

JANUARY 1955

# ROYAL SERVICE

ING  
WS

*I Am the Light of the World*

*Even so must  
the Son of Man  
be lifted up*



DO THIS IN REMEMBRANCE

For by grace are  
ye saved through  
faith.... it is the  
gift of God  
- Eph. 2:8

NEW  
TESTAMENT

GRACE



WEEK OF JANU

## A Number on Her Arm

by Marjorie Cole Rowden, Jerusalem, Israel

AS we climbed the steps to the photographer's studio on the third floor, I spoke to my two little girls.

"Now please sit nice and still when the lady tells you to. We want Grandmother and Granddaddy to be proud of their Christmas picture."

I could easily have been talking to telephone poles, as far as the response I got was concerned, but we plodded on up the next flight of stairs.

The room was neat, and I thought how similar this studio in Haifa, Israel was to many of the same size back in the States. The walls were filled with "demonstration" pictures and we picked out a pose that we thought was especially nice. I parked the girls on a plastic covered couch and walked over to the desk.

The attractive young lady in charge smiled. She had dark hair and lovely skin and eyes. Her appearance was like any other young girl of her age, except for one thing—she had a number tattooed on her arm.

While she patiently arranged two pairs of little arms and legs and tried to get smiles for her camera, I sat there lost in thought. It was not the first time I had seen a number tattooed on an arm in Israel. It seemed to me that too often I had noticed one shining like an ugly scar on some, otherwise, attractive person. It was something that could never be erased or washed off!

I did not have to ask this young girl about her past—the number told its own story. She had been one of the more fortunate Jews to be released alive from one of Hitler's concentration camps. Six million others of her race had been killed outright or tortured to death. Perhaps she was the only one in her family who escaped, but even she could not get away from that telltale number which was a constant reminder of the terrible past.

I shuddered as I thought to myself that it was so-called Christians who burned that number on her arm. The S. S. men who murdered her friends, and perhaps her family, probably had at one time had their names on some Christian church roll. No wonder Jews feel as they do towards Christians, I thought. No wonder we who are missionaries in the new country of Israel find it hard to break through that bitter crust to tell them about our Saviour.

Israel had been an unexpected haven for this young girl and for thousands more like her: Jews who were homeless, friendless, and almost hopeless. Here she had found a new life without fear and prejudice. Here she was accepted and loved because she was a Jew—not persecuted, as she had been, for the very same reason!

The Jews in Israel today are a fine, enthusiastic group. They are working untiringly to build their new nation. Almost unconsciously they reach out for friendship on all sides. We have found them kind, polite, and friendly towards us as individuals. But they want none of our faith. Even though the majority of them have little or no religion at all, the fact that they are Jews in name makes them dreadfully opposed to anything called Christian.

Yet, we as Baptists have so much to offer them—so much of what they are actually seeking. They want democracy. What is more democratic than our Baptist faith—"Ye shall know the truth and the truth shall make you free" (John 8:32). They want personal development; too long they have been grouped together and pushed around. We want to tell them about a living faith where every man can come boldly, individually, before God. They want peace. Christ says, "Come unto me all you that are weak and heavy laden and I will give you rest" (Matt. 11:28).

(Continued on page 13)

# The Call of the Crusade

by Edith Stokely

HAVE I told you the good news?" "No, what?" asks the next door neighbor. What good news can it be? A new car? A television set? A long dreamed of vacation? The recovery of a sick child? A son coming home from service? What will you tell her that she does not yet know? What if your neighbor does not know Christ or even that you are a Christian? Would you tell her? Are you eager to share the good news of salvation? Have you told it to another?

The Evangelistic Crusade calls you to do what you ought to be doing already.

You have many neighbors in your community who are not Christians. You do not know them all but God's Word tells you they are your neighbors. Something inside keeps saying you ought to do something about them, but somehow you do not talk with them about their souls. You feel a little guilty, especially when the pastor preaches on soul-winning or the community missions chairman asks if you have talked to anyone about Christ.

The purpose of the Evangelistic Crusade is to win people to Christ, certainly not a new aim in Southern Baptist life. The Crusade focuses all the life of the churches on evangelism and gives that needed push for the members to do what has been talked about all along.

The Crusade calls you to prayer, for prayer is the key to a successful Crusade. You must pray for yourself as a witness, for those who need Christ, for every phase of the Crusade. If called upon, your society must be willing to accept the responsibility for planning cottage prayer meetings for all the church members to have a part in.

The Crusade calls you to find out which

of your neighbors are not Christians. Members of a rural church thought "everybody goes to church around here." But some women went visiting and found seven families within half a mile of the church who did not attend anywhere.

You and other members of Woman's Missionary Union can help the church make a complete census of the community. You will find unexpected opportunities. The woman across the street whom you thought was a Christian has never made a profession of faith. The invalid father in the apartment upstairs is not a Christian.

Some neighbors are of other nationalities with strange sounding names and heavy accents. Star these names for special attention.

The Crusade calls you to visit. You must plan carefully—not only must you know whom to see, but you must also set aside a time. You may want to study a book on soul-

winning, or order tracts and gospels to use in your calls. Plan especially to visit those of other nationalities who are often overlooked in the regular church ministry. Make every visit more than a friendly call. Tell the people the good news of Jesus Christ. Invite them to the revival. Make definite plans to stop by for them or to meet them at the church so you can sit together.

Miracles do happen. The women in a certain missionary society helped with the church census. Then several weeks before the revival they took the names of the unsaved people and began to pray for them by name every day. They also talked with them about Christ, told them they were praying for them and invited them to the revival. The women held a brief prayer

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Edith Stokely

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**COVER**—Our back cover design depicts the familiar symbols of Judaism—the candles of Hanukkah, the Passover cup, the tablet of the Law, and the brazen serpent. The front cover presents the new covenant—Jesus the light of the world, the elements of the Lord's Supper, the New Testament of Grace, and the cross. In planning this cover, we said, "Let's have something other than the cross since we are using it on the cover of *Tell*." But when our art editor began to sketch, she said, "We must use the cross; it makes the difference." And it does.

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Mr. and Mrs. Grotsky and Dennis follow in their Bibles as missionary Louise Whitmire, holding Sherry, reads to the family

## A "Whosoever" Believes

Baptist Good Will Center, East St. Louis, Illinois

DENNIS GROTSKY was enrolled in our kindergarten when he was four. Since Dennis' father was a Russian Jew and his mother was a Gentile, there was much question about whether the youngster should be in our Baptist Good Will Center kindergarten or in the synagogue. But the kindergarten was closer and Mr. Grotsky thought Dennis was too young to learn much about the Christian way of life, so the child was brought to our Good Will Center.

Contrary to Mr. Grotsky's idea, Dennis did learn much about Christ. He would go home from kindergarten quoting Scriptures he learned and singing "Jesus Loves Me." As he played at home, Dennis would talk and sing of Jesus. Often his father would strike him, threatening to punish him severely if he mentioned the name of Jesus Christ in their home. Talking and singing of Jesus had come to be as natural for this little child as breathing, so he kept on in his innocent witnessing, in spite of the punishments which he did not understand.

Presently Mr. Grotsky was under conviction, fighting a hard battle, bitter against any idea of becoming a Christian. After a while, miserable in his search for peace

of mind and heart, he sent word asking if the missionary would come to talk with him. We went, taking a Bible, which he accepted, agreeing to study portions of the New Testament which were marked. This was the beginning of a long period of personal work and Scripture study, because, for some time, Mr. Grotsky was not willing to turn from his Orthodox background.

One night some weeks later, during the meeting of our Adult Bible class at the Good Will Center, the door opened and in walked Mr. Grotsky. A silence came over the room as he entered, almost exhausted from the inward struggle he had had as to whether to come to this Bible class or not.

Now that the struggle was over and he was there, he sat down and explained his presence like this: "Two years ago my little boy was enrolled in the kindergarten here. Since that time, he has continually talked and sung of Jesus Christ. At night when he starts to go to bed, he will come over and say 'Daddy, I am going to kneel down here and say my prayers,' which he proceeds to do. And after praying, he invariably crawls up on my knee and whispers in my ear 'Daddy, do you know who



There are happy times of fellowship in the Grotsky home, now that a Christian spirit prevails. Mr. Grotsky is a culinary artist—especially in preparing Russian foods—or just plain ham sandwiches! Mrs. Grotsky is a wonderful hostess

will save us?—Jesus Christ! I tell you, I can't fight this any longer! I am confused and in darkness and I want you to help me find the light."

For two more weeks, we tried to help him see that he could only find the light and know the truth through yielding his heart and life to Christ. Then, one Friday night, in the midst of a small group of Christians, this Russian Jew knelt with us. There he quietly surrendered his heart and soul to Jesus Christ, accepting him as his Saviour and his Messiah. As he arose from his knees, there was an expression of peace on his face as he said, "I have now found what I have been searching for all the twenty-nine years of my life."



In his improvised study at home, Mr. Grotsky seeks to further his knowledge of God's Word and will for his life

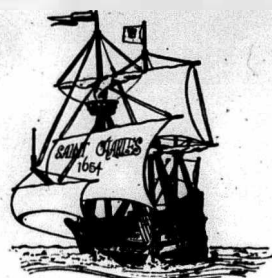
by Louise Whitmire

Before Mr. Grotsky became a Christian, he was a professional dancer, spending his time in night clubs, drinking, seeking for peace in worldly pleasures. He is now a railway clerk and spends his non-working hours at home with his family in happy fellowship. He is a member of the Adult Bible class at the Good Will Center and is diligently studying God's Word. He has an improvised study at home where he works on his Bible lessons, using commentaries, Bible dictionaries, and other references to supplement his study. Mr. Grotsky is an effective witness for Christ, as people marvel at the change that has come over his life. Truly, "there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

## Three Hundred Years in the USA

*The Jewish Tercentenary Celebration . . .*

*adapted from an article  
by Rabbi Arthur Gilbert*



In early September 1654, the *St. Charles* sailed up the Hudson and deposited on these shores the first Jewish settlers in America. New York City was only a small Dutch village with a population of less than a thousand, a fort, a church, and a lot of busy taprooms. It became the haven of refuge for twenty-three Jewish exiles from persecution.

In celebration of this settlement three hundred years ago, the Jewish community in America is observing a Tercentenary. Throughout the land, Jewish synagogues and organizations will review the achievements of the Jewish people in this land of freedom and measure the responsibilities they share with all liberty-loving men. These were not the first Jews to set foot upon American soil. History books recall that six of the sailors who accompanied Columbus in 1492 were Jews fleeing the Spanish Inquisition. While Queen Isabella hoped for riches and Columbus sought to prove the earth's global shape, the Jews desired a new home in which they could worship their God in peace and live their lives in freedom.

The twenty-three settlers were fleeing from just such an Inquisition in Recife, Brazil. Brazil had been under Dutch rule but in 1654 Portugal defeated the Dutch and recaptured Recife. Threatened once again with the Inquisition, the Jews scattered. The twenty-three sailed for New Amsterdam seeking here the freedom they had enjoyed under Dutch rule in Brazil.

They had not counted on the iron hand of Governor Peter Stuyvesant. According to the Charter granted by the West India Company in 1630, no religion was to be

publicly admitted except the Dutch Reformed Church. And Peter Stuyvesant was determined "to suffer no other." For example, he declared that he would rather resign than permit even the Dutch Lutherans to have their own minister, and when some of them insisted on their rights, he clapped them into jail.

Governor Stuyvesant did not welcome these Jewish refugees. He wrote to his superiors in Holland that it might be useful "to order them in a friendly way to depart. . .

The Amsterdam Chamber of the West India Company which held the Charter for New Amsterdam forwarded its decision to Peter Stuyvesant on April 26, 1655: "We would have liked to effectuate . . . your wishes . . . but we have finally decided . . . that these people may travel and trade to and in New Netherland and live and remain there, provided that the poor among them shall not become a burden to the company or to the community, but be supported by their own people. You will now govern yourself accordingly."

This was a hard blow to Stuyvesant. He desperately wrote again warning: "to give liberty to the Jews will be detrimental . . . giving them liberty, we cannot refuse the Lutherans and Papists."

Stuyvesant acted upon his prejudices. These poor Jews were not permitted to open retail stores or to engage in skilled labor. They were not allowed to acquire property. Their commercial enterprises were restricted. They were denied public worship.

It is to the credit of Jewish courage, and the heroic fearlessness of Christians

of good will, and the wisdom of the West India Company that Stuyvesant's bigotry did not rule the day. By 1695, the first Jewish synagogue in New York was established. Known as Shearith Israel—"The remnant of Israel," it is still in existence; it is one of the oldest churches in New York.

From the very beginning therefore, the fate of the Jewish people has been bound inextricably to the growth of American democracy. Here the Jewish people found a home, and the experience of freedom, and the opportunity to serve God in liberty. It was in tribute to the spirit of America that the Jewess Emma Lazarus wrote the



*Painting shows Jewish worship in early America*

immortal lines inscribed on the base of the Statue of Liberty:

*"Keep ancient lands, your storied pomp!"  
cries she  
With silent lips, "Give me your tired,  
your poor,  
Your huddled masses yearning to breathe  
free.  
The wretched refuse of your teeming  
shore.  
Send these, the homeless, tempest-tost  
to me.  
I lift my lamp beside the golden door!"*

The Jewish immigration to America—like every people's immigration to these shores—consisted of folk "healthy but poor." And together with the "tempest-tost" from all lands, Jews have carved from the soil of this earth and with the sweat of their brow a bastillion of freedom and dignity for themselves and their children and all mankind.

The Jewish peddler with his pack of wares on his back took root in America, and the large retail stores that dot the land bespeak the success granted him here. Not, where are you from, but what can you do, asks the American. And the Jew poured his inventive genius into new industry—clothing manufacture, movie production, industrial engineering and atomic research.

Education and learning have always been important in Jewish life. Given opportunity here, Jewish fathers proudly saw their sons entering the professions: medicine, law, engineering, science. And these sons gave back to America the fruit of their intellectual creativity.

A people had traditionally laughed a laugh mingled with tears was free now in America to express a genuine joy; and Jewish artists, musicians, actors, and comedians have enlivened our culture.

A community reared in the tradition of Amos' call to social justice and Hosea's pronouncement of God's abiding love, could never turn its back on the needs of man; so the Jew pioneered in America with philanthropic agencies for the poor, labor unions for the worker, and political action against all who would sow the seeds of discord.

American democracy again and again cut down its internal enemies—the Ku Klux Klan, the Know-Nothing Party, the

*(Continued on page 17)*

# Grandmother Comes to Visit

by Marjorie Cole Rowden

**E**XCITEMENT was running high in the household of Missionary Dwight L. Baker in Nazareth, Israel. Six-year-old Bron and four-year-old Bill jumped and wiggled. Two-and-a-half-year old Carol and one-year-old Steve sensed the unusual atmosphere and sat wide-eyed with interest. Soon they were all bundled in coats and caps and the mission jeep was on its way—to the airport.

When Grandmother comes to visit it is always a happy occasion, but when Grandmother crosses half of the United States,

mother gave an extra squeeze as she remembered how that small blond curly-top had struggled with polio a little more than a year before. Now her body was well and getting stronger every day. Mrs. Baker silently thought of the agonizing prayer she and her husband and others back in the States had laid before God, during those anxious days when Carol had been so sick in Nazareth.

But "Mom's" visit was not merely a pleasure call. She also came to work! Besides being the busy wife of an active rural evangelist, she is an accomplished artist.

Her paintings not only adorn the home walls of her three sons, all of whom are in Christian work, but also are seen in several churches. She wanted to make a lasting contribution to the work her son and his wife are doing in the Baptist church in Nazareth, so in her luggage was the equipment for a baptistry painting. The heavy canvas, a gift from the Mary Cree Cosby Circle, First Baptist Church, Bowie, Texas, had arrived ahead of her.

Mom had not expected to be rushed for time. She had planned to stay two whole months—wasn't that enough time to paint a baptistry picture? But she had not counted on the hospitality of the Arabs of Nazareth. Almost from the first day she was the "talk of the town." Nothing would do but that she accept all of their gracious invitations to tea and dinner. She moved from one tea to another, from one highly seasoned Arab dinner to

"Grandmother" Baker and grandchildren—Bron, Carol and Bill standing; little Steve in her arms. Taken at Lydda airport

another, always with a smile on her face and a sincere thank you for her hosts' kindness in asking her.

Each group in the church gave a special party in honor of 'Em Mr. Baker (Mother of Mr. Baker). The YWAs, the GAs, the RAs all wanted to entertain her. She showed her appreciation at each party by giving an inspiring chalk talk. The young people of Nazareth had never seen such a way of preaching a sermon. They were thrilled beyond expression and sat motionless as her hands drew a message from the Bible right before their eyes!

The highlight of Mom's visit was the

unveiling of the baptistry painting. It was her last Sunday night in Nazareth. Already everyone was beginning to feel sad. The church was packed, every seat was taken and many were standing around the edges. After a brief message the lights were dimmed and the curtains pulled back. Never will there be another moment like that in the Nazareth Baptist Church. The hundreds of hushed sighs told in their own way the deep-felt appreciation of the audience. The Jordan River, which in reality is very near Nazareth, seemed to be flowing actually into the church. The painting was beautiful.

Mrs. Baker is back in Missouri now but a part of her will always remain in Nazareth. The many people whose lives she touched during her visit will never forget her. And four certain little Bakers are looking forward to a big reunion next year when furlough time arrives!

Mrs. Baker with the baptistry painting before it was hung in place in Nazareth Baptist Church



Mrs. Baker and her missionary daughter-in-law at Brook Kishon where Elijah slew prophets of Baal (1 Kings 18:40)

all of the Atlantic Ocean, and comes the entire length of the Mediterranean Sea that is really something.

It was a long way from Jefferson City, Missouri, but Mrs. W. D. Baker stepped off the plane at Lydda Airport like a veteran flyer. Her ears were still buzzing but there was nothing wrong with her sight as she spotted her four grandchildren, two of whom she had never seen. To Carol, Grand-







## "Are You Going to Canton?"

*A Train Experience by Ruth Pettigrew*

THE Lord's work in the Hong Kong area makes it necessary for me to travel back and forth on the trains that run many times each day between the city and the border of China. I live at Taiipo Market, more than half way out along this line. When I am in the Kowloon Station in the early morning, I often see sad and tearful good-bys as people begin the trip back across the border and into China. When I am in the same station in the afternoon, I often see joyful greetings as people welcome loved ones and friends who have come across the border and into Hong Kong.

One Monday morning recently I was returning home early after having spent the night in our Shauiwan Mandarin Chapel on the Hong Kong Island side of the Bay. On the bus and then on the ferry, I prayed that I might make that 7:39 o'clock train if the Lord so willed, for there was much to be done after the forty-minute train ride and breakfast at home. The five-minute warning bell in the railroad station sounded before the gangway of the ferry was lowered. I had only one minute to spare as I walked along the platform and boarded a second class car.

I noticed a middle-aged lady standing with a group on the platform. She was dressed well in Hong Kong's prevailing

Chinese fashion. I knew she was not going traveling and across the border dressed like that. Her flowered nylon would make her too conspicuous for comfort and safety there. She was evidently only seeing someone off.

Just as I was getting settled on the train and it was about to start, a young girl about eighteen or twenty years of age came on and leaned out the window across the little table from me. She was dressed suitably for the other side of the border. She wore a black skirt and a green plaid blouse hanging loose over the skirt. Her hair was a straight bob. There was no make-up on her fine face. When the train began moving, she called out to the lady and others on the platform the customary Chinese farewell. "Go back home!" As the train moved further and further away, the bright smile continued on the fine girl's face, and the sweet girl-voice kept calling, "Go back home!" Then when she could no longer see them and call to them, she sat down in the seat opposite me and began a losing struggle for self-control. Her face drew as in severe pain, and her tears flowed. She looked up once with a crooked smile for me. I smiled back, but thought it wiser not to try to talk with her just then. Before very long she was calm; she bowed her head and closed her eyes as though she might be praying. After

a while she opened her eyes and looked out the window.

During all this time I had been reading my Chinese Bible; now I leaned forward and asked gently in Chinese: "Are you going to Canton?"

"Yes," she replied with a bright smile.

"You are in school in China?"

"I have been."

"And have you been spending your vacation with your family?"

"Yes," she said and added with emotion, "I can see them only once a year. You see when China was liberated, I was in school there and my parents were in Hong Kong. That accounts for my being in school there now."

"Are you a Christian?" I asked.

"Yes," she said. I was delighted. As we talked, I learned that she is studying in a university far back in the interior of China. "It is very far away," she remarked.

"Now that we missionaries cannot be there to help, you must really shine for the Lord Jesus," I said.

"Yes," she responded, and murmured something about its being hard to do.

My own lips quivered and my voice broke as I tried to tell her how homesick I am for my China home and those I love there. She tried to comfort me by telling me not to grieve over not being in China now.

We had so much to talk to each other about and were so engrossed in our conversation I almost failed to notice that we were coming into my station. As I gathered together my purse, my overnight case, and my umbrella, she asked, "Are you getting off?"

"Yes," I replied. "This is my town."

As I rose to leave, she rose to her feet too and extended her hand. Taking her hand in mine, I said, "The Lord bless



you." She pressed my hand, squeezed it, clung to it as though she could not let me go. But the train had stopped and would be moving on in a minute.

She followed me to the steps of the car and waved to me after I was down on the platform. As I walked along by the car, I looked in to see if she was still waving, but she had slumped into her seat on the other side and was not looking out.

While I walked the short distance to my apartment over our Taiipo Chapel, I just could not keep the tears back and when I reached the seclusion of my room, I let them flow unrestrained. While I went about the duties of the morning, my thoughts and my prayers followed that precious girl as she went through the barbed-wire passageway at the border and through the inspections of baggage and person, then boarded the train for Canton. My heart went with her in a very special way for several days during the long journey up interior, the first part of which journey I myself had traveled so many times in other, happier years.

That fine Christian girl and the thousands of Chinese young people like her, most of whom cannot see their loved ones even once a year, need your prayers. They encounter manifold difficulties as they strive to live faithfully for their Lord and Saviour, Jesus Christ.



## A Roadblock on the Mission Highway

by A. C. Miller

Executive Secretary, The Christian Life Commission, SBC



ALL over the world today dependent peoples are fighting for their recognition as persons and for their freedom from the restrictions which their stronger brothers have imposed on them. These movements threaten the peace of the world and lay a roadblock across the paths of our missionaries. What has occurred here in our country with reference to the issue of legal segregation is a part of this worldwide movement. As we face the difficulties which these social changes bring to us, there is a very real danger that we will fail to exercise Christian leadership toward the solution of the many problems that will arise.

This whole matter of legal segregation and of racial integration is a Christian responsibility. Our actions must be based upon the fundamental truths which underlie the Christian religion as revealed in the Scriptures, namely, that every man is embraced in the love of God, every man has value in the sight of God and every man is included in the plan of God.

Every movement which affects people, regardless of their race or rank, should be examined in the light of these truths.

Moreover, we must remember that at the very heart of the gospel is the truth that "God is no respecter of persons," and that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus" (Gal. 3:28). Again, it is written "they shall come from the East and from the West, from the North and South, and shall sit down in the kingdom of God" (Luke 13:29).

In view of the full teaching of the Bible which reveals to us the spirit of Christ and his love for every man, Christian people must take their fears to the Father and seek his guidance in adjusting themselves and the social order of their communities to the changes which are now required of us. We cannot waive aside this issue on the pretext that it is a political question. Nor can we accept the claim of some who insist that the action of the Southern Baptist Convention at St. Louis concerning the Supreme Court decision on public education does violence to our cherished Baptist principle of the separation of church and state.

The system of legal segregation in our Southland was created in the first place by a political compromise and has been nourished by political expediency and subterfuge since that day. It should be obvious to all who are concerned that the political state has neither the wisdom nor the power to create a solution of this problem that will be just and final. Arnold Toynbee thinks American democracy lays great stress on the value of freedom but is less keenly alert to the need for social justice. The colored people of our nation and of the world have come to know that our particular brand of democracy offers to them neither freedom nor social justice. The Christian way would offer both.

## A Number On Her Arm

(from page 1)

Most of all they want a new way of life—their old way has offered them nothing.

If the Jews hate Christ, they hate the apostle Paul even more. It was he who took up the new faith and did most to spread it around the world. But it was he, a Jew among Jews, who said, "Brethren, my heart's desire and prayer for Israel is that they might be saved" (Rom. 10:1). That is our desire and prayer today for Israel. That is why we are here.

As we made our way back down the stairs from the studio I thought of how typical this young woman was of all Israel—so young, so brave, and yet still inwardly seeking something.

Like everyone else, the Jews must be won to Christ as individuals, one by one. Some have dared to profess him, others are secretly interested, all have a great need for him. Pray that the new joy they have found in Israel might be completed by a greater joy found in accepting Christ as their long looked for Messiah.

## The Call of the Crusade

(from page 2)

meeting before each service. When the last service came several for whom the women had prayed were in the congregation. The preacher gave the invitation and the people began to come—young people, fathers, mothers and one grandfather—all accepting Christ. Of some it had been said, "They are so hardened they can never be reached." The Crusade calls you to such experiences.

The Crusade has still another call—to follow through. After a thrilling revival with forty-five additions as a result of extensive visiting, the women "adopted" the new members who came into the church. Two years later, every man, woman, and child of the forty-five who still lived in that community was active in the life of the church. What a witness to the value of following through!

The Crusade calls you. You are only one Christian woman, but you are one among many—in your church, your town, your nation. You can join all these in a glorious crusade to tell the good news—now.

## How to Use the Poster on inside cover pages

Separate the whole cover from this issue, and here is a colorful poster to use in the publicity of your WMS Focus Week! With a black or purple crayon, add lettering at the bottom to tell more about your local plans.

From other subscribers in your society, secure enough of these posters to have one displayed in each classroom of adult women. Repetition is good! The more the poster is seen the more it will be believed! Make use of all bulletin boards in your church—have a highway of publicity wherever women travel along your hallways.

If your plans for WMS Focus Week are still incomplete, see again your December ROYAL SERVICE, page 18, the center spread and inside front cover. Here are two more ideas to work on:

**Focus Week Observances in 1954**  
Suggest how to enjoy Focus Week this year all-the more

The Woman's Missionary Society of the First Baptist Church, Juneau, Alaska, observed WMS Focus Week in 1954.

Thirty-six names to be contacted and visited were handed out to the members for visitation. Twenty-two attended the social which concluded Focus Week.

Five women dressed in costume to portray women of different countries who are enlisted for Christ around the world. The program was made up of musical selections and colored slides of several countries.

This society is six years old. Its membership changes from year to year due to the ever changing population in this capital city of Alaska.

The First Baptist Church in Caruthersville, Missouri, with Dr. Samuel Shepard, pastor, observed a real Focus Week in 1954. One hundred and sixty-four women attended during the five days, and a new circle was formed. Some forty-five new members were enlisted, and twenty-five new subscriptions for ROYAL SERVICE were received.

Monday was for enlistment; Tuesday we emphasized stewardship; Wednesday we reviewed WMU history; Thursday was for community missions, and Friday we had our mission study book. We had a truly wonderful week and are grateful for the idea of Focus Week.



## A Letter About Christmas Cards and the Gospel



The cards are valuable when properly marked. Mr. Tang has enough now, see next page for addresses of others who have told us they can use cards this year.

Dear Friends:

ROYAL SERVICE is a wonderful magazine. Those who read it love the Lord and are kind to his servants.

Last year when my name appeared as one desiring Christmas cards, a shower of packages, even a deluge, came. I thank each one who remembered me and those who wrote letters. There were almost two thousand packages. I gave cards to every church and every chapel in our field connected with our Southern Baptist Mission. We have enough to last two years. *The cards that were not marked "printed matter" cost some money. The duty was rather high. I was troubled, for I did not know how I could manage to pay so much. I made it a matter of prayer. Once when I prayed the Lord sent a voice into my heart saying, "The Lord is your inheritance. I am the portion of your cup." I thank him that he answered my prayer and comforted me. He put it into the hearts of several persons to help me financially. I thank you most sincerely. May God bless you.*

I hope you will remember me in prayer. I am a student in the Baptist Seminary located in Taipei, the capital city of Taiwan. I am in the third year and shall graduate this spring. When I was saved and called to preach I was a captain in our army. My body is very strong and there was no reason, from the military viewpoint, to ask leave. But our Heavenly Father is a mighty God. He performed a miracle for me by giving release from military duty to attend a theological seminary. Our Taiwan Baptist Seminary had just opened and I was thankful to be received as a student.

The Seminary students all have practi-

cal work in addition to our studies. This semester we have ten subjects. So we are exceedingly busy.

Two years ago I was the leader in one of our chapels. We began with only ten or twelve at the first service. The Lord blessed our efforts and soon we had a nice congregation. There were forty-two baptisms. There were more than a hundred in the children's Sunday school which was well organized with the different classes. It was not easy to leave those earnest believers; for there was naturally a mutual bond of Christian fellowship.

Our next appointment was with your missionary, Dr. Carl Hunker, at Amoy Church where we have a beautiful house of worship. Forty-four were recently baptized there, making a total membership of more than three hundred.

At the beginning of this semester Mr. Barnabas Yang and I were appointed to the new work in Taoyuan City where Miss Addie Cox is located. A number have already confessed faith in Jesus our Saviour, and we hope and pray there may soon be many other converts. In the children's Sunday school the chapel is full to overflowing.

After graduating from the Taipei Seminary I hope to go to the States and continue my theological education in one of our seminaries there. Please pray that the Lord will open the way and guide me step by step. He can remove every difficulty, if we pray believing he will hear and answer. We have his own promise: "If you shall ask anything in my name I will do it." (John 14:14)

Yours in his service,  
Peter Tang



Miss Evelyn Schwartz with some of her children. She is known in the neighborhood as "Miss Ebleem"—but one little girl calls her "Mak Ebleem" which means Mother Evelyn.

### WANTED: Used Christmas Cards

Let's surprise Miss Evelyn Schwartz with used Christmas cards. In writing about her work, she said:

"I have named Wednesdays and Saturdays as Children's Days. They come every day, but I can just give picture cards on Wednesdays and Saturdays."

"The Sunday school has grown by leaps and bounds since I started with these cards. The cards, of course, are just a means of contact, and I take no glory for myself, but give it all to the Lord, even the idea of having such a project. This way I have been able not only to contact the children, but the parents too. In fact, some parents bring their children to get their cards."

"I have visited in all but one home in our circle of houses, just on the strength of these cards, and have branched out into the other neighborhoods. When I go for walks in the afternoon, about ten or more children

always follow me, and the parents stand on the porches and wave and smile. I just pray the Lord will continue to use me and this method of contacting people."

Cut or take off from the cards any written message. Select religious or seasonal, not ludicrous cards. Tie securely in small packets. Mark **Printed Matter Only: Used Christmas Cards: No Commercial Value: Unsolicited Gifts.** Address to Miss Evelyn Schwartz, Djalan Gunung Sahari V1/23, Djakarta, Java, Indonesia.

If your young people want to go the second mile, you can print on the cards in Indonesian only, of course, the verses (1) God is love, (2) Love one another, (3) God is my keeper. Print plainly:

- (1) Tuhan Adalah Kasih.
- (2) Saling Mengasahi.
- (3) Tuhanlah Penolong Aku.

## WINNER of Elizabeth Lowndes Scholarship

David G. Parker

**M**Y early childhood was spent in Pingtu, China, an inland city with a population of around 40,000. This city was located about eighty miles from the coast and about forty miles from the nearest railroad. Here I lived for the first five years of my life with older brother and sister, Joe and Betty Lou, and my younger brother, John. Those were certainly happy years.

My first trip to America came in 1935. We were here a year and then returned to Pingtu where Mom and Dad resumed their work for the Lord. I was really glad to get back, for here in America my playmates couldn't speak my language, Chinese.

The year 1937 was very eventful for everyone, for it was at this time the Rising Sun of Japan first began to loom on the horizon. The Japanese invaded North China and caused such a disturbance that while Dad remained in Pingtu, Mother took Betty, John and me to Chefoo, China, where Betty went to the China Inland Mission School. My brother, Joe, at this time was attending the American school at Pyongyang, Korea. When I was six I started in the same school as a day student. My boarding school days began in September when Mother and small brother John returned to Pingtu. I was not alone, for there were three hundred other boys and girls whose parents were scattered all over China.

At Christmas time we all went home



for our longest vacation of the year, two months; then back to school until the following July when we had a month's vacation. During August of 1940, conditions became steadily worse. But Mother took me and my younger brother John, who was old enough at this time to start to school, back to Chefoo, and then she returned to Pingtu. We didn't stay very long that time for Dad came for us in October of the same

year and took us home.

In November of 1940 we had to leave China and come to the States. My Dad remained behind to finish up some work, and then he planned to follow us. But on his way home he was caught in Manila and had to stay there as a "prisoner of war" for two years. He was repatriated or traded as prisoner of war in 1943. We settled in Falmouth, Kentucky, a small town in the northern part of the state. Here I entered school in the second grade, and was graduated from high school in the spring of 1951.

That fall I entered Georgetown College in Georgetown, Kentucky. While here I have really learned to appreciate the Christian atmosphere that the teachers and faculty at Georgetown try to keep alive and growing. Their everyday Christian lives are certainly wonderful examples for all of us students. A phrase, once coined for a hotel, certainly fits this wonderful

(continued on page 17)

*In tribute to Mrs. W. C. Lowndes, for many years treasurer of WMU, an honor scholarship of \$200 is awarded to a senior Margaret Fund student, in addition to the regular Margaret Fund Scholarship. Selection is made on the basis of three years of high scholastic standing, leadership, personality and character.*



## A Christmas Club for Christ

by Viola B. Jurens

**T**HERE is in our desk a small brown envelope. We have carefully placed it there with other important papers. That little envelope contains our Christmas Club account for the Lord.

In 1953, during the preparation for the Week of Prayer for Foreign Missions, my husband and I decided upon this Christmas Club for the Lord. At that time it was set apart for the Lottie Moon Christmas Offering in 1954.

Each week there has been a good feeling as we watched the amount grow. Failure to make those deposits would have smitten our conscience. On the Lord's Day we presented our tithe in the church, and just as regularly we added to the Christmas Club.

(Continued from page 16)

school: "A home away from home." I plan to graduate in the spring of 1955 with a major in biology and minors in chemistry and mathematics. That fall I intend to enter dental school, the Lord willing. I know the Lord will lead me wherever he wants me to go.

Mother and Father, Rev. and Mrs. Earl Parker, went to Korea early in October to resume their work for the furtherance of the gospel. I hated to see them go, but I know they will be of great service out there.

I certainly am grateful to Woman's Missionary Union for this Elizabeth Lowndes Scholarship Award and for the Margaret Fund which has been so helpful to me in receiving my college education. This fund has opened wide the doors which at one time seemed shut.

### SEAMSTRESS NOTE

*Each New Year's Day is another tuck time has taken in the garment of eternity.*

Please do not think that we have not contributed to this offering before. During the years we have done what we considered our best. There were lean years when it could almost be said that we made a sacrifice in order to give. In recent years we have given a tithe of our own Christmas Club.

But this year, our offering is ten times larger than it has ever been before. This year as we observe the week of prayer I am really able to pray. This year I know, that to some extent, I have matched my praying with my giving.

We are determined to have another Christmas Club for the Lord in 1955. We urge you to do likewise and share the joy with us.

### Three Hundred Years in USA

(from page 7)

German-American Bund, the Father Coughlins, and the Gerald L. K. Smiths with their alien messages of anti-Semitism and hate. And the Jewish community in turn joined eagerly the ranks of Americans when our freedom was threatened by an external enemy. From the time of the Revolutionary War to this very day, the Jewish people have served their land valiantly and with distinction.

Of deepest significance to them has been the opportunity to worship God freely. The American Jewish community now five million strong, has erected in this land a center of Jewish spiritual life for the entire world. America has eight major Jewish theological schools, the most abundant repositories of Hebrew literary and artistic creativity, and two important centers of higher learning. Under the leadership of their rabbis, American Jews are witnessing a widespread return to the Temple; everywhere they are erecting new sanctuaries, in an ever-deepening religious growth.



from Estelle Davis  
Ire, Nigeria

A few days after going to Ire, Nigeria, in Africa, an older missionary took me to see the king. We rode our bicycles up the mountainside into the village. The king's palace was made of mud that had been baked in the bright sun. In a circle around the palace, were many other small mud huts which belonged to the king's wives and children.

During the lengthy salutations, we were seated on wooden stools. The king was lying on an animal skin rug. He was an elderly, illiterate man who wore a very large, heavily embroidered robe. The king's helpers were sitting on grass mats

ABOVE: African women still do many of their daily tasks by primitive methods. BELOW: The idol house on the king's compound shows one form of African paganism



and his fan bearer was standing to the side fanning him with feathers that had been woven together. His many wives and children circled around looking on.

We told the king that he needed to accept Jesus as his Saviour so that his sins would be forgiven. We invited him to go to church Sunday and he promised that he would. He had made that promise many times before but seldom kept it. We pray that soon he will become a Christian; when he does he will be a wonderful influence among his people.

After leaving the king, they allowed me to go to the house of the spirits. In one corner of the dirt floor there was a pan of kola nuts that had been given as a peace offering to the dead kings buried in the room. The king came to the house to worship the spirits of the dead. I also went to the idol house and saw many different gods they worship. The king and many of his people worship gods of stone, river, thunder, sun, and many others.

From Claud Bumpus  
Campinas, Sao Paulo

We have just gotten back from a little over two-weeks trip up into North Brazil where we shall work when we have finished language school.

We visited the states of Bahia (ba-e-a) and Parahiba and then went to Recife for our first mission meeting. During this trip as we saw the work in Bahia and also in Parahiba (pa-ra-e-ba) we were able to make our decision as to where the Lord wanted us to serve after completing language school. We chose Parahiba and the general field work. During the mission meeting our decision was approved by the mission.

We will be living in Campina Grande which is about three hours inland by car. Of course it would be much closer if the roads were better. Campina Grande is a city of one hundred thousand people and seems to be very nice. They have a good church and a fine able pastor. He was with one of the bigger churches of Bahia for eighteen years before going to Campina Grande.

Here we also have a mission house that Grayson Tennyson built and lived in about a year before going on furlough. We will be replacing them as they go to Recife

where he becomes executive secretary of the Pernambuco state convention. We will be responsible for the western part of the state with about one million people. The entire state has two million people and nineteen churches. Mr. and Mrs. Charles Dickson and Miss Ruby Hines and Miss Gracia Bailey, our other missionaries in Parahiba, live in Joao Pessoa. Thanks to the Lottie Moon Christmas Offering of 1953 we can have transportation to move about to do our work. This field is receiving \$1,500 for car replacement and there is the equivalent of \$1,800 in the treasury from the sale of the old car there. May we express our appreciation for the Lottie Moon Christmas Offering and all of the work of Woman's Missionary Union.

from Eunice Fenderson  
Jerusalem, Israel

The Lord is blessing his Word and gives encouragement from time to time in seeing his work of grace in the lives of some of his "lost sheep of Israel." Noticing a real change in the life of one of the young men of my Bible Class, I asked him the other day about his acceptance of the Messiah. He told me about the new life that came to him and a real change that had taken place in him at the close of one of our Bible lessons. I remember he had taken part in the season of prayer that day.

Several others of the class have given evidence of their new-found faith in Christ, the Messiah. How we thank God for these "precious sons of Israel" whose hearts the Lord has opened so that he could reveal himself to them as their long-looked-for Messiah!

There is a vacuum in the hearts of many of the youth of Israel today, and we know that women of WMU are joining us in prayer that Jesus Christ their Messiah may fill those longing hearts. Many New Testaments and portions of Scripture, besides Bibles in Hebrew and other languages have been distributed.

The work among the women is encouraging. The average attendance of the fifteen enrolled is eight. Some have young babies; one recently gave birth to triplets. Several are obliged to work the hour we meet, and two have moved away. However, several new ones have requested to join us, one is

coming to us from the immigrants' tents on the other side of the city. She finds peace to her soul in reading and hearing the Word of the Lord. No matter how busy she is with her five small children, whenever I go to visit her, she always has time to get her Bible, which I gave her, and read with me a few verses and join in prayer. We trust and pray that she with many others will in due time confess their faith openly.

Another one of these Jewish women who is a believer often goes with me in visitation work, and boldly witnesses of her faith in Jesus, the Messiah of Israel. She was almost killed during the war six years ago, when a bomb exploded near her, killing her brother and badly wounding her. A few weeks ago the doctor took a large sliver of shrapnel from her leg. It had been embedded there six years and was causing trouble. She realizes that God spared her life for a purpose and that is to witness for him.

These women represent several countries, the last one coming from Egypt; they are living monuments of God's prophetic Word, "For I will take you from among the heathen, and gather you out of all countries, and bring you into your own land" (Ezek. 36:24).

Jerusalem is still a battlefield at times and we are admonished to continue to "pray for the peace of Jerusalem."

"Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish and make Jerusalem a praise in the earth" (Isa. 62:6,7).

from Mrs. Curran T. Gunn  
Marksville, Louisiana

The women in our missionary society at Hesser love to keep God's house looking as well as they can. One day after the leaves had fallen they came in a group and raked the thick layer off the church yard. They take turns cleaning the church building week by week.

They go with me two by two to call on an elderly man and his wife. The man is eighty-six and is a Methodist. The wife is seventy-six; she is always in a wheel chair; she has no church affiliation. We sing hymns with them and read God's Word. We try to be sure we visit them on their birthdays.



Twenty centuries ago in Nazareth, "the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Here he "increased in wisdom, stature, and in favor with God and man."

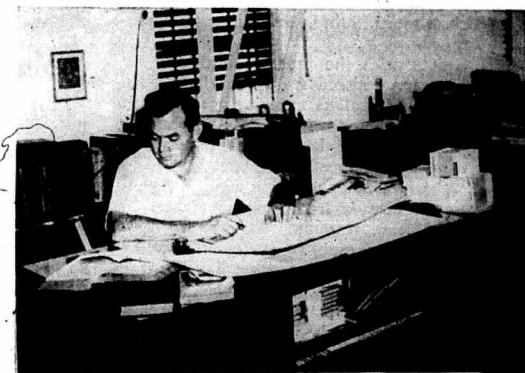
Today in Nazareth, young people are still growing up, but the way is hard. Arab children in Sunday school at the Nazareth Baptist Church (left, top and below) learn. Then they go out and tell others, as in this mission of the Nazareth church (below, center)—missionary Milton Murphey is in the foreground.



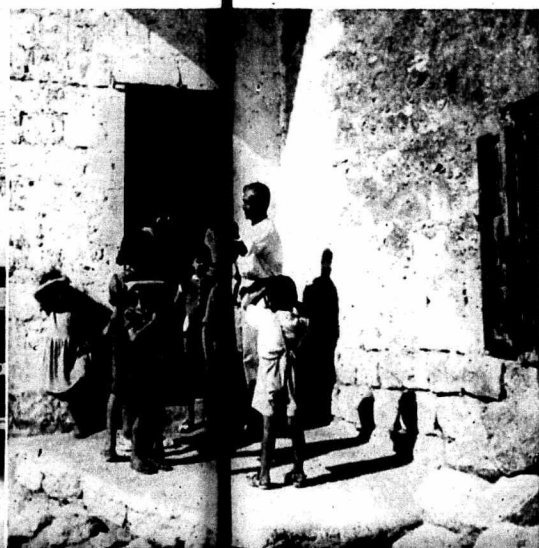
Photographs by Fon H. Scofield, FMB

Children of the George W. Truett Home in Nazareth have no mothers or fathers to tell them of Jesus; but they have missionary friends!

Below: In the mission office in Jerusalem, missionary R. L. Lindsey works on the translation of a new book while Mr. and Mrs. Paul D. Rowden study Hebrew in order to better "tell the old, old story"



## Southern Baptist Guideposts in Israel



# Hints to Committee Chairmen

## To Community Missions Chairmen

An extra thrill is in community missions when it is a natural follow-up of your monthly missionary program. "Pointing the Chosen People to the Way" should be your community missions for this month as well as your program topic.

Your committee should make careful preparation before the meeting so that the suggested work may be clearly outlined. Where will you start?

Find out how many Jewish people are in your community, in the neighborhoods where your members live. List their names and addresses by streets or sections of town. Look especially for any who are sick, shut-in, blind, or otherwise handicapped.

Check with the program leader to see if she has ordered from the Home Mission Board leaflets explaining its Jewish work and the ones for distribution among Jews. If not, see that enough are ordered to use in your visitation plans.

What activities will you plan? Perhaps you are already leading the members in regular soul-winning visitation with an afternoon or evening set aside once or twice a month. Fine. Just include the Jewish people in your regular visiting. Others of your members may visit each month in certain hospitals, nursing homes and other institutions. Urge them to include the Jewish men, women and children in whatever service they render.

You may decide to give each woman the name of one Jewish woman or family, reminding her of the suggestions for visitation brought out in one of the special leaflets. Ask the members to begin a series of friendly visits, not just to make one call. A new baby, an engagement or wedding, misfortune or sorrow all offer opportunities for special attention that will be appreciated. When a neighborly relationship has been established, it is natural to invite the family to special activities at your church, or the wife to go with you to the missionary society meeting. When the Evangelistic Crusade begins, you will already have laid the groundwork

for inviting your Jewish neighbors and friends.

Because of interest stirred up by the program, your committee may lead the entire society to pledge its support to the pastor and church in the observance of Jewish Fellowship Week some time in the spring.

As community missions chairman, you should be alert to all the opportunities in witnessing in connection with the Evangelistic Crusade. Be sure to read the article on page 2 and begin to make definite plans for your women and young people.

*Edith Stokely*

## To Mission Study Chairmen

Imagine traveling through "Seward's Icebox" and Columbus' "Isle of Enchantment" all in one mission study series. That is exactly what you'll be doing in the spring of 1955.

There is very little time to accumulate materials for the home mission series after the completion of the foreign study. However, if you have the "itching mind" you have already started traveling by proxy. On page 2 in *The World in Books* are the titles in the home mission graded series. You have seen that the texts and the *Alaska Source Book* will be available December 10 from your state Baptist Bookstore. On page 55 in the Year Book you have read that the quarter January-March has been designated for mission study in the circles and a plan for the Alaska book suggested. This reminds you that the mission study committee needs to meet for a consideration of plans for the promotion of this series.

Let's begin right here. If you agree to follow the Year Book suggestion you will need to order at once the teaching aids listed in the article. There are other materials you can order while you impatiently wait for the source book which has many fascinating suggestions about where to get this and that.

Write the American Bible Society, 450 Park Avenue, New York 22, New York for Scripture portions in the Barrow dialect, price 12c. Order individual maps of Alaska (map c), 1c each from Geological Survey, Department of Interior, Washington 25, D. C. From Alaska Specialties Company, Ketchikan, Alaska the following items can be bought: flags 4x6" 75c each; totem poles 2" 35c; totem candles 90c a pair; post cards 2 for 5c; Indian and Eskimo dolls 2 1/2" high for \$1.25 each. These items will add atmosphere and interest to your preview and later can be used in a more detailed study.

The Pan-American Union, Washington 6, D. C. offers as much help on Cuba as on Brazil. From this source a study kit on Cuba may be bought for 25c. Order by the number 0-9-E-4800 Club and Study Series. Request all free materials. Next month there will be further suggestions about Cuban materials.

Others will be wanting audio-visual aids too. Better order now the color filmstrips you want to use. *Light for Cuba* and *Nuggets of the North* are ready for distribution. *Good Ground* which presents the response of Cubans to the gospel will be available the first of the year. They are no substitutes for these, our Home Mission Board films, which may be bought for \$5.00 each from your bookstore. Two motion pictures. *Alaska—A Modern Frontier* and *Cuba—the Land and the People*, each for rental at \$2.50 from your Baptist Bookstore are good background material for the classes studying these areas.

The June 1952 issues of the WMU magazines are full of good information about Alaska; *Royal Service* is almost entirely about Alaska. You will find there a wealth of excellent information. The song, *Alaska, My Alaska* is found on page 5 of that number. It is sung to the tune of *Maryland, My Maryland*.

Try to read at least one background book on Alaska. Here are three that will provide interesting reading and excellent general information: *Where Else But Alaska?* by Machetanz, *Alaska Calling* by Rosier, and *Alaska Now* by Hilscher. The last named book is out of print but may be found in the public library.

You may shiver in the land at the top of the world or swelter in Cuba's tropical

heat, but in both places, through books, you can see the need for the gospel and the change that Christ has wrought in sin-ridden lives. That is, you can if you want to. The choice is yours.

*Mrs. William McManis*

## To Stewardship Chairmen

This first month of the new year is the first month of the new quarter for Woman's Missionary Union. So, while you are making your New Year's resolutions, you will be making stewardship plans for the new quarter. These will include not so much new things to do as renewed emphasis upon all your stewardship activities.

This is a good time to offer opportunities for signing the stewardship covenant cards. There must be constant effort to add new tithers. This is the measure of the success of your stewardship work. You might plan for stewardship devotional services in each of the circles. *The Stewardship Scrapbook* gives Scripture outlines and material for developing such service. Remember always the Business Woman's Circle is part of your WMS and so should know your plans.

Have you seen the new playlet, "Ann's Allowance"? For many years we have furnished for Royal Ambassadors a free stewardship playlet and now we are offering this one for Girls' Auxiliary. This ten-minute playlet is easy to rehearse and present. The costuming is simple, the properties are readily at hand and there are no long parts to memorize. We believe that the girls will enjoy, "Ann's Allowance" as much as the boys have enjoyed "Timothy's Tithe." We hope it will be as effective in its stewardship teaching. Remember that it is free literature so should be ordered from your state WMU office.

The word "tithe" almost rhymes with the word "five." So a good rhyming slogan for the new year would be EVERYBODY TITHE IN FIFTY-FIVE. This is certainly in line with your aim of enlisting every member of every WMU organization as a tither. This aim makes your work of utmost importance, linking it with the success of the missionary program of your church and denomination. More tithers  
(Continued on page 27)



# It's Happening Now!

by Marjorie Moore Armstrong

The hurricane of controversy which hit the Voice of America a year or so ago—not once but several times, and along with it the overseas libraries and other phases of America's psychological warfare—took most Americans by surprise. Few of them ever heard a broadcast of VOA, for it was beamed to foreign countries in foreign languages. Few had ever visited the "America House" or information center maintained by the U. S. State Department in each foreign capital and most major cities overseas. Few had any firsthand observations of the "warfare."

Yet most Americans are suspicious of anything called propaganda. Only in journalistic circles is a distinction made between "true" and "false" propaganda; only among journalists, advertising men and others in the fields of publicity, is propaganda regarded as a means to an end, which may be either good or bad.

Nine months ago, Dr. D. Elton Trueblood accepted appointment to a brand new post in the government: Chief of Religious Policy, United States Information Agency. He became head of the religious desk of Voice of America and also adviser on religion in all phases of America's message to the rest of the world.

A Quaker, author of thirteen books, professor of philosophy at Earlham College, Richmond, Indiana, Dr. Trueblood is well known throughout American church life as the founder of a quiet movement known as the "Yokefellow Foundation," a fellowship to stress the practice of Christian principles in everyday life.

"I have thought for years," he wrote his friends, "that some time I ought to give a chapter of my life to government service in some capacity. . . . The appointment . . . stems in part from President Eisenhower's oft-repeated statement that it is hopeless to try to keep our democracy apart from its religious foundations. It represents the conviction that, in telling the truth about America, we must, in honesty, tell of our

spiritual vitality which, in spite of our obvious moral failures, is now so striking."

The VOA, now operating from Washington, carries a new program, "The Life We Prize," which seeks to present to the rest of the world the grassroots of religion in America. It deals with ordinary men and women, not with priests and preachers and rabbis.

"We want the world to know of the democratic aspects of our religion as well as the religious aspects of our democracy," said Dr. Trueblood. Accordingly these programs have featured, thus far, the Gideons, who have placed 4,000,000 Bibles in hotels and public buildings; the Christophers, who emphasize the meaning of ordinary work; and Alcoholics Anonymous, who have produced "the most original religious movement of our time," according to Dr. Trueblood.

Another phase of his program, a variety of sermons, demonstrates what church historians call, "the religious pluralism" of America. "That, Jews, Protestants, Roman Catholics, and Orthodox can live side by side, without excessive strain or struggle for power is very good news, indeed," for broadcasting, he says. Instead of apologizing for the 260-odd denominations in the United States and the lack of uniformity in religious expressions, the programs now show that such diversity proves the claim to freedom of religion.

A forty-panel pictorial exhibit entitled "Religious Life in the United States" has recently been produced for overseas circulation with the local language texts for each country.

The choice of books and magazines for the overseas libraries will be made with Dr. Trueblood's help, and eventually he expects to visit some of these centers and lecture on the spiritual aspects of American culture. He does a great deal of general writing for the United States Information Agency. In his sermons, banquet talks, and Agency speeches around Washington, Dr.

# Our Young People

by Margaret Bruce

## HAVE YOU?

Every WMU president and young people's director should have accepted as her goal for the year an A-1 full-graded Union. The first quarter of the 1954-55 WMU year is already over. Are you as far along toward this goal as you should be during the first quarter? Check up on your standards of excellence. Are you satisfied with your efforts? Have you done your best?

How well have your Sunbeam Bands, Girls' Auxiliaries and Royal Ambassador Chapters marked up their wall charts with their eight requirements, the YWAs with their ten?

1. Have the organizations had their two required meetings each month? Many organizations meet every week so that they will have enough time for missionary pro-

grams, stewardship plans, mission study, community missions, observance of weeks of prayer, forward steps or ranking system, etc.

2. Have you had an average attendance of fifty percent of your membership at the beginning of October at your required meetings?

3. Have you gained toward your ten percent net increase in membership over the number you had enrolled at the beginning of October? Look at your prospective list and you won't be satisfied to enlist only the required number this year.

4. Have you had at least seventy-five percent of your membership at the beginning of the year giving regularly through the Cooperative Program? Remember that young people must be taught what the Cooperative Program does so they will bring their tithes gladly.

5. Have you sent your first quarterly report in on time according to your state plan? If the young people's director has been having a regular meeting of her Committee on Young People's Work there should be no difficulty in getting reports on their way promptly.

If your Young Woman's Auxiliary can also answer yes to all these questions, and has fostered either a Sunbeam Band, Girls' Auxiliary or Royal Ambassador Chapter, and at least one-fourth of the YWAs have sent in subscriptions to *The Window of YWA*, then they too are reaching out toward an A-1 record for the year.

The new year is often thought of as inventory time. Report time is also a time to take stock of ourselves and our organizations. If you have failed in some places to reach your goal remember that work changes many a "can't" into a "can." The big question is: Have you taken as your goal an A-1 full-graded Union and are you already at work to reach that goal?

## It's Happening Now!

Trueblood speaks as a man with a deep sense of mission.

"We have let the Communists take the offensive in attempting to convince the world they are the idealists and we the materialists," he says. "It is we who have the permanent revolution, and the biblical concept of the supreme value of the individual, his rights, freedoms and responsibilities, as imperfectly but nevertheless partially evolved by the West, is its foundation."

Under Dr. Trueblood's direction, the Voice of America and the Information Service may become an asset to the work of American missionaries in foreign countries. By dispelling prejudice against American citizens, it can help Americans to share their great religious heritage with the world's two billion people.





#### Louisiana

Though bedridden for almost four years Mrs. G. E. DeLoach of Baton Rouge, Louisiana, does not let that prevent her from actively participating in the work of her church. In fact, Mrs. DeLoach is chairman of the Gladys Keith Circle, Victoria Church in Baton Rouge.

In 1950 Mrs. DeLoach, her husband, and son, James Henry were in a train and car wreck which left Mrs. DeLoach paralyzed from the waist down.

Since she was unable to attend circle meetings, the Gladys Keith Circle decided to bring their meetings to Mrs. DeLoach. From then on, Mrs. DeLoach has taken an active part in her circle which meets twice a month at her home.

Besides her circle interests, Mrs. DeLoach plans the family meals, writes letters, sends

*Baton Rouge BWC bring their meeting to Mrs. DeLoach in her own home*



get-well cards to the sick, makes appointments for a studio by phone, cooks, and makes earrings which she sells. When she runs out of things to do, she crochets or oil paints.

The secret to her happiness is summed up in this statement by Mrs. DeLoach: "I have a full life and it is made so by the help of God, my wonderful husband, son and friends."

#### Mississippi

"Open Our Hearts" was the theme chosen for the program of the annual Mississippi BWC Houseparty held at Camp Garaywa near Jackson.

One hundred and fifty-seven business women heard Miss Edythe Montroy, missionary to Nigeria, and Miss Virginia Wingo, missionary to Italy, tell of the needs of foreign missions. Miss Bertha Wallis, field representative of the Home Mission Board, Mrs. Horace Fischer, missionary to the Choctaw Indians of Mississippi, and Gertrude Hart, working with the Negro children at Children's Nook in Jackson, brought challenging messages of Baptist work in the homeland.

Emphasis was given to stewardship, community missions and mission study also.

Highlighting the houseparty was a banquet with the theme "His Hearts Around the World." Dolls representing fourteen countries where Southern Baptists have mission work, were made by one of the BWC federations for favors. Foreign students from two Mississippi Baptist colleges spoke of how the Lord came into their lives.

In one of the business sessions, a reformation from the executive committee that a goal of twenty-five new Business Woman's Circles be organized next year was adopted.

#### Kentucky

We found this in "The Buzzer," the BWC bulletin from Highland Baptist Church, Louisville, Kentucky. Maybe all BWCs would like to remember this as they think of the approaching Annie Armstrong Offering.

Don't just toss in a coin—  
That doesn't seem right;  
Let's GIVE OF OUR BEST  
And not just a mite.

JANUARY 1955



*Tulsa, Okla. BWCs have varied programs*

#### Alabama

The Business Woman's Circle of the Daphne Baptist Church helped organize a BWC at the Spanish Fort Baptist Church.

After a supper served by the Spanish Fort church, the Daphne circle presented the program of the month from ROYAL SERVICE. Following this each officer from the Daphne BWC explained the duties of her office.

A nominating committee of the Spanish Fort charter members was appointed to nominate the rest of their officers so they are off to a good start.

#### Kentucky

The business women of Highland Baptist Church, Louisville, Kentucky, were fortunate when Mrs. Ruth Harralson joined their BWC a year and a half ago. Mrs. Harralson, the first woman of Kentucky to win the U. S. Superior Service Citation, is an outstanding Christian, interested in all phases of church life.

Mrs. Harralson heads the largest home economics extension program in Kentucky.



This work has taken her to all parts of the state. She organizes and teaches home economics extension work and develops leadership among homemakers to improve family living in rural and urban areas of Kentucky. It was for her unusual ability in this field that she won the Department of Agriculture's Superior Service Award.

Although she travels a great deal, Mrs. Harralson found time to teach a Sunday

school class for four years, and when she is in Louisville she is always at her BWC.

#### Oklahoma

Business women can find time to plan interesting and varied programs, as the BWC of Temple Baptist Church, Tulsa, Oklahoma, recently proved. When "Baptist Educational Facilities in South America" was the topic of their meeting, these BWCs had a South American dinner with all the trimmings. Place mats, napkins and place cards all carried out the theme.

For their guest they had a teacher who had spent some time in South America. She not only helped plan the dinner, she also came in costume to give an authentic touch to the occasion.

#### Hints To Chairman

*(Continued from page 23)*

mean more money, more money means more missionaries, more missionaries mean more people receiving the gospel—more people saved for eternity. Let one of your New Year's resolutions be to give your very best service to this stewardship task.

*Mrs. C. D. Harralson*

#### Pray Ye

*(Continued from page 39)*

29 Saturday "He that hath pity upon the poor lendeth unto the Lord"—Prov. 19:17 Rev. Frank Ramirez, Immokalee, Fla., Rev. Oscar Romo, Fort Worth, Tex., ev. among Spanish, Miss Frances Moreno, McAllen, Tex., ed. ev. among Spanish, Rev. E. M. Fine, Abeokuta, Nigeria, ed. ev., Rev. Horace Fisher, Philadelphia, Miss., ev. among Indiana

30 Sunday "Grace be with all them that love our Lord Jesus Christ"—Eph. 6:24 Rev. J. G. Morris, Bangkok, Thailand, Miss Gracie Bailey, Joao Pessoa, ed. ev., Rev. R. R. Standley, Fortaleza, Brazil, pilot, Rev. H. P. McCormick, Honolulu, T. H., ev., Mrs. John A. Mouser, Chandler, Ariz., Mrs. Charles Ginn, Cherokee, N. C., ev. among Indians, Mrs. C. F. Frazier, HMB, em.

31 Monday "Blessed are they that do his commandments, that they may have right to the tree of life"—Rev. 22:14 Miss Celis Perez, Havana, Cuba, Mrs. W. J. Ferguson, Oyo, Nigeria, ed. ev., Mrs. W. H. Clawson, Guadalajara, Mexico, Rev. C. E. Clark, Barquisimeto, Venezuela, ev.

# Carver School of Missions and Social Work

by Emily Lansdell, president



John Allen Moore



Mary Lee Rankin



Robert J. Lehman

One hundred and two students are enrolled at Carver School of Missions and Social Work for the fall session. They come from California to Florida, and from Nigeria, Japan and China.

We would like to introduce each one of these to you, particularly the new students. We would like to say something of their backgrounds, their families, pastors, professors, something of their plans and potentialities for service, something of their sense of dedication to Christian work at home and overseas. It is not possible to mention all the new students one by one, but we can introduce to you the three new members of our faculty and staff.

A few years ago Miss Mary Lee Rankin was in our student group. She was an outstanding student, particularly in the field of counseling. After her graduation, she was chosen to speak about the school at the annual meeting of Woman's Missionary Union in Houston.

Miss Rankin's mother studied at the WMU Training School, too, and after graduation went back to the land where she had been reared by her missionary parents, Mr. and Mrs. George W. Greene. She was Valleria Greene, sent out to China as a single missionary under appointment by the Southern Baptist Foreign Mission Board. Soon she was married to Dr. M. Theron Rankin.

Miss Mary Lee Rankin was born in Canton, China, where her father was professor and president of the Graves Theological Seminary. Later he became secretary for the Orient and then executive secretary of the Foreign Mission Board, serving in that capacity

until his death in the early summer of 1953.

Miss Rankin was graduated from Westhampton College with the A.B. degree and received the Master of Religious Education degree from the Woman's Missionary Union Training School. She was a member of the last class to graduate from the school under its old name.

Miss Rankin has taught in the public schools of Virginia and served as student director at William and Mary College, Williamsburg, Virginia. She comes to Carver School as adviser to students. In addition, she will represent the school on college campuses and help in student recruitment.

Dr. John Allen Moore is visiting professor of missions at Carver School while he is on furlough from the faculty of the Baptist Theological Seminary in Zurich, Switzerland.

Dr. Moore was born in Clarkdale, Mississippi, and was reared in Tupelo. He was graduated from Mississippi College with the A.B. degree and received the Th.M. and Th.D. degrees from Southern Baptist Theological Seminary. Dr. Moore is a brother of Dr. Merrill D. Moore, director of promotion and associate secretary of the Executive Committee of the Southern Baptist Convention.

In 1938 Dr. Moore was appointed by the Southern Baptist Foreign Board as a missionary to Yugoslavia. About a year

# Circle Program

BWCs use program material on page 30

## Mission Study

Plan opening hymn and Scripture reading  
Business of circle

Study of *Under the North Star* by Harold E. Dye.

Have you noticed the suggestions to mission study chairman, page 22, and in *The WMU Year Book*, page 55. The *Alaska Source Book*, by Helen Long Fling, price 25c from your Book Store, will give valuable teaching helps which will enhance the mission study course. (The source-book is for Adult and Junior book in this home mission series.)

We have not had a study of Alaska before, so this will be a fascinating new field

(continued from page 28)

later in Rome, Italy, he and Pauline Willingham were married. Mrs. Moore is a graduate of the WMU Training School and is now doing some postgraduate study at Carver School. She is a niece of the late Dr. R. J. Willingham who was executive secretary of the Foreign Mission Board when the Training School was founded and who brought the address at the first commencement of the school on May 20, 1908. The Moores have two children.

Dr. Moore established the Baptist seminary at Belgrade and was professor of theology at the James Memorial Training School in Budapest. He has served on the faculties of Howard College and Baylor University. For a while he was a welfare worker in Egypt among European refugees.

Beginning with the fall session, Dr. Robert J. Lehman joined the teaching staff of Carver School as part-time professor. Dr. Lehman is a local psychiatrist who has been selected by the Southern Baptist Foreign Mission Board to interview mis-



Alaskan woman in the film  
"Nuggets of the North"

and splendid for circle meetings in January, February and March.

If you have other plans for your mission study course, why not use one of the filmstrips at your WMS circle meeting? "Nuggets of the North" gives picture presentation of our home mission work in Alaska. "Light of Cuba" is an overall presentation of work in Cuba. "Good Ground" presents the response of Cubans to the gospel. "Trophies for the King" gives emphasis to the Week of Prayer for Home Missions. The above color filmstrips may be purchased from your Baptist Book Store for \$5 each.

sionary candidates who are studying in Louisville.

Dr. Lehman is a graduate of the Indiana University School of Medicine and has had additional training at the New York State Psychiatric Institute and the New York Institute for Psychoanalysis. He has served as instructor in psychiatry at the University of Louisville School of Medicine. Dr. and Mrs. Lehman have three children.

Dr. Lehman will be offering at Carver School courses in psychiatric information and in the dynamics of human behavior.

Carver School proudly introduces these three new members of the faculty and staff.

## AUDIO-VISUALS FOR JANUARY by MILDRED WILLIAMS

The filmstrip, "Baptist Missions in the Near East," presents our Baptist work in Lebanon, Syria, Israel, Jordan and Arabia. 47 frames; color; with manual; \$5.



THEME FOR THE YEAR

# Program Pointing the Chosen People to The Way

by Mrs. J. Wash Watts

## Presenting the Program

Your only decoration might be a seven-branched candlestick on a table—or seven candles will do to represent the candles lighted on each day of a feast which usually continues for seven days. Some Jewish friend may lend a small scroll, a mazuzah (the small box containing Deuteronomy 6:8-9 which is placed on the doorpost), and the tefillin (prayer-shawl) which is worn by Orthodox Jews at worship.

Every society can order free leaflets from the Jewish Department, Home Mission Board, Southern Baptist Convention, 161 Spring Street, N.W., Atlanta 3, Georgia. We would particularly recommend two: "A Program of Jewish Evangelism" and "Light of Israel."

From Foreign Mission Board, Box 5148, Richmond 20, Virginia, request "Israel Seeks a Faith."

For information about a motion picture, *Your Neighbor Celebrates*; a Kit of Jewish Religious Objects and other materials, write to: American Jewish Tercentenary Committee, 3 East 65th Street, New York 21, New York.

Jan Pierce has recorded for Victor Records the moving Kol Nidre, the song all Jews sing on the Day of Atonement. You might use recordings to create atmosphere while the women are gathering.

The entire Scripture passage need not be read, only those verses referred to in discussion.

Perhaps you can use a soloist to sing

as a prayer the suggested songs: "Lord, Speak To Me" (verses 1 and 3) and "Let The Beauty of Jesus Be Seen In Me."

There may be a Christian Jew in your church who would give a personal testimony. This is usually most effective, but let her know exactly how much time she can use.

Could a suggestion grow out of this program that your community missions chairman consult with the pastor about the possibility of plans for observing Jewish Fellowship Week in your church next April?

## Program Outline

**Devotional Period:** The Master Witnessing to Jews

**Solo:** "Lord, Speak To Me That I May Speak" (verses 1 and 3)

**Prayer** that God will increase our earnest desire for salvation of Israel

**Leader:** Pointing the Chosen People to the Way

"They Stick Together So"

"They Get On So"

What Do They Believe?

Have They Lost Their Way?

**Solo:** "O Love of God" (*Old Fashion Revival Hymn Book*) or "Let The Beauty of Jesus Be Seen in Me"

Southern Baptist Guideposts

In Israel through the Foreign Mission Board

In the South through the Home Mission Board

**Leader:** Try Love

**Song:** "Let Others See Jesus in You"

## The Master Witnessing to Jews (Luke 24:13-31)

How can we lead Jews into a saving faith in our Lord and Saviour? Surely we can get help by studying the way in which Jesus himself led two doubting, heart-broken Jews from unbelief to joyous faith.

These two were on the road to Emmaus, the wrong road that day for the followers of the Son of Man. Surely they should have turned back to Jerusalem to await the things that had been told them so plainly when Jesus walked among them.

"And Jesus himself drew near and went with them" (Luke 24:15). He did not turn them about with abrupt reproof, but walking with them he asked about their troubles. For a long while they must have unburdened their hearts to this unknown but sympathetic companion. Certainly the Risen Lord did not at once reveal himself.

But in verses 25-27 (read) we learn that little by little he reminded them of what they knew, but had not wholly believed. He quoted Old Testament Scriptures which told of all these things that had come to pass—prophecies of his suffering, his redemptive work, his coming glory. Don't you wish you could have been there as he "opened their minds to understand the Scriptures"?

Jesus made them hungry for the truth so that they pleaded with him to linger with them (vs. 28-29). So he did, for it takes time and patience to lead men to a living faith in the word of God. Then after

Though you seek to give information through such a program, your real purpose is to lead your women as individuals to do something about the Jews in other lands and in your own community—to use influence, visitation, Bible study, prayer, and loving Christian living to point the way for at least one Jewish friend.

their faith came sight! "And their eyes were opened, and they knew him" (v. 31).

There are many troubled Jews on the highway of life. Can we walk along with them as we seek to open to them the Scriptures? In no other way can they be led to a faith in a risen and glorified Saviour, who so loved that he gave his all for them as for us.

## Pointing the Chosen People to the Way

"Hi, Dave, I have good news," called Bob, as they were leaving high school one day several weeks before their graduation. "I was accepted by all three colleges that I applied to, and now I've got to decide where I'll go. You applied to the same three colleges I did, didn't you? What did you hear from them?"

"Bad news from all of them," Dave replied. "They all said they were full."

"That's strange," Bob answered, "you sent your applications in a full week ahead of mine, and besides, your grades are a little higher than mine."

"Yes, they are," Dave answered, "but Dad says that the reason I wasn't accepted is that we're Jewish and that most colleges have quotas which limit the number of Jews admitted. I don't know what I'm going to do now."

Many such conversations take place each springtime.

Who are these Jews whose numbers we limit in our schools? Who are they whose whole nation we sometimes seem ready

to discard? If we are to point them to the way of Christ, then we must know them, their marvelous history, and their tormented days as well as their days of glory. And we must also know our own hearts, our prejudices, and our antipathies.

Basil Matthews in the Prologue of *The Jew and World Ferment* says: "Men are ready to cover in one indictment the nation whose sons and daughters range from Isaiah to Lord Reading . . . from Deborah to Trotsky. Objectionable characteristics are cited as common to Jews. Your assertion that you know many Jews whose company is unfailing pleasure will be met with agreement. Your friend's experience of forty years' business relationships with Jews without meeting a single dishonest act, and frequently finding generosity, is assented to. But the argument is renewed that as a race they have a gift of making themselves unpleasant."

Why are they disliked so? Someone has explained man's antipathy to Jews by this statement: "They stick together so, and they get on so."

### "They Stick Together So"

"Come ye out from among them and be ye separate" was God's command through much of the history of this people. Abraham, Jacob, Moses led them into great experiences with God as his people "sticking together." By "sticking together" they survived the efforts of Persians, Babylonians, and Egyptians to absorb them. By "sticking together," they have outlived the desperate attempts of the Roman Empire, of the Spanish Inquisition, and of Hitler's Nazism to completely destroy them.

If through the years Jews have clung to each other and have looked with suspicious eyes upon all Christian people, let us not forget that it was a so-called Christian Pope who first confined Jews to the ghettos of Europe in the fifteenth century. These were slums located in the worst sections of great cities, shut off by gates which were bolted at night with chains and locks so that Jews would be locked within and excluded from normal relations with Gentiles.

The ancient European laws of the ghetto which forced Jews to live within those fixed, crowded, physical boundaries have at last been abolished. But the invisible,

spiritual, cultural ghetto walls have persisted. Ways of washing and eating, the observance of the feasts, the ceremonials that center around the synagogue and home, all help to create a unique sense of identity with one another. Who are we to object, since our own forefathers have forced them into this separate life?

### "They Get On So"

The discipline of such hardships through the centuries has developed within many individual Jews grit, subtlety, creative foresight, inventiveness, vision, daring originality, and superior statesmanship.

If within a few these evil circumstances of life have produced fertile soil for shrewdness that is kin to dishonesty, for subtlety that becomes deception, should we be surprised since like traits develop all too often among our non-Jewish citizens? Let us rather marvel that, though they make up such a small percentage of the earth's population, their names stand foremost among the greatest scientists, the greatest musicians, the outstanding social workers, the givers and makers of laws, the philosophers and the teachers.

The story of the influence of the Jew on modern civilization is astounding. For instance, consider the field of medicine. Did you know? Ludwig Traub introduced the use of the thermometer? Simon Baruch performed the first successful appendectomy? Casimir Funk was a pioneer in the field of vitamins? Joseph Goldberger discovered the cause of pellagra? Abraham Jacobi was the father of pediatrics in America? Bela Schick originated the Schick test for diphtheria? Selman Wakman discovered that streptomycin showed hopeful results in the treatment of tuberculosis?

All of us are indebted to these and hundreds of others whose contributions have been greatest in the countries where the admission of Jews to universities and teaching positions is more freely practiced. Many of us live because of their medical skills. We also relax at the sound of the music of a Mendelssohn, and laugh or cry with that of an Irving Berlin. We are grateful for the sane counsel of a Bernard Baruch who over long years has been the adviser of Presidents.

Why are we antagonized because they "get on so"?

### What Do They Believe?

Rabbi S. Bernstein, president of the Central Conference of American Rabbis, about a year ago prepared an article on "What Jews Believe" for Life Magazine. Then he developed that article into a small book, exceedingly helpful to any earnest Christian who would seek to lead a Jewish friend to the way of salvation.

Within Judaism today there are three principal groups: the Orthodox, the Conservative, and the Reform. The Orthodox



The Flag of Israel  
BY MAY ROSE STARR

The flag of Israel flies again,  
A nation has been born,  
A symbol of redeeming love  
To broken hearts, forlorn;

The blue of our Jehovah's truth,  
The white of grace and peace,  
The blooded triangles of faith  
And love that will not cease.

They prove the promises of God  
Will ever be fulfilled,  
As gathering from every land  
Men move as he has willed.

Did he not say, "I'll gather them"  
From 'out the nations where  
He scattered them, that they might learn  
There is a cross to bear?

Ah yes! and when Messiah comes  
'Tis they who suffered loss  
And anguish, who will know at last  
The mystery of the cross;

And to the world they shall make known  
The wonders of his grace,  
The flag of David then shall have  
On earth the honored place.

Jews would almost seem to be "in bondage to the law" as they hold strictly to all traditional customs, laws, holidays, etc. The Conservatives retain much of Jewish tradition, but have made a number of adjustments to changing conditions. The Reform Jews hold to very few of the ceremonies, but lay more stress on the social and ethical values of Judaism, in this resembling liberal groups among Christians.

In many ways, a Baptist church resembles a Jewish congregation. Both emphasize the importance of the individual in God's sight. There is no exact creed which all accept. There are no priests to dispense grace, ablation or unction. There is no supreme ecclesiastical body, but all groups are autonomous, choosing their own leaders and managing their own affairs. Two men lead in public worship, the cantor (the musical director) and the rabbi (the preacher). They too are voluntary members of associations which exercise no authority over local congregations.

Familiarity with their holiday customs would help all of us to a better understanding of these friends of the Old Testament. All of these national and religious festivals center around both synagogue and home. Rosh Hashanah (New Year) and Yom Kippur (Day of Atonement) are the two most important religious holidays and are sometimes called "The Days of Awe." Pesach (Passover) is the favorite holiday of Jewish boys and girls everywhere as they play an important part in many of the pleasant customs of this time. At Purim (Feast of Esther) there are costume parties and charades; during Succoth (Feast of Tabernacles) and Hanukkah (Feast of Lights) there is much of fun and laughter and joy as devout families play and worship together.

It is told that the Ten Commandments were first given from Mt. Sinai at the time of Shavuoth (the Feast of Weeks), seven weeks after Passover. So in all synagogues these Commandments are read at morning services on this day. How startling, and yet how good it was to find that just before the reading the cantor sings that old eleventh century poem that we love so much to sing:

"Could we with ink the ocean fill,  
Were every blade of grass a quill,  
Were the world of parchment made

And every man a scribe by trade,  
To write the love  
Of God above  
Would drain that ocean dry;  
Nor would the scroll  
Contain the whole,  
Though stretched from sky to sky!"

In a series of discussions on "The Race Question and Modern Thought" published by UNESCO, there is a booklet called "Jewish Thought as a Factor in Civilization" by Leon Roth, once Rector of the University of Jerusalem. Nowhere have we seen a clearer exposition of the teachings of the Old Testament concerning God, his covenant with his people, his sovereignty and goodness, his gift of the freedom of choice to the individual, and the restrictions and responsibilities of his chosen ones.

Of course, this is Judaism at its best and not all Jews know and practice these truths any more than all Gentiles know and follow the teachings of Christ.

There are many misconceptions that Jews and Christians have about each other. Many of the Jews of European background have only one idea of Christianity. They think only of Roman Catholicism which in the past has been a source of much persecution. Most of them do not distinguish between the terms "Christian" and "Gentile." On the other hand, many Christians do not know that not nearly all Jews are religious and that not nearly all Jews are rich. Most dangerous of all is the belief of many that Jews cannot be reached for Christ. Jews have become Christians in the past and others will in the future if we Christians will strive to point the Way.

### Have They Lost Their Way?

Is there anything in Christianity that a Jew needs which he cannot find in his own faith, even at its best? Rabbi Bernstein unintentionally and pathetically points out one great need: "Judaism offers no easy way to God. No son has been sent down to take us by the hand and lead us to him. No mediator intercedes for us. No priest dispenses God's grace. In the final accounting there is a purely personal relationship between the individual and his God. . . . It is an awesome responsibility."

The apostle Paul, himself a strict and learned rabbi who felt that "awesome responsibility," speaks to Jews more convincingly than any other ever has. The burden of all of his writings, the theme of which he never tires, is the difference which came into his life through his experience with Jesus Christ—not Jesus a Hebrew prophet, but Jesus Christ, incarnate God, suffering, crucified, and triumphant.

In *Stormers of Heaven* the Christian rabbi writes: "The consciousness of the presence of God has come to millions of men and women through Jesus. . . . He is still the comrade of countless lives. No Moslem ever sings, 'Mohammed, lover of my soul,' nor does any Jew say to Moses, 'I need thee every hour.'"

Our Jewish friends need a guide to lead them to Christ who is the Way, the Truth, and the Life. It is not true to say that all Jews of today have rejected Jesus. Many

### An Ancient Hebrew Prayer

May it be thy will,  
Our God and God of our fathers,  
that this coming year be unto all  
thy people  
a year of plenty  
a year of blessings  
a year of assembly in thy sanctuary  
a year of happy life from thee  
a year of dew and rain and warmth  
a year in which thou wilt bless our bread  
and water  
a year in which thy mercies will be moved  
toward us  
a year of peace and tranquility  
in which thou wilt set a blessing  
upon the work of our hands.

have never known him save as represented by the cruel pogroms of the Greek Orthodox Church, by the Inquisitions of the Roman Catholic Church, and by the indifference or intolerance of present-day evangelicals.

If Christ has entered our hearts and transformed our lives, we have stupendous news to tell them. Christians who have approached them with friendship, with invitations to churches, with literature and

persuasion assure us that almost always they are friendly, responsive, and ready to hear, though slow to accept. Surely we have a tremendous privilege to so witness as to "make their mouths water" for salvation (a literal translation of "to make jealous" in Romans 11:11).

In a wealthy residential section of a southern city, some newcomers complained that the singing of a small Christian church nearby disturbed them. A petition to be presented to the city council was circulated. The solicitors brought it for signing to a Jewish resident who read it and said: "Gentlemen, I cannot sign it. If I believed as do these Christians that my Messiah had come, I would shout it from the house-tops and on every street of this city, and nobody could stop me."

### Our Southern Baptist Guideposts

#### 1. In Israel through our Foreign Mission Board

Southern Baptists now have six couples in Israel—the Lindseys, Scoggins, Rowdens, Bakers, Murpheys, and Pettys—and one single woman, Eunice Fenderson. The last three couples named are in Arabic work in Nazareth, Mr. and Mrs. Scoggins are in America on furlough this year, Mr. and Mrs. Rowden are in language school at the Hebrew University, so this year only Mr. and Mrs. Lindsey and Miss Fenderson are working among Jews in all our Near East missions.

The small church in Jerusalem holds three Hebrew services weekly: a worship service on Sunday morning, a Bible study period, and a prayer meeting. The preacher travels each Sunday afternoon the forty mile road to Tel Aviv to preach at a mission point in that area. To say that Israel is now "hungering and thirsting" for the gospel would not be true. But it is amazing and almost fantastic to see how the young people there become interested in our Southern Baptist work when they are made acquainted with our beliefs and church program in a friendly, personal way.

During the past three years our missionaries have been able to enroll at the great Hebrew University on Mt. Scopus for language study. Not only have they been permitted to study with the best of teachers,

### How Odd of God!

The following appeared  
in a Jewish magazine:

"How odd  
Of God  
To choose  
The Jews!

But still more odd  
Of man to choose  
The Jewish God  
Yet spurn the Jews."

but they have formed many friendships that have opened doors for witnessing to the alert young leaders of tomorrow.

A short while ago a farm was purchased near Petach Tikvah on the river Yarkon. Large plans for an agricultural colony where persecuted believers might live and grow in the faith have had to be set aside now; but a new George W. Truett Children's Home is being erected there to care for the nineteen children crowded into the inadequate house at Nazareth. It is hoped for two reasons that this project will be finished before next summer—first, that it may be ready for the hundreds of Baptist visitors who will be going to the Near East before and after the World Alliance meeting in London; and second, that there may be a conference ground for all Israeli Baptists where they can meet for worship and study and fellowship.

At present our missionaries feel that neither church services nor farm, orphanage nor conferences can accomplish as much good as good Baptist publications in Hebrew. They have published three Christian books, and three others are ready for the press. Our mission is co-operating in the task of publishing a standard hymnbook, similar to our Baptist Hymnal. Our few men missionaries are working day and night on a modern translation of the New Testament which the British and Foreign Bible Society has agreed to publish. Plans are being made to publish a monthly journal within a year or so, as well as pamphlets on Baptist history, beliefs and principles.

The tangible results of mission work in this new, yet old, country are often dis-



couraging. Yet five have been recently baptized and there are other "believers." Both Mr. Lindsey and Mr. Scoggin feel that the people of Israel, like Southern Baptists, have the attitudes of pioneers, the strong feelings about the personal dignity of the individual and the freedom of choice. If true, perhaps no other group has the message and approach that will so appeal to Israel. These are days of opportunity in that new nation. God grant that we may now make our place among the people, and use every opportunity to help them see in Christ the answer to their every need. Tomorrow may be too late!

## II. In the South through the Home Mission Board

On May 11, 1867, a resolution was unanimously adopted by the Southern Baptist Convention, meeting in Memphis, Tennessee: "Resolved, that it is our duty, as Christians, to labor and to pray more earnestly for the conversion of the Jews."

Today the leaders of the Convention are still interested in evangelizing the Jews.

The population of Jews in the South was once small, but it has increased greatly with the rapid growth of our cities and the industrialization of what was once almost entirely an agricultural area.

Now, more than ever, Southern Baptists ought "to labor and to pray more earnestly for the conversion of the Jews."

Today the Jewish Department of the Home Mission Board, under the direction of Mr. Frank Halbeck, has definite and far-reaching plans for such labor and prayers for the conversion of the Jews. (They can only be mentioned in this brief program, but a letter to Mr. Halbeck will bring many inspiring and practical suggestions for any church or Community Missions chairman who wants to seek to win the Jews in its midst.) The general plans of the Board are these:

1. A Student Program: "We have recognized the importance of and the need for more workers in the field of Jewish evangelism. Therefore, we have started a student program in which we give support to part-time student workers who have dedicated their lives to this field of mission work and who are preparing themselves for Christian service in the seminary. We have John Meiss, who is going to

## Changing Your Address?

Do you know what happens when your ROYAL SERVICE is received at the address where you once lived (even if it is next door) but where you moved from? The postoffice destroys the magazine, all except the address label, attaches a firm sticker to it, stating why the magazine was not delivered, and sends it back to us in a special envelope. We pay 3c postage for each such label returned and you don't receive that number of ROYAL SERVICE.

We want our readers to live wherever they are happiest and of most service to others. We want every subscriber to have the copies for which she has paid her good money.

It would help us greatly for you to let us know where you are by sending us your OLD and NEW address, written exactly right. Send it the minute you move, or if possible, a month before you move—then we can have ROYAL SERVICE in your mailbox without any delay. Please give zone.

Southwestern Baptist Theological Seminary in Fort Worth, Texas; Jack Altman, Jr., a Jewish boy, who is attending Southern Baptist Theological Seminary, Louisville, Kentucky; and Howard Smith, also a Jew, who is attending New Orleans Baptist Theological Seminary, New Orleans, Louisiana."

Jack Altman of Louisville writes enthusiastically of his plans with Baptist Student Union workers to try to reach Jewish college students who are turning away from the traditionalism of their elders and who will discuss religion with a fellow student in a dormitory or at the swimming pool when they would not talk to a preacher about it.

These young student workers are eager and earnest, but must have the co-operation of our churches if they are to accomplish much.

2. Full-time City Workers: "The Home Mission Board is also co-operating with the State Mission Board of Texas and the Union Baptist Association of Houston, Texas, in a program of having a full-time worker on the field. Bill Mitchell started his work on March 1, 1954, in Houston, Texas; and we feel that he will do a good job in that city. There are more than

25,000 Jewish people in Houston, and the number is increasing rapidly each year. It is our prayer that in a few years such men will be located in certain great metropolitan cities in the Southern Baptist Convention where often the Jewish population exceeds the number of Baptists."

3. Jewish Fellowship Week: The Home Mission Board urges all of our churches to observe Jewish Fellowship Week at some time during the month of April, 1955. This plan can be a challenge to many pastors and their churches. Let us not excuse ourselves because we have never done it before. Literature from the Jewish Department offers definite suggestions for the accurate census of Jews living under the ministry of our church, for the visitation that will carry into their homes personal invitations to a special service, for personal letters of invitation from the pastor, and for the sermon by the pastor on the Saviourhood of Jesus.

It may be that no results will be seen immediately, but the few churches in the convention that have consistently followed this practice over a number of years have found a cordial response to this manifestation of friendship and an occasional acceptance of the gospel proclaimed.

4. Literature: Mr. Halbeck tells us: "Tracts and other printed materials can be most helpful to a Christian in bearing his testimony. The best thing to give a Jewish person is a complete Bible. The next best thing is the New Testament.

Mr. and Mrs. Frank Halbeck at Glorieta



"As rapidly as possible the Jewish Department of the Home Mission Board is trying to develop helpful and useful tracts that can be given personally to Jewish people by Baptists."

Mr. Halbeck asks that we not send money to him for him to send literature anonymously to some Jewish person in our community. "A Jewish man told me he wondered why Christians sent him literature and never signed their names. I thought that he was going to be critical, but he then said, 'Christians never sign their names to the letters which they send me, so I cannot write back and thank them for the literature.'"

## Try Love

A thorough study of the Jewish people inevitably leads us to the conclusion that most of their undesirable traits, like those of a troublesome child, grow out of the lack of a genuine sense of security and of an assurance of love. Israel Zangwill, the modern Jewish writer, says: "The drastic method of love has never been tried upon the Jew." Another has said that there are two ways of missionary work: "the way of militant conversion and the way of holding out a kindly light for those who of their own accord wish to follow."

It is not an easy task to hold a kindly light that others may find the way. But we will want to do it, for in doing so we will remove from the way obstructing boulders of oppression and ostracism, of pride and prejudice, of indifference and laziness.

During his early years, Leon Trotsky, leader with Lenin in the Russian Revolution, lived for two years in a Christian house in New York City. Afterward he said: "Those Christians were hypocrites. They went to church every Sunday morning and evening. They never once invited me to go with them."

God give us grace to use every means at our disposal—earnest prayer, the Co-operative Program, the Annie Armstrong Offering, the special services in our churches, the literature prepared for our use, visitation and personal testimony, and much loving—that no one of these Chosen Ones of Israel whom we meet will miss the Way because we failed to hold out a light.



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*Pray Ye*

by Mrs. Elmer W. Brillhart, Oklahoma

Addresses in "Directory of Missionary Personnel," free from Foreign Mission Board, Box 5146, Richmond, and in Home Missions

"Prayer is worth more to the United States of America than all the armed forces put together."—GENEVIEVE PARKHURST

**1 Saturday** "Apply thine heart unto instruction, and thine ears to the words of knowledge"—Prov. 23:12 Rev. Avery V. Richey, Palmer, Alaska, Rev. Daniel Luper, Sao Luiz, Brazil, ev., Rev. John A. Mouser, Chandler, Ariz., Mrs. Leland A. Warren, Bernalillo, N. M., ev. among Indians, \*Mrs. Raymond Spence, Nagasaki, RN, Miss Cecil Lancaster, Rev. M. J. Bradshaw, Kokura, Japan, Miss Cornelia Brower, Temuco, Chile, ed. ev.

**2 Sunday** "The Lord gave the word: great was the company of those that published it"—Psalm 68:11 Miss Mary C. Demarest, Hsin Chu, Taiwan, Miss Barbara Epperson, Ire., \*Miss Edythe Montroy, Iwo, Nigeria, ed. ev., Mrs. H. H. Muirhead, Brazil, em., Mr. H. Y. Bell, Winfield, La., ed. ev. among Negroes

**3 Monday** "Ask, and ye shall receive, that your joy may be full"—John 16:24 Miss Genevieve Gonzales, Cienfuegos, Cuba, Rev. J. A. Abernathy, Seoul, Korea, Mrs. V. L. Frank, Hong Kong, ev., Mrs. Elton Moore, Bandung, Indonesia, lan. st., Miss Elizabeth Rae, China, em.

**4 Tuesday** "A merry heart maketh a cheerful countenance"—Prov. 15:13 Mrs. Elizabeth Escobedo, San Antonio, Tex., ed. ev. among Spanish, Mrs. D. A. Morgan, Christobal, Canal Zone, Miss Edith Rose Weller, Belem, Brazil, \*Rev. James H. Bither, Santiago, Miss Marjorie Spence, Temuco, Chile, Miss Frances Talley, Shikoku, Japan, Rev. L. R. Brothers, Ibadan, ed. ev., Rev. P. H. Hill, Ogbomoshio, Nigeria, Mrs. Leslie Watson, Miyazaki-Shi, Mrs. Alvin Elbert Spencer, Kobe, Japan, ev., Mrs. R. Keith Parks, Bandung, Indonesia, lan. st.

**5 Wednesday** "The eyes of the Lord are in every place, beholding the evil and the good"—Prov. 15:3 Rev. H. H. Culpepper, Buenos Aires, Argentina, ed. ev., Rev. Regilio Paret, Santo Domingo, Cuba, \*Mrs. J. N. Thomas, Barranquilla, Colombia, ev., Miss Minnie Perry, HMB, em., Rev. William E. Burke, Atlanta, Ga., field worker

**6 Thursday** "If it be possible, as much as lieth in you, live peaceably with all men"—Rom. 12:18 Miss Edith Chaney, Ire, RN, Miss Margaret Lamberth, Agbar, Nigeria, ed. ev., Mrs. W. R. Medling, Kumamoto, Japan, ev., Rev. A. N. Murray, HMB, em.,

Rev. S. M. Weaver, Houston, Tex., ed. ev. among Negroes, Mrs. A. C. Scanlon, San Jose, Costa Rica, lan. st.

**7 Friday** "If God command thee thou shalt be able to endure"—Ex. 18:23 Rev. Luciano Marquez, Regla, Cuba, ev. and RA secretary, Rev. Isaias Valdivia, Harlingen, Tex., ed. ev. among Spanish, Rev. Tolbert A. Welch, Kansas City, Mo., ed. ev. among Negroes, Caroline Valdivia, MF

**8 Saturday** "He that abideth in the doctrine of Christ, he hath both the Father and the Son"—2 John 1:9 Mrs. B. W. Orrick, Rev. M. A. Sanderford, Montevideo, Uruguay, ev., Rev. Erhardt S. Swenson, Buenos Aires, Argentina, pub. ev., Ann Swenson, MF

**9 Sunday** "Thou shalt worship the Lord thy God, and him only shalt thou serve"—Matt. 4:10 Rev. James Bartley, Montevideo, Uruguay, ev., Rev. J. D. Hughey, Zurich, Switzerland, Mrs. J. E. Lingerfelt, Jaguapara, Brazil, Dr. R. F. Ricketson, Baguio, P. I., ed. ev., Rev. Oenus Crenshaw, Ft. Lauderdale, Fla., ev. among Indians, Miss Louise Whitmire, East St. Louis, Ill., GWC, Walter Lingerfelt, MF

**10 Monday** "God is not unrighteous to forget your work and labour of love"—Heb. 6:10 \*Rev. George Bowdler, Sr., Cipolletti, Argentina, ev., Miss Josephine Scaggs, Joinkrama Village, Nigeria, ed. ev., Mrs. M. E. O'Neill, Artesia, N. M., ed. ev. among Spanish

**11 Tuesday** "Set your affection on things above, not on things on the earth"—Col. 3:2 Dr. J. T. McRae, Gaza, Egypt, MD, \*Mrs. M. F. Moorhead, Sapporo, Japan, \*Mrs. Uiman Moss, Barquisimeto, Venezuela, Rev. H. B. Ramsour, ed. ev., Mrs. H. R. Tatum, Hilo, T. H., Rev. V. L. Frank, Hong Kong, Mrs. John DePoore, Anchorage, Alaska, ev., Rev. Wilson W. Boggan, Sulphur, Okla., ev. among Indians, Mrs. M. C. Garcia, San Antonio, Tex., ed. ev., among Spanish, Dr. J. T. Williams, China, em., Samuel Garcia, MF

**12 Wednesday** "He that taketh not his cross and followeth after me is not worthy of me"—Matt. 10:30 Miss Mary Evelyn Fredenburg, Eku, Nigeria, RN, Rev. V. E. Hughes, San Jose, Costa Rica, ed. ev., \*Miss Victoria Parsons, Mati, P. I., RN, Mrs. J. W. Moore, China, em.

**13 Thursday** "Love your enemies"—Matt. 5:44 Miss Viola Williams, New Orleans, La., GWC, \*Rev. L. G. Lane, Lagos, Mrs. J. S. McGee, Igede, Nigeria, ed. ev., Mrs. S. A. Candal, Birmingham, Ala., ev. among Italians, Rev. L. C. Smith, HMB, em.

**14 Friday** "Blessed are they that have not seen, and yet have believed"—John 20:29 Mrs. Job Maldonado, Clovis, N. M., ev. among Spanish, Rev. C. C. Fuller, Oak Ridge, Tenn., ev. among Negroes, Rev. James B. Dotson, Spenard, Alaska, Mrs. Allen B. Bedford, Rosario, Argentina, Mrs. Hubert L. Hardy, Temuco, Chile, Mrs. George Hays, Fukuoka, Japan, Rev. J. W. Mefford, Valencia, Spain, ev., Rev. M. S. Blair, Argentina, em.

**15 Saturday** "In the Lord put your trust"—Psalm 11:1 \*Rev. Raymond Spence, Nagasaki, Japan, ev., \*Dr. J. F. Ray, Japan, Mrs. L. B. Olive, China, em.

**16 Sunday** "Let the heart of them rejoice that seek the Lord"—Psalm 105:3 WMS Focus Week, January 16-21. Pray that chaplains will be able to win young men and women of the armed forces to Christ

**17 Monday** "Your labour is not in vain in the Lord"—1 Cor. 15:58 Mrs. C. W. Dickson, Parahiba, Brazil, Rev. V. O. McMillan, Shizuoka, ev., Mrs. Coleman Clarke, Kyoto, Japan, Rev. Jack Glaze, Buenos Aires, Argentina, ed. ev.

**18 Tuesday** "Knock, and it shall be opened unto you"—Matt. 7:7 \*Mrs. James H. Bitner, San Jose, Costa Rica, lan. st., Dr. Audrey Fontnote, Kyoto, Japan, MD, \*Mrs. R. A. Jacob, China, \*Mrs. J. I. Miller, Santiago, Chile, ed. ev., Mrs. Allegra LaPrairie, New Orleans, La., WEH, Rev. Milton Leach, Jr., Miami, Fla., ev. among Spanish, Miss Christine Garnett, Santa Clara, Cuba, em.

**19 Wednesday** "No man can serve two masters"—Matt. 24:6 Miss Monda Marlar, Gatooma, Southern Rhodesia, RN, \*Rev. J. B. Underwood, Recife, Brazil, Rev. Hiram F. Duffer, Torreon, Mexico, \*Rev. Marvin L. Garrett, Oyo, Nigeria, Mrs. A. L. Gillespie, Osaka, Japan, ed. ev.

**20 Thursday** "Better is an handful with quietness, than both the hands full with travail and vexation of spirit"—Eccles. 4:6 Mrs. C. A. Hayes, Dr. Jeannette E. Beall, China, em., \*Miss Mary Sampson, Kaohsiung, Taiwan, ed. ev., Rev. Alva K. Bonham, Sacramento, Calif., ev. among Japanese, Rev. Emelio Planos, Hayana, Cuba, Rev. C. W. Bryan, San Jose, Costa Rica, ev.

**21 Friday** "I will praise thy name, O Lord; for it is good"—Psalm 54:6 Rev. M. W. Rankin, Penang, Malaya, Mrs. G. B. Seright, Trunfo, ev., Mrs. S. A. Qualls, Campinas, Brazil, ed. ev.

**22 Saturday** "By thy words thou shalt be justified, and by thy words thou shalt be

condemned"—Matt. 12:37 \*Mrs. S. Emmett Ayers, China, \*Rev. W. E. Halton, Kaneohe, T. H., Rev. J. E. Powell, Oyo, Nigeria, ev., Miss Jessie L. Green, Kuala Lumpur, Malaya, ed. ev.

**23 Sunday** "God is faithful, by whom we were called unto the fellowship of his Son Jesus Christ our Lord"—1 Cor. 1:9 Rev. D. N. Mayball, Iwo, Nigeria, Dr. G. W. Strother, Penang, Malaya, ed. ev., Dr. B. Frank Belvin, Okmulgee, Okla., ev. among Indians, Rev. W. B. Minor, Socorro, N. M., ev. among Spanish, Miss Mary Lucy Parsons, Columbia, S. C., GWC, Mrs. Enrique Pina, Havana, Cuba, ev.

**24 Monday** "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people"—Rev. 21:3 Rev. E. L. Copeland, Fukuoka, Japan, ed. ev., Mrs. Harold Heiney, Shawnee, Okla., ev. among Indians, Rev. D. D. Cooper, Rev. E. L. Kelley, Miss Fannie Taylor, HMB, em., William, Davis and Annie Glenn Cooper, MF. Pray for Mrs. George R. Martin, president of Woman's Missionary Union, and members of the Executive Board as they meet at headquarters in Birmingham, Alabama, this week

**25 Tuesday** "He that hath the Son hath life"—1 John 5:12 Rev. W. E. Allen, Rio de Janeiro, Brazil, Miss Mary Ellen Yancey, Ede, ed. ev., Miss Emma Mildred Watts, Ogbomoso, Nigeria, RN, Rev. Laurice Burford, Wagon Mound, ev. among Spanish, Rev. Jimmy Harrison, Portales, N. M., student missionary, Mrs. J. C. Hooper, Pineville, La., ev. among French, Mrs. Roland Stroup, East St. Louis, Ill., Rescue Mission, Rev. A. Worthington, HMB, Mrs. L. C. Quarles, Argentina, em., Ruth Ann Worthington, MF

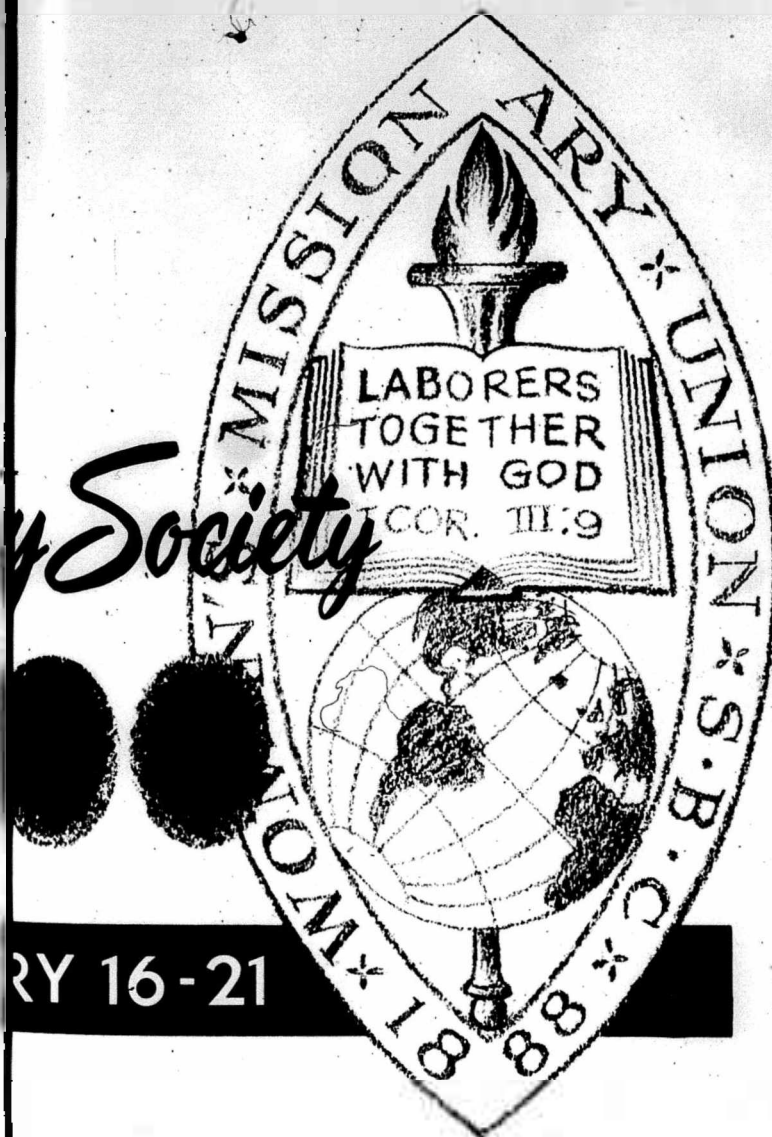
**26 Wednesday** "Walk as children of light"—Eph. 5:8 \*Dr. J. C. Pool, Ogbomoso, Nigeria, \*Mrs. W. L. Cooper, Buenos Aires, Argentina, ed. ev., Mrs. Donald B. McCoy, Campinas, Brazil, lan. st., Rev. Donald A. Dalby, Cameron, Ariz., ev. among Indians

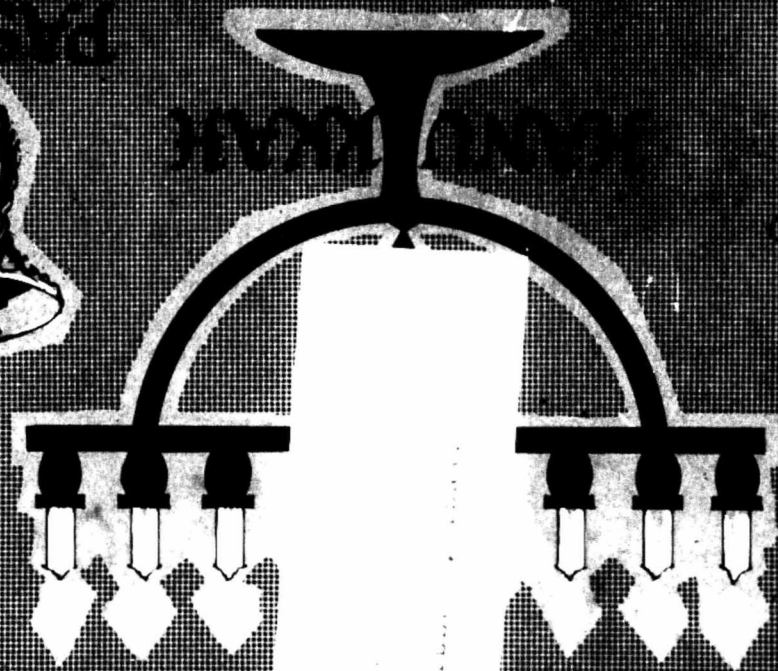
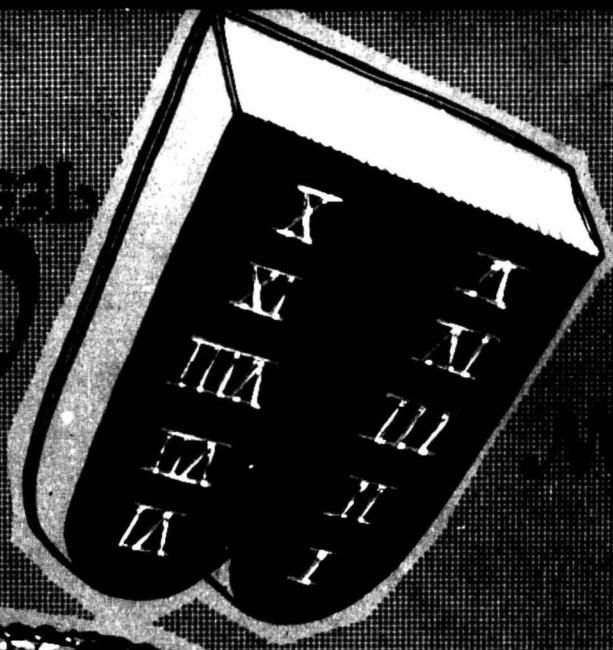
**27 Thursday** "Gracious is the Lord, and righteous"—Psalms 116:5 \*Miss Lillian Williams, Barranquilla, Colombia, ev., \*Mrs. A. R. Crabtree, Rio de Janeiro, Brazil, ed. ev., Rev. Wilson Fielder, Dr. C. G. McDaniel, China, em.

**28 Friday** "As for me and my house, we will serve the Lord"—Joshua 24:15 Dr. R. C. Moore, Santiago, Chile, ed. ev., Rev. Harold P. Reeves, Bangkok, Thailand, lan. st., Mrs. Carrie Rowe, Japan, Rev. Frank DiMaggio, HMB, em.

(Continued on page 27)

\* an furlough  
ev. evangelism  
ed. educational  
em. executive  
lan. st. language study  
RN nurse  
pub. publications  
GWC Good Will Center  
MD doctor  
WEH Woman's Emergency Home  
MF Margaret Fund student  
HMB Home Mission Board





...the wilderness...  
The Moses lifted up the serpent  
...the wilderness...