December ROVAL
Service
1956

pura



The area secretaries of our Foreign Mission Board show how we can reach

# Around 2



## the World

## Two Questions-One Answer

by FRANK K. MEANS, Secretary for Latin America.

Latin America, says one of our missionaries, is "so close to our own United States geographically, but so far from the Truth symmatally". This year's Lottic Moon Christmas Offering will undoubtedly dinomish the distance which separates Latin America Irom the truth of the New Testament.

Ewo questions related to the Lottic Moon Christmas Offering and Latin America are apropos. (1) What outstanding things has the Lottic Moon Christmas Offering done for Latin America? and (2) What will the 1956 Lottic Moon Christmas Offering do for Latin America?

One way to answer that first question is simply to ask a series of miestions. What it the Lottie Moon Christmas Offering had not been suggested by Charlotte Diggs. Monai? What it Miss Annie Armstrong had not acted upon the suggestion made to Lottie Moon? What if the women and soong people in missionary societies all over the South had not responded to the mutal appeal? What if the offering had not ranghi the imagination of subsequent enterations and been increased until it spourted to more than \$1,000,000 last 1303 What if the Foreign Mission Board had not been reinforced by it during the distressing days of the depression? What thad not entered into all the Board's January for advance after World War 117 Without the Lottie Moon Christmas Olfering there would be far fewer missionaries in Latin America, the work would be less advanced, scores of churches would not have been organized, and other scores of schools would never have been established. The blessed ministry of Christian healing would have been deuted to some of the areas in which missionary doctorand muses are serving today.

Literally thousands would have been deprived of the Bible in their own language and other thousands would never have benefited from pamphlers, quarterlies, books, and other Christian literature which flow in a steady stream from Baptist publishing houses in Latin America. Tens of thousands would never have responded to the preaching of the gospel by Southern Baptist missionaries. Other tens of thousands who have not yet responded might never have heard at all.

That first question may also be answered by pointing out some of the offering's specific achievements. Within the past year it has met capital needs by the score. There are seventeen missions in Latin America. We single out just one example, the Spah ish Baptist Publishing House in El Paso. Few mission agencies anywhere in the world surpass this publishing house in dedication and effective missionary service. The staff there was thrilled to receive the fol

lowing items from the 1955 offering:

Enclose Patin for New Bindery Quarters	\$8,500
Paper Stock for Book Production	7.500
Replace Truck for Post Office and Plant	1.200
Intercommunication System for Plant	800
Photo-Copy Machine	500
General Office Equipment	900
WMII and Brotherhood Supplies	3,500
Chufth Supplies, Manufactured	
on Contract	2,500
Dictating Equipment	500
Office Space Adjustment and Expansion	1,000
Multilith and Platemaking Equipment	3,000
Elementary Department Work	3,000

Each item in the long list has its own story. They are stories of desperate needs that cannot be described adequately in terms of projects or sums of money. They are appealing human needs involving the well being, growth, and development of Latin America's millions.

Capital needs are not the only needs met by the Lottie Moon Christmas Olfering. It contributes to church life in all of its aspects. Converts are won and organized into churches. They are nurtured in Christian truth. The churches themselves sense a larger responsibility to enter into cooperative relationships with other churches to form national constituencies. The influence of the Lottie Moon Christmas Offering can be seen at every step in this process. The story is the same in all of the fields. There are some unusual features of the Lottie Moon Christmas Offering's contribution, however, which deserve special mention.

Southern Baptists have been unable to launch a full scale medical mission program in Brazil. The missionaries have not allowed this apparent difficulty to keep them completely from a medical ministry. Small clinics, staffed by qualified missionaries or nationals, have been established all over the country with the aid of the Lottie Moon Offering. Like the widow who cast in the two mites, they are doing what they can under existing circumstances, and their efforts are being blessed.

Belo Horizonte College is another case in point receiving current expense money annually from the offering. It is a college in the Brazilian sense, rather than the American sense. Students in both the primary and secondary departments are given regular religious instruction under com-



Same of 50 staff members at Baptist Spanish Publishing House, El Paso, Texas.

petent teachers. Two times a year provision is made in the school program for religious emphasis weeks. This last year ninety students in the secondary department made professions of faith in one of these meetings under the leadership of a dynamic young Brazilian pastor.

Porto Alegre College is also a school which takes its evangelistic responsibilities seriously. Assistance from the Lottie Moon Christmas Offering has enabled this school to inaugurate a college department in the last year. The cosmopolitan character of its student body will be seen from the fact that students speaking lifteen different languages appeared on the Thirtieth Anniversary program.

Latin American young people, called of God for kingdom service, have a thirst for knowledge and training. They are given scholarships which enable them to study in Bible institutes, WMU training schools, national seminaries, and international seminaries. The institutions themselves are supported entirely, or at least in part, by the Lottie Moon Christmas Offering

Suppose you were a Christian young person in Mexico. The laws of your country would prohibit the establishment of Christian schools. Where would you go to find a Christian environment in which to live while you were taking courses in one of the state schools? This was the question which led to the establishment of student homes in Mexico. The students come to the student homes where they have access to Christian influences and counseling. These remarkable institutions are largely the re-

sult of the Lottie Moon Christmas Of-

Regardless of how you approach that lirst question, the answer is the same: spiricual achievement as a result of devoted interest and sacrifical giving. But what about the second question?

What will the 1956 Lottie Moon Christmas Offering do for Latin America? This is the second searching question.

There are many urgent needs-funds for school equipment, building and loan funds, strategic lots, theological institutes, church property, automobiles, church buildings, missionary residences, clinic building, Good Will Center building, light plant for a remote station, encampment property, visual aid equipment, seminary buildings, publishing house, office equipment, training school buildings, public address systems, tape recorder and equipment, mimeograph machines and typewriters, student hostel, paper stock for book production, a printing press, an organ, pianos and other musical instruments, nurses' home, mules for interior mission work, hospital equipment, pastors' homes, and purchase of bookstore

Single items in the foregoing list stand for requests from every mission. The almost universal needs are church buildings, missionary residences, institutional buildings, and automobiles for use by the missionaries.

The seventeen missions in Latin America have presented legitimate requests for almost \$2,275,000 in capital needs. These

represent what they consider to be their most urgent necessities. Unless the 1956 Lottie Moon Christmas Offering exceeds all previous records by millions of dollars, Latin America cannot hope to have all of its needs met within the next twelve months. The logic of this situation is twofold: (1) The Lottie Moon Christmas Offering must be increased, and (2) it must be increased substantially.

Two questions and one answer! The second question has not yet been answered. The answer lies in the hands and hearts of dedicated women and young people in all parts of the Southern Baptist Convention. The Foreign Mission Board is confident that the answer—in terms of dollars given—will be generous and decisive.

Literally hundreds and thousands will rise up from the regions to the south to accept Christ as their personal Saviour as a result of the 1956 Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering, Minds in bondage to traditional superstitions will be trained and liberated. Broken bodies will be mended. Powerful presses will send forth Christian literature into many areas now darkened by ignorance and illiteracy. New converts will be strengthened in the faith, and promising potential leaders will be given preparation for heavy responsibilities in the future. Who can calculate the blessings which will flow from this significant week? God cap-and will-and the resultant rejoicing will be great in Latin America.

## Can We Balance Needs with Gifts?

by GEORGE W. SADLER, Secretary for Africa, Europe and the Near East

August is an important month in Southern Baptist foreign missionary circles for members of missions spend days in prayer and in preparing their requests for presentation to the Board. One of our most effective representatives in Nigeria wrote concerning their most recent meeting: The devotions were magnificent and sustaining, for their high tone carried us through some difficult times."

September is the season in which the Board secretaries read the appeals from

the missions and place them alongside the amounts that Southern Baptists make available. It is quite likely that when the balance is struck, we shall be able to grant not much more than half the amount that has been requested.

Africa: As is well known, Africa is in a state of transition such as its people have never known. Chester Bowles is saying, "Africa promises to become one of the major economic and ideological battlegrounds in the struggle between the Communist bloc



Girls' school at Abeukuta, Nigeria, will receive \$8,000 from this year's offering.

and the Atlantic alliance." Mr. Bowles says that in order to keep abreast of history "the colonial powers will have to adjust themselves to the new facts of African life while there is still time."

One of the new facts is that the people of Africa are awake and they are on the march. They are characterized by a boldness and a determination unthinkable a few years ago. Many have a feeling that education is the key that will unlock the door that leads to their hearts' desires. The president of the Nigerian Baptist Convention said as a student in the United States a few years ago, that when an African on trek became thirsty, naturally, he desired pure water, but if this was not available, he would be driven to drink from a polluted stream. So, he said many Africans would like Christian education, but if this were not to be had, his desires were so deep he would accept Moslem or Communist education. Therefore it is not surprising that educational needs are given priority in the list of requests that comes to us from Nigeria.

For many years, the Baptist Girls' School at Idi-Aba has been one of the most potent factors in the educational lifefor Nigeria. Perhaps more than any other school in the country, it has helped to change the nature of the domestic life of the people by educating young women. Recognizing the contribution already made and knowing that Africa's future cannot be secure without an educated womanhood, the mission is giving high priority to the request for a dormitory for their oldest girls' school in Nigeria.

Another institution to which special at tention is being called is the girls' high school at Agbor. This school is situated



More maternity wards are badly needed in Gaza, Jordan, and in other Moslem lands.

in a part of Nigeria that has only recently arrested the attention of Southern Baptists Within a comparatively short time the high school has established itself as an institution fraught with tremendous possibilities. Located in a part of Nigeria where national politicians are most vocal and where morals are none too high, the Agbor school should play an important part in preparing the mothers and wives of the men who will be builders of a new Africa. Money is being requested for a new donmitory so that more girls may come under the influence of Christian teachers.

For many years, the Moslem north was considered well-nigh beyond the reach of evangelical Christians. Recently it has been discovered that there are hundreds of thousands of non-Moslems who are hospitable to the Christian appeal. Also, it has been found that some Moslems are friendly

About ten years ago an effort was made by a non-evangelical group to establish a hospital in Kantagoro province. This approach was rebuffed. Some months past, the attention of members of our mission was directed to the physical and spiritual needs of the people of this strongly Moslem area. A commission was sent to the center and its members were received with warmth. When I was in Nigeria early this year. I was embarrassed because I could not assure the Emir (native ruler) that his invitation to establish a hospital would be accepted. However, in light of the evident interest of members of our constituency in broadening the borders of our influence. I have made bold to recommend that we establish a small hospital in this region where pagan and Mohammedan darkness enshrouds thousands of lives.

(Continued on page 6)

December 1956

Woman's Missionary Union, Auxiliary to Southern Baptist Convention

### OFFICERS

Mrs. R. L. Mathis, President; Mrs. Willred C. Tyler, Recording Secretary; Alma Hunt, Executive Secretary, La Venia Neal,

#### EDITORIAL STAFF Editor:

Inlierte Mather

Art Editor: Rachel Joy Colvin

Ait Assistant: June Lewis

Editorial Assistant Patricia Powell

Regular Contributors:

Mrs. R. L. Mathis

Miss Alma Hunt

Miss Emily Lansdell

Miss Margaret Bruce

Mrs. William McMurry

Mrs. Claude Rhea, Ji-

Mrs. O. K. Armstrong

Mass, Doris, DeVault Miss Berry Brewer

Miss Elsie River

Foreign Correspondents:

Caha

Mrs. Herbert Candill Enrope, Mrs., Dewey Moore Jupan, Miss Hannah Barlow

Miss Martha Knox

Nigeria, Miss Neale Young Stormesh streaking, Mrs. 1 L.

Move, Mrs. N. H. Endaly

South America, Miss

Georgia Mae Oghura. Miss Minnie Lou Lauier

R O Y A I S F R V I C F is published somily by Woman's Missours. Union, Auxilians to Smitherin Bayon Conventions, Auxilians to Smitherin Bayon Convention, Address Woman's Machineses Judius Bleenheime 5, 245 and 245

is new or central. Allow four weeks in Item rapp as reach you. For change of orderen, allow one month and end old address with new. Emerced it the port office at Dir ninghant as cernud claim matter A cepted for multing at special rate of possage provided for in Section 1 11 Act of October 3, 1917, authorized June 26, 1918.

### CONTENTS

#### ARTICLES

Two Questions—One Answerby Frank K. Means	- 1
Can We Balance Needs	
with Gifts?by George W. Sadler	3
Lottie Moon Returns to the	
Orientby Winston Crawley	7
Going Places, Dollar Boy?by Mrs. W. H. McGinnis	10
Dollies by the Dozens by Mrs. Claud Bumpus	12
Music for a City by Jewell L. Abernathy	13
The Inspired Cat by Charles N. Gilbert	11
"What Can They Give?"by Mrs. James A. Foster	15
Death at the Stone Bridge by William G. Mather	17
Christmas Is Illegal by Mrs. John Allen Moore	18
I Saw the World in Our Christmas	
Tree by Ellen B. Watson	20
How Many Miles to Bethlehem Town? by Jane McRae	22
Paul Gillespie, Winner of Lowndes Scholarship	30
Margaret Fund Students 1956-57	31
CEATIBEC	

PEATORES	
NOTES TO COMPTEE CHAIRMEN	
WHAT'S HAPPENING NOW!	
CARVER SCHOOL OF MISSIONS AND SOCIAL WORK, , ,	
YOUTH 31	
NEW BOOKS TO READ	
PRAY YE 38	

#### **PROGRAMS**

Observance of the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. Program material distributed by your state WMU office. 

Outside Cover. Do faces haunt your memory? Anyone who has traveled to other countries cannot forget those faces. Travel around the world in Royal Service this month and visit the fields where your Lottic Moon Christmas Offering will bear harvest.

Inside Cover Your Lottie Moon Offering witnesses through literature. As one example of the effective ministry of the printed word, follow the flow of tracts, leaflets, and quarterlies from the Baptist Spanish Publishing House in El Paso into many Baptist mission tenters in Latin America. Wherever Spanish is spoken, materials are there to tell the Christmas story of God's love.

## Can We Balance Needs with Gifts?

(Continued from page 4)

A year ago, two of our missionary doctors went 300 miles from Nigeria to the Gold Coast in survey needs in that land. They were greatly impressed with what they saw. In one area of 900,000 people, the nationals had little of spiritual or physical help. Many of the people were physically blind, about 30,000 were afflicted with leprosy. Despite the needs of Nigeria, Dr. George Faile was so burdened with the neglected state of these Gold Coasters that he asked for the privilege of serving them. Money has been appropriated for a residence for the doctor's family and a small amount for the hospital. We must find enough to complete the project.

Still another need in the Gold Coast is that of secondary education. In a recent letter one of our missionaries pointed out that Baptists alone were responsible for as many secondary schools in Nigeria as all the agencies combined had provided for the Gold Coast. He was pleading the cause of the people of the Gold Coast. There would be no question but that we would respond to this missionary's appeal, if funds were available.

At the recent meeting of the Nigerian mission one of the gifted young women, formerly the young people's secretary of Woman's Missionary Union of one of our southern states, was released from Nigeria for woman's work in the Gold Coast. Request is being made for a single lady who will serve as a co-worker of this young woman. Also a house which will serve as a sort of WMU headquarters must be provided.

Southern Baptist outreach into Southern Rhodesia began less than six years ago. I know of no field in which so much has been accomplished in so short a time. The very success of the effort of missionaries and nationals, has led to the need of increased facilities for education, medicine, and distinct evangelism. A recent survey indicates that we should move into Northern Rhodesia. As a matter of fact, it has been decided that we shall under-

Out of the 1936 Lattie Moon Offering, \$17,000 will go to Southern Rhodesia. Photo shows town and Shabani Mine.

take work at Kitwe, in the copper mining region of Northern Rhodesia, as soon as arrangements can be made to do so.

East Africa has been the object of the concern of missionaries and officials of the Foreign Mission Board for a considerable period. Three surveys have been made, These lead to the conclusion that we should go in at once and play our part in possessing this land. Indeed two centers in Tanganyika, Dar es Salaam and Mbeya, have been chosen and it is expected that three families from Nigeria will move to these regions before the end of 1956. In Dar es Salaam, the capital, a Good Will Center will be established. At Mbeya, in the southern highlands, it is proposed that a hospital be erected for tuberculous patients. This project has the hearty approval of the political and medical authorities of this important east African colony. It is understood, of course, that evangelism will be at the heart of any and all projects. that we undertake in these new areas.

It is almost certain that the arm of Southern Baptist influence will be extended into Kenya this year or early in 1957. It is only natural that we should think in terms of Nairobi, the capital, as the place of our beginnings. Here, in all likelihood, Good Will Centers and educational work will serve as foundations on which missionaries will begin to build.

Europe: Despite the fact that five Baptist churches are closed and that local government officials ordered a youth meeting in Alicante dispersed, a spirit of enthusiasm prevails among national Christians and missionaries in Spain. It is hoped that three missionary couples now at work in this difficult field will be reinforced in the not distant future by two other couples.

Work among women and young people, distinctive evangelism, and the training of pastors will continue to receive major emphasis.

Italy, our oldest European field, is showing new signs of life. The Armstrong Memorial Training School in Rome, the printing press in the same center, the seminary at Rivoli, the two youth centers—one at Santa Severa and the other at Rocca di Papa—are all playing their parts in this awakening. To keep these alive and to broaden their influence, large sums of money are required.

The seminary at Ruschlikon has been called an experiment in Christian internationalism. Begun only in 1949, it can be said that the experiment has been successful. At a conference of pastors from Great Britain and the continent held in June, it was discovered that five were alumni of the seminary. One of the needs of this influential institution is a chapel. It is hoped that \$40,000 can be designated out of this year's offering to supplement a previous contribution and that two years hence the Olive Martin Chapel will become a reality.

Yugoslavia needs our help because the thurches there are not strong enough to sustain themselves and the institutions

which should be fostered in that Communist country. Our one missionary couple is not allowed to live there but it is hoped they will be able to visit periodically, and we are in constant contact by correspondence with the pastors.

Near East: At the time these paragraphs are being written it looks as if an explosion of world shocking proportions may take place at almost any moment. However, we cannot wait to see what is going to happen. There are missionaries of the Foreign Mission Board at work in four areas of the Near East. They are the torch bearers in two hospitals, a clinic (small medical center), four schools, and an orphanage. They are related to women's work, translation, and evangelism in a number of centers. The effectiveness of their efforts will be determined in large measure by the manner in which we support them with our prayers and our gifts. A distinguished missionary recently pleaded for reinforcement in these terms: "It is like reaching the edge of the promised land and working ourselves to death on the fringe while others go in to take possession." Surely Southern Baptist women will give of their sons and daughters "to bear the-message glorious" while they "give of their wealth to speed them on their way."

## Lottie Moon Returns to the Orient

by WINSTON CRAWLEY, Secretary for the Orient

Can you imagine yourself attending an annual mission meeting? That is the meeting when the missionaries in each country or area make their plans for the coming year. It is usually held during the summer.

Let us imagine ourselves attending the meeting of the Hong Kong-Macao mission a few months ago, meeting with some twenty Southern Baptist missionaries working among the 2,000,000 people of that area located right at the edge of Communist China. What sort of plans would we make for Christian work in such a strategic place?

We are confronted by some enormous and urgent needs. For example, we have a small Baptist clinic which opened in Hong Kong ahout a year ago. Certainly the medical needs of our Baptist people there are great—to say nothing of the thousands upon thousands of refugee people without adequate medical service. The Baptists of Hong Kong are eager for our clinic to develop into a hospital. But a hospital will require land and buildings and equipment, and all of those take money.

Then there is the Hong Kong Baptist College, now being established. Many of the fine young people of Hong Kong have had nowhere to continue their schooling when they finished our Baptist high schools there. Some of them have gone into Communist China because they had no other place to go. Now the Baptists of Hong Kong have begun a college, meeting temporarily in the building of the Pui Ching High School; but before long, the college



Ground-breaking service (left) for Baptist hospital at Kediri, Indonesia, which receives \$15,000 this year. Church at Ipoh, Malaya, built by Christmas Offering.

will need land and boildings and equipment, and even now it needs money for its library and for a student aid fund. The beginning of a new college is always a major undertaking.

Then, too, the Hong Kong Baptist Seminary has just moved to a new campus site. There is still much to do in developing that site for its most effective use in the training of ministers. Again, money will be needed for the development.

Also, there is the need for a loan fund to help the growing churches of Hong Kong and Macao enlarge their buildings and provide for an educational program that will multiply their usefulness. Such a loan fund will call for tens of thousands of dollars.

All this is in addition to the normal yearly need for money for Mew chapels and church buildings, for missionary residences, for automobiles, and everything else so necessary to a rapidly growing work in an area of great need and opportunity.

As we study all of these pressing needs around us, the figures begin to mount into the hundreds of thousands of dollars, and we wonder if there is any hope of even beginning to meet these terrific riceds. Yet, they must be met. Delay in most cases would be tragic. Our hearts feel the urgent concern which is part of the missionary's daily life and we are automatically moved to earnest prayer.

This experience in the annual mission meeting in Hong Kong is typical of all mission meetings. Though the details would differ, the facing of needs and the feeling of urgency would be the same in each of our nine missions in the Orient.

In other fields we would discuss such projects as the building of a new hospital in Indonesia, a publications building in Thailand, a school dormitory in the Philippines, a seminary building in Korea, a new Baptist Convention and WMU headquarters office building in Japan. These are merely samples from some of the countries and could be repeated over and over again. Each of these is a major undertaking. And for every such major building there are multiplied minor needs no less important and urgent, which when taken together add up into the thousands of dollars.

If you can imagine what it means to an area secretary to attend in succession mission meeting after mission meeting, or to receive here at the Foreign Mission Board office the urgent requests from country after country, then you will begin to feel the pressure of world need and understand the anxious concern of our hearts. Where is there hope of even beginning to look for these hundreds of thousands of dollars?

Always when we reach this point in an annual mission meeting, or here in the home office, our thoughts turn to one bright ray of hope, the Lottie Moon Christmas Offering.

Miss Lottie Moon's actual missionary service in China ended many years ago, but through the medium of the offering which she inspired. Lottie Moon returns to the Orient every year. She is never very far from the thoughts of the missionaries as they consider at each annual mission meeting the needs for the year ahead. To hear the discussion in one of those meetings, we would almost think that Lottie Moon is a

In this way Miss Moon returns to the Orient year after year—returning with increasing blessing for our mission work because of the spirit and the devotion of the Baptist women and young people who have promoted and prayed for the Christmas offering.

The missionaries in every field have a great deal of confidence in the Lottic Moon Christmas Offering. They recognize the vital part played by the allocations in the basic goal of the offering, in sending new missionaries to the field, and in providing for current budget expenses of mission institutions and for the daily needs of pastors and workers.

Year after year, as the total amount of the Lottie Moon Offering has gone onward

Amoy Street Baptist Church, Taipeh, Taiwan, is a result of your gifts.



and upward, missionaries in every field have come to expect increasing help ontenlargement and capital developments, As example, we may mention a few of the major projects carried forward in the Orient through last year's Lottie Moon Christmas Offering, Money was provided for land for a seminary campus site in Thailand, for construction of a first building for our seminary in Korea, for the first building of our Indonesia hospital, for a classroom building for the college department of Seinan Jo Gakuin in Japan, for expansion of the assembly grounds in Taiwan; and for countless chapels, churches, and missionary residences throughout the

In fact, over two thirds of the entire amount made available through our Foreign Mission Board for capital needs (land and buildings) in the Orient during the past year came from the Lottie Moon Christmas Offering. This shows the important place the offering necessarily has in the planning of every mission and in the planning done at the home office of the Foreign Mission Board.

As we look toward this year's offering, with great hope and carnest prayers for an even larger offering than ever before, we cannot help remembering those many needs deferred from last year because there was not enough money to meet them. Can we dare hope that this year we may meet them all? The missionaries on every field, the Foreign Mission Board staff, and all mission-minded Southern Baptists are looking toward this Christmas season with eager expectations.

What will Lottie Moon bring with her as she returns to the Orient this year? Our thoughts and feelings are mixed. There is thanksgiving for what the Lottie Moon Christmas Offering has meant to us in the years gone by. There is the tremendous pressure of present needs. And there is a dream-one that Lottie Moon had many years ago and that stirs our hearts again today-the dream of what it will mean for the spread of Christ's gospel, if every member of every church will this year make his Christmas gift to Christ the one main portion of his Christmas giving. Surely that is not too much for which to hope and to prayl



The triplet sisters Three Dollars went to the Good Will Center in Antalogasta, Chile, Brother Five Dollars to the Boptist Academy in Rebife, Brazil, and Baby Fifty Cents to the Primary School in Lima. Peru. Our beautiful twins Two Dollars go to George W. Truett Home in Israel (right),



on the Gold Coast, West Africa.

Going Places Dollar Boy?

AM a fresh, bright, green dollar bill. I have had conferred on me this morning the highest degree possible, L. M. C. O.

My donor sacrificially and cheerfully gave me to the Lottie Moon Christmas Offering. Last January, Mrs. Cheerful-giver, a widow. wanted to help missionaries during this next year so she made a small furnished apartment out of two of her needed rooms. leaving only three. "I'll save the money from these rooms all year for the Lottie Moon Christmas Offering next December. I can live for God, read my Bible, and pray everyday comfortably in three rooms," she contemplated.

With this wonderful purpose in mind the apartment was never vacant; God blessed her efforts. In January, I was started when the first dollars were denosited in a pint jar marked, "Missionaries." By June, I had been taken care of and fed so well that I had many brothers and sisters. The more added to our family, the happier we were together, dedicated Christian Dollars.

Mrs. Cheerful-giver told her story to the WMS and challenged other women to do something special for the laborers in foreign lands. How pleased we were each month when the women would tell how their ex-

thrilling than our story. By September, my sides were bursting so that we were moved to a larger house, a quart jar with the same label, "Missionaries." We were all getting excited as we we knew soon we were to be sent to the ends of the earth. Little Fifty Cents came as the tithe from Mrs. Cheerful-giver's birthday money. We had had good times together, and though it would be hard to part, the service of Christ to which we were dedicated, comes first,

tra money had grown, but none was more

By December the first, we were singing and making melody in our hearts. We knew from our own pasts that many of our distant relatives, created in the Garden of the Mint with us, were undergoing quite different experiences. Some had had to pay traffic fines, some had to buy liquors, some had gone up in smoke, some had been idly wasted, but how tenderly, with so many prayers, had we been loved.

The Week of Prayer approached. We were thinking, "Blessed are the feet of them that preach the gospel of glad tidings to all the earth." Mrs. Cheerful-giver wrapped by Mrs. W. H. McGinnis

our house so it wouldn't get broken and away we were carried to the ingathering service. We could hear the women singing, "Oh, for a thousand tongues to sing, my great Redeemer's praise," and were thrilled to think we would soon be helping our missionaries speak in many places. One woman led in prayer asking that the offering should be worthy of all that Christ had given them, and there we were waiting to "go into all the world"

One by one the women brought their gifts forward, each telling how she had managed to get extra money. Now it was our turn. We felt the last minute love pats as Mrs. Cheerful-giver laid us on the table. As she told how we were saved, tears came to the eyes of the listeners. How humbled we were.

Our first long trip was when we were sent to the Foreign Mission Board in Richmond, Virginia, via what we heard called "state headquarters" and Nashville, Tennessee. You should have heard all the prayers of rejoicing as we and others like us were arriving from all the churches.

With our grand total over what they

called "a goal," our destinations were given.

My brother Five Dollars was put in the gift to the Japanese publication work. My sister Two Dollars was sent to Indonesia for evangelistic work. Another brother Five Dollars, to the Baptist Academy, Recife, Brazil. The triplet sisters Three Dollars went to the Good Will Center, Antologasta, Chile. Baby Fifty Cents for the Primary School, Lima, Peru. Our oldest brother Ten Dollars went to the Baptist Seminary, Ogbomosho, Nigeria. Our beautiful twins Two Dollars were to go to the George W. Truett Home in Israel. Others of us were sent to Taiwan, the Philippines, the Bahamas, the Kumasi Pastor's School, Gold Coast, West Africa, and the Beirut Church-School, Lebanon. What a glorious parting! We were all to be serving the same Christ throughout the world.

The joy we brought in the hearts of the missionaries and native people cannot be measured. Some of their prayers we could answer. We pray that many of our descendants will fall into worthy hands like Mrs. Cheerful-giver's and be used in spreading the gospel all over the world through the next Lottie Moon Christmas Offering.

> Our oldest brother Ten Dollars went to the Baptist Seminary in Oabomosho, Nigeria,





## Dollies by the Dozens

by Mrs. Claud Bumpus, missionary in Brazil

BEFORE we leave the States for our various fields of service, missionary wives are reminded that our most important place is in the home. With small children to care for, meals to plan, and all of the other "musts" of homemaking, a missionary wife cannot always go with her husband or take part in all of the activities she would like to. We are told that by making, as nearly as possible, an ideal Christian home in the community where we live, we are rendering our greatest service.

But I felt that while I was playing the role of homemaker, there should be other things that I could do. Then came the ideal In a small town, about an hour's drive by jeep from where we live, we have a newly organized church where my husband is pastor. We plan a Christmas party



Peace on earth we daily sing, While out of all our factories spring The tanks and bombs and planes and guns To blow to bits Christ's Little Ones." for the children who are in abundance as they are everywhere in Brazil. The Brazilian evangelist who lives next to the new church has eleven children in stair-step sizes. How happy the little children would be if each one teceived a gift Perhaps I could buy rubber balls for the boys and little dolls for the girls. Then I could make dresses for the dolls right at home.

Soon I was downtown walking from store to store looking for the right kind of small dolls. At last I lound what I needed—little, undressed, six-inch dolls. Because I bought two-dozen, I got them at a discount.

Since I make my own clothes and the clothes for our two daughters and always save any leftover material, I had quite a selection to choose from I added bits of face, ribbon, and rickrack from my sewing machine drawer. I tore up an old corsage of siny artificial flowers and made miniature corsages for the dolls. For four days the sewing machine hummed away, and my own two daughters squealed with glee and excitement as each new dress was finished and modeled by its wee doll owner. Now they are all finished and put away for Christmas. I hope the little children have as much fun playing with them as I had making them.

The Baptist church in Scoul, Korea, had a humble beginning. A trickle of refugees from North Korea started to Scoul as early as 1946 when the monster, communism, began lifting his head in Wonsan Harbor. I think the white sand, fertile soil, and high mountains around Wonsan Harbor must have made it the choice beach of all Korea, and the Koreans often say "the most attractive in all the world."

These refugees would sometimes leave by train, but soon they would feel that they were being followed. They would get off at the next station and travel overland, swimming swollen streams and avoiding the regular passes.

They had not been in Scoul many weeks until they were finding each other and discussing a meeting place. Pastor and Mrs. David Ahn were permitted to live in royal family property, which belonged to the Chang Duk Palace, since he was a friend of Frince Lee, and Mrs. Ahn was on the non-official staff of the queen, going to her office once each week.

They moved into the house in September, 1946, and eight church members met there the next Sunday for services. When we arrived in February, 1950, they were still meeting in this residence. The one hundred Sunday school children finished



early so the adults could have the room for the 11 o'clock service. They had no instrument to lead the singing so Chaplain Sheerwood brought a field organ and all rejoiced. When the Communists came to Seoul, this little organ disappeared. Mr. Abernathy was able to contribute another field organ which was brought up from Pusan in 1953.

We lelt that the capital city rated something better so a "Piano for Seoul Baptist Church" became my pet project. The chaplains presented this need to their men who would quickly contribute to something as tangible as a piano. Soon I had the \$550. And Chaplain Norman Ferguson volunteered to bring the Yamaha, a "Japanese Steinway," over Irom Japan. We had been in Seoul about two months when the piano arrived. Since we were still meeting in the Buddhist temple, the general feeling was that we should wait for the new church building, so the piano "refugeed" in the Abernathy sitting room.

The Baptist chaplains enjoyed the singing and fellowship around this instrument often. When I mentioned the fact that the piano would soon be moved to the church, there was a chorus of "No! No! The piano seems a part of this room. The high points of our existence are these monthly chaplain's meetings—with pie, roasted Korean peanuts, and coffee for refreshments."

I teased with, "The only way for us to keep the piano is for you to contribute an electric organ for the church." The hearty response was "We'll do it!"—and they did. It was a happy day when Chaplain Blackford came in on an all night trip on the U. N. train from Pusan, his only "checked baggage" being the Baldwin organ. Since he was conting to the monthly chaplain's meeting, they were all on hand to rejoice with us.

Timothy Kim, our refugee pianist, had had enough experience with the borrowed Hammond organ to know how to set it up, so we had music that very day. He is improving all the time even though he has no instructor. Timothy never tires of

(Please turn to page 38)

## The Inspired Cat

by Charles N. Gilbert

"Meow," (meaning hello) said Malty, the cat, to those coming up the walk to have a visit with the seturned missionary. "I know what you are thinking-I'm just the cat and don't amount to much. But I am going to listen in on the gossip. I might find some way to prove my worth around here." With that, Malty went into the living room of the stately colonial house where relatives and friends of Miss

Lottle Moon had gathered for an afternoon visit back in 1903. He surveyed the crowd until he tound Miss Lottle, then laid down at her feet with a twinkle in his gray-green eyes.

To all in the room, Malty appeared to be fast asleep, unbeeding the buzzing of the conversation, but he was not. His keen cars picked up bits of talk here and there.

"People are lunny," he purred, "always talking about clothes, houses, or politics. Wonder why they don't talk about something good to eat; now that would be something worth listening to. Oh, well, I will keep listening. It might get interesting yet."

Malty listened to the questions being asked the missionary. He heard one of the guesis ask Miss Lottic about the work of the mission hospital in China; another asked about the house she lived in over in China. Then someone wanted to know if there were many mice there to bother her. There were. This made a tingle run down his spine. "Mice? Well! I would like to go over there. I would have myself a time in that place, but I guess I will have to stay around here for awhile. I get a few mice now and then and what fun it is to catch them. It would be fun if I had one now to turn loose and watch the ladies run. Would I catch it though!"

The afternoon wore on and the conversation turned to the needs of the mission field and the missionaries. Malty kept on



listening. The more he heard, the more he was convinced that the missionaries were having a hard time and that they needed many things; but what could he do being just a cat? It hert him to think of all the hardships the missionaries went through. He went on purring to himself. Miss Lottic was one of those missionaries. Was she one of those who had to suffer the things they were talking about? He stopped purring the better to hear what was being said

A few moments later, with an indignant flip of his tail. Malty got up, stretched himself, and quietly started for the door. As he went outside the heard Miss Lottie say that she loved quail and that she had not eaten any since she left home in 1894. That was nine years ago! As he continued his journey toward his favorite bunting ground, these words kept ringing in his ears. Malty began to think maybe he could help on that as he disappeared in the woods.

Back in the fiving room the drum and hum of the conversation went on from topic to topic. No one seemed to have missed Malty, Suddenly, there in the front doorway stood Malty, holding in his mouth a fine specimen of quail. He stood there without a sound, looking over the crowd until his eyes fell on Miss Lottie; walking softly across the room, he deposited the quail at her feet with the following comment, "Meow, Meow," (meaning) "I am sorry for being so selfish. Here is my mission offering."

## "What Can They Give?"

by Mrs. James A. Foster, missionary in the Philippines

NE of the highlights in our school year in the Baptist seminary here in Baguio, and one of the greatest inspirations to both student body and faculty, was the observance of the Week of Prayer for Foreign Missions. To many of you in America who have observed this week year by year, giving in the Lottie Moon Christmas Offering has become a standard part of your Christmas observance. But to many new Christians here in the Philippines, it is a new and unusual part of Christmas.

Out of their background of parades of the Virgin Mary and the Christ child and their gay town fiestas with dancing and merrymaking, to think of others and to give something in Christ's name that the other people of the world may come to know and worship him, is distinctly a new and different idea.

Another difference lies in the fact that the Filipinos, esperially seminary students, have so little to give compared with the abundance in America. In fact, as we proposed the idea of giving, we thought in our hearts, "What can they give?" But where there is a challenge that touches the heart, there is always the desire to share the love of Christ through the offering of one's possessions although it be as the widow's mite. That is what happened here, the students heard and accepted God's challenge and gave out of their poverty to proclaim the good news to others.

Miss Fern Harrington, acting dean of women, put a lot of time and talent into preparing the material sent to us so that it would make the greatest appeal to the students here. The nightly prayer services for the students were used in praying for the needs of the world, for missionaries, doctors, nurses, schools, and churches. The rhapel service each day was used to present the needs of each country. The map of the world occupied a central place at the front of the chapel with the words of the week's emphasis above it.

The country being studied each day was circled with red. Beneath the map was the open Bible with a gold ribbon placed on one side with the word, "Tarry," on it. Just outside of the chapel door was a sheet of paper with the words, in red and green, "Pray Today for Africa," South America, or whatever country or countries were being discussed that day. These requests were remembered by the students during the day and especially every night during their prayer meeting which is held from 7:00 till 7:30.

The students had full charge of chapel each morning with one student presiding and the others presenting different phases of the mission work for a particular country.

One service impressed me especially, partly because of the student who presided that morning as they thought of the needs of Africa. He had heen a helper in a convent assisting in masses, haptismal, funeral, and marriage services when he made his decision to study for the priesthood, but God touched his heart and opened his eyes to the true way of life and now he is studying to serve God as a Baptist minister.

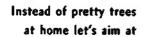
Another moving factor in this service was the opening hymn and the story behind it. The hymn, "How Long Must We Wait?" was written by an African missionary. After he told a settlement of Africans that they would have to wait for a missionary, an African said, "How long must we wait?" Moved by the plea in the man's voice, the missionary wrote this hymn.

On Friday night at the student prayer service, there were testimonies of what the week had meant. One young woman said, "When they told of the superstitious practices in Nigeria, it made me want to go there." Another said, "It made me feel ashamed that I have been so unconcerned about giving the gospel to people in other parts of the world."

During the week a Christmas package with a slit in the top was placed on the

reception desk for offerings. Attached to the package was a tag with these words: "My gift to Christ." On Monday evening the offering box was opened in the presence of all. Much of the offering was in small change, and from the interest shown in all the faces, it was evident that each one had had a part in the gift. The offering totaled 49.37 pesos or about \$25 U. S. money. They rejoiced, saying, "Through the Lottie Moon Christmas Offering we can have a part in all of the work around the world."

God help us that all of us may feel keenly the need of the rest of the world to know Christ and that we may be as willing to give sacrificially as these have that he may be exalted in all the world.



## A Christmas Tree to Light the World

In planning for our Lottie Moon Christmas Offering at First church, Abilene, Texas, we decided to use a real tree to help visualize what the offering would do. Our goal was \$14,000, so fourteen Christmas tree lights were strung on the tree. Each time we reached another \$1000, a light was turned on. Just before the offering on Sunday night, attention was called to the gift by turning out all lights in the church except those burning on the

With considerable enthusiasm the pastor talked about the tree being the most beautiful Christmas tree he had ever seen, not because of its height but because its message would reach around the world. The fights were small indeed, but they symbolized the true Light of the world piercing the darkness of the far places of earth.

We were rejoicing indeed at the end of December because it became necessary to add other lights; our total offering amounted to more than \$18,000.

Dr. Elwin L. Skiles is our pastor. Mrs. Charlie Cluck is WMU president and Mr. Jim Jennings is Brotherhood president. The Brotherhood supplied the tree and its paraphernalia. Two YWAs helped make ornaments, and publicity chairmen from

co Light the World

our thirteen circles tied the ornaments on. The tree helped to create missionary interest in my neighborhood and among all those who helped with materials and suggestions. Ornaments were made of stryofoam edged with silver glitter with pictures from the new appointees section of The Commission. The Missionary Album and the list of allocations for the offering were

In light of the importance of the mid-East and the problems confronting that part of the world and its significance to the American people, it is important to deal constructively with the life of the people there.

Two pamphlets from the Anti-Defamation League deal with Israel and the Israeli problem. "Israel, Land of the Bible" is 25c a copy. "Other Hearts in Other Lands," an account of a visit to Israel by American youths who live on farms, is 50c a copy.

Order both from

also helpful.

Anti-Defamation League 515 Madison Avenue New York 22, New York

-EMMA JEAN COX





Joe's dead all right, and shovelled six feet under. The coroner called it accident. I call it murder,

There wasn't anything accidental about it. Everything went off according to plan.

Joe got through collecting over at Curbtown at 3:30, and started driving toward home on the Pike Road, same as always. He'd been working fast, and he was tired, and the day was warm, so he held the car to a conservative 45 and relaxed.

On Dutch Hill he saw the Cabot Whiskey billboard, with its red-coated rider taking a lean hunter over the fence. A thought flicked into his mind and right out again he was driving, and he knew that whiskey and gasoline don't mix.

Two miles further and there was the Seaman's ad, with its typically distinguished gentlemen, and the slogan, "Clear heads choose Seaman's." Joe knew he'd look like a fool in a top hat, but the idea of a drink that would slake your thirst and still keep your head clear for driving made him run his tongue over his lips. He didn't mind bending an elbow with the boys now and then.

He turned on the radio and got the last half of the four o'clock newscast, steady and quick over the whine of the tires, with its cordial signature. "Bye-High now from High Round Beer, the brew that lifts you when you lift the glass!" He could do with a lift, at that.

So, although he had meant to drive straight home, he turned in at the Dingle Dell tourist camp and had a beer. There was a new waitress there, with honey-colored hair and a come-again smile, so he had two more. By that time he had found that both the honey and the smile were synthetic, so he paid his fare and rolled on again.

The break had made him feel better. He knew it wasn't the beer, because it was only beer—had it been whiskey, that would have

been something else again, sure. So he let his foot rest a little heavier on the treadle, and skimmed along in the cool of the afternoon, not a worry on his mind.

You know the road, don't you? Those little dips and rises through the rolling lields? Well, the Curbtown bus took the Stone Bridge in one of those dips just as loe topped the next rise at 55 per.

For just a half second he thought he had plenty of time, the bus would be off before he got on, and then he realized he was doing better on that downgrade than he had figured on, and he jerked his foot off the accelerator and stamped down on the brake. The bus seemed to be frozen to the bridge. His tires squealed, the gravel flew, the car rocked, and the sweat stood out on his hands and on his scalp. The last thing he felt was one drop, cold as the finger-tip of Death, right between his shoulder blades. Then he smacked the end of the bridge.

I took the body by the feet and Doc by the hands, and we swung it over into the long wicker basket. Then Doc took a towel and picked up his hat, and what was in it, and put that in at the shoulder end. We followed the hearse back into town and sent a junker out for the car.

I let Doc tell his wife.

Like I said, the coroner called it acci-

But those ads were there to make guys like Joe want a drink, and make it look like it's safe and genteel, and they did. And the light-haired gal at the Dingle was paid to stretch a ten-cent drinker into a twenty or thirty center, and she did. Everything was on schedule, including the bus.

It was murder.

Sure. I know he wasn't drunk.

He didn't slur his speech, nor waver as he walked out to the car. But he's had about as much alcohol in those beers as

(Please turn to page 38)



by Mrs. John Allen Moore, missionary in Yugoslavia

**FOULD** it seem strange to you, as it did to me, that there would be almost a black market in Christmas trees in a country where there is no Christmas? Yet that was the case last Christmas in Yugoslavia.

In this Communist country the government has ordered all schools and stores to remain open as usual on December 25. If a store is closed, a fine is imposed, Second and third offenses bring larger penalties. Not only must the stores be open, but a check is made to see that the employees are actually working and not sitting around talking and eating. As yet no one has challenged those who appear at work in their best clothes.

Here the official holiday is New Year's when schools and stores are closed, and it is then that "Uncle Frost," a creation of the present regime, brings toys to some of the children. But that is not true in many homes where St. Nicholas still fills shoes with sweets and toys on the night of December 6, and the family continues to observe Christmas as in the past.

After being crowded off the scene for several years by the emphasis on Sretan Nova Godina, Happy New Year, Christmas trees made a small reappearance at the market in 1950. By 1955, they had definitely come into their proper place again.

We bought a tree a week early for a party for the young women of the church It was a good thing we did. At that time people all over the city were walking along with trees tucked under their arms. We paid 33 cents for our table-sized one. A few days before Christmas it would have been almost impossible for us to have secured one. People began to take home branches of pines to hang their decorations on. Carpenters even nailed together "Christmas trees." Only a limited number of trees could be cut and each person buying one was given a receipt so that he would have proof, if needed, that he had bought and not cut the tree.

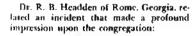
By Thursday evening the two young men in charge of securing a Christmas tree for the church were beginning to be desperate. They explained that they planned to go to the market at 4:30 the next morning to be there when the trees were unloaded from the trucks. The price of that church Christmas tree, a ceiling-high one, was \$8.50. By raising prices the Christmas tree demand was at last met.

But trees-or lack of them-was not the only surprise. Another came on Christmas Sunday. With the government's attitude one might have expected that the market would have done the same linoming business it does every Sunday. The huge market square, where the farmers bring their produce to sell every day, was completely deserted except for three or four small stands around the edge. That was amazing, for people who live from hand to mouth cannot afford to allow many days to go by without selling, and they knew that a week later two government-sponsored holidays would be coming up for New Year's. But Christmas Sunday was not the only deserted market day, for having been accustomed to celebrate for two days, they stayed from market on Monday as well.

Srechan Bozic, Happy Christmas, was heard commonly enough and even written in some places, but you never find these words printed on a greeting card. Caught between a government that refuses to per-

mit Christmas and a people who continue to send greetings at that time, the greeting card people have solved their problem very neatly. They print cards with seasonal pictures but without any greeting, and each person is left to write a Christmas sentiment or one for New Year's.

If you could have gone to the Catholic cathedral on Christmas Eve, you would have found not only the cathedral packed with people but the large square in front as well. On Christmas Day the stream of people continued, not only to the cathedral but to other Catholic churches. Can we doubt that in spice of everything these people are seeking God? Oh, that they will come to know that he is found only through Christ who said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."



"Thirty years ago last September, there was a general meeting in Adairsville. I was pastor at Cartersville. It was a rainy spell and few of the brethren were there. During the morning session I asked the moderator a question for the brethren to discuss: Is it binding upon us of today to pray for God to send forth laborers unto the harvest?' The brethren there prayed for laborers, and pledged themselves to continue to pray.

"The next Sunday I preached from that text. On the next to the front seat sat a young woman. She and another young woman were teaching school together. She

was a Baptist and her fellow-worker was a Presbyterian.

"In her early youth this young woman had been impressed with the thought that she should be a missionary. The war came on and she was unable to go. In the fall of 1873, the same year in which the prayers were made and the sermon preached, these two young women offered themselves for the foreign field, one to the Baptist Board and one to the Presbyterian Board, They were accepted and sent to China. The Baptist young woman, after reaching China, wrote back to me that the sermon I had preached had aroused her, and in that field she had found her life work. That woman was Miss Lottie Moon, the veteran female missionary on the foreign field. She was thrust out by prayer."

## I Saw the World in Our Chrimas Tree by Ellen B Watson Watson

wife of an Associational Missionary in South Carolina

AST Christmas we decided to participate our Christmas tree in the study instead of in the living room. That way we could share it better with our neighbors and the passers-by because the windows were low and broad.

When the tree was placed right and made firm and steady, I got out the decorations, some old and some new, and with happy anticipation, began trimming. Everything was to be especially pretty for our first grandbahy was coming.

I checked the lights and strong them carefully. I shook the old tinsel into glittering ropes, then gracefully draped the boughs of the pine tree. I was hanging some haubles when I spied the large globe on the window shelf beside the tree. "World," I invited, "share our Christmas tree with us."

The idea intrigued me. I stopped my decorating and went over to look at the globe. North America was buiging up at me fat and round. Underneath was South America: Colombia, Venezuela, Brazil, and all the other countries. Wealth, jewels, orchids, coffee, people,

missionaries, friends, sacrifice, work, which interests, need—all these came rushing at me.

I turned the globe, and big, sprawling Russia, spreading her power and influence over Europe, smothering China and Korea to the 38th parallel, came into view.

I slipped to my knees, looking and thinking. Missionaries have been there, Christians are still there, and I breathed a prayer for them.

Korea! I knew something at the wreck and ruin of war—the homeless, the orphans, the hungry, and the cold. But what could I do?

There was Japan—beautiful, delicate Japan. I placed my finger on Hiroshima and Nagasaki and flinched in my soul. I thought of the Moorheads, the Doziers, and others serving God and Southern Baptists so laithfully there.

Then I looked at those islands, tiny islands, bigger islands, like freckles on a pudge face: Hawaii—I suddenly thought, "Pearl Harbor and a dazed Christmas in 1941." The Philippines—the death march, but I could thank God that some had answered the call to go back out there with the joyous news of good tidings. I looked for Iwo Jima and Guam, Okinawa. The cry, "Too little, too late!" welled up in my soul.

I remembered boys who had given their lives in the service of our country so that now there was victory and peace.

Peace? My finger was on Hong Kong. In my imagination I could not comprehend the masses of people I had read about and heard about. I tried to visualize them with no food, no place to live, just bare existence. How grateful I was for Americal

i passed on to Taiwan or Formosa, that island which had reached out and greecived refugees, missionaries, the Nationalist Army and had made herself known to the world as Free China's last stand. Bertha Smith, Olive Lawron, Martha Franks, and others came to my mind. "They will keep Christmas happy

There was Malaya and our new work among thousands. And oh! Thailand. The Cobbs who went from our own association to serve in that difficult field, and the Deaver Lawtons, and others whose parents we had met at Ridgecrest and others under appointment whom we knew through friends. "Southern Baptists," I said, "are all over the place."

I pushed the globe slightly and saw India, then Europe, Spain, Italy. I thought of the Armstrong Training School in Rome—the orphanage. Up in Switzerland was Ruschlikon and our seminary with its students of many nationalities; how grateful I was.

On down under was Africa, big Africa, with her diamonds, circus animals, sin, paganism, disease, people, millions of people, wonderful people. "Where are wer" I asked myself. The Gold Coast, Nigeria, Southern Rhodesia, and Tanganyika. Patches in an enormous field, but we are there.

I saved Palestine for the last and pecred close to find Bethlehem, Nazareth, "Blue Galilee." Israel, Jerusalem, and Jordan. Christmas began here. Peace was proposed here. Love was expressed here. Christmas, peace, and love. "That's what the world needs." I said.

In fancy I heard Jesus say, "Ye are my witnesses."

I was stunned with the bigness of the world and the little we had done. My mind flashed back through the centuries. I saw Paul in Rome, Carey in India, Livingstone in Africa, the Judsons in Burma, Lottie Moon in China.

"Lottie Moon," I thought. "Christmas—offerings—gifts—prayers. What a memorial! Many have gone that millions might hear because she taught us to love and pray and give at Christmas."

I looked away from the large globe and saw a smaller one on the other side of the tree. I went around to it and turned America into view. "Let us be the lesser at Christmas." I said. "All the world helongs in Christmas."



## How Man Miles to Bethlehem Town?

by JANE CARRO (RAE, missionary to Gaza, at home on furlough

Prospects for that Christmas in Gaza were bleak indeed. With a heavy heart I began to search for gifts for our five children. Christmas Day is like any other day in a Moslem land. Business and schools are open as usual and few are the indications of this wonderful day.

But the children were not in the least discouraged. "Let's show them everything about Christmas," they said eagerly.

The school was busy with plans for a big Christmas play. We had sent out notes to all the parents, many of whom were Moulem, explaining that the play was about the birth of Jesus and asking them to tell us if they did not want their children to take part. Many parents sent us notes—but not protesting, they were happy for their children to take part. So the plans grew bigger.

The Sunday school tried to find ways to seat the 1000 children attending that December. We could not invite parents for there simply was not room.

I wondered how we would manage our personal home celebration that year without all the Christmas goods of the U.S.A., the radio programs and magazine pictures, her magnificent shop windows, the parades and gaily lighted streets. We had never seen television, so we did not miss it.

Out in the chicken yard were twelve turkeys already fattened for the different groups of workers and friends who were invited to share a family meal with us. Each day we haked a few four-foot trays of Christmas cookies and stored them away for the guests we expected to come and bring their greetings. This was really much more fun than Christmas eards. Every person we knew in all Gaza would come in person for at least a brief visit. We tied up tiny token gifts for the children who would come—balloons and fittle balls and marbles we found in the shops.

And as we worked, I kept wondering about my own five and where I would find gifts for Christmas morning. Then I remembered the carpenters. The Near East is full of them—as in the days of Jesus, who

learned to fashion things from wood.

One of my first wishes when we came to the Near East was for a rocking chair. I'm old fashioned and rock my babies. But the carpenter had never seen such a chair. At last we found a pictore in a book of nursery rhymes—complete with a fat racoon mother rocking her baby. The carpenter took the book and came back a few days later with a perfect replica of the chair.

So I found a picture of a rocking horse and took it to the carpenter. He was delighted. Soon at least a dozen other carpenters were advising and helping. Some came with hits of good wood, with hits of leathers for a harness, with a special screw or brace. Many were the mysterious callers at my door with a secret message of some kind. Many were niy trips to the carpenter slop to see the progress. Every one in Gaza knew of the gift and wanted to help.

With such eager help I dared to wonder about cowboy shirts. The seamstress took the pictures I found and made shirts fancier than any I'd ever seen, complete with embroidered guitars and ten-gallon hats and long-horn rows. It seemed that every seamstress in Gaza had a part in it.

Cowboy boots? The shoemaker shook his head. He had always made beautiful sandals; he could not see how such a shoe could go on the foot. Someone overheard and reported that somewhere in the town was a small boy with such boots which had come with used clothing from America. When the boy was found he proudly offered a boot to show the shoemaker. We wrapped the hoy's foot in a warm sweater and dashed to the shoe shop. In no time at all the boots were done, complete to a lone star for Texas!

Gifts for Betty, our only little girl? They were done before I thought of it myself—doll furniture, American style, with chairs and beds and tables copied from my own.

What of the older boys, too big for a rocking horse? A donkey from the Bedouin marker at the edge of town where camels and donkeys and fine Arab horses were

traded once each week. I, a woman, could not go there, but there were many volunteers—to purchase just the right one, to fatten him up, to hide him in a neighbor's yard, to curry his wooly sides, to trim his ears until he looked indeed like a Christmas donkey.

Surely America with all her abundance could never have produced such gifts as these. As Christmas Day approached I wondered what I could use for a tree here in a land where trees are so scarce that it is against the law to cut one. As I was wrapping green paper on wire to fashion a tree, there came a knock at my door. Outside the city lay orange groves. Around most of them were sturdy green fir trees planted for windrows to protect the fruit trees. The owner of one of the groves came to say that he knew that in America we decorated a tree at Christmas. I could have the top of one of his firs!

What a happy day that was, riding out to the grove, being amazed at the greenness of the grove in the heart of such barrenness, watching a hundred or more workmen gatffering the huge, lucious oranges and carclully packing them for export to distant lands, seeing the guards who must stand by with rifles day and night because the grove ran along the edge of no man's land between Israel and the Gaza Strip, seeing the pumps which brought water from deep in the earth and made the desert green. I tried to buy some of the fruit but was loaded down with baskets full as gifts for the children.

The tree we picked was the most beautiful I have ever seen anywhere. Even as we set it up in the corner of the living room and began finding bits of things for decorations, I could hardly believe it. Every year since I was a child I have decorated a tree, but never was there such a tree as this—so perfectly shaped, so richly green, indeed a Christmas tree.

That night when the children were all asleep and I began that special task for (Please turn to page 36)



## to Mission Study Chairman.

There is a possibility that this magazine will reach you before you complete the study of the Japanese series. If you have not featured a missionary bulletin board for four weeks, the necessary time to qualify as a project on the Achievement Chart, why not complete the four displays this month. No doubt you have already used the bulletin board to advertise the teaching time, place, and books.

Last month the suggestion was made that the items in the column be mounted and exhibited on the bulletin board as part of a display of current news on Japan. A third display could be of small curios that have been used on the study. Thumbtack a furoshiki (large scarf) in the center of the board. On either side of the scarf arrange articles in effective grouping such as a fan (s), chopsticks, a pair of little kokeshi dolls, a kokeshi pencil, small umbrella, Japanese flag, carp banner (fish), and the like. All of these items have been made available through your Baptist Book Store. You may have other interesting articles in your own collection, such as paper money, miniature getas (wooden shoes), jewelry, a portion of Scripture or a Gospel in the lapanese language. These can be fastened on the board with thumbtacks, pins, or Scotch tape. The pictures in the packet (75) from your Book Store) mounted on red construction paper make a striking display when carefully arranged. There are twenty of these pictures and if your board is not large enough to hold the complete number make a careful selection to include glimpses of the country's natural beauty. customs, and views of missionary activities. With this fourth display the bulletin board project has been completed and credit of 15 points may be taken on the achievement chart.

Whether or not you have finished with the Japan series, you will find the book Manjiro, the Man Who Discovered America by Kaneko delightful reading. Here personal drama and history intermingle in an absorbing tale of a Japanese fisher-boy who was brought to America and later managed to get back to his own country which he helped to prepare for Perry's visit in 1853.

Even if all the adults and young people have not laid aside their books on Japan, you, as chairman of mission study, will have to look ahead to the bome mission series. The theme is Mission Field: U.S.A. For the titles of the books see page 2 of The World in Books catalogue. You will need materials which should be ordered soon. Two maps, "Migrants—U.S.A.," price 75c and "Friendship Map: Makers of the U.S.A.," price \$1.00 may be ordered from your Baptist Book Store. These maps will add much to the study of all the books.

Also from your Book Store you may order Homeland Children, price 75c, a packet containing twenty 8 x 10 pictures, and the World Missions. U.S.A. picture post card, price 25c a dozen. The pictures will be helpful for posters, a flip chart, bulletin board displays, and with the children of both Junior and Primary ages. The color post card may be used for invitations to all the classes, to decorate notebook covers, or as prayer reminders for missionaries and causes.

From the Wright Studio different and attractive accessories on the theme are available: Mission Field: U.S.A. puzzlemats. napkins, U.S.A. map folders, "Heritage" scrolls, and stick pin flags. The Baptist Book Stores are handling these items for the Wright Studio. Request an order blank from your own store. By doing this you will have a description of each item and the prices. You will discover that the purzlemat and napkin can be used not only to decorate tables but to stimulate discussion The little folders on which maps of the United States are printed in color may be used for invitations, programs, covers for notebooks, reading lists-many things.

May we all remember that these aids exist for the purpose only—to help plant the love of missions in the hearts and minds of the women and young people in our organization.

#### To Community Missions Chairman

December is also the month of temptation. You will probably provide the usual Christmas cheer for children, shut-ins and families who need this type of help. However, there is another kind of "Christmas cheer" identified with alcoholic beverages. Many church members feel that a party cannot be given unless the punch is spiked or the boiled custard heavily laced with whiskey. Others settle for eggnog without a qualin.

Plan for each WMU organization to have a party at which time the members bring the food, clothes, or gifts they have been asked to share with others at this season. Ask the leader or counselor to state briefly that before or during the holidays, over TV and the radio there will come invitations to drink a "Merry Christmas." Without comment read Proverbs 23:29-32. Ephesians 5:18. Follow with a film (for suggestions see last page of leaflet "What You Can Do About the Alcohol Problem, free from state office if you do not already have a copy, and 'or the story "Death at the Stone Bridge" given as a dramatic monologue. (see page 17). For the WMS you may want to show The Choice, a 13 minute motion picture hightlighting social drinking in the average home as an accepted practice until the teen age daughter begins to see no harm in an occasional drink. This is a new film, rental \$5.00 at your Baptist Book Store, If the women prefer, they may have their party in the circles using these same anti-alcohol-

YWAs and Intermediate GAs may use the suggested Scripture reading, a film, and the following skity

### Saying "No," Politely

Enter: Two Young People
FIRST: "Hey—going my way?"
SECOND: "Sure thing, What's your hurry?"

FIRST: "Oh, I was just thinking hard!"
SECOND: "What are you overworking your

brain for?"

program suggestions.

First: "You were at that dinner party last night—how did you get out

of drinking the cocktails?"

Second: "I just said, 'No, thank you.' "

First: "And you didn't hurt the hosters' feelings?"

SECOND: "Well, I know that according to Emily Post, it was entirely proper for me to say, 'No, thank you,' and that I was within my

rights socially."

First: "I sure wish I had known that."

Second: "What did you do—drink it against your will?"

FIRST: "No—I emptied my glass in the flower pot. After all, you don't care to offend your hosts."

Second: "Emily Post says you are the one to be offended if they don't have anything else to offer you. No body minds saying 'no' to coffee or tea. Why hesitate to turn down a drink?"

First: "Well, here's my corner. Thanks for telling me how to say 'no' politely. Only, I won't be so anxious even to be there next time. It was just not my kind of party."

Second: "Mine either. So long." (Exit) (Adapted from a skit by Mrs. Ralph Douglas. Ark.)

If the plan is better for your WMU, all the youth organizations may gather at the same time using Scripture, film, story, and skit in a combined party. Whatever choice you make seize this opportunity to impress upon the members of Woman's Missionary Union the necessity of resisting with firmness the subtlety of the Christmas season advertising of alcoholic beverages and the temptation to serve or accept a drink.



Your first responsibility for the Week of Prayer is to read all of the program material. Read each page thoughtfully and prayerfully. Do this before you begin to make any plans. You will have a better understanding of the theme "Hallowed Be Thy Name" by reading the devotional thoughts as a unit. It will be easier to eatch the spirit in this way.

If you need to cut the material for any day, see that the purpose is not changed. The women need enough information given with enough feeling to create in them a desire to pray for and contribute to the objects they have heard about.

Study carefully the section, "Planning the Program." Note the importance of the place of meeting, the necessity of distributing the material lar in advance of the date "it is to be presented, the suggestion that the same person be asked to lead all of the devotionals. Please make the silent prayer periods silent. Do not be alraid to preditate and pray without music, but do remember that music used when and where indicated can set the mood of the meetings.

The Program Committee for the Foreign Mission Week of Prayer has made no specific suggestion for taking the of-

> lering. You may wish to do this daily or wait. in Friday. Since the study preliminary in the week has been on Japan a "Service of Giving" featuring the nostr is suggested as a delightfully different way for the ingathering of the envelopes. This service has heen prepared by Miss. Rose Wright of the Wright Studio By this time you are lamiliar. with the address and the attractive, unusual missionary accessories which come from this source.

The noshi, gift emblem of the Japanese, is a semi-transparent narrow strip of vellow wrapped in red and white papers folded according to an established pattern. It is placed on the outside of evers package given in Japan, usually by means of an appropriate cord. You will want a noshi for each member. Mount them on the envelopes before they are distributed. Miss Wright has imported these charming symbols from Japan and they along with the service are available from Wright Studio, 5335. Ohmer Avenue, Indianapolis 19, Indiana, First unit of 10, whick includes 10

napkins, 10 kokeshi doll pick and mother cards, 10 noshi, 1 "Creative Uses for Japan Accessories" including A Service of Giving, is \$1.60. Additional units, packaged and shipped with the first, 60c each.

The Day of Prayer Around the World should be the climax to the week's observance. Study the plans and work to the end of making the entire day one of prayer. Here is an opportunity to invite the whole thurth family to participate in praying for missionaries and the work they represent in the 35 countries where we have sent the gospel. Use every legitimate means at your disposal to inform the church about this day. Discuss the plans with the pastor Ask him for space in the bulletin. Seek the co-operation of the other church officers in making announcements on Sunday. With the aid of your committee and the prayer and youth committees send invitations to every family in the church inviting. members to come in during the day to pray. God is ready to give us great things. but not until we are ready.

## to Stewardship Chairman

December is the month of magic. On the wings of released personality you and the members of Woman's Missionary Union can travel the world around. When you place your Lortie Moon Christmas Offering into the envelope you—the real you—are off on a wonderful adventure.

Now that the promotion of the offering is your responsibility, do what you can to personalize the goal and the allocations. Take a rectangle strip of purple cardboard at least four feet long and make a glitter streamer using these words: "Prayer and Power Across the Seas": underneath in glitter figures display the 1956 offering goal of 53,750,000. Each day let two members hold this streamer before the women while the offering is being taken. Display in likemanner your own goal as adopted by the society.

Decide on which allocations you will learning dails. In the October column a poster suggestion was given for the hospital at Ksoto. Japan. You may want to duplicate the idea several times to include other hospitals mentioned in the program material. Variety may be achieved through the picture.

Here are other poster ideas for some of the allocations. Pick out the figures for the 125 missionaries (\$125,000 for salaries) and \$300,000 for new missionaries, \$5,000 for scholarship to nationals, and \$54,000 for Mangaret Fund students. On a posterboard draw in the upper left hand corner a large backet with a hand holding a brush dipned inside. Print on the bucket "Dip intothese figures." From issues of ROYAL SERVici. The Commission cut out pictures of missionaries, nationals, and Margaret Fundstudents to paste on the bucket. At the hottop) of the poster print "Love Expressed in-Lives." In the space between list the suggested amounts with as few words as posstile to indicate each designation.

A second idea: Draw a huge electric light bills on posterboard. Inside the bills paste pictures of people (heads only) representing various countries where we have mission schools. To the foreiront paste a typical school picture. Print outside the globe: "Light for Dark Places" and the total amount allocated to schools. This lighter can be determined by listing and adding together all designations for education.

A third suggestion: In the center of black posterboard beginning almost at the bottom draw in gircular shape a series of world globes receding in size from large ones at the front to tiny ones at the top. Sketch in dimly the hemispheres. Paint the water area blue and the land space vellow. On each large globe have different countries plainly visible as Africa, Asia, South America, Europe. As the globes get smaller let them overlap until at the top they are no larger than a nickel. As they curve in toward the center range them the same way. Print across the top "Worlds of Needs." In the center of the open circular space, outline in red a cross. Print across several of the largest globes whatever allocations you wish or may be discussing on a given day.

Counting the suggestion in the October column, with this last poster idea you will have five, one for each day during the Week of Prayer. Find a picture of a woman talking over the telephone. Choose from the list of allocations for the offering (see the WMS program booklet) a number of publications, the American Hible Society, and several publishing houses with the design

To state the state of the state

I have no maney I can
Or very little—for to I.
Requires so very much
And Christmas is not for
Oh, children's toys are
And I've so many tiffs to
My offering must be small. I
Perhaps I can give more

And yet, the Lord gave of the gave, not grudgingly, his all-His glary and his heavenly his The comfort of his Father's His very life he gave away. Can I forget it's his birthday? Then, how can I, with vision dien. Spend much on self, glass dien.

nated amounts for each. Bracket these together, draw a line to indicate that these items are being "said" over the telephone. At the bottom of the poster print: "Love Tells the Story."

Every one has a sum of money to spend. You can invest it on self or in missions. You cannot take the first type of investment with you: the second you can, for money spent in spreading the gospel becomes importal.

Mus William III " Murz



#### in the Land Where the Baby Jesus Found Refuge

For the first time in 3,000 years Egyptians are in charge in their own country. Colonel Gamal Abdel Nasser, 38-year-old president of Egypt, stole the world's spotlight this year and dramatized the fact that his country is now a free, independent nation.

The United States took the "noisy nationalism" of President Nasser as "a symptom of growing pains," as the Manchester Guardian (British paper) termed it. Secretary of State Dulles held the position that all nations must abide by the rule of law in international altairs.

"To convert the old relationship of empire and colony into a new partnership of mutual respect and mutual profit" was the problem in the Sucz Canal crisis. This could not be done by "shooting their way through." If war in the Middle East is averted, the world will have President Eisenhower and Secretary Dulles to thank.

What prompted Nasser to take over the Suez Canal now, when in only twelve years he acquires an option on it?

The immediate cause undoubtedly was the withdrawal of the offer of \$56 million by the United States for the Aswan Dam on the Nile River. Last December the often was made to provide a substantial part of the pose fourth of the Dam's cost which Egypt will not be able to meet from her own resources.

Denied it. Nasser decided suddenly to 'milk" the Suez Canal for the necessary holds for the Dam. He acted lustily, torogeting that the canal is an asset to Egyptonly so long as it is used by all nations.

The Aswan Dam was only one factor. President Nasser is under heavy pressures. He is a dictator, but he is a patriot. He is obsessed with the ambition to help the people of his country.

Americans returning from Cairo, the Pyramids, and the Nile always report the filth, disease, and poverty in Egypt. Inadequate water supply is at the root of all three. Nasser has promised clean water for every village in Egypt. He has promised irrigation for desert land, reclaiming it for agricultural use.

Less than a third of the people can read and write. In farming villages literacy is only 10 per cent. Nasser has promised education for every child.

Three fourths of the people of Egypthave no other garment than the one they wear. Unskilled labor gets 40 to 60 cents a day. An agricultural country, Egypt's peasant farmers have to support their tamilies on less than an acre of farm and what they can earn in day labor. The farmland now available cannor adequately support the 2214 million people of Egypt.

The Aswan Dam, experts generally agree, would transform the country. It would stop the erratic Nile River floods and harness the waters for modification.

An even greater pressure is Arab nationalism. Egypt is Moslem. Nasser wants to unity all the forces of the Arab world. When be came to power, he amounced a \$50 million campaign to promote Islam throughout Alfria.

This was designed terwin the favor of the Arab world. Africa, Nasser said, has been exploited by the "Christian nations of the West"—meaning European and American Christianity is "Western," be declared while "Africa belongs to Mohammed."

'Our political plan," he said, "must be to testore Africa to Islam."

The missionaries in the Gaza Strip and Jordan were aware of this program. How is it that Nasser's evangelistic campaign to Islam in Africa aroused no protest among the nations whose citizens have been at work as Christian missionaries in Africa tot a century, yet his threat to the oil supply almost stated a war?

Mastility toward the West is beginning to curtail the educational work which Egypt needs. The latest regulations require the teaching of the Koran in all schools. Christian mission schools cannot teach the Koran. A Baptist elementary school which curolled 310 Arab children last year did not reopen this September.

Colonel Nasser expressed publicly his appreciation for the service being rendered the Egyptian people by Christian missionaries, after his visit to the Baptist luspital and school in Gaza, but with him religion

and nationalism are one.

Then there is Israel, and 900,000 Palestinian Arabs are homeless because "a home for the Jews" was created by Great Britain and the U.S.A.

As if these pressures were not enough for any new nation's leader, there is U.S.S.R., eager to sell arms and consumer goods to Egypt since the Western powers won't, and to exploit unrest for the spread of communism

Times like these call for stalwart Christians and Christian attitudes everywhere.

## GOOD WILL CENTER in Rosario, Argentina

The Good Will Center in Rosario, Argentino, was built with money from past Lottie Moon Christmas Offerings and depends upon it yet for some of its support. Miss Sara Taylor has been our missionary there since 1948.

Sora Taylor, Maria Panella, and children on way to the park in Rosario.

Some of the Good Will Center children on parade with tlags.

Miss Taylor tells a story.

Miss Lois Hart, director of our Center in Antofagasta, Chile, visited in Argemina last February and sent these pictures to ROYAL SERVICE.



## Paul Gillespie, Winner of Elizabeth Lowndes Scholarship

The Elizabeth Lowndes Scholarship is given to the outstanding Margaret Fund student in the rising senior class in addition to the regular scholarship. This year it goes to Paul Gillespie, son of the late missionary, A. S. Gillespie, who always spoke gratefully of the call to China which came to him in a Sunbeam Band.

Mine was the very wonderful privilege of being born into the home of missionary parents. That was on November 11, 1981. My father and mother, Dr. and Mrs. Arthur S. Gillespie, were serving in Kaileng, Honan, China, with the Baptist seminary there. When I was two and a hall, my folks returned to the United States so that Father could complete his graduate work at Southern Seminary. This was my introduction to America.

We went back to Kaifeng about a year later and remained there until 1940, when the United States Department of State advised all women and children to leave China. It was certainly a sad trip down those six hundred miles to Shanghai. We realized how grave the situation was when the train ahead of ours was blown up by bandits. Father found me with tears in my eyes and asked me what was wrong. I told him that I hated to leave "poor old China." Father put us on the ship and watched us sail for America. We did not see him again for three years.

After several months in Kaileng, Father moved, with the seminary to Shanghai where they could operate the school under more stable conditions. But in February of 1943, he was interned by the Japanese for seven months until he was repatriated and rejoined us in America. What a happy reunion that was!

After the war, in 1946, we did go back to China, this time to Shanghai. Through the help of the Lottie Moon Christmas Oferring, a new seminary was built on a very adequate campus. In Shanghai, my two older brothers and I attended the Shanghai American School. Father taught at the seminary and mother taught at the seminary and mother taught at the seminary of the Sallee Memorial Baptist Church,



Paul Gillespie

a fine Chinese church right across the street from our home. Some of the happiest memories of my life are connected with our stay in Shanghai.

One day some of Mother's students came to ask if she would give them special English lessons during the summer. Many of the hooks in the seminary library were in English. Therefore, they wanted to learn as much of the language as possible. Mother regretfully told them that she had too many duties to take on this added responsibility. Then they asked if she thought that I would teach than. I was only thirteen at the time, but I accepted the job They came faithfully several times a week for classes.

Late in 1948, the situation became grave. The Communist advance in North China seemed to be too much for the Nationalist forces. In December of 1948, Mother, my three brothers, and I sailed for America One of the real sorrows of leaving China was that of leaving my four students. When they came to tell my good-by, one of the students in his broken English said, "We like our little teacher." I wonder where those four men are today.

Father joined us six months later. We moved to New Orleans, Louisiana, where Father was professor of missions at the New

Orleans Baptist Seminary on loan from the Foreign Mission Board. He kept hoping and praying that he might be able to return to China. On December 28, 1952, he lad a heart attack and died. Mother has been a teacher in the public school system of North Carolina since then. But next summer she plans to return to the mission field, this time to be with the Baptist Academy in Honolulu, Hawaii.

After graduating from Fortier High School in New Orleans and from Mars Hill Junior College. I enrolled here at Wake Forest College. This is my senior year. For the past two summers I have been a summer student missionary with the Home Mission Board working in East St. Louis, Illinois. After this year I hope to attend the New Orleans Baptist Seminary to prepare myself for foreign mission service.

I feel very highly honored to be the twentieth recipient of the Elizabeth Lowndes Scholarship Award. The Margaret Fund has largely made it possible for me to attend college. Therefore, I feel particularly humble and deeply grateful for this special honor. I wish I could thank each woman of Woman's Missionary Union personally. Since that is impossible, please let me say here, thank you very much!

## Margaret Fund Students 1956-57

#### AT ASKA

Alton Bruce Jeffersat, Alaska, University of Alaska, Fairbanks

#### ALABAMA

Anne Askew, Argentina, Howard College, Bitmingham

#### ARIZONA

Terry Lamar Branch, Arizona, Grand Canyon College, Phoenix

#### CALIFORNIA

Sam Barry, California, East Los Angeles Junior College, Los Angeles

Elvid and Evette Ramirez, California, California Baptisi College, Riverside

Anselmo Rios, Catifornia, Colden Gate Baptist Theological Seminary, Berkeley

Irene Rogosin, California, San Francisco State College, San Francisco

Homer and S. Judson Yearwood, Panama, Golden Gate Baptist Theological Seminary, Berkeley

#### CUBA

Fina Garcia, Cuba, University of Hayana, Hayana Roberto Bernander, Cuba, Vibria Institute, Hayana

Antonio and Ruth Martiner, Cuba, University of Havana, Havana

Lydia Molina, Cuba, Normal School of Cientuegos, Cientuegos

Sadie Rodriguez, Cuha, Institute of Cienfuegos, Cienfuegos

#### FLORIDA

John Doison, Rhodesia. Ringling School of Art. Sarasota

Frank Processelli, Florida, University of Tampa, Lampa

#### GEORGIA

Jane Candill, Cuba, Mercer University, Macon Anne Lide, Philippines, Emory University, Atlanta

#### ILLINOIS

Burton Patierson, Texas, Northwestern University

#### ENTUCKY

William F. Cooper, Argentina, Southern Baptist Theological Seminary, Louisville

Samuel Fernandez, Guba, Georgemun College, Georgetown

8 Ellin Johnson, Jr., Brazil, Southern Baptist Theological Seminary, Louisville David G. Parker, Korea, University of Louisville

School of Dengistry, Louisville
John A. Parker, Korea, Southern Baptist Theological

Juhn A. Parker, Korea, Southern Baptist Theologic. Seminary, Louisville

James H. Ware, Jr., Hawaii, Southern Baptist Theological Semioary, Louisville

#### LOUISIANA

Herman Savoie, Louisiana, Louisiana College, Pine ville

John M. Spuggs, Taiwan, Tulane University, New Orleans

Lawrence Thibodeaux, Louitinna, Francis T. Nicholls State College, Thibodaux

#### MASSACHUSETTS

Joe F. Barry, California, Harvard University, Cambridge

#### MISSISSIPPI

Ernest J. Johnson, Brazil, Musissippi College, Clin-

Marylu Moore, Italy, Blue Mountain College, Blue Mountain

#### MISSOURI

Paige Seats, Nigeria, William Jewell College, Liberty

#### **NEW MEXICO**

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

#### NORTH CAROLINA

James D. Belore, Jr., Hong Kong, Mars Hill College, Mars Hill

Sara Ellen Dozier, Japan, Wake Forest College, Winston-Salem Paul G. Gillespie, China, Wake Forest College.

Winston-Salem
Rosa F. Lake, China, Mars Hill College, Mars Hill

### Margaret Fund Students

Inabelle Lawton, Philippines, Mars Hill College, Mars Hill

William D. Moore, Holy, Wake Forest College, Winston Salem

Tommy Joe Payne. North Carolina, Southeastern Baptist Theological Seminars. Wake Forest Esther Ramirez, Florida, Mars Hill College, Mars

Mavis Ruth Thomas, Colombia, Campbell College, Buies Creek

Richard H. and Samuel L. Vance, Rhodesia, Mars. Hill High School, Man Hill

James O. Watson, Argentina, Wake Forest College. Assistan Salem

#### OKLAHOMA

Ruth Ann Worthington Cabill, Oklahoma, Oklahoma Baptist University School of Nursing.

Margaret Jean Gunn, Oklahoma, Oklahoma Baptist University, Shawnee

Rosalie Hall, China, Oklahoma Baptist University. Shawnee

Peter B. Millet, Jr., Panama, Bacone College, Ba-

Roderick Reid, Mexico, Tulsa University, Tulsa James L. Ricketson, Philippines, Oklahoma Baptist University, Shawner

Violet L. Walters, Maryland, Oklahoma Baprist Uni versity School of Nursing, Shawnee

Theodore H. Vork, Jr., Utah, Oklahoma A. & M. fullege Stillwater

#### SOUTH CAROLINA

Naomi Ruth Littleton, Gold Coast, Furman University. Greenville

#### TENNESSEE

Dorothy I. Bansum, Tahean, Carson-Newman Col-

lege. Jefferson City Albert L. and Sydney L. Coldfinch, Jr., Paraguay, Carson Newman College, Jefferson City

Betty Suc Jester, Nigerin, Caison Newman College. Jefferson Circ

Virginia Ruth Johnson Bigal, Harrison-Chilhowee Baptist Academy, Sevimour

Carol 1 Lawton, Thailand, Caron Newman College, Jefferson City

Mary Jo Lingerfelt, Brazil, Carson Newman College, Jefferson City

C. Walter Lingerfelt, Brazil, University of Tennessee,

Carolyn Pool, Nigrein, Murfreesboro High School. Marfreeshore

#### TEXAS

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

Sch is Alegrado, Texas, Hardin-Simmons University, Abilene

Kenneth Aufill, New Mexico, Southwestern Baptist Theological Seminary, Fort Worth Paul G Barnes, Arizona, Southwestern Baptist

Theological Seminary, Fort Worth Evangeline Barrera, Texas, University of Texas,

Helie Barrera, Texas, East Texas Baptist College.

Abel Becerra, Cuba, University of Corpus Christi, Corpus Christi

Juna N. Camera, Texas, Mary Hardin-Baylor College, Belton

Bertha Cantu. Texas, Howard Payne College, Brownwood

Isabel and Samuel P. Espurvoz. Texas, Howard Payne College, Brownwood

Bennie T. Griffin, Nigeria, Stephen F. Austin High School, Bryan

Josephine R. and Samuel R. Hill, New Mexico. Howard Payne College, Brownwood

David R. Hurtado, Texas, Baylor University, Water Andrea Mac Jojula, New Mexico, Wayland College Plainsiew

Charles Seth Leach, Baylor University, Waco. Myra Joy McCullough, Jamaica, Baylor School of

Walter B. McNeals, Jr., Brazil, Baylor University Water

Edna and Tito Naranjo, New Mexico, Baylor University. Waco

A. Bruce Oliver Brazil, Southwestern Baptist Theological Seminary, Fort Worth

lovic Oliver, Board, Baylor University, Waco. Charles Lee Pierson, Texas, Hardin-Simmons Univenity. Abilene

Paul C. Porter, Brazil, Baylor University Waco-Domingo O. Regalado. Texas. Howard Payne College. Brownwood

Flias G. Rodriguez, Texas, Southwestern Baptist Theological Seminary, Fort Worth Abel T. Saenz, Texas, Lexas Western College, H.

Paso Connie and Marria Schweinsberg, Colombia, De-

catur Baptist College, Decatur Theima Lou Smith, Brazil, Baylor University, Waco. Margaret Ann and Robert R. Standley, III. Brazil.

Raylor University, Ward Carlos F. and William S. Stovet, Brazit, Howard Payne College, Brownwood

Caroline Valdivia, Texas, Mary Hardin Baylor Col-Jeec Belton

Ambito Villarreal, New Mexico, Howard Payne College, Brownwood

Benjamin Villarreal, Texos, Howard Payne College. Brownwood



Mail \$1.50 to

Woman's Missionary Union 500 North 20th Street Birmingham 3, Alabama

## Carver School of Missions and Social Work

by EMILY K. LANSDELL. President.

Carver School began its fiftieth session with the opening exercises on Monday evening, September 17. Assembled for this occasion was a student community from eighteen states, and from Indonesia. Korea. Guam, Hawaii, Southern Rhodesia, and Italy. All of them are gathered in Louisville for training in world Christian serv-

Dr. J. Gleun Morris, president of the Thailand Baptist Theological Seminary. addressed the students, staff, and visiting friends. He told them that Christianity today faces a mounting challenge in meeting "the mare of antagonistic forces" in the world. These antagonistic forces, he explained, are found in the expansion of the basically atheistic Communist doctrine, in tising tides of nationalism among the great nations, and in vast areas of social unrest in this country. He challenged his audience to move out in faith in a world conquest lor Christian forces.

#### Worldwide Bible Reading

This is the thirteenth annual Worldwide Bible Reading proarom promoted by the American Bible Society. People around the world join in the daily reading, from Thanksgiving to Christmas. of a similar Scripture passage This year's theme is "The Bible Speaks Today."

The reading lists, printed in the form of a bookmark, are supplied free from the American Bible Society, 450 Park Avenue, New York 22, New York

In the allocations from this year's Lottie Moon Christmas Offering is \$15,000 to help the American Bible Society to carry on its work of translating the Bible and encouraging the reading of God's Word

Dr. Morris is visiting professor of missions at Carver School this year. Dr. Morris is a graduate of Mercer University and holds the Th.M. and Th.D. degrees from the Southern Baptist Theological Seminary. He is married to a graduate of the WMU Training School, Polly Love Morris. They have a young son, John Glenn, Ir.

Reginning with this fiftieth session, two other professors have been added to the teaching staff. Miss Betty Gross and Mr. Bulord Farris have begun their duties as part-time teachers in the field of social work. Miss Gross is the executive director. of the Louisville Girl Scouts and Mr. Farris is a boys' worker at Wesley House. Miss Gross received the B.S. degree from Russell Sage College with a major in physical education and a Master's degree in social work administration from Western Reserve School of Social Work. Before coming to Louisville, Miss Gross was executive director of the Y.W.C.A. at Queens, New York.

Mr. Farris majored in psychology and sociology at the University of Texas, earning both the B.A. and the M.A. degrees. He did two additional years of graduate study at the University of Tennessee and received the Master's degree in social group work from that institution. Mr. Farris served as boys' worker in Nashville before coming to Louisville. He is married and has two children.

The opening convocation of the school's fiftieth session was held in the Fannie E. S. Heck Memorial Chapel. Miss Heck was president of Woman's Missionary Union when Southern Baptist women voted to undertake the sponsorship of the institution And, she was present for the first opening exercises of the WMU Training School for Christian Workers on October 2, 1907.

With the opening of its fiftieth session, Carver School of Missions and Social Work began its semicentennial celebration. The commemorative year will close with Woman's Missionary Union's observance of the school's anniversary in Chicago on May 28.

## Joy to the World

"Fear not... I bring you good tidings of great joy, which shall be to all people." Though Jesus came to the earth 1,956 years ago to bring joy to all people, millions are still paralyzed by the fear of war, hunger, disease, and slavery.

Let me suggest two things you can do to give joy to the world.

1. Receive joyfully your prayer oppor-

The Week of Prayer for Foreign Missions has become a glorious part of keeping the religious significance of Christmas. There have been those through the years who have refused to let the hurry of shopping. Christmas decorations, and festivities crowd out their opportunity to pray for world missions. Youth leaders have planned for young people to have experiences of love, thoughtfulness, and appreciation as they too have observed the Week of Prayer for Foreign Missions.

The Week of Prayer programs, distributed through state WMU offices for WMS and YWAs and through Tell and Sunbeam Activities for GAs and Sunbeam Bands, help young people to realize that Christ makes Christmas happiness and that there can be no "Joy to the World" without him. RA materials are being distributed either by state WMUs or Brotherhoods. Be sure that each Sunbeam Band, Girls' Auxiliary, Young Woman's Auxiliary and Royal Ambassador Chapter in your church observes the Week of Prayer for Foreign Missions.

Share your possessions through the Lottie Moon Christmas Offering.

The thoughtful and worshipful experiences of a season of prayer cause one to ask:

"What can I give Him,
Poor as I am?
If I were a shepherd
I would bring a lamb.
If I were a wise man
I would do my part,
Yet what can I give Him?
Give my heart."
—Christina G. Rossetti

The early Christians first gave themselves to the Lord and then out of the abounding love of their hearts they brought



gifts. Urge each youth organization to take a high goal for its Lottie Moon Christmas Offering for Foreign Missions. Encourage them to use the offering boxes or envelopes and to receive an offering from every member.

As you enjoy the smell of pine and spices at this Christmas season—the sight of trees and lights and decorations—the Christmas carols, the Christmas story, "Fear not . . . I bring . . . great joy, which shall be to all people" remember that all people have not yet had the opportunity to receive Christ's gift to the world and for them you can pray and give!



We've A Saviour by BETTY BREWER Girls' Auxiliary Secretary

Because of Christmas, girls around the world can sing, "We've a Saviour to show to the nations" as the verse goes in our GA hymn. I hope this Christmas season will be a real blessing to you and not just days of rush, cooking, exchanging gifts, and lamily reunion. These can be wonderful days of spiritual enrichment and deepening for you and for all in your missionary auxiliaries.

As we think of the days ahead, we want to do our very best for the Lord who gave his very best to us and for us. We need to study, prepare, plan, and work constantly. The revised Girls' Auxiliary Leadership Course and the Guide for Counselors of Girls' Auxiliary will not be available until approximately April 1. So, use the present guide, the revised Junior and/or Intermediate manual, the free GA helps available from your state WMU office, Tell each month, current WMU Year Book, state guide book, Girls' Auxiliary Counselor's Plan Book, associational GA counselors minutes, and regular minutes of the committee on WMU youth work in your cliurch. Watch Tell and the WMU page

of your state paper for the release date and price of the guide and the leadership course.

WMU prayer chairman, maybe you can help your GA prayer chairman as she plans for the Week of Prayer for Foreign Missions and the taking of the Lottie Moon Christmas Offering. Have you materials pictures, curios, maps, etc.—you could share?

Youth director, how about reminding your counselor that you are counting on her quarterly report getting in on time. Ask her if she has any questions about how to fill it out "just right" and completely. Getting your counselors started right will help your reports to come in correctly and on time the rest of the year!

Mothers, be sure your daughters do not get so busy with the affairs of Christmas that they neglect their regular GA meetings and the observance of the Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering. Wouldn't it be strange for a single girl to be so busy celebrating Christ's birthday that she would forget to go to one of his organizations to study his plan and why he really came to earth! Remind your daughters of their meetings. Reminding is really important.

If your Girls' Auxiliary counselor does not have a Girls' Auxiliary Counselor's Plan Book, it would be a nice gift for her (from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama). Or, a lovely counselor's guard to attach to her WMS pin or GA pin (price of guard, \$1.75 from Woman's Missionary Union, 600 North 20th Street, Birmingham 3, Alabama).



Sunbeam Slants
BY ELSIE RIVES
Sunbeam Band Secretary

Many have been asking questions about the time when Sunbeam Bands should have their meetings and how long the teaching period should be. Through the years, Woman's Missionary Union has planned for missionary education during the week days. Sunday school and Training Union fill the Sunday program of religious education. The women have had a difficult place of service, but have maintained a

splendid program of missionary instruction and have given the child directed Christian development during the days between Sundays. In this way the child has opportunity for spiritual growth and learning three times during the week instead of crowding one day with more than he can retain.

There are many choices of days and times through the week that would be suitable for the Sunbeam Bands to meet. The WMS, as the fostering organization, should consider the situation and select the day and time which would be best for the church and community in which it serves.

The length of the meeting should be at least one hour to insure the best advantage in teaching the units given in Sunbeam Activities. An hour and fifteen minutes, of course, would be most satisfactory.

Careful, prayerful consideration should be given to these matters and the best time for quality teaching chosen for the Sunbeam Band meeting.



An Open Letter to Santa Claus

Anytown, U.S.A. December 1, 1956

Dear Mr. Claus:

I know you're awfully busy this time of year, but please, sir, I have a very special request.

I'm writing this letter not just for mysell, but for Frances and Nancy and Mary Jane. There is one thing we want for Christmas more than anything else in the world right now. Please, Santa, we want several women to be YWA counselors and co-counselors. We're too old for GA, too young for BWC, and too single for WMSI We're just right for YWA.

Santa, I know we're not special—just ordinary girls who want to know about our world and its need of the Lord Jesus—and about our mission work. All we need is leaders to show us the way; we'll do the rest. Will you help us, please?

Hopefully,
An Earnest YWA



### My Ministry to the Lost

Sing Christmas carols, a verse or two from several, by memory in rejoicing for Jesus.

Read Luke 1:26-38; Matthew 1:18-28. Emphasize verses 31 and 32 in Luke and verse 21 in Matthew. Christmas is the birthday of the Saviour, but more people in the world do not know of his coming than do know. We have an enormous ministry to the lost.

Hymn: "Tell Me the Story of Jesus."

Talk: Soul-winning is a Christian's Prerogative, see January Home Missions.

Talk: Am I My Brother's Keeper? Use material from Community Missions column (page 25) and "Death at the Stone Bridge" (page 17).

Discuss the tragedy of Christmas spoiled by drink; what can your WMS do to help lift people to right attitudes about liquor?

Prayers for your community and its keeping Christmas this year; prayers for homes and people where there are lost ones; pray that this may be the time of new birth for them.

Dramatic Reading: "I Saw the World in Our Christmas Tree," page 20.

Prayer

Carol: "Joy to the World"

### How Many Miles . . . . ?

(Continued from page 23)

mothers on Christmas Eve, I think I never felt a more genuine Christmas spirit. Under the tree the whole Christmas story was shown in small ligures carved from olive wood. An Arabic Bible lay open to the story in Luke. On the lolding organ stood books of carols. And outside the stars shone brighter than ever.

As we stumbled through the dark to find the donkey and tie him to the front steps, I remembered Mary's ride that first Christmas night on a donkey; I thought of the flight to Egypt with the baby, perhaps through Gaza itself: I thought of Jesus' triimphal entry into Jerusalem on such a donkey. It did not seem out of keeping to be leading the animal to my doorstep on Christmas Eve. Even the bright cowboy shirts and boots and doll lurniture did not seem out of place under the tree. They were not strange Western toys, but gifts from the love and skill of Gaza's workmen. I knew in my heart that we who came to teach the people the meaning of Christmas had instead been taught ourselves, lessons of friendliness and love for one's tellow man, Jessons in sharing joy for another's child, for I knew that many who belped me had no gifts for their own children.

Betty had typhoid that Claristmas and lay deathly ill for three weeks. Day by day the people came to stand outside the door and ask about ber, suffering in my sorrow, though so many of them had sick ones at heme with much less hope of relieving their suffering. The water supply for Gaza had been blown up in the fighting and all the water we could get was contaminated. Fornteen members of our hospital staff had typhoid fever along with uncounted others throughout the Gaza Strip.

As I think of Gaza this Christmas with warships standing just off shore and 50 much of misunderstanding and bitterness, I see only those sympathizing faces, those eager hands fashioning a small boy's rocking horse, smiling eyes bursting with Christmas secrets for someone else's child.

Bethlehem is still only an hour's drive from Gaza, but how far away is the spirit of Bethlehem's Babe in our dealings with the people of the land of Christmas?

## New Books to Read

by Mrs. A. F. Crittendon

THE CUP OF FURY by Upton Sinclair, Channel Press, Inc. 1956, price \$3.

The Cup of Fury was written as a warning to our nation. Upton Sinclair says, "I have compiled a list of drinking people I have known. Two score of them went to their doom, eleven as suicides. This is their story." In his book are the intimate, personal, revealing stories of such men and women as Jack London, Dylan Thomas, Siuclair Lewis, O. Henry, Stephen Crane, Isadore Duncan, Maxwell Bodenheim, William Seabrook, and others—many others, friends and colleagues whose "moderate drinking" became unrontrollable alcoholism.

"I was raised in a virtual sea of liquor," writes Upton Sinclair. "First it was my lather. Then no fewer than three of my mucles. Then one friend after another, all of them destroying themselves. I put belove the public this tragic record of a half-century of genius, twisted and tortured by drink, and I ask that it be read with one fact always in the back of the reader's mind-three out of four of today's college students are drinkers."

Upton Sinclair, a Pulitzer Prize winner, is one of the most prolific American writers, with nearly eighty books to his credit. Abroad, he is America's most widely-read another, with translations of many of his works in some sixteen languages.

His literary contributions to the American scene have been as diverse in subject as could be—yet all of them dedicated to the genius and dignity and freedom of the American spirit. Upton Sinclair believes that his nation is threatened now by "moderate" and "social" drinking. The Cup of Eury is his crusading answer.

The author names names. Here is a documented, slashing expose of the whisky industry and its attempt to make drinking a social grace. It is a poignant record of despair and degradation caused by drink. It is a uniquely startling and impassioned book. It is in sum, one of the most elo-

quent, inspiring, and unsparing works of Upton Sinclair's long and eventful literary career. His always vivid pen was never more vivid.

The Christian Herald says: "We have made The Cup of Fury a selection of the Christian Herald Family Bookshelf. But more—we are urging and advising the publishers to do everything possible to bring this unique and brilliant volume to the attention of every man and woman in America who is now in or can be moved to join the war against drink."

#### NEW HOPE IN AFRICA

by J. H. Oldham, Longmans, Green and Co., 1955, price \$1.75

Did you ever hear of the Capricorn Africa Society? This book is not, in the ordinary sense, propaganda for that society, although it endeavors to give a faithful interpretation of its aims and purposes. The author, who has for more than thirty years been an authority on African affairs, brings to the problems of Africa a deep understanding of human relations and the experience of a lifetime.

The policy of the Capricorn Africa Society, as set forth in this book, rests on two main foundations. The first is the creation of a common African patriotism, which the society interprets as necessarily involving the abolition of racial discrimination in order to reduce racial animosities and achieve harmony between the races. The second is making effectual and maintaining civilized standards. All those who are disturbed by the problems of human relations will find in these discussions a source of encouragement and of guidance.

Africans, settlers, officials, missionaries, men in public positions, and experts in various branches of knowledge have helped in writing the book. All of these are dedicated to the policy of creating in Capricorn Africa an interracial, integrated society in which the different races co-operate, without regard to color, for the common material and spiritual enrichment of all.

## Music for a City

(Continued from page 13)

music, and he turns on the public address system and gives concerts for this section of Seoul, often. We sometimes note groups hutdled together listening. The choir members like it, and the audience enjoys the singing more than ever. We are considering having fifteen minutes of organ music each Sunday before Sunday school so we will all come on time.

Our purple-robed choir is gaining quite a reputation in this city. I have never enjoyed the, "Hallelujah Chorus" as much as I did on the night of December 24. I was hurrying home to prepare refreshments for the choir, since this was the last number of their Christmas cantata. The mountain sides were ringing with hallelujahs, and I realized that hundreds of outsiders were enjoying the music with us.

### Death at the Stone Bridge

(Continued from page 17)

there is in three shots of whiskey, just the same. It slowed him up just a split-lightning fraction of a second so he had to make two answers for that bus-and-bridge problem, and there was time for only one.

Well, accident or murder, Joe's out of it now. It's his widow and the three kids we've got left to worry about. He only had a couple thousand in insurance. Felh too, he was a good driver. And he was, when he was let alone.

But he was poor at figures. Just an average drinker, he dropped a hundred and sixty dollars on the bars and over the counters, here and there, in the course of a year. Even at his age when he died to could've taken out six thousand more straight life, nearly double that in term.

He wouldn't have felt the finger of Death on his back at the Stone Bridge, either.

Reprinted from The Watchman-Examiner, April 10, 1947. Used by permission.



by Mrs. Claude Rhea, Jr.

Missionaries are listed by birthidays. Addresses in "Directory of Missionary Personnel" free from Fareign Mission Board, Bax 5148. Richmond, Virginia, and in Home Missions

- 1 Saturday "In your patience possess ye your souls"—Luke 21:19 Rev L. E. Johns, Coolidge, Ariz., Mrs. Ted Trent, Shiprock, N. M., both ev. among Indians
- 2 Sunday "O come, let us sing unto the Lord"—Psaim 95:1 Mrs. C B. Clark. Maracaibo, Venezuela, Mrs. M. M. Alexander. Jr., Argentina, Rev. Roy B Wyatt. Jr., Barcelona, Spain, Mrs. W. L. DuVall, Nigeria, all ev
- 3 Monday "And whotsoever ye do. do it heartily, as to the Lord, and not unto men"—Col. 3:23 Mrs S. L. Isaacs, HMB, em.; Rev R L. Harris, Lima, Peru. ev.
- 4 Tuesday "Blessed is the man that endureth temptation"—James 1:12 Mrs. A. K. Bonham. Sacramento, Calif., ev. among Japanese; Rev. W. D. Bender, Okeho, Nigeria, ev.; Miss Lydia Greene, Singapore, Malaya, ed. ev.; Mrs. Winfield Applewhite, Bandung, Indonesia, Ian. st.
- 5 Wednesday "He that keepeth the law, happy is he"—Prov 29-18 Mrs. L. E. Saunders, Miami, Ariz., ev. among Spanish-speaking; Rev. A. C. Scanlon, Guatemala City. Guatemala, Mrs. E. E. Hastey, Hermosillo, Mexico, ev; Mrs. Melvin Bradshaw, Kyoto, Japan, ed., ev.
- 6 Thursday "But I shave prayed for thee, that thy faith fail not"—Luke 22.32 Mr. Dominga Fernandez, San Jose, Cuba, ev.; "Mrs. R. F. Ricketson, Baguio, Philippines, "Mrs. R. V. Calcote, Yawata, Japan, ed. ev.; Mrs. F. E. Runyan, Kaduna, Nigeria, ev.; Miss Carol Leigh Humphries, Ede. Nigeria, WMU; Mrs. D. H. Le Sueur, Mexico, em.
- 7 Friday "Teach me thy way, O Lord"— Psalm 86:11 Mr. Paul Rogosin, San Francisco, Calif, ev. among Russians: Rev. R. J. Park, San Antonio, Tex., ev. among Chinese. Mrs. Dan Sprinkle, Jr., San Jose, Costa Rica Jan st.
- 8 Saturday "For we are his workmanship"-Eph. 2:10 "Rev. R. H. Culpepper

The real victory in all service is won in weret beforehand by prayer"-S. D. GORDON

Fukuoka, Japan, Mrs. Otis Brady, Nassau, Bahamas, Mrs. Charles Whitten, Madrid, Spain, all ev.

- 9 Sunday "O come, let us worship and bow down"—Psalm 95:6 Rev. Carlos Cargo, Los Angeles, Calif., ev. among Spanish-speaking; Rev Robert Fricke, Havana, Cubs, ev.; Rev. J. O. Teel, Jr., San Jose, Costa Rics, lan. st.; Rev. T. B. Hawkins, Rosario, Argentina, ed. ev.; Rev. J. D. McMurray, Psysandu, Uruguay, ev.; "Mrs. A. C. Muller, Coahuila, Mexico, ed. ev.; Mrs. Rex Rey, Korea, Mrs. R. E. Beddoe, China, em.
- 10 Monday "He is able to succor them that are tempted"—Heb. 2:18 Mrs. David Trevizo, El Paso, Tex., ev. among Spanish-speaking; Mrs. Antonio Martinez, Cardenas, Cuba, ev.; Mrs. W. E. Allen, Rio de Janeiro, Mr. J. A. Harrington, Belo Horizonte, Brazil, ed. ev.; Dr. John Allen Moore, Yugoslavia, ev.
- 11 Tuesday "Be ye therefore merciful"— Luke 6:36 Rev. S M Taylor, Dermott, Ark., Mr. L. T. Whitelocks, St. Augustine, Fis., ed. ev. among Negroes; Dr. L. A. Lovegren, Taiybeh, Jordan, med. ev.; Rev. William Ichter, San Jose, Costa Rica, lab. st.; Mrs. D. M. Carroll, Buenos Aires, Argentine, ev.; Rev. M. G. White, Babia, Brazil, ed. ev.; Mrs. J. P. Smyth, Babia, Brazil, ed. ev.; Mrs. J. P. Smyth, Babia, Brazil, ed. ev.; Rev. S. B. Sears, Surabaya. Indonesia, Miss Fannie Starnes, Bangkok, Thailand, ev.
- 12 Wednesday "Him that cometh to me I will in no wise cast out"—John 6:37 Miss Vena Aguillard, Eunice, La., HMB field worker; Mrs. Genus Crenshaw, Ft. Lauderdale, Fla., Mrs. F. C. Rowland, Quapaw, Okla., ev. among Indians; Rev and Mrs. Eugene Wolfe, San Ysidro, Calif., ev. among Spanish-speaking; "Mrs. H. K. Middleton, Santiago, Chile, ev.; Rev. Gene Legg, Nigeria, ev.; Mrs. W. J. Williams, Ogbomosho, Nigeria, ned. ev.
- 13 Thursday "When I sit in darkness, the Lord shall be a light unto me"—Mic. 7:8 Rev. L. R. Baumgartner, Cherokee, N. C., ev among Indians; Rev. B. I. Carpenter, Seward, Alaska, ev.; Miss Anna Mae Wollerman, Mato Grosso, Brazil, ed. ev.; Mrs. J. B. Brasington, Lima, Peru, ev.; Rev. W S. Wester, Gatooma, Southern Rhodesia, ev.; Miss Bonnie Moore, Kaduna, Nigeria, ed. ev.; Rev. R. E. Pettigrew, Brazil, em.



- 14 Friday "But my God shall supply all your need"—Phil. 4:19 Mrs. F. W. Patterson, El Paso, Tex., pub. ev.; Mrs. Daniel Sotelo, El Monte, Calif., ev. among Spanish-speaking; Mrs. G. S. Lozuk, San Jose, Costa Rica, lan. st.; Rev. E. M. Howell, Warri, Nigeria, ev.
- 15 Sainrday "Put on the whole armour of God"—Eph. 6:11 Mr. Raul Gonzales, Havana, Cuba. Rev. Gene Phillips, Southern Rhodesis, both ev.
- 16 Sunday "My Spirit hath rejoiced in God my Saviour"—Luke 1:47 Miss Ruby Earhart. East St. Louis, III., GWC; Rev. A. G. Hamrick, Magdalena, N. M., ev. among Indians; Mrs. J. A. Tumblin, Martins, Brazil, Mrs. Webster Carroll, Southern Rhodesia, ev.
- 17 Monday "Comfort ye my people, saith your God"—Isa. 40:1 Mrs. Joshua Grijalva, Denver, Colo., ev. among Spanish-speaking; Miss Irma Lee Henderson, New Orleans, La., WEH: Mrs. H. V. Davis, Rio de Janeiro, Brazil, ev.; Rev. Bryant Hicks, Baguio, Philippines, ed. ev.
- 13 Thesday "Prepare ye the way of the Lord"—Isa. 40:3 Rev N. C. Kelly, Red Lake, Ariz, ev. among Indians; Miss Catherine Chappell, Rio de Janeiro, Brazil, ev.; "Mrs Edward Humphrey, Nigeria, ed. ev.; Mrs. F. A. R. Morgan, Brazil, em.
- 19 Wednesday "The glory of the Lord shall be revealed"—Isa. 40:5 Mrs. J. H. Rose, Valdez, Alaska, "Mrs. B. E. Cader, Bahis, Brazil, ev.; Mrs. P. C. Porter, Campinas, Brazil, ed. ev.; "Rev. R. E. Gordon, Dagupan City, Philippines, ev.; Rev. H. H. Muirhead, Mexico, em.
- 26 Thursday "He shall feed his flock like a shepherd"—Isa. 40:11 Mrs. Daniel Gomez,

### Christmas Afterthought

So quick to worship film so child, So who to bullow billow as mansky path will in anspondent. My path will in anspondent. Fig. Gar's new purpose in bis planthat flathlehm and Culvury— Two facces-points als miles aport— Should overrule geography. And interest within my boart.

The example Bube, we less adored, It now the Alasker to obey. With word, I name him as my Lord, With funt, take a disciple's way.

ELINDE LENNEN

Anthony, N. M., ev. among Spanish-speaking: Mys. Toshio Sakamoto, Los Angeles, Calif., ev. among Japanese: Dr. Glenn Breeden, San Jose, Costa Rica, lan. st.; Rev. Stanley Howard, Shimonoseki, Japan. ev.; Mrs. A. I. Bagby, Porto Alegre, Brazil, ed. ev.; Rev. L. L. Johnson, Brazil, em.

21 Friday "He giveth power to the faint"—Isa 40:29 Mrs. Raymond Jee, New Orleans. La., Rescue Home; Mr. J. J. Horton, Strathmore, Calif., ev. among migrants; Rev. Fred S. Roth, Margarita, Canal Zone, ev.; Rev. C. S. Cadwallader, Jr., Guatemala City. Guatemala, Rev. Handall Sledge, Lima, Peru, ev.; Miss Lois Hart, Antofagasta, Chile, RN; Miss Anna Cowan. Ajloun, Jordan, "Rev. R.-M. Parbam, Jr., Kaduna, Nigeria, Miss Frances Horton, Kokura, Japan, ed ev.

22 Saturday "The Lord hath laid on him the iniquity of us all"—Isa 53:8 Mrs. Mallie Swetnam, New Orleans, La., WEH; "Mrs. N H. Eudaly, El Paso, Tex., pub. ev.; Miss Gladys McLanahan, HMB, em.; Rev. H. W. Schweinsberg, Bogota, Rev. B. H. Welmaker, Cali, Colombia, ev.; Dr. J. L. Riffey, Rio de Janeiro, Brazil, ed. ev.; Mrs. M. O. Tolbert, Sao Paulo, Brazil, ed. ev.; Mrs. M. O. Tolbert, Sao Paulo, Brazil, Mrs. R. L. Carlisle, Jr., Montevideo, Uruguay, ev.; Miss Virgina Cobb, Beirut, Lebanon, ed. ev.; \*Mrs. Elmo Scoggin, Israel, ev.; Rev. R. L. West, Ogbomosho, Nigeria, ed. ev.; Rev. W. A. Poe, Kumasi, Gold Coast, ev.

23 Sanday "Break forth into joy"—Isa. 229 "Mrs. J. G. Morris, Bangkok, Thailand, "Mrs. Marvin Garrett, Southern Rhodesia, both ev.

24 Monday "And she brought forth her first born son ... and laid him in a manger"
—Luke 2:? Mrs. Thomas Lawe, Los Angeles, Calif., ev. among Chinese: "Rev. H. K. Middleton, Santiago, Chile, ev. "Mrs. H. Littleton, Kumasi, Gold Coast, ed. ev.

25 Taesday "For 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; Mrs. R. E Johnson, Corrente, Brazil, ed. ev.; "Rev. W. J. Blair, Buenos Aires, Argentina, Rev. Daniel Ray, Taejon, Korea, ev.

28 Wednesday "Glory to God in the highest, and on earth peace, good will toward men"-Luke 2:14 Rev. Chester Murphy, Tampa, Fla., ev. among Italians; Mrs. Ewell Payne, Cherokee, N. C., ev. among Indians; Rev. Z. J. Deal, Jr., Colombia, ed. ev.; Miss Antonina Canzoneri, Ogbomosho, Nigeria, RN: "Rev. J. B. Gaultney, Eku, Nigeria, med technician; Miss Valda Long, Nigeria, ev.; Mrs. J. W. Shepard, Brazil, em.

27 Thursday "I am come that they might have life"—John 10:10 Mr. V. T. Yearwood, Ancon, Canal Zone, ev.; Rev. M. M. Alexander, Jr., San Jose, Costa Rica, lan. st.; Mrs. Emilio Planos, Marianao, Cuba, ev.; Rev. Grayson Tennison, Recife, Brazil, Mrs. J. C. Abell, Jr., Eku, Rev. F. E. Runyan, Kaduna, Nigeria, Rev. H. L. Petty, Nazreth, ev.; "Rev. P. D. Rowden, Jr., Haifa, Israel, ed. ev.; Mr Curtis Askew, Tokyo, Japan, ev.; Miss Ruth Ford, Kediri, Indonesia, RN.

28 Friday "Whospever believeth that Jesus is the Christ is born of God"—1 John 5.1 Rev. J. B. Silva, HMB, em; Mrs. C. F. Stapp. Brazil, em; "Rev. A. C. Muller, Coahuila, Mexico, Mrs. S. L. Goldfinch, Asuncion, Paraguay, Mrs. J. D. Hollis, Maçaco, ev; Miss Vella Jane Burch, Zurich, Switzerland, special appointee; Mrs. C. F. Eaglesfield, Ibadan, Nigeria, ev

29 Saturday "The Lord is my light and my saluation"—Psalm 27:1 Pray that the peace and good will which is felt during this season will be maintained throughout the coming year.

30 Sunday "I put my trust in thee"—Psalm 25.20 Rev. Thomas Wade, Hugo. Oklø, ev among Indians; Mrs. C. A. Brantley, Memphis, Tenn., Rescue Mission: Mrs. Ruth Tulley, New Orleans, La., Rescue Home: Rev George Hook, Winslow, Ariz. ev. among Indians: Mrs. J. H. Ware, Honoluli, Hawaii, ed. ev.; Mrs. Mary Sue Meuth Indonesia, ev.; Miss Eva M. Sanders, Oshogbo, Nigeria, ed. ev.

31 Monday "Increase our faith" — Luke 17:5 Mrs. A. D. Reed, Tajique, N. M., ev among Spanish-speaking: Mrs. W. B. McNealy, Rio, Brazil, ev: Rev. Bennie T. Griffin, Lagos, Nigeria, ed. ev.

ed educational em emerica es, evalugebro MD doctor RN naive on furlough

t.W.C. Great Will Center HMB Hume Misson Board WEBI Wiman's Emergency Hulan of Janguage mudy hard ex-predictle exangelism pub. ev. publication evangelism

