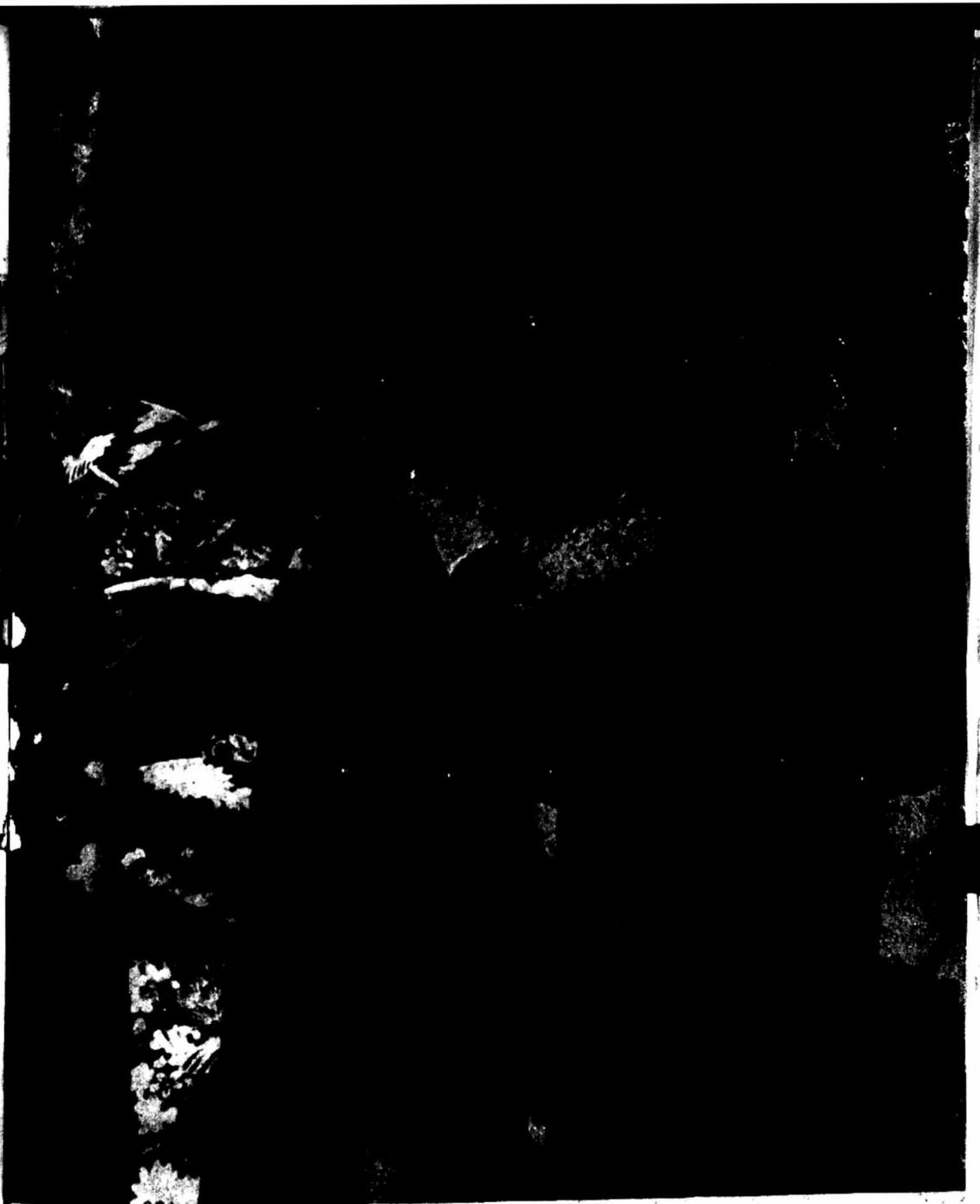


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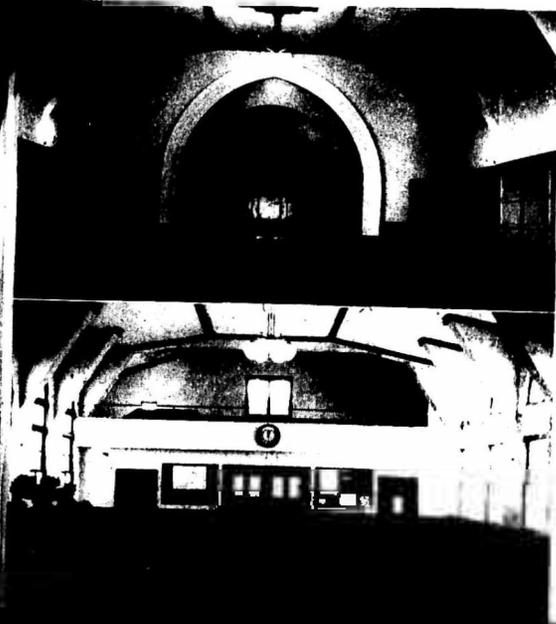
ROYAL SERVICE



Your Lottie Moon Christmas Offering helped to build

Hiratsuka Baptist Church in Japan

Pastor Sanji Nagao (below) sent these pictures of the church in Hiratsuka City, Kanagawa ken, Japan, to say thank you.



There'll Be "Ridgecrest" in Japan

by *Mattie Lou Evans*

LORD, what is there for me to do in a land where I can't express myself? I know there must be something somewhere in all of Japan that I can do while I am preparing for the work I was sent to do. Help me to find it and I will serve."

On this prayer the first and only W.M.S. for Occupation women in Japan was founded. Mrs. Lysie Watson was all settled in Tokyo and studying the language before she realized the great barrier between her and the work she was to do. On her knees she asked the Lord to show her some

thing to do while she was studying the language.

With this prayer in her heart she went to Dr. Edwin Dozier, and asked him if there was any organized work for Occupation women that she might assist with. Knowing of none in Tokyo, he referred her to the Nasugbin Beach Chapel in Yokohama. He felt that the women there must be interested or they would not have greeted the missionaries so warmly when they landed in Yokohama, the great port city of Japan. Though they were not organized, they

The Evans' living room in Yokohama. Back Row: Mrs. Bulford Cook, Mrs. Evans, Sgt. Bratton, Mrs. McMath and Mrs. Ballentine (Kyuritsu Girls' School). Front Row: Mrs. Bill Emmanuel, Mrs. Cauthen, Mrs. Bell, Mrs. Cushman, Mrs. Sady, Mrs. Watson and Mrs. Dozier. They form the Occupation W.M.S.



There'll Be "Ridgecrest" in Japan

might be ready to do something. Mrs. Buford Cook had supervised the planning of the reception for the missionaries and she would be the logical person to contact.

With Mrs. Cook's name in mind Mrs. Watson started out on her mission. The day Dr. Kagawa spoke to a gathering of women at the Beach chapel she watched each woman: "Which was Mrs. Cook?"

After much inquiring she found that Mrs. Cook was in another part of the chapel supervising the luncheon that was to follow the lecture. After the luncheon had ended, Mrs. Watson sought out Mrs. Cook and talked about her plan.

Mrs. Cook had been praying about the same thing. She had spoken to the chaplains about the need for organizing the women of the chapel. So the idea unfolded and a first meeting was planned for April 6, 1951, in Mrs. Cook's home.

At this initial meeting there were seven women present, including two of our missionaries, Mrs. Edwin B. Dozier and of course, Mrs. Leslie Watson. The membership later grew to twenty-five. The women agreed that the real purpose of this W.M.S. in Japan was to become acquainted with our mission work there and see how they could assist our missionaries. The foundation for our programs was laid by Mrs. Watson, telling about the Christian leaders and the spread of Christianity in Japan, then as time passed individual missionaries have presented their work.

After hearing Mrs. C. K. Dozier in her quiet and informing manner, it was agreed that the W.M.S. be known as the Maude Burke Dozier W.M.S. We women have learned much of the wonderful work that was done by "Mother Dozier" and her beloved husband.

We learned of a dream the missionaries had held close to their hearts and constantly in their prayers for a long time. It was for a camp or assembly such as the one at Ridgecrest for the physical, mental and spiritual refreshment of our missionaries and Japanese Baptists.

In due time the W.M.S. accepted the



Pastor Kiyoki Yuya accepts the check from Mrs. McMath for the Japan Convention

project of raising money to buy the land to be used for a "Ridgecrest of Japan." This was to be our contribution to the Japan Baptist Convention from the Occupationaires. On our first W.M.S. anniversary we presented the Japan Baptist Convention with a check for \$2,000 with which to secure land in the Hakone Mountains, west of Tokyo.

The check was presented by our president, Mrs. C. C. McMath of Lawton, Oklahoma, to Pastor Kiyoki Yuya, president of the convention.

At the anniversary celebration, speakers were Nobura Arase, executive secretary of the Japan Baptist Convention; Shuidi Matsumura, youth committee chairman; Mrs. C. K. Dozier, for whom our W.M.S. is named; and Dr. Baker James Cauthen, the Foreign Mission Board's secretary for the Orient.

We know that through faith and prayer this project will eventually be completed as contributions come from men and women of the Armed Forces. In this small way, the Baptist people of the Occupation, have given evidence of our interest in the mission program of Southern Baptists and the work of those who are now laboring faithfully and untiringly in sharing the gospel. By so doing, our stay in Japan will not have been in vain.

SEPTEMBER 1952

ROYAL SERVICE

Volume 47 Number 3

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

CONTENTS

There'll Be "Ridgecrest" in Japan.....	Mattie Lou Evans	1
The Everlasting "Miss Ella".....	Ruth Boone Fusselle	4
A Senior Looks at Life.....	June Lawton Bastick	7
The Ultimate in Self-Giving.....	Elizabeth Ellyson Wiley	8
Priceless Gift to the Indians.....	Gabe Paxton, Jr.	10
JUNES 10 COMMITTEE CHAIRMEN		
Mission Study.....	Mrs. William McMurry	12
Community Missions.....	Edith Stokely	12
Stewardship.....	Mrs. C. D. Creaman	13

LETTER ETIES FROM OUR MISSIONARIES.....	14	
W.M.U. TRAINING SCHOOL.....	Emily K. Lansdell	18
"School Bells Ring Again".....		

IS THIS YOUR QUESTION?.....	19	
YOUR W.M.S. CIRCLE PROGRAM.....	19	
IT'S HAPPENING NOW.....	Marjorie Moore Armstrong	20
OUR YOUNG PEOPLE.....	Margaret Bruce	21
Finding—Keeping.....		
YOUR PROGRAM.....	Foy Johnson Farmer	22
BUSINESS WOMAN'S CIRCLE EXCHANGE.....	23	
YOUR DAILY BREAD.....	Mrs. W. B. Pittard, Jr.	30
Program Topics for 1952-1953.....	31	
OUR WORLD IN BOOKS.....	Georgie Fancher	38
Relief to Korea.....	cover	4

COVER: Our cover girl is typical of many young Japanese today. Should the people turn back to their old ways of living, would they try the unenviable path of democracy? If not, who will? We need a Christian...

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The-Everlasting "Miss Ella"

"Miss Ella, tell me about the family worship in your home. Did your father read the Bible to all the household?"

Before she answered I could see that Miss Ella's mind was going back through the years to recall treasured memories. There was a look of rare radiance on her face. "Yes, yes, my father always had family worship every morning. It was a wonderful experience. It drew us all closer together and closer to God. It made our home a real home."

Mrs. Parks smiled. "We almost have family worship now at every meal! Miss Ella makes us all, Miss Dabney and me, pray aloud every time before we eat."

"Don't make me a tyrant," laughed Miss Ella. "You know we enjoy saying individual blessings. I shall always be grateful for my father's home being such a religious one. I was blessed by all the ministers who visited us. I have tried to make my home Christian, too."

I thought of the honors received by Miss Ella through the years, of silver dishes, silver trays, certificates and tributes bestowed as gifts of appreciation by various civic and historical organizations.

But I felt that I knew what was nearest to her heart. It could be found in her personal motto, "I will never refuse to do anything I am asked to do for my Lord." Many friends have told me how Miss Ella has kept that motto. Sunday school teacher, missionary society president, circle chairman, oh, the many things Miss Ella has been asked to do!

I had saved the most important question for last. "Miss Ella, tell me how you became a Christian."

"My sister, Florence, was converted at an early age. I always attended church with my family, but I made no personal alliance with God until I was eighteen. At that time a young uncle took me to a country church in Pittsylvania County, Virginia. I heard a sermon preached by a brilliant Baptist minister, Mr. A. B. Brown. I have never forgotten that sermon. There was one illustration which changed my life. Mr. Brown had traveled in warm countries. Very beautifully he described a vampire

bat, common in the tropics, which he likened to worldly pleasures. The deceptive bat, a beautiful creature, cooed the air by moving its wings in a fanning motion, but while fanning an individual the bat slowly sucked the victim's life blood.

"After that sermon I had a struggle, but I decided to give my life to Jesus."

"Dr. W. W. Bidding, pastor at that time of the First Baptist Church in Lynchburg, baptized me. I have tried, since that time, to make my life count for Jesus."

What was it Miss Ella had said? "There's nothing unusual about me, except that I have lived everlastingly."

The Master of Life said, "He that believeth on me hath everlasting life" (John 6:17).

Miss Ella, you have not just "lived everlastingly," you are living an everlasting life!

GOD, WE HUMBLY ARE PRAYING

by Mrs. Hester West

(Mrs. West is sixty-one years of age and wrote these words to be sung as a duet to the tune of "Whispering Hope.")

"God, we humbly are praying
For a soft glow from thy light.
Send someone who will help us:
Show us the way that is right.
We wait, but the darkness still lingers.
Wait, but the tempest won't still:
Wait for the dawning tomorrow:
Hoping to learn thy dear will.

Lord, we pray that the Christians
Who know the way that is thine
Will send someone who will teach us,
And tell us the story divine.
Teach us to read, blessed Master:
Open thy Book to our hearts.
Open the Bible before us,
Speak peace to sinful dark hearts."

As school opens we think of those who finished at the beginning of this summer and pray for the Lord's leadership in their lives



A Senior Looks at Life

by June Lawton Bostick

THIS is my final year at Westhampton College, the girls' school of the University of Richmond. Only a few more months remain before I will be stepping out into the world, carrying with me all I have encountered while a student here. For some months now I have been peering beyond these college halls into the place which will serve as the proving ground. I have wondered how I could best serve my day and generation.

There are several things about the world today which must impress one while viewed from the inside—things which would disturb us if allowed to, but come instead as a challenge to us as we seek to fit our lives in the pattern. Perhaps it has been this way in every age: transition periods and times of readjustment always seem to be characterized by conflicts—the old struggling with the new. This is seen in our world in the form of ideas and ideals, and ideas and ideals are most important.

It is no wonder that we are impressed with the confusion and conflict of our day; it is no small wonder that we stand aghast at the lack of moral rectitude and instability in matters pertaining to government and politics, yet never lift a voice of protest. It is no surprise that material values have been given precedence over the spiritual, and in every realm of our life there is doubt that those principles which have made us great will serve to keep us great. These are disturbing factors to the youth of our day, but they are visions that disturb contentment and complacency and arouse us to a defense of those ideals which have been our stronghold for generations.

In this process of analysis there are some questions which come to us: What is the purpose of life, anyway? Does it hold nothing more appealing than materialistic gain and moral decay? Is one to spend days,

talents, and energies in meaningless accumulations, to find in the end their utter inadequacy? Hardly! Dying, Horace Greeley exclaimed: "Fame is a vapor, popularity an accident, riches take wings, those who cheer today will curse tomorrow. Only one thing endures—Character!"

Having understood the challenge, we ask ourselves how we can best meet it. There are many ways open to us, but the answer will not be found in complex directives; it is simple, it is personal. The answer is to be found in the individual.

Someone has said that "there are two products involved in the making of a worth-while life: nature and nurture." Nature gives the raw materials, those gifts which are our inheritance at birth: racial endowment, temperament, mentality, and the aptitude for tools or the arts and sciences. These constitute the two-talent and the ten-talent groups, but the nurture of these gifts is the solemn obligation and responsibility of the individual. Failure to accept this responsibility is a refusal to recognize the principle of stewardship.

Having said this, there is still one element to be considered: the element of finding God's will for one's life and fitting that life in his will. Is not this life's purpose?

The measure of a worth-while life is to be found in the amount of time the individual spends toward the enrichment of one's own life and the lives of others; nevertheless, we must remember that consideration for others, love for one's fellow man, all philanthropic enterprises, fade upon the pages of time if undertaken without spiritual incentive.

I hope that I may direct my life according to the principles and inspiration I have received from the women of the W.M.U. I shall be forever grateful to them for my education and for their fine example.

The Ultimate in Self-Giving

by Elizabeth Ellyson Wiley

FIVE years ago I sat in the office of our state W.M.U. secretary, reading her a letter from my best Chinese friend. "I pray," she wrote, "I may always be a Christian." "Huh," exclaimed the secretary, "I should hope so!"

Not two months ago I talked to this same friend over the phone. "Good news!" I cried. "We hear over the grapevine our beloved has not been killed. He's still in prison, but going to visit West China on a mission for the Communist government. Would you do that?"

"I'd do anything not to be liquidated by Communist torture," came back the emphatic answer.

Now I value my friend's opinion highly. Why this decided change in her attitude in five packed years?

Five years ago many of our missionaries had returned to China after peace with Japan. We began to double our Lottie Moon Christmas Offerings to bring again half our mission force in the world to this land of over 463,000,000. But there were rumors of war from the Communist northwest. Students hopefully trekked north by the thousands to enter the Communist college to be ready for the "New Day."

Now the "New Day" has come and we see its pattern all too plainly. In 1949, the Communists took over the Chinese government and "liberated" the people from Chinese landlords. All were to be fed—but not just yet. Agrarian reform was not only land confiscation, buy rice confiscation as taxes. Down came the bamboo curtain.

THE "New Day" for mission property began in 1950. The Communist government came to train the Chinese Christian leaders in all our schools and hospitals. By infiltration of management they took them over. When faculty and students voted for officials, if a Communist was not put in, the vote was declared void and a new vote continued until all leaders were

radical Communists or "converted" Communists. It was humiliating for a group of Chinese Christian teachers affiliated with our Southern Baptist work to be ordered to Peking for six weeks "to cleanse their thoughts."

Often this "cleansing" proceeded right on campuses. Missionaries began to go back to America again. Before 1951 a declaration had been made whereby all funds from abroad were stopped. The Chinese were "liberated" from the American missionaries and their Boards. To seal this emphatically, the Chinese Christian faculty member was "mind questioned" until he "remembered" basic facts to relate or signed papers saying the missionary had been an agent of imperialism for America.

A recently returned missionary friend said, "You should have seen 's face after they grilled him for four hours after midnight for many days. It was haunted." Later this Christian leader was sent away for more "cleansing of his thoughts." We have not heard of him for over a year. I wonder where his little boy is. He was named for one of our prominent pastors in Louisiana.

Our friends in China today are being psychologically tortured to line them up with the Communists. Communists in uniform are planted in all city church services. The rural churches have largely been closed, or buildings confiscated. Every word spoken in the service must pass the scrutiny of the best disciplined organization in the world—the Communist Party. For those who defy this dictum, there is the water treatment (flooding the brain through the nose), or the old thumb-hanging torture, or blinding, flashing lights, and new tortures more severe.

There are a few Christians who seem sincere in their blind acceptance of communism. Three months ago another Chinese Christian friend of mine sent me a magazine from China with articles by her her-

land on the virtues of "liberation." He wrote. . . . The superstructures established and supported by missionary funds have now proved to be out of gear with the realities of Chinese life. . . . Judgment is passed on the life of ease that has eaten its way among Christians." Perhaps he is right: Christianity and the American way of life should not be identified.

He wrote of the first National Christian Council of China to be held since "liberation." It was in Peking with only 150 delegates (all Chinese), half of whom represented Christian bodies—not members of the Council. By government request a liaison office will be opened in Peking, the capital. The Conference endorsed the Mandate of the Communist government, voted to give to its Relief Commission and support the land reform policy. In a five-year program, it pledged to make the church complete in self-government, self-support, and self-propagation.

Can you and I meet this challenge? Every woman interested in Christ's program

in China should read the chapter on Communism (Spiritual Cancer) in *Tangled Threads* by Dr. Ralph Phelps. "What is the strength of communism? It demands the ultimate in self-giving."

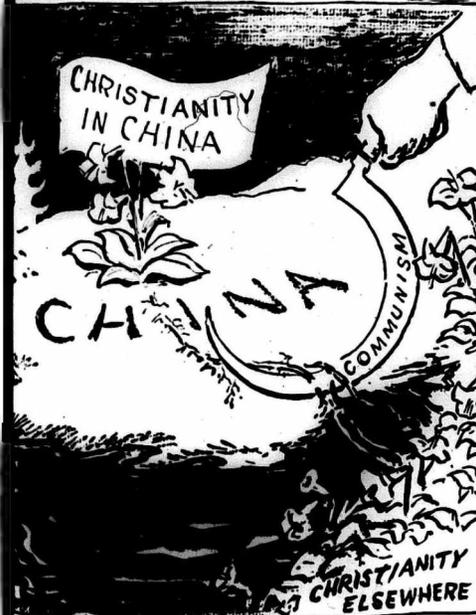
The most tragic story I have heard of China's New Day is of the high school girls and boys who came of their own accord to our school after it had been taken over, for "indoctrination." From wealthy homes, wearing silk, living on Chinese feasts of thirty-six courses, they were glad and eager to don the drab Communist uniform, to sleep on the hard floor and to eat two meals a day. The missionary gazed through her closed curtains at the mothers and fathers who came to beg their children to return home. Said a Christian mother, "These Communists say 'There is no God.' Religion is an opiate.' Come home."

"No, mother," her child cried. "This is a New Day! Goodbye!" The father and mother stumbled back down the road alone. Later systematically fathers of certain ages were sent away to (Continued on page 11)

ON ITS OWN

BY CHARLES A. WELLS

Communists in China have cut the churches of China off from outside connections, like a flowering plant whose "runners" are severed from the parent plant. But this is not the end. Despite much suffering and disappointment from Communist action, many missionaries who have had to give up their life work in China still speak words of hope and encouragement. They say that we will not see the end of Christianity in China, but the re-enactment of what has produced the greatest hours in the history of the church, when out of persecution and suffering came strength, when out of oppression and torture came new life. The soil of China is rich in those traditions that prepare the way for growing Christians.



Priceless Gift to the Indians

THE Indians looked with interest at the tall Oklahoma pastor who was walking confidently up to the speaker's platform. And the interest was returned as Dr. Harold E. Lindsey, pastor of the First Baptist Church, Shawnee, reached the pulpit, opened his Bible and surveyed his audience. It was a new experience for him too.

His audience consisted of Indians from many tribes and of all age groups. Not so many years back as history goes, the ancestors of many of these might have been after his scalp, for among these hundreds of Indians were representatives from such tribes as the Cheyennes, Kiowas, Comanches, Seminoles, Creeks, Choctaws, Cherokees, Chickasaws, Poncas, Pawnees, Kickapoos, Arapahoes, and others of Oklahoma Indian land. But now, due directly to the power of Christianity, they were sitting elbow to elbow worshipping peacefully the God of all peoples.

Near the front, and to the left, Dr. Lindsey could see an elderly Indian lady dressed in a black flowing skirt and the colorful blanket of the Cheyennes. Near the rear of the tabernacle was a stoical Kiowa whose long braids had been cut off only recently.

But the majority of the Indians were dressed in up-to-date styles and except for the color of their skin were no different from any other comparable congregation.

Somewhat over fifty Indian children were from Indian orphanages and Indian boarding schools. Their Christian teachers and supervisors had brought them to spend a week at the Indian Falls Creek Baptist Assembly in Oklahoma. On the front row sat John Davis, chief of the Creek Indian nation. Scattered here and there among the Indians were missionaries—the Roe Beards, the A. Worthingtons, the Aaron Hancocks, and others who have given years of valiant missionary service to the Indians of Oklahoma. Younger Indian leaders, such as seminary-trained Victor Kaneubbe and

Lewis Hancock were there. Presiding as camp director was Dr. B. Frank Belvin, energetic Choctaw Indian recently appointed leader of our Home Mission Board's Indian work.

Pausing only briefly, and almost as an afterthought, Dr. Lindsey reached into his pocket and brought out a penny.

"I have a perfectly good American penny," he said, "that I would like to give to someone. I want to give it as a gift to the first person who will come and receive it."

Not a person stirred; there was complete silence. "Come on," Dr. Lindsey urged. "This is no trick. The first one to come and get this penny may have it as a gift."

After a moment, a little Indian girl from the end of the second row timidly came forward with her hand outstretched, nervously glancing left and right.

"Fine! Here is your penny—my gift to you." The girl returned to her seat. Dr. Lindsey continued in his calm voice. "Now I have a dime that I would like to present as a gift to someone. Who wants it?"

A Kiowa family presented a pageant at the Oklahoma Indian Falls Creek Assembly



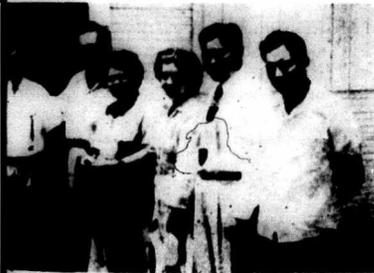
by Gabe Paxton, Jr.



Mr. Paxton

Immediately some half dozen or more Indian boys and girls came forward jostling each other good-naturedly to see who would receive the dime.

Dr. Lindsey reached into his other pocket. "Now I have a quarter, twenty-five cents to give as a gift to the first person to reach me." Before his sentence was even completed, more than a dozen children were swarming forward. By this time there were smiles of amusement upon the faces of some of the Indians. An older Indian here and



Gabe Paxton, Jr., the Aaron Hancocks, the B. Frank Belvins and Lewis Hancock at the Oklahoma Baptist Indian Assembly

there frowned slightly as though to protest, "What kind of church service is this?"

Pastor Lindsey was not through. He unwrapped a small package, and offered a picture from the Baptist Book Store as a gift. Again the response was immediate.

Dr. Lindsey then turned seriously to the audience. "You have just seen me offer gifts to any that would receive them. You have seen some accept these gifts. Now I come offering you a truly great gift. I offer to everyone of you that does not have it,

the gift of salvation through our Lord Jesus Christ. The gift is present; you will have to do the receiving."

Then he preached a plain but powerful evangelistic message on our Lord's gift of salvation. As a result of this and other gospel messages, by

the end of the week there were seventy public professions of faith, thirty rededications to the work of Christ; and five decisions were made for special Christian service.

This is a part of many accomplishments of the Indian Falls Creek Baptist Assembly in Oklahoma. The results are evident. Because of it, Indians have accepted the gift of eternal salvation.

The Ultimate in Self-Giving

(From page 9) determined work. After a while only the indoctrinated youth will remain.

TODAY the 10,000 missionaries of the Christian faith to old China are almost all out of China. Will the Chinese Christian be able to carry on in spite of torture of body and mind, loss of position or property, with divided families, and deluded youth? I believe as the Chinese Christian believes, the cause of Christ will not fail in China. The secret prayers of Chinese Christians joined with your prayers and mine will prevail. Can you make prayer an ultimate in self-giving? It is such prayer Christ's followers must make in order to prevail.

"Whoever . . . does not doubt in his heart, but believes that what he says will come to pass, it will be done for him." "Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will."

Hints to Committee Chairmen

To Mission Study Chairmen . . .

The end of our Woman's Missionary Union year is just around the corner. Why not have a little talk with the young people's director and the other members of your mission study committee to see if all the organizations have met their Standard of Excellence requirement for mission study during 1951-52?

Begin with your own organization. Has your society studied two books this year? Not all societies "count" this part of the requirement the same way because of the wording "two mission study classes." There are societies that report the total number of classes whether the books studied number one or four. Others report by books no matter how many classes are conducted. It is not necessary to make an issue of this practice now, for beginning in October the new wording of this point refers to mission study books.

There is still time to achieve the second half of the requirement: "25% of the membership of the society reading a missionary book." The reading of any book listed in the catalogue *The World in Books* whether studied in class or chosen independent of a class assignment fulfills the requirement.

Now look at the young people's organizations. The requirement for the church, Y.W.A., Girls' Auxiliary, and Royal Ambassador chapter is identical. Has each organization studied two books? Did each one spend at least three hours in class work? Did the attendance average half of the enrollment? Did half of the members of each Y.W.A., G.A., and R.A. read a textbook?

This word of advice. Not all of the state young people's secretaries interpret this reading alike. If you are in doubt about the interpretation, write your W.M.U. headquarters and ask the young people's secretary for her opinion.

The Sunbeam Band requirement is easier to attain. Check to see if the children have studied two books and if the enrollment in the two classes averaged half of the mem-

bership. There is no reading or time-in-class requirement. Interpret this point also according to the policy of your state.

The Standard of Excellence requirement for mission study was never intended to produce the maximum in efficiency of attainment. It was devised to help the women and young people measure some tangible results. Not least of these is an increased awareness of the world which will be evinced by larger gifts, a deeper prayer experience, and a dedication of the life to the mission cause.

My William McManis

To Community Missions Chairmen

American people are on the move! From the country to the city, from the city to the residential suburbs, from the village to the large industrial area, from the east to the west, from the north to the south. And, as they move, many do not keep up their church relationships. Approximately two million Southern Baptists or twenty-five per cent of our total membership are non-resident. In other words, they have moved their place of residence and left their church membership behind. How many of these unattached Baptists live near you?

Southern Baptists are planning a concerted effort to locate these members and enlist them in active Christian service. Church after church throughout the Southern Baptist Convention will observe Transfer Membership Week, September 1-21.

Help locate non-resident Baptists in your community. Turn in names of those you know personally. Participate in the house-to-house search, using the special cards.

Tabulate the information secured. Any pastor would be pleased to have you volunteer for this most important job. You may want to ask the BWC or the Y.W.A. to do this. They can prepare the lists or cards to be used in visitation, dividing the names according to age group, section of town, etc.

Visit the prospects. All members can par-

ticipate here—visiting in the morning, afternoon, or evening, any day or every day of the week. You may set aside certain definite times, have the members come together first, then go out to visit.

Distribute leaflets and tracts, giving reasons for giving one's church membership. Ask your church to secure such tracts from your state Baptist Convention headquarters.

Provide transportation to church service for those visited. Also give the pastor a list of the women who will use their cars to bring prospects visited by members.

Plan follow-up visitation. Be ready to visit those who respond by moving their church membership. Seek to enlist them in every phase of church life. Surround them with Christian friendship. Also continue to visit those who did not respond.

Such activities will bring rich experiences to your members in sharing the meaning of their church relationship with new friends. Lives of boys and girls, men and women will be reclaimed for usefulness in the Lord's work. The Christian witness of your church will be strengthened.

Edith Stokely

To Stewardship Chairmen . . .

In most churches, September brings the end of the W.M.U. year. That means some special activities for you to round up as stewardship chairman. You will join with other officers in checking up on the year's achievements, using the Standard of Excellence as a guide. Three points will be of special concern to you.

Of course it is your responsibility to lead your society in reaching Point 1. If you have been faithful in teaching and training in stewardship through the year, your society should have made the ten per cent increase in number of tithers. Be ready at the last meeting of the year to make an appeal and offer covenant cards for new tithers to sign. Let the new signers keep their cards; add their names to your list.

Use constant vigilance to keep your list of tithers accurate. You will not be offensive in getting commitments about tithing for it is a personal and spiritual matter. But by being faithful in presenting stewardship teaching and tactful in your pub-

lic appeals and personal contacts, you should be able to keep an accurate record of tithers and continually add new ones.

Since Point 3 is concerned with gifts, that, too, is your responsibility. You and the treasurer will work together to see if your society is reaching this point. You will need the co-operation of your church treasurer, too. To reach this point, two-thirds of your membership must be regular contributors through the Cooperative Program.

A right-functioning church has some plan for offering its members every Sunday an opportunity to contribute to all causes of the Southern Baptist Convention through the Cooperative Program. Some churches use the duplex envelope system, one side for gifts to the local church and the other for Cooperative Program gifts. Other churches use the budget system where a percentage of all gifts is for the Cooperative Program. So, if seventy-five per cent of the members of the missionary society make regular contributions according to your church plan, your society has reached Point 3. If your church should be one which does not make regular Cooperative Program gifts, then your society could reach this point by taking offerings in the monthly meetings.

The other point which you should help to reach is Number 7. You do this by promoting the three offerings at the weeks of prayer for state, home and foreign missions. If your society is reaching Points 3, 4 and 7, you can feel proud of your work.

But wait! Something else should concern you as the year comes toward a close. Have the young people's organizations kept up with the stewardship education plans all year? And are you planning to observe Church Night of Stewardship? This should be done the last of September or early in October. Use some of the memory work, stories, songs, discussions, etc., which the young people have had through the year. Include a play or demonstration or perhaps a short talk by the pastor or an invited speaker. Put all of these things together in an attractive way and make Church Night of Stewardship a big occasion of the year.

Mrs. C. D. Cheaman



... from Hiram Duffer, El Paso, Texas

Guatemala is beautiful and her doors are open to the gospel; our missionaries, Mr. and Mrs. W. J. Webb, need more help there. Leaving Guatemala, I took advantage of the opportunity of being so close (relatively) to the rest of Central America and spent one day each in El Salvador, Nicaragua, Costa Rica, and Panama, getting acquainted with religious education leaders in those countries and interviewing them about the religious education work of our Spanish Baptist Publishing House here in El Paso.

American (Northern) Baptists are doing excellent work in El Salvador and Nicaragua, while Southern Baptists are advancing rapidly in Costa Rica and Panama. These are all lands of breathtaking beauty, agreeable climate, and almost unlimited opportunities for missionary endeavor. How we need to win their people to Christ, before they are won by undesirable "isms"! On the way home I stopped in Torreon, state of Coahuila, Mexico, and directed an R.A. recognition service climaxed with one Ambassador Plenipotentiary and three Ambassadors Extraordinary.

Earlier in the year we had a nation-wide contest among Mexico's R.As., offering an expense-paid trip to Young Men's Mission Conference at Ridgcrest to the first and second-place winners. Ambassador Extraordinary Manuel Martinez, of Mexico City, won first place, and Ambassador Extraordinary Mario Urrutia, of Torreon, placed second. Georgia's R.As. and the Y.W.As. of Fruit Avenue, Albuquerque, N. Mex., had given us a substantial financial boost toward making the trip. Burton Patterson, son of missionaries Mr. and Mrs. F. W. Patterson of the Publishing House, decided to go with us—and off we went! Burton and I took turns driving, while Mario and

Manuel brushed up on their English.

No one who has been to Ridgcrest needs to be told how wonderful it is, and those who have not been will find it hard to imagine: believe it or not, this was my first time to go. Mr. J. I. Bishop, convention-wide R.A. secretary, made me counselor for a cabin, in which we also had Laiz Leas from Brazil and Bill Cooper from Argentina; so ours was an international cabin with three official languages. Manuel and Mario took in everything to the best advantage, and all the other boys seemed especially glad to have them there. To me it was marvelous to think of the future missionaries and mission-minded pastors and laymen who will come from that Ridgcrest group and others like it.

... from Lorene Tilford, Taipei, Taiwan

Ola Lea, Josephine Ward and I have a house out on the edge of the city near the University and the Teachers College. There are two large rooms on the first floor and by removing the paper doors they make an assembly room that will seat about 100 students. We had one group in for a tea last week on Wednesday; there were sixty of the Teachers College students who came for the tea and service. On Friday seventy-five of the University students were here for a similar service. We had conversation classes and Bible classes in our home during the vacation period.

One Saturday I went with a group from the evangelistic committee of the church to help with a service at the large primary school across the street from us. There are 3,000 students in this school; half are from the China mainland. The principal invited us to come over and have this service. Yesterday the children from six to eight years of age came. Today it was the nine to twelve age group. They have no auditorium but stand to listen to the message. We are beginning a Sunday school on the invitation of the principal who is a Christian.

Pastor Andrew Lu has been leading an evangelistic service in the Amoy Street church all of this week. Mr. Oz Quick told me this morning that there have been sixty-eight conversions so far. God is working in a mighty way.

Next week we are to have study courses for the Intermediate, Senior, and Adult BYPMO groups. At the close of the method course we will organize. We are not opening these BYPMOs to non-Christians. There is so much to be done to train our new Christians and we want to protect ourselves from getting political propaganda or spies into the group, so we feel that we must restrict the membership.

There is just so much to be done and so few of us to take advantage of these marvelous opportunities!

... from Crea Ridenour, Barranquilla, Colombia

Emily Head, the only North American nurse at the Baptist Hospital here in Barranquilla, and I have an apartment together. I haven't yet reached the cat-and-canary state, but do enjoy my garden in pots in front of the door. We have our own housekeeping setup, enjoy especially a secondhand radio that brings us programs from HCJB (*Heralding Christ Jesus Blessings*), the gospel radio station in Quito, Ecuador, and programs of classical music from national radio stations.

For three weeks in the early part of this year the first W.M.U. Institute in Colombia was held in Bethel church, Barranquilla, under the direction of Mrs. R. C. McGlamery, executive secretary of the Colombian Union. Twenty women and girls lived there, studied courses including Bible study, music, methods in church organizations and children's work, church recreation, and child psychology. It was an inspiration to us all to see their eagerness to learn.

A few weeks ago I went to Bogota, the capital of Colombia, to help in a week's church institute. Bogota is a great, modern city of a half million people, situated on a cool tableland at an altitude of over 8,000 feet. The traveling time from the coast to Bogota varies: by plane, two hours; by river, four days to two weeks, depending on the state of the water. There is no sure land route, because of swamp, jungle and mountain.

While there I visited the church of Montserrat, on a mountain above Bogota. The trip is made by cable car, which rises 1,500

feet in seven and one-half minutes. From the mountain there is a magnificent view of flat, fertile plain, and of precipitous mountains, in places bare, in others covered by heavy stands of gray-green eucalyptus trees. We climbed the rocky "Road to Calvary," a path along which are placed fourteen images representing stations of the cross. One shows a woman wiping the face of the suffering Saviour, his portrait appearing on the cloth. In front of each image lie little twig crosses placed there by the faithful; many make the journey on bleeding knees.

The goal is the image of the "Black Christ" inside the church. It is life-sized, black, bloodstained, wears a three-pointed silver crown, half reclines in a glass box. There the pilgrims adore, seeing and thinking of a dead Christ, rather than of a living, powerful Saviour.

... from Mrs. Marvin L. Garrett, Baptist Boys High School, Oyo, Nigeria

Each Thursday afternoon six of the boarding students come for tea. We have lots of fun learning how to tea—never to ask for six lumps of sugar, not to leave the spoon in the cup, to take just one piece of bread at a time, and so forth. We sing together, then learn about their homes, their ambitions, their hobbies, and their problems. We just never could learn all one hundred and fifty boys, but taking them six at a time is different. Marvin always chooses a Scripture passage to read which will be helpful to those who do not know Christ as Saviour. "Teacup evangelism," I guess you call it. We believe in it. We enjoy it.

In between teaching English and Bible at the high school, I attended the three-day Associational W.M.U. School. More than eight hundred women were present and I guess at least half had children with them. During one session Mrs. Ayorinde, the Nigerian president, kept having the women stick out their tongues. Not understanding the language, I just couldn't figure out what part of the W.M.U. program was going on. Imagine my surprise when I learned that she was examining the women to see if they "dipped snuff." Of course no W.M.S. members should use tobacco! I could not

Letter-ettes

help but wonder what would happen if we had a finger or purse inspection of the Southern Baptist W.M.U.

While watching the children amuse themselves by dressing and undressing during the W.M.U. Associational School, I kept hearing the words "missionaries" and "chewing gum." Again I wondered what was being discussed. I learned that in the discussion concerning reverence in God's house, the women were told not to chew cola nuts—that one must not eat during a church service. Immediately the reply came, "There is no difference in chewing cola nuts and in chewing gum and the missionaries chew gum in the churches." I protested, but found that it is true. Our every action—our every word is known and they either help or hinder the work. This "mishmish" business never has a holiday . . . we would not have it otherwise.

... from Dorothy Schweinsberg, Cali, Colombia

During these six years that Baptist missionaries have been in Cali, we have been meeting in a house. We usually have well over two hundred each Sunday morning and just as many more for the Sunday night preaching service. Twenty-two were examined for baptism in one week in March. We have almost eighty members now.

Our W.M.U. work is going along well. Now funds have been granted for a church building and part of the old house is torn down with the hope of beginning the new construction very soon. We are more crowded than ever, but everyone is so happy and contented because they see what will soon be. This is a great co-operative church in Cali. We have another preaching center in a private home, but no funds to open another center. Our people give well of what they have, but they are poor.

Vivian Hickerson has helped us to go forward a great deal in her few months with us here in Cali. God has given her great courage. The greatest loss our Colombian Mission has suffered was in the death of her consecrated, prepared and efficient husband, Julius. God alone knows why he was needed more with him than he

was needed here in the work of the seminary to be founded in Cali.

I was amazed and ashamed recently to read that all gifts to missions from all denominations put together for one year, would not build a huge battleship. We want the world to have a Christian attitude, but how can we expect what we want? People have to dig down in their pockets to pay for the support and working facilities.

Important to Know

W.M.U. Watchword for 1952-53

"Lift up your eyes, and look on the fields; for they are white already to harvest."

—John 4:35b

Hymn for the Year

"Christ for the Whole Wide World"

Week of Prayer with the Lottie Moon Christmas Offering for Foreign Missions, December 1-5, 1952

Week of Prayer with Annie Armstrong Offering for Home Missions, March 2-6, 1953

ties of a great army, but what about the facilities for the small army of the Lord trying to serve him in faraway lands?

Sometimes it seems we don't need more missionaries; what we need is more materials with which to do the job. More and more, we see the need of training nationals to take over the work, so what we need is support for them.

We are looking forward to having the seminary soon in Cali, which will care for the training of young people not only in this republic but from surrounding republics as well.

We are grateful for your prayers and work on our behalf.

Letter written by EILEEN JONES
Mairheid Hall, Bolivar, Missouri

I, for one Margaret Fund student, can truly say that missions is being blessed by your interest in the children of missionaries. If there were just words big enough to say "thank you" other than the very words themselves, they would surely be used. If it were not for you, I doubt sincerely my being able to be here in college. Where there is a will, Christ always makes a way.

So many have asked me about my intentions and questions concerning me personally. God has so wondrously blessed me that I cannot give him less than my best. I feel that he is calling me into mission work; the field of Panama where my parents serve, seems to stand out pretty strong. Nevertheless, his will be done.

Since I have already helped on the field a little over four years, I can see some of its greatest needs. The people need a lot of attention in regard to their health. I do not feel that I'll ever be a medical missionary, but that nurse's training will be a great attribute to the cause of Christ there. So, if he leads on, next fall will find me in nurse's training. My plans are to finish college and at least two years of seminary.

Christ is my all in all. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. . . ." The cause of Christ needs every prayer you breathe, and all the time, talents, and money you can use to promote missions.

Christ is my all in all. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. . . ." The cause of Christ needs every prayer you breathe, and all the time, talents, and money you can use to promote missions.



A Change for the Best!

... the best being your four missionary magazines—*Royal Service*, *The Window of YWA*, *World Comrades*, and *Ambassador Life*.

Beginning with the October issue, 1952, we are changing the price from \$1 for each to \$1.50 each. Along with everyone else, we have felt costs going up. But we promise that each magazine will be worth the extra money and we pledge to continue to bring you the very best in programs, articles, and information about missions, about your W.M.U. and its auxiliaries.

So don't forget! \$1.50 for a year of enjoyable and informative reading beginning with October.

W.M.U. Training School IN LOUISVILLE, KENTUCKY

School Bells Ring Again
by Emily K. Lansdell

A friend approaching me at the W.M.U. meeting in Miami grinned and said, "Well, you've managed to get through your first year at the Training School!"

On the evening of May 5 the graduating exercises were held in the Fannie E. S. Heck Memorial Chapel. Forty-three young women robed in academic gown and hood marched to the processional, "Take the Light." Thirty-seven of them received the degree of Master of Religious Education and six were awarded the Bachelor's degree. When the last diploma was presented and the benediction pronounced, the forty-fifth session of Woman's Missionary Union Training School was over.

Our hearts were filled with gratitude as we recalled the wonderful contribution of students, staff, and trustees to the year that was just ended.

Far-reaching decisions have been made. Woman's Missionary Union in the annual meeting at Miami officially approved the recommendations of the Board of Trustees that the faculty, curriculum and building be enlarged to meet more adequately some challenging needs in the training of Christian workers, particularly along the lines of missions and church social work. They voted to change the name and to admit men. In the future, students will be admitted to classes regardless of sex and regardless of race or color.

The new program calls for additional offices, classroom and library space. These facilities were provided for by action of the Southern Baptist Convention in session at Miami when the convention voted to give the Training School a total of \$320,000 from Advance Program receipts in 1953 and 1954 for the erection of a new wing to the present building.

Commencement and the meetings in Miami over, our thoughts turned to duties at hand—admission of new students, routine business and correspondence, cleaning and repairing, and the manifold tasks of

getting ready for another school year.

Soon after school closed, faculty members left for vacations, travel or summer study. Miss Georgie Fancher went to Europe as a tourist and fellow traveler of Mrs. Peter Kittles, formerly house director at the Training School and onetime president of Georgia Woman's Missionary Union. Miss Claudia Edwards, teacher of music, did graduate work at Northwestern University, and Miss Kathryn Bigham studied social work at the University of Chicago. Miss Elaine Neeley, instructor in Missionary Education, pursued her graduate studies at Peabody College.

Your Training School has given to the mission field another member of its staff. In the past six or seven years four of our staff have enlisted as missionaries under the Foreign Mission Board. Miss Edith Vaughn, who has been director of the Good Will Center operated by the Training School, sailed in July for Brazil. Miss Virginia Burke came to Louisville early in the summer to take over the duties at the Good Will Center. She will also teach arts and crafts at the Training School. Miss Burke, a graduate of the W.M.U. Training School and of the University of Oklahoma, came to us from the South Richmond Baptist Center in Richmond, Virginia.

Dr. Maxfield Garrott and his family reached Louisville soon after the close of school. Dr. Garrott has been president of the University of Seinan Gakuin in Fukuoka, Japan. While on furlough this year from his missionary assignment he will be teaching missions at the Training School and helping to shape the plans for the future program of the school in its larger emphasis on missions and missionary preparation.

The forty-sixth session of Woman's Missionary Union Training School will begin on September 1. It will be good to greet the old students and become acquainted with new ones as together we turn to a new school year.

Is this your question?

How will we know what the 1952-1953 watchword and-hymn are? How do we get them?

They are indicated on page 14 and will be in the new W.M.U. Year Book which will soon be released, price 15c, from Woman's Missionary Union, Birmingham 5, Alabama.

The president of Woman's Missionary Union appoints a committee from the W.M.U. vice-presidents (who are the presidents of state Woman's Missionary Unions) and the state W.M.U. executive secretaries. That committee prayerfully selects a watchword and a hymn. It brings these to the executive committee which recommends to the Woman's Missionary Union in annual meeting which adopts watchword and hymn in connection with the adoption of the Plan of Work.

We have some new women who say they would serve as counselors of our young

people's organizations but they do not know how. What can we do to train leaders?

Enroll them in the W.M.U. Leadership Course. This is described in detail in your W.M.U. Year Book. There is a course for young people's director and for each young people's organization's counselor. Each course costs \$1, which includes books needed to study, correction and individual help on papers submitted. The course is conducted like any good correspondence course. Enroll and learn the values on one or more of these courses.

We have never had a year book in our society. What should go in a society year book?

What local information do your members need about officers, committees, members, dates of meeting? Put all these into your year book; also the names and addresses of counselors of young people's organizations, and of all W.M.S. members.

Your Circle Program

My Tithes and My Offerings

BWCs use program material starting on page 22

Devotional Scripture Reading: Malachi 3:10. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Sing hymns like "Trust, Try, and Prove Me" (Bring Ye All the Tithes Into the Storehouse) and "Give of Your Best to the Master."

In September, 1952, *The Commission* read and tell "Can I Afford Not to Tithe?" From this ROYAL SERVICE, page 8, tell "The Ultimate in Self-Giving."

From September, 1952, *Southern Baptist Home Missions*, speak on, "Love Is The Key."

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

"I Am a Tither," in September, 1952, *World Comrades*.

"He Careth for You" in September, 1952, *The Window of YWA*.

"Rome Announces" in August, 1952, *Ambassador Life*.

Many circles will still be studying the "Lower Levels of Prayer" as outlined in July ROYAL SERVICE.

It's Happening Now

by Marjorie Moore Armstrong

With the Baptist Theological Seminary in Ruschlikon, at Zurich, Switzerland, about to launch its fourth session, we learn a rather surprising story of God's providence.

At Ridgecrest in June, Y.W.A. camp director Margaret Bruce introduced a European guest who came out from Asheville to spend the day, and stayed several days. On her departure to the States with her husband, she had been urged by Baptist friends at Ruschlikon to visit whatever Baptist institutions she could while in America, and she responded eagerly to what she saw and heard and felt at Y.W.A. Camp.

During one porch-sitting session she told us about her husband, who had already returned to Zurich because of his work in the Federal Reserve Bank there. His name, Alfred Hirs, appears on every Swiss bank note. He is a member of the state church of Switzerland, and until recently he was only "a member."

In 1945, Mr. Hirs was one of a delegation from Switzerland called to Washington to explain how Switzerland came into possession of gold which had been stolen from Belgium, the Netherlands, and other European countries by Germany. Raising only a fourth of the food she requires, Switzerland was obliged to stay on friendly terms with the neighbors who exported food, and to keep Germany in a good humor, she had to work for her.

Two weeks was long enough for the conference, but it lasted for thirteen. The State Department officials used the German language for the Swiss delegations' convenience, but the explanation given was examined and re-examined. Mr. Hirs remembers that each of the officials had a German Jewish name; all were blood brothers of victims of Hitler's pogroms. They had it in for any nation who had had any dealings with Nazi Germany.

"The blackest ninety-nine days of his

life" is the way Mr. Hirs recalls his 1945 visit to America. Living in a hotel for three months was in itself tiring; being away from home so much longer than expected was also hard. "I remember one Sunday," Mrs. Hirs told us, "I was writing him a cheerful, loving letter, suggesting that if he made contact with Christian people, he would not be so homesick and miserable. I prayed that that day he would find Christian friends."

As she was writing and praying, her husband went for a walk through a park in Washington, to relieve his loneliness. To his astonishment, he heard the singing of hymns. He walked quickly in the direction of the music and came upon an outdoor evangelistic service. He remembers that it was the first in a series of the "America for Christ" movement, sponsored by an interdenominational evangelical group. The atmosphere of the service made a radical change in his outlook, and he yielded to the impulse, when the opportunity for testimony was given, to express his great gratitude for this blessing.

Some of the leaders took him out to lunch with them afterward, and invited him back. On Monday, for the first time in weeks, no summons was received from the State Department to attend a conference, and Mr. Hirs was eager to return to the park and attend another Christian service. This time a leader in the group invited him to come to the microphone and give his testimony to the entire audience.

He was timid about this and at first declined, but at last he went forward, and, although no one present knew it but himself and God, he made his first public profession of Christian faith, an answer to his wife's prayers for eighteen years.

Mr. Hirs returned to Switzerland with many American friendships. The first item of business he attended to in the bank was to issue an order to his employees: "Every bank draft from an American religious organization is to be brought to my personal attention. I am interested in these transactions."

Money for missions in Hungary, Ru-

(Continued on next page)

FINDING—KEEPING

by Margaret Bruce

So you are on the nominating committee. Then it's your responsibility to find new young people's counselors and to encourage some to keep the organizations they have been leading.

Finding capable Christian leaders for W.M.U. young people's organizations is one of the most important duties of the nominating committee. Where will you look for these leaders? In your missionary society? Naturally you would expect to find missionary leaders in a missionary society, and that is the first place to look. There may be some potential leaders who are not members of the W.M.S. Parents, schoolteachers, leaders in other phases of church or community service might be interested in the missionary education of young people. You may enlist these in the

It's Happening Now

(Continued from page 20)

mania, Yugoslavia, Germany—most of the countries of Europe—all went through neutral Switzerland at that time, much of it through Zurich. And most of the religious groups of America were sending relief funds to fellow Christians in Europe at the end of the war. Mr. Hirs handled these transactions personally and without delay.

Southern Baptists' J. D. Franks had to have help in securing property for the new Baptist seminary in Switzerland. Eventually he was brought in to see Mr. Hirs. This Christian banker not only assisted in the financial arrangements for this purpose, but advised with Dr. Franks, Dr. George W. Sadler, and other representatives of our Foreign Mission Board and in every way helped to get the seminary started.

Whereas in other places, at other times, members of state churches in strategic spots have often delayed, obstructed and actually blocked the efforts of Christian mission agencies in pioneer work, Alfred Hirs of Zurich proved to be an instrument in God's hand to help create a preacher-training school in the heart of Europe.

Our Young People

W.M.S. and prepare them for leadership. If there is a college, university or school of nursing in your town or near your church, be sure that leadership is provided for a Young Woman's Auxiliary on each campus.

Having found the Sunbeam Band leaders, Girls' Auxiliary counselors, Royal Ambassador counselors, and Young Woman's Auxiliary counselors, the work of the nominating committee is only half done. The leaders must be kept. How to keep them really is the sixty-four-dollar question. When talking to a prospective leader about accepting the work, it should be clearly explained—not in a way which would frighten, but certainly so that she would understand that it requires study and work. Arrange for new leaders to take the leadership courses (see W.M.U. Year Book for price and explanation); provide necessary literature and materials for the organization; plan a complete program of fostering as suggested in the Year Book.

There is nothing that causes a leader to want to keep on serving as much as sincere words of appreciation. Express your appreciation to the young people's leaders in your church and let them know that you are eager to assist them with the missionary education of young people. Faith, vision, and understanding will help the nominating committee find and keep young people's leaders.

"To Err is Human"

The place mats advertised in August ROYAL SERVICE, page 22, should have been 15c a doz. and \$1 a hundred. The \$9.50 is for 1,000. You will find many uses for them in your W.M.U.

And "The Other Woman" is 15c, not 5c—sorry!

Order from
Woman's Missionary Union
Birmingham 3, Alabama



Mt. Zion Kindergarten in Kokura, Japan, prays "Thank you, God"

Program Japan's Puzzled People

Planned by Foy Johnson Farmer
Mrs. Farmer was formerly a missionary to Japan.

Program Outline

Hymn: "O Love That Wilt Not Let Me Go"

Prayer

Devotional Period *(Two women reading alternately)*

Scripture Reading: Psalm 40:1-3; 42:1, 11; Psalm 130:6

Poem written by Toyohiko Kagawa

I am waiting
 For the sunrise
 In my country.
 For the beginning
 Of a new Japan—
 As Israel waited for his heart's desire
 Lead us again, O God, by cloud and fire.

Scripture Reading: I Corinthians 15:57, 58

Poem written by a Christian leper, Nagata

Oh, glorious boon to gain,
 To be in His Temple. Gladly will I face
 In His great strength, all bitterness and pain!
 Naught that shall come shall bring despair to me
 Gaining in all things more than victory!

Scripture Reading: Psalm 139:9-12; John 10:1-3

Poem (by Nagata)

I do not fear to tread the path
 I cannot see
 Because the hand of One Who Loves
 Is leading me!

Discussions:

- Language Puzzles
- Puzzles Brought by Perry
- So Few Missionaries
- Bewilderment or Defeat
- Bewildered by New Rights
- New Responsibilities
- Puzzled Young People
- The Only Solution
- Southern Baptists in Japan
- Evangelism
- Schools in Fukuoka
- The Jordan Press
- Woman's Missionary Union
- Beginning of Medical Missions
- A Janitor Found the Answer

Hymn: "He Leadeth Me" (Stanzas 1 and 2)

PROGRAM MATERIAL

Language Puzzles

"Oyasumi masaimase!" Virginia Highfill, one of the younger Southern Baptist missionaries in Japan, greeted the maid at breakfast soon after beginning the study of the Japanese language. The little maid, bowing politely, looked extremely puzzled. Virginia should have said "Ohayo gozaimasu!" (good morning) but had said the words that mean "please sleep well!"

Language difficulties have puzzled many Japanese and Americans. The story is told that the wife of a businessman in Yokohama for two years instructed the cook to buy "neko" for dinner. The cook, without a quiver of an eyelid, responded with the customary "Hai, Hai," and bought meat. One morning a missionary guest, who understood Japanese, heard the order. After the cook left, she said, "Do you know what you told the cook to buy?" "Yes, 'neko,' meat." "No," replied the friend, "'Neko' means 'cat'; meat is 'niku.'" The next day the mistress said to the servant, "Buy two pounds of 'niku' today." Whereupon the cook in a gale of laughter gave vent to the merriment that, out of politeness, he had suppressed for two years.

The Japanese with their innate politeness, strengthened by generations of training, are slow to correct a foreigner, and never laugh at a mistake until the speaker himself discovers it.

Tongue-twisting English, too, is sometimes puzzling beyond description. A Japanese schoolboy wrote, "Charles Dickens was a woman writer." When the teacher corrected the mistake, the student replied, "But, teacher, I read that 'Sketches by Boz' was Charles Dickens' maiden effort, and isn't maiden feminine?"

Puzzles Brought by Perry

In July, 1853, Commodore Perry steamed into Uraga Bay with his "black ships." Then he marched into what is now Tokyo, bringing terrifying puzzles to the Japanese people, who had isolated themselves for more than two hundred years. They were amazed when they saw the sewing machine, the telegraph set, and the miniature engine

and cars that ran on a small track for a mile or more. They fled, but curiosity impelled them to return and examine the mysterious gifts sent by the President of the United States to the ruler of Japan.

Eager to know the great Western world, with its marvels of machinery, education, and abundant living, the Japanese sent representatives to Europe and America to learn, and brought representatives from these countries to teach. With the coming of these European and American teachers, a new puzzle confronted the Japanese: Why did the Western women walk alongside their husbands, instead of a respectful distance behind, as good wives should; why were they always given honor that should be accorded only to men, the lords of creation?

So Few Missionaries

As those in authority in Japan received reports from foreign countries: as they saw the good influence of the few missionaries in Japan, they began to realize that Christianity had much to do with the marvelous progress of the countries they were striving to copy. Urgent requests for more missionaries were sent to America. It is difficult for us as it must have been for the Japanese, to understand why there was not ready and generous response by all denominations. The sad fact is that the golden opportunity was not seized.

A Japanese said, "We accepted a great machine of western civilization and have not the moral oil with which to run it."

Bewilderment of Defeat

Americans can hardly appreciate the effect of the emperor's announcement since the war, that he is a human being, not a god. We who live where all men are born free and equal, find it hard to realize that the emperor's real name, Hirohito (hirosh-toh), was too sacred to be breathed by mortal lips and was actually unknown to many Japanese.

Not many months before his death, Emperor Mutsuhito, grandfather of Emperor Hirohito, made a pilgrimage to Kyushu, the most southern of the four large islands. Through a misunderstanding, the imperial train was delayed twenty minutes in leaving the station. The stationmaster, who was

in no way to blame for the delay, committed suicide as an apology for the inconvenience caused his sovereign.

This may help us to see the immeasurable significance to the people of hearing from supposedly divine lips that their ruler was not a god, and that their country, supposedly unconquerable, had surrendered, unconditionally, to the enemy.

Accustomed to absolute obedience, the nation was thrown into a state of confusion and bewilderment. Always governed by a system of loyalties, with a set pattern by which conduct was shaped, when suddenly the people lost the pattern, there was indescribable consternation.

Then came the conquerors! Fear seized the people. As far as possible women and children were hastened into the mountains and into caves to be saved from the oncoming American hordes. And then! The GIs came with kindly helpfulness, with chocolates and chewing gum to win the children's friendship.

In a real sense the GI has been his country's best ambassador. He has been friendly to everybody in a land where kindness to strangers is new. And the Japanese have responded to real kindness. Who wouldn't!

Bewildered by New Rights

Understanding the new constitution and the ideals of democracy set forth by Douglas MacArthur has not been easy. The Japanese army and navy were abolished; this must have been a puzzle to a nation that had learned militarism from Europe and America. Now for America to retain military bases and train a large militaristic police force, is not easily understood either.

Universal suffrage was instituted. By the new constitution, women are on an equal plane with men, in theory, at least. A Red Cross worker asked a young Japanese businessman what he did in "practicing democracy." He replied, "Ah! When I wanted my wife to serve me I used to call, 'Oii' (Hey, there!) Now I call, 'Yuri San!' (Honorable Lily!) It is very unnatural. But you know, she likes it!"

"I suppose you let her walk beside you when you go out?"

"Yes, yes, of course. In cities, Japanese men and women walk side by side as in

America. Only sometimes I forget. And, too, if we are with older people, my wife walks behind. It is more customary."

One Japanese woman said what should be a challenge to American women. "We have been truly deaf and dumb in our feudal prewar days. The hardest thing for us to realize now is, not what we want with our newly-won rights—but the fact that suddenly we are permitted to want at all. We look to the women of America for guidance as we take our first halting steps."

New Responsibilities

With the signing of the Peace Treaty, new responsibilities rest upon the Japanese as they once more take their places in the family of nations, free and independent.

Mrs. C. K. Dozier, veteran missionary, writes: "Hungry, homeless people turned from their ruined cities to the task of rebuilding the nation. . . . Electric power, gas and water mains, transportation by train and streetcar, factories to start production again, makeshift houses to replace the beautiful homes of former days—these, and many other things had to be included in the plans for reconstruction. . . . Though Japan has faced the most humiliating experience of her 2,600 years, the indomitable spirit of the people will find some way out. With the help of the United Nations, Japan has turned her energy into constructive channels. 'Through the magnanimous Peace Treaty at San Francisco' she has again become a member of the family of free nations. 'Once again Japanese flags can appear at the gates of a free people.'"

Puzzled Young People

Miss Virginia Highfill has learned much since she bade the maid "good night" in the early morning. She understands the bewilderment of the young people of Japan. She says:

"There is confusion in the hearts of the young people of this land as they try to answer the question, 'What must I do with my life?' An outstanding Japanese leader said, 'It used to be that the young man of Japan knew exactly what profession to follow—the father's trade, or some other worthy occupation. Now they know not which way to turn. They have no hope, no ambition, no desire to plan for the future.'"



Evidences of the old Japan—
Kiyomizu-dera Temple at Kyoto

"Several weeks ago a young man graduating from Tokyo University told me that he and other graduates feel there is no future for them. 'No job in Japan pays enough for an adequate living, and anyway there is going to be another war soon, and the young men of Japan will be forced to fight.' For the first time he is realizing that Christianity is to be lived and not to be accepted as one approaches death in order to be assured of eternal salvation.

"Young people are confused as they face the choice of a life's mate. A seventeen-year-old girl who was soon to graduate from high school came to talk with me. Her problem was whether she should be open in her friendship with a young Christian who was a leader in the young people's work of our church, or should conceal it from her family and friends. Should she follow the Western custom of dating or abide by the customs of her own country? She felt she could not confide in her father and stepmother because they are not Christians. She would be embarrassed to talk with her pastor and she feared the older women of the church would not understand. She remembered the unfair criticism which my G.A. helper and a young deacon in the church received because they were frequently seen at church together and he walked home with her after meetings! "For weeks the young man did not come

to services, and Nishio San came only when she had responsibilities in her missionary organization. Now they are both coming to church, but they have not solved the problem for themselves or other young couples.

"The greatest confusion of these people lies in the spiritual realm. Before coming to Japan, I had read about the vacuum in the lives of the Japanese since World War II. A letter from a member of my Bible class, a nineteen-year-old university student, the son of a lawyer, brought this problem close to me.

"As for Christianity, speaking frankly, I didn't know and believe in anything about it like most Japanese, because I was a son of war.

"All through the time since my birth to the end of World War II, I, with all Japanese children, was taught the Japanese superiority and excellence as well as the inferiority and malice of the Western people and the Chinese. So we were not so much indifferent to the Western people and their religion, that is to say, Christianity, as we had a hatred for them, knowing nothing about their true virtues and meaning.

"After the war, I was too confused to believe in anything because all that I had known turned out to be deceptions, and all persons for whom I had had respect proved the whitened sepulchers.

"Even now I have a repugnance for our emperor, who commanded us in the war-time to die for him, whatever he now says. Can't you imagine how many people were killed at the front or put into prison in the name of him? I think he shall be guilty of what he did. I would rather have a republic like the United States than a monarchy.

"More than five years passed away since the war was put to an end and while I was wandering about in confusion. Sometime I had a nihilistic idea, losing all dreams and sometimes I was interested in communism, because while there was too great a number of poor people who had little to eat, on the other hand some rich persons were enjoying their luxurious life. . . .

"To tell the truth, when I attended your class first, I had no other intention but studying English. But as the days were flying away and we were reading on Bible, I was so interested in Bible that I began to wonder that there might be a new world

in it which I had never known and to find a lot of virtues in Christianity, although I'm not sure whether I will be a Christian in the near future."

"Faithfully, Matsuyama San has attended my class since September, 1950 but he has not yet been willing to give his life to Christ. During these few months of working with Japanese university students, I realize that Matsuyama San is not alone in his confusion."

The Only Solution

We know that only through faith in Jesus Christ will the puzzled lives of the Japanese people be perfectly satisfied.

The opportunity was once before given us to help the Japanese find the divine pattern. Dr. John R. Mott warned Christian America years ago that if the gospel were not sent freely to Japan, within twenty-five years, guns would have to be sent. And guns were sent—our sons carrying them. Now God has given us a new great opportunity.

Habakkuk 1:5 records that the Lord said: "I am working a work in your days which you will not believe though it be told you." It is that way in Japan today. Here is the greatest missionary opportunity the church has ever known. There are 83,000,000 people—equal to the population of South America. They live in an area the size of California. They have a common language, a common culture, a common desire to bring life over again. They are reaching for

the best, and many feel that the best is Jesus Christ, the Saviour and Light of the world.

Dr. Cornell Goerner, professor of Missions at our seminary in Louisville, returned from a visit to Japan and told of old Japan where "a coolness of atmosphere made the spread of the gospel difficult. But since 1945, Japan has done a psychological flip-flop, one of the strangest things that ever happened to a nation."

The temperature of the spiritual atmosphere has risen, and something like a revival is taking place.

Southern Baptists in Japan

Evangelism

Contrasting the present strength of the Japan Baptist Convention with the feeble organization, composed of a few churches dependent upon American support, of the earlier years, brings a paean of praise from those who love Japan. Forty-three churches with thirty-five strong mission points, in sixteen of the forty-six provinces, make up the convention, reorganized in April, 1947. Tithing and stewardship receive strong emphasis; fifteen of the churches are entirely self-supporting, and all others are striving toward self-support. The offerings for the first half of 1951 were yen 3,453,345.00 (nearly \$18,000). Eighty-three of the one hundred missionaries requested with the Advance Program are already on the field; the appointment of others is eagerly awaited.



Students at Seinan Jo Gakuin in front of Mallory Hall, built with our Christmas offerings

The "Preaching Mission" of seven outstanding pastors from the States in the autumn of 1951 brought more than ten thousand people in contact with the churches. A missionary wrote: "Joy and thanksgiving fill the hearts of our Japanese Christians."

Schools in Fukuoka

Thirty-five years ago Seinan Gakuin opened its doors with 105 admitted to the first year high school class. The school was housed in two frame buildings and a Japanese dormitory. Today the school has many buildings. Yet there is insufficient dormitory space for the 2,500 students.

In the Training School, which is a part of Seinan Gakuin, about sixty young women are being prepared for Christian service.

The Theological Seminary is also in Fukuoka, in a new building, recently dedicated. Forty young men are studying for the ministry. Yet even with these, there will be a lack of pastors for the organized churches.

Seinan Jo Gakuin in Kokura

Dr. Matsuta Hara is president of Seinan Jo Gakuin, high school and junior college for girls. It is located on a high hill in the suburbs of Kokura. The lovely new

administration and chapel building, Mallory Hall, was dedicated in 1950. This school has been described as "a symbol of the light that shines into the hearts of girls and sends them out to teach in Sunday school, kindergarten, primary school, the Good Will Center, and as workers in the W.M.U."

Twenty-nine years ago the school opened with ninety-six high school girls; now there is a student body of 1,300. During the war, the buildings were requisitioned by the army, and the school was carried on in a public school building, an office building, and a Buddhist temple. These experiences "gave us the deep conviction that Seinan Jo Gakuin is neither a public school nor a private school but God's school," said Dr. Hara. "The year of exile was a period of purification of hearts and of dependence on God."

The Jordan Press

The Jordan Press, in the newly-erected Baptist Headquarters Building in Tokyo, is under the direction of Missionary Edwin Dozier. He is assisted by Miss Akiko Endo, graduate of the W.M.U. Training School in Louisville, and others.

Thousands of tracts, Sunday school literature for all grades, books on evangelism and Bible, doctrines, and helps for Christian workers are printed and distributed. *The Japan Baptist Witness* is published monthly. Dr. J. Clyde Turner's book, *Our Baptist Heritage*, has been translated into Japanese and published by the Jordan Press.

Woman's Missionary Union

In 1947, when the Japan Baptist Convention was reorganized, the Woman's Missionary Union came to life again.

Mrs. Junko Hara is president and our missionary Miss Floryne Miller is vice-president. Miss Yuriko Yagi, in her second year at our Training School in Louisville, will soon be back in Japan as young people's secretary.

The January, 1952 meeting of the general officers and district leaders was held on the Seinan Jo Gakuin campus. Twenty were present, including eight missionaries. Miss Floryne Miller wrote: "There was such a feeling of unity and co-operation throughout the two days."

W.M.S. members at Kokura, Japan, work to help meet kindergarten expenses by making imitation flower corsages. Mrs. Junko Hara is fourth from the left



Helps for your program

Order free from Foreign Mission Board, Box 5148, Richmond 20, Virginia, an up-to-date map of Japan, and leaflets concerning Baptist work in Japan.

Look among your mission study books on Japan or order these from your Baptist Book Store: *Japan's New Day* by Edwin B. Dozier, price 60c; *Ring In The New* by Akiko Endo, price 40c; and *White Man—Yellow Man* by Arva C. Floyd, price pa. 75c, cl. \$1.75.

If your church has a projector you can use, look in *The World in Books* for films on Japan and its people.

"For many it was their first time to see the lovely new W.M.U. office rooms. Maps, charts, completed Standards of Excellence on the walls made it easy to understand the plans. . . . A map of the whole of Japan showed the location of our 101 organizations. The total membership is 1,348.

. . . There was great rejoicing over the announcement that the final figure of the World Day of Prayer offering to be divided equally between the home and foreign mission work of the Japan Baptist Convention amounted to yen 374,434.74 (\$1,872.17). . . . Final plans were approved for young people's camps and house parties and for the W.M.U. Convention. It was announced that there were now over 600 copies of the W.M.U. magazine, *Light of the World*, mailed each month, including twenty copies to Hawaii and one to Korea. This magazine, gotten out from W.M.U. offices, now carries separate programs for each organization, the Y.W.A. using the W.M.S. material."

Beginning of Medical Missions

The announcement of the appointment of two doctors and a trained nurse for Ja-

pan, and the allocation of \$50,000 toward the beginning of a hospital was made in the spring of 1952. Dr. J. P. Satterwhite, who felt the call of God to the ministry of healing in Japan while serving with the armed forces, and his wife, a nurse, and Dr. Audrey Fontnote form the vanguard of what it is hoped will be an enlarging medical service long needed in Japan.

A Janitor Found the Answer

by Floryne Miller

"Sensei, tell me what has happened to Hiratake San, the janitor?" asked Ito Sensei on a visit to see lovely Mallory Hall in our girls' school in Kokura. "When I was here, he was always in such an unfriendly mood, I hated to ask him to do anything. But today he met me at the entrance, and everywhere I see him, he is all smiles. He seems to be working in such a willing, fine way. What has changed him?"

Haru Sensei, English teacher and house-mother of the dormitory, was the very one who could answer that question.

"Yes, I know what you mean. And I do know why he has changed so. Several months ago he came over to the dormitory and told me he wanted to learn something about the Bible. I was surely surprised, because you know how long we have been troubled about him. We found out too late that sometimes he had the smell of *sake* on his breath, and that he had been beating his wife. As you say, he was never in a good mood and did not do his work well but we let him stay because his wife was such a willing worker, and we hoped someday he would be changed.

When he came to me that day I asked him what had caused him to want to study the Bible. He told me that as he had cleaned around the building, he had often heard the singing in the chapel services. Then when there were special evangelistic services he would slip in sometimes to hear the singing, and often would stay to hear the message. Little by little it began to get a grip on his heart. But he said one of the biggest things was the people he was associated with here at the school. You know in Kyoto at his father's clothing business, he saw and heard the way his business as-

sociates acted—they would drink and talk in a way quite different from anything he has seen here.

"And there the people in charge always acted in a haughty, superior way. While here, all the teachers from President Hara on down, though they were truly fine, noble, highly-educated people, always acted in such a humble way that he could not help but be impressed by them. So he wanted to learn how to be a Christian. I went very slowly with him and he came back several times before he was completely ready to surrender. But he did, and



Send us news of your activities

Maryland

Maryland BWCers have started a quarterly newsletter which they call *BWC Exchange*. They had a BWC weekend house-party in mid-July and report four new BWCs in two months.

Baltimore BWC Federation held a spring meeting at University Baptist Church with one hundred ten present for "a dinner and evening of missionary highlights."

Mississippi

Seventy BWCers from nine circles were present at the Lee-Pontotoc BWC Federation meeting at Calvary church, Tupelo, Mississippi. And did they set an attendance record! Their youngest circle, the East Tupelo BWC with seventeen members enrolled, Mrs. J. C. Kelly, chairman, was present *one hundred per cent*. During this year they have given special emphasis to better attendance at Federation meetings; the "Attendance Pin" has stimulated interest. The W.M.U. pin with BWC guard is awarded to the circle with largest percentage of members present and the pin is worn by the chairman of that circle until the next federation meeting.

Mrs. Tommy Hale, Pontotoc, Mississippi, is chairman of the Lee-Pontotoc federation and under her leadership much progress is being made. A monthly newsletter of items from each circle and announcements of interest to BWCers is sent each member.

Virginia

The BWC at Altavista secured its officers on a voluntary basis as a result of prayer last year. It worked so well they want others to know about it. They had a breakfast followed by a prayer vigil—a glorious experience. They felt that each person should be given a chance to do the thing in her church life that she would enjoy doing, not an assigned job.

Each member was given a suggested meditation thought regarding doing God's will. It included this instruction:

"Take time to be holy, speak oft with thy Lord—every day for one month. Ask him just what office in the BWC he wants you to fill next year. Listen and be obedient. It will be the happiest year you have ever spent. Don't worry about too many wanting the same office, for God has only one picked out and if we ask him in prayer, believing, he will answer."

Then the officers were listed and the admonition to seek the place God wanted filled by that particular member. Each was told to bring a slip of paper to the next meeting with name and office God had guided her to. The committee would re-write and compile the list of officers and present them to the BWC. "No need to vote on something God and you have agreed upon."

It worked.

Our Daily Bread

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

Again this month the missionaries are listed by birthdays. For detailed addresses, see directory in *Southern Baptist Home Missions and The Commission*. SUGGESTION: It would be nice to look ahead and send birthday cards, without expecting replies.

1 Monday "... Launch out into the deep, and let down your nets..."—*Luke 5:4* Rev. C. L. Neal, em., Mexico, Mrs. James Kirk, ed. ev., Vitoria, Brazil, Rev. Gil Aldape, ev., Spanish-speaking, Eagle Pass, Tex.

2 Tuesday "... He that believeth on me, the works that I do shall he do also..."—*John 14:12* Miss Mary Carney, language study, Sao Paulo, Dr. A. B. Oliver, ev., Rio de Janeiro, Brazil, Mrs. Robert Harris, ev., Lima, Peru, Mrs. R. C. Moore, ed. ev., Santiago, Chile, Rev. Robert Buess, ev., Spanish-speaking, Miami, Ariz., Betty Moore, Bruce Oliver, MF

3 Wednesday "He healeth the broken in heart..."—*Ps. 147:3* Rev. Beverly Emanuel, language study, Tokyo, Japan; Dr. Norman Cox, executive secretary, Southern Baptist Historical Commission, Nashville, Tenn.

4 Thursday "Rest in the Lord, and wait patiently for him..."—*Ps. 37:7* Dr. W. B. Glass, em., China, *Rev. Charles Whitten, ev., Buenos Aires, Argentina, Mr. W. Ralph Davis, special appointee, ed. ev., Port Harcourt, *Mrs. E. Milford Howell, R.N., Sa-pele, Nigeria

5 Friday "In your patience possess ye your souls."—*Luke 21:19* Miss Pauline White, ed. ev., Jaguaquara, Brazil, *Rev. W. B. Sherwood, Campo Grande, Brazil, Mrs. E. F. Holmes, Concepcion, Chile, Rev. Ralph Bowlin, Gatooma, Southern Rhodesia, Dr. George Bowdler, Jr., Guatemala City, Guatemala, ev.

6 Saturday "... be clothed with humility..."—*1 Pet. 5:5* Rev. James Garrett, Rio de Janeiro, Mrs. Charles Compton, Cel Galvao, M.T., Brazil, Rev. Jose Diaz, Balboa, Canal Zone, ev., Miss Edith West, Rio

de Janeiro, Brazil, *Rev. Homer Brown, Lagos, Nigeria, Rev. Tucker Callaway, Fukuoka, Japan, ed. ev., Miss Virginia Miles, Baguio, P.I., R.N.

7 Sunday "... God resisteth the proud, and giveth grace to the humble."—*1 Pet. 5:5* *Mrs. T. B. Stover, pub. ev., Rio de Janeiro, Brazil, Mrs. Frank Connely, ev., Tokyo, Japan, Mrs. L. C. Smith, em., HMB

8 Monday "Let not mercy and truth forsake thee..."—*Prov. 3:3* Mrs. Paul Cullen, Eku, Nigeria, Rev. William Andrews, Santiago, Chile, ev., Rev. Carlos Garcia, ev., Spanish-speaking, Waelder, Tex., Rev. Donald Corley, chaplain, Woman's Emergency Home, New Orleans, La., Rev. C. F. Frazier, ev. among Indians, Coolidge, Ariz.

9 Tuesday "Get wisdom... She shall give to thine head an ornament of grace..."—*Prov. 4:5,9* Mrs. C. A. Leonard, em., China, Mrs. Emilio Barry, ed. ev., Spanish-speaking, Los Angeles, Calif., Miss Mildred Womack, GWC, New Orleans, La.

10 Wednesday "Let your speech be always with grace..."—*Col. 4:6* *Rev. W. Neville Claxton, ed. ev., Iwo, Nigeria; W. M.U. Season of Prayer for State Missions and Offering (as promoted by W.M.U.)

11 Thursday "And let the peace of God rule in your hearts..."—*Col. 3:15* Rev. Harvey Headrick, Mandaguari, Brazil, *Rev. T. L. Neely, Caracas, Venezuela, ev.

12 Friday "Let the word of Christ dwell in you richly in all wisdom..."—*Col. 3:16* Rev. Ralph Calcote, Miss Johnni Johnson, Rev. Carl Halvarson, language study, Tokyo, Japan, *Rev. Fay Askew, Parana, Argentina, *Rev. H. H. Snuggs, Shanghai, China, ed. ev., Miss Amanda Tinkle, R.N., Shaki, Nigeria, Mrs. Buford

Pray for each missionary on his day of the month

Cockrum, Ogbomoso, Nigeria, Dr. F. T. Woodward, Honolulu, T.H., ev., John and Margaret Snuggs, MF

13 Saturday "But grow in grace..."—*2 Pet. 3:18* Faculty of Christian colleges, and seminaries during this opening month of school

14 Sunday "A worthy woman is the crown of her husband..."—*Prov. 12:4* *Miss Minnie McIlroy, ed. ev., Buenos Aires, Argentina, Miss Virginia Terry, language study, Sao Paulo, Brazil, Mrs. Desiderio Calzoncit, ev., Spanish-speaking, Las Cruces, N.M., Mrs. A. J. Naquin, ev. among French, Montegut, La.

15 Monday "... a woman that feareth the Lord, she shall be praised."—*Prov. 31:30* Rev. Robert Sherer, ev., Kobe, Japan, Rev. C. F. Stapp, em., Brazil, Miss

Florence Jones, em., China, Miss Troy Cunningham, ev. among French, Montegut, La., Mrs. Russell Bowren, ev. among Indians, Gallup, N.M., Mrs. J. B. Parker, em., HMB, Robert and John Parker, MF

16 Tuesday "Let your heart therefore be perfect with the Lord our God..."—*1 Kings 8:61* Mrs. Attie League, em., China, Rev. E. M. Cross, ev., Wahiawa, Oahu, Miss Wilma Weeks, ed. ev., Hilo, T.H., Rev. J. J. Cowsert, pub. ev., Rio de Janeiro, Brazil, Rev. Pedro Hernandez, ev., Spanish-speaking, San Jose, Calif., Humberto and Ruben Hernandez, MF

17 Wednesday "... giving all diligence add to your... godliness brotherly kindness..."—*2 Pet. 1:5,7* Dr. J. E. Low, med. ev., Ogbomoso, Nigeria, Rev. Fred Bloomer, Ft. Cobb, Okla., Mrs. Robert Sieg, Cubero, N.M., ev. among Indians

PROGRAM TOPICS FOR 1952-1953

Theme for the year: *Choosing the More Excellent Way*

Scripture: "and yet shew I unto you a more excellent way."—*1 Cor. 12:13b*

October	Choosing the More Excellent Way (Christian Citizenship)
November	Awakening Nigeria Learns of Love
December	Where Jesus Walked (Israel and Lebanon)
January	Baptist Women Around the World (Emphasis on Women's Committee) Enlistment
February	Winning the Mormons to the Right Way
March	Where Catholicism Misses the Way
April	Our Neighbor—Mexico
May	The Excellent Way for Excellent Youth (Emphasis given to 40th anniversary of Girls' Auxiliary and 45th anniversary of Royal Ambassadors)
June	The Values in Christian Education
July	Lifting the Lepers
August	American Indians and the Jesus Way
September	What is the Advance Program Doing to Us? (Stewardship)

18 Tuesday "Ponder the path of thy feet, and let all thy ways be established."—Prov. 4:26 Mrs. C. K. Dozier, em., Tokyo, Japan, Mrs. Lorne Brown, Ajloun, Trans-Jordan, Mrs. Max Pettit, Formosa, Rev. W. E. Craighead, Encarnacion, Paraguay, Mrs. J. Wilson Ross, Chihuahua, Mexico, ev., Rev. Jonathan Durham, ed. ev., Port Harcourt, Nigeria, Mrs. Camara Guerra, ed. ev., Spanish-speaking, Pharr, Tex., Rev. Wiley Henton, field worker, HMB, David Craighead, MF

19 Friday "Thus saith the Lord . . . ask for the old paths, where is the good way, and walk therein . . ."—Jer. 6:16 Mrs. James Wood, ed. ev., Fukuoka, Japan; Mr. George W. Schroeder, executive secretary, Brotherhood Commission, SBC, Memphis, Tenn., and his associates

20 Saturday "Thou hast enlarged my steps under me; so that my feet did not slip."—2 Sam. 22:37 Dr. S. F. Lowe, director, Radio Commission, SBC, Atlanta, Ga., and his associates

21 Sunday "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend . . ."—Prov. 27:9 Mrs. J. L. Hart, em., Chile, Miss Irene Jeffers, ed. ev., Hsin Chu, Formosa, Rev. Enrique Pina, ev., Havana, Cuba, Mrs. G. Lee Phelps, em., HMB, Mrs. Juan Segura, ev., Spanish-speaking, Portales, N.M., Rev. George Wilson, ev. among Indians, Albuquerque, N.M., Miss Rebecca Tarry, GWC, Tampa, Fla.

22 Monday " . . . better is a neighbour that is near than a brother far off."—Prov. 27:10 Mrs. James Crane, ed. ev., Torreon, Mexico, Rev. Reinaldo Medina, ev., San Juan y Martinez, Cuba

23 Tuesday "A man that hath friends must shew himself friendly . . ."—Prov. 18:24 *Mr. R. A. Jacob, ed. ev., Honolulu, T.H., Mrs. Fred Jones, ev., Gatun, Canal Zone

24 Wednesday "Thine own friend, and thy father's friend, forsake not . . ."—Prov. 27:10 Miss Lucy Smith, sec. ev., Tokyo, Japan, Miss Edith Vaughn, language study, Campinas, Brazil, Rev. and Mrs. C. P. Cowherd, ev., Bandung, Java, Mr. Merced Bcerra, ev., Spanish-speaking, Devine, Tex., Mrs. S. T. Smith, ev. among French, Golden Meadow, La.

25 Thursday " . . . there is a friend that sticketh closer than a brother."—Prov. 18:24 *Miss Lillie Hundley, ed. ev., Shanghai, China, Rev. Cleofas Castano, ev., Jacomino, Cuba, Mrs. Milton Leach, Jr., Fort Worth, Tex., Mrs. Julian Reyna, Tucumcari, N.M., ev., Spanish-speaking

26 Friday "A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:11 Mr. Thomas Francis, special appointee, ag. ev., Jerusalem, Israel, Miss Hazel Moon, R.N., Iwo, Nigeria, Rev. Paul Sanderson, language study, Sao Paulo, Brazil, Miss Martha Tanner, sec. ev., Ibadan, Nigeria

27 Saturday "The light of the eyes rejoiceth the heart . . ."—Prov. 15:30 Miss Dorine Hawkins, Rio de Janeiro, Brazil, Mrs. D. F. Stamps, Honolulu, T.H., ed. ev., *Mrs. J. C. Powell, Oyo, Nigeria, Rev. Juan Ferrer, San Antonio de los Baños, Rev. Nelson Rodriguez, Carlos Rojas, Cuba, ev., Mrs. Paul Bell, Sr., em., HMB

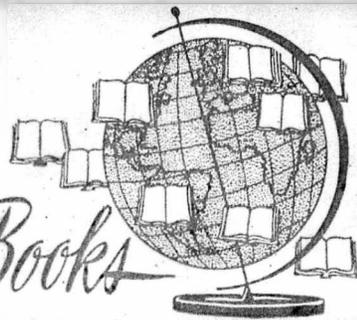
28 Sunday " . . . For what is your life? It is even a vapour . . ."—Jas. 4:14 Miss Ona Belle Cox, Jaguaguara, Brazil, *Miss Fern Harrington, Manila, P.I., Miss Mildred Matthews, Havana, Cuba, ed. ev., Mrs. Wyatt Lee, appointee for Mexico, language study, San Jose, Costa Rica

29 Monday "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it . . ."—Jas. 5:7 Mrs. W. Ralph Davis, special appointee, ed. ev., Port Harcourt, Nigeria, Mr. Max Pettit, ev., Formosa, Miss Mabel Malone, ev. among Indians, Calvert, Ala., Mrs. D. M. Regalado, ev., Spanish-speaking, Rio Grande City, Tex.

30 Tuesday "As obedient children . . . be ye holy in all manner of conversation."—1 Pet. 1:14-15 Dr. W. C. Taylor, ev., Rio de Janeiro, Brazil; Dr. C. H. Bolton, executive secretary, Southern Baptist Foundation, Nashville, Tenn., and state Baptist foundations

* On furlough
MF Margaret Fund students
GWC Good Will Center
HMB Home Mission Board
SBC Southern Baptist Convention
Sec. secretarial

R.N. nurse
med. medical
ed. educational
ev. evangelism
pub. publication
ag. agricultural
em. emigrant



by Georgie Faucher
Our World in Books

GOD'S WORD IN MAN'S LANGUAGE
by Eugene A. Nida, Harper, \$2.50

Here the author, in a most delightful way, tells the story of the translation of the Bible into more than 1,000 languages. Many of them had never before been put into written form. Recorded for the reader are numerous features of this dramatic task in which missionaries worked out alphabets, grammars, and dictionaries for many of the strange languages. To do this required infinite patience. Included, along with others, are the familiar stories of the translation of the Bible by such noted missionaries as Adoniram Judson of Burma, Robert Morrison of China, and William Carey of India.

The reader is reminded that the task of the true translator is one of identification. "As a Christian servant he must identify himself with Christ; as a translator he must identify himself with the Word; as a missionary he must identify himself with the people." Translating the Bible into another language is not the work of a few weeks or months. It is the task of years, and often of a lifetime. Despite the handicaps and hardships, this strategic part of the missionary ministry has moved forward steadily through the years in order that the peoples of the world might have the Bible in their own tongue.

The book affords innumerable illustrations and helps for the missionary speaker or Bible teacher.

MY INDIA, by Jim Corbett
Oxford University Press, \$3

Colonel Corbett spent more than seventy years in India. During a large part of this time he lived in a small lake settlement deep in the Kumaun hills of North India where he worked as an official of the Indian railways supervising hundreds of laborers. To his friendly home he welcomed old and young, rich and poor (but mostly poor), Hindu, Mohammedan, and Christian. Of these he says: "Had a record been maintained over the years of only the sick and injured treated, it would have run into the thousands."

MY INDIA is a series of stories of these men

and women who, though laborers, were his devoted and trusted friends. He tells of their loyalties, their courage and their heroism. They are representative of a people whose lives are spent in poverty and unceasing work.

From his many years of experience, the author writes: "In the India I know, there are four hundred million people, ninety per cent of whom are simple, honest, brave, loyal, hardworking souls whose daily prayer to God, and to whatever government is in power, is to give them security of life and of property to enable them to enjoy the fruits of their labor. It is about these people, who are often described as 'India's starving millions,' among whom I have lived, and whom I love, that I write this book."

THE TRAVELLER'S TREE
by P. L. Fernald, Harper, \$5

A fascinating travel book which records the experiences and observations of the author and his two companions on a journey through the Caribbean. These islands, known as the Lesser and Greater Antilles, were strategic in the days of colonization and slave trading. They continue today to be marked by their Spanish, French, and English influences.

The journey begins in Guadeloupe, an island with its strange Creole language which is a form of French diluted with words from a variety of African tribal languages. Throughout the entire French Antilles the costume, like the population and language, is a fusion of French and African. The natural beauty of the island contrasts severely with the poverty of both Negroes and Creoles who make up the larger part of the population.

From Guadeloupe they visit, among other islands, Martinique, Dominica, the Barbados, Trinidad, Haiti, and Jamaica, returning by way of Cuba. Their comments on political unrest, racial antagonisms, economic problems, and social change are most revealing.

The forty-eight pages of illustrations, with excellent comments, add both enjoyment and enrichment to the text. This is more than a fascinating travel book. It is a painless way to get history.

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