



Royal Service

OCTOBER 1961

Harold Lloyd



JESUS SHALL REIGN

where'er the sun does

his successive journeys run

IN today's fearful and bewildered world God's people need to cultivate the spirit of triumph and faith which Isaac Watts so confidently expressed in his beautiful hymn of affirmation which we will be singing all this year:

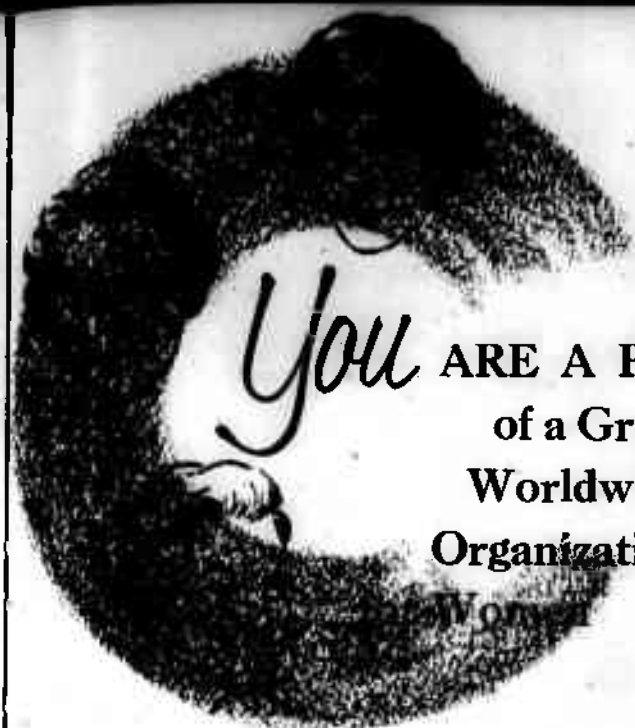
"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

Knowing God's mighty power, his infinite, yearning love for his creatures, Christians can move confidently into the future, believing that God's promises are sure and that He shall triumph.

It is in man's luke warm response to God that despair overtakes him. In our own strength we fail miserably, placing our affections on "the work of men's hands." When we can pray with humility "God be merciful unto us" and respond to his ways, then our day and generation will be able to perform the tasks which are necessary to fulfill the purposes for which God's mercy is invoked in Psalm 67. This is our watchword for the year. May it be our purpose:

That thy way may be known upon earth, thy salvation among all nations.

—Psalm 67:2, ASV.



You ARE A PART
of a Great
Worldwide
Organization

by Margaret Bruce

FROM north to south, from east to west around the world Christian women are at work in Woman's Missionary Societies, which means they are obeying Christ's commission to his followers.

Women are participating in missionary programs and study, becoming world aware, in their desire to pray, give, serve, "that the millions of the whole wide world may know our Saviour's love."

This month *Royal Service* presents women in

**Margaret Bruce is director of
WMU work for Southern Baptists. Her
office is in the WMU headquarters
building, Birmingham, Alabama**



societies in Japan, Ghana, Spain, Colombia, and in the USA. These stories will help you realize with gratitude to God that you are a part of an eternally significant kingdom movement which circles the globe.

Wives of American government servicemen have followed their husbands to every corner of the earth. Many of these Christian women have helped organize WMU organizations in Baptist churches and missions wherever they have gone. Recently a letter came from a group in Japan telling of their organizational meeting and future plans of the society.

"At our first meeting of the WMS of the Kasugabaru Baptist Mission in Japan there were five women, at the fifth meeting there were twelve.

"At present every member does not subscribe to *Royal Service* but each woman reads it and participates in our programs.

"Each week prayer partners visit together and all members give to our mission offering. More than one half of our members tithe. Our plans for the future include:

sending a Japanese child to a Christian camp in Tokyo

helping with the chapel Bible school presenting a program at the mission continuing our library for the Japanese at the Kasugabaru Baptist Church

making curtains and other needed items for the mission."

Even as these lovely young women in Japan are helping with the work of a Baptist mission, Senorita Justina Sinisterra of Cali, Colombia, is serving in a mission in her city. She is a busy woman working from morning until night in her laundry business.

One day a visitor said to her, "I am interested in what you tell me of Christ, but my children have never heard; it is too far and bus fare too expensive to bring them all the way, to your church." Senorita Justina began to go every Sunday afternoon to that home in an outlying *barrio* (suburb) of Cali. At first only children attended, sitting on improvised benches of bricks and boards in the patio. Later adults began to come, bringing their own chairs. Now in that home a mission averaging 60 in attendance meets, directed by a student of the Baptist International Seminary in Cali.

This story told by our missionary Crea Ridenour in Cali is a reminder of those in our own land who have no church to attend but might hear the gospel preached if we co-operate in our church's plans for establishing missions.

Wherever Southern Baptist missionaries

Japan

The members of this Woman's Missionary Society are Army wives whose husbands are stationed in Japan



ROYAL SERVICE

have gone they have seen the need for enlisting women and young people in missionary activities. Crea Ridenour says that the 27 societies in the 31 churches that form the Colombia Baptist Convention foster 59 YWAs, GAs, and Sunbeam Bands. Senora Maria de Rodriguez, the mother of nine children, when asked by her WMS to lead the Girls' Auxiliary said, "Why me, when I have so many children at home to care for?" After praying about the matter, however, she felt led of the Lord to serve as GA counselor. Months passed. Dona Maria saw her girls accept Christ, grow in knowledge and Christian living. At camp time, she left her small children at home with her older daughter and spent the week working in GA activities. She was proud as some girls were crowned queen and others recognized for other Forward Steps. In the WMU annual meeting she said, "I thought I could be a blessing to the girls, but they have been a blessing to me."

Mrs. Lola Cerni, president of the Woman's Missionary Union of the First Baptist Church, Valencia, Spain, received great spiritual blessing from attending the regional conferences last October. She returned home resolved to dedicate herself fully to whatever the Lord directed. She told the group, "I will never be satisfied with my progress as a Christian. I am anxious to learn more of His precious Word." The warmth of Christian love and the oneness of purpose that united all the women stirred her deeply.

Mrs. J. W. Mefford, Jr., our missionary

in Spain says that Mrs. Cerni is leading in an active program that includes a fully graded WMU. During WMU Focus Week last January the WMS made toys and other equipment for a greatly needed nursery department in the church. As they have very little money, many things had to be made by hand. Many of the parents of the children cared for in the nursery are not Christians but they have an opportunity to hear the gospel preached as their children are well-cared for in the nursery.

It is always interesting to learn of how our WMU plans and programs are adapted and used by our missionaries. Marjorie Jones, in Ghana, tells of WMU Leadership Training in her adopted land.

"1961-62 has been set aside as Leadership Training Emphasis Year in Ghana WMU. Each year the women have had a Leadership Conference at the beginning of the year to prepare them for work of the new year and to acquaint them with special emphases on prayer, study, stewardship, and personal service.

"In each association a WMU school is held each year. In these, which continue for three days, we teach the Bible, mission study, and have conferences on methods, music, and home care.

"Still we have felt that this was not enough training for the women and are launching a Leadership Training program this year. The employed personnel in the associations came together for study of the Leadership Course and for a preparation period for teaching in the different asso-

U.S.A.

WMS Members Central Baptist
Spanish Mission, Pueblo, Colorado



Ghana

Mrs. L. O. Adebole, WMU supervisor, teaching Leadership Course



Mrs. Lala Cerni, president WMU,
First Baptist Church, Valencia, Spain



Srta. Justina Sinisterra
teaches in Cali

You are a part of a great world organization for the promotion of Christian missions. Will you enlist the skills and talents of every Baptist woman?



Around the world faithful women are responding to churches to the challenge of Christ's commission to witness for him, organizing themselves into Women's Missionary Societies. They grow in spiritual development of the world of the two world to have Christ



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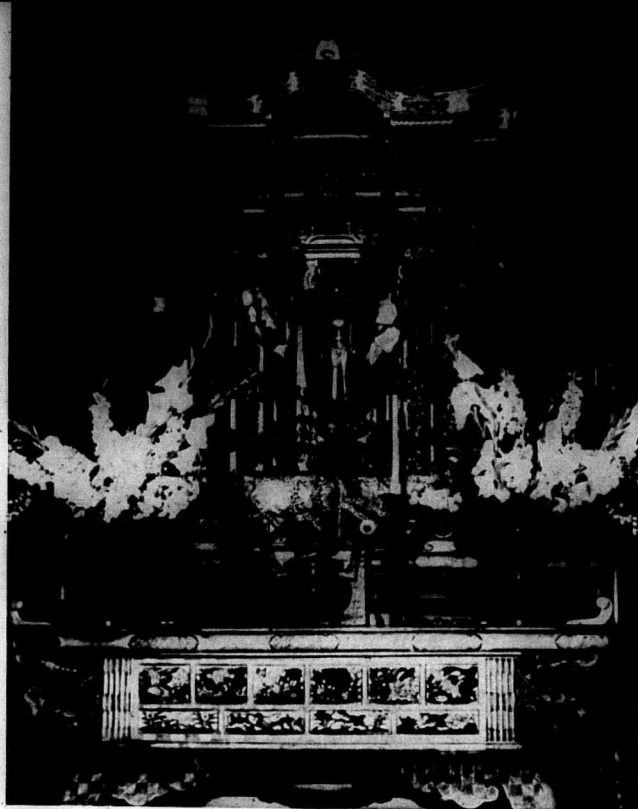
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BUDDHISM

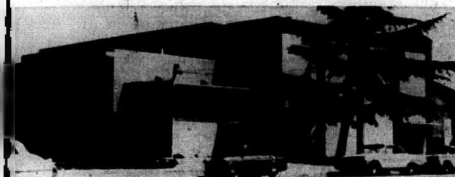
by E. J. Combs

MANY Japanese people on the West Coast of the United States have made Buddhism the mark of allegiance to the old things of Japan. In many instances these Japanese citizens in America who have money and leisure use both for the study of Buddhism

and customs of the old country, and hold on to these because of national pride. This binds together people of Japanese background in a community.

For those of us who worship the living Christ Buddhism is a hopeless religion.

Interior Buddhist temple, Fresno, California (left), exterior at right; below left Buddhist temple educational unit with gym and classrooms



Nirvana is the anticipated end of Buddha followers. By transmigration, the soul moves from one life to a higher life if the person is good, or to a lower form of life if he does not please Buddha. By clean thoughts, love, absence of evil and helpfulness one may move to a constantly higher stage until sometime out in the distant future he reaches Nirvana. While there is no promise of personal salvation the Buddhist feels that by cultivating the virtues of charity, purity, patience, and courage through meditation he can reach a stage of inward peace and satisfaction which he describes very much as the Christian describes the indwelling of the Holy Spirit.

Buddhism in the United States is an American brand. Meeting places are no longer called temples but churches. Every place where he is permitted to do so, the priest will join the local ministerial association and attend those meetings. Some weeks ago there was a statewide meeting of Democratic leaders in the city of Fresno. The Buddhist priest in his robes was

brought to the meeting and called upon to lead in the invocation. His picture was on the front page of the daily paper with some of the leaders of the meeting. Leaders of this oriental religion are working at the task of making their religion an accepted part of the church life of the community.

A significant change has been the adaptation of Sunday school methods. In Buddhism historically there are no stated services, no regular hours of meeting except for certain festivals and annual celebrations for which much preparation is made. In the American Buddhism program congregations have regular Sunday school services. The approach they use in teaching is interesting. They have some religious writings, but primarily they teach by fables and by goblin stories: you had better be good or the goblins will get you. In the Sunday school teaching program they have two stories, one a continued story. It is a real suspense thriller by which they hope to keep the children coming Sunday after

Sunday. The other is the complete story of what happens to bad little children and what happens to good little children. The stories have a negative approach, yet have appeal. In most instances they do not have adults in Sunday school except for teachers, but older young people are urged to attend.

Another change that has been brought about as they have sought to adapt their religious teaching is in the adaptation of Christian songs and hymns. They sing lustily "Buddha Loves Me This I Know," and "Oh, How I Love Buddha." In many other of our Christian songs they use the name of Buddha in place of Christian names and the name of the Saviour.

They also have evangelistic services which are called by different names, but they have services for a week or more at which time outstanding Buddhist leaders are asked to speak to the congregation. The public is invited for conferences and for discussions of the Buddhist religion. They are actively working at the task of trying to spread their religion though they do not have what we call an aggressive visitation program. They use publicity methods of one kind and another.

Along with these changes the priests and other Buddhists say to the folk of Japanese parentage, "Well, it doesn't make any difference if you go to one of the Christian churches. Regardless of what church you attend, you can still be a Buddhist." Because the approach is social and nationalistic the appeal is strong especially to those who have been in churches where a personal experience of grace has not been emphasized.

Probably one of the strongest appeals of American Buddhism is social. Some of the annual religious festivals and dramas are beautifully done. People go for weeks to practice for the dances and have a real part in the programs. They always appeal to young people. The public is invited. Features of the festivals appeal to the people to consider what they call the peace and comfort they can have through Buddhism and the meditation that accompanies it.

In the newer temples the major room, the largest portion of the building, is the recreation hall. The Buddhist temple nearly always has a basketball team. Through this sport, dances, and other types of social activities, an attempt is made to hold the young people. Weddings particularly are magnified as a great social function, and even funerals, because all the people of Japanese background give to the family. Many times the gifts received at a funeral will more than pay the cost. This practice is considered a form of burial insurance and the young folk are taught that they will receive their part back later on in life. In addition to being a time of wailing and sorrow for the family, a funeral is also a time of celebration and festivity.

Many young people of today are having a fling at Zen Buddhism, seemingly in protest against our society. Zen Buddhism in its beginning held that enlightenment comes suddenly as it did to Buddha. Meditation, good works, study and asceticism may prepare the way for it, but at best they are only aids and are secondary. As it is practiced today it is little more than a method of mind control and concentration with the objective of cultivating serenity and will power.

Buddhism is spreading and is not limited to the west coast. There are large groups in Chicago, St. Louis, and the nation's capital. In North America there are 165,000 Buddhists today.

The fact that this group has become aggressive and is adapting its ways to evangelical methods does not mean that all Orientals are followers of Buddhism. Many of the young people have no confidence in the priests, do not consider them as friends, helpers, or counselors.

Buddhists can be won with an effective program of gospel teaching. We need the help, the burdened prayer, and financial support of Baptist people across the land that we may do a better job of helping them to know Christ. Once they are won they make very fine Christians who witness for the sake of the Lord's cause.



WASHINGTON

by Cyril E. Bryant, Editorial Staff, Baptist World Alliance

SUNDAY BUSINESS and RELIGION

The U. S. Supreme Court has turned out 60,000 words of opinion on Sunday closing laws and their relationship to the Constitution's guarantee of freedom of religion.

Legality of Sunday closing laws has long been in dispute. Businessmen with more concern for financial profit than for religion have contended the government has no constitutional right to set aside a weekly holiday to enforce "sabbath-keeping." And various religious groups (notably the whole of the Jewish faith, and the Seventh Day Adventists and Seventh Day Baptists of the Christian faith) have argued that their religion calls on them to observe Saturday as the sabbath day—and legislation setting forth a day is discriminatory. The court ruled in essence that:

—Laws prohibiting business and commercial activity on Sunday are constitutional, but only to the extent they are general regulations to protect the health and welfare of the public by providing a "community day of rest."

—If, however, such laws are designed to enforce the observance of a religious holiday, they violate the principle of separation of church and state and would necessarily be considered unconstitutional.

That the nation's legal codes coincide with the Ten Commandments given to Moses on the matter of setting aside one day in seven for a day of rest is not necessarily indicative of the government's attempt to enforce religious principles, the Court said.

The Court's vote was 8-1 approving the Sunday laws of Maryland and Pennsylvania, but it divided 6 to 3 upholding enforcement of Massachusetts and Pennsylvania laws against Jewish merchants who close their stores on Friday evening and

Saturday and then are prevented by law from being open on Sunday.

Chief Justice Earl Warren wrote the majority opinion which conceded: "There is no dispute that the original laws which dealt with Sunday labor were motivated by religious forces." But he continued by saying that "evolution of the laws" has given emphasis to secular and religious considerations, and that modern emphasis is to aid recreation rather than to aid religion. Sunday legislation as it now stands is therefore, Warren said, "essentially . . . a civil regulation made for the government of man as a member of society."

Justice Frankfurter wrote the opinion which, with Justice John Marshall Harlan concurring, supplemented Justice Warren's four-signature opinion to decide the cases against Jewish merchants who chose to close on Saturday rather than Sunday.

A law which would simply require a place of business to be closed one day a week and leave the choice to the owner would be difficult to enforce and would not accomplish the objective of a Sunday law intended to obtain a "community day of rest," Justice Frankfurter wrote.

Justice William O. Douglas dissented from all the opinions. "The question is not whether one day in seven can be imposed as a day of rest," he argued. "The question is not whether Sunday by force of custom and habit be retained as a day of rest. The question is whether the state can impose criminal sanctions on those who, unlike the Christian majority, worship on a different day or do not share the religious scruples of the majority."

The Court has spoken. But the problem will remain in the mind and conscience of many Americans.

by Mary Allred

STATISTICS *have faces*

AS I listened to the WMS program, I found myself seeing familiar faces as needs of countries were discussed. I saw statistics come alive—real people who had touched my own life, and I realized for the first time that perhaps some of these foreigners whose names I could call had become Christian because of Lottie Moon Christmas Offerings. I felt impelled to speak of these faces, and just then the program chairman turned to me and asked me to close the program in my own way.

I told the group of Fuad Sakhnini, an Arabian student who attended the Baptist college where my husband and I were in school. He now is an ordained Baptist minister serving in Nazareth as the first Arabian pastor there in 23 years. He is a product of our foreign mission program in the Near East. He was a great influence on students on our campus. As our program chairman quoted figures showing the needs of the Arabs, I had seen Fuad's face and wondered how many more such young men God would call out of the Moslem religion to serve him.

With a heavy heart I heard of tragic needs in Japan, her teeming millions. I saw another face and I spoke of this one to the group gathered there. A brilliant young Japanese X-ray technician who now serves in the North Carolina Baptist Hospital. He was so very kind and understanding to me as I underwent spinal surgery in that

Mrs. T. W. Allred and her pastor husband
are serving in North Carolina's largest rural
Baptist church with some 700 members

hospital a few years ago and made a profound impression on my life. I am grateful for that Christian young man. Was he a product of our mission work in Japan?

Another face materialized. I saw the Filipino neurosurgeon, who also was at Baptist hospital during those days which were critical for me. His gentle conversation prepared me for surgery. I knew that he was a Christian doctor.

I recalled Korea and saw the face of Ho Eun Kim, wonderful young Christian who spent his Easter holidays in our home during his early student days in this country. He literally adopted our family as his American family. Our family was never the same after we met Kim, from Southern Baptist's mission work in Seoul, Korea. He came to the United States to study sacred music. One day he wants to open a school of music in Korea with his pastor brother and his composer wife.

Kim was alarmed at the lack of concern on a supposedly Christian campus. His words to the president of that college were "I be ashamed for this school!" Kim saw the lack of morals among some students, heard their careless language and watched them treat Sundays with indifference. He could not understand.

As he visited many churches of many denominations across our state, he became more and more puzzled and finally said to us "People in church houses act like they

go to picnic! I be ashamed for these churches!" And we were ashamed too, ashamed that one from a foreign country could find such things with which to rebuke us. Kim's face comes before me often and when I encounter careless Christians anywhere I seem to hear his voice saying again "I be ashamed for these people!"

Latin America, I see the face of a lovely young Cuban girl who is at present a close part of our family's life. Iris Garcia, who came to the United States also to study sacred music after she had prayed for three years for that opportunity. Iris was herself converted when the words of a hymn touched her heart and opened the way for the Holy Spirit to come into her life. She realized that through hymns she may be used to win other wonderful young Cubans to Christ also. Iris is studying at a Baptist college and is a classmate of my own daughter. She has showed the student body that being a Christian makes a real difference in her life. Her face passed before my eyes and I spoke of this lovely Cuban girl.

Our program chairman reminded us that statistics are not just figures but real people, flesh and blood, like our own families, and I knew it was so. Fuad, Kim, Iris, the Japanese doctor, and the Filipino surgeon all are very real to me. I can never again read about their countries without seeing their faces, and I thank God that it is so.

PROGRAM FOR CIRCLE OR SECOND WMS MEETING

Theme for Quarter: Ministering to International Students
Mission Study: *Hands Across the Sea*,* Cornell Goerner

Program Topic: **THE WORLD ON OUR DOORSTEP**

by Jane Ray Denny

Introduction: For the next three months in our circles we will be considering how we can witness by ministering to international students who are studying here in our country. We shall examine the possibilities for friendliness to both the Christian and the non-Christian student. Out of an enlarged background of knowledge, understanding, and concern we shall come to see our grave and fleeting opportunity with these young people; that we have responsibility to help in nurturing Christian growth of those who know Christ as Saviour and to pray for the guidance of the Holy Spirit as we seek to show non-Christian students the abundant life which results in the knowledge of Jesus as Saviour. Today our appropriate topic is "The World on Our Doorstep."

A Shrinking World . . .

Times have changed. Speedy communications telescope time and distance and the world is a small neighborhood. It is almost as if all races of the world have gradually been shoved into a room and told, "You must learn to live together or else!"

Neighbors are no longer only those living closest to us. Now neighbors speak a different language, wear strange dress, and may even have a different skin color. We are, in fact, confronted with people who compel us to look at common problems from their perspectives as well as our own. Freedom

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today is dependent on the relative freedom of all the world's people and nations. We are more and more affected by what happens elsewhere and we cannot avoid responsibility. We shirk or meet it.

Foreign Missions—as near as home, as distant as the farthest spot on the map!

The most "international" mission field today is right in the United States. Over 65,000 foreign citizens are here on educational assignments alone. Of this number more than 48,000 are college students. Others are serving on American college faculties, some are interns and residents affiliated with hospitals, and still others are trainees with business and industry. One hundred and forty-one countries and political areas of the world are represented, the largest number are from Far Eastern countries. Many students have been sent by governments to study varied aspects of American technology. Others are here on scholarship and exchange study grants. They are in every state and on almost all college and university campuses. No doubt some are in your nearest college community.

Many of the influential leaders of the world for the next half century are now studying here. They go back to native lands to influence or even mold the social and political life. Not long ago Kwame Nkrumah (*quahn n-CREH-ma*), now prime minister of Ghana and a leader in the new

Africa, was a student at an American university.

These citizens of foreign countries, sometimes referred to as "unofficial ambassadors," have the potential for ultimately changing the way of life for a larger group of people. They represent huge populations of the earth—people who are seeking, searching for truth. Some come from countries where we have no mission work. No doubt some of these students may some day be in positions to say whether or not Christian missions will be tolerated in their countries.

YOU, a Missionary

The presence of these international students in America makes it so. In spite of the fact that our country is not as Christian as we desire it to be, the world still thinks of this as a Christian nation, and so it is, in the sense that basically our form of government is founded on Christian principles.

How important it is that these international guests not be disillusioned in the quality of Christianity they meet here! The effectiveness of the Christian faith is judged more often than not by the belief and conduct of America's citizens. When they see our way of life, do they see inconsistencies between realities and the ideals we profess?

A student once confessed that before he came to the United States he was afraid. He was afraid because having heard about the evangelistic fervor of Billy Graham and believing our country to be Christian, he was sure that someone would ask him to become a Christian as soon as he got here. Then he added, "Now that I have been here a year I am afraid. You see no one has asked me to become a Christian."

Over and over it has been revealed how strongly personal contacts influence the international student's attitude toward us. He is likely to be influenced more by our treatment of him than by our government's grants of foreign aid. Last year a Korean student at a Southern university had deep seeds of hatred in his heart because of bitter experiences with Americans. The foreign

student adviser on that campus told the Baptist student director that the attitude and entire outlook of this young man changed after he was invited by Baptist students to an international student retreat. There he discovered that American Christian students were concerned with world affairs and were quick to acknowledge their own problems of race prejudice. He was convinced that they wanted to do something about them. He saw their Christian ideals in action and felt the warmth of their concern.

Yes, while in our beloved land international students quietly observe the Christian way of life, sometimes even in the slightest way—through a proud word, a gesture which reflects an attitude—or perhaps by an understanding smile one can leave an impression in favor of or against Christ. A busload of international students traveling to a Thanksgiving International retreat stopped at a restaurant for a meal. One boy from Jamaica, whose skin looked very much like that of an American Negro, was not welcomed by the management. He was not only refused service, but police were called on the scene to make certain there was no disorder. Of course the young Jamaican was confused and hurt.

So long as students from abroad continue to come to this country we face situations with possibilities for misunderstanding. They face potential experiences exposing our indifference, our complacency and selfishness. On the other hand, their presence offers possibilities of relationships which can demonstrate real, genuine Christian love.

Efforts at Understanding

Students from abroad sometimes find it difficult to become adjusted to a strange and new culture, just as do our young people who go overseas to study. They find themselves in a busy and bewildering world. It is at this moment, when a person is essentially alone in the world, that he needs a feeling of belonging.

Naturally, students from countries of

limited means suffer a kind of cultural shock when they experience America. Some who come from simple backgrounds are amazed at such luxuries as TVs, washing machines, automobiles, running hot water, basketfuls of groceries.

• Imagine how they must miss "home cooking," and especially, home food. "Believe it or not," said one Chinese student speaking for her fellow students, "many Chinese students here become very frustrated, unhappy and awfully homesick because they miss Chinese food! American food is so different from ours, both in quality and quantity, that many Chinese simply can't take it. It is sometimes the number one hard adjustment. I always felt like crying, looking at the 'bleeding' beef steak or hamburger, and the make-me-sick cottage cheese! I would feel happier if I could get a bowl of rice with a little fried green vegetables than getting 100 mark on my exam paper." So you see, the Far Easterner faces the problem of developing a taste for hot dogs and hamburgers as a substitute for his usual mild diet of rice, vegetables and fish. Often we fail to put ourselves in his place by visualizing ourselves in a foreign country under similar circumstances.

Another adjustment lies in trying to keep up with the hurry-scurry tempo of life. Many students come from cultures where the pace of life is much more leisurely than ours. One student said that she had great respect for her American friends' "never-exhausted energies, always driving, rushing and organizing one thing or another, but don't expect foreign students to join all your clubs and activities. They will either go home or to mental hospital if you do!"

Then there is the language hurdle. Understanding our American "slanguage" is a study in itself. If done in a kindly spirit, students appreciate help with the meaning and pronunciation of words.

But even above the physical need for food and a desire for knowledge, is their spiritual need for human friendship and understanding. These guests want to feel that they are accepted and that they have at least one

American friend to whom they can address their questions and expect honest answers. This is the sense of security the overseas student needs in a strange land.

A German girl now returned to her native country said that all the friendly gestures she had received from Christian American students while studying here helped her overcome her hate of Americans. Said she, "They succeeded in helping me forget that I was a member of the Nazi Youth Organization and that my home was destroyed by an American bomb."

Expressing Christian Concern

In spite of what they have heard about America, these overseas students come to us with a friendly curiosity. They want to learn about us and find out how we do things. They see us as we are. They see the problems we have and they meet with certain attitudes. And it is true that most of them have formed certain impressions about our country from American movies and Americans traveling abroad.

A Nigerian student who was majoring in journalism in a state university here said, "Before I came here I had a mixed feeling of courage and fear. Of courage because I had reason to believe that America is a Christian country and being Christian myself. I should be quite at home. Of fear, because I had read and had been told by some friends of the racial segregation which limits the black race in America. In my mind I knew that Christianity and racial persecution can never be compatible. I came in spite of my fear, willing if necessary to sacrifice my liberty for the knowledge which must be gained to help my own people."

The Christian's first task is to convince the international student that we regard him as a person in whose problems and needs we are interested. This understanding cannot be built apart from patience, kindness, sincerity and a deep appreciation of his culture. Understanding results in sympathy and love. Whatever you do for the international student must be motivated

by the love of Christ in your heart, and this will be reflected in your attitude toward him.

Confronting the Christian Gospel

International students who come here come in almost every conceivable spiritual condition. A large number have some religion other than Christianity. They may be Moslem, Hindu, Buddhist, Greek Orthodox, Roman Catholic, orthodox Jews or from a small sect. Some are devout. Others may have inherited certain religious viewpoints but may not be active in expressing their faith. A large number have no religious faith at all. So, away from their native religions, they are here to learn. They are open to new friendships and new loyalties. The Christian gospel could get its best hearing while they are here.

Some come as Christians. Do they go back better Christians because of their experiences here? Professing Christians need to find people and churches who help them to be more fully sure that the "fellowship of kindred minds is like to that above."

However, let us remember that some guests come from countries which are steeped in traditional and cultural religions. To be confronted by an entirely new faith is not like taking a pill and swallowing it. They have keen analytical minds and are not likely to accept Christian truth until they have examined it carefully.

This role demands that we have new dimensions in our understanding. We must rethink our own Christian experience in light of other faiths, cultures and ways of life. If we take this matter of witnessing seriously, we will look deep into our own personal Christian experience and see what is real and meaningful.

There is no short cut to winning an international student. It is and always will be a matter of relating to each individual personally. By all means, avoid religious argument and criticism of his religion. Tactfully, and in the spirit of Christian love, somehow get across the idea that a personal encounter with Jesus Christ is the heart of

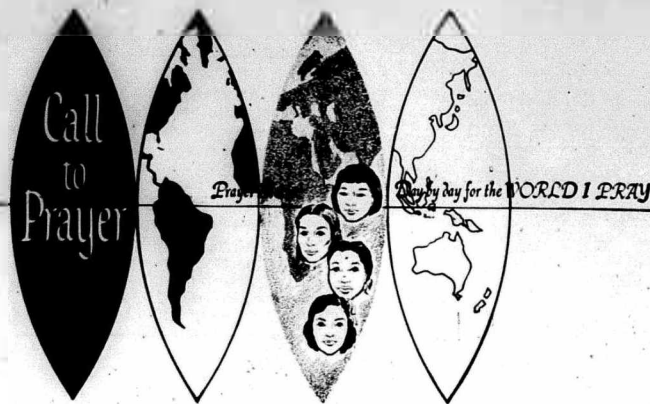
Mrs. R. S. Denney lives near Washington, D. C., where her husband serves world Baptists as youth secretary for the Baptist World Alliance. Formerly Mrs. Denney was associated with the Student Department at Nashville. She writes for us the unit on International Students which we will study in October, November and December. The Denneys have three teen-agers in their home.



Christian faith. Also, he may need to understand that this is not exclusively a Western experience. Regardless of language, color or creed, all people are brought under the same judgment! Show him that the Christian gospel speaks to people in every part of the world. The Christian's role is to interpret the Christian message and to confront the non-believer with the claims of Christ.

Remember, however, that it is not necessary to wait until one has all the answers to questions he might ask about how to be Christ's ambassadors to students among us. His questions will help you know what you must be sure of. Let the Holy Spirit do His work. The most you can do is lovingly to share a vital, personal faith in Christ. Be certain that there is an enthusiasm about your faith which will make him want to investigate it. If he sees that the Christian faith is relevant to daily life he may leave with respect for the gospel, if not personal acceptance of it. That is a good beginning.

What will you do? Should your circle prompt your WMS leadership to work together in discovering foreign students in your state? Young people from your homes are no doubt in college with many of these young people. Before you begin to make personal contact you will want to pray faithfully that God will guide your words and deeds and cause you to keep the student's needs in mind as you try to help her.



Prepared by MISS HANNAH REYNOLDS

1 SUNDAY Thy kingdom come. Thy will be done Matt. 6:10. (Read vv. 7-13.)

Miss Helen McCullough, missionary, now retired keeps busy in schools of missions and with speaking engagements. She served first as contract-teacher in Wuchow and Canton, China, then under appointment of the Foreign Mission Board in educational and evangelistic work in Shanghai, China, and Honolulu, Hawaii. She writes, "I get word from Shanghai. The people there are really suffering from lack of food. We are allowed to send in 2-pound packages each month to each person. The duty is high. How the people are asking for food, food, food—such as sugar, oil (mostly lard), noodles and peanuts. Pray for the Christians still in Red China."

PRAY for Helen McCullough, China-Hawaii, retired; R. M. Willocks, Korea, ed.; Mrs. S. A. Smith, Guayaquil, Ecuador, Mrs. R. W. Smith, Uruguay, ev.

2 MONDAY Behold, I have set before thee an open door Rev. 3:8. (Read vv. 7-11.)

Entering the open door among 700,000 French-speaking people in Louisiana requires great faith, patience, and perseverance. Mrs. Truman Granger and her husband are dedi-

cated to take the Light of Jesus' love to these warm-hearted people who do not know him as personal Saviour. Pray for her and for the French people among whom she serves.

PRAY for Mrs. Truman Granger, Arnaudville, La., Fr. ev.; Mrs. Gil Aldape, Tex., Mrs. Francisco Platillero, Miami, Fla., Mrs. Gilbert Oakeley, Espanola, N. Mex., Sp. ev.; Frederick Brown, Jackson, Miss., Negro ev.; Mrs. R. N. Johnson, China, retired; Mr. and Mrs. S. F. Longbottom, Jr., Vietnam, A. V. Jones, Guayaquil, Ecuador, ev.; D. L. Orr, Colombia, ed.; Mrs. H. D. Duke, San Jose, Costa Rica, lan. st.

3 TUESDAY My presence shall go with thee, and I will give thee rest Exod. 33:14. (Read vv. 12-15.)

Mrs. Sidney Flewellen, sharing with her husband the responsibilities involved at the Baptist Medical Center, Nalerigu, Ghana, requests our prayers for more help at the Center. She writes, "At present we have only two missionary doctors, one contract doctor, one missionary nurse, and one technologist. Next year all of these will be on furlough except one doctor. Much of the service will have to be discontinued. Please join us in

prayer that a doctor and a nurse will answer God's call and come to this place to serve Him."

PRAY for Mrs. S. R. Flewellen, Nalerigu, Ghana, Mrs. J. F. Baugh, Jr., Dacca, E. Pakistan, ev.; Claribell Jeffers, Tex., retired; Kent Faris, Cubero, N. Mex., Ind. ev.; W. L. Jester, Ogbomoso, Nigeria, ed.

4 WEDNESDAY And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do Acts 9:6. (Read vv. 3-6.)

Rev. Russell Hilliard writes from Barcelona, Spain: "Spanish Baptists will celebrate their first century of organized work in 1970, and the Spanish Baptist Union has begun two five-year periods of advance in commemoration of this important event. It will be through the power of God that the objectives can be attained. Next year, Spanish Baptists will be emphasizing the witness of each of the 3,172 members of the churches. May we pray God to give every member the thrilling joy of leading one person to know Jesus Christ as personal Saviour in 1962."

PRAY for R. B. Hilliard, Barcelona, Spain, Mrs. R. T. Boulton, Gwelo, So. Rhodesia, J. A. Tumblin, Jr., Brazil, ed.; Francisco Platillero, Miami, Fla., F. M. Cassidy, Va., Sp. ev.; Mrs. Bertis Fair, N. C., migrant ev.; Mrs. Aurelio Daokins, Chilibre, Panama, Mrs. E. B. Trott, Aracaju, Brazil, Mrs. J. J. Hartfield, Mexico, ev.

5 THURSDAY I am come that they might have life, and that they might have it more abundantly John 10:10. (Read vv. 7-10.)

Rev. Thomas Lowe, born and led to Christ in China, is now spreading the good news of the abundant life among the Chinese in Los Angeles, California. A product of foreign missions, he is now a missionary of our Home Mission Board. Let us pray for him and for those with whom he works.

PRAY for Thomas Lowe, Los Angeles, Calif., Chinese ev.; J. H. Rose, Alaska, Mrs. J. M. Sanchez, Santos Suarez, Cuba, Alcides Lozano, La Chorrera, Panama, D. E. Kendall, Indonesia, Mrs. A. A. Giannetta, Campinas, Brazil, ev.; Barbara Ann Gross, N. Mex., mission center; Mrs. J. D. Hopper, Berkeley, Calif., Sp. ev.; Mrs. Lillian Robinson, La., retired; Mamine Lindsay, Gaza, RN

6 FRIDAY Wist ye not that I must be

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, Box 6597, Richmond 30, Virginia, and in HOME MISSIONS

about my Father's business Luke 2:49. (Read vv. 46-49.)

Two of the missionaries for whom we pray today are twins, and both of them are busy about the Father's business on foreign mission fields. They are Rev. Gerald Riddell, Temuco, Chile, and Mrs. W. W. Lawton (Geraldine), Honolulu, Hawaii. Mrs. Lawton writes, "We certainly need the prayer of all our people, Hawaii has everything in the way of physical beauty and wealth, but we are a state without God, bound by superstition and fear and love of money. Forty-five per cent of the people are Buddhist and 45 per cent Catholic. Only 2 per cent are evangelical Christians. Pray with us that we may live the kind of lives that will lead others to realize their need of God. Pray that we will have the leadership of the Lord in these important days ahead, as Baptists here face the responsibilities of merging a foreign mission work into a state convention."

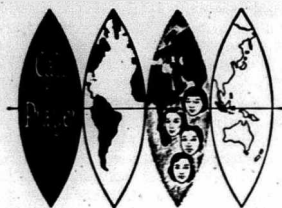
PRAY for Mrs. W. W. Lawton, Jr., Honolulu, Hawaii, Mrs. D. M. Lawton, Hsinchu, Taiwan, Miss Helen Stuart, Bulbo, Canal Zone, ev.; Gerald Riddell, Temuco, Chile, ed.; W. C. Newton, China, retired; Mrs. J. B. Horton, Cherokee, N. C., Ind. ev.; Washington, D. C. WMU annual meeting, 6

7 SATURDAY Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded 2 Chron. 15:7. (Read vv. 3-7.)

Miss Marie Van Lear, teacher in the Reagan Memorial School in Nigeria, writes of a nearby mission sponsored by the Agbor Baptist Church. She says, "To the people of the village this mission is our church. Formerly the building was a juju house, and looking through little openings in the wall you could see idols, feathers, skulls of animals, kola nuts, symbols of juju worship. Ten or twelve girls from the Baptist High School in Lagos go to this mission every Wednesday to teach and encourage the people. Christian laymen conduct regular worship service. Miss Van Lear asks prayer for this mission; for those who still are groping in darkness; for those who have been baptized but are still finding it difficult to be faithful Christians in this

environment; for the students as they witness in nearby villages and as they go out later from their student days to take their places in the new Nigeria.

PRAY for Marie Van Lear, Agbor, Nigeria, ed.; D. J. Rollins, Alaska, Mrs. H. W. Schwaenborg, Bogota, Colombia, J. A. Lunsford,* H. E. Renfrou, Sao Paulo, Brazil, eg.; Connie Schwaenborg, MF; Miss Icelia Gonzales, Socorro, N. Mex., Sp. ev.



8 SUNDAY Ho, every one that thirsteth, come ye . . . buy . . . without price Isa. 55:1. (Read vs. 1-7.)

A boy, playing around an old-fashioned cotton gin, had his foot badly mangled in the press. Soon it became gangrenous. The doctor thought that amputation was necessary. His mother implored God to intervene and save her son's life and leg, dedicating him to the Lord's service as she prayed. God answered her prayer and that boy served for 36 years as a missionary to China. At a farewell service in his honor, when he was about to retire, one of the Seminary students whom he had taught gave the main address, using the appropriate Scripture verse, "How beautiful are the feet of them that preach the gospel of peace." This retired missionary, Rev. H. M. Harris, celebrates his birthday today.

PRAY for H. M. Harris, China, retired; Mrs. J. W. Nelson, Balboa, Canal Zone, R. G. Duck, Barranquilla, Colombia, Mrs. J. E. Walker,* Tanganyika, Mrs. J. E. Mills, Ibadan, Nigeria, ev.; Mrs. J. E. Hubbard, Pawnee, Okla., M. V. Gonsen, Dulce, N. Mex., Ind. ev.

9 MONDAY Let the redeemed of the Lord say so Psalm 107:2. (Read vs. 1-7.)

Miss Dorothy Latham, appointed in 1959 to Equatorial Brazil, has completed her language study and now teaches in the Baptist Primary School in Manaus. She passes on to us an experience she had on the plane traveling from Sao Paulo to Manaus. A young Arab businessman on this trip said

to her, "When the plane goes up and down in rough weather, I find myself thinking, 'O God, please help me,' but when all is smooth again I forget about Him." This young man loves the freedom he feels in South America, but is very unhappy. He confessed that this desire for God's help is experienced many times in his everyday life, and remarked, "I know money and things cannot make you happy, because I have plenty of both and I am miserable. How can I be happy?" "This is the question many of the world's people are asking," comments Miss Latham. "You and I know the answer is a personal abiding faith in Jesus Christ our Saviour." Let us pray for this young man.

PRAY for Dorothy Latham, Manaus, Brazil, ed.; Mrs. E. L. Sloan, El Rito, N. Mex., Sp. ev.; Mrs. J. B. Matheus, Mrs. S. H. Cockburn, Buenos Aires, Argentina, ev.; Mrs. F. D. Stull, San Jose, Costa Rica, lan. st.; Colorado WMO annual meeting, Billings, Montana, 9-10

10 TUESDAY O love the Lord, all ye his saints: for the Lord preserveth the faithful Psalm 31:23. (Read vs. 19-23.)

A letter from Mrs. J. D. Griffin is like a song of thanksgiving for what the Lord has accomplished at Cherokee, N. C., where she and her husband work among the Cherokee Indians. Mrs. Griffin also expressed gratitude for the coming of another missionary couple to help them. Mrs. Griffin underwent surgery earlier this year and needs our prayer for renewed strength and vigor so she may meet the opportunities which come.

PRAY for Mrs. J. D. Griffin, Cherokee, N. C., Ind. ev.; Mrs. R. B. Alvarez, Harlingen, Tex., Sp. ev.; Mrs. W. M. Garrett, Fukuoka, G. H. Hays, Tokyo, Japan, ed.; Mrs. D. B. Ray, Korea, J. L. Moon, Manaus, Brazil, J. F. Mitchell, Temuco, Chile, D. C. Cather, Tamale, Ghana, Francisco Rivero, Batabano, Mrs. Enrique Vazquez, Pinar del Rio, Cuba, ev.; Enrique Vazquez, MF

11 WEDNESDAY And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children Deut. 6:6-7. (Read vs. 4-9.)

Mrs. Robert C. Sherer, serving in Kobe, Japan, with her husband and four young children, is typical of many young mothers who are missionaries the world around. They strive to maintain exemplary Christian homes and carry on important missionary

duties. Their children's health problems are often quite different from those in this country. Medical and hospital care are sometimes unavailable. It is not unusual for the missionary mother to be the teacher for her children as well as housekeeper, wife, mother, and many other responsibilities.

PRAY for Mrs. R. C. Sherer, Kobe, Japan, O. C. Robison, Jr.,* Nigeria, ev.; Mrs. A. G. Dunaway, Jr., Okuta, Nigeria, RN; Mrs. Frank Mendez, Phoenix, Ariz., Sp. ev.

12 THURSDAY Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbour as thyself Luke 10:27. (Read vs. 25-37.)

Miss Mary C. Page, working at the Good Will Center in East St. Louis requests prayer. "We would like for women to pray for the homes of our community. So many of the children at the Good Will Center come from broken homes. It is our primary concern that the people come to know Christ as Saviour, and that children in our community have the privilege of growing up in Christian homes." Pray for this work and the homes of this community.

PRAY for Mary Page, E. St. Louis, Ill., GWC; Bessie May Oliver, Recife, Brazil, ed.; Mrs. H. L. Shoemaker, Guayaquil, Ecuador, Mrs. H. W. Mobley, Kumasi, Ghana, R. W. Smith,* Uruguay, ev.

13 FRIDAY The effectual fervent prayer of a righteous man availeth much James 5:16. (Read vs. 13-16.)

Rev. Carter Morgan, dean at the Baptist Theological Seminary, Kowloon, Hong Kong, asks first that we pray for young men of that area that they may hear and obey God's call to train for Christian service, second, that students in the Seminary grow in spiritual understanding and dedication, third, that graduates may feel the power of God's Spirit as they go out to be witnesses at home or in other lands.

PRAY for E. C. Morgan, Kowloon, Hong Kong, Mrs. B. L. Nichols,* Indonesia, Mary Elizabeth Truitt, Adeokuta, Nigeria, ed.; Miss Esperanza Ramirez, Waco, Tex., Sp. ev.; Mrs. J. W. Gardner, Ark., retired; Mrs. H. H. Halley,* Singapore, Mrs. O. J. Quick, Taichung, Evelyn Schwartz, Djakarta, Indonesia, Mrs. G. S. Williamson,* Mexico, ev.

14 SATURDAY Neither pray I for these alone, but for them also which shall believe

on me through their word John 17:20. (Read vs. 14-21.)

Mrs. Dwight L. Baker serves with her husband and four children in Nazareth. There she walks where Jesus walked and witnesses where Jesus witnessed with difficulties and problems as real and as difficult as in Jesus' day. She will go about her work today with His blessing and comfort and joy as we uphold her in loving intercession on her birthday.

PRAY for Mrs. D. L. Baker, Nazareth, Israel, Mrs. G. B. Cowser, Rio Grande do Sul, Brazil, R. K. Evenson, Tacuarembó, Uruguay, Mrs. W. C. Hunker, Taipei, Taiwan, ev.; Mrs. T. O. High, Obomasho, Nigeria, J. B. Sutton, Rio de Janeiro, Brazil, ed.; J. I. Soria, Dinero, Tex., Sp. ev.



15 SUNDAY He heareth the prayer of the righteous Prov. 15:29. (Read vs. 29-33.)

Rev. Otis W. Brady works in connection with the Bahamas Baptist Institute in Nassau. He would like for us to pray for students in night school where lay leaders receive instruction and new vision for their tradition-steeped churches. The Central Baptist Church, organized in 1957 by our missionaries meets in the school building. It is an integrated church with wonderful opportunity to reach people. Mr. Brady feels that all the islands of the Caribbean are fields white unto harvest. A Southern Baptist survey of these islands is currently scheduled by the Home Mission Board. Pray for this promising mission field.

PRAY for O. W. Brady, Nassau, Bahamas, J. D. Belote, Mrs. G. R. Wilson, Jr., Kowloon, Hong Kong, ed.; Richard Wilson, MF; J. F. Plainfield, S. C., retired; Mrs. J. C. Bridges,* Mexico, Mildred Lovegren, Kowloon, Hong Kong, ev.; Martha Hagood, Kyoto, Japan, MD; Carol Henson, San Jose, Costa Rica, lan. st.

16 MONDAY And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are

pleasing in his sight 1 John 3:22. (Read vv. 21-24.)

"In Malaya," writes Mrs. Glen R. Martin, "many languages and dialects are spoken. We missionaries need to learn four or five of them in order to witness effectively. It is not likely that any of us can do that, and so we feel the hope of Christianity here is in the lives of young people who have surrendered themselves to the Lord. They are able to go to their own people and speak to them in their language. Pray that here in the Seminary we may train them for effective leadership in the churches."

PRAY for Mrs. G. R. Martin,* Malaya, Mrs. Benjamin Valdes, Havana, Cuba, Mrs. G. M. Bridges, Campo Grande, Brazil, H. L. Hardy, Jr.,* Chile, Mrs. R. F. Starmer,* Italy, Mrs. E. B. Kimler, Jr., Caracas, Venezuela, J. M. Carpenter, Liberia, ev.; Freddie Mae Bason, Atlanta, Ga., GWC; C. W. Stumph, N. Mex., retired; Mrs. W. J. Blair, El Paso, Tex., pub.; Oregon-Washington WMU annual meeting, Klamath Falls, Oregon, 16-17

17 TUESDAY Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession Psalm 2:8. (Read vv. 1-8.)

Mrs. Aurelio Hurtado writes from Taos, New Mexico, that there are many things for which she would like to ask prayer. The most urgent need on this field, where she labors with her husband, is a spiritual awakening. The work seems to progress, and people are being saved, but her heart's desire is that thousands of the Spanish people of that area may be convicted of sin and with penitent hearts say, "What must I do to be saved?" Let us join her in this fervent prayer.

PRAY for Mrs. Aurelio Hurtado, Taos, N. Mex., Mrs. Isaias Valdivia, San Antonio, Tex., Sp. ev.; L. R. Brock, Jr., Pernambuco, Mrs. J. D. Carter, Cidade da Barra, Brazil, W. A. Solesbee, Davao City, Philippines, Mrs. F. C. Parker, Kanazawa City, Japan, Mrs. L. E. Leford, Lima, Peru, R. E. Shelton,* Uruguay, E. O. Sanders, Bandung, Indonesia, ev.; Z. D. Reece, Enugu, Nigeria, ed.

18 WEDNESDAY Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached Luke 7:22. (Read vv. 19-23.)

Thank God for the Home Mission Board ministry to the deaf. The special request of

Rev. Carter Bearden is for more missionaries called into this service, for more churches to make provision for the deaf to have the gospel preached to them. Does your church need to sponsor a ministry to the deaf?

PRAY for Mrs. C. E. Bearden, Decatur, Ga., deaf ev.; T. E. Hardin, Sumter, S. C., Negro ev.; Mrs. Rogelio Paret, Santo Domingo, Cuba, Eunice Fenderson, Jerusalem, Israel, Mrs. J. A. Yarbrough, Kaduna, Nigeria, Miss Rennie Sanderson, Tokyo, Japan, ev.

19 THURSDAY Lord, what wilt thou have me to do Acts 9:6. (Read vv. 1-8.)

Mr. Henry Wolf, missionary in Iguala, Guerrero, Mexico, sends two requests from this mountainous, backward area. First, that from the Lottie Moon Christmas Offering sufficient funds come for a student's home to be built. Such a building will house 40 boys from places where there are no schools. Second, that new and young pastors in Mexico will work with vision and enthusiasm under God's guidance.

PRAY for R. H. Wolf, Iguala, Mexico, SW; David Warren, Lawton, Okla., Ind. ev.; R. W. Fuller, Kowloon, Hong Kong, ed.; Mrs. B. A. Clendinning, Jr., Ruschlikon, Switzerland, ev.; Mrs. W. B. Sherwood, Brazil, retired

20 FRIDAY Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded 2 Chron. 15:7. (Read vv. 1-7.)

A missionary to Nigeria sends these encouraging words: "The independence celebrations in Nigeria were quiet—not at all like the situation that developed in the Congo. We have heard many expressions of appreciation for Christian missions and gratitude for the foresight of the British government in preparing Nigeria for a smooth transition which has taken place so far. Daily prayer meetings were held in many of the country's churches for a month before the independence in 1960. Even the premier of the Moslem North is said to regret that his area was not opened to Christian schools and hospitals long ago. We trust that Christianity itself, as well as the social services which it sponsors, will continue to be welcome there." Pray for the new Nigeria.

PRAY for Lolete Dotson, Kaduna, Nigeria, RN; Doris Knight, Nigeria, retired; Mamie Nell Booker, New Orleans, La., GWC; W. L. Cooper, Buenos Aires, Argentina, ed.; Mrs. L. C. Bell, Rio de Janeiro, Mrs. J. L. Moun, Manaus, Brazil, E. J. Tharpe, Kowloon, Hong

Forecaster

Prepared by Margaret Bruce, WMS Director

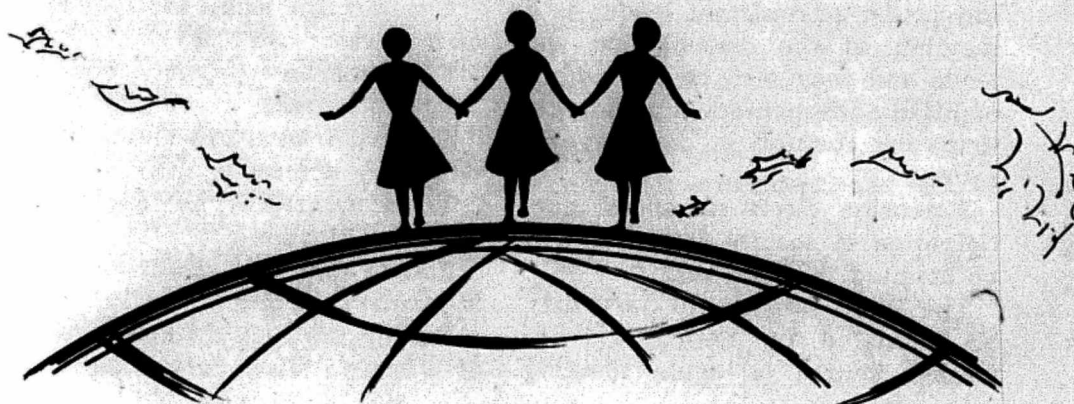
THIS MONTH

President
All Committees
Enlistment Committee
Out of the Mailbag
Mission Study Committee
Prayer Committee
Community Missions Committee
Stewardship and Publicity Committees
Youth Committees

"It is no miracle our mood is high for we are laborers together with God . . . we've replaced fear with confidence, ignorance with knowledge, and indifference with concern.

"Courage is in the air in bracing whiffs as we face a new WMU-year for we can do all things through Christ which strengtheneth us

"That thy way may be known upon earth, thy saving health among all nations, and Jesus shall reign where'er the sun does his successive journeys run!"



President

Retrospect—Prospect

The 1960-61 WMU year closes September 30 and it is time to look back and review the work of the past year. A new year for the Woman's Missionary Union in your church begins October 1, which means looking toward the future with anticipation.

In retrospect—Check again on each basic objective and elective in WMS Aims.

Send your annual report and record of advancement as instructed by your state WMU office.

If your WMS has earned at least

350 points on the WMS Mission Study Chart, send marked chart (see WMU Year Book) to your state WMU office by September 30.

In prospect—If you have not already had an annual meeting of officers, chairmen, counselors and leaders for making broad plans based on current WMU Year Book, do so as soon as possible.

Set dates for regular executive board meetings throughout the year (monthly or quarterly).

Encourage annual planning meeting of each committee and regular meetings throughout the year.

What's NEW in WMS for 1961-62

Watchword: "That thy way may be known upon earth, thy saving health among all nations" Psalm 67:2.

Hymn: "Jesus Shall Reign"

Program topics (see 1961-62 WMU Year Book)

Membership in WMS will be one figure rather than regular members, extension circle members, and members-in-service.

A counselor or assistant counselor, leader or assistant leader is a member of the organization she leads and may also be a member of WMS with membership and participation counted in both organizations.

Extension circle members' participation in society activities will be counted in WMS reports.

The WMS Leadership Card may be validated by taking the refresher course or again meeting

the requirements for the basic leadership course in class study. The 1961-62 refresher course consists of reading the WMU Year Book and *Christian Sharing of Possessions*, by Ussery.

The community missions emphases for 1961-62 are:

a. Assisting churches in establishing missions

b. Working with international students.

The mission study for 1961-62 is as follows:

First quarter—*Hands Across the Sea*, by Goerner

Second quarter—*Glimpses of Glory*, by Warren

Third quarter—*The Bible and Race*, by Maston

Fourth quarter—*Enlistment for Missions*, by Fling.

During the 1964 Annual Meeting of Woman's Missionary Union (the

75th Anniversary meeting) recognition will be given presidents of WMUs which have been Honor for the previous four, three, or two years, in addition to those having been Honor for the five-year period of the Jubilee Advance.

Revisions in the following WMS Aims for Advancement (See current WMU Year Book):

Aim IV, basic objective 3

Aim VII, basic objective 1, elective 1

Aim VIII, basic objective 1.

Midyear progress reports and annual reports replace quarterly reports.

WMS Report Book to include: Instructions

Record sheet on Aims for Advancement

Summary record sheet for compiling circle reports or monthly society report

Two midyear progress reports on Aims for Advancement

Two annual reports on Aims for Advancement.

WMS Circle Report Book to include:

24 monthly and 2 annual reports.

Priced items:

WMU emblem pattern

Dramatic presentation on enlistment

Pamphlet containing installation services

Enlistment survey card

WMU Carryall (portfolio).

All Committees

"Upmanship"

The Size-up—Committee chairmen and committee members, take a clear-eyed "size-up" of the work done in your area by the Woman's Missionary Society of your church. Maybe it's better than you think. Maybe it isn't as good as it could be. What are the duties of your committee? They are listed in the new WMU Year Book and in the WMS Manual. Size up your committee's job, then "face-up" to it.

The Face-up—At the annual planning meeting of your committee, "face-up" to the task outlined for your committee in Aims for Advancement. Be sure that each committee member understands the Aim for which your committee is responsible. For instance, the mission study committee must learn all about "qualifying for recognition on WMS Mission Study

Chart," as well as the other electives and basic objectives under Aim I, relating to the mission study committee.

This is the way committee responsibility for the Aims "stacks-up."

Aim I—program, publicity, mission study committees

Aim II—prayer committee

Aim III—community missions committee

Aim IV—stewardship committee

Aim V—YWA, G.A., Sunbeam Band committees

Aim VI—enlistment committee

Aim VII—president

Aim VIII—president and secretary

The Way-up—General and specific planning is the "way-up." At the annual planning meeting general plans will be made for the en-

tire year. At monthly or quarterly committee meetings specific plans will be outlined to take to the executive board meeting by the chairmen.

The Speak-up—After committee plans have been accepted and coordinated at the executive board

meeting with other committee plans, they must then be promoted. The "speak-up" begins at the society and circle meetings. With enthusiasm the plans must be kept before the WMS membership so that every WMS member will participate in all of the society activities.

Enlistment Committee

ORDER NOW

The WMS Enlistment Survey Card may now be bought from Woman's Missionary Union, 600 North 20th St., Birmingham 3, Ala., price 50 for 30c, 100 for 50c.

By conducting an Enlistment Survey, using these cards you will find reasons why women are not members of WMS. You will discover the dates and times most convenient and desirable for each woman.

Make the Enlistment Survey through the Sunday school. In cooperation with the Sunday school superintendent select a Sunday when the survey will be made in each young married and adult women's class. The teacher or a member of the class who is a WMS member can make the survey in each class.

Instruct those taking the survey in filling in the card. Designate a

central place where filled-in cards may be deposited. Follow up the survey and contact all women not reached through the Sunday school. Be sure to secure a completed card on each woman in the church.

Review the findings of your survey in the WMS executive board and formulate recommendations to the society for additional circles or societies needed.

Look at the reasons why women do not belong to WMS.

Do you need to improve your programs?

Do you need to make your business sessions more meaningful?

Do you need a Sunbeam Nursery to care for small children so that mothers may attend WMS?

Whatever needs your survey reveals, plan to meet them (see *WMS Manual, Enlistment Survey*).

Out of the MAILBAG

Do you have questions concerning WMS? If so, send them along and we will try to answer them.

Q. May the reading of WMS Round Table books be counted in

the basic objective and elective concerning reading?

A. No. The basic objective reads "One half of the members reading a book listed in *The World in*

Books." The elective is "All members reading one or more books listed in *The World in Books.*" The WMS Round Table Booklist is used only in WMS Round Table reading.

Q. Can the State Mission Season be substituted for the general missionary program meeting in September or in the month in which the Season of Prayer for State Missions is held?

A. No. Basic objective 1, Aim 1, states "General missionary program meeting of society each month except those months in which the Weeks of Prayer for Foreign Missions and Home Missions are observed." The Aim makes no reference to the observance of state missions. (The observance of the State Mission Season of Prayer is to be a separate meeting during the month in which it comes.

Mission Study Committee Assignment:



Hands Across the Sea, by H. Cornell Goerner, 85c, is the book to be studied during October, November, December. The book gives an introduction to Baptists of Europe and presents the co-operative work of Southern Baptists with European Baptists.

Some projected visual aids to supplement your study of Europe are:

Filmstrip—"World Evangelism in Europe." 45 frames, color, with manual, \$3.50

Slide set—Book Supplement for *Hands Across the Sea*, \$3.50

Other Teaching Aids—*The World in Pictures—Europe*, book of 24 pictures, \$1.00

Set of Small Stick-pin Flags, (Spain, Italy, Switzerland, France, Denmark, England, Poland, Norway, Greece, Sweden, and Rumania) 12 for 50c

Mapkin of Europe (napkins with

map of Europe). Can be used in class as well as for napkins. Individual designs around the map may be mounted for place cards. 50 for 80c

Supplementary books in the European series:

Your Guide to Europe, Barker, 85c—Young People

Teen Traveler Aboard—Hendricks, 50c—Intermediates

Sylvia Goes to Spain, Mefford, 50c—Juniors

A Present for Dino, Moore, 50c—Primaries

Teacher's Guides are available at 25c each.

All of the materials listed here may be secured from your nearest Baptist Book Store.

Other supplementary books are: *Inside Europe Today*, John Gunther, \$4.95

Signs in the Storm, Joseph Nemes tells of his treatment by

atheistic Communists, \$3.00

The Foreign Mission Board is announcing a 5'x8' Southern Bap-

tist foreign missions world map available for \$5.00 at Baptist Book Stores.

Prayer Committee

Day by Day for the World I Pray

Challenge every WMS member to commit herself to the daily habit of praying for our missionaries. Promote the use of the calendar of prayer in all meetings and in all homes.

Always present the Call to Prayer in an effective way. Have you used some of the ideas suggested in the WMS Manual for varying its use?

Use a map to locate places where missionaries on prayer calendar serve, indicating areas with flags, dots, Bible stickers, stars, etc.

Use a clock to indicate time of day or night in the place where missionaries serve.

Use information from *Missionary Album*, *Royal Service*, *The Commission*, *Home Missions*, and give a brief biographical sketch of each person on the prayer calendar.

List names on a poster to be placed in the front of the room during the meeting. Allow a period of silent prayer when each woman prays individually for the missionaries listed.

Distribute names of missionaries on pieces of paper. At a designated time, let each woman who has been given a name pray for the person.

Engage in a period of directed prayer. The leader may read Bible passages on prayer and call the missionaries' names on the prayer calendar, pausing after each one for WMS members to pray for each individual.

Read personal messages from some of the missionaries. This could be in the form of letters if a missionary has friends among the group, or messages from the field which appear in *The Commission* and *Home Missions*.

Community Missions Committee

2 for 1961-62

Two community missions emphases have been chosen for 1961-62. These are: **assisting churches in establishing missions and working with international students.**

For this first quarter (October, November, December) programs

for circle or second WMS meeting will be a unit study using the theme, **Ministering to International Students.** Your community missions should be a followup of this study.

1. Discover International stu-

dents in your area—

(a) From registration offices in colleges, universities, schools of nursing and hospitals secure names and addresses of overseas students. If there are none of these institutions in your town or city, they may be within your association.

(b) From campus religious directors, pastors, and youth workers in college areas learn as much as possible about the students, their background, religion, special interests, etc.

2. Prepare the hearts of WMS members to minister to the students—

(a) Any plan to help international students will fail if your members show any feeling of superiority or condescension. Some through no fault of their own have grown up with prejudice. This is not uprooted easily. Help them develop understanding and love for those they seek to serve.

Circulate the following books among your members. They may help with this problem.

Suddenly the Sun, by Eleanor Hall (a Japanese Christian family in California overcomes prejudice) paper \$1.50; cloth \$2.75

They All Chose America, by Albert Q. Maisel (about people of 15 nationalities who came to America) \$3.75

(b) Study Scripture passages that guide Christians in their contacts with other races and nationalities—Acts 17:26; Luke 10:25-37; Revelation 5:9; Psalm 67:2

(c) Use the following films: "That They May Hear"—30 min., rental \$9.00

"Stranger at Our Door"—21 min., rental \$6.00 (from Baptist Book Stores).

3. Plan effective ministry to international students—

Ask WMS members to:

(a) Adopt an overseas son or daughter while they are away from home

(b) Have an international tea, with students participating in program

(c) Arrange English conversation classes when needed

(d) Help students with their shopping and their understanding of American customs

(e) Invite them to church services and furnish transportation where necessary

Stewardship Committee and Publicity Committee

Tell the Cooperative Program Story

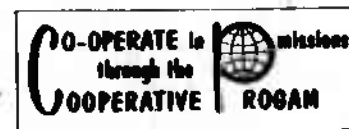
As a result of a new emphasis on the Cooperative Program, three-man teams will visit every Baptist association in Mississippi during the week of October 2-6 to tell the Cooperative Program story. October 29-November 4 has been designated by the Southern Baptist Convention as Pledge Day and Every-Member Canvass.

Throughout the month of October the WMS stewardship committee will be telling the Cooperative Program story in their

church and co-operating in their church's stewardship emphases.

Tell the story visually with posters and charts.

Some of these ideas may be used:



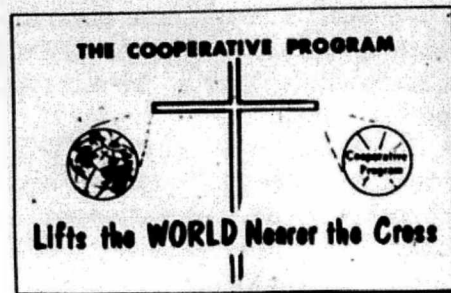
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We're increasing our gifts
to the Co-operative Program _____ %
this year
(insert your percentage increase)

The Cooperative Program enables you to
"go into all the world
and preach the gospel"

You will decide how your tithe and offerings
are used: _____ % for local church program
_____ % for Cooperative Program

The Cooperative Program is Missions

Our church gives _____ %
to the Cooperative Program

(insert the per-centage your church gives)

Youth Committees

SUSTAINED

Fostering

To aid the Woman's Missionary Society in sustained fostering of Sunbeam Bands, Girls' Auxiliaries, and Young Woman's Auxiliaries, there are three committees. These are the Sunbeam Band committee, GA committee, and the YWA committee. The director of each youth organization serves as the chairman of her respective committee and serves on the WMU executive board. Committee members are counselors or leaders, assistants, and one to five WMS members appointed by the president.

In churches with more than one WMS each society has a Sunbeam Band representative, a GA representative, and a YWA representative instead of directors. These serve on the respective WMU youth committees and represent YWAs, GAs, and Sunbeam Bands on the WMS executive board.

Some opportunities for sustained fostering are:

1. Provision of material, such as—
Mission study books
Magazine subscriptions
Activity materials for Sunbeam Bands

Books and other helps for Forward Step work

Books for YWA Book Club

Leadership materials for directors, representatives, counselors, leaders and assistants

2. Assistance with expense and provision of transportation to—
State GA and YWA camps and house parties

YWA Conferences at Ridgecrest and Glorieta

Associational YWA and GA meetings

Leadership training conferences for leaders

Organization meetings, especially Sunbeam Band and Girls' Auxiliary

3. Planning for annual promotion of young people, usually in September

4. Help with GA Forward Step work and provision for a Reviewing Council; assistance with GA Presentation and Coronation Service

5. Assistance with YWA, GA, and Sunbeam Band Focus Weeks (see current WMU Year Book for dates).

Kong, ev.; E. J. Combs, Fresno, Calif., director of language missions

21 SATURDAY Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you John 6:27. (Read vv. 26-29.)

From the heart of Miss Ruby Miller, missionary to Cuba, comes requests for prayer: for a deepening spiritual growth among Cuban Christians, that a live church may be developed in a town in which she ministers twice a week, and where a Seminary student preaches regularly. The work is difficult and the people, indifferent. That the Lord in some way may straighten out the economic and political difficulties that there may come renewed understanding between our two countries.

PRAY for Ruby Miller, Cabanas, Hilario Valdes, Cotorro, Cuba, Annie Hoover, Hokkaido, Japan, Mrs. W. P. Malone, Jr., Neuquen, Argentina, J. H. Sullivan, Ibadan, Nigeria, ev.; Eunice Heath, Chattanooga, Tenn., Carrie Bockelman, Atlanta, Ga., GWC; Mrs. H. A. Brown, Jr.,* Nigeria, ed.; W. L. Medcalf, Bangkok, Thailand, MD



22 SUNDAY She openeth her mouth with wisdom; and in her tongue is the law of kindness Prov. 31:26. (Read vv. 10-31.)

Two missionary couples are witnessing in Davao City on the island of Mindanao in the Philippines. The Baptist Bible School in Davao City was established by Rev. and Mrs. S. C. Jowers six years ago. This institution and other Baptist efforts there need the strength of our intercession. Let us join them in prayer for their work at that place.

PRAY for Mrs. S. C. Jowers, Mrs. W. A. Solesbee, Davao City, Philippines, Mrs. T. J. Kennedy, Zaria, Nigeria, Mrs. R. B. Robertson, Mendoza, Argentina, H. R. Tatum, Kailua, Hawaii, Mrs. V. O. Vernon, Fortaleza, Brazil, ev.; Nina Gillespie, Tucson, Ariz., Chinese ev.; G. R. Wilson, Jr., Kowloon, Hong Kong, Mrs. Anne Margrett, Buenos Aires, Argentina, ed.

23 MONDAY A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another John 13:34. (Read vv. 34-35.)

Miss Josephine Harris, director of the Baptist Student Union Center in Honolulu, feels deeply concerned that Hawaii be a strong Christian state. Since the students of today soon will be leaders there, we must pray with her that many of them may know true spiritual power. The Foreign Mission Board continues to serve the Southern Baptist Convention in Hawaii, but with a state convention formed, the time of transition is here and is difficult as well as challenging. Let us pray for God's leadership there, especially for the Christian youth and the ministry of the BSU Center adjacent to the large University of Hawaii.

PRAY for Josephine Harris, Honolulu, Hawaii, SW; Alejandro de Puy Valdez, Panama, G. W. Carroll, Dar es Salaam, Tanganyika, Bertie Lee Kendrick, Wailuku, Hawaii, Mrs. B. R. Lawton, Rivoli, Italy, ev.; Mrs. C. J. Kraus, Houma, La., Fr., ev.; Mrs. Elias Delgado, San Francisco, Calif., Sp. ev.; W. H. Congdon, Oshogbo, Nigeria, arch.; D. E. McDowell, Asuncion, Paraguay, MD; Mrs. R. M. Wright,* Korea, RN; R. K. Parks, Semarang, Indonesia, ed.; Mrs. H. L. Stevens, San Jose, Costa Rica, lan. st.; Alaska WMU annual meeting, Anchorage, 23-24

24 TUESDAY The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid Psalm 27:1. (Read vv. 1-6.)

From the difficult field of Israel comes the request from the Rev. J. W. Smith that we pray for religious liberty in that country. "What a blessing it would be if a convert should have the right openly to confess faith in Christ without fear of losing job or jeopardizing family welfare," writes Mr. Smith. This missionary is also concerned that Southern Baptists open a student center in Jerusalem, near the large Hebrew University with its 7,000 students, where there are Arabs as well as Jewish students. Some of the Arab students are graduates of the Baptist High School in Nazareth and would be a nucleus of interest for the Center. Pray that such a center may be provided.

PRAY for J. W. Smith,* Israel, Mrs. Moises Gonzalez, Santa Clara, Mrs. Andres Garcia, Mrs. Luciano Marquez, Havana, Cuba, C. W. Dickson, Joao Pessoa, Brazil, T. S. Green, Asuncion, Paraguay, Mr. and Mrs. W. B. Johnson,* Indonesia, M. E. Phillips,* E.

Africa, ev.; Michael Naranjo, Taso, Mrs. F. A. Bloomer, Grants, N. Mex., Ind. ev.; Mrs. L. R. Brothers, Ibadan, Nigeria, ed.; Addie Cox, China-Taiwan, Mrs. D. G. Whittinghill, Italy, B. W. Orrick, Uruguay, retired; Joan Collins, Mbeys, Tanganyika, RN; C. W. Wiggs, Korea, BA

25 WEDNESDAY Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's Matt. 22:21. (Read vv. 17-22.)

Today is the birthday of three missionaries to Latin Americans. One in Chile, one in Brazil, and one at home in Texas. Whether at home or abroad, those who seek to present Christ in other tongues have a difficult task and need our prayer. Dr. A. B. Rutledge, working with the department of language groups for the Home Mission Board says, "The spiritual problems of the United States must be made a priority concern of Southern Baptists."

PRAY for Eulogio Garza, San Antonio, Tex., Sp. ev.; Mrs. P. H. Pierson, Tex., retired; Margaret Pemble,* Brazil, ed.; Mrs. D. C. Cather, Tamale, Ghana, J. A. Parker, Santiago, Chile, ev.

26 THURSDAY Neither pray I for these alone, but for them also which shall believe on me through their word John 17:20. (Read vv. 16-21.)

Today we are to pray for a missionary to Mexico. It thrills our hearts to read how the gospel is bearing fruit there. The story begins about four years ago when a woman in a family went to Alice, Texas, and there accepted Christ. She returned to San Vicente and witnessed to her brother and sister-in-law. They, too, accepted the Lord and began to visit among their neighbors, reading the Bible to them. Soon they began having meetings in their home. About a year and a half ago, a pastor from Odessa, Texas, held a revival in the mission and baptized about sixty converts whom these Christians had won. The Baptist Mission in San Vicente, Coahuila, Mexico meets under a shed built onto the side of this family's home and has about 70 people in attendance. Pray for this work.

PRAY for E. E. Hastey,* W. C. Grant, Tokyo, Japan, Aurelio Dawkins, Chilebre, Panama, ev.; Mrs. J. L. Bice, Brazil, retired; E. P. Dasher,* Nigeria, MD; J. G. Goodwin, Jr., Korea, BA

27 FRIDAY I acknowledged my sin unto

thee, and mine iniquity have I not hid Psalm 32:5. (Read vv. 1-11.)

Miss Valeria Sherard, missionary in Kiana, Alaska, writes: "Since I have been in Kiana there have been 15 public professions of faith. Two of the women were baptized this summer. They are growing in grace and knowledge of our Lord. They cause my heart to rejoice. Another plans to be baptized and is being faithful. An older semi-invalid is showing her trust in God to those who come into her home. I would like for special prayer for more of our people to have a real conversion experience and that they may understand that once they have trusted Christ they cannot be lost again. No young people in our village are Christians. They spend most of their time at a pool hall and gambling joint. We need your prayer for these young people, and that somehow these 'joints' in the village may be closed."

PRAY for Valeria Sherard, Kiana, Alaska, L. E. Ledford, Lima, Peru, W. P. Malone, Jr., Neuquen, Argentina, Mrs. S. T. Tipton, Dares Salaam, Tanganyika, Evelyn Stone, Kumasi, Ghana, Mrs. T. E. Savage, Kibwe, N. Rhodesia, ev.; Olive Allen, Bangkok, Thailand, ed.; Mrs. Eddie Savole, Martinsville, La., French ev.

28 SATURDAY Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance Psalm 33:12. (Read vv. 8-12.)

Miss Wanda Ponder, director of the Nursing School at the Baptist Hospital in Asuncion, Paraguay, requests prayer for the student nurses at this institution. The school has graduated 19 nurses in the past six years, and another class will reach the end of its three-year training period in November. All students in the school are Christians, which makes it possible to give a Christian witness to all who enter the hospital. Pray that they may not neglect to witness in their busy task of caring for the sick.

PRAY for Wanda Ponder,* Paraguay, Everley Hayes,* Indonesia, Mrs. C. G. Tabor, Korea, RN; F. S. Archbold, Bocas del Toro, Panama, T. S. Berry, Recife, Brazil, Mrs. T. V. Farris, Hokkaido, Japan, Mrs. R. W. Terry, Accra, Ghana, ev.



29 SUNDAY He kneeled upon his knees three times a day, and prayed, and gave thanks before his God Dan. 6:10. (Read vv. 10-22.)

Miss Martha Thomas Ellis, WMU director for Latin Americans in Texas, asks that we bear in mind her request for prayer for more fine young people of Latin American background to know God's call to work with their own people in all phases of Christian service. More preachers, more workers in Sunday school, Training Union, Brotherhood, and Woman's Missionary Union. This ties in with her second request which is that the more than two million Latin Americans in Texas may have the gospel presented to them.

PRAY for Martha Thomas Ellis, Dallas, Tex., Sp. ev.; S. T. Cunningham, Columbus, Miss., Negro, ev.; Josephine Ward, Taipei, Taiwan, SW; Mrs. H. L. Smith,* Ghana, ev.

30 MONDAY Seek ye the Lord while he may be found, call ye upon him while he is near Isa. 55:6. (Read vv. 6-9.)

Miss Rebekah Lambert writes that she feels the greatest need in Korea mission work at this time is a student worker. "If we are not careful," says Miss Lambert, "Korean students will be lost to communism." The few missionaries serving in Korea have so many other responsibilities, they can give only a minimum of attention to students who at this time are not hostile to Christianity. Now is the acceptable time to reach them, but unless a very real effort is made by Southern Baptists soon, the opportunity may be gone.

PRAY for Rebekah Lambert, Korea, med.; J. W. Gardner, Tex., Hannah Plowden, China-Hawaii, J. W. McGavock, Chile-Texas, retired; Mrs. J. W. H. Richardson, Jr., Shaki, Nigeria, MD; Joaquin Jose Rodriguez, Calahazar, Cuba, Mrs. R. B. Hilliard, Barcelona, Spain, Mrs. J. O. Teel, Jr., San Juan, Argentina, F. L. Lewis, Surabaya, Indonesia, ev.; Kansas WMU annual meeting, Bethel, 30-31

31 TUESDAY Let us consider one another to provoke unto love and to good works Heb. 10:24. (Read vv. 22-25.)

Many have been deeply interested through the years in the Good Will Center work in New Orleans. In September, 1960 Miss Elizabeth Provence succeeded Miss Gladys Keith as director of Rachel Sims Mission. Miss Provence writes, "It is a blessed feeling to know of a certainty that one is where one belongs. I am very happy here. If I were to name what we most need your prayer for

right now, it would be workers." Miss Provence told of a conversation she had with Miss Keith soon after arriving in New Orleans. As they stood in front of Rachel Sims Mission and watched the mass of people milling about Clay Square, Miss Keith remarked, "Did you ever see so many people?" and Miss Provence replied, "It is not the number of people that press on my mind. It is the realization that God means for each of them to know that He loves them." Pray for this work.

PRAY for Elizabeth Provence, New Orleans, La., GWC; Hubert Neely, Memphis, Tenn., rescue mission; J. L. Isaacs, Ala., retired; B. L. Nichols,* Indonesia, ed.; Sophia Nichols, Mrs. A. B. Oliver, Rio de Janeiro, Brazil, Mrs. S. S. Stover, Belo Horizonte, Brazil, Mrs. G. C. Tennyson, Oeiras, Portugal, Mrs. W. J. Webb,* Venezuela, J. D. Johnston, Kaduna, Nigeria, Mrs. C. L. Miller,* Philippines, ev.

arch. architecture	MD doctor
BA business administration	med. medical evangelist
ed. educational evangelist	MF Margaret Fund student
ev. evangelist	pub. publication
FW field worker	RN nurse
GWC Good Will Center	Sp. Spanish
Ind. Indian	SW student worker
lan. & language study	* on furlough
lib. librarian	

CUSTOMS FROM THE ORIENT

(continued from page 29)

Chicken in lime (cont.)

- 1/4 t. turmeric
- 1 2 1/2-lb. broiler-fryer, cut in small pieces
- 1/4 t. salt
- 1/4 t. pepper
- 1/2 cup peanut oil
- 2 T. soy sauce
- 2 T. lime juice
- 1 lime, quartered or cut into slices

Day before: wrap onion and garlic in foil; label; refrigerate. Wrap crushed red pepper with cumin, coriander, and turmeric.

About 40 minutes before serving: sprinkle chicken with salt and pepper; saute in oil in skillet till browned. Push chicken to one side; put onion and garlic in skillet; saute till golden. Add seasonings and soy sauce. Cook, covered, stirring frequently, about 20 minutes, or till chicken is tender.

Just before serving: sprinkle chicken with lime juice; add lime quarters; heat. Makes 12 servings.

BUDDHIST WORSHIP in Indonesia

by R. Keith Parks,
missionary in Indonesia

Ceremony at base of Borobudur,
world's largest Buddhist monument



The most remarkable reminder of Buddhism's former glory in Indonesia is the famous Borobudur, world's largest Buddhist monument. An eighth-century phenomenon, it contains Buddha's story carved in native stone along the mile-long walls of six rectangular terraces. Once buried to prevent destruction by invading Moslems, the Borobudur has become the focal point for a Buddhist resurgence in Indonesia.

Long dormant, Buddhism was revitalized after the close of World War II. The world-wide observance of the 2500th anniversary of Buddha's birth held in 1956 added a new stimulus and the climax came in 1959 with the ordination of three Indonesians as Buddhist priests. Though an Indonesian had been ordained in Burma in 1954, this was the first such occurrence on Indonesian soil in about 1000 years. Buddhist leaders from Burma, Thailand, Ceylon, and Malaya came for the ceremony.

Ancestor worship appears to be determinative in Buddhism, as in other Chinese religions. The child in Indonesian Chinese homes is taught that one of his most serious duties is to perform properly his parent's funeral ceremony. He believes there are 26 levels of existence above the human plane and he is urged to call for "the holy ones" to aid in his worship.

Nearly every non-Christian Chinese home in Indonesia is dominated by its ancestral altar. Easily seen from the street are large portraits peering sternly over the food, tea, and flowers placed before them. Incense smoke gauzes over the marble altars. Sometimes a part of their ashes fill a silver urn.

Worship may be merely veneration of the dead, or an effort to assist his soul's prog-

ress, or prayer to him, or some of all three. Souls are bound to the past.

Some of his family already Christian, a Chinese businessman revealed his soul's burden in asking, "What does the Christian religion teach about the dead?" During the revival at the Baptist church he watched many accept the Saviour. Miserably he turned away with the weight of centuries still burdening his soul. No Saviour, no salvation, no life! Not countless reincarnations, but death!

His turmoil belied the equanimity of soul that Buddhists claim. It is this detached calmness that causes them to assert proudly that Buddhism has never shed a drop of blood to spread its cause, as have Christianity and Islam. This is true—no blood has ever been shed in a holy war or on a cross!



BUDDHISM in Singapore and Malaya

by Charles H. Morris, *Missionary*

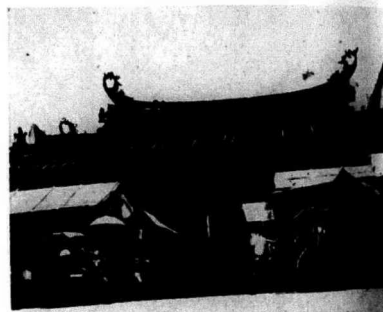
BUDDHISM in Singapore and Malaya is known as "Pure Land School." Mostly it has no relation to either of the main schools of Buddhism. In opposition to Buddhism, the god "Amitabha" (*um-e-TAH-buh*) admits mankind to his Western Paradise in response to prayer, invocations, and a trusting repetition of his name. Faith as a saving act is stressed and with it the idea of salvation through prayer either to Amitabha or one of his exalted assistants. The less educated classes believe that the mere repetition of Amitabha's name ensures salvation in the after life. Western Paradise is easier for people to understand

than the Buddha's Nirvana. Everything is perfect to look at, hear, to touch or to smell. Those who gain entry have no fear of torture in the after life or of reincarnation in some frightful animal form. Along with the religious concept there is a secret political society, the real purpose of which one finds difficult to fathom.

Incorporated within the beliefs of this sect appears the Buddhist Trinity. Amitabha is the central figure with the goddess of mercy, Kuan-Yin on the left hand, and the lord of success, Tashih-chuk (*tuh-shi-KOOK*), on the right. The two supporting figures are second-class gods called "bod-



Buddhist temples, Singapore; tri-shaws are empty while riders buy prayers and offerings; below, woman bends down to pick up prayer blocks to see if prayers are answered



hisattvas" (as opposed to first-class buddhas). These second-class gods are supremely altruistic and have attained the height of spiritual development only to forsake it at the last moment and to return to the world to help suffering humanity.

Kuan-Yin, the goddess of mercy, is the most popular in Malaya and Singapore. She came originally from India as a red-haired and frightening male with the name of Avalokitesvara (*av-n-low-key-TAY-shah-sah*). His detached expression makes it hard to conceive of the god being merciful and benevolent. Gradually through the years "he" became a beautiful woman and assumed features much like statues of the Catholic Virgin Mary.

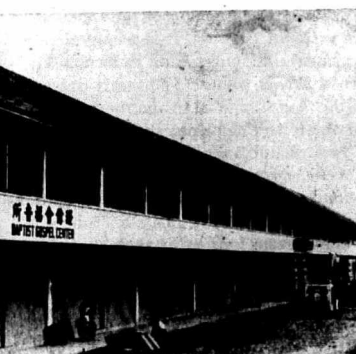
Kuan-Yin grants mercy and pity to those in sorrow, poverty, and illness. She is the goddess of fertility, and she has particular power of good for seafaring people. She also acts as cupid, for on her birthday (April 5) and during the nine days thereafter young girls worshiping at her shrine and following rigidly prescribed tenets are granted good and/or rich husbands. Her chief worshipers are women servants (called

amahs), unmarried girls, elderly women, widows, and seamen. While Kuan-Yin is a vegetarian, on her birthday great quantities of roast pork (a great delicacy and very expensive) are offered to her. This is distributed to and eaten by the members of the unmarried girls clubs.

Chinese religions here seem to have borrowed gods, religious practices, and doc-



Swatow Baptist Church, Singapore, and Baptist Gospel Center, Semarang, Indonesia



trines from many sources. From Christianity has come the practice of Sunday schools, prayers (including prayer meetings), hymns, a concept of heaven and hell

(including praying out of hell and into heaven, and the giving of "Hell Bank Notes" as a payment to get out of hell), the Trinity, and the belief that one can be "saved" by "faith."

Buddhism here is a fusion of three Chinese religions, and one sees evidence of all three in one temple. One Chinese Buddhist was asked about this and he replied, "By having all religions in one place it saves people walking all over the town."

Buddhists here define the Buddhist as one who follows "In his personal conduct, Taoism: do not strive for things you cannot get; in his personal relationship with others, Confucianism: sincerity, respect, and worship of ancestors; in death, Buddhism: there lies the idea of reincarnation. A Chinese does not consider himself exclusively Confucian, Buddhist, or Taoist. A typical Chinese would be buried holding the writings of Confucius and Tao, and in his right hand the Buddhist Sutra (scriptures)—three roads to the same destination."

DID YOU READ IT? Truth and Virtue (continued from page 38)

and sealed." So the girl read it in a wooden voice and the result was "catastrophe."

"Imagine the effect on her friends who heard her telling what they knew to be lies," said the author. "Later she would explain that the children would get but one idea: you are not supposed to lie to your teacher or your parents, but it's all right to lie through the microphone."

Objection to plain lying by the little Russian girl and the Soviet author is just as much innate to their minds after forty years of totalitarian propaganda as it is to our own. Herein lies the hope of the future.



Customs from the Orient

This month at your missionary program meeting you may wish to suggest that women come dressed in the beautiful manner of Indonesia, and you may wish to serve an unforgettable meal of delicious exotic food. If you do not want to prepare a meal, fruits cut into tidbits and served on toothpicks will add interest, or pineapple juice would do.

Woman's Dress: The most distinctive garment of the Indonesian woman's dress is the *kain* or *batik* (sarong). It is a long piece of cotton cloth that is wrapped around and around to form a skirt.

With this is now worn a *kebaya* (blouse). Formerly only the sarong was worn, with the body exposed from the waist up. Everyday ones are made of gay cotton prints, the colors having no relation to the skirt. No attempt is made at matching colors. Dressy ones are often of eyelet or embroidered chiffon. The Indonesian Chinese are fond of white ones with lace trim.

About the waist and holding the batik in place is a long scarf wrapped around and around. From four to six inches in width, it is often three yards long.

The only head covering ever worn is a sheer scarf and only for dressy dress. A long piece of cloth is often worn over the right shoulder, (looped securely there, while the center section falls to the left hip). This forms a convenient "basket" for carrying vegetables, or the baby! Burdens are also carried on the head.

A Rijsttafel (resh-tuh-HEEL): The rijsttafel is an old East Indian custom—and its meaning, you might say, is "eating wonderfully well." Literally, it means "rice table." The word was donated by Dutch colonials on Java who learned to love this institution the way Englishmen in India learned to dote on curry.

Fluffy white rice is its basis, with help-yourself toppings of spicy fish, meat, and vegetable dishes that build up into a symphony of subtly different tastes. No bread is necessary. Iced tea makes a fine complement. And for dessert, nothing could be simpler or more fitting than cool slices of pineapple.

The day before your meeting, place condiments in serving dishes and refrigerate:

- Toasted coconut
- Salted peanuts
- Chutney
- India relish
- Pickled hot peppers
- Fingers of pared cucumber
- Green beans in bottled oil-and-vinegar dressing
- Preserved orange peel, shredded
- Bottled shrimp wafers

With these ready and two cups cooked rice for each person you may serve Shrimp Sambal, Spiked Baked Fish, Chicken in Lime, Corn Fritters, Baked Bananas, Japanese Omelet, Baked Eggplant. The condi-

PROGRAM SUGGESTIONS

Enthusiastic about this new year? Then go "Malaysian" for this first meeting. Have ushers in costume (see page 28) hand each woman an outline map of either Sumatra, Java, Bali, Borneo, Celebes, Moluccas, Singapore or Malaya. Have signs in room indicating these areas. If possible, remove chairs and sit on floor. Too many aching bones? Oriental philosophers insist that discomfort is an aid to concentration. If this seating might not appeal to all, perhaps a select group of those taking part in giving facts and town locations as well as in discussions dressed in costume can be seated on pillows in circular fashion with other members in chairs.

Sketch map on long sheet of wrapping paper and place on floor down center of room with seating grouped around it—or place in front of group if your women absolutely refuse to go native! The accuracy of your map will not be as important as the impression you leave of Indonesia as an island nation greater in width than the United States and of equal distance North and South. Be sure the group understands that Malaya, Singapore and Indonesia are separate political entities although similar in blood and language. In the room also should be a map of the world with this area circled.

On the back of the individual outline maps

write facts about this area. These may be gathered from books and magazines or information in the first part might be presented in this way. Also, the names and descriptions of the cities in part 3 and 4 might be assigned to and located by individuals. If your map is on the floor, they might stand on the location. It is your responsibility to create a feeling of familiarity with this area of the world and a knowledge of the excellence of our mission strategy as well as the responsiveness of the people. Notice the first two parts are written as if an Oriental were speaking and these may be combined and presented by one person if desired.

Why not Oriental music to set the mood while eating or when the crowd is gathering? "Bali-Hai" from **South Pacific** would be available at most record shops.

Serve rice (this is a must) with chunks of meat (barbecued hot on a skewer if possible), fruit mix and cups of "Java."

See May, 1961 **National Geographic**, for pictures of Indonesia and costume ideas. The women's skirts are sarong wrap-arounds and the top a blouse with sleeves. Sandals on the feet and the hair in a bun worn low (for see "Customs," page 28 for costumes and recipes).

ments can be placed in small dishes around a large bowl of rice, with main dishes ready, all to be served buffet style if you prefer. Below are recipes for only Shrimp Sambal and Chicken in Lime. Your cook book will give you other recipes which you may use.

Shrimp Sambal

- 1 T. peanut oil
- 1 c. crushed (not ground) red pepper
- 1 T. peanut butter
- 1 small onion, minced
- 1 1/2 t. salt
- 1/2 lb. shrimp, shelled and deveined
- 1 c. sugar
- 1 T. water

In skillet, heat oil; add crushed pepper, peanut butter, onion, and salt; cook until mixture bubbles. Then add shrimp, sugar, and water; simmer, stirring often, for about 5 minutes, or until shrimp are cooked. Refrigerate. Serve cold, sprinkled with paprika, if desired. Makes 12 servings.

Chicken in Lime

- 1 T. minced onion
- 1 clove garlic, minced
- 1/4 c. crushed (not ground) red pepper
- 1/2 t. ground cumin
- 1/2 t. coriander seeds, crushed

(continued on page 22)

"That Thy Way may be known"

The Way to Malaysia
The Way of Life on Java
The Way in Indonesia
The Way to Singapore and Malaya
Leaders Concluding Devotion
Psalms 67
Prayer
Hymn: "Jesus Shall Reign"

**"That Thy Way May Be Known"
in
INDONESIA
and
MALAYA**

The Way to Malaysia (Can dress in Indonesian costume. See page 28.)

I invite you to leave the "New World" and come with me to the "Old World" of Malaysia. Do you hesitate because you do not know the way? You should know my lands and my people for we are among the oldest in the world. Excavators have unearthed a "Java man" who lived here a half million years ago when the islands of Indonesia joined Malaya. This area brought us the tiger, rhinoceros, monkey, and water buffalo. Indonesia is still joined to Malaya by ties of language and blood. This is why my part of the world is sometimes called Malaysia.

Do the countries of Malaya and Indonesia seem strange and far away? You may be surprised at how much you know about us. While your Christ was preaching and healing in the Roman Empire, the Hindus from India brought us their religion, teaching us to build beautiful temples and giving us the village plan of life still followed on the islands of Java and Bali. They taught us their literature and art. While Europe endured the Dark Ages, we belonged to a great Buddhist kingdom stretching from India to the Philippines. As Charlemagne and the Franks conquered the West, we were building one of the most impressive religious monuments in the world, the Borobudur, an enormous shrine to Buddha which stands a hundred feet high and covers ten acres. There are over 400 figures of Buddha in this shrine and more than three miles of intricate carvings.

I tell you this to convince you this was a civilization with more than a thousand years of recorded history before Marco Polo visited us in 1292. When Vasco da Gama and the Portuguese came around 1500, they wanted a share in the spice trade that had been going on for centuries across the China

Sea and Indian Oceans. They had just driven the Moors from Portugal and their peninsula, and they purposed to drive the Moslems from our islands.

For 500 years, the followers of Mohammed had made converts as they traded and lived among us. We had accepted this faith and combined it with Hinduism, Buddhism, and our primitive religions. We feared and hated these white invaders who demanded to govern our souls as well as our country. A hundred years of Portuguese rule was followed by three hundred years of Dutch control. We were cut off from the outside world. Not even geographers were permitted to draw our coasts. Protestant missionaries were discouraged, having to gain approval of the colonial administration and assigned by them to fields of service.

The islands were named Dutch East Indies, and we prospered. Coffee was introduced, and "a cup of Java" became world famous. Oil, rubber, tin, tea, rice and palm oil were exported. My land is still the most productive of all Asian economies. No one knows how much coal, bauxite, uranium, manganese, copper, nickel, silver and gold lie buried in my mountains. Only the United States of America and Russia surpass my land in natural resources. Yet when we declared our independence in 1945, there were very few hospitals in my country and only 240 high school graduates out of a population of 70 million!

For four centuries this has been our experience with "Christian" nations. Now I hear that Christians called Baptists have built a hospital at Kediri near my own kampong (village). Schools and churches have been opened. Why do you do this? As children we learned to distrust a stranger who gives something to another, for he gives in order to place us under obligation. I heard over the village radio that your country has given us millions of dollars. I do not understand this. All I know is that the Chinese get richer, our rulers live in splendor, and we eat rice and bananas as we did under the Dutch.

Forgive me if I have spoken too long

about my country. In Indonesia we say that even time is made of rubber. To rush is undignified. To preserve one's calm and poise is the highest virtue.

The Way of Life on Java

Perhaps you would like to know about my life. I am thirty years old and live on the island of Java in a kampong (village). When I was thirteen my father and mother started looking for a boy from a family of equal rank. A girl does not marry below her rank. The mother of a very poor young man sought to marry her son to the daughter of our lurah or headman. The girl's mother invited her for tea. On the tray she placed a banana. This common fruit is not served at tea time. The boy's mother got the message.

Today just as freedom has come to our country there is also more freedom in choosing whom we will marry. But kampong (village) families still follow the old ways. My future husband, age 16, and his parents paid a formal call. I served tea so they could "take a look" at me. I was not supposed to look at him although I did peep through the curtain. Letters of consent were exchanged, a betrothal ceremony was observed, and a date fixed in obedience to the calculations of an astronomer. A gold ring, a batik sarong, and a bodice were given to me by my husband's parents.

The day of the wedding, friends and relatives gathered at both our houses. The men went to the lurah (headman) where the marriage certificate was read and two dollars paid as a token of purchase. The groom promised not to leave me except for a good cause. Then they came to my home, making sure to place offerings of food and flowers at every crossroad so the spirits would be favorable. My friends and I went out to meet them. We threw rice at each other. He threw first, indicating that he would be my protector. Had I thrown first, it would have meant that I intended to rule the roost. My groom crushed an egg beneath his foot. Then I knelt before him, sprinkling water over his feet from an earthen

INDONESIA

64 missionaries
9 churches
1,317 members
12 national pastors
1 hospital
1 publishing house
1 seminary

SINGAPORE and MALAYA

31 missionaries
20 churches
1,626 members
12 national pastors
1 seminary

For a list of missionaries and their addresses order **THE DIRECTORY OF MISSIONARY PERSONNEL**, (4th quarter) from the Department of Missionary Education and Promotion, Foreign Mission Board, P. O. Box 6597, Richmond 30, Virginia.

jar. These acts insured blessings and fertility. At the marriage feast, special foods were served for the spirits of the dead, for the evil spirits of the world, for unity between in-laws, and for our good fortune and peace.

Before long I knew that a baby was coming. There was great happiness, for a young woman is embarrassed and her husband might leave her if there are not at least 2 children every 3 years. We are proud that our population increases a million a year. Many children make our country strong and the parents secure in their old age.

Before the baby came, I would not eat the meat of animals born feet-first or fish which eats its own kind. The kampong midwife delivered the child for 50c. Some in our village have gone to a nursing home where a week's care and delivery cost \$10. This seemed very high as my husband only makes \$120 a year.

I have had 72 children, but 4 have died. This is about average for my neighbors, also. I cried changing my name to confuse the evil spirits, and since then only one has

died. At the time of a birth, I am always careful to have rice and meat on a banana leaf for the spirits. We also bury the after-birth with Arabic characters and flowers so this "little-brother" will be a friendly guardian in the spirit world. I feed my babies rice softened by water dipped from the canal. Someone said we should boil this water, but my village has always used it. If the child dies, this is Allah's will.

I go to the rice fields with my husband each day. We have shrines for our gods there as well as at the crossroads and in our yards and homes. Yet we hear "There is no God but Allah" spoken into the ear of our newborn and repeated at the grave when the body is laid facing Mecca. I do not understand.

"Merdeka," (freedom) has been on our lips for twenty years. We are told freedom has come. Where is freedom? What is freedom? Who is free?

The Way in Indonesia

This woman is one of 90 million reasons why Baptists have established mission work in Indonesia. We believe we have answers to her questions. "Where is freedom?" "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). "What is freedom?" "The law of the Spirit of life in Christ Jesus hath made me free" (Rom. 8:2). "Who is free?" "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

I hope that you listened carefully to what this woman said. You will realize that the Indonesian has taken many religions and combined them to suit himself. Ninety per cent claim to be Moslems, and yet it is common to see them smoking, talking, and playing cards on prayer rugs in the mosques. The women have never worn veils. While plural wives are permitted, this is the exception. In central Sumatra are tribes ruled by women for centuries past. Divorce action can be brought by a woman, but the husband has power not to grant it. President Sukarno vetoed a divorce petition from his third wife, mother of five of his

children. His first two marriages had ended in divorce. The third wife wanted a divorce when he married another beautiful woman. There are 52 divorces for every one hundred marriages. Over the countryside the Moslem call to prayer is given by drums for the voices would be lost in the dense vegetation.

The name of the country is the Republic of Indonesia. The Declaration of Independence of 1945 sounds much like our own. In a Political Manifesto that same year, the leaders stated that they looked to "The United States of America on which the whole of Asia builds its hopes and from which Indonesia also expects her greatest help in the future, to help the country to develop further and to bring the standard of living of the people to a higher level."

These are some of the reasons, then, that we have gone to Indonesia: the explosive population (each of our 64 missionaries have almost 1½ million people apiece!); the hybrid religions (less than 2 per cent Christian); the desire for freedom (which has caused a re-thinking of the old ways of life); their friendship for the United States (English is the second language taught in the schools); God has called us to this needy area.

Now let us look at the way missionary planning his encircled the island of Java as we visit six centers of Baptist endeavor.

Djakarta, capital of the republic and headquarters for the mission, has a population of almost three million. Since it is sea level and at the equator, there is torrid heat and heavy humidity. Nearly half of all the country's exports pass through this harbor. It is surprising to see the traffic moving British style down opposite sides of the street from ours, and to watch the thousands of bicycles. The city has a western look with broad, paved avenues and some block-sized parks. However, shantytown is full of squatters who have swelled the city's inhabitants four times its size at the close of the war. "Sunday school" is held five days a week (Sunday-Thursday) by our missionaries in some areas so that

the crowds may be accommodated.

Bandung, called "The Jewel of Java," is 120 miles inland and 9000 feet higher. There are wide thoroughfares and parks, fine shops and cafes. It is an industrial city of some 864,000 inhabitants, and the center of fanatic Islam elements who want Indonesia declared a Moslem state. Our publication work is located here. Newly appointed missionaries spend their first year in Bandung studying the Indonesian language.

In Surakarta (Solo) a graduate of the seminary is pastor of a church located on a main, downtown street. There are nine organized churches in Indonesia and fifteen mission points, 1500 baptized believers and 3000 enrolled in Sunday school.

Kediri (185,000) is the site of our hospital. There is only one doctor per 60,000 people in Indonesia. Dr. Kathleen Jones was the first of four doctors now under appointment in Java. Before a month had passed, she was treating 130 people a day even though she had meager understanding of the language. The first women that she delivered had boys, so she gained the reputation of being a wonderful doctor. Twelve thousand were treated at this hospital last year. If the family is very poor, the relatives might disappear at the time of death. There is an old-style agreement among the doctors that whoever loses a patient has to see that he is buried if the family is poverty-stricken.

Surabaya is the biggest naval base and port in East Java. The first year the missionaries located here, there was no publicity given to vacation Bible school as accommodations were limited. Four hundred and fifty came. One lone missionary had a hundred intermediate boys. The next year there were 40 helpers as the work had grown so rapidly.

The old town of Semarang is located in marshy coastland. The new town situated on the hills to the south, furnishes one of the finest examples of colonial town planning in the Far East. Our seminary with some 40 students is located here.

The Way to Singapore and Malaya

Come with me now from Indonesia across the narrow Strait of Malacca or the Sunda Strait to Singapore and Malaya. This has been traveled by man since prehistoric times. It has resulted in an area of the world bound together by ties of both blood and language and referred to as Malaysia. It is not tied together politically, however. Since August 31, 1957, the Federation of Malaya has been a constitutional monarchy and Dominion within the British Commonwealth of Nations. Singapore is a self-governing state within the British Commonwealth. It is actually a Chinese city with 80 per cent of its population transplanted from the homeland.

The way across the seas has been easy. People from India and Pakistan have come to the West coast in large numbers, forming 11 per cent of the population. Those who came from the East found hills, jungles and barrier reefs blocking their way to the interior. For this reason, the cities, roads and railroads of Malaya are in the Western part of the land and here you will find the location of our mission work.

On this narrow appendage of Asia, European colonization has had more surprising results and revolutionary effects than on any tropical country. Within eighty years, a thinly peopled land of about 300,000 has attracted millions of immigrants and become the world's chief producer of tin and rubber. At the southern end, an island almost uninhabited in 1819 has become the fabulous Singapore, one of the busiest ports in the Far East. The total population of Malaya-Singapore is 8 million people in a land area about the size of Alabama.

Whether one approaches the Federation of Malaya by air or sea, the first impression is of the amazing greenery everywhere. Many of the trees exceed 130 feet. The thick growth furnishes hiding places for terrorist and Communist guerillas, but occasional clearings show clusters of homes where the native Malay lives almost like a background figure in his own land. He

accounts for less than 50 per cent of the population. So strong are his religious ties with the Moslem faith that he feels he has lost his nationality if he changes his belief. The constitution provides for religious freedom, for it is a land like Indonesia of many different beliefs. However, Christians are not free to evangelize Moslems, and our missionaries have found their radio, tract ministry, and street preaching restricted by government regulations. Three of our couples are now engaged in language study so they can reach the Malay in his native tongue.

The first Baptist work in this area was done by the Chinese as they migrated to this land of such great economic potential. These "Jews of the Orient," as the Chinese are sometimes called, have played an important part in the commercial development of the country. Materialism is a greater barrier to reaching them than is Buddhism. However, the latter has seen a revival, especially in the sophisticated circles of Singapore, where American converts have promoted organizations similar to our Sunday school and youth activities.

Let's visit the centers of Baptist work as we did in Indonesia so we may get a picture of our mission planning.

Alor Star in the far north had a group of Chinese believers who organized a church in 1937. They wrote back to China requesting assistance, but it was not until after the Communist penetration of China that the first Southern Baptist missionaries came in 1950. Of great interest is the part that Christian women played in establishing this church and a mission church on a rubber estate nearby more than ten years before missionary help arrived.

Penang, Malaya's second largest city (250,000), is an important commercial and shipping center. The Singapore-Bangkok railroad makes it the nearest port of call to the capital of Thailand from the East Coast of India. Located on a lovely tropical island, the city is also considered the intellectual center of Malaya. Our seminary is located here with 21 students enrolled.

Ipoh, halfway by road or rail between the capital and Penang, is an attractive town of picturesque cave temples and ornately decorated shrines. Three of our missionaries do evangelistic work in this area.

Kuala Lumpur, capital of the Federation, has a population of 315,000 people and is situated in a vast acreage of rubber plantations and tin mines. It has Moorish-type government buildings and mosques, Chinese temples and modern skyscrapers. We have only one English-speaking church here, located across from the beautiful, modernistic campus of the University of Malaya. Job advancement in this country depends upon the ability of the people to use the English language. Many young people are interested in every opportunity to study English even if it is in connection with Bible study. Within a period of five months, 25 people had accepted Christ as Saviour in such a class. A medical clinic is operated by our mission in a nearby village.

Singapore, a city of 1,500,000, has 25 per cent of its population under twenty years of age. This means great opportunity for missionaries: young people are easier to reach than those more established in their way of life. In all the Malaya-Singapore area, there are 20 organized Baptist churches, 9 missions, and some 1600 baptized believers.

Leader's Concluding Devotion

In our program we have found our way to Malaya, Singapore, and Indonesia. We discovered that others already knew the way and that many religions had tended to mingle, leaving millions confused and hopeless. We believe that Jesus is the way to life eternal and that we should witness by word and deed so that all nations will be drawn to him. Our watchword for the year emphasizes this world mission.

Read Psalm 67. (Then re-read verse 2 and ask all to join in repeating this verse which is our watchword for this year.)

Prayer: using Call to Prayer

WMU Hymn for Year: "Jesus Shall Reign"

When Is a Fool?

Among the hundreds of books, magazines, and tracts printed by Good News Publishers is a tiny leaflet, hardly 2½"x3" titled "When Is a Fool?" The story is an old one.

The court jester was employed to entertain the king and his family by appearing foolish. He was given a staff which was to be relinquished only when he met a greater fool than himself.

One day the king was taken suddenly ill. His condition grew steadily worse until all despaired of his life. After much pleading, the court fool was given permission to see the king.

"Where is my lord going?" asked the fool.

"Oh," sighed the king, "on a long journey."

"And has my lord prepared for that journey?" asked the fool eagerly.

"Alas . . . I have not and I am afraid," cried the king.

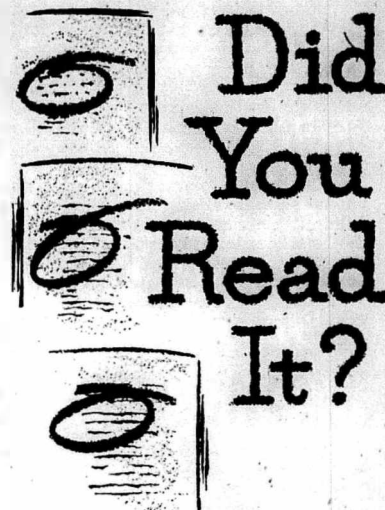
As the fool knelt by the bedside he slipped his staff into king's hand. "My lord, thou art greater fool than I, for I have prepared for that journey."

Some Fragile Moments

The doctor had concluded that Cathy Owens, a seven-year-old desperately sick with pneumonia, could not get well. Believing that the little girl would not live through the night, he called in Johnny, the fifteen-year-old boy who frequently served as emergency nurse. The lad had a way with patients.

During the night's vigil, the doctor returned to Cathy's room. There sat Johnny on the edge of the cot holding Cathy's hands, an expression of intensity on his face. He was speaking softly to her: ". . . and in the spring we'll make dandelion chains and buttercup wreaths. We'll lie on our faces in the grass and look into a gopher hole to see if some fairies come out of it. And we'll-breathe, Cathy, breathe-that's the girl. I'll hold a buttercup under your chin to see if you really like butter, and-breathe, Cathy, breathe-That's fine, Cathy. And we'll stand on the bridge at the creek and watch the minnows in the water flash away when a wagon rumbles over the planks-oh Cathy, breathe, breathe."

The doctor watched and listened, then turning to the child's parents, who were sitting near and strangely tense, asked, "How long has been this been going on?" "About two hours, Doctor," replied the father. "I thought she was dying and went to hold her in my arms but Johnny shook his head at me, leaned over her and whispered into her ear. And that's the way it's been for two hours. Please, Doctor, try to help her."



by Mrs. William McMurry

"And interfere with a miracle? No, not I."
 "... and the two eggs in that nest will be round ones,"
 Johnny's voice went on. "And we'll-breathe, Cathy. God is here,
 Cathy, helping you breathe—we'll get a box and make a lemonade
 stand out of it. Then we'll squeeze a lot of lemons and make lemon-
 ade, and we'll color it pink. We'll put our stand at Fuller's Lane
 Corner and sell pink lemonade, and make a lot of money. We'll—Cathy!
 breathe. Dear God, help Cathy to breathe. Please, Cathy, breathe!
 breathe!"

Cathy was breathing so quietly and shallowly that Johnny reached
 to raise her shoulders. The doctor restrained him. "Don't lift her,
 Johnny," he said. "We've just witnessed the passing of a crisis.
 She's sleeping; we mustn't disturb her."

"She'll get well?" asked Johnny on the verge of tears. "Yes,
 Johnny." ... Johnny sat weakly in a chair.

"Go outside, Johnny, and get some fresh air. And take Mr. and
 Mrs. Owens with you. I want it quiet in here now. God is indeed
 good."

This story was written by Alexander Lake, author of Your Prayers
 Are Always Answered and You Need Never Walk Alone.

Six Remarkable Words

In the spring of 1961, Guideposts carried a little gem in
 teacher-pupil understanding. Here it is. "I stand beside the
 classroom door each morning watching my first-graders come in.
 Frances comes singing. Dorothy is silent as a shadow, Ruth dawdles
 in the hall. Jim is in a rush to get to the puzzle corner before
 someone else takes out the fire engine he's put together every
 morning for four months. Henry always brings me one flower, no stem.
 Helen is crying and George, behind her, thinks I didn't see that
 shove."

"Thirty, six-year-olds. Standing beside the door, I think as I
 have thought every morning of the many years I have taught, how
 can anyone be a teacher who does not know the six remarkable words?"

"They're everyday words, with no magic attached to them, but,
 taken together they have turned my teaching job into an adventure,
 a mission and a high calling."

"The six words: Recognize the Christ in every child! They are
 so recently come from Him that wonder and love are not yet buried
 in worldly wisdom."

Truth and Virtue

Have forty years of lying undermined the Russian's respect for
 the truth? A Soviet author answers this question out of his per-
 sonal experience. The story appeared in an article in The New
 Republic.

A school girl was to speak over the radio about how she and her
 classmates helped in building a new school. She was nervously
 checking her notes when a man brushed them aside and handed her a
 prepared text to read. "But how can I?" the girl protested. "It's
 not the way it was. It says here the crane operator could not sur-
 pass us. Why, we never saw any crane operator. All we did was re-
 move some waste. We never did the things that are written here."
 The official replied reassuringly, "Well, little one, this isn't so
 dreadful. It isn't as though you were lying to your mother or
 father." The author tried to intervene on the girl's behalf but
 discovered that the "pompous text had already been approved, signed
 (continued on page 27)

by Marjorie Moore Armstrong

A WEEKEND of Friendliness



Nigerian students studying
 at Baptist school
 in Ottawa, Kansas

"How can I introduce Nigeria—the old-
 est active Southern Baptist mission field
 and the newest member of the family of
 free nations—to our WMU?"

This problem faced me as program chair-
 man when I sat down to plot programs
 ahead for general WMU meetings.

For some odd reason, I remembered see-
 ing somewhere a newspaper picture of three Ni-
 gerians in national dress on their Inde-
 pendence Day. They were students at the
 Baptist school in Kansas, only 200 miles
 from Springfield in southwest Missouri.
 Maybe, I thought, we can get them to
 Springfield.

The next time I saw Pauline Fitzgerald,
 our president, I sounded her out. "How ad-
 venturesome can we be in general WMS
 programs this year?" She seemed interested.
 "If those Africans at Ottawa can visit our
 church some holiday, we'd all learn more
 about Nigeria than we now know and it
 might do the students some good, so far
 away from their own homes."

Our city's population is about 5 per cent
 Negro. Integration of the public schools
 had taken place without incident.

"Suits me!" Pauline said characteris-
 tically. "How about Easter?" She said she and
 her husband would be glad to have a stu-

dent in their home, then suggested that I explore it with the university, and bring a motion to the executive committee:

My correspondence with Ottawa gave us the green light. At the January executive committee meeting, I moved "that we ask the three men from West Africa enrolled at Ottawa University in Kansas to come to University Heights Baptist Church as guests of Woman's Missionary Union for Easter weekend—a vacation for them, an education for us."

The ayes had it. Two homes offered hospitality then and there, but we agreed that the homes of RAs and GAs should be given preference when the students were assigned. Several members—widows, or mothers who expected to be away or have company at Easter—promised to help pay travel costs.

Eugene, Justin, and Sam were diked out in their Sunday suits when my husband and I called for them Good Friday morning. I asked them to coach us on the two surnames.

"The capital 'N' is silent, so don't let it worry you," they chuckled. We soon rattled off "Nwofude," "Nwasor," and "Ayobahan."

"Got your costumes?" I asked. "You are welcome in our church without this foreign identification, but if you are proud of your national dress, do let us see it."

Two men showed up at church revival service that evening in costume, the other in a suit. All three were officially introduced. The children in the hostess families helped break the ice with the rest of the young Baptists.

Saturday morning was free. As luck would have it, a tri-state Baptist international student retreat was on at Windemere. Our Nigerians were eager to go. They were delighted to join 140 other overseas students, including fellow Nigerians they had not seen since they left home in 1958, for dinner and the evening. They liked the dynamic Bill Lawson, Negro Baptist from Texas, then attending the University of Chicago, who led the discussions.

It was midnight Saturday when we got to

our homes, but sunrise found all three Nigerians at the Easter service in the park. Then followed breakfast with our youth choir at a motel restaurant, 8:30 worship service, Sunday school, 10:45 worship service (they saw how closed circuit television works), Sunday dinner with families, a press conference with the local political reporter, Training Union, evening service, and fellowship hour in our home.

At 11:55 P.M., the three university students were aboard the bus for Kansas City and Ottawa, shouting thanks and good-byes.

What happened that weekend?

First, we learned about Africa. At our WMS program meeting later the three hostesses related vivid memories, and conducted a question-and-answer period.

But the whole church family explored Africa with the young Nigerians as guides. Several adult groups heard them Sunday morning.

Sunday evening, the youth groups monopolized them. Justin floored the intermediates when he said he never saw an elephant or lion until he visited an American zoo. The young people curious about the churches, were pop-eyed when Eugene described his home church where his father is pastor, and the membership is 3,000.

The college students asked Sam about discrimination in America. With no emotion, he admitted that he can get neither a haircut nor a meal off the campus in his college town, not even when accompanied by an American student. "We're lucky, though," he added. "Together, we invested in clippers and we barber each other. When school is not in session, we do our own cooking. It's cheaper that way, anyhow."

Second, they learned about America, especially Baptists in America.

From kindergarten through teacher training college, the Nigerians had been educated by Baptists from the United States, and they were curious about us too.

Our church family and our three visitors agreed that this weekend of friendliness planned by the WMS was mutually beneficial.

For Your Reverie

LORD of the FAR HORIZONS

Lord of the far horizons,
Give us the eyes to see
Over the verge of sundown
The beauty that is to be.
Give us the skill to fashion
The task of Thy command,
Eager to follow the pattern
We may not understand.

—Bliss Carman

BETRAYAL

Still as of old
Men by themselves are priced—
For thirty pieces Judas sold
Himself, not Christ.

—Hester H. Chalmondeley

O GOD, FORGIVE

O God, forgive
That now I live
As if I might, sometime, return
To bless the weary ones that yearn
For help and comfort every day,—
For there be such along the way.
O God, forgive that I have seen
The beauty only, have not been
Awake to sorrow such as this,
That I have drunk the cup of bliss
Remembering not that those there be
Who drink the dregs of misery

—Eva Rose York

YOUR HOUSE OF HAPPINESS

Take what God gives, O heart of mine,
And build your house of happiness.
Perchance some have been given more;
But many have been given less.
The treasure lying at your feet,
Whose value you but faintly guess,
Another builder, looking on,
Would harter heaven to possess.

—B. Y. Williams

LIFE

Let me but live my life from year to year,
With forward face and unreluctant soul;
Not hurrying to, nor turning from, the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.

—Henry van Dyke

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