

Dec 11



ASIA

CHINA

JAPAN

## The Quests of Christmas

by LORENE TILFORD, missionary in Taiwan

TAIWAN

IN SOUTHEAST ASIA the quests of Christmas now are not unlike those of the first Christmas. Men and women still go up from their homes to be enrolled by their governments because the state seeks to tax them, to exploit them, to use them, to promote selfish ends (Luke 2:1-5).

PHILIPPINES

The displaced and homeless, modern fathers and mothers are asking for shelter, a place to spend the night. While we feast in our comfortable homes, countless refugees in Korea, Hong Kong, Jordan, Egypt, and Indo-China will not have even a crib in which to lay their newborn sons because there is not enough room nor love in our hearts for others (Luke 2:7).

THAILAND

In simple villages of Taiwan (Formosa), the Philippines, and Thailand, peasants and laborers, hungry-hearted, are saying to one another, "Come, let us go to find the Babe of Bethlehem of which we have been told a little by the missionaries, and let us see what God has done for us." And when they find the Lord, peace comes into their hearts for they become men of good will (Luke 2:15).

MALAYA

And behold, students, professors, intellectuals, wise men from all these countries of the Orient like Japan and Malaya and other countries of Southeast Asia are asking of the Occident, "Where is he who has been born King? For we have come to worship him." And led by the Word, like the prophets of old, they find him and fall down and worship him and offer to him their gold, influence, and service (Matt. 2:1-2, 11).

Godless ideologies, selfish materialism, and deceitful men are searching for Christ to destroy him, to replace him, to use him for their own ends, but the Spirit of the Lord appears to all who respond through faith and obedient wills; and to these, Christ is alive, saving them and bringing them peace (Matt. 2:13-16).

Listen to the full message of the angel choir, "Be not afraid for behold I bring you good tidings of great joy which is come to all the people for there is born a Saviour who is Christ the Lord, for God so loved the world that he gave his only begotten Son to come to earth to seek and save those who are lost and whosoever believeth on him shall not perish but have everlasting life" (Luke 2:21, John 3:16).

So the quests of Christmas continue but the supreme quest is the quest of the Christ of Christmas seeking and saving the hearts of sinful men.

"O come to my heart, Lord Jesus, there is room in my heart for thee."

## Christmas Eve in Bethlehem

Mrs. John Maguire



Christmas bells ring out from Bethlehem.

IT was not a dream. I was truly there in beautiful Shepherd's Field, outside of Bethlehem, at twilight, that most peaceful time of the day. As I rested on the huge rock that looked as if it had not been disturbed in 1,900 years, I watched the shepherds with their flocks on the far hillside. They were on their way to the folds. Occasionally a camel made its way homeward. The spasmodic braying of a donkey ("the Jordan nightingale") did not mar the serenity of the occasion nor the scene.

I was not unmindful of my high privilege. I shivered, not so much from the wind that was picking up, as from unbelievable happiness. Here before me I could imagine Ruth gleaning in the fields of Boaz. I could almost see the shepherds of that night of long ago, when they heard the angel anthem that echoed around the world. I could not say it was a dream of a lifetime come true. I had never dared to dream so large a privilege. It was "exceeding abundantly above all" that I had dared ask or think.

My appreciation was enhanced by the fact that I was sharing this experience with friends and loved ones. Eighty of us were scattered over the great rocks, all Christians, and by coincidence, all Baptists.

We sang softly, "O Little Town of Bethlehem." A preacher from Texas read Matthew's account of that first Christmas Eve. A preacher from Arkansas read the nativity story from Luke. A representative of our Foreign Mission Board led in prayer. Our guide said, "Now let us sit in quiet meditation and watch for the first star of the evening."

As I gazed upward, thanking God for sending his Son to be my Saviour, thanking

him for coming into this troubled world of sin, I felt a deep sense of peace.

My peace was short-lived. The serenity of the scene was disturbed—not by guns or cannons, not by crashing noises, but by a sibilant whisper, "Baksheesh, Baksheesh," and a tiny reaching hand.

The little Arab girl who whispered was on the other side of the rock-wall fence that surrounded the place where we had gathered. I could not see her body, but I could picture her standing taut on tiptoe. All I could see was her black, black hair, her brown forehead, and occasionally her imploring brown eyes. The little hand could barely reach above the wall of rock, but it was extended pleadingly. The whisper that we could scarcely hear had become a most familiar one as we had traveled in the Near East—"Baksheesh," "give me."

Suddenly our driver noticed her, and quietly, not to disturb those deep in meditation, he slipped from his place in the back, down to the fence facing us, and drove her away. A few minutes later, her importunate whisper came once more. Again our driver bade her, "Be gone." The act was repeated several times.

There had been practically no sound. Yet my peace was gone. Questions raced through my mind. What right had I, a foreigner, to be sitting here in her country, rejoicing in my salvation, yet not sharing it with her, a native of the land of our Lord?

(Please turn to page 23)

JANUARY 15-20 IS WMU FOCUS WEEK

## Fifty Years of Missionary Vision



**T**HIS YEAR Woman's Missionary Societies will focus on FIFTY as Focus Week introduces our ROYAL SERVICE Fiftieth Anniversary celebration. Gay plans with historic flavor will mark this week. Put on your thinking cap and be ready to seize January ROYAL SERVICE for supplementary detailed suggestions. Begin now with a general set-up of keying all committees to action after Christmas.

### "F"—ocus on Fifty

Mission study classes can start during Focus Week. Community missions, stewardship, and prayer committees keep on following Notes to Committee Chairmen.

Publications Committee will feel unusual planning responsibility this year.

In those "What can we do now?" days of holiday from school, let GAs and YWAs make name tags for the women of your church to wear on the middle Sunday in January. They can make them by putting WMU seals on construction paper tags (see your WMU Year Book, page 99, for seal sizes and prices) or they can duplicate the anniversary symbol. The tags will be worn by all WMS members on January 15. Let them cut out large and small, squared, block letters of the alphabet from construction paper for use at the "Teaquet" in January, making many duplicates of the letters in ROYAL SERVICE especially. If the paper is folded, two letters may be cut at a time.

Perhaps your pastor will want those be tagged to stand, maybe sing in unison or a quartet or duet, the WMU hymn of hymn of the year. Maybe he will feel led to preach a missionary sermon.

### "I" Read My Magazine

One day plan for your women to stay home and read ROYAL SERVICE. That "I" in fifty is you, enjoying your own magazine.

### "F"—ind Another Woman

Then another day with ROYAL SERVICE in hand to show, find unenlisted women, and tell the value of Woman's Missionary Society. Sororities and clubs which can have their own periodicals are always proud of them. So you will be after reading your magazine through, and ready to win another WMS member and reader of ROYAL SERVICE.

### "T"—eaquet

One day of the Focus Week will bring the "Teaquet"—not a banquet, not a tea. That's where all the letters of the alphabet will be used along with the clever skins and songs.

### "Y"—es to Service

The "Y" in fifty is the enthusiastic yes which follows your yeoman's enlistment service. New members taking their own ROYAL SERVICE; members who have not known ROYAL SERVICE sparking interest from you and subscribing. Yes: "Every woman with her own ROYAL SERVICE."

Yesterday's record and yesterday's value will be contagious. Suppose those women had not ventured fifty years ago? One wonders what might have happened to Southern Baptist missionary endeavor. But they moved forward, and, yes, we will, too!

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# ROYAL SERVICE

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FRONT COVER: Painting of Lottie Moon as in her house at the Little Cross Road in Tientsin, China. Pastor Li and other co-workers stand with her and the children she loved so much. This actual desk is at Carver School of Missions and Social Work, with the picture. If we could catch the spirit of "Big Love Heart" for one Christmas, what would we not do for Christ?



## "As Part of Our Offering..."

by Mary Elizabeth Hulsell

AS PART of our Lottie Moon Christmas Offering for Foreign Missions we offer ourselves. Please send us application blanks and any needed information." These words were written on December 8, 1954, and placed inside a little red and white Lottie Moon offering envelope and sent air mail special to Dr. Baker J. Cauthen.

"Why?" we have been asked many times since that day. Our decision to volunteer as foreign missionaries was not a "spur of the moment" one but more like the eruption of a volcano that had been active beneath the surface for several years."

Our interest in missions was born when we were yet members of the Sunbeam Band, nurtured while we were active in the Junior and Intermediate Girls' Auxiliary, YWA, and Royal Ambassador chapters and blossomed forth in WMS and Brotherhood work.

Some of our closest friends of Ouachita College, Southern Seminary, and Training School days became missionaries. We told

them "you be the Julsons and we'll be Luther Rice. We will develop a missionary church here in the homeland and back you in every way we can." This we tried to do. We preached and taught missions and led our people to give. Several of the young people of our churches had heard God's call and entered college and the seminary preparing themselves for mission work. In January, 1950, my husband had visited some of these friends, Vance and Sue Vernon, in Brazil, and he was not able to forget the needs that he saw in the hearts and lives of the people there.

At an annual meeting of the North Brazil Mission one year they had a prayer meeting in which each missionary was asked to kneel and pray for the Lord to lay on his heart some laborer who should come to help in the harvest there. After the prayer ended they were told to write a letter to that individual if they felt impressed to do so. We received one of those letters!

## Gifts of money to the Lottie Moon Christmas

Offering may be generous, but this couple gave all.

During the St. Louis meeting of the Southern Baptist Convention in 1954, a Committee on World Evangelization was appointed which interested my husband very much. He began to get a broader view of our world task as certain statistics were revealed by this committee and Dr. Cauthen. He learned that only a small fraction of the world's population live within the Southern Baptist Convention territory. My husband's soul was deeply stirred when he found out that we Southern Baptists have only a few more than three hundred missionaries appointed as preachers to tell the gospel story overseas.

The fact that Southern Baptist preachers are concentrated in one small area of our world is greatly emphasized when one counts the number of preachers in some of our associations and finds as many as the number we have on all foreign fields. Mr. Halsell remarked several times in the light of this fact, "There are not too many preachers in the convention territory, but there are too few outside of it which makes it quite evident that the ratio of laborers in the Lord's vineyard is not what it should be."

In September, 1954, Vance Vernon and Paul Sanderson, missionaries in the Amazon Valley, visited our home and told us of the great need to establish a seminary to train the preachers and Christian workers of Equatorial Brazil. Both felt that without trained nationals they could never hope to evangelize the valley. They asked Mr. Halsell if he knew of anyone who could come and assume the responsibility of the school. He told them he didn't, but he surely would pray for someone to go. Fulfilling that promise greatly disturbed his prayer life!

During this time the Lord was also working in my heart. In preparing to teach the mission study books on Brazil last fall, I read in Robert C. Bratcher's book, *Land of Many Worlds*, that "Brazil is dotted with villages and farm houses where live men and women who will never hear the gospel." As I doubly underlined this statement with a red pencil the Holy Spirit said

to me, "That isn't true in Memphis. There isn't a person here who doesn't know about Jesus. You and your husband make visits in many homes where two or three churches have already called with an invitation to come to Christ or his church." I knew the Holy Spirit spoke the truth.

It was not an easy decision to make. I thought about the health of our three, young children in that hot, humid climate of the Amazon Valley. But the Lord spoke clearly to me, "Children get sick and die in the United States. I can take care of your children in Brazil just as I can in Memphis." With the assurance, "Lo, I am with you," my fears subsided. Then the idol of materialism raised its ugly head

### PRAYER

God prescribes, "And seek my face." We are seeking for everything else but that: pleasure, prestige, position, place, prosperity, personal preference. But God says we must seek his face if we would gain that which matters most!—A. B. Coffin from "The Standard"

and tempted me. "You've been used to a rather big salary—think you can live on a missionary's salary?" Ashamed for having such a thought, I remembered "My God shall supply all your need." Materialistic Satan tried again with "You won't have electricity where you're going. How will you get along without your electric stove and air conditioner?" But the Heavenly Father, who "will with the temptation also make a way to escape," whispered softly, "What is a small thing like electricity when so many people live in spiritual darkness. You have the Light of the world in your heart, won't you share it?" I bowed my head and asked him to help me never to worship the god of materialism.

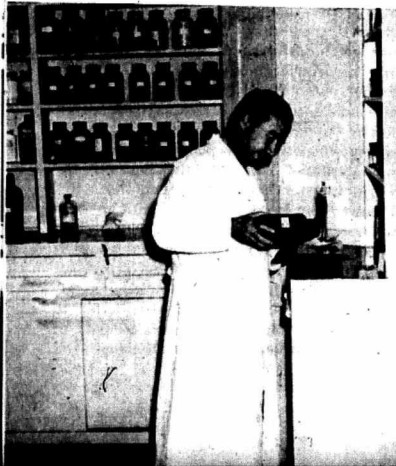
For days we talked and prayed about it until one morning about three o'clock we settled it on our knees and found great joy and peace. Then we wrote the letter to Dr. Cauthen offering ourselves as part of our Lottie Moon Christmas Offering.



Family group from a nearby village comes to our

## Southern Baptist Hospital in Ajloun, Jordan

Pharmacist-Juris Ashkar fills prescriptions at the hospital



Nurse Annie Hagstrom and student Martha Fakhoury in operating room



### HEALING IN THE MOSLEM WORLD



Hospital shown above hopes to receive \$20,000 for current expenses through this Lottie Moon Christmas Offering. An Arab said if he were sick he would want to go to this hospital because it is "under the hand of God."



Photos by Fon Scafield, FMB



Busy technician, Dr. Lovegren, Dr. Marma, intern, nurse serving lunch





**J**OHNS GORDON MEIN was six years old and ready to start school. What would it be like to go to school in the lovely port city of Alagoas? He heard his baby brother stir in the next room and knew his mother was there, but he was too tired to notice his other two brothers sleeping near or his father. The surge of the sea became a lullaby which put him to sleep.

The missionary family was soon deep in the swim of school days. Mr. and Mrs. Mein had established a new Baptist high school and John Gordon was in a class of thirty first graders, not another one of whom could speak a word of English! Their schoolroom was a warehouse and their lessons were all in Portuguese.

The mission work in Alagoas prospered so much that today there are eight hundred students in the high school they had newly begun. And far and wide, people knew of "those Mein children" who are not "mean" at all!

While John Gordon was busy at school, his little brothers, Robert and Carey, were busy, too. Robert spent most of his days gathering worms and bugs and playing with the collection of animals he was constantly acquiring while Carey was more interested in learning to run and climb and swim. Baby David, always quiet and serious and deeply earnest, was a joy to all though not very well most of the time in spite of the care of his mother who was a nurse.

Day after day as morning began and night after night before giving themselves

## By All Meins!

by Pen Lile Pittard

up to the lullaby of the sea, the Mein family, scattered in a dozen directions through the hurrying hours between, gathered to read God's word and pray.

"We're the richest family in the world!" they often thought. Then one day their cup really filled to overflowing for God sent them the baby girl they had wanted so long. Little Margaret came when John Gordon was eleven, Bob was nine, Carey was six, and David, five.

How can we let them go, Mr. and Mrs. Mein wondered through the years, as they thought of the separation that college would have to bring. Thanks to the Margaret Fund, the financial burden would not be great, but the loneliness had to be met by them personally. It was decided that the four boys would go two by two, John Gordon waiting until Bob could go with him and Carey waiting for David to go along with him. Of course, little Margaret was much too young to join any of her brothers. But the time finally came for every one of them to take the hurdle from home in Brazil to college in the United States. That was only the beginning of international hurdles all of them were to take, for each one had become so remarkable a person that he deserves a whole book about his own life instead of a few lines.

To begin with, the family itself was like a small United Nations: the father is English, the mother and two sons American, and two sons and a daughter Brazilian!

**W**HY do they call you Miss Mein?" a small boy lying on a white hospital bed wanted to know of his nurse. "You're Miss Good to me!"

"Because it's my name!" replied the crisp figure in uniform. "My name is Margaret Mein."

Margaret was a student at Johns Hopkins Hospital where she received her RN degree after a distinguished college career at Blue Mountain and Georgetown colleges. Her girlhood in Brazil had been spent in the

inspiring influence of a mother whose ability as a missionary nurse led her to endless activity in ministering to underprivileged and needy people who were physically and spiritually ill. How could anyone have resisted such a stimulus to dedication? Certainly not one with the generous heart and warmly responsive nature of Margaret Mein. And when news of her mother's death came during her days of training, it was in Margaret's heart to take her mother's place in Brazil.

This was not what God had in mind, though. Southern Baptists do not appoint medical missionaries as such to Brazil because it is so difficult to satisfy the Brazilian government as to medical credentials from foreign countries. It is often impossible to have North American medical degrees recognized at all. So, after a year of specialization, Margaret Mein accepted appointment with a joint American Brazilian government public health agency (*Sociedade Especial de Saude Publica*). She was sent to Recife to help organize a school of nursing. Brazil had very few trained nurses, mostly nuns, so this was a project as missionary as a dedicated young woman cared to make it. For five years now Margaret has served on the faculty of this school and today is its principal. Sixty student nurses are under her direct supervision for she lives at the school with them. A high school education is a prerequisite to entrance, and the fine quality young women who come within her influence see in living action the expression of a more vital and satisfying faith than most of them have known.

John Gordon and Robert went to Georgetown College together in the early 1930's. Both of them distinguished themselves by their academic achievements and by their spiritual leadership. John Gordon was Baptist Student Union president, both on his own campus and in the state of Kentucky. When he did graduate work in Washington, D. C., where he received both the LL.B. and M.A. degrees, he served in the same capacity for the District of Columbia.

Since his college days, John Gordon has satisfied a life-long ambition in diplomatic service. He has had appointments in Rio de Janeiro, Rome, Oslo, Norway, and now in Djakarta, Java, Indonesia. Wherever he goes to represent his country, John Gordon Mein is able, because of his position, to advance the cause of Christian missions both

by his own personal Christian life and by his influence in governmental circles.

His wife, a lovely Christian nurse, and their two children uphold the family tradition of consistent dedication to Christ's kingdom.

Bob, the lover of bugs and worms and animals, continued his scientific bent and after graduating at Georgetown College, entered medical school. He, too, married a nurse, and together they had just begun to "settle down" at Wichita Falls, Texas, when war called Bob into service, and he was quickly sent to Africa, then to the Anzio Beachhead, where he remained for the duration of the war.

Bob, too, wanted very much to return to his boyhood home in Brazil and become a missionary doctor. But before Margaret faced the obstacles to medical mission work in Brazil, Bob had gone, under the auspices of the same joint governmental agency that Margaret later joined, to the Amazon Valley on an experimental project. He had so hoped that in this work he would be able to validate his medical training, but it became certain that if he wished to practice medicine, he would have to return to the States to do so.

So he returned to the land of his medical training. He took a special course in Boston for one year and returned south to Jacksonville, Florida, where he has specialized in gynecology. He is a deacon in the Ortega Baptist Church and does a great deal of charity work especially through the Volunteers of America. His family includes four children, and his chief delight, aside from his professional and religious activities, is to make in his workshop furniture and conveniences for his home.

Carey, still a Brazilian, has always been the most ardent patriot of Brazil of them all yet he has had to serve his country from afar! The sportsman of the family, he was an outstanding athlete in college and a swimming instructor in the Brazilian army during the war. After college he received a scholarship to the Pasadena Playhouse where he met his wife. Their marriage was postponed by the war, but immediately after the war Carey was offered a post as secretary to the military attaché at the Brazilian Embassy in Washington, D. C., and for twelve years he and his wife have made their home there.

(Continued on page 10)

## Lottie Moon Christmas Offering in Spain—Received and Given

by Nella Dean Whitten, missionary in Spain

ONCE again the Woman's Missionary Union of Spain has realized the profound significance of the words of Jesus, "It is more blessed to give than to receive." Of necessity the work of this Union depends largely upon financial aid sent from the United States, and for this the women are grateful. But there is joy in their hearts because the national Lottie Moon offerings designated for mission work in other lands have grown steadily year by year.

By way of comparison, it is interesting to trace the progress of this offering: In 1951, the first year of the offering here, the sum was 2,198 pesetas (approximately \$52). In 1952, it came to 4,219 pesetas (\$100). In 1953, it was 8,375 pesetas (\$199), and in 1954, the offering surpassed the goal of 15,000 pesetas (\$357) and reached the total of 16,685 (\$395). That may sound insignificant, but from a small group representing only twenty-eight contributing churches and many of those small churches, such amount is a sacrificial offering.

The Bonanova Baptist Church, Barcelona provides only one example of the joy and enthusiasm with which the Spanish

women, young people, and children gave their offering. The program "Around the World" was held in the main auditorium of the church and was open to the entire church membership.

A map of the world was placed at the front of the auditorium. Each person on the program talked about a particular area of the world and after directing a brief period of prayer for that area, thumbtacked her offering envelope on the country or countries she had discussed. After each talk a YWA chorus sang one stanza of an appropriate missionary hymn. The GAs and RAs took up the offering envelopes of those who did not have part on the program. Conspicuous on the two front rows were the members of the Sunbeam Band whose faces shone as they put in their offerings.

After the program the executive committee went to a little room at the side of the auditorium to count the offering. Exclamations of joy punctuated the opening of the envelopes, and from the beginning they felt sure that the offering would at least double that taken the year before. But

*Members of the Barcelona WMSU thumbtack their offering envelopes on a world map after discussing each area. After the meeting the executive committee counted the offering and offered a prayer of thanksgiving for the generous amount — more than three times the offering of former years!*

the final result was even better than such optimistic speculation. It more than tripled the offering for foreign missions of any other year. As they stood looking at the love gifts of 1,074 pesetas (\$23), someone said, "Let's thank God for this offering!"

The president of the Bonanova Woman's Missionary Union, Mrs. Louise Blanco, prayed, "Lord, we who have received so much from thee and from others are thankful that we can give something, even though the amount be small. We pray that this offering that our national W.M.U. has planned to go for medical work in Korea may be used to heal bodies and souls. Help us never to forget that it truly is 'more blessed to give than to receive.'"



### By All Meins! (Continued from page 9)

They and their two children are active members of the Taroma Park Baptist Church, Maryland. Among other contributions to their church, Carey is chairman of the committee on church drama which annually produces several dramatic programs and has greatly enriched the lives of the members.

David, the serious, not-too-strong, little boy, became a robust young man who, like his older brothers, took a great deal of interest in the religious life of the campus at Georgetown. After his graduation he returned to Brazil for a year, during which

time he had a taste of mission work. God spoke to him forcefully through that year's experiences. Returning to the United States, he went at once to the seminary at Louisville where he found the person God had "called alongside" him and received his Th.M. degree. With his bride, he returned to Brazil.

With joy our Foreign Mission Board sent the young people to the state of Sergipe, North Brazil, to do field work. David was soon invited to become a member of the faculty of the seminary at Recife, and in 1953 when his father retired as president

of that institution, David was made his successor.

Due to a desperate shortage of workers in a rapidly growing denomination, David has been pastor of as many as six or seven churches at one time, executive secretary of the state board in Pernambuco which directs the general program of the churches with special attention to those which are weak and discouraged, director of the annual simultaneous evangelistic campaign in the same state where sixty to eighty-five churches have taken part and six hundred to seven hundred conversions have been registered in one week. He has done extensive work with choirs, and—on the side!—he grows orchids for a hobby!

His wife has a city-wide reputation in floral decorations and is called on frequently in this field as well as for all the activities of a missionary wife.

They, with their three children, are in New Orleans this year while David is professor of missions at the New Orleans seminary during their furlough.

Have you ever wondered in your heart if "missionaries' children" deserve the many attentions we "Margaret Fund mothers" delight to plan and give them, and the unusual educational opportunities their status as missionaries' children gives them? Meet the Meins—any one of them or all five—and you will respond with emphasis to such a question, "By all Meins!"

# I Was the Guest of Madame Chiang

by Marjorie Moore Armstrong

ON THE LONG trans-Pacific flight northwest to the Orient, I said to my seatmate, "When we get to Taiwan, let's ask the missionaries about Madame Chiang Kai-shek's prayer group."

But I underestimated the hospitality of the Chinese. My husband had "ghost-written" an article in 1949 for the Chinese ambassador to the U.S. They never forgot it.

Landing in Taiwan after two weeks in the Orient, we were greeted not only by missionary friends but by a representative from the foreign office and taken to the place where we were to stay in Taiwan.

Set back from the busy street, Madame Chiang Kai-shek's own guest house literally breathed rest.

A full schedule of interviews and research trips began that very morning. Our foreign-office host gave us all the help we needed and arrived daily with new invitations to lunch, tea, or dinner. Early in the week he brought a very special message. President and Madame Chiang officially requested the pleasure of Mr. and Mrs. Armstrong's company at dinner at their summer home on Grass Mountain.

With an official car and driver, we were not delayed by investigations as we passed the guards, and we were soon deposited at the door of a Japanese-style house almost hidden in the tropical lushness of the mountainside. Some wealthy man had built this during the Japanese occupation of Taiwan. A dozen other guests arrived during the next few minutes, then the host entered.

Naïve as it may sound, President Chiang Kai-shek looks exactly like his pictures! How remarkably youthful he looks in uniform for a man his age, I thought.

Soon Madame Chiang entered. After greeting her roomful of guests, she took a seat and motioned me, the only foreign woman present, to a seat near her.

As she inquired about our visit to Japan and our itinerary south from Taiwan, I

found myself trying to match her flawless English.

On a signal from a servant, our hostess rose and invited us to the table. President Chiang offered his arm to escort me to the place beside his. Madame Chiang, accompanied by my husband, sat opposite at the middle of the long table, and the Chinese guests took their places at the rounded ends of the table.

After dinner, Madame Chiang invited us four women guests to her own living room. The Chinese art on the walls attracted my attention, and I commented on it. "Madame painted those herself!" one of the women proudly informed me. "She found in America that painting is good for her health!"

We visited her studio, and as we returned to the family living room, I said, "Let me thank you personally for the lift I got from reading of your experiences in prayer in the August issue of *Reader's Digest*."

She looked at me intently for a moment, then asked, "Do you think it may do some good?"

In response to my emphatic yes, she said, "I get letters every day from readers. It makes me glad that I yielded to my American friend's insistence that I try it."

"What about the prayer groups you wrote of?"

"We meet every Wednesday from five to six. We'll be meeting up here on the mountain tomorrow instead of in our prayer room down at W.A.A.L. headquarters."

"What is W.A.A.L., if I may ask?"

"That is the Women's Anti-Aggression League, whose national headquarters is very near where you are staying," she explained. "You see, when I returned from America after that long nine months of medical treatment, some of our friends asked if they could give me a welcome party. I expressed my desire that they have something that would benefit China."

The result was a huge reception in Mad-

ame's honor in which guests were invited to contribute to a fund for artificial limbs for amputees in military hospitals. The response astounded Madame Chiang.

"I saw women, whose husbands handle all family funds, take off jade rings and diamond earrings in order to be able to give to this cause. Once they got started, they wanted to do more. All the women of Free China are now organized all over Taiwan in the W.A.A.L. It's just what you American women did for your servicemen—sewing, knitting, visiting hospitals, packing gift boxes at Christmas, helping keep up morale. We now support chaplains in those hospitals—the first chaplain service China has ever had."

I could see that Madame Chiang was a dedicated woman. Suddenly she said, "Would you like to see some of that work?" I would, of course, and before I left her home, she had made arrangements for a tour of the centers next day.

I saw fifty or sixty women volunteers making garments for Chinese soldiers; I learned of the daily devotional period for these workers, conducted, during a brief rest interval, by a missionary or other Christian leader.

I visited the director's office, where Madame Chiang puts in a full work day. I saw the prayer room adjoining it and on the wall up front, a framed copy of "The Last Supper," five feet wide, done in needlepoint.

In her home after she had told me of this woman's movement, she completely surprised me with the question, "Would you care to attend the prayer meeting tomorrow?" I was trying to think of how to say, "I don't want to intrude," in such a way as to get her to insist that I attend, when she stunned me with, "Would you be willing to lead it for us?"

Quelling a mild sense of panic at the thought of being guest leader for a world-renowned prayer group of forty-five "first ladies" of a land I had never seen until five days before, I realized it was a rare opportunity for spiritual fellowship and Christian witness offered to me, not as a mere tourist or amateur reporter, but as a sister in Christ.

"I'll be grateful for the privilege," was all I could say. In my heart I said, "Thank you, God, for that carbon copy of my pro-

gram material for December ROYAL SERVICE. I didn't know till now why I lugged it along."

Late in the evening, the men summoned us back to the living room, and we all said good night. The next day at 4:30 a general's wife came by the guest house for me. The half hour's drive up Grass Mountain brought us to another beautiful Japanese-style house.

The sliding panels had been removed between living and dining rooms to permit a long rectangle of straight chairs. Madame Chiang was just being seated when I was ushered to the chair opposite her. She greeted me with that famous smile.

In that "circle" of chairs there were few vacancies. When she launched this prayer group, Madame Chiang made it quite clear that those who joined were expected to be present every week except when ill or out of the city. When others wanted to join, she encouraged them to start new prayer groups, that this one might not become a mass meeting. I counted thirty-seven at this midsummer prayer service.

Hymnbooks were distributed, and I was glad to find the announced familiar gospel hymn in English on the lefthand page and in Chinese on the right. Then an oil cloth "blackboard" was unrolled and hung on the wall at the front. One member began to write the requests for prayer. Another distributed small notebooks just obtained for the individual prayer lists.

Madame drew from her briefcase-purse a sheaf of letters and began to read off the requests for prayer.

"Here is a young man, a student at State College in M. . . . who is trying to find God's will about entering the ministry. I shall pass around the photograph he sent with the letter. Let us pray for J. . . . S. . . ."

Americans writing a Chinese women's prayer group for prayer? I marveled as I listened to other requests from the States.

For five minutes she turned pages from the week's mail. The members asked for prayer, also: for non-Christian husbands, for loved ones who were ill, for parents or children still in Communist territory. All were reminded to pray for China.

Then I was presented. Assisted by a skillful interpreter, I spoke first of a family

(Continued on page 15)

# Family Fun at Christmas

by Helen Frances Hillman



ARE you tired of housework? If you are, sit down with me a minute and we'll both rest! Maybe you, like me, enjoy looking back into a happy childhood.

It was December and summertime in Brazil . . . hot and sultry. School had just ended, and Christmas was near. We were planning for a family reunion—Bagbys, Sowell's, Smiths, and friends. Looking forward to seeing loved ones we hadn't seen in years, going off together on a summer vacation, and Christmas . . . it all left me breathless with excitement! The ocean liner finally docked bringing Uncle T. C., Aunt Frances, Kath, Pris (who was later to be my roommate at Mary Hardin-Baylor for three and a half years), Jimmie and Annelu; they had just returned from the States where they had been on furlough and were on their way back to Sao Paulo.

Aunt Ermine was the only one of the Sowell's able to come that time. She came on the train from Buenos Aires, Argentina, and I didn't remember ever having seen her. Our friends included Miss Frithie (Thelma Frith, later to become Mrs. Albert Bagby), Miss Mattie Bland (now Mrs. Charles Candler, living in Jenks, Oklahoma), several Brazilian friends, and our Russian Anna—indispensable when it came to feeding us and wrestling with me. I was then only ten years old and such things were a part of my tomboyish nature, in spite of my small size.

After spending a few days shopping and packing in the big, bustling city of Porto Alegre, we all took a steamboat much like the ones that travel up and down the Mississippi River that carried us across the river to a sleepy, little village. There we could all relax in comparative privacy without the aspects of Grand Central Station or

a switchboard of the Bell Telephone Company which more or less characterized our home in those days.

What did twenty-four people do when they were together like that for a period of a month or so? Frankly, from what I now know about housework, I imagine Grandmother Bagby and Anna had the toughest job—feeding us. We had to eat in shifts and must have managed very well for we always had energy to do everything that might be suggested. Besides, who cared about food when little, short, round Grandmother was chasing long-legged Daddy across the dining room with a pitcher of water to throw on him? Daddy teased his *sogra* (little mother-in-law in Portuguese) so much that sometimes she'd get exasperated and chase him with the first thing she could grab.

Our sleeping quarters included the rented hut next door, complete with thatched roof and dirt floors. Grandfather, a stickler for neatness and order, found it hard to live with such a bunch, I'm sure. A standing family joke is how he used to laboriously sweep the yard with a brush broom so that it was spotless, then hide behind the corner of the house to watch. Sure enough, a cautious and equally watchful, old hen would wander slowly over from the neighbor's, only to be shooed away with the explosive comment, "That hen *deliberately* came into our yard."

We played Rook, Flinch, Memory, and "42" (Grandfather's favorite—if he won) by the hour. "Tia" (Aunt Helen), Daddy, and Uncle T. C. were inveterate chess players. During the afternoon most of us children rested in hammocks under giant chinaberry trees. There, in sometimes hot, sticky half-drowsiness or cool, gentle swaying breeze

I became acquainted with Pollyanna and Rebecca of Sunnybrook Farm. After our siesta, big, red, juicy watermelons would be cut—Grandfather having walked down the steep hill into Guaba under a broiling sun to personally select them.

Swimming came next: a race down *Morro do Diabo* (Hill of the Devil, so called because of its rocky steepness) took us to the beach. There we did tricks in the water and dived off the high pier where the boats docked. Fishing with nets on moonlit nights was another sport we tried. About the most we could do was to jump and splash in the water, the idea being that the distraught fish would rush into the nets for sheer peace, if for nothing else.

One night someone knocked at the back door of the front cabin where we had all gathered to clown and sing "Listen to the Mocking Bird," "When You and I Were Young, Maggie," etc. We rushed to see who it was and found an old, hunchback woman with a black shawl over her head, begging for food. Somehow she got us out into the back yard and began chasing us. She had a horrible face. We ran, screamed, and hid, only to discover it was Aunt Ermine who'd disguised herself with old clothes and teeth made out of watermelon rind. After that "playing witch" became almost a nightly affair.

With each happy day, Christmas came nearer. Mysterious packages all around: hushed whispers among the adults. We children did our own little shopping at the tiny, local store, torn with indecision as to how to spend the 15 cents we had been allotted. Would the person whose name we had drawn be pleased?

On Christmas Eve, we were put to bed, only to lie awake wondering how the Christmas tree would look, what presents we'd get, or if (the ones we gave would be appreciated. Next morning, after very little sleep, we made a regular ritual of dressing; then, after lining up, we were allowed to see the tree. What is more intense than the awe and wonder in a child looking at a lighted Christmas tree? There are so many things it symbolizes.

With all our happiness, Christ was not left out of our Christmas. Family worship was, and is yet, a part of our daily life together; in fact, it was the nucleus from which the Guaba Baptist Church was

formed. People would gather at the windows to hear the hymns, and soon we were inviting them in to take part in the service. So it goes—just like the ripples in a brook!

I hope you have enjoyed these family tidbits—it's been fun sharing them. My idea was to give you a glimpse into the lighter side in the everyday life of a family that to some is an impalpable legend. One of my most cherished memories as a member of the Bagby-Smith family is our ability to enjoy each other. No matter how far the distance, or how long the separation, there is always a feeling of closeness when we get together.

As a family we've known intense sorrow, joys, shared fears, jokes, and dreams. There has been quite a bit of tradition thrown in. Extreme individualism is also a part of us. Nevertheless, I feel that so far each facet of this family is trying to reflect the light of him who so long ago was a Babe in a Manger.

## I Was the Guest of Madame Chiang

(from page 13)

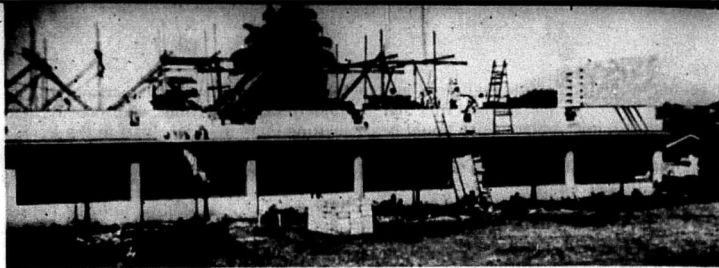
crisis weathered in prayer, and then gave an analysis of the factors in intercessory prayer.

When I sat down, the members all reached for the square foam rubber cushion under each chair and knelt. Immediately a voice was lifted in prayer, then another, and when it finished, another—this one tearful—back and forth across the room the women of Free China were at prayer.

At six o'clock Madame Chiang rose from her knees, and the service was over. After brief but cordial greetings from several members, I was whisked off to a dinner.

All the way down the mountain I was in a state of awe. Here I was, a member of a denomination which has fostered a Christian witness in China for 110 years, being taught by Chinese something new about the power of prayer.

In no other country of the world, so far as I know, can one find so many of a nation's leading women gathered together in one spot, at the same hour every week. What for? To pray.



*The Lottie Moon Christmas Offerings have made the expansion of this school possible. Without prayers and gifts, the work would die. Although this is only one of 344 schools around the world that we help, we say*



## "All Hail, H. B. A!"

*by Lillie Hundley, missionary in Hawaii*

*"Near the lovely mountains of Hawaii  
ner\* is a splendid Christian school where  
we pray.*

*"Christ for every nation" rings our mu-  
to true: youth of all nations with visions  
true.*

*CHORUS: "Baptist Academy, onward then  
for aye, the green and white exalt the right;  
all hail, H. B. A!"*

The seniors of 1954, the first graduating class of the Baptist Academy, were singing. There were three boys in this class. Kyio Itakazu, the honor student, is a Japanese of non-Christian parents, but in the Baptist church and the Academy, he and his two sisters have learned to know and trust the Lord. Kyio has answered the call to preach and is now a ministerial student in Baylor University. We are expecting great things from him in the future.

In 1947, Mr. H. P. McCormick, a missionary transferred from Nigeria, arrived in Hawaii and studied the school proposition. Then came the task of buying property, renovating buildings, grading the

grounds, and planting grass. When the enlisting of teachers was accomplished, the first session opened in September, 1949, with the seventh and eighth grades. Grades have been added until in 1954 we had our first twelfth grade graduation. In June, 1955, there were 290 students and ten graduates, six of them Baptists. In this class were two preacher boys and one mission volunteer. Donald Tagawa, one of the preacher boys, entered Baylor in September.

The Lottie Moon Christmas offerings have made the expansion of this school possible. The offering put up the elementary building two years ago and now has added the much needed second story. We are ever grateful for the mission vision and wonderful giving for missions of the W.M.U. of the Southern Baptist Convention. Without prayers and gifts, much of the work would die, but with these the kingdom of God can be and is greatly increased in the mission fields.

\*Nai means precious or dear.

## A Christmas Play in Indonesia

*by Evelyn Schwartz, missionary in Indonesia*

**M**Y first Christmas in Indonesia in 1953 was spent in the city of Bandung where I was a language student. These were the comments I heard on the Christmas play for that year: "Very nice, but too short." "Good, but just not long enough." Really, I felt that the program had just the right timing.

When I moved to Djakarta and started working on the 1954 Christmas play for the Djakarta church, everyone asked that we make the program longer. It is an Oriental custom to have at least fourteen different items on a program. So, I decided I'd do my best to please them.

I used the entire play, "The Nativity," and inserted scenes from two other plays, "The Gift Divine," and "No Room in the Inn." By the middle of November we had translated the program into Indonesian, and our first play practice was announced. But that was the day I became ill with virus pneumonia, so our practice was delayed until December 8. Time was certainly running out, so we tried to have practice three times a week. There was never a single practice when all the actors were present, not even at the final dress rehearsal. Even Mary and Joseph were absent for the final practice. You can imagine my discouragement and disappointment as we struggled through each practice. But, the way the young people performed on the night of the play was worth all the efforts.

The cast of fifteen was made up of thirteen Indonesians and two Chinese. The Indonesians are from the island of Ambon and are known as Ambonese. Most of the young people in our church are Ambonese.

The entire cast did a marvelous job, but two incidents were outstanding. The incense we were using for Zacharias in the Temple scene was given to us by a Buddhist, the mother of one of our most faithful Chinese boys. We were stingy with it during practice, using just enough to get by. It was a thrill when the young man playing the part of Zacharias sprinkled the incense on the brazier and smoke accended.

Then the scene came when the little lamb went "baa." The boys made the lamb from two cushions and a sheet, and it looked so real. I did not expect actually to hear it when it was presented at the manger. If the boys had asked about it, I would have said definitely no, but they didn't ask me. There was no laughter on the part of the audience, it seemed a greater hush fell over the crowd. It really fitted in beautifully.

We were greatly indebted to Mrs. Johnson and her choir for the music.

Even if the actors can't show up for practice, I'm looking forward to directing the play again this Christmas season.



## A New Relationship to the Offering

by Ted Dowell, missionary in Korea

**I** SAT the other day in the office of the city engineer for the city of Taejon. With me was the dean of our Korean Baptist seminary and before us on the desk were the maps showing the plans for the reconstruction of Taejon which had been almost totally destroyed by the war. One section of the map had two red lines running parallel across it. These lines marked a new main street to run north and south through the city. More important to us, they also marked the end of the plans that had been made for the new seminary building for these red lines cut through our present property leaving only a narrow strip on both sides. There was no alternative but to look for a new location and to start from scratch.

The present location had a Korean style hotel on it that we had repaired. It was serving as a dormitory and classrooms, but we were crowded and needed the new building that had been made possible by the 1955 Lottie Moon Christmas Offering. The money we would receive from the government for the land would be only a token amount and far from enough to buy other property. Not only would we need more land now, but we would need additional buildings to replace the ones we would lose. It meant a change of plans entirely, and it meant we would need to ask the Foreign Mission Board for an additional appropriation.

In those minutes as we walked from the city hall, many questions came to my mind about the future plans for the seminary.

One of the questions was, "Do we dare hope for an additional appropriation?" Immediately my mind turned to the Lottie Moon Christmas Offering as the source from which we could expect help. Since that day I have given some thought to just why I so automatically thought of the offering as being God's way of providing our need. It wasn't from past experience as a missionary, for this happened during my first year on the field. The more I thought about it, the more evident it became that it was just a natural reaction, for the Lottie Moon Christmas Offering had been a part of my life since childhood.

The relationship began early while I was a Junior Royal Ambassador. My idea of missions was no doubt hazy then, but I can remember how a missionary-minded mother encouraged me to put my nickels and dimes in an envelope that had a picture of the world and a cross on the outside, explaining that my money would be used to tell others about Christ. I remember later how a missionary-minded pastor encouraged the WMU in giving to the offering. I remembered the satisfaction I always felt as I gave to missions and felt I had a part in the work of missionaries around the world.

The foundation was laid in my home church, and then when I was in the seminary, I caught the real spirit of the offering as I came to realize how completely Lottie Moon had given her all to make Christ known to those who sat in darkness. Not only that, but I was deeply impressed

by the sacrifices I saw many of my fellow students make in order to give to the offering. Some saved for months to be able to make a worthy offering. Others sold blood to the county blood bank, while still others did without necessities, not to speak of lesser sacrifices.

Then as a pastor myself, I recall how the people responded as they were told of the needs and given an opportunity to give. I remember the last Lottie Moon Christmas Offering we had before we left for the field, and how one of the members, poor in this world's goods, but rich in faith, gave her cameo pin, the most valuable thing she possessed.

But I now have a new relationship to the offering. It has changed from an objective one, from that of giver to recipient, from the locale of America to the Orient, and all of the past relationships as an RA, church member, seminary student, and pastor help explain why it has the meaning it does today. I understand now what the missionaries felt as they would write to the prayer group at the seminary back home, telling of how they were praying especially for the Lord to open the hearts of Southern Baptists to give in the coming offering, asking that we pray for the same thing. I always thought the people at home were the ones to pray for the missionaries, but here were missionaries praying for us at home. A missionary sees what is being done through the Lottie Moon Christmas Offering and it is natural that he desires those at home to have a share in the blessing it brings.

Not only do we see its results in our work, but it touches the basic things in our everyday life. A missionary benefits a great deal personally from the offering. For some it begins while in language school, ranging from an evident thing like housing to the less obvious benefits such as paid tuition.

In our own case our family had to be divided when we came out, for women and children were not allowed to enter Korea at that time, but I was able to settle them quickly and comfortably in Tokyo in one of the houses that had been built by Lottie Moon funds. The transportation problem is critical in Korea, but through Lottie Moon offering our mission was able to have a new car for the use of the Abernathys in Seoul. We were made doubly happy when our family was permitted to come to Korea, and at the same time we learned that

the Lottie Moon offering had made possible the granting of our request for funds to repair and enlarge the house we were to live in, in Taejon. Many times we have thanked God for such a comfortable home.

But over and above the personal benefits to us missionaries, the best part of the Lottie Moon offering is that it provides the answer to so many of the needs we meet in our work. The first Sunday we were in Japan we worshiped with Japanese Christians in a building built with Lottie Moon funds. And the first Sunday we were in

### PRAYER THOUGHT for DECEMBER

Pray for great things,  
Expect great things,  
Work for great things,  
But above all, pray

R. A. Torrey





## Children at Sendai find Jesus

Most Baptist churches in Japan provide kindergartens, and children learning of Jesus carry the gospel home.

In north Japan at Sendai, a strong church of 50 members has been developed in an area considered to be one of the most conservative regions in Japan. A Lottie Moon church building seating 250 was completed in 1954, a kindergarten and rural evangelism were started. Nationals work hand in hand with missionaries, Mr. and Mrs. Worth Grant.



*Picture Story by Morris Wright*

Mrs. Grant and a young woman from the Baptist Training School, largely supported through



### TEACHING IN JAPAN



Mrs. Moon Christmas Offering, teach the children to play and pray together.



## No Sacrifice in Separation

by Mrs. William L. Walker, Sr.

THESE last months have brought me unusual joys and blessings which I would like to share with other mothers whether your children have heard God's call to foreign mission work or not.

Definitely it was the Lord who opened the way for me to spend these months in the Orient with two of my four children. Bill in Japan and Catherine in Java, both missionaries under the Southern Baptist Foreign Mission Board.

As I, not understanding a word, sat listening to Bill's preaching in the Japanese church with Japanese brothers and sisters, my thoughts went back to a day thirty-three years earlier. In the parsonage of the First Baptist Church of Danville, Kentucky, Bill's father and I had knelt and asked God to give us a son who would live for him and serve him where the need was the greatest. How graciously the Lord had answered that prayer.

Bill and Mary, who is the daughter of Dr. and Mrs. C. L. Culpepper, of Taiwan, and their three children live in Oita in a new, convenient home surrounded by a typical Japanese garden of dwarfed trees, rocks, and flowers. I appreciate the wisdom of our Board in trying to provide comfortable, pleasant houses for their work-

Mrs. Walker and daughter Catherine ride in standard passenger vehicle in Java.



ers. These homes welcome a steady stream of visitors as well as provide accommodations for numerous meetings.

I am grateful for the welcome of the Japanese women who came to call on me. I realize as never before that a smile is the universal language of friendship. When her mother was away visiting and teaching her high school Bible classes, five-year-old granddaughter Carol had to be my interpreter.

In keeping with the Baptist policy of helping to evangelize Japan by placing a missionary couple in each of the forty-seven prefectures, Bill and Mary are the only Baptist leaders in their state or prefecture. Perhaps because of this, the quarterly gatherings of the missionaries in south Japan not only meet the need of the work but provide times of spiritual refreshment and social enjoyment and are a hilarious party for the two older children, Carol and Billy.

It was my privilege to visit the work and our missionaries in several places especially our two schools and to "sight-see" with Bill a bit, also. The ancient shrines of Buddhist temples with beautiful golden altars, exquisite carvings, and hideous images are beyond description. It breaks one's heart to see the little children and old men and women waving incense and bowing before the idols in worship.

Then imagine my joy in being able to spend last Christmas in Semarang, Indonesia, with Catherine. Her twenty Christmas dinner guests included the twelve seminary students, Dr. B. L. Nichols, the president, Mrs. Nichols, and David.

Catherine's principal work is teaching in the Seminari Theologia Baptis which opened October, 1954. Besides that, four groups meet each week in her house: her own adult Bible class, the Sunday school, the preaching service, and the Baptist youth organization. A missionary leads a full, interesting life.

This Moslem island of Java is a beautiful country located about five degrees south of the equator, rich in tropical fruits and gorgeous, brilliant colored flowers. Catherine and I have visited the five cities here



Mr. and Mrs. Walker and children Billy, Carol, and Charles live in Oita, Japan.

in Java where Southern Baptists have started work. In each center the gospel has been received with open minds and hearts and many have responded.

In our trip to the island of Bali, we saw the present day temples, processions, and religious ceremonies and at Borobudur the remains of the eighth or ninth century shrine to Buddha. Then as well as now, the people of these islands were seeking a way. How wonderful to have my own child here to show them The Way!

Once before, in 1911, it was my privilege to see life in a land that knew little of the living Christ. When visiting my youngest daughter, Mrs. R. Kenneth Strachan, of another mission in Latin America, I saw in

### Christmas Eve in Bethlehem (from page 1)

Was she not like the man who lay "daily at the gate of the temple which is called Beautiful . . . expecting to receive something"? A few coins would not begin to meet her needs, but our Saviour would. Why have Southern Baptists no work in Old Jerusalem on the Jordan side, in Bethlehem, Jericho, or Hebron? Have we been too much at peace?

As I watched for the first star, I heard again the heart cry of Jeremiah, "Is it nothing to you, all ye that pass by?" I knew the answer. It had been nothing to us. We have been satisfied with our own salvation, too unconcerned about others, to share the message as we should.

Bethlehem knows about our observance of Christmas. She capitalizes on it. How the shops had welcomed us earlier in the afternoon! We had been urged to buy our Christmas gifts here in the Town of the Nativity. But Bethlehem does not know

Costa Rica the religious ceremonies and parades of the Roman Catholics carrying images through the streets. There is great similarity between these and the pagan rites in Japan and the idol worship in Indonesia. In each of these countries my heart was made glad to see the power of the living God transforming lives. Surely, there is no sacrifice involved in being separated from one's children for such a ministry.

The week spent in Taiwan (Formosa) with the Culpeppers and other friends of former years and the two weeks in Hong Kong with my niece, Mrs. James D. Belote, her husband, and the five children were most enjoyable. There is a great response to the gospel on the part of the Chinese in both these places. I value also my brief glimpses of Baptist work in Singapore, Manila, and Honolulu. My contact with the missionaries in every place impressed me anew with their consecration to the Lord and devotion to his service. Fellowship with them brought me spiritual enrichment and delightful memories.

The human heart is the same around the world regardless of color or country and can only find satisfaction and peace in Christ. If your child hears the call to take this good news to the millions in darkness, thank God and rejoice.

Christ or the message of the star.

Could we not save sending Christmas cards to friends that we see regularly this year? Could we not give more generously to the Lottie Moon Christmas Offering? Could we not care sincerely and pray earnestly?

Do I sound as if this happened on December 24? Actually it was June 29, and the four groups of us gathered at Shepherds' Field were on our roundabout way to London to the Baptist World Alliance. We called it Christmas Eve, because we were at the place where the world received its Christmas gift long ago and because we had read again and rejoiced together in the wonderful story of Christ's coming.

My prayer is that you and I may give the Christmas Eve message back to Bethlehem, that her people may see the star, and that the shepherds may glorify and praise God for all the things they have heard and seen.



from Mrs. John A. Abernathy  
Seoul, Korea

Lottie Moon is fast becoming a household word among Korean Baptists. Our missionary organizations are "adding their mite" to the Lottie Moon Christmas Offering, since they can see what it is doing in Korea and read about what is being accomplished on other mission fields.

Southern Baptists started with a beautiful brick "Lottie Moon church" in Pusan in 1952. Next came one even prettier in Taejon, seven hours north by train. Since our Baptist seminary is there, it was necessary to have two "Lottie Moon Christmas Offering residences" in Taejon.

Masan, a port city near Pusan, was next to buy land and built another brick church in 1954—even including a chapel organ—from the Lottie Moon Christmas Offering. Taegu came next. Then the Yongdongpo building was completed in December, 1955, amid much rejoicing.

There came the time when land was donated by a deacon in a choice section of Seoul. The Offering came to our rescue, so we built a gray stucco Capitol Hill Baptist Church.

The Seoul Memorial church, which the Lottie Moon Offering helped us to complete, is of beautiful native stone. Best of all it is practically full each Sunday for Sunday school and the 11 o'clock service. Last Sunday five different groups were waiting to use the church for their meetings in the afternoon.

Now you can see why our hearts are filled with gratitude as we see this offering increasing from year to year. Our preachers are beginning to feel that there is no church need which the Lottie Moon Christmas Offering cannot take care of.

One preacher needed a much nicer church than his group was able to build.



*The Livingston, the Gishams, the Turners, DeWitte, the Rogers, the Raglands, the McRaes, Cobb, Cowan, Popp, Hagstrom, the Herns, Summers. Pray for these missionaries to the Near East and Muslim World" in which they labor. (Dr. and Mrs. Young not pictured.) Beirut, April, 1955.*

The need was taken to the missionary who tried to persuade them to build a smaller church for the present, then add to it as they were able. The preacher replied, "Don't try to discourage us. I know that the Lottie Moon Christmas Offering takes care of all such needs as this." Let us pray that the Lottie Moon Christmas Offering for 1955 will give them this badly needed building.

from Olivia S. D. de Lerin  
El Paso, Texas

You will be glad to hear that last year the women of Mexico responded in a wonderful way to the appeal to contribute for missions. We had set a total goal of 10,500 pesos, and we reached the amount of 17,000 pesos. Even societies with as few as three members responded and sent their offerings.

In one small Indian town, the women received my letter in which I gave them instructions for the observance of the Baptist Day of Prayer. I asked them when they were organized. They answered by return air mail and said: "We do not know the meaning of the word, 'organized,' but we do know that Christ has saved us, and we received him in our hearts and have been buried in the baptismal waters. Therefore, we are working together for our Saviour."

I was moved to tears by this letter because I thought that if the societies in the larger churches had this same zeal, we could do great things for the Lord and bring Mexico to our wonderful Saviour.

from Elizabeth Hale  
Alor Star, Malaya

It doesn't seem possible, but if I don't get this started, it may not reach you by the Week of Prayer which, to me, is the beginning of Christmas. I'll be thinking of you as you prepare for those precious days of study and prayer together. Your missionaries often try to tell you what the Lottie Moon offering means—if you could only really know! I wonder if we write enough about the possibilities wrapped up in your praying together. Of course, your thoughts can be so much on whether you can do or have done your part on the program well or a thousand other earthly problems that praying is merely a matter of words. But, as you meet, two or three of you or a crowd, college graduates or with little formal education, possessors of much that the world calls riches or very little, it is possible for you so to forget yourselves, so to forget even the pressing needs laid on your hearts, so to forget all but God and his love for the whole world, that his Spirit can pray through you, and as a result many scattered here and there will respond to that love. Will you not pray that it may be so as you gather?

from Mary C. Demarest  
Hsin Chu, Taiwan

We kept the Week of Prayer last year by having a meeting each night Monday through Friday at our "Forest Lodge" chapel. The WMS of Hsin Chu Baptist

Church meets there each Monday afternoon. But the Week of Prayer meetings were held at night so that the men and the women who work by day could attend these meetings and have a part in them. Some of the meetings were led by the men. Each night an offering was received. Then on Sunday, December 26, a special service was held at the "church" in town and an offering was taken there. The whole amounted to over seven hundred and fifty of these dollars—not a very large amount in U.S. dollars but a very considerable amount for these people.

from Mrs. John Watts  
Ruschlikon-Zurich, Switzerland

Our Christmas season was especially nice last year. We had our annual banquet with all the students and faculty of the seminary two days before Christmas, and I believe it was the loveliest yet! The new dining room with the huge tree at one end and the long rows of candlelit tables was just enchanting! After the big feast, we assembled around the tree and enjoyed a program of fellowship, fun, and worship. The high point of the evening, and one I will always remember, was when, after a short closing devotional by Dr. Nordenhaug, someone in the back of the room began singing "Silent Night" and all the other voices joined in, each singing in his own tongue until the room was filled with one resounding song of praise to the newborn King of us all! I have never before felt such a unity in Christian brotherhood!

# Notes to Committee Chairmen

DEPARTMENT OF MISSIONARY FUNDAMENTALS

Mrs. William McMurry, Secretary



The program for the observance of the Week of Prayer for Foreign Missions is in your hand. Have you read carefully pages 1 and 2? Suggest to your BWC prayer chairman that she read these pages also. Before calling your committee together consider the first question thoughtfully and alone: What is the real purpose of this season of prayer? This question should provoke others such as: What do you expect to accomplish through the programs? Are you convinced that programs prayed about in advance and planned in the spirit of prayer can do more for missions than material carefully evaluated by secular standards and speeches delivered in the power of the flesh? Read all the program booklet in view of what you believe is the real purpose of the week. Then call a meeting of your committee. Ask each member to read a day's program in the same spirit and for the same reason as you read all the material. When the women come to the second meeting of the committee they will be prepared to make plans based on both study and prayer.

Please notice carefully the aids to prayerful worship in the suggestions to the chairman. The beautiful map, Bible, and star arrangement on page 2 can be duplicated by every society. The world map comes in your program packet. Every church has a large Bible. Any woman can make two star shaped boxes. The hook marks are within the reach of all. Many of the women will bring their Bibles if place and time are given to use them.

Notice the printed materials including the bulletins from the Birmingham office. Put the announcement folder where it will be read by the largest number of the women and young people in your church. A tag may be placed after each day's observance and the total number present re-

corded. There is also room to attach seals for each young people's organization and the number in attendance.

Each day vary the manner in which the period of personal dedication is conducted. Three ways are suggested in the program booklet. For the first day print in red ink on rectangular pieces of poster board the "I Wills" in the Personal Dedication section. Have a young woman who is known for her devotion to prayer and missions display on an easel each placard without comment. If you prefer she may wear a long white robe. Let instrumental music serve as a background. Allow ample time between each poster for deliberate reading and meditation. Close the period with a soft-spoken "Amen."

## To Mission Study Chairman

Almost every society finishes the study of the foreign mission graded series by the middle of November, the date many of you receive this December issue of ROYAL SERVICE. In last month's column your attention was called to the plans in the Year Book for the study of the Home Mission series. You have an excellent opportunity in the preview plan to arouse the interest of the whole church in the Indian theme.

The church dining room can be turned into the "Council House" where you will serve a simple Indian meal of beef stew, hominy, corn bread or fry bread, stewed fruit and coffee. Indian blankets, strings of dried corn, hand woven baskets, bead work and pottery usually provide the basic decorations. In the Source Book, page 156 now available from your state Baptist Book Store, you will find a list of addresses where many other attractive materials may be purchased for a small sum. Picture post cards of Indians are available varying in price from 30¢ for a set of 12 to 10¢ each. These cards arranged on poster board may

be displayed on a background of ordinary cotton "Indian" blanket for effective wall coverings. Do not overlook the possibilities in the magazines *Arizona Highways* and the *National Geographic*. The pictures are valuable for posters, but since the reading matter is important too, save the magazines for the browsing table. Display a few issues of *Arizona Highways* open at the center spread. These are always in thrillingly beautiful colors. Also choose background books from the list in the Source Book to add to the browsing table display.

You will not want to miss the Wright Studio accessories for your tables. The place mats are different and will provide "weaving" fun for everybody. An effective worship service is suggested with the use of the tiny moccasins. There is also included a copy of the well known Indian version of the Twenty Third Psalm. The sheet called *Creative Uses* contains many clever and unusual suggestions for all the accessories in the packet. The address and prices are in the Source Book.

The Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia, will send you free on request a packet of materials including a pictorial map, an Indian picture sheet and a tract titled "Our Mission to the Indians." Indian post cards in color are available from your Baptist Book Store, 25¢ per dozen, \$1.50 per 100. These cards are perfect for individual invitations to the Council House supper. See that all the series books are conspicuously displayed, perhaps on a table in the center of the room. Try arranging them around an old fashioned black kettle in which you have placed a dozen or more cards. Have written on these cards short, interest-bits of information gleaned from the first chapter of *The Tribes Go Up*. Have four or five young women dressed in Indian costumes ("squaw dress") take out one card at a time until all have been read. This Kettle of Facts feature can be both instructive and at the same time highly entertaining.

Recordings of Indian songs and instrumental music will help create an authentic atmosphere. Climax the evening with film strip, "Trail of Triumph," price \$5 from your book store. You have probably spent two hours in this delightful preview. Complete the study in three one-hour sessions in your circles during January-March.

## To Community Missions Chairman

Sunbeam leaders look to you for guidance in their community missions. They want your help in leading the children to experience the joy and satisfaction that come from helping others for Jesus' sake. Certainly there is no better place to begin educating our children to know the meaning of serving Jesus than by teaching them to help others.

Each meeting of the committee on youth work will give you a wonderful opportunity to discuss with the Sunbeam leaders the plans you would suggest for that quarter. The leader should know her children well enough to advise with you about their needs and the helps she will need.

Remembering that children learn much by repetition, encourage the leaders to take time to guide them into an understanding of what they are doing. Perhaps this educational process is of more importance than the deed itself. One well-planned activity a quarter in which the children really participate is better than

*"Prayers and praises go in pairs. They honor praises who have prayers."*

several so rapidly done that only the leader, not the children, receives the benefit.

Certainly a sustained program of community missions should be maintained. In planning for one activity a quarter, the Sunbeam leader should discuss the activity the first month, tell of the need, and help the children to want to do this something for others. Pictures and stories can help to create this desire. The second month the children can prepare what they will do and decide when and how they will do it. The third month the leaders and children with your help can carry out their plans.

In such community missions the leaders have given the children time to get ready for a real experience. At every meeting during the three months, plans can be discussed. There will be other projects that need not take so long. Remind the Sunbeam leader that good plans and ideas

from the children should be accepted and used.

Help the leader to follow through with her plans. Plan for cars and materials which will be needed from time to time. Check with the leader by phone or conference about the progress of her plans.

Choose activities that will be meaningful to the children. Distinguish between activities for preschool (4 and 5) and school-age (6,7,8) Sunbeam Bands. Chapter four in *David and Jane* (pupil's edition, 40c; teacher's edition, 60c; from your Baptist Book Store) gives an excellent example of a suggestion for preschool Sunbeam Bands. Saying "Thank you" to helpers is within the understanding and ability of the child. They will enjoy selecting the helpers. Chapter five also gives a suggestion which many boys and girls can and will enjoy doing—inviting some one new to come with them to Sunbeam Band.

School-age children enjoy doing more difficult things such as the activity suggested in "The White Christmas Party," chapter three of *David and Jane*.

Each quarter *Sunbeam Activities* gives suggestions for community missions. Read and discuss these with the Sunbeam leaders. In the October, November, December issue of *Sunbeam Activities*, page 7, in "Plans for Both Sunbeam Band Ages" and the third program in December, page 52, some ideas to use are given.

*Sunbeam Activities* will have a special unit of study on "Helping Others for Jesus' Sake" in the July, August, September issue including the study of the book *David and Jane* at that time.

Pray for the Sunbeam leaders as they attempt with your help to make helping others for Jesus' sake a real experience in the lives of their children. One Sunbeam song in *Missionary Melodies*, page 35 expresses what we want our children to feel

"God loves you and God loves me,  
He loves the ones across the sea.  
Around the world does God's love go,  
But all the people do not know.  
What can I do?  
Why can't I tell  
My dearest friend I know quite well?"

Elsie Rives,  
Sunbeam Secretary



Make this a Stewardship Christmas. This will not be hard to do, for Christmas means giving and stewardship means giving, so stewardship and Christmas have a natural connection. God's gift of his Son, the gifts Jesus brought to the world, the gifts the Wise Men laid at the feet of the Christ Child, our gifts to each other and to Jesus—these are some of the thoughts to use with a stewardship emphasis during the Christmas season.

Plan a Christmas stewardship devotional service for the circles or the general meeting of your society. Let the members of your stewardship committee help in planning and presenting this service. First call attention to the gifts which Christ brought. For this prepare Christmas packages from which hang streamers bearing the names of these gifts. The packages could hang from a Christmas tree or be placed on a table in front. The leader will call names of women who will come forward, receive the packages and read the indicated Scriptures with comments as desired.

LOVE: John 3:16; JOY: Luke 2:10;  
PEACE: Luke 2:11; SALVATION: Matthew 1:21

Continue the service with thoughts of our gifts to Jesus. Women may come forward offering packages representing TIME, TALENTS, SELF, TITHES, OFFERINGS.

Your chief stewardship opportunity and responsibility in December is the promotion of the Lottie Moon Christmas Offering. See that the offering envelopes are distributed and all gathered in. See that a worthy goal is set. Use as a slogan: "Our first and largest Christmas gift for Jesus" or the familiar "Christmas for Christ."

Remember that the first quarter of the WMU year ends with December 31. You will be making your stewardship report on the number of tithers and the number giving through the Cooperative Program. In three months time how many new tithers have been won? A wonderful Christmas gift for Christ would be a list of women who have promised to tithe.

Signing the Stewardship Covenant Cards  
(Continued on page 36)

## Carver School of Missions and Social Work

### 1956 Summer Session at Carver School

BY EMILY K. LANSDALE, PRESIDENT

Carver School will launch a summer session in 1956 for the benefit of missionaries, mission volunteers, WMU leaders, and other denominational workers.

Literary techniques will be taught for those who work at home and overseas among the many adults who do not know how to read. Three-fifths of the people of the world are illiterate.

It has been estimated that 60,000,000 people have learned to read by the picture-word-syllable method which Dr. Frank Laubach developed. Christian missionaries around the world are reaching out to these illiterates to give them a new hope and to introduce them to the printed word and to God's Word.

Students enrolled at Carver for this course will learn the principles for preparing literacy charts, primers, and neo-literature. They will do actual teaching and writing of literacy materials.

The classes in literacy techniques will be taught by Mr. Richard W. Corright, technical consultant for World Literacy, Inc., of New York City, a nonprofit service organization organized in 1951 in response to appeals of governments for technical assistance in literacy.

Mr. Corright has taught at the Kennedy School of Missions, Syracuse University and at the University of Puerto Rico. He has conducted literacy classes in Spanish and English among Puerto Rican migrants in New York and New Jersey and among Mexican migrants in Michigan. In 1952 and 1953 he was a member of Dr. Frank Laubach's World Literacy Team working in India. In 1954 and 1955 Mr. Corright was with the World Literacy Team in Pakistan, South Sudan, and the Philippines.

Mr. Corright will also offer classes in fundamentals of phonetics whereby the student will have a scientific introduction to his own speech habits and to intelligent listening in new speech patterns. This



Millions of people have learned to read by Laubach method being taught here.

course will obviously facilitate the learning of other languages which the missionary must master.

Many overseas missionaries are asked to teach English, sometimes a class at school but more often an informal gathering in a missionary's home. The English Bible is frequently used as a textbook. Teaching English in the States differs from instructing an adult who does not speak English as his first language. Mr. Corright will conduct a class in the techniques of teaching English as a foreign language.

Missionary education, arts and crafts, church library organization and administration, and recreation leadership are among the courses that will be offered at Carver this summer for the benefit of WMU workers, young people's leaders, and other church workers. Additional classes will be arranged for the summer session according to the demand. There will be two terms of four weeks each: June 4-June 29 and July 2-July 27.

For further information regarding the 1956 summer session write to Carver School of Missions and Social Work, 2801 Lexington Road, Louisville 6, Kentucky.



BY MARGARET BRUCE  
Secretary of Department of Youth

## YOU CAN HAVE A PART

Several months ago Mrs. Frank Wood, her husband and young son were killed in an automobile accident. Mrs. Wood wrote the YWA program for the Week of Prayer for Foreign Missions. In the letter which accompanied her manuscript she said, "The observance of the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering is almost sacred to me. So it has been a joy to work on this material and to have a part in it." Thousands of young women will be inspired to pray and give because of the splendid program Mrs. Wood wrote.

Be sure the youth organizations in your church have a part in the observance of this world changing week, November 28 through December 2.

December is the month of months! Christmas and the Week of Prayer for Foreign Missions with the Lottie Moon Christmas Offering make it the most significant month of the year. Since Christmas is so fascinating for youth, churches can easily help them know and understand its true meaning. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Hearts are warm and tender during the month of December. There is a spirit of friendliness and unselfishness which prompts generosity. Missionary societies can plan so that their youth will follow this prompting and help send the "good tidings . . . to all people."

There may be students from other lands in your community who need to be invited into Christian homes. There will always be the poor, the lonely, the sick, and the lost who need help. Do not let the "busyness" of Christmas preparation keep your youth from experiencing the joy of sharing their time and money with others.

It is difficult to realize that the first

quarter of our 1955-56 WMU year is almost over. Are you and the other members of your WMS satisfied with the progress made in the missionary education of the youth in your church? Study the records which must be compiled and forward early in January to associational, district, and state leaders.

The desire of every WMU youth director should be an A-1 full-graded Union in her church. Unless the WMS fulfills its standard of excellence requirements as well as at least one Sunbeam Band, one Girls' Auxiliary, one Royal Ambassador Chapter, and one Young Woman's Auxiliary, such a desire cannot be realized. Co-operation and consistent work are prerequisites for an A-1 Union.

How wonderful to have a part in the missionary education of youth for the sake of today and the long tomorrow.

### "Abiding in Him Through Prayer"

by Betty Brewer

One of the most challenging of our five Star Ideals of Girls' Auxiliary is "abiding in him through prayer." During this month we study about foreign missions, give for foreign missions, and pray for foreign missions. This emphasis lends itself to a wide-open opportunity to help your GAs grow and deepen in this matter of abiding prayer. In our magazine, *Tell*, this month we have a discussion of some practical ways by which you can help your girls along this avenue of Christian experience and development.

**Counselors, Mothers:** Are you giving your girls the individual help they need in prayer growth? Are you guiding them? Aiding them? Reminding them? Praying with them? Have you given proper emphasis and depth of meaning to the prayer phase of missions, especially during this Season of Prayer for Foreign Missions? Have you a high attendance (See page 11)

### Virginia

One hundred and twenty-five business women attended the Virginia BWC Federation retreat held at Virginia Beach, Virginia. The general theme for the week end was "Launch Out for Christ."

Conferences were held in mission study, stewardship, enlistment, program planning, parliamentary law, and community missions.

Miss Eva Sanders, missionary to Nigeria, spoke at the banquet. Miss Silver Grigoriwitsch, Virginia's Diamond Jubilee student from South America, also spoke.

### Georgia

A clever idea for honoring a new circle was carried out by an Atlanta, Georgia, BWC. A joint meeting was held, and the decorations carried out a baby motif since this new circle, named for Polly Morris, missionary in Thailand, is the youngest circle.

Pink and blue caudles, flowers, place cards, mint cups, and programs all carried



out the theme. Songs and a skit followed the "new addition" idea.

There are three BWCs and five day circles including an intercessory prayer league at the Capitol Avenue church.

### Georgia (Not BWC, but interesting)

The importance of intercessory prayer was stressed through the programs of the Week of Prayer for Foreign Missions last year at Pearsont, Georgia.

Talks were made only by those who had been members for more than twenty-five years. The four ladies participating demonstrated that there is still a definite place of service for them in their church—that of intercessory prayer.

Introducing the Elizabeth Lowndes Scholarship Winner 1955-56, page 36.

What Margaret Fund students are in our state? See page 34.

What can we do for them?

Prayers for Margaret Fund students and their parents

More carol singing

Tell: Family Fun at Christmas, page 14

### Margaret Home into Margaret Fund

The original gift which has grown into the Margaret Fund was \$10,000. Mrs. Frank Chambers gave it in 1904 to buy a home where the children of missionaries could stay while in the States at school. Situations in foreign lands changed. As more missionaries went to a given field and more businessmen went out, schools were established for American and English children. Then it was usually not necessary for them to come to the States until their college days.

Having one home limited choice of a college. So the home in Greenville, South Carolina, was sold in 1914 and the money invested to start a fund for boarding scholarships in colleges and universities selected by the sons and daughters of our missionaries.



### Margaret Fund

BWCs use program material on page 40.

Read the Christmas story in a modern translation; use Mrs. Montgomery's, for example, and see Luke 2:1-17 or Matthew 2:1-12. Sing Christmas carols.

Talk: Margaret Home into Margaret Fund. Where does the Margaret Fund money come from? See 1955-56 WMU Year Book, page 90.

Talks about Margaret Fund students:

1. By All Means! page 8
2. Four talks on What the Margaret Fund Means to Me, page 82
3. "Gratefully Yours," December *Home Missions*

## What the Margaret Fund Means to Me

by Cora May Marriott Baldwin

Whenever I hear the Margaret Fund discussed, I feel love. This seems to be a very honest reaction because the entire motive of the Margaret Fund is based on love.

First of all, we know it is the love of our women for Christ and Christ's love in them that brings about such actions. This love constrains them to want to give their monetary gifts for assistance in educating the sons and daughters of the home and foreign missionaries of the Southern Baptist Convention throughout the world.

Next, we realize that it is expressions of love for God's plan for the redemption of the world. This is done in taking some of the financial burden from the missionary parents for the higher education of their children. Without this strain and worry, the missionaries can work with more efficiency. Not only is the financial burden lifted, but also the emotional strain is eased in the knowledge that the boys and girls are under the secure watch-care of Christian women interested in their well-being.

The Margaret Fund connotes love in the

direct association of the women with the Margaret Fund students. This I know through personal experience. Never have I seen such generosity shown in money, packages, and letters. The knowledge that most of the ladies knew me only by name made this experience more impressive. These events occurred during my years at Blue Mountain College before the Burney Gifts plan started. While I was in the WMC Training School (now Carver School), in Louisville, Kentucky, the Burney Gifts plan originated. This system of giving depicted the same warmth of feeling in a more organized manner. This made it possible for all the Margaret Fund students to receive their gifts in equal proportions.

Being happily married to an Air Force chaplain and having three lovely children, the feelings of excitement, appreciation, and gratitude implanted in me as a student are just as intense now as then. The women of Woman's Missionary Union are truly enacting the constraining love of Christ.

## What the Margaret Fund Means to Me

from the Mexican WMU Paper, *Suavita Tarea*, translated by Mrs. Esther Moya

Because my father was a missionary of the Home Mission Board among the Spanish-speaking people, I was eligible for the Margaret Fund.

From 1939 to 1943 I studied in Baylor University and received the Bachelor of Arts degree.

I taught for three years in the public schools of Baylor, Texas, and then returned to the University for one and one-half years to complete the pre-med course. At this time I received financial help from the Margaret Fund. In 1947, I entered Baylor Medical School located in Houston,

and in 1951 I received the degree of Doctor of Medicine. My internship was taken in the Veterans Hospital of Houston from July, 1951, to July, 1952. The first of July, 1952, I continued my medical preparation, entering as resident physician in obstetrics and gynecology in San Jose Maternity Hospital in Houston and the M. D. Anderson Cancer and Tumor Institute. On July 1, 1955, I completed the three years of preparation required for specialists in these diseases and have become a practicing physician as a specialist in women's diseases.

Only because of the help given me by

the Margaret Fund have I been able to continue my studies, receiving the fundamental scientific help necessary to become a doctor. It is quite natural that I should be deeply grateful to the Margaret Fund.

My life plans for the future are well defined. I shall give the best medical care possible to all people, regardless of creed, race, or color, and I shall work untiringly to ~~serve~~ <sup>benefit</sup> all mankind.

Martha Buldain, M.D.

Through the prayers of my mother and the good advice of my father, I entered Howard Payne College. With the help of the Margaret Fund I was able to finish, receiving a Bachelor of Arts degree. Upon finishing I taught for one year and then worked two years in a government office. But during this time I was not content with what I was doing and prayed God that he would clearly indicate my vocation in life. Even though I was active in my church, I felt a desire to serve the Lord in the ministry. God answered my prayers, and I entered the seminary in Fort Worth in September, 1951. I thank God for the Margaret Fund which continues to help me prepare myself for better service to the Lord.

May God bless the faithful, effective work of the women of the convention in all missionary work.

Elias Rodriguez  
Southwestern Seminary  
Fort Worth, Texas

"Bless the Lord, O my soul; and all that is within me, bless his holy name."

The memories that I have of the Margaret Fund are very precious ones I can say with all sincerity that I am grateful for the privilege of giving my testimony in regard to this Fund under whose auspices I had the opportunity to begin my first studies in Baylor University.

The Margaret Fund was a great help to me, truly an incalculable help. This was not just a financial help, because the financial aid was entwined in chains of Christian love and the spirit of kindness and generosity on the part of the many who contributed to it. Reinforcing its intrinsic value is the fact that it was really a blessing from God. It is this last point

that I wish to emphasize.

Always I have considered the Margaret Fund a blessing of which I was not worthy. From a certain point of view, help of this kind has in itself a thought of continuation, that is to say, it does not end with the immediate financial help it gives the student, but the blessings of this help may be enjoyed long after the student has finished his college work and begun his life work. This unique meaning of the Margaret Fund is due to the well-calculated forethought of those who wisely brought it into existence.

In such a manner the benefits, the blessings which this fund has brought to me have been innumerable. Although it has been several years since I received this help which permitted me to meet a financial crisis, I do not appreciate less the kindness, the altruistic spirit found in the Margaret Fund. "Bless the Lord, O my soul, and forget not all his benefits."

Nelson Cavazos, Ph.D.  
Professor, Macalester College  
St. Paul, Minnesota

## "Abiding in Him Through Prayer"

(from page 30) goal for your season of prayer? For how can you help them in their studying, praying, and giving if they are not present at the season of prayer meetings? Have you a high offering goal? Do you really believe that the more they know about the mission work the better the girls can pray and the more they will want to give? Do you expect any of them to give "themselves" as their offering during this week? Mothers, are you willing for them to make such an offering? Counselors, have you prayed for that type of offering as well as the money?

Mothers, be sure your daughter is a subscriber to *Tell*, her missions magazine, and that she uses the "When You Pray Every Day" page for in so doing she is developing her missionary prayer life and interest in God's world plan and program.

Help your daughter to abide in him through prayer each day.

## Margaret Fund Students 1955-56

### ALABAMA

Ruth Dutton, *Rhodesia*, Howard College, Birmingham

### ARIZONA

Carlos E. Branch, *Arizona*, Grand Canyon College, Phoenix

Terry Lamar Branch, *Arizona*, Grand Canyon College, Phoenix

### CALIFORNIA

Elvid Ramirez, *California*, California Baptist College, Riverside

Anselmo Rios, *California*, Golden Gate Baptist Theological Seminary, Berkeley

Hene Roguin, *California*, University of California at Los Angeles

### CUBA

Fina Garcia, *Cuba*, College of Domestic and Industrial Arts for Women, Havana

Moises Gonzalez, Jr., *Cuba*, University of Havana

Roberto Hernandez, *Cuba*, La Vihora Institute, Havana

Atanacio Martinez, Jr., *Cuba*, University of Havana

Ruth Martinez, *Cuba*, University of Havana

Lydia Molina, *Cuba*, Normal School of Genfuegos

Salle Rodriguez, *Cuba*, Institute of Cientificos

Samuel Suarez, *Cuba*, Institute of Guines

Enrique Yaquez, Jr., *Cuba*, Institute of Pinar del Rio

### FLORIDA

Frank Picciarelli, *Florida*, University of Tampa

### GEORGIA

Jane Cudill, *Cuba*, Mercer University, Macon

Ruth Lurston, *Africa*, Toccoa Falls Institute, Toccoa Falls

### KANSAS

Rosie Hall, *China*, Coffeyville Junior College, Coffeyville

Paige Sears, *Nigeria*, Shawnee Mission High School, Mission

### KENTUCKY

William F. Campos, *Argentina*, Southern Baptist Theological Seminary, Louisville

David G. Parker, *Korea*, University of Louisville

John A. Parker, *Korea*, Georgetown College, Georgetown

Carolyn Ford, *Nigeria*, High School, Louisville

Nathan J. Porter, *Brazil*, Southern Baptist Theological Seminary, Louisville

Mary Ellen Simpson, *Mississippi*, Carver School of Missions and Social Work, Louisville

Joan Riffley Sutton, *Brazil*, Southern Baptist Theological Seminary, Louisville

James H. Ware, Jr., *Hawaii*, Southern Baptist Theological Seminary, Louisville

### LOUISIANA

Loleta Dutton, *Rhodesia*, New Orleans Baptist Seminary

Herman Savoic, *Louisiana*, Louisiana College, Pineville

Lawrence Thiboutaux, *Louisiana*, Louisiana State University, Baton Rouge

### MASSACHUSETTS

Joe E. Barry, *California*, Harvard University, Cambridge

### MISSISSIPPI

Ernest J. Johnson, *Brazil*, Mississippi College, Clinton

Marvin Moore, *Italy*, Blue Mountain College, Blue Mountain

### NEW MEXICO

Charles Seth Leach, *New Mexico*, University of New Mexico, Albuquerque

Richard N. Wilson, *New Mexico*, University of New Mexico, Albuquerque

Elliot J. Yearwood, *Panama*, New Mexico Highlands University, Las Vegas

### NORTH CAROLINA

Sara Ellen Dorier, *Japan*, Mars Hill College, Mars Hill

Paul C. Gillespie, *China*, Wake Forest College, Wake Forest

Rosa Lake, *China*, Mars Hill College, Mars Hill

Virginia Lake, *China*, North Carolina Baptist Hospital School of Nursing, Winston-Salem

Ina Belle Lawton, *Philippines*, Mars Hill College, Mars Hill

Anne Lide, *Philippines*, Wake Forest College, Wake Forest

William D. Minter, *Italy*, Mars Hill College, Mars Hill

Loumy Joe Payne, *North Carolina*, Southeastern Baptist Theological Seminary, Wake Forest

Esther Ramirez, *Florida*, Mars Hill College, Mars Hill

Margaret Ann Standley, *Brazil*, Wingate Junior College, Wingate

Robert R. Standley, *Brazil*, Wingate Junior College, Wingate

James O. Watson, *Argentina*, Wake Forest College, Wake Forest

### OKLAHOMA

Margaret Jean Gunn, *Oklahoma*, Oklahoma Baptist University, Shawnee

Arthur B. Hall, *China*, Oklahoma A & M College, Stillwater

Burton H. Patterman, *Texas*, Oklahoma Baptist University, Shawnee

Roderick Reid, *Mexico*, Tulsa University, Tulsa

Ruth Ann Worthington, *Oklahoma*, Oklahoma Baptist University, Shawnee

Elizabeth S. York, *Florida*, Oklahoma University, Oklahoma City

### SOUTH CAROLINA

Albert L. Goldfinch, *Paraguay*, Columbia High School, Columbia

Margaret Ann Snogge, *China*, Furman University, Greenville

### TENNESSEE

Dorothy L. Bausius, *Formosa*, Carson-Newman College, Jefferson City

Howard T. Bannum, *Formosa*, University of Tennessee, Knoxville

Frances Paul Blinn, *Nigeria*, Middle Tennessee State College, Murfreesboro

Widney L. Goldfinch, *Paraguay*, Carson-Newman College, Jefferson City

Betsy Sue Jester, *Nigeria*, Carson-Newman College, Jefferson City

Carol Lawton, *Thailand*, Carson-Newman College, Jefferson City

C. Walter Jingerfelt, *Brazil*, University of Tennessee, Knoxville

Mary Jo Jingerfelt, *Brazil*, Carson-Newman College, Jefferson City

### TENNESSEE

Julio R. Aldape, *Texas*, University of Corpus Christi

Sylvia Alvarado, *Texas*, Hardin-Simmons University, Abilene

Kenneth Audill, *New Mexico*, Southwestern Baptist Theological Seminary, Ft. Worth

Evangeline Barrows, *Texas*, East Texas Baptist College, Marshall

Hebe Barrera, *Texas*, East Texas Baptist College, Marshall

Bertha Cantu, *Texas*, Howard Payne College, Brownwood

David L. Campos, *Argentina*, Baylor University, Waco

David C. Craighead, *Paraguay*, Baylor University, Waco

William B. David, *Texas*, Baylor University, Waco

Noble Dewey Enele, *Brazil*, University of Houston

David Espurva, Jr., *Texas*, Howard Payne College, Brownwood

Isabel Espurva, *Texas*, Howard Payne College, Brownwood

Samuel Espurva, *Texas*, Howard Payne College, Brownwood

Anna Marcia Garcia, *Texas*, Mary Hardin-Baylor College, Belton

Faith Gonsen, *New Mexico*, Wayland College, Plainview

Bennie T. Griffin, *Nigeria*, High School, Bryan

Samuel R. Hill, *New Mexico*, Howard Payne College, Brownwood

Gwendolyn Koon, *Hawaii*, North Texas State College, Denton

Jack D. Landon, *Texas*, Arlington State College, Arlington

Mike A. Lopez, Jr., *New Mexico*, Hardin-Simmons University, Abilene

James A. Lundford, *Brazil*, Hardin-Simmons University, Abilene

Myra Joy McCullough, *Jamaica*, Howard Payne College, Brownwood

W. Don McCullough, *Jamaica*, Baylor University, Waco

Florence Ann McKinney, *China*, Southwestern Baptist Theological Seminary, Ft. Worth

Doreen Margret, *Argentina*, Mary Hardin-Baylor College, Belton

Edna Nantijo, *New Mexico*, Baylor University, Waco

Ruford Nichols, Jr., *Indonesia*, Baylor College of Medicine, Waco

John C. Nichols, *Indonesia*, University of Texas, Austin

V. Bruce Oliver, *Brazil*, Southwestern Baptist Theological Seminary, Ft. Worth

Joyce Oliver, *Brazil*, Baylor University, Waco

Irene Regalado, *Texas*, University of Corpus Christi

Ruben G. Regalado, *Texas*, University of Houston

Elias G. Rodriguez, *Texas*, Southwestern Baptist Theological Seminary, Ft. Worth

Matias Rodriguez, *Texas*, Southwestern Baptist Theological Seminary, Ft. Worth

George C. Saenz, *Texas*, University of Corpus Christi

Marcia Schweinsberg, *Columbia*, Deatur Baptist College, Deatur

Thelma Len Smith, *Brazil*, Baylor University, Waco

Carlous E. Stover, *Brazil*, High School, De Leon

William S. Stover, *Brazil*, Howard Payne College, Brownwood

Caroline Valdivia, *Texas*, Mary Hardin-Baylor College, Belton

Ambino Villarreal, *New Mexico*, Howard Payne College, Brownwood

Benjamin Villarreal, *Texas*, Howard Payne College, Brownwood

Mary Carolyn Ware, *Hawaii*, Baylor University, Waco

J. Homer E. Yearwood, *Panama*, Bishop College, Marshall

S. Judson Yearwood, *Panama*, Bishop College, Marshall

### WISCONSIN

Ann Marie Swenson, *Argentina*, University of Wisconsin, Madison

## Anne Lide, Winner of Elizabeth Lowndes Scholarship



Anne Lide

IN 1935, the year after the Elizabeth Lowndes Scholarship was established, I was born in my mother's home state of Oklahoma. I was the last of six children—four girls and two boys. While still a few weeks old, I "accompanied" my family to Hwangshien in North China.

When threatening war clouds appeared over China around 1940, all foreign women and children were urged to leave. My mother and we children were included in this evacuation, but Father remained. So, at the age of five, I left China and have never returned. As a result, I retain practically no memories of the Orient.

The turmoil in China did not end after the World War, and in 1948, after the Communists controlled the country, that field was closed to missionary work. Father is now in the Philippines serving as president of the newly-founded Southern Baptist seminary there at Baguio. He plans to visit home for a few months next spring.

I also look forward to next spring as the time of my graduation—the last graduation ceremony to be held on the old Wake Forest College campus. My brothers and sisters have all previously graduated from Wake Forest College and are now scattered from Miami, Florida, to Coburg, Germany.

My plans for the future are still somewhat indefinite. I hope to go on to grad-

uate school and eventually to become a social science teacher.

I am sincerely grateful to have been chosen as the recipient of the Elizabeth Lowndes Scholarship. Encouragement for educational achievement, the aim of this award, is a worthy memorial to a noble woman, Mrs. W. C. Lowndes.

I want to mention here also the importance of the Margaret Fund to all missionary children of college age. This, along with the three Burney girls received during the year, gives a vital boost to paying college expenses. Throughout the year "MKs" often are sent many miscellaneous gifts and cards from WMUs in all parts of the convention territory. These little extras are pleasant surprises which are always welcome. Last Christmas I received over 100 cards from WMUs as far away as Utah and Arizona. Although I was not able to answer every card, I still appreciated them all.

Women can easily understand that a Margaret Fund student would appreciate but could not acknowledge many cards.

### Stewardship Chairman

(from page 28)

could be made into a beautiful Christmas service. After the reading, or recapping, of appropriate Scriptures like Leviticus 27:30; Malachi 3:10; John 3:16; Matthew 10:8, new letters could come forward and in the light of Christmas candles sign the cards. They will keep the cards, but you will make a list of all those signing them for your records.

Mrs. C. D. Creamer



Japanese children

## PLAY AND PRAY

because you gave

through the Lottie Moon

Christmas Offering and

the Cooperative Program

Unless we reach these children for

Christ, they will grow up to be idol worshippers.



EXPRESSIONS OF WORSHIP IN TAIWAN (FORMOSA)

In Buddhism ...

Seeking and Ritual



In Christianity ...

Prayer and Evangelism



# Program

## "A Mighty Fortress Is Our God"

by Mrs. O. K. Armstrong, Washington, D. C.

### Program Plans

**Suggestions** — This program contains some excerpts from missionary letters. It would seem more real if each of these excerpts was put on letter paper and taken from an air-mail envelope by the member who is to read it.

A quartet may sing "A Mighty Fortress Is Our God," or all WMS sing in unison, or the great hymn can be read with feeling. Tell something about Martin Luther and the hymn.

### Program Outline

Silent prayer for rich results from the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering.

Hymn: "O Little Town of Bethlehem"

Quote favorite verses on prayer

Hymn: "A Mighty Fortress Is Our God"

Talks: "A Bulwark Never Failing . . ."  
 "Our Helper He . . ."  
 "Amid the Flood of Mortal Ills . . ."  
 "The Man of God's Own Choosing"

Hymn: "Away in a Manger"

Talks: "Our Striving Would Be Losing"  
 "The Spirit and the Gifts Are Ours"

"Thru' Him Who with Us Sidelth"

Hymn: "Joy to the World"

Closing Prayer that this Christmas may bring an awakening to all Christians and an understanding of the power of prayer and Christian living.

### "A Bulwark Never Failing . . ."

Last July 17, at the request of the President of the United States, many churches offered petitions for an important meeting of the four heads of government that began the next day in Geneva, Switzerland. The "Call to Prayer" issued by the six presidents of the World Council of Churches was published in many languages. Billy Graham led a special prayer service in Geneva preceding the Big Four Conference on July 18. "We give thanks to God," one call to prayer said, "that at this time

the heads of the governments . . . are meeting together, for the first time in ten years, to speak to one another.

"We are persuaded that a worldwide act of intercession is required."

The Laymen's Movement also sent out a Prayer Call, saying, "Prayer is the greatest single power in the universe. . . . If equated with genuine love for God and man, prayer is able to bring about the conditions which will sustain a just peace."

In the August issue of *Reader's Digest* there was a six-page article entitled "The Power of Prayer" by Madame Chiang Kai-shek, the wife of the head of Nationalist China. In her intimate testimony of prayer with groups of friends, she says, ". . . we always end with prayer for China's future and for world peace according to God's will." (See page 12 for story about Madame Chiang.)

December, 1951, issue of *Better Homes and Gardens* carried an article whose title declared, "There's No Unanswered Prayer."

Almost every magazine and newspaper these days has something about prayer, but what does prayer really mean to Christian missions?

The late Dr. S. D. Gordon said, "The great people of the earth today are the people who pray. I do not mean those who talk about prayer; not yet those who can explain about prayer; but I mean these people who take time and pray. . . . You can do more than pray after you have prayed. But you cannot do more than pray until you have prayed."

Bishop W. R. Lambuth of the Methodist Episcopal Church, South, said:

The home base is much more a base line for intercessory prayer than it is for monetary supply. As important as it may seem for money power behind the missionary enterprise, the necessity for prayer power is infinitely greater. Prayer secures the laborer's money cannot. . . . Prayer

that wins battles at home will secure victory on the firing line abroad. Defeat in prayer at headquarters will mean disaster in the trenches."

Let's face the fact: every advance in missions has been preceded by prayer. If we want world mission advance in the Southern Baptist Convention, we have to be faithful in prayer. Dr. Baker James Cauthen, executive secretary of our Foreign Board, wrote about the "prayer potential" of Southern Baptists. Our one thousand missionaries would be "filled with power and effectiveness if they were increasingly undergirded by concentrated, fervent prayer on the part of nearly 30,000 churches and 8,000,000 believing hearts."

### "Our Helper He . . ."

No member of Woman's Missionary Union needs more proof than she has in her heart that God answers the prayers of a believer on behalf of someone else. No one crippled with arthritis, or loss of eyesight, or of hearing, need consider herself useless in the world mission enterprise, so long as "silent but potent evangelists" mean so much to the extension of Christ's kingdom.

The familiar story of the palsied man whose friends lowered him through the roof into the presence of Jesus has a profound truth on the nature of intercessory prayer. Read again Mark 2:5. Does it not say:

"When Jesus saw their faith," the faith of the four friends who brought the invalid to be healed, "he said unto the sick of palsy, 'Son, thy sins be forgiven thee.'"

It is happening all the time. Societies and families praying for a specific person and the Lord seeing *their* faith does things for the person.

Here's a letter from Gaza, written before the McRae family came home on furlough: "Remember when I asked you to pray that



we might be able to reach the children of Gaza? J. T. says maybe we should ask you to stop and let us catch our breath! We are having 1000 in Sunday school. More than half of them have to sit outside on the ground."

And here's one from Brazil: "On his birthday, when his name appeared on the prayer calendar, the long-awaited jeep was freed from the red tape of the customs house. Since its arrival Jim has driven more than 10,000 miles doing more efficiently and with less physical strain what would have taken more than twice as long to do without the jeep."

And from Java: "Many of you have been praying for us to get land and build a church. The land was purchased some months ago, and about two weeks ago we received the green light to sign the contract for the construction of our auditorium. Thank you for cards and letters and packages and your prayers most of all."

Then from Southern Rhodesia: "Last August we had been praying that God would somehow take away the pressure of my having to teach the eighth grade in our primary school. I received a letter from an African couple then teaching at a government school. He had his B.S. degree in biology while she had her B.A. degree plus the university educational diploma for teaching—the only African couple in Rhodesia with this joint university work. . . . In just as direct a leading of God, we heard of a couple who were teaching in Que Que. After some time the way opened and they came to us."

The new secretary for Latin America, Dr. Frank K. Means, said early in April upon his return from his first survey of the field: "I've been conscious more than ever this trip of the power of prayer. Perhaps the greatest contribution of the people in our Southern Baptist churches to Latin American missions has been their fervent, effectual prayers."

What these missionaries refer to is the prayer based upon personal, specific knowledge of the needs of men and women in Christian service. As children we could probably be pardoned for praying, "Bless the missionaries on the home and foreign fields." As mature Christians we should put away childish things and pray with def-

initeness and understanding. We do not need an itemized prayer list from every missionary for we can read of them on their fields and know their needs.

### "Amid the Flood of Mortal Ills..."

Every missionary needs help to overcome discouragement. The very "downdrag of a pagan culture" sometimes tempts a good missionary to quit. Sometimes disaster strikes a mission or a mission church, and the story is too sad to write home about.

Then there is always so much more to do than any one human being can accomplish! Ondina Maristany of Havana winds up a letter, "I request your prayers for me. I know that is selfish, but I don't know what to do. The university students demand all of my time, but I find I will have to teach one more hour at the seminary starting in October, the work of the mission where I help is most demanding, and I know I don't rest or study or prepare myself as I should. Help me with your prayers."

And who among us housewives has not experienced the discouragement reflected in this letter from Colombia:

"For lack of entrance permission, no reinforcements in the Mission.

"For lack of workers, transfer of missionary family just when they had occupied the new mission residence they had helped build.

"For lack of leadership, the man of the house commuting by air to supervise the churches.

"Frankly it is all about to seem just a little too much! In addition to those things we have the eternal heat, flies, ants, roaches, rats, mold, and mildew. . . . The children began having boils. All of it together began to 'get us down' as we say. You know the answer already. We came to that time when we had not only to lean but to rest completely upon the Lord and his presence. Prayer has become a constant subconscious and automatic release."

### "The Man of God's Own Choosing"

Recall that wonderful command of Jesus: "The harvest truly is plentiful, but the laborers are few; pray ye therefore. Our way might be to say, "The harvest truly is plentiful, therefore organize, therefore take up a collection, therefore

agitate." Jesus says, "Pray ye therefore."

Persistent threat of high blood pressure that might end their ministry to the Cherokees spurred Mrs. Ewell Payne to pray hard for recruits. She and her husband were trying to meet the needs of about 3,500 Indians in seventeen churches on their reservation in western North Carolina.

In response to her appeal to the Home Mission Board, Mrs. Payne received a letter saying that no funds were available to increase the staff at Cherokee, and no plans for such expansion were being made. Imagine their joy after the fall Board meeting to receive a letter saying that the Board had voted to engage another couple for Cherokee.

Did the Paynes have someone in mind? They were asked.

That much of their prayer already answered, Mr. and Mrs. Payne wrote a friend about the problem: "Join us in prayer that God will send the help we need so much which the Board has now voted to provide."

Then one of them had an idea. "Remember how the Cherokees responded to young Preacher Baumgartner who conducted our revival last spring? Do you suppose he and his wife would consider this call?"

The position Mr. Baumgartner held in Tennessee was a good one with a better salary than Home Board missionaries receive. "Let's ask," they said, "and give God a chance to call them!"

They invited him to supply on Sunday. Leaving when the day was over, he said to the missionaries, "This thing has got hold of me."

On Christmas Day the Paynes received a long-distance call: "We have the day off tomorrow. We want to come to Cherokee and talk to you," Mr. Baumgartner said.

The significance of the day weighed heavily upon their hearts as Mr. and Mrs. Payne sat down to breakfast. He opened the Bible, and she turned to the prayer calendar.

"Happy birthday, my dear!" he said suddenly.

After he had read a passage of Scripture, she read the list of those to be remembered in prayer December 26 including "Mrs. Ewell Payne, Cherokee, North Carolina." In their prayer together they prayed for themselves as though they were two well-

known friends: "Oh, God, if it be thy will to relieve Brother and Mrs. Payne of this heavy load of service, lead Janie and Leslie to decide this day to be thy missionaries and assist in this great ministry to the Indian people."

Southern Baptists scattered all over the world were praying for Mrs. Ewell Payne that day. When Mr. and Mrs. Baumgartner came, they talked and prayed with Mr. and Mrs. Payne. Returning to Chattanooga, they resigned to accept the Home Mission Board's appointment for missions among the first Americans.

### "Our Striving Would Be Losing..."

In *The Baptist Times* Dr. J. B. Middlebrook, of London, described prayer as the "first and final weapon of the Christian," and added: "By prayer also we can share in spiritual battles ten thousand miles away as we range ourselves unseen by the side of our colleagues in far-off places."

Missionary Ray Shelton gives as one of his "most unforgettable experiences," a testimony to the truth of the value of intercessory prayer. Veteran Missionary B. W. Orrick put up his famous Gospel Tent in a village of Uruguay which the gospel had bypassed for years. Mr. Shelton and a village boy helped him. As the three rested in the shade before going out into the community to invite people to come to the services that evening, a woman appeared with a baby on her hip and a suitcase in one hand. She gazed at the tent—a rare thing in her village—then at the battered sign in the weeds against a fencepost, waiting to be nailed up where it could be seen.

"Gospel services," it announced. "Every night at 8:30. Admission free."

The woman trudged on, but that evening the missionaries recognized her as she and the baby and seven other children were the first to arrive. They filled one entire backless bench. Every night of the whole two weeks she and her brood were in the tent meeting. On the fourteenth night, when the invitation was given for those who wished to express their interest in becoming Christians, the mother left the bench, logging her baby on her hip, and accepted Christ.

Now Mrs. Clavijo teaches Sunday school. One day she confided to the missionaries her amazing experience: She was running

away from home when she saw the tent and the announcement. She did not know what 'gospel services' meant but anything was better than another dull evening at home. She had tried to run away before, to find a new life in the big city, but she could not bring herself to abandon the children. Living in two rooms with mud floor and thatched roof, not knowing when the father would come home but knowing when he came he would be drunk, became intolerable. She fled with the baby.

The runaway mother had walked the long, hot road to the station only to find the last train to Montevideo had left. Ashamed to be seen going back home the same route she had come, she went a block south and returned a different way. Along that street was the vacant lot where the gospel tent had just been set up!

"Two weeks after that meeting," Missionary Shelton reports, "we got a letter from some friends in Georgia wanting to know what they could do for us, saying that on a particular day they prayed especially for the Sheltons. Comparing dates we found that they had prayed for us on the day we put up the tent. Not by chance had Mrs. Clavijo missed the train to Montevideo. Not by chance had the sign been dropped with face up, in the weeds. Two of the Clavijo children are now Christians, also. Their father has heard the gospel. The testimony that Mrs. Clavijo gives in that town is valuable to the cause of Christ!"

### "The Spirit and the Gifts Are Ours..."

"Prayer does not consist of words alone, but also of attitudes and actions," quotes Missionary Charles B. Clark, of Venezuela.

Such action even on a deathbed can give a missionary a long-hoped-for opportunity for evangelism. Mrs. Elizabeth Zieger, of the Kentucky mountains received word that a girlhood friend had died leaving a request that instead of sending flowers for her grave, the money be used for Mrs. Zieger's mountain mission work. That was early December.

"Send me toys for my mission children," Mrs. Zieger wrote in reply. A large package containing eighteen dolls was delivered on December 27. Quickly unpacking them, she found they were all alike except one. It had

movable eyes and a wig of human hair.

"This," the missionary said to herself, "is for Julie. That little seven-year-old big sister to five boys really deserves it." The next morning Mrs. Zieger loaded the jeep. She drove up the trail past Sand Hill church, to the home of a family which had been particularly hard hit that year. In a squabble over a game of cards, the father had shot and killed his brother-in-law and had been sent to the penitentiary. The mother was struggling to support the family.

"I brought some toys for the children," the missionary said when a tired, undernourished woman answered her "Hullo!"

The mountain mother saw only the doll. "Oh, it's got real hair," she exclaimed dully, then promptly burst into tears.

"What's the matter, Honey?" the missionary asked in distress. "What have I said that I shouldn't?"

Wiping her eyes the little woman found her voice again. "Tain't your fault," she said. "Julie's been a-begging for a doll with real hair for months. I told her we had no money for toys and it was foolishness to expect a doll, but she said I would not have to buy her one, that Jesus would send it to her, because the missionary-lady had taught that whatever she asked, be heving, if it was God's will, she would have it."

"When Christmas came, I didn't have a thing but a sack of candy for the young'uns, but Julie said not to worry about her, she knew Jesus would send her a doll with real hair. Then when you showed up just now and I saw you had a doll with real hair for the children..."

At that moment the little girl herself shyly appeared at the corner of the cabin. Mrs. Zieger held out the doll. "Come here, Julie. I've got you something!"

Running quickly to her, Julie shouted, "See, Mama, a doll with real hair! I knew it! I knew it! I told you Jesus wouldn't forget!"

Through her tears, as Mrs. Zieger turned to say good-by, the mother declared, "If God'll answer the prayer of a little child whose pappy is away, then that's the kind of God I want to have."

The woman who was embittered and overworked as a result of the permanent loss of a brother and the prolonged absence



Mrs. Pearl Johnson, Mrs. Liu, and Mrs. Meng plan and pray about work in Tainan.

of a husband came to know Christ as Saviour. Then, not only her children but eventually her paroled husband came to know him. All because a godly woman in another section and state remembered her missionary friend before she died.

### "Thro' Him Who with Us Sidelth..."

All of these examples teach us something about prayer. It is extremely important that we have the teachings of Jesus clearly in mind. Many books being published on the subject of prayer are far from true to Christ's teachings.

"Have faith in prayer," some writers say. Jesus never said that. If our praying springs out of our faith in prayer, it may be mere superstition—"like the telling of beads or the thinking to be heard because of our much speaking." "Have faith in God," was Jesus' command. When our praying springs out of trust in God, we have a mighty power for our use.

Isn't it true that what we need is a new experience with the spirit of prayer? If we could only realize that God invites us to the strangest and most glorious partnership, a partnership with our Almighty Father in giving the gospel to his world, we would be more diligent in our use of prayer.

"When we put the drop of our tiny will into the stream of his deathless purpose we may ask anything and it shall be done for us; when we abide in Christ, our tiny will becomes an atom in his almighty will, and in his name we speak spiritual continents into being," says Mrs. Montgomery in her still timely book, *Prayer and Missions*.

One of the strongest new books on this subject, *Rediscovering Prayer* by John L.

Castel, outlines the practice of petition and intercession in this way:

First, we should enter upon this kind of prayer as an affirmation of our faith in God. The word "communion" is synonymous with "communication," and when we come to God to ask for something, we prove that we want fellowship with God.

Second, we should want God's will, not our own. This requires self-discipline. Disciplining ourselves to pray for others, not just for us, helps to get self out of the way.

Third, we are to persevere in prayer. It is no easy thing to challenge entrenched evil and rout the forces of Satan. We have to keep praying.

Fourth, we should feel free to pray for concrete and particular things no matter how insignificant they may seem. Maturity simplifies living, and the adult Christian finds himself praying for fewer things and more grace as a Christian. But as we thank God for specific gifts and blessings, we are encouraged to ask him for particular things.

Fifth, we must be ready to pay the price of our asking. Praying is more than casual thinking about others. When we undertake to pray for someone else, we take part of his burden upon us.

Now, is it any wonder that Woman's Missionary Union promotes its weeks of prayer for missions and makes plans for full weeks? Is there any justifiable reason for abbreviating them to a day or an hour of prayer?

Is there any reason why we are ever lax in daily use of the calendar of prayer? Or any reason for us to fail to be intelligent intercessors?

# New Books to Read

BY MRS. A. F. CRITTENDON

Order this book from your Baptist Book Store

## WHAT THE WORLD SHOWED ME by Per Host Rand McNally, price \$4.50.

In the book, *What the World Showed Me*, the author records his experiences in travels from the arctic to the jungles. This good-natured Norwegian zoologist of international reputation has traveled from the arctic ice pack to the equator, recording many interesting experiments in scientific research.

As a boy he had a dream of leading an expedition to New Guinea and spent his spare time studying animal books. But his first real expedition was not to the tropics but to the sealing grounds off the north coast of Russia.

This story of real life adventure is well written, wise, and witty. It holds the interest of the reader from the first sentence to the last paragraph. There are stories of such experiences as being alone and lost on a vast field of drift ice off the coast of Russia, being trapped in a swarm of poisonous snakes in the Florida Everglades, of living among the much-feared Choco Indians deep in the jungle of Panama.

Per Host describes extraordinary travels with seal fishermen in arctic waters, excursions from the Archbold Biological Station in Florida, and numerous expeditions to Central and South America with warmth, humor, and sympathetic understanding of the many people he met.

Among the fascinating stories, the reader will find thrilling interest in millions of seal crowded together on a barren, white field of ice, in skippers forming an orchestra or a chorus of lonely men of their crews to white away the long hours aboard a sealer. Imagine overcoming the suspicious of a rare bird in the Florida swamps with an alarm clock, or observing howling monkeys and a sort of "Noah's Ark" of animal life just outside his window at the biological station on Barro Colorado Island. One

would like to hear his tape recording of a noisy town hall meeting of primitive Cuna Indians on a tiny Caribbean island, and learn more of his visiting and living with the Choco Indians. In spite of warnings of their hostility he found them friendly and helpful.

There are sixteen pages of photographs which help the reader visualize the lands, the people, the animals, and the home life and customs of the areas visited by the author.

## Pray Ye

(Continued from page 48)

**28 Wednesday** "The Lord shall open unto thee his good treasure"—Deut. 28:15 Mrs. Emelio Planas, Marianno, Cuba, ev. Mrs. Fernando Santano, HMB, em. Mr. J. B. Silva, HMB, em. Rev. A. C. Muller, Torreón, Mexico, ed. ev. Mrs. C. F. Stapp, Brazil, em. \*Mrs. S. L. Goldfinch, Asunción, Paraguay, ev. Miss Vella Jane Burch, Ruschlikon, Switzerland, ed. ev. Mrs. Carrol F. Eaglesfield, Ibadan, Nigeria, ev. Rev. James Dewey Hollis, Macao, ev.

**29 Thursday** "He maketh the storm a calm"—Ps. 107:29 Annual meeting of the Hong Kong Baptist W.M.U. Pray for more volunteers to proclaim the Christ of Christ-ians to a lost world.

**30 Friday** "Your life is hid with Christ in God"—Col. 3:3 Mrs. Ruth Tulley, New Orleans, La. Rescue Home Rev. George Hook Lawrence, Kans. Rev. Thomas Wade, Hugo, Okla., ev. among Indians, Rev. W. O. Harper, Okcho, ev. \*Miss Eva Sanders, Ire. Nigeria, RN. \*Mrs. J. H. Ware, Honolulu, T. H., ed. ev. Miss Mary Meuth, Djakarta, Indonesia, lan. st.

**31 Saturday** "There hath not failed one word of all his good promises"—1 Kings 8:38 Mrs. Ross L. Reed, Tajique, N. M., Rev. E. F. Vickers, San Pablo, Calif., ev. among Spanish, Rev. J. M. Millan, San Cristobal, Cuba, ev. Rev. W. B. McNealy, Volta, Redonda, Brazil, ev. Rev. B. T. Griffin, Lagos, Nigeria, ed. ev.

## Pray Ye

Mrs. J. Wash Watts, Louisiana

**1 Thursday** "Prayer was made without ceasing of the church unto God"—Acts 12:5 Mr. L. E. Johns, Coolidge, Ariz. Mrs. Ted Trent, Shiprock, N. Mex., ev. among Indians. Pray that those who observe this week of prayer may show their interest in foreign missions as they pray and give.

**2 Friday** "Ask, and ye shall receive, that your joy may be full"—John 16:24 Rev. Bartolome Burquet, Sagua la Grande, Cuba, ev. Mrs. Charles B. Clark, Maracaibo, Venezuela, ev. Rev. Roy B. Wyatt, Jr., Barcelona, Spain, ev. Pray for the observance of Baptist Women's Day of Prayer and for a great gathering of gifts for the Lottie Moon Christmas Offering.

**3 Saturday** "What things were gain to me, those I counted loss for Christ"—Phil. 3:7 Mrs. S. L. Isaacs, Stigler, Okla., em. \*Rev. Robert L. Harris, Lima, Peru, ev.

**4 Sunday** "Keep that which is committed to thy trust"—1 Tim. 6:20 Mrs. Alva K. Bonham, Sacramento, Calif., ev. among Japanese, Miss Lydia Greene, Singapore, Malaya, ed. ev. Mrs. William D. Bender, Nigeria, ev.

**5 Monday** "Owe no man anything, but to love one another"—Rom. 13:8 Rev. Matthew Wai, El Paso, Texas, ev. among Chinese. Mrs. Ervin Hastey, Hermosillo, Mex., ev. Rev. Cirilo Aleman, Jovellanos, Cuba, ev. Rev. Alton C. Seanian, Guatemala City, Guatemala, ev. \*Mrs. Melvin J. Bradshaw, Kokura, Japan, ed. ev.

**6 Tuesday** "Put on, as the elect of God, kindness"—Col. 3:12 Mrs. D. H. LeSueur, Mex., em. Rev. Domingo Fernandez, San Jose de las Lajas, Cuba, ev. Miss Carol Leigh Humphries, Ede, ed. ev. Mrs. Ferrell E. Runyan, Kaduna, Nigeria, ev. Mrs. Ralph Calcutt, Yahata, Japan, ed. ev. Mrs. R. F. Ricketson, Baguio, P. I., ed. ev.

**7 Wednesday** "To be spiritually minded is life and peace"—Rom. 8:6 Rev. Ralph J. Park, San Antonio, Texas, ev. among Chinese, Rev. Paul Rogosin, Los Angeles, Calif., ev. among Russians.

**8 Thursday** "The grace of our Lord was exceeding abundant with faith and love"—1 Tim. 1:14 Rev. Robert H. Culpepper, Fukunaka, Japan, ed. ev. Mrs. Charles W. Whitten, Madrid, Spain, ev.

Missionaries are listed by birthdays. For detailed addresses, see directory in *Home Missions and Directory of Missionary Personnel* free from the Foreign Mission Board

**9 Friday** "For there is one mediator between God and men"—1 Tim. 2:5 Mrs. A. C. Muller, Torreón, Mexico, ed. ev. Rev. T. B. Hawkins, Buenos Aires, Argentina, ed. ev. Rev. J. D. McMurray, Paysandu, Uruguay, ev. Mrs. Rex Ray, Pusan, Korea, ev. Mrs. R. E. Beddoe, China, em.

**10 Saturday** "If ye be Christ's, then are ye heirs according to the promise"—Gal. 3:29 Mrs. Antonio Martinez, Cardenas, Cuba, ev. Dr. John A. Moore, Zagreb, Yugoslavia, ed. ev. Mrs. W. E. Allen, Rio de Janeiro, ed. ev. Rev. J. A. Harrington, Horizonte, Brazil, ed. ev.

**11 Sunday** "As thou has believed, so be it done unto thee"—Matt. 8:13 Mr. Lester T. Whitelocks, St. Augustine, Fla., ed. ev. among Negroes, Miss Eulalia Martinez, Arriete, Cuba, ev. Dr. Ben R. Lawton, Rivoli, Italy, ed. ev. Dr. August Lovgren, Ajloun, Jordan, MD, Rev. Stockwell B. Sears, Surabaya, Indonesia, ev. Mrs. Daniel M. Carroll, Buenos Aires, Argentina, ev. Mrs. Jerry P. Smyth, Recife, ev. Rev. M. G. White, Bahia, Brazil, ed. ev.

**12 Monday** "The eternal God is thy refuge"—Deut. 33:27 Mrs. Genus Crenshaw, Ft. Lauderdale, Fla., Mrs. F. C. Rowland, Quspaw, Oklahoma, ev. among Indians, Miss Vena Aguilard, Eunice, La., HMB, Rev. and Mrs. Eugene Wolfe, San Ysidro, California, ev. among Spanish, Mrs. Hubert K. Middleton, Santiago, Chile, ev. Mrs. William J. Williams, Ogbomoso, Nigeria, RN.

**13 Thursday** "O taste and see that the Lord is good"—Ps. 34:8 Rev. L. R. Baumgartner, Cherokee, N. C., ev. among Indians. Rev. B. I. Carpenter, Seward, Alaska, ed. ev. \*Miss Anna Wollerman, Mato Grosso, ed. ev. Rev. R. E. Pettigrew, Brazil, em. Mrs. Bryan Brasington, San Jose, Costa Rica, lan. st., Miss Bonnie Moore, Kaduna, Nigeria, ed. ev. Rev. Wm. S. Wester, Gatooma, S. Rhodesia, ev.

**14 Wednesday** "He hath put a new song in my heart"—Ps. 40:3 Mrs. Frank W. Patterson, El Paso, Tex., pub. ev. \*Rev. E. Milford Howell, Warri, Nigeria, ev.

**15 Thursday** "I (the Lord) will walk among you, and will be your God"—Lev. 26:12 Rev. Raul Gonzales, Havana, Cuba, ev.

"Satan trembles when we pray. He does not care about our Bible reading and good works just so we do not pray."

From THE KNEELING CHRISTIAN

16 Friday "Lift up now thine eyes, and look from the place where thou art"—Gen. 13:14 Rev. Audley Hamrick, Magdalena, N. M., ev. among Indians. Mrs. J. A. Turnbull, Natal, Brazil, ed. ev.

17 Saturday "I shall be satisfied, when I awake, with thy likeness"—Ps. 17:15 Mrs. Irma Henderson, New Orleans, La., Woman's Emergency Home, Mrs. Joshua Grijalva, San Antonio, Tex., ev. among Mexicans, Mrs. Horace V. Davis, Sao Paulo, Brazil, ev., Rev. Wade Bryant Hicks, Baguio, P. I., ev.

18 Sunday "Unto you that fear my name shall the sun of righteousness arise"—Mal. 4:2 Rev. Norman Kelley, Flagstaff, Ariz., ev. among Indians, Rev. Maximo Vazquez, Melena del Sur, Cuba, ev., Miss Catherine Chappell, Rio, ev., Mrs. F. A. R. Morgan, Sao Paulo, Brazil, ed. ev., Mrs. Edward Humphrey, Ede, Nigeria, ed. ev.

19 Monday "Behold, a virgin shall bear a son, and shall call his name Immanuel"—Isa. 7:14 Mrs. James H. Rose, Valdez, Alaska, Mrs. Burley E. Cader, Feina de Santana, ev., Mrs. Paul C. Porter, Sumare, ed. ev., Dr. H. H. Muirhead, Brazil, em., Rev. E. R. Gordon, Dagupan, P. I., ev.

20 Tuesday "Thou, Bethlehem Ephratah, out of thee shall he come forth unto me"—Micah 5:2 Mrs. Daniel Gomez, Anthony, N. M., ev. among Spanish, Mrs. Toshio Sakamoto, Los Angeles, Calif., ed. ev. among Japanese, \*Rev. S. P. Howard, Jr., Shimonoeki, Japan, ev., Mrs. A. I. Bagby, Porto Alegre, ed. ev., Rev. L. L. Johnson, Brazil, em.

21 Wednesday "He shall be great, and shall be called the Son of the Highest"—Luke 1:32 Mrs. Raymond Lee, New Orleans, La., Rescue Home, Rev. James Horton, Cantua Creek, Calif., ev. among migrants, Miss Frances Horton, Kokura, Japan, ed. ev., Miss Anna Cowan, Ajloun, Jordan, ed. ev., Mr. Robert M. Parham, Port Harcourt, Nigeria, ed. ev., Rev. Chester Cadwallader, Guatemala City, Guatemala, ev., Miss Lois Hart, Antofagasta, Chile, ed. ev., Rev. Randall Sledge, Peru, Jan st.

22 Thursday "His name shall be called the Prince of Peace"—Isa. 9:6 Mrs. Mallie Swetnam, New Orleans, La., Woman's Emergency Home, Mrs. N. Hoyt Eudaly, El Paso, pub. ev., Miss Gladys McLanahan, Raymondville, Tex., ed. ev. among Spanish, Mrs. R. L. Carlisle, Montevideo, Uruguay, ev., Rev. H. W. Schweinsberg, Bogota, ev., Rev. Ben Harold Weismaker, Cali, Colombia, ev., Rev.

J. L. Riffey, Rio de Janeiro, ed. ev., Mrs. Malcolm O. Tolbert, Sao Paulo, Brazil, ev., Mrs. Elmo Scaggin, Jerusalem, Israel, ev., Miss Mary Virginia Cobb, Beirut, Lebanon, ed. ev., \*Rev. William A. Poe, Lagos, ev., Rev. Ralph Lee West, Ogbomoso, Nigeria, ed. ev.

23 Friday "Of his kingdom there shall be no end"—Luke 1:33 Mrs. J. G. Morris, Bangkok, Thailand, ev., Mrs. Marvin L. Garrett, Gatooma, Southern Rhodesia, ed. ev.

24 Saturday "Lo, the star went before them"—Matt. 2:9 Rev. Hubert K. Middleton, Santiago, Chile, ev., Mrs. H. R. Littleton, Kumasi, Gold Coast, ed. ev.

25 Sunday "Unto you is born this day a Saviour which is Christ the Lord"—Luke 2:11 Mrs. A. W. Hancock, McAlester, Okla., ev. among Indians, Rev. Dan B. Ray, Taejon, Korea, ed. ev., Rev. W. Judson Blair, Buenos Aires, Argentina, ev., Mrs. R. E. Johnson, Corrente, Brazil, ed. ev. Pray that peace will come to all nations as individuals find the peace in their hearts that Christ offers and as they seek to show others the way to that peace that passeth understanding.

26 Monday "Sing unto the Lord; for he hath done excellent things"—Isa. 12:5 Mrs. Ewell Payne, Cherokee, N. C., ev. among Indians, \*Rev. Z. J. Deal, Jr., Cartagena, Colombia, ed. ev., Mrs. J. W. Shepard, Brazil, em., \*Miss M. Antonina Canzoneri, Ogbomoso, RN, Mr. Jerry B. Gaultney, Eku, Nigeria, med. tech.

27 Tuesday "Acquaint now thyself with him, and do at peace"—Job 22:1 Rev. V. T. Yearwood, Ancon, Canal Zone, ev., Rev. Grayson C. Tannison, Recife, Brazil, ev., Rev. D. C. Askew, Tokyo, Japan, ev., Miss Ruth Ford, Kediri, Indonesia, RN, Rev. Farrell E. Runyan, Kaduna, ev., \*Mrs. John C. Abell, Eku, ev., \*Mrs. Roberta Cox Edwards, Joinkrama, Nigeria, MD, Rev. Herman L. Petty, Tel Aviv, ev., Rev. Paul D. Rowden, Jr., Haifa, Israel, ed. ev.

(Continued on page 46)

\* on footpath  
ev. evangelism  
ed. educational  
em. emigration  
MD doctor  
RN nurse  
GWC Local W.M. Center  
BMB Home Mission Board  
Jan. st. language study  
pub. ev. publications evangelism  
med. tech. medical technician

## The Wise Men

by Charles A. Wells

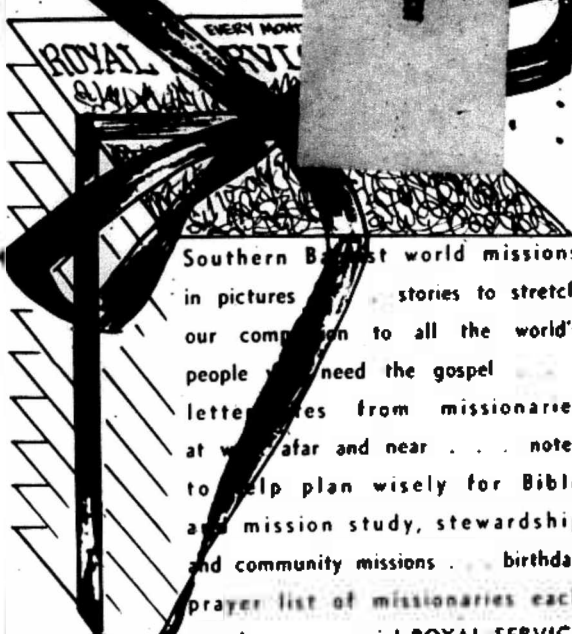


In this, the tenth year of the atomic age, there is only one gift that the wise men of our day can bring to the Christ Child that will be sufficient to the hour. In the use of the immeasurable power of the atom we may be partaking of the physical strength of God, but moral law declares that we cannot use these powers against the innocent and helpless without using them against God. So our Christian civilization is drifting into a great dilemma—as dangerous as it is great. Only the Christ Child can save us. For the Holy Child came to draw men to God, that we might understand the Heavenly Father and the gentleness and mercy, unending truth, irreproachable justice, and immeasurable love which are his. The hope of the world rests in our dedicating the atom to the fulfillment of divine will.

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