizabeth Rea, emeritus, China

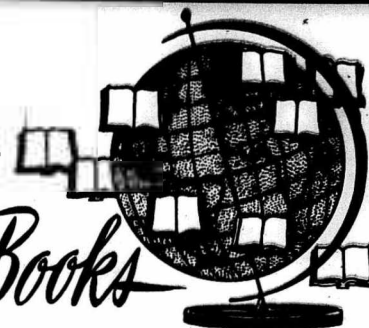
30 Wednesday ". . . let every man be swift to hear, slow to speak, slow to wrath."—James 1:19 Rev. and Mrs. George Hays, evangelism, Fukuoka, Rev. and Mrs. John Watson Shepard, language study, Tokyo, Japan

* On furlough
MF Margaret Fund students

These should do much in creating an understanding between Christians and their neighbors of other lands and races

by Georgie Fancher

Our World in Books



Strange Lands and Friendly People
by William O. Douglas, Harper, \$4.50

The Middle East is in the spotlight of world news today. That is underscored by the fact that *Time* magazine chose as "Man of the Year" Mohammed Mossadeq, the Prime Minister of Iran. He is a symbol of revolution against centuries of exploitation, poverty, disease and misgovernment. The author of *Strange Lands and Friendly People* traveled, talked and lived for months in lands south of the Soviet border and here relates for us the dilemma, the hope, the faith in our understanding of their aspirations for freedom and opportunity.

Everywhere he went he found the people extremely nationalistic and determined to be free of foreign domination. The conflict arises in seeking the shortest road to their goal. The tribesmen of Iran, the peasants of Syria and Lebanon, the poor people of Israel, Iraq, Jordan and India are largely an illiterate people but not an ignorant people.

With keen insight into the religious, economic, and nationalistic factors involved, Justice Douglas, from a distinctly Christian viewpoint, gives us a graphic picture of the lands and peoples south of the Russian border and his conclusions as they affect America and American life today. This is an excellent supplement to mission books on the Near and Middle East. Rarely can a book be referred to in terms of superlatives without apology. This is such a book.

Pass to the World, by W. O. Douglas and Duke R. McCall, Harper, \$4.50

Remember the book written many years ago by Jules Verne, *The World in Eighty Days*? Foggy said in *Around the World in Eighty Days*:

"Fiction! What yesterday was fiction today is fact. Doctors Criswell and McCall said it could be done and did it. Fact! *Passport to the World* is an account of their journey 'around the world in eighty days.' It gives fascinating glimpses into our mission work in South America, Africa, Europe, Near East, Southeastern Asia and Japan.

Not all they see is encouraging as they witness the superstitions, degradation, disease and exploitation everywhere. A slight brush with the secret police in one land made them realize anew the value of an American passport and developed in them a respect for accuracy in filling out forms.

What did they bring back from their travels? This: "It is a big world, full of lost people. Their needs are too much for our brains to hold. We have come home to try to parcel out our concern among our friends." A challenge to any missionary-minded person! Written by two outstanding Baptist leaders, this is a book for all the family.

Joyful Journey: An Autobiography
by Isabel Crawford, Judson Press, \$1.75

If you do not have a copy of the Twenty-third Psalm translated by Isabel Crawford from the Kiowa Indian language, that alone is worth the price of this book. Then, as extra, you get a fascinating account of a Canadian girl, reared in the home of a Baptist minister. In 1893 she was appointed to work among the Kiowa Indians in Oklahoma when this land was a territory not yet opened to homesteaders.

She tells of the difficulties, discouragements, and hardships in this pioneer work but she tells also, with a keen sense of humor, of the joys and the peace that came to her life during the years of her life among the Kiowa Indians.



you can send

HELP

In the ruins of her home in Seoul, a Korean mother examines the remains of her stove. This is the aftermath of war. How comfortable are you in your home?

Yes, you CAN help! Gather good used clothing and mail it to:

Rev. Rex Ray
Baptist Mission,
Nan Po Dong #22
Second St., First Place
PUSAN, KOREA

At your own postoffice, find out postal regulations on size before you tie up your package. Mark it "Relief, No Commercial Value."

UNATIONS photo

In Chilsan when there was no money to build their church, Korean women like this one, prayed, then decided to take out one spoonful of rice from each meal. They saved enough from this sacrifice to pay for land for the new church. When they had done their best on money for the building, our relief funds helped finish it, and God is honored at each service.

Since Dr. N. A. Bryan reached Korea, he has started a Baptist hospital and is seeing more and more patients.

Yes, you can send relief money, designated for Korea, to our Foreign Mission Board through your regular church channels. You can also send clothes direct to Korea. Help now!