



平安喜樂

FEBRUARY 1963

ROYAL SERVICE

FOR GENERATIONS the lofty spire of the Eutaw Place Baptist Church has been a towering landmark in the city of Baltimore. Among the throng of worshippers there are many with well-frosted hair who first were enrolled in the infant department of the Sunday school.

There is still, of course, a Sunday school, held on Sunday mornings. But in mid-afternoon the doors swing open for another Sunday school. In the two laughing little girls who are the first arrivals today the shining black hair, the slant of mischievous eyes, and the pale saffron of their complexions Chinese ancestry is clearly indicated. Under the leadership of Mr. George Stevens this well-organized school makes a happy and valuable contribution to the lives of its members.

In the records of the Eutaw Place church the first mention of this school is in a bimonthly paper published in 1780. A brief paragraph states that a Chinese Sabbath School had been started, and that other churches were invited to assist. At one time a Methodist woman, Miss Wheeler, was superintendent for a dozen years or more. Only men came to this school. Their curriculum was English and Bible. Dr. E. Emmett Reid, professor emeritus of Johns Hopkins University, taught the Chinese men more than half a century ago. Through all these years the school has continued, although sometimes there were only one man and a teacher present.

In these last years a new day has dawned, and the school has blossomed into a family affair. Babies are cared for by Mrs. Clyde Atkins, wife of the pastor of the church. Miss Marjorie Allen, church secretary, teaches the women, with a man interpreting into Chinese. But the outstanding

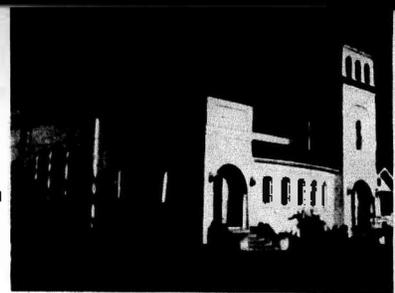
Continued on page 31.

by Edith Limer Ledbetter

The Finest Gift



WELL-SPENT DOLLARS



This former mission is now a church where internationals find friendship and often a Saviour.

BERENDO STREET Baptist Church in Los Angeles is as international as a church can get. Among the 160 members most of whom came by baptism, the pastor reports, "We have Africans, American-Indians, Koreans, Japanese, Chinese, Filipinos, and Hungarians." A visitor on Sunday morning can meet other internationals from Poland, England, Romania, India, Iraq, Congo, Nigeria, Egypt, and Mexico. Many attend the University of California at Los Angeles or the University of Southern California. In addition to the age-graded Sunday school classes, there is also a class taught in Korean and one in Japanese for those who are unable to understand English. Rev. Don Kim is pastor of this church. Both he and Mrs. Kim are of Korean origin.

One person who attends the Japanese language class is Michiko Ohtaka. Michiko was referred to Home Missionary James Nollette by the Japanese Embassy. Her coming to the United States was a complexity all its own, but once she was here she had to get in school or get married, else she would be deported. Her greatest difficulty was language. She knew only a few English words, yet desired to stay in this country and face the problems.

The Kims took her into their home and into their hearts. Morning devotions at home were spoken in Japanese for Michiko's benefit. The influence of this Christian home was such that within two weeks she had committed her life to Christ. Immediately she became active in the program of Berendo Street church. Now this student is sharing a radiant, Christian personality with many friends she has already made in Los Angeles.

Michiko is just one of many young people alone in this country who have been befriended in Jesus' name by the Don Kims. When asked to tell of an experience in which God's mighty power had been displayed the Kims tell of a family in the church.

Mrs. James L. Nollette and her husband are home missionaries in California.

by
Sue
Eidson
Nollette



Rev. and Mrs. Don Kim with some who come regularly to their church



The Kims, missionaries to Koreans, serve others as well

THIS FAMILY had moved to Los Angeles from another state. The father had been in a position of great power and leadership. He was a labor union boss. One day he realized that he had been used as a Communist dupe, and consequently was using thousands of men under him in the same way. He fled.

Upon arriving in Los Angeles he learned that no jobs were available to him. Word had gotten around. No one would hire him. He was given such excuses as, "You have weak eyes" or "You have bad hearing." Weeks grew into months. The family purse was depleted.

A daughter regularly attended Berendo Street church and one day she was saved. Her life was so markedly changed that her parents inquired about the cause. The mother decided to go to this church also. At Christmas both the father and mother were there, but they left in a hurry before anyone could speak to them. Pastor Kim visited the home and he said to this unbeliever, "You visited our church. I owe you. I must visit you more often." After many months and many visits, Mr. Kim boldly stated, "I have visited you many times. Now, you owe me. You must come to our church." At last this came and that day the wife bravely walked down the aisle and committed her life to Christ.

One night as Billy Graham preached on television, Missionary Don Kim sat in this home beside the former labor boss explaining and interpreting to him the message, but even though he showed interest he did not make a decision for Christ. When Pastor Kim was leaving the home he said, "You are a very courageous man, but you don't have courage enough to commit your life to Christ. This is sad."

The following Sunday morning this man was in church and was happily saved. That night after church he stayed at the Kim home until one o'clock in the morning talking about the immediate need to witness to his former Communist friends. Now the entire family serves God in their living and giving. At last the father has been able to get a job and the Kims say all of this is a miracle of God's guidance.

The Don Kim home in Los Angeles has become a haven to many a weary, lonely person. Don and Esther have been serving Christ together since their marriage fourteen years ago.

They proclaim the word of Truth to anyone who will listen. And those who are being saved are being added to the Berendo Street Baptist Church daily. Cooperative Program and Annie Armstrong Offering dollars are truly well spent in this place.



Many international students are a part of this congregation



Mrs. Kim encourages summer student worker sent by the Home Mission Board



Dedicated workers are faithful in children's work

CHRISTIAN WITNESSING

by Helen Fling

*"I sought to bear the voice of
God
And climbed the topmost
steep,
But God declared: 'Go down
again—
I dwell among the people.'"
—Author unknown*

LEAD MEMBERS
INTO EXPERIENCES OF
CHRISTIAN WITNESSING.

WHEN JESUS, casting out an unclean spirit, restored the Gadarene demoniac to sanity and wholeness, the man's immediate response was a fervent plea that he might be allowed to stay with Christ. How glorious it would have been to accompany the Saviour on his mission, to remain with him always! It was a self-centered impulse, common to many immature Christians today.

However, Christian growth cannot halt upon a pinnacle of religious ecstasy. Spiritual maturity comes with a blending, in proper proportion, of worship and witnessing. Thus, Mark 3:19 relates, "Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee. . . ." Such an assignment may have been most disappointing and difficult. Yet whose testimony could stir the people like that of a "hometown boy" who once lived as a wild man among tombs?

We are all commissioned for one task—world missions—and world missions begins in our hometown. However, there is a vast difference in being commissioned and in being committed, and the difference manifests itself more clearly by reluctance to do personal soul-winning than at any other point. The problem is not one of laziness, for Christians are very busy. But, are we busy playing tiddly-winks and making daisy chains while people around us step over the brink of life into destruction?

Because Jesus said, "Go ye," proxy soul-winning can never substitute for personal soul-winning. We cannot rightfully bear the name of Christ while refusing to bear fruit among our own people. Soul-winning in our community is the only kind of personal witnessing that will be open to most of us. True, all have been commanded to "go . . . tell," but few will ever have opportunity to learn a new language and go out into a wider world. If some of us are ever to obey Christ's commission, it must be right now where we live!

In her book, *Christian Witnessing*, Floy Barnard urges "When God's love and ours touch a soul, something happens. We are not only his children, we are his witnesses as well." A personal encounter with God, although experienced deep within the hidden heart, is never private. When the experience is real, the indwelling Christ reaches out to win others.

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IN God's HANDS

by Mrs. Miriam Melian, refugee from Cuba

SINCE 1951 we have worked with the Home Mission Board in Cuba, where my husband was pastor of three different churches. Our last field was in Placetas, a town on the middle of the Island. We worked there until January, 1962. Then we came to the United States.

The church membership grew in Christian love, in fellowship, and in God's work. We were very happy there and the Lord was blessing his work.

Then Castro took over the government, and a year later you could feel in the church the beginning of a misunderstanding among the members and their way of thinking.

My husband, Rafael Melian, never talked about communism from the pulpit and we started praying hard for our members and our country. As the year of 1961 started, we were feeling that we couldn't work in a country where freedom wasn't practice. The preachers had to be careful of what they said from the pulpit. We pray about it and put all on God's hands. We know that all things work together for good to them that loved God, to them who are called accord-

ing to his purpose.

It took us six months to get all the papers ready and the permission to leave the country. So on a very early Thursday morning we left the house to take the plane to a free land. We were another Cuban family leaving their country, their relatives, and their belongings.

That night we sleep in a hotel in Miami, Florida, with our two daughters, Raquel Alicia of three years old and Miriam Esther of five years old. We have a boy of six years old too. We were put in a room which was to be paid for by the Cuban Refugee Center.

It is hard to write how we feel after leaving our country knowing that maybe you never go back, but at the same time, ready to face everything that will come, because now we are free.

The next day we went to the immigration department, and to the Cuban Refugee Center. Another article could tell about this day. My husband arrived to the hotel about 7:30 p.m. He have not eat in all day, was very tired, freezing. They give him a check of \$67 for the rest of that month.

The Lord didn't let us down. Even though it is almost impossible to find a house with three Cuban children, on Saturday morning we went to see a house for \$80 monthly rent. It was the cheapest house we have seeing on the paper, and they admitted children, so we took it. We have to borrow the money to pay the rent.

Then we start a new life. People help us with used clothes, blankets, linen, etc., and even though we were sometime cold, or lack of food or homesick, we were grateful for what we had.

It is hard to find a job in Miami; it is almost impossible even knowing the language. So the Baptist Refugee Center start the plan of resettling Cuban families to other place of the USA. It is hard for us to adapt to the new way of living. The food, the work schedule, the education are different; and being here with nothing but three wearing clothes and one pair of shoes in a new country of different language make you sometimes feel sick and nervous.

On March we start working with the Miami Baptist Association on the Spanish department of the Earlington Heights Baptist Church. They help us with part of the furniture. We have to buy the beds, iron, and other things.

Our home is on the street behind the church. It is a three bedroom and two bathroom house and we were living in it fifteen

persons. My brother-in-law, his wife and two boys of 8 and 6 years old; my cousin-in-law with her baby of 2 years old (she is waiting for her husband from Cuba); three of my brothers, one of 20, one of 13, and the other one of 8 years old. Then my sister of 15 years old, and the five of us what I have already mentioned. But now we have nine persons for some have moved out.

But thanks God that we are out of Cuba, and able to help others that are coming.

So you see, we are a happy Cuban refugee family, that even though we haven't got everything we need, we still put all our things on God's hands and we know that Baptist churches, and Christians all over the United States and over the world will pray for Cuba, and will help* the Baptist Center resettle all the Cuban families so that they have a nice place to live, beds to sleep, proper food, a job, and a friendship that will understand their doubts, homesickness and adapt situation, because you are concern of our needs; and as Christians, are willing to help the ones that are needy.

May God's love be grown on you and guide you.

*See story of resettlement of refugeeing Cubans in September, 1962, ROYAL SERVICE. Write to Robert Fricke, 1790 N.E. Second Court, Miami 32, Florida, if your church wants to help a Cuban family resettle in your community. See August, 1962, ROYAL SERVICE, cover page 4 for items to send to help these families while they are waiting to get permanently situated.

The Melian children symbolize the future; Earlington Heights Church, Miami



Retrospect

1868-1963



Tabernacle Congregational Church, Salem, Mass., in which the Judsons and Luther Rice were commissioned

Did the mite box come to us through the line of Adoniram and Ann Judson and Luther Rice?

THE HISTORIC TABERNACLE CONGREGATIONAL CHURCH in Salem, Mass., has a mite box, called a Judson Mite Box, which so far as is known was in use there in 1810. The present pastor, Dr. Thomas J. Williams, shared it with those of us who were privileged to make the "Judson Journey" last March. In fact in a sentimental gesture we "passed it around" and all of us dropped into it the pennies we had in hand.

The present church building at Salem is an impressive structure—more impressive because of the beautiful "green" (lawn) in front of it.

When the church building became inadequate this new one was built, not on the original site but back of it, thus creating the green. On the green is a marker stating that there stood in 1812 on this location the church in which the American (Congregational) Board of Commissioners for Foreign Missions was organized. The board was organized as a result of appeals from a small group of Andover Seminary (Boston) students dedicated to carrying the gospel to the heathen in Asia.

IT WAS IN THIS CHURCH that the board commissioned the first American foreign missionaries in 1812. Adoniram Judson and Luther Rice, bound for India, were among the five set apart.

You know the next chapter in the story. The Judsons and Luther Rice became Baptists and Luther Rice returned to the United States to gain support

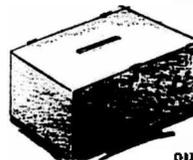
for the Judsons. He "stirred up" Baptists to give, no doubt using methods he knew in the Congregational church.

It is possible that Baptists had mite boxes as early as 1810. If so this article may bring forth the claim. It is a known fact that mite boxes were used in Southern Baptist churches before the organization of Woman's Missionary Union. In 1872 the Foreign Mission Journal announced that the Woman's Missionary Society of Richmond, Virginia, organized for the support of Miss Edmonia Moon, had been provided with some 400 mite boxes. The Foreign Mission Journal in 1878 referred to Mite Box Societies.

MITE BOXES figured large in the early missionary efforts of Woman's Missionary Union. A leaflet in the Union's oldest scrapbook says, "a mite box to receive pennies for remembered mercies, either for added blessings or preservation from evils." It states that the boxes "are instrumental in gathering together 'mites' and when placed in sight of all the family, become object lessons to the younger members."

Later in the leaflet it was suggested that mite boxes be used for:

- Daily Offerings
- Thank Offerings
- Self-Denial Gifts
- Self-imposed Fines
- Neglected Fragments



Mite box

These excerpts from out of the past represent our days of small beginnings—small in proceeds, comparatively speaking, but large in concept.

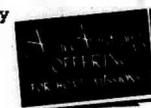
We realized that day in the Congregational Church that just as mites were not enough in the day of Judson and Rice, so the pennies, nickels, dimes, and quarters brought by children today need their counterparts in dollars brought by adults.

ANY MEASURING ROD applied by thinking Christians will show that the mission needs in our homeland are critical. Are you providing now in your calendar and your financial planning for the Week of Prayer for Home Missions and the Annie Armstrong Offering?

Marie Mathis and Alma Hunt



1963 Week of Prayer for Home Missions March 4-8



Goal: \$3,310,000 1963 Annie Armstrong Offering for Home Missions

POH LIN OF SAGO LANE



—Photo by WHO

Photo and text by Joseph Morgenstern

AS POH LIN OF SAGO LANE sits silently on a sofa in the living room of her cottage at the Perkins School for the Blind near Boston, she brings to mind Robert Frost's description of an old man dozing on a winter night: "A light he was to no one but himself." How to know what thoughts absorb her? You have been told that she knew only a dialect of Chinese before her illness seven years ago, and that now she understands and speaks English. Yet you cannot quite believe she has

learned a new language without ever seeing its characters or hearing its sounds. Then you speak to her.

She rests her thumbs lightly on your lips, and you pronounce your name. She repeats it, and says "Hello."

Amazed at the hello but still afraid to find that she cannot deal with the complexities of conversation, you put a question to her. "Do you find it hard to speak?"

Her thumbs feel the movement of your tongue and lips, they sense the breath and

buzzing of your syllables. She repeats the words, one by one, in a voice that is sometimes harsh or strangled but perfectly understandable. "Do . . . you . . . find . . . it . . . hard . . . to . . . speak?"

She pauses briefly and leans forward, straining for the sense of it. Suddenly the words come together in her mind, and there is a flash of triumph on her pretty face. "Do you find it hard to speak?" she says more quickly, smiling again. "No, I do not find it hard to speak. I only find it hard to learn." With that she laughs an easy, girlish laugh, and you know that neither of you is alone.

Not all conversations go so easily for eighteen-year-old Poh Lin. Often her difficulty in grasping and imitating a new sound is such that it must be repeated five or ten times. Ultimately, though, she understands each word and retains it. Her teachers have given up estimating the size of her English vocabulary. It is now so large that she writes compositions that are eloquent, albeit grammatically erratic, on a Braille typewriter, and is learning to use a regular typewriter as well. When she needs help in understanding spoken words she can fall back on the manual alphabet as a last resort. And she can pronounce, clear as a bell, the name of the state in which her school is situated: "Massachusetts," a word that should not be inflicted on any stranger to the language.

What distinguishes Poh Lin from other similarly afflicted people is this: despite her double handicap, Poh Lin's personality seems to have survived virtually undamaged.

If blindness is "a dying," as one has said, simultaneous loss of sight and hearing is very nearly death. Yet Poh Lin is the very

embodiment of life. After seeing her in her home in Singapore for the first time early in 1959, Dr. Edward J. Waterhouse, director of the Perkins School, where deaf-blind children have been educated since 1837, wrote that Poh Lin's "spontaneous humor and joy are really very baffling; she does not seem to be withdrawn in any way, and finds it quite easy to express her emotions, all of which seem normal enough and not extreme."

At that time, five years after an unknown disease had taken her sight and hearing, Poh Lin could still speak Cantonese, but her speech had begun to deteriorate and Chinese friends found it more and more difficult to understand her. At the Singapore School for the Blind, largely through the efforts of a blind teacher named Reuben Jacobs, she had learned the manual alphabet and a reading knowledge of a few English words. Nevertheless, her means of communication were small and dwindling, and no one in Singapore knew the techniques for helping her retain what speech she had, let alone for giving her a new and more universal language.

When Poh Lin was brought to Dr. Waterhouse's attention, she was living with her invalid father and her aunt in a squalid cubicle, barely larger than the single bed it contained, on Sago Lane, Singapore's death street which is lined with the funeral houses to which Chinese people go when their death is imminent. Her mother had died when Poh Lin was a small child. Handicaps notwithstanding, the girl managed to keep house, to keep herself clean, to wash and iron her only dress before school each morning, and to impress visitors with her radiant personality.

At first Dr. Waterhouse was cautious

YOU are liable to be uneasy at the prospect of meeting her for the first time; afraid, for her sake, that she will prove unreachable in the solitude of her soul; afraid, for your own sake, that her plight will overwhelm you with paralyzing pity and a sense of guilt at the ease with which you discern your surroundings.

about uprooting the girl from her home, poor as it was. Then he began to feel that if she had adjusted as well as she had to deafness and blindness, she might also be able to take a change of environment in her stride. He decided to bring Poh Lin to Perkins, and undertake her education in English. "We brought her here on a gamble," he said. "We knew there was a serious risk that her educational program in America would be a failure, that the frustrations of learning normal communication might be so great that she couldn't stand up under the strain."

The stakes were high in the gamble, but the potential prize was great. Poh Lin was a girl of uncommon intelligence and extraordinary stability. In Singapore she could never hope to communicate with anyone beyond the small circle of students and teachers who knew both the manual alphabet and Chinese. At the Perkins School, the bounds of her knowledge might be expanded immeasurably.

From the shockablock tenements of Sago Lane, Poh Lin traveled to Watertown, Mass., in September, 1960, and the young girl embarked upon what is probably the most arduous educational program in the world. She was fitted with a hearing aid, which keeps her in touch with her environment even though it cannot give her the ability to distinguish sounds as we know them. She got an occidental wardrobe, a Braille typewriter, and an infinitely patient teacher from India named Khogendra Das. ("Who gave up first when Poh Lin could not understand a new word," Mr. Das was asked, "you or Poh Lin?" "Neither one," he replied, "we stuck to each other.")

As her knowledge of the world about her grows, Poh Lin's understanding of herself keeps pace. She knows she will never see or hear again—her loss of hearing was a greater source of anguish to her at first than her blindness—and she knows her life will be difficult. But she also knows it will be useful.

—Perhaps the most reassuring aspect of Poh Lin's development is the eagerness with

which she has accepted the role thrust upon her first by disease and later by people who believed in her fundamental strength. She is no passive pawn, manipulated by educators. With mature understanding and great pride, she grasps the similarities between herself and Helen Keller, whom she met in Connecticut last summer.

There is a danger, however, in comparing Poh Lin too closely to Helen Keller. By any intellectual standards Miss Keller is a genius. Although Poh Lin is an exceptionally bright and gifted person, she does not have Miss Keller's insatiable appetite for knowledge. Poh Lin has manifested no burning desire to study new languages or investigate philosophical systems. As Dr. Waterhouse has observed, "It is unlikely that Poh Lin will become the author and lecturer that Helen Keller has, though such a development is not impossible."

Poh Lin's example, the director stresses, "is likely to rest more on what she is than what she does." Her emotional stability and indomitable good cheer, her infectious laugh and poignant smile, all make her unique in her own way.

It would be idle to maintain that Poh Lin is unafraid. She may be an example, or an inspiration, but she is also a child. In her diary a few months ago she wrote: "I understand that Dr. Waterhouse asked everybody not to spell to me but to talk with lips. This made me nervous. All of my life I have never talk English and just now learn. It is very hard for me when I am also a Chinese. I tell him I would not learn and my heart is afraid. . . ."

Poh Lin's heart has been afraid before, yet she has learned. Her success at the Perkins School gave every reason to believe that her intelligence and courage will continue to be masters of her fear. And after all, how are you going to stop a Chinese girl who has learned to say "Massachusetts"?

Poh Lin returned to Singapore at the end of the 1962 school year and began her career as teacher of the blind and an example to the deaf-blind of Asia.



by Cyril E. Bryant
Editor, *The Baptist World*
Publication of Baptist World Alliance

North American Baptist Co-operation to Continue

THERE ARE 21,566,083 Baptists in North America. About 10 million of them are in the Southern Baptist Convention. The other 11 million plus are members of 28 other Baptist denominational bodies.

Seven of these North American bodies, representing 19 million of the total, have been mutually aligned the last four years in a program of co-operative witness and evangelism known as the Baptist Jubilee Advance. This program, climaxing in 1964, marks the organization of the continent's first national Baptist association.

(That historic meeting in Philadelphia in 1811 was the "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," and it included Baptists north and south. Its primary motivating purpose was providing funds to support Ann and Abinam Judson in Burma.)

The Baptists of North America have enjoyed association from the beginning of the Jubilee Advance in 1959, and their leaders point to major accomplishments in evangelism, Bible study, stewardship, and missions. "It would be a shame," one Canadian Baptist said "if we let this fellowship die with the ending of the Jubilee in 1964."

An interconvention committee to bring

recommendations for a continuing North American fellowship has been named and will report this spring. A continent-wide fellowship within the framework of the Baptist World Alliance is envisioned.

But even before the formation of a North American Baptist fellowship, many big things are in store for Baptists of the continent in the next few years.

Forty thousand Baptists are expected to attend a climactic Baptist Jubilee Advance meeting at Atlantic City, New Jersey, May 22-24, 1964. The Southern Baptist Convention and the American Baptist Convention will hold annual meetings in Atlantic City earlier that week, and then come together for the joint Friday-Sunday sessions. A large Negro Baptist group is planning its convention in the same location the following week, so that its members can enjoy the continent-wide fellowship by arriving just a little early.

This Jubilee celebration will hear the first performance of an oratorio written especially for the occasion; it will adopt a "message" representing the Baptist witness to the world; it will hear a report of results of the Baptist Advance; it will state dramatically the theme of freedom; and it will provide for "Boardwalk Fellowship" so that Baptists of all areas may get acquainted.

At Atlantic City a Baptist history book will be offered with the title *Baptist Adventure*. Two years have already gone into writing the 500 pages of factual information about Baptist bodies in North America, according to Dr. Davis Woolley, Nashville, Tenn., secretary of the Historical Commission of the Southern Baptist Convention.

The Baptist Jubilee Advance committee also has taken steps to see that North American Baptists give their combined witness at the World's Fair in New York City, 1964-1965. The Baptist Jubilee Advance Publicity Committee was directed to raise necessary funds and prepare an exhibit that would state the evangelistic witness of Baptists to all fairgoers. Its purpose of telling the lost of Christ is a worthy one.

A heart-felt JOURNEY

by Mrs. R. L. Mathis

President of Woman's Missionary Union
and Treasurer of Women's Department
of Baptist World Alliance

WHEN I was elected treasurer of the Women's Department of the Baptist World Alliance, little did I know that because of my office I would have the privilege of being in Europe, Africa, and the Near East in 1962. This came about because it was decided in Rio de Janeiro, in 1960, that the Administrative Committee (of which the three officers, chairman, secretary, and treasurer are members) would alternate its meetings: 1961 in North America, 1962 in Europe, 1963 in Hawaii, 1964 in North America, and in 1965, in connection with the Baptist World Alliance meeting in Miami, Florida.

The decision to meet in Europe in 1962 came because the European Baptist Women's Union was having a meeting of representatives in Sweden, and the African Baptist Women's Union was meeting in Ghana one week later. This afforded the opportunity for us to grant the requests from the two Unions for official visits. Mrs. Edgar Bates of Canada was chairman of the Women's Department; Mrs. M. B. Hodge of Portland,

"Madame Europe."
Mrs. Ruth Pepper

Oregon, secretary at that time.

In the beautiful city of Stockholm, Sweden, we held the meeting of the Administrative Committee with the two representatives from Europe, Mrs. Ruth Pepper and Mrs. Rachel Iversen. Mrs. Elizabeth Flugge, also, was at the meeting.

It was a bit difficult to keep our minds on our business, for out of our hotel window we could see what is claimed to be one of Europe's loveliest cities. After we had concluded our work, we went to see the grandeur of ancient cathedrals and palaces. We saw history—relics of the Goths and early Vikings.

We were fortunate to be in Sweden on Midsummer Eve (June 23), the longest day of the year, which is celebrated throughout the country. This event is colorful and steeped in tradition. Men raise maypoles, decorated with birch boughs and garlands of wild flowers, and in city and village, the costumed people gather around it to celebrate throughout the long, bright midsummer night.

The meeting of the European Baptist women was held in Sjøvik, at a Baptist Folkarna School. There we enjoyed a wonderful fellowship with representatives from 15 countries. For one of the night sessions the women dressed in beautiful costumes



Missionary Dr. George M. Faile greets Mrs. Mathis upon her arrival in Ghana



European women dressed in costumes from their countries



Quaint Twelfth Century Church of Norway

of their countries. Snapping of cameras was the "order of the day." Mrs. Ruth Pepper, chairman of the European Baptist Women's Union, was dressed as "Madame Europe." She presided, attired in a beautiful costume made up from all European countries—wooden shoes from Holland, woolen socks from Yugoslavia, apron in front and back from Portugal and Britain, a lace mantilla from Spain, and on and on. These were only some of the things that made up her fancy costume, as you see in the picture at left.

We participated in panel discussions, question and answer sessions, and each one of us brought a message. As Mrs. Pepper introduced me, she spoke of the gratitude of the European Baptist Women's Union to Southern Woman's Missionary Union for leading financial support to their Continental Union, thus making possible the organization in 1948, the meetings held since, and the summer conferences which are held each summer at our seminary in Switzerland. We have contributed to this support each year from the Lottie Moon Christmas Offering. You would have been

happy (as I was) if you could have seen the smiles and nods of assent as Mrs. Pepper spoke of their appreciation for our financial assistance and encouragement.

Reluctantly, we left Sjøvik and those wonderful European women to go to Ghana, West Africa to attend the meeting of the Baptist Women's Union of Africa already in session there.

We arrived at Sadler College, near Kumasi, during the coffee break. Loud and happy were the greetings from missionaries and African women, many of whom I had met on another visit in 1959, when Miss Alma Hunt, executive secretary of Woman's Missionary Union, and I were sent by the Foreign Mission Board to visit mission fields in Africa and the Far East.

Coffee time was declared "over" by the chairman, Mrs. J. T. Ayorinde and about eighty women from ten countries reassembled to greet and hear "the visitors." And from then until the end of the conference four days later, we participated in many ways on the program. My final assignment was to speak at a "typical African banquet." This banquet was planned largely by our missionaries in Ghana—even the preparation of delicious *African chop*, a dish composed of a four-inch high mound of rice covered with chicken-in-peanut gravy, sprinkled over with chunks of pineapple, tomato, and orange, with nuts and coconut added for flavor. How we did enjoy it! Decorations, music, and costumes added to the delightful fellowship. The Baptist women of Kumasi had made identical yellow Ghanaian dresses for Mrs. Bates, Mrs. Hodge, Mrs. Ayorinde, and me. Everyone seemed to think we looked much better in those dresses than we did in our Western clothes. Because of this emphasis on "dressing up" I decided to speak on women of other lands: their clothes, food, and customs.

Following the meeting in Ghana, accompanied by Mrs. Ayorinde of Nigeria, we proceeded to Monrovia, Liberia. But that is another story which we will tell you in *March Royal Service*.

PROGRAM FOR CIRCLES OR SECOND Y M S MEETING

MISSION STUDY BOOK:

*The Chains Are Strong**
by W. C. Fields

Make plans to have this Home Mission Graded Series book taught in Circles or Society.

Circle Theme for the Year: "Unto the stature of Christ" Ephesians 4:13

CHRISTIAN WITNESSING

by Mrs. Louis L. Dabney

Purpose: To present 1962-63 community missions emphases: soul-winning visitation, distribution of Bibles and Christian literature.

To Program Chairman: Today we discuss personal soul-winning, an obligation and privilege of all Christians. Ask your circle members to bring a Bible or New Testament in which each will mark verses to use in soul-winning. These verses are listed on gummed stickers which may be placed in the front of Bibles. (Order Gummed Stickers with Bible References presenting the plan of salvation, 25 for 25c, Woman's Missionary Union, 600 No. 20th St., Birmingham 3, Ala.)

Prayer, genuine interest in a person, the power of the Holy Spirit, are prerequisites to soul-winning.

In some churches the pastor or another qualified person gives help in techniques of soul-winning visitation. The pastor or the church office will know of individuals

*Order *The Chains Are Strong, Fields, 75c;* and *Teacher's Guide, 40c* from Baptist Book Stores.

who are lost. Read in January *Royal Service* "Witness in Your World," by Dr. Kenneth L. Chafin. You may want to ask someone to bring the highlights of that article at your circle meeting. See "Operation Door-hell" in *Forecaster*.

Introduction:

A witness is a person who gives testimony of what he knows. He witnesses to what he has seen or experienced.

Christians are called to witness, but we cannot be convincing if we are half-hearted. We do not choose to represent Christ; he has chosen us. "Ye have not chosen me, but I have chosen you, and ordained you" (John 15:16). Members of Woman's Missionary Societies hold a peculiar place of responsibility in this God-given worldwide task which begins at home, in our neighborhood and community.

Consider this motto: "I will do the best I can where I am with what I have for Jesus' sake today." This motto gives us the who, the when, the where, the why, and the how of personal soul-winning.

"I will do the best I can"

What is the best that a Christian woman can do? Paul wrote: "For me to live is Christ" (Phil. 1:21). A Christian woman's best, then, is the sum total of spoken and unspoken evidence that Christ lives within. This evidence is expressed in personality, in choices, in home, in every situation and experience of life.

A woman's best means conviction about the lostness of a person without Christ and belief in God's provision for salvation. Man is lost apart from God whether he believes it or not. But do you believe that a man is lost for all eternity without Christ?

Your best involves conviction about the nature of man. God has made provision for man's escape from the consequences of his sin. The Bible states that Christ died for our sins, was buried and rose again. This is foundational to your witness. Many people have not met face-to-face the sad fact that they are lost. Others try to ignore what they know to be true. Some have hardened their hearts against God's Holy Spirit.

— God's provision for man's salvation is rooted in love: "For God so loved . . . that he gave his only begotten Son." His invitation to a lost person is simple, assuring, and possible of acceptance: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Our best means consistent living. Dwight Moody wrote: "It is a great deal better to live a holy life than to talk about it." A dedicated, serious Christian woman keeps her life above reproach for many will judge her actions before they hear her words. A Jew won to Christ said of her Christian friend: "I do not remember what she said to me, but I could not ignore her loving ways."

Our best means willingness to witness and enthusiasm for the task. Personal soul-winning is not an elective in the curriculum of a Christian; it is required. The fact that it is essential does not diminish enthusiasm. But joyous, convinced witnessing is blessed of God. You remember the Samaritan woman in conversation with Jesus at

the well. The woman accepted the gift of "living water." In the joy of her thrilling discovery she left her pitcher and hurried back to her village to tell her neighbors the good news. Her enthusiasm and witness were so effective that "many . . . believed on him for the saying of the woman."

Our best means genuine, friendly interest in others. One WMS member, also a Sunday school worker, visited a prospective Junior girl to invite her to Sunday school, offering to pick her up next Sunday morning. The girl went with her. The week following she went to the home again and visited with the child and the parents.

She invited the child to her home. There the little girl fell in love with a new litter of puppies. When Mrs. M. went again to the home she took a puppy for the little girl. The father called later to thank her for the puppy, and then he said, "Yes, we are happy to see our little girl enjoying the puppy. But Mrs. M. I want to tell you that I appreciate your interest in our family." Months later both the father and the girl professed Christ. At the same time the mother rededicated her life.

To do her best a Christian needs to keep the example of Jesus, the unique Witness, before her. He sought people out; He spoke to them in familiar language. He met them on their own level with compassion and love.

"Where I am"

Soul-winning begins at home, with parents explaining the way of salvation to their children. Through family prayer and daily conversation, the indwelling Spirit is revealed in a positive way.

Sometimes witnessing experiences come through casual meetings, and may begin with an invitation to church or an inquiry as to church membership. Such a beginning can lead into a specific presentation of the plan of salvation.

Mrs. T. often took games and clothing to the Juvenile Court in her city. One day, noticing anxiety on the face of a young mother whose child had been involved in

a theft, Mrs. T_____ went to sit beside her during the hearing before the judge. Quite naturally they talked of need for God's guidance in time of trouble. Mrs. T_____ took a New Testament from her purse and they read together verses from God's Word. Finally the woman's face relaxed and she responded to the friendly concern of Mrs. T_____. A pastor nearby went at Mrs. T_____'s suggestion to encourage the woman and talk with the boy. Later a sponsor was found for the boy. In recent months not only the mother and son have been in Sunday school and church services, but the father and an older sister attend regularly.

Christians cannot depend on casual acquaintance and conversation to fulfil their obligations to bring others to Christ. Efforts at soul-winning should be a part of a Christian woman's living. A day set aside by the church or the society for visiting the lost should be eagerly accepted as an additional opportunity to witness for Christ. This is a vital part in the task of world missions.

A family new to the community was visited by Mrs. G_____. One Junior girl and two of Intermediate age were enrolled in Sunday school, but the mother said: "I don't mind their going to your Sunday school, but don't fill their minds with ideas about what's right and wrong. We drink, and have no intentions of stopping it. I don't want them looking down on us." Others from the church, including the pastor, visited the parents. The mother later said, "If I had known a pastor like yours and friendly people like your church members, my life would be different today!"

"With what I have"

The first requirement for a Christian witness is a saving experience with Jesus Christ. She cannot pass on what she does not have. After a personal encounter with the Lord, she can say with Paul: "I know whom I have believed . . ." (2 Tim. 1:12); and with Peter: "Neither is there salvation in any other; for there is none other name

under heaven given among men, whereby we must be saved" (Acts 4:12).

The second consideration is a practical knowledge of the Bible in order to use it effectively. The witness does well to keep a marked Testament in her purse so that she will always be prepared to point out its truths. There are many combinations of verses that can be used in presenting the plan of salvation. Verses called "The ABC's of Salvation" are basic:

A—"All have sinned, and come short of the glory of God" Romans 3:23.

B—"Believe on the Lord Jesus Christ, and thou shalt be saved" Acts 16:31.

C—"Confess with thy mouth the Lord Jesus" Romans 10:9.

Some workers who prefer to use the gospel of John alone mark the following verses: (read these) John 3:3; 3:16; 11:6; 5:24; 1:12.

Many use the Gummed Sticker (see page 11 for information about price), which may be placed in the front of the Bible. Open your Bibles now and let us mark together these verses. (Have ready red pencils.) The first verse is John 3:16 which shows that God loves all sinners. Write the page number where this is found. Now find the second fact: "Call upon Him" (Rom. 10:13). On the bottom of the page where you found John 3:16, write the page number of the second statement. Continue in this manner until you have completed the list. The verses on the gummed sticker are: John 3:16, Romans 10:13, Luke 13:3, Acts 16:31, Romans 10:9, John 1:12.

We should always use our Bibles in witnessing, for it is God who speaks to the lost, not us. If the person to whom we witness does not own a Bible, you will want to leave with her the marked copy.

Religious literature and tracts are helpful in winning others to Christ, but should not be substituted for the Bible. (Show Home Life, Royal Service, Open Windows, and tracts which may be used in visiting.) These may be left, with permission, in public places, in doctors' offices, in dry

poises, barber shops, in homes.

A Christian witness has the promise of the Holy Spirit: "Lo, I am with you always, even unto the end of the world" (Matt. 28:20). The Holy Spirit guides and empowers the Christian as she talks to others about Christ and his power to save from sin. She prays before she visits. She prays during her visit. She asks others to pray as she goes. She prays with the repentant sinner. She prays at the end of each visit. She helps the unsaved to pray "Lord, be merciful to me a sinner."

Two women went twice to call upon a young boy who had been attending worship services of the church. He was not at home either time. They went a third time. The young boy invited them in, and in response to a question, answered, "Yes, I know why you have come." And he drew up a hassock so that he might sit closer to them as they talked. One woman said, "Jim, we want to talk to you about becoming a Christian. I want to read some verses in the Bible." The boy said, "Wait, let me get my own Bible. You can show me the verses there." In relating this story, the woman said, "We felt definitely led to go again to see Jim. The Holy Spirit had prepared his heart, for he accepted the Lord. At the revival service in progress, he came on profession of faith, and his mother came the next night."

The Christian witness also has books and other materials to train her in methods of soul-winning. There are books to study. Classes in soul-winning should be offered to the church membership. One handbook which presents definite and effective ideas is *Simple Approach to Soul-Winning*,* by C. Carlyle Brooks. It records actual conversations with the lost, and gives excellent, usable plans for the inexperienced visitor.

"For Jesus' sake"

What impels us to be witnesses for Christ? His love for us. When Paul says, "the love of Christ" he means Christ's love

for Him; the love that went to the cross. To be possessed by this all-embracing love of God takes one out of himself. Only a man so possessed could say in truth without blasphemy, "For me to live is Christ." We are commanded to do so. Jesus told his followers: "As my Father hath sent me, even so send I you" (John 20:21). Jesus says to his followers: "Ye shall be witnesses unto me." We must testify to others; there is no choice.

"There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10). Heaven is made happier by sinners repenting and crowding him Lord of lords and King of kings.

Witnessing brings joy to the heart of the Christian who has helped introduce the lost one to Jesus Christ. As she tells others of the change in her own life, her own vision of God's relationship to all mankind is broadened. She grows in grace and in the knowledge of the Lord, toward the measure of the fullness of Christ.

"Today"

The radio carried news of the strike of electrical workers at Redstone Arsenal in Huntsville, Alabama. Because of this strike, our defense program may be seriously hampered and our man-on-the-moon project delayed.

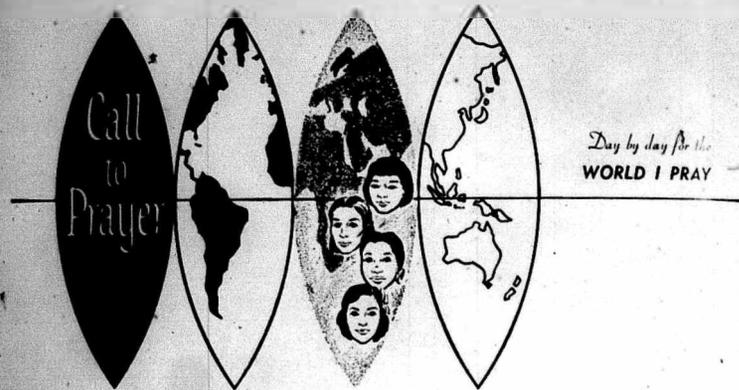
How much more tragic is the news that only five per cent of church members ever speak to another about his soul's salvation. In other words, 95 per cent of all Christians are on strike, refusing to do the task to which God calls.

The Bible tells us we cannot count on any day but today. Proverbs 27:1 reads: "Trust not thyself of tomorrow; for thou knowest not what a day may bring forth." Paul reminds us: "Behold, now is the day of salvation" (2 Cor. 6:2).

To reach the lost I must "do the best I can where I am with what I have for Jesus' sake today." I can do no more, nor can I do less.

Prayer: Ask those present to pray concerning the truth of this program.

* Order from Baptist Book Stores.



Prepared by Mrs. Mickey R. Johnston

1 FRIDAY We believe that through the grace of the Lord Jesus Christ we shall be saved Acts 15:11. (Read vv. 6-11.)

Pray for W. T. Watts, for 15 years dir. of Negro Bapt. Ed. Center, Oklahoma City, Okla., oversees ed. program for 50 churches; Gladys Keith, formerly of Rachel Sims GWC, New Orleans, retired after 24 years of service; Mrs. Andres Rodriguez, ev., Havana, Cuba; J. A. Herring, beginning 24th year of service which included China, now field ev. Kaohsiung, Taiwan; Mrs. B. T. Griffin, app. 24 years ago, WMU assn. advisor, mother of two sons and assistant to husband in Nigeria's only program of city missions in the capital city of Lagos; Mrs. M. K. Wason, mother of four sons, Ogbomoso, Nigeria; Mrs. A. J. Powell, FMB new appointee to Lebanon.

2 SATURDAY Blessed is he, whosoever shall not be offended in me Luke 7:23. (Read vv. 19-23.)

Pray for Sara Ruth Wilson, Rachel Sims GWC, New Orleans, La. Pray that this staff be given wisdom as they counsel alcoholics, provide food to unemployed families, minister to run-away teen-agers, challenge outstanding boys and girls to rise above barriers, mother children who had rather be

at the mission than at home, and tell the story of Jesus. Mrs. A. Worthington, HMB retired in Shidler, Okla.; J. P. Kirk, appointed 16 years ago, executive secretary, State Baptist Convention of Bahia, Brazil.

3 SUNDAY Ye know the grace of our Lord Jesus Christ 2 Cor. 8:9. (Read vv. 1-9.)

Pray for Mrs. C. J. Smith and her husband, ev. among Indians, Kingfisher, Okla.; R. B. Alvarez, pastor First Mexican Church, Harlingen, Texas; Mrs. H. D. McCamey, 23 years in Nigeria, nurse-assistant to dentist husband, dental clinic, Ibadan and in mobile clinics in villages, schools, and seminary, including a training program in dentistry for Africans; Dorothea Lane, assistant treasurer, Tokyo, Japan; Mary Lucille Saunders, statistician, curriculum sec. for SS, TU, VBS, and WMU materials pub. house, Manila, Philippines; S. A. Qualis, treasurer of Equatorial, South, and North Brazil Missions, pastor in Rio de Janeiro; G. H. Kollar, pathologist and surgeon Baptist Hospital, and dir. of new Eng.-sp. work, Barranquilla, Colombia; F. B. Owen, surgeon and nursing

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

sch. professor at Baptist Hospital, Kediri.

4 MONDAY The Lord hath said unto me, Thou art my Son Psalm 2:7. (Read vv. 7-8.)

Pray for Mrs. R. A. Fowler, her husband, and three small children, new city missionaries Salvador, Brazil; Mrs. B. A. O'Neal, mother of three children, SS teacher, state WMU officer, local and assn. WMU advisor, Maceio, Brazil; E. F. Holmes, field missionary and pastor, Concepcion, Chile; three who have retired: Mrs. J. E. Jackson, 1959, 38 years in China, Japan, and Philippines; Mrs. Frank Dimaggio, La.; Mrs. J. G. Sanchez, N. Mex.

5 TUESDAY Create in me a clean heart, O God; and renew a right spirit within me Psalm 51:10. (Read vv. 7-13.)

Pray for Deusdedith Escobar, recently opened new work, Darien Province, Panama; Mrs. S. P. Jackson and her husband, at home on medical leave, Belo Horizonte, Brazil; Mrs. J. P. Gilbert, pastor's wife, Quito, Ecuador—a country with only 4 organized churches and 16 mission points whose 192 members reported 56 baptisms in the last annual report; Lila F. Watson, retired 1958 after 39 years in China, Taiwan, and Hong Kong in GWC, pub. and WMU field work; Mrs. L. N. Nelson assists husband in missions at Ebe and Otake, Japan, where she teaches Bible, now in the States on medical furlough; C. F. Roberson, missionary adv. in the port city of Lagos, Nigeria.

6 WEDNESDAY Speak thou the things which become sound doctrine Titus 2:1. (Read vv. 1-6.)

Pray for Delilah Jones, nurse, Bapt. Hospital, Eku, Nigeria, who was the only single missionary nurse app. in 1960 in response to over 20 urgent requests for nurses from the mission fields. Again in 1961 when the requests were greater and even more urgent—only three single nurses were appointed—the first half of 1962 saw only one appointed. Hattie Mae Gardner, app. 28 years ago, missionary-advisor, literacy program work out of Shaki, Nigeria, to remote villages; Emogene Harris, app. 1960, teacher Bapt Women's Training College, Ie-Ife, Nigeria; Jerry Harts, ev. in Nakorn, Thailand; Reiji Hoshizaki and his wife, who are the only missionaries in Nagoya (pop. 1,387,000), Japan; Mrs. D. R. Contreras and husband, Las Vegas, N. Mex., a center of Sp.-sp. popula-

tion; Epifanio Salazar, pastor Mexican Mission, Lubbeck, Texas; Mrs. V. T. Yearwood and her husband, pioneers in Bapt. work, Panama, retired, have HMB missionary son; Francisco Rodriguez, serving for more than 20 years with wife and eight children in Matanzas Province, Cuba.

7 THURSDAY If any of you lack wisdom, let him ask of God James 1:5. (Read vv. 1-6.)

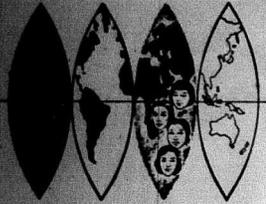
Pray for L. C. Atnip, first dir. of newly established pub. house for four languages, Bulawayo, So. Rhodesia; Mrs. J. D. Hooten, app. Oct. 1961, mother of three children, just completed first year, Dar es Salaam, Tanganyika; Martha Knox, college teacher, Japan; Mrs. C. L. Martin, Jr., and her husband, who began, during their first term of service, the ministry of the new BSU Center in Tokyo, Japan; Mrs. F. B. Huey, Jr., app. 1960, teacher South Brazil Bapt. Theol. Sem., Rio de Janeiro, Brazil; Mattie Baker, retired 1959 after 36 years in Brazil—for 33 of those years did state YWA work; Mrs. E. M. Treadwell and her husband, who direct Mission Center in Albuquerque, N. Mex.; Mrs. Paul Rogosin, pastor's wife Russian Bapt. Church, San Francisco; Isidoro Garza, Sp.-sp., Calif.; R. C. Johnson, ev., Panama.

8 FRIDAY God is our refuge and strength Psalm 46:1. (Read Psalm 46.)

Pray for Mrs. Ross Hanna and husband, Indian pastorate, Santa Fe, N. Mex.; M. E. O'Neill, Sp.-sp., Alamo, Texas; D. E. Smith, dir. of training program for national pastors, field missionary to 40 churches in Niger Province, Minna, Nigeria; Katie Murray, retired 1962 after 40 years in China and Taiwan; Mrs. J. P. Griggs, FMB new appointee to Central Africa Mission.

9 SATURDAY O come, let us sing unto the Lord Psalm 95:1. (Read vv. 1-9.)

Pray for Alexander Pasetti, works with Sp.-sp. in Lutz, Fla.; L. R. Parker, Jr., Crowley, La., with HMB Dept. of Work with National Baptists (Negro), as teacher-missionary and chaplain at Charity Hospital; Mrs. Domingo Fernandez, ev., Havana, Cuba; H. W. Neely, Bulawayo, So. Rhodesia, is missionary advisor, to almost a dozen undeveloped missions and churches whose pastors also need our prayers; G. R. Martin, Penang, Malaya; Mrs. K. R. Wolfe, mother of five children, in language school, Campinas, Brazil.



10 SUNDAY Call unto me, and I will answer thee Jer. 33:3. (Read vv. 1-3.)

Pray for Nadine Lovan, girls dormitory housemother and teacher at the six-year-old Sadler Baptist Secondary School, Kumasi, Ghana; W. D. Frazier, Okebo, Nigeria; Mrs. D. N. Mayhall, homemaker for four daughters and seminary prof. husband, Ogbomoso, Nigeria; S. E. Ray,* ten years in Liberia; B. J. Walsh, app. 1961, prof. Mexican Bapt. Theol. Sem., Torreon, Mexico; C. E. Sanders, pastor, Tucson, Ariz., among Sp-sp.; Abraham Wright, HMB before retirement international ministry, Illinois.

11 MONDAY Fear not, I will help thee Isaiah 41:13. (Read vv. 10-13.)

Pray for C. L. Miller and wife, first-term missionaries, Cotabato, Philippines; E. H. Wagoner, prof. Philippine Bapt. Theol. Sem., Banguio, Philippines; Miss Clifford Barratt, 43 years in China and Taiwan as teacher and ev. worker; Mrs. S. P. Howard, Jr., mother of two children in 14th year of service, Kokura, Japan; Ruby Wheat,* nurse on the staff of the Wallace Memorial Baptist Hospital in Pusan, Korea; Mrs. C. A. Baker, served 22 years in Brazil with her husband, an additional 6 years after his death before her retirement in 1945; Mrs. W. H. Smith, app. 1962 to Brazil, studying Portuguese in language school, Campinas, Brazil; A. M. Lago, pastor First Mexican Baptist Church, Edinburg, Texas.

12 TUESDAY Fear God, and keep his commandments Ecc. 12:13. (Read vv. 13-14.)

Pray for J. B. Hipps, retired 1951 after 36 years in China as prof. at Univ. of Shanghai, and dean at Shanghai Seminary; Mrs. H. B. Brown, physician's wife and mother of six children, East Africa; Mrs. H. E. Peacock,* musician, assists husband in city missions program, Sao Paulo, Brazil; Mrs. H.

O. Headrick, mother of four children, Sao Paulo, Brazil; Ruth Randall, 38 years in Brazil, where for many years she was editor of WMU materials, retired 1952; Ada Young, dir. Friendship House GWC, New Orleans, La.; H. A. Borah, dir. of East St. Louis Rescue Mission, Ill.

13 WEDNESDAY The word of God is quick and powerful Heb. 4:12. (Read vv. 11-16.)

Pray for J. C. Anderson,* prof. International Bapt. Theol. Sem., Buenos Aires, Argentina; Mrs. M. S. Blair, retired, Argentina; Mrs. J. D. Spann, app. 1957, pianist, mother of three small children, Las Piedras, Uruguay; Mrs. T. O. Cox, (first-term) pastor's wife, at second Eng-sp. church, Tokyo, Japan; R. E. Morris, field missionary, who has been preaching at three mission stations among the Taiwanese people in Kaohsiung—he will be leaving for furlough within a matter of weeks; J. R. Marshall, Jr., new work in southeast Thailand; C. A. Allison, dir. of a church community center-GWC type witness, Dar es Salaam, Tanganyika; S. R. Flewelen,* app. 1958, medical technologist, Nalerigu, Ghana—where some service has been discontinued this year because of shortage of missionary personnel; Mrs. G. M. Faile, Jr., homemaker and assistant to her surgeon husband in the hospital, Nalerigu, Ghana; M. C. Reed, app. 1960, to an ev. assignment in Israel; Mrs. D. G. Rodriguez, pastor's wife, Consolacion del sur, Cuba.

14 THURSDAY For he hath said, I will never leave thee, nor forsake thee Heb. 13:5. (Read vv. 5-6.)

Pray for J. R. Cheyne, Salisbury, So. Rhodesia, beginning his ninth year of work;

adv. advisor
app. appointed
assn. associational
BSU Baptist Student Union
ed. education
Eng-sp. English-speaking
ev. evangelism
GWC Good Will Center
mgr. manager
MK born of missionary parents
pub. publication
rel. religious
Sp-sp. Spanish-speaking
SS Sunday school
TU Training Union
VBS vacation Bible school

Mrs. I. M. Carpenter, app. 1961 to Liberia where she and her husband are opening new work in Sinoe County; D. N. Sharpley and his wife, field missionaries in Santa Maria (pop. 45,900), Brazil; W. A. Hatton, RA sec. for Arkansas before his 1947 app., now dir. of RA work in Brazil, Rio de Janeiro; Mrs. Eulogia Garza and her husband, who have served the Sp-sp. in Texas for 15 years; Gladys Farmer, dir. GWC, Columbia, S. C., who ministers to many teen-agers.

15 FRIDAY Withhold not correction from the child Prov. 23:13. (Read vv. 12-15.)

Pray for Olive Lawton, born in China where her parents served almost 50 years, two brothers on mission field, beginning her 38th year of service including China and now Taiwan where she does field ev.; Martha L. Franks, dean of women, teacher of Old Testament, missions, and ev. for children, Taiwan Bapt. Theol. Sem., Taipei, Taiwan, also a weekend ministry to deaf and blind; Mrs. D. R. Cobb, with husband and three children, Songkhalo, Thailand, where they began a new church with two single missionaries in a nearby town 800 miles removed from other missionaries; Dale Moore, missionary advisor and acting principal Bible school for pastors, Jinkrama, Nigeria; Mrs. Hoke Smith, Jr.,* who taught Christian ed. and sacred music at International Sem., Cali, Colombia, will move to Argentina after furlough where her husband is to be field representative for South Field overseeing work in Chile, Paraguay, Uruguay, and Argentina; Jovita Galan directs Sp-sp. kindergarten at Eastlawn Mission, San Antonio, Texas.

16 SATURDAY I am not ashamed of the gospel of Christ Rom. 1:16. (Read vv. 13-16.)

Pray for Mrs. J. D. Hancox, husband, and five children, app. 1959 as our first missionaries to France to military personnel and their families through the First Baptist Church, Orleans, during the year four missions begun and 60 professions reported; J. A. Yarbrough,* teacher, Bapt. pastors school, and area missionary, Kaduna, Nigeria; W. E. Verner, pres. and teaches Bible, homeletics, rel. ed., Ghana Bapt. Sem., Kumasi; D. L. Mills,* dir. of public relations Argentine Mission, and stewardship dir. for the Argentine Baptists; Mrs. L. L. Johnson retired 1953 after 38 years in Brazil during which time she reared six children; Mrs. W. B. Hoke, app. 1959, now at Philippine Bapt.

Theol. Sem. and Bible School, Banguio, Philippines; Ola V. Lea, retired last year after 37 years in China and Taiwan during which she was prin. of WMU Training School, dir. of rel. ed. in a girls school, dean of women at the sem.; E. M. Bostick, Jr., retired 1937 after 14 years in China; R. G. Falcon, Sp-sp., El Paso, Texas.



17 SUNDAY Ye must be born again John 3:7. (Read vv. 1-7.)

Pray for R. J. Green, Tuba City, Ariz., where a request to the Navajo tribal council, made four years ago, to lease land for a church building still has not been approved, and church is still meeting in community center; Mrs. R. E. Chambers, app. 1913, retired 1947, China; Mrs. R. C. Hill,* mother of four children and pastor's wife, Chonburi, Thailand; T. H. Dowell, prof. and pres. Korea Bapt. Theol. Sem., Taejon, Korea, where 46 students were enrolled last year; Mrs. W. E. Wyatt, dentist's wife, serves Eng-sp. as SS supt., organist, supt. of the nursery, Ibadan, Nigeria; Mrs. J. C. Ware, mother of four children and nurse at the Bapt. Hospital, Guadalajara, Mexico, where her husband is hospital administrator.

18 MONDAY He left not himself without witness Acts 14:17.

Pray for Mabel Summers, WMU work in Jerusalem, Jordan; W. E. Whelan,* dentist Wallace Memorial Bapt. Hospital, Pusan, Korea; Mrs. J. H. Carpenter, born and reared in China where her parents served 32 years, app. 1961 to Indonesia where she will be missionary homemaker for two daughters and surgeon husband; Mrs. Quinn Morgan

and her husband serve in Bakersfield, Calif., among Latin Americans in an agricultural economy; Mrs. Manuel Quintana, Pinar del Rio Province, Cuba.

19 TUESDAY He that hath an ear, let him hear. *Rev. 2:29. (Read vv. 26-29.)*

Pray for A. B. Bedford,* app 1951, pastor of two congregations, one Eng.-sp for business and oil people from US and the other Sp.-sp., Comodoro, Argentina; Mrs. G. A. Canzoneri,* homemaker, and teacher Industrial Inst., Corrente, Brazil; R. H. Fanoni, staff surgeon, Bapt. Hospital, and prof. school of nursing, Eku, Nigeria; T. J. Kennedy, missionary advisor in Zaria, remote northernmost mission station, Nigeria; Mrs. F. A. Hooper, III, who with her husband and four children will shortly be returning to Israel from furlough to begin a second term of service; Mrs. B. B. Tisdale, mother of three children and assistant to area missionary husband who works with national pastors and trains church workers, Tarlac Province, Philippines; Jenell Greer, app. 1942, served in Hawaii and China, now teaches at Thailand Bapt. Theol. Center, also Chinese ev., Bangkok; Mrs. Pedro Carranza, pastor's wife, Sp.-sp., Douglas, Ariz.; Mrs. J. L. Isaacs, HMB retired from an Indian ministry, Oklahoma; Elizabeth Newman, GWC, East St. Louis, Ill.; Atilio Rivera, pastor Alligandi, San Blas, Panama.

20 WEDNESDAY Whatever ye shall ask in my name, that will I do. *John 14:13. (Read vv. 12-14.)*

Pray for Mrs. R. S. Franks and her husband just completed language school and going to Mexico for BSU ministry; J. P. Gilbert,* pastor Quito, Ecuador, one of four churches in the country; W. A. Cowley,* prin. Baptist Boys' High School, Jos, Nigeria; I. V. Larson, app. 1919, retired 1959, who served in China, Philippines, and Taiwan; Mrs. J. L. Moye served in Chile as pastor's wife, among Mexicans in Texas, now retired; Mrs. Pascual Arpaio, retired HMB.

21 THURSDAY The Spirit . . . maketh intercession for the saints according to the will of God. *Rom. 8:27. (Read vv. 26-27.)*

Pray for A. A. Giannetta, born in Italy, educated in the States, after HMB service for seven years with Italian people, San Francisco, app. 1900 by FMB to Italians, Campinas, Brazil; J. E. Musgrave, Jr., newly elected executive secretary Church Loan

Board, Brazilian Baptist Convention, Rio de Janeiro; Mrs. H. W. Fite, Jr., teacher in school directed by her husband, Coroa, Brazil; Mrs. E. H. Walworth, homemaker for five children and field missionary husband, Hermosillo, Mexico; Mrs. W. R. Washfield and her husband, app. 1960, for a BSU ministry, Makati, Philippines; Lucy Wagner, missionary advisor and WMU worker in Korea; W. B. Faw, app. in May, 1962 acting principal of Bapt. Boys' High School, Jos, Nigeria; Margaret Marchman, teacher girls high school, Shaki, Nigeria; Doris Christensen, kindergarten teacher and worker Santa Fe Indian Center, N. Mex.; R. G. Van Royen, resettling Cuban refugees, office in Dallas, Texas; Rev. and Mrs. L. A. Sealay, share Eng.-sp church, Panama City, a West Indian congregation; Mrs. J. T. McGill, homemaker and assistant to her husband who is supt. Rescue Mission, New Orleans, La.

22 FRIDAY Love your enemies, bless them that curse you, do good to them that hate you. *Mat. 5:44. (Read vv. 38-48.)*

Pray for Mrs. E. L. Oliver, lab technician at Bapt. Hospital, Kyoto, Japan, and mother of four children; Mrs. G. L. Hix, pastor's wife, Calvary Bapt. Church, Taipei, Taiwan; Mrs. J. H. Hammett and husband, field ev. Taipei, Taiwan; Mrs. Gilbert Ross, WMU work, wife of field missionary, Durango, Mexico.

23 SATURDAY Whosoever shall call upon the name of the Lord shall be saved. *Rom. 10:13. (Read vv. 13-15.)*

Pray for a missionary to be sent to the Misiones Province of Argentina. There is a strong Russian work through six German churches, but none whatsoever in Spanish. There has never been a Southern Baptist missionary in this area, nor is there anyone available to send at the present time. Mrs. R. E. L. Mewshaw, app. 1916, retired 1948, who served as a homemaker for four children and her physician husband during many years in China; Flora E. Dodson, who retired in 1958 after 41 years in China and Hong Kong; Alma N. Graves, app. 1936, who teaches Eng and rel. ed. at Seinan Gakuin, Bapt. Univ., Fukuoka, Japan; Mrs. T. K. Edwards, app. 1957, mother of four children and nurse-assistant to her physician husband, Ogbomoso, Nigeria; C. C. Craig, Jr., appointee in the Department of Work with the National Baptists (Negro), field worker out of Hamlet, N. C.



24 SUNDAY O thou that hearest prayer. *Psal. 65:2. (Read vv. 1-2.)*

Pray for R. B. Robertson,* beginning 13th year as pastor, Sp.-sp. First Baptist Church, Mendoza, Argentina; L. A. Doyle, Jr., field missionary in Manaus, interior mission station Amazon River, Brazil; Viola Campbell, transfer to pub. house, El Paso, 1961 after 19 years in Mexico; Mrs. J. K. Ragland, mother of four children, and teaches women enrolled in Seminary, Beirut, Lebanon; Mrs. Ruth Humphol, nurse, returning to Nigeria in two months following furlough; Lora Clement, retired in 1959 after 44 years in China and Singapore; Mrs. R. T. Bryan, app. 1905, retired 1937 after 32 years in China; Mrs. R. L. Bausum, retired 1958 after 34 years in China and Taiwan; Mrs. J. T. Lochridge, schoolteacher for her children, Cotabato, Philippines; Mrs. Armando Silverio, Italian ev., Tampa, Fla.

25 MONDAY For, behold, he prayeth. *Acts 9:11. (Read vv. 10-16.)*

Pray for Mrs. C. H. Lowhon, Sr., and husband, app. 1960, Pasay City, Philippines; Mrs. T. D. Gullatt, beginning 13th year in Japan; Jane Lide, retired 1953 after 44 years in China where she wrote five books in Chinese, Seminary faculty; Alice Huey, retired, China-Hawaii; N. W. Wood, app. 1962, Central Africa; Mrs. B. E. Adams and husband, BSU ministry, Univ. of Concepcion, Chile; Mrs. B. C. Aitchison, nearing completion of language school and will move to Macao, Brazil, with her infant son and husband teacher Bapt. academy.

26 TUESDAY He saith unto them, But whom say ye that I am? *Mat. 16:15. (Read vv. 13-19.)*

Pray for Mrs. D. P. Appleby, app. 1924, Brn. gen. ev. work, wrote or translated eight books, retired 1960; Mrs. W. B. McWhorter, app. 1937, returns to Brazil in four

months leaving both children in the States to attend college; J. W. Ross, Mexico, transferred to pub. house, El Paso, as dir. of editorial division; Mrs. R. F. Goldie, mother of seven children and nurse-assistant to her physician husband, Ogbomoso, Nigeria; Mrs. M. E. Phillips, app. 1961, homemaker for two daughters and field missionary husband, Kisumu, Kenya; N. T. Tull, who worked with the church loans dept. HMB before retirement; Mrs. Donald Pheggar and husband, only missionaries to Filipinos in Stockton, Calif.

27 WEDNESDAY He that humbleth himself shall be exalted. *Luke 14:11. (Read vv. 7-11.)*

Pray for Mrs. C. W. Bodenbaugh and husband, app. 1959, first missionaries to Asians in Tanganyika; Mrs. W. D. Frazier, homemaker for seven children and field missionary husband, Okeha, Nigeria; Mrs. E. L. Cole, app. 1946, teacher at girls student home and homemaker for three children and physician husband, only missionary doctor at Baptist hospital Guadalajara, Mexico; S. P. Jackson, app. 1941, and his family, in the States on emergency medical leave from Brazil; Mrs. Lee Auhill worked Alamo Day School for Indians, N. Mex. before retirement; A. W. Hancock, HMB retired after ministry to Indians, Oklahoma.

28 THURSDAY Give ear, O my people, to my law. *Psal. 78:1. (Read vv. 1-6.)*

Pray for Mrs. W. E. Salts, retired 1947 after 42 years in China where she wrote three books and taught in schools. She is 86 years old now; Mrs. J. H. Humphrey, China for 14 years, app. 1955 to Hawaii, now dean of students at Seminary, Bagueo, Philippines; R. F. Goldie, doctor among lepers in Nigeria before transferring to Ghana for two years, reassigned in 1962 to Nigeria, Bapt. Health Service; Mrs. W. E. Allen and husband, first-term missionaries in Tukuyu, Tanganyika; Mrs. R. T. Thorpe, with husband and four children nearing end of first furlough, returns in four months to So Rhodesia; Mrs. C. G. McCalman* and her husband, app. 1959 to Equatorial Brazil; R. E. Smith dir. of rel. activities and Old Testament teacher, Brazilian Bapt. College, Sao Paulo, Brazil; Homero Yearwood, an MK of Panama missionaries, Sp.-sp., Vacaville, Calif.; Mrs. F. H. Linton, whose late husband was pastor of the West Indian Church in Panama, now retired, Mrs. Marcos Rodriguez, Motanzas, Cuba.

"There Is a Child Here"

MOST OF US ARE PARENTS. All of us are teachers.

As parents, we are teachers of our own children. As auxiliary leaders, we train the children of others in world missions. As Sunday school and Training Union workers, we are teachers and leaders. We teach constantly, by our words, our attitudes, our actions.

Let us consider these children and our responsibility to each one.

"There is a [child] here, which hath five barley loaves, and two small fishes."

The boy's mother had packed his lunch that morning. Five barley loaves and two small fishes. The boy shared his lunch. Using that lunch, Jesus fed a multitude of people.

There is a child here.

What is the potential ability of your child? The child in your home? Each child you teach? What will he become? If yielded to Jesus and his power, will your child feed 5,000 people?

We try to be efficient in feeding our children well-balanced meals. We preach proteins, vitamins, and vegetables. Let us also be careful to prepare spiritual food for these, our children. We must be certain that each child has his five barley loaves and two fishes.

We must make careful and prayerful spiritual preparation in our own hearts before we can make ready a spiritual feast for boys and girls. Finally, we must make sure it is of sufficient nourishment to feed the soul.

How shall we prepare our children for their great adventure of service?

First, let us give each child love. Give him companionship, family fun, a feeling

of belonging. Help him to know that his parents, his pastor, his teachers, and God are always ready to love, to listen, and to help him.

Second, we would give him laws. Teach him obedience and respect for rules at home, at school, the laws of God and the laws of society. Then comes the hard part, the place where we often fail. We each must set a good example in obedience by being law-abiding ourselves.

Third, let us give each child loyalty. Keep his secrets. Resist the temptation to tell others about his mistakes. Value his rights as an individual. Respect his opinions, his property, and his privacy. And most important, let us keep our promises.

Next, we would give our children liberty. We want them to be obedient and socially acceptable. Yet, with certain restraints, each child must also be free to be himself. Gradually, we must cut the apron strings.

Dr. Edward A. Strecker tells of men serving in the armed forces who could not endure battle pressures because they had not been taught to make decisions, to follow instructions, and to think for themselves.

We must remember that no child is private property. He belongs to himself and to God.

More important than anything else, we must help each child to have faith. Help him to believe in God and in his Son, Jesus, to love and follow Christ.

Although the Nursery, Beginner and Primary child is usually too young to make a public decision to trust and follow Jesus, he is learning. His mind, his heart prepared now for decisions he must make in later years. And while it may be too early for



Jorie Lou Stump

him to make that decision, it is never too early for us to teach and to pray for his salvation.

With the Junior, the Intermediate, the young person, we would be always alert for opportunities to explain, to encourage, to lead—or to remain silent and pray—that his faith may find birth and strength.

We would teach friendliness. To love all people regardless of race, occupation, or social status. Children are not born prejudiced. Let these boys and girls enjoy people from all the free-ways and road-paths of life—farmers, doctors, missionaries.

Along with friendliness let us give each child a desire to share. Impress upon his mind that all people everywhere need to know the Saviour. Help him to see the need for World Missions. We would teach him to give his money, his prayer, and when God calls, to give himself.

Teach him to be concerned for the lost, the hungry, the suffering. Let him love people and realize that he must help people if he would help God.

Love for our neighbor measures our love for God.

Five loaves and two small fishes.

Let us teach each child to give his possessions and his life, his very soul to Jesus. Who knows how many thousands shall be fed?

"There is a lad here," Andrew said.

And from his lunch, great crowds were fed:

He gave the Master all he had,—

That noisy, normal, happy lad.

I wonder what his mother felt?

I think, perhaps, she must have knelt. And from her heart—poured forth great joy

To know that Christ had used her boy



Oriental Program-Plans

THIS will be the time to carry out an Oriental theme for the program. Combine a garden-tea with a New Year birthday celebration, since Orientals celebrate everybody's birthday then. Arrange an Oriental garden with palms, bamboo, potted plants, etc. Hang Japanese lanterns and Chinese wind chimes. Serve tea from a low table, characteristic of the Japanese. Pass an attractive tray of tidbits: little squares of sponge cake which the Japanese like, Chinese fortune cookies, half-moon-shaped cookies (Korean) sprinkled with pine nuts or almonds, candied orange peel, preserved kumquats, saled almonds,

rice cereal squares. Use recorded Oriental music.

Reverse the order for this meeting and have the party first to get everyone in the mood for the discussions to follow. Begin a half to an hour earlier to allow time if you may prefer a luncheon.

Have three members in Chinese, Japanese, and Korean costume. They give "Did You Know" statements speaking in vivacious, conversational manner. Later they give the parts relating to each Oriental group. The program leader may give the review of Language, Missions, and closing devotional thoughts.

Did You Know?

Did you know these things about the fascinating people and countries from which many American Orientals originate?

Korea's People Are Industrious.

Did you know that Orientals traditionally observe New Year in early February, according to the lunar calendar? But they are gradually changing to the English date. Birthdays are observed at New Year rather than the actual birth date. In Korea the sixty-first birthday is a very special date.

Did you know that Koreans are a warm-hearted people with a quick wit and keen sense of humor? That they have a pronounced desire for peace and independence? Korean women enjoy a higher status than other Orientals. They do not bow to husband or son!

Did you know that Korea's most famous contribution is music? One teacher said that "the freedom of spirit" found in

Korean folk music is a great help to her American students. Korean music is founded on a three- or six-beat system and many songs sound like spirited waltzes. It is the only Asian music which compares with Europe's best.

Did you know that Korean illiteracy practically disappeared with the invention of a very simple phonetic alphabet? Korean genius built the first suspension bridge and perfected the floor-heated house.

China's Culture Is Ancient.

Did you know that though we look like to you these three main East Asian racial groups have very distinctive characteristics? People familiar with the three groups can tell us apart.

Did you know that when Christ was born, China already was 2,000 years old? That Korea and Japan were well established nations? That Chinese influences spread to Korea and thence to Japan?

Did you know that the laundry business was developed by Chinese who, because of American hostility, went into businesses where there would be no American competition? And that no Chinese ever saw a starched collar or white sheet before coming to the US?

Did you know that the first Chinese graduate of an American college was Mr. Yung Wing (Yale 1851) who introduced many Western ideas to China? And was instrumental in sending many Chinese students to the US? Did you know that for many years Dr. K. K. Chen was head of research at the Lilly Laboratories where he made distinguished contributions?

A Japanese Is Very, Very, Very Polite.

Did you know that politeness is the mark of an Oriental gentleman? It shows up in four levels of construction of the Japanese language—the polite; very polite; very, very polite; and very, very, very polite!

Did you know that obedience to parents governs more of the life of Orientals than any other principle?

Did you know that both Chinese and Japanese have made outstanding contributions to agriculture and horticulture? The US Department of Agriculture honored a Chinese for propagation of an orange which will stay on the tree for months.

Did you know that Japanese art is valued for its distinctive characteristics? The artist does not intend to depict an entire scene. Rather, he selects significant elements and leaves blank spaces as factors in the design. One artist, when asked what he considered the most difficult part of a painting, replied, "The space which is to be left unpainted." It is impossible to reproduce the true beauty of even a single flower: its form, color, fragrance—so the painter seeks to express the impression he has gained through contemplation of it.

Did you know that Buddhism in Japan has more than 80 sects? That this is one reason the Japanese do not question existence of different denominations in Christianity? They say, "There are many paths up Fuji, but they all reach the summit." The Buddhist may worship at a Shinto shrine, and order his life by Confucian precepts.

Devotional Thoughts— God's "Whosoever"

Did you know that John 3:16 (quote) is regarded as the central text of the New Testament, the very heart of the gospel? Notice that there is no restriction nor reservation in the "whosoever believeth."

Did you know that everyone is included in God's plan for man's salvation? (Read John 1:29; 3:15; 1 John 2:2.) Consider Acts 17:26-27: "[He] hath made of one blood all nations of men . . . that they should seek the Lord, if haply they might . . . find him." The gospel was meant for every race, every nation, every color, every continent, every island, every person. No one is excluded in God's "Whosoever believeth."

Did you know that God's "whosoever" includes America? Did you know that people from every race and color, every continent—if not every nation of the world—live right here in the US? They too are included.

Did you know that every Christian in the US has responsibility toward national groups within our nation, to tell them there is a way of salvation in Christ for "whosoever believeth"? Did you know that you have obligation to witness and to give that they might know they are included?

CLOSE WITH PRAYER that Southern Baptists may be awake to the opportunity placed on us by Christ to win people of other languages in our midst.

Witnessing to Oriental Americans

✻ (Chinese, Korean, Japanese)

by Mrs. Ralph Gwin

Program Outline

Prayer: Use Call to Prayer
Introduction
"Did You Know?"
Language Missions
Work with Chinese
Work with Koreans
Work with Japanese
Song: "Whosoever Will"
God's "Whosoever" (Devotional Thoughts)
Prayer

Introduction by Program Chairman:
America's imitable Will Rogers said he never met a man he did not like. You will like the people you are going to meet today. Three of our members represent the three major Oriental groups in our country. They will tell us first some interesting facts about the people they represent.

"Did You Know?" (three in costumes: Korean, Chinese, Japanese) They will alternate in giving information on page 26

(Program Chairman continues): These Oriental representatives could go on and on, but they have said enough to give us a keener appreciation of Chinese, Korean, and Japanese people in our country who have a wonderful and significant heritage. Before they speak again to tell us about Southern Baptist mission work in the USA which is related to their language groups, let us examine the Home Mission Board's program of language missions in general.

Language Missions

The Language Groups: Approximately 10 million people in the United States belong to groups which speak languages other than English. Some national groups are concentrated in one or more localities in large numbers, while others are widely scattered in smaller numbers. Many people live in communities where language, customs, and traditions of the home prevail. Others are eager to exchange

ways to new patterns of American life.

Who are they here? Many were here here, immigrants came as our forefathers did, by choice, for any number of reasons—freedom from tyranny and oppression, better living conditions, more job opportunities, educational advantages. Some come for a visit. They like what they find and decide to stay. Some come to make a fortune in a land of opportunity and expect to return home some day. Some come to go to school and will go back. No small number are refugees—victims of war or revolution—who have been resettled here. Whatever the reason, they are here—20 million strong. And they continue to come at the rate of one immigrant every minute and a half. They offer a challenging spiritual adventure in winning them to Christ.

Basic Principle of Language Missions:

What principle guides the program of language missions? The objective of the Home Mission Board in language missions is the same as the objective of all Christian effort on behalf of all people. Specifically, that they be evangelized, enlisted, trained, and they in turn will win others to Christ.

If they are to be won, it is necessary to recognize that these people are lost. Ninety per cent of them are unevangelized. Many brought non-Christian religions. But believing that any person who is without Christ is lost, we must believe that these also are lost. The worship of Buddha, ancestors, images, spirits, saints, or prophets cannot save. Faith in any thing, any one, other than Christ, will not suffice. The man or woman without Christ is lost!

If they are to be won, it is necessary also to recognize that they are persons—not groups, but individuals. They will not be saved as national groups. They will be saved as individuals. They must be ministered to as individuals and enlisted in church programs.

Southern Baptists believe that each church should try to win to Christ everyone living within its territory and at the same time its part to make possible the preach-

ing of the gospel to the ends of the earth. The Home Mission Board helps churches to do this. Through its Language Groups Ministries Department it encourages each church to win and enlist the language group people nearby who also use English. It leads churches to have foreign language Sunday school classes, Training Unions, and other units of its organized activities, where these are needed. Some churches employ associate pastors who can preach in their own tongue to the language people within the church itself or in mission stations sponsored by the church.

The Home Mission Board Personnel Department helps find qualified God-called people to serve in this way. Also through its Language Groups Ministries Department the Board, usually in co-operation with state convention, helps pay the salary for this minister if the church needs him and must have help to support him. In this same way the Board helps support pastors of language churches serving in foreign language communities. Also the Board assists in providing adequate first units of properties for language missions and churches.

So that all Southern Baptists can work together in a coordinated plan of language missions, each year the Home Mission Board has at least one conference in which state convention leaders study how to administer and promote language missions.

World Missions Year in the Baptist Jubilee Advance. The Home Mission Board calls our attention to language missions in the homeland as a very significant part of World Missions in which all of us can take part directly and personally.

Dr. Jack Conby, director of language missions in California, says of his work: "Our approach is twofold. First, we go to communities of large colonies of foreign extraction and among them slowly and painstakingly build Baptist churches. The second approach is to help existing Southern Baptist churches to enlist all the people of a community, irrespective of racial or national backgrounds.

"Many Baptist churches are doing an acceptable job of enlisting. Still the task is so great and the opportunities so many we need to combine the resources of every Southern Baptist church with every denominational agency to win them to Christ.

"A separate church for a language group is necessary where a colony is so large they have maintained the language and customs of the country from which they come."

An interesting experiment in language missions was carried out in Arizona. The Board assigned Miss Mary Etheridge and Miss Nina Gillespie to work at enlistment of Chinese people into the existing churches of the city of Tucson. The first year neither the Chinese nor the churches responded well to this approach and the missionaries indicated their desire to have a kindergarten, or other activity, designated for the Chinese.

Feeling that the experiment should be sustained for a longer time, the Board requested the missionaries to continue in the same manner. Response during the second year was slow, but by the end of the third year the results were very encouraging. "Now," says Dr. Loyd Corder, director of the Board's Department of Language Missions, "I believe sincerely that they would prefer to work by this process rather than try to get the Chinese people into a separate Chinese congregation or activity."

Extent of Language Missions Work:

A few figures will help to visualize the Home Mission Board's total work with language groups, as well as to see the great need. (Show figures from box, at right, on flash cards.)

Work with deaf people is included in language missions by virtue of the use of the manual sign language. Also included is work in Cuba, Panama, and the Canal Zone where there are over 300 congregations and 266 missionaries. A director has been appointed for language work in New York City. The influx of Cuban refugees into Miami at the present rate of 1,600 per week is an opportunity for evangelism

and mission service.

The Board entered a new field last year with appointment of a couple to work with Czechoslovakians in MARYKING, Florida.

Other fields are ripe: Polish, Portuguese, Hungarians, Filipinos, Near Eastern, and Southeast Asian peoples. To list them all would be to call an international roll. At least 40 nationalities are included in the Board's ministry, but twice the missionary force is needed to reach them. Addition of pioneer areas doubled the number of people to be served. Five million dollars is needed to build mission churches for language congregations.

Southern Baptists have treasure and a Saviour. Both must be shared! Let us hear about some specific home mission work.

Work with Chinese

Rev. Thomas Lowe was pastor of the First Chinese Baptist Church in Los Angeles for eight years. In that time the Sunday school grew from 15 to 250, the church attained self-support, and the Crossway Mission was started in a section where many Chinese middle class people live. Mr. Lowe then resigned the church to work with the mission where they have about 50 attending Sunday school. It was a happy day when a small building was secured.

Language Groups in the USA

Population	Language Group	Mission areas	Congregations
8,000,000	Spanish	580	510
2,000,000	Italian	4	1
2,000,000	Migrant	14	0
800,000	French	45	300
523,000	Indian	163	290
464,332	Japanese	5	4
250,000	Deaf	26	0
250,000	Russian	5	4
237,292	Chinese	16	17
200,000	Portuguese	0	0
100,000	Filipino	2	0
100,000	Hungarian	0	0
57,000	International	2	0
	Students	3	0
10,000	Korean	2	1
	Czechoslovakian	2	0

The Finest Gift . . .

feature of the group is its children's chorus of about 25 voices.

Miss Myriam Yim, a delightful young Chinese student of Peabody Institute has gathered the children together and molded them into a well-trained choir that is a joy to hear, and the pride of both nationalities in the church.

On one occasion this choir was taken by Miss Allen to sing at a convention. A worker from the Baltimore Good Will Center had also brought a children's choir. In introducing her little singers the latter spoke of the multi-nationalities represented, saying, "This child has a Polish mother and a Greek father; this one a Russian father and a Latvian mother, etc."

A prett little Chinese girl said emphatically, "We marry only Chinese."

A Chinese mother told Miss Allen, "We are grateful for this Sunday school. It helps to keep alive in our children a good pride in their forebears. We are proud to be American citizens, and we want our Chinese-Americans to live their highest and best for this wonderful new homeland."

Mr. Lowe has no difficulty meeting and befriending his people for he was born and educated in China. He knows Chinese customs and speaks four dialects. He knows also that he must be patient, for people will refuse to meet him again if they are pushed too hard. Growth is slow but steady. Pastor Lowe says, "I hope you will understand that I am really busy. I would say that I am pastor, preacher, teacher, janitor, driver, carpenter, painter. Truly, I must be a 'one man band'!"

The pastor of the Chinese Southern Baptist Church of San Francisco preaches his sermons twice! Dr. Peter Chen speaks a little in Chinese, then interprets for himself in English. This church provides a language school where children learn to speak Chinese. These classes which meet each day

Twice a year a Chinese banquet is served to leaders in the church and friends. Exquisite and unusual dishes are prepared under the direction of a courtly chef of the occasion, Mr. David Liu. Assisting him is Mr. Neing Lee, who says in smiling modesty, "I add a pinch of salt." To these gala affairs many of the women and girls wear lovely traditional Chinese dresses of rich silks.

Mr. William Chin is a deacon of the Eutaw Place church. Dr. Peter Lee, a translator, who lives in Washington, and who is a graduate of our Louisville seminary, spends his Sundays in visitation among these fellow countrymen in Baltimore.

Six years ago Dr. David J. Carver, who at one time served as superintendent of the Sunday school, set up a trust fund of \$7,000 for the spiritual and material benefit of this group. "It has helped," he says, "to prove in many tangible ways Christian concern for their welfare. But the finest gift to our Chinese brothers is the Saviour."

after school are a means for reaching Buddhist families. One mother consented to play the piano for the worship services. Converted and baptized, she has missed only two Sundays in six years. Through the Chinese classes children have been enlisted in Sunday school and vacation Bible school where some have been won to Christ.

Seventeen Chinese congregations are connected with the home mission work, four of them in California. Other older churches are self-supporting. One great need is for local churches to take the initiative in starting Chinese work. This has been done effectively in Augusta, Ga., Houston, Tex., Memphis, Tenn., Richmond, Va., Charleston, S. C., and Miami, Fla.

Flagler Street Church, Miami, Fla., worked with a small group of Chinese for

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 Promotion Division Director

several years. They then secured Sanna Ho, medical student at Stetson University, to fly from Deland to Miami once a month for a Chinese service. Interest and response increased immediately. Stephen Keung, music student at the University of Miami, was enlisted to lead the singing. When Mr. Ho (now Dr. Ho, internist in Miami) graduated from Stetson and continued his studies briefly in another state, Stephen Keung delivered the monthly message in Chinese, and in addition translated the English sermons each Sunday.

Three years ago Joseph Yim went to Miami for a summer, and though he held a regular job he devoted much time to the Chinese mission. The people wanted him as pastor, but Mr. Yim was not sure God was leading him, so he returned to Wadland College in Texas. Before long the church extended him a call to the Chinese work. School and financial problems were worked out in such a way that Joseph returned to Miami, confident that God was calling him. He was ordained to the full gospel ministry. On last Mother's Day 60 people attended the Chinese Sunday school at Flagler Street Church. The Home Mission Board assists in this work.

Work with Koreans

In Los Angeles, Southern Baptists' only mission work among Koreans, was contributed into the Berkeley Street Baptist Church in 1950. Rev. Don Kim, pastor, is often called upon to welcome visiting government dignitaries from Korea and other Oriental nations. In ministering to the 1,000 Koreans in the Los Angeles area, Rev. and Mrs. Kim serve a large number of Korean students. The Home Mission Board gave the church its beautiful \$40,000 building, where about 100 people worship each Sunday, and nearly 160 are enrolled in Sunday school (see story, page 1).

The influence of Southern Baptists in America to mission causes around the world, through students who come, would be difficult to measure. Dr. and Mrs. John Abernathy, retired mission-

are keenly interested in students from Korea. They tell the story of another family of Kims. The father is judge of Korea's highest court. Five of his seven children have studied in this country.

Miss Wan Suk Kim was the first of the family to come to the USA. She was sponsored by a US military unit that appreciated her talent and service as organist in their army chapel. She entered a Louisiana college as a freshman. Later Miss Jun Suk, a graduate of Seoul National University, came to Baylor University to pursue studies toward a doctorate in chemistry. Wan Suk joined her sister at Baylor. Then Paul, a medical graduate of Seoul University arrived at Baylor to continue study. Before these three had finished, another brother, Heamon, came to Baylor to study law. Like the others, he went to work in the church. Still another brother, Luke, decided to follow his father's footsteps in law and enrolled at Northwestern in Minnesota.

Before leaving Korea for retirement in this country, the Abernathys enjoyed hearing news of these young people from their parents. The conversation often turned to Baylor University. One day Judge Kim joked, "Why don't we establish a branch of Baylor right here in Korea? My children could start the faculty by heading the departments of medicine, music, chemistry, and law." Mr. Abernathy replied, "All we need is another Kim to head the theology department!" These devoted Christians will make their social, scientific, and religious imprint on the life and society of Korea through the years to come.

Work with Japanese

Nearly a half-million Japanese people live in the United States. Four Japanese congregations in California receive assistance from the Home Mission Board. The North Carolina State Convention assists in a mission work at Cherry Point, North Carolina, where about 260 Japanese wives of American marines live. There are many more at other bases across the country who

need the ministry of Christians.

Cherry Point Baptist Church spearheaded the project. A Southeastern Seminary student, Rev. Satoshi Hayakawa, former pastor of the Yokohama Baptist Church in Japan, goes to Cherry Point every weekend for a Bible class. He edits a Japanese newspaper which is distributed to the wives as a joint effort of the seminary and the state missions division. Copy for the paper no longer has to be sent to Japan to be typed in Japanese for the Seminary press because North Carolina Woman's Missionary Union gave the editor a Japanese typewriter. The paper is also mailed to other churches in the state located near military bases. One of the wives wrote Mr. Hayakawa, "I have accepted Jesus as the Son of God. I am returning to Japan and will not be able to see you again. But I will go to church every Sunday."

Home missionary Howard E. Williams says the Japanese are wonderful people. "They are so polite and courteous," he says. "We always leave our shoes at the door of their homes, and many times we sit on the floor to eat. We enjoy their food—even the raw fish. The best approach to win them is to let them know you love them. That is easy because to know them is to love them."

"Most of the Japanese we worked with in Los Angeles came from Hawaii. Many of them work forty hours a week and go to college or some kind of trade school. They are slow to accept Jesus, but when they do, it is with all their hearts and lives. They are faithful to study and prepare for service in the churches. Teachers are faithful in winning pupils to Christ. Even our socials are well planned because they follow the instruction in 1 Corinthians 10:31. 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' Almost every Japanese starts tithing when he accepts Jesus, and many go beyond the tithing."

Devotional Thoughts — God's "Whosoever" (see page 27).



Fair Haven

"A Change for the Better"

by Olive W. Mumert
Youngstown, Alberta, Canada

MRS. MCGREGOR spoke a curt good-bye to her son and his wife as they turned to leave her at Fair Haven. She was hurt at Marty and Joan clear through, and any effort to talk was drowned in tears. "And I'm too old to cry," she thought.

She glanced slowly around the room. Her angry eyes missed little of its smallness with the two low, narrow beds, two chairs, dressers, and closets. It was compact all right! Joan had remarked at its attractiveness, but she refused to admit it. "I guess it will do for a place to spend time in," she thought. "Now that I'm of no more use to anyone."

"Old ladies homes are all right for those who can't do for themselves," she muttered crossly, "but I'm not helpless yet."

"I'm just useless!" Brushing the tears from her eyes, she thought longingly of the much larger room that had been hers in her son's farm home. "There was plenty of room there for all my things, and my grandchildren could come often to see me," she thought wistfully. "Maybe it wasn't as warm as it is here, but I never complained about the cold."

A young woman in a soft, blue uniform came in to see how she was settling in. "Come down to the sitting room, Mrs. McGregor, and I'll introduce you to your neighbors," said the blue lady.

"I don't want to meet anyone just now,"

she thought, her anger still burning. But she arose without speaking and followed along the hall.

There were eight women sitting in a large, homey, living room. The walls were a soft, warm green, with matching drapes at the windows. In spite of herself she had to admit that it was an attractive room. "I thought all 'homes' were just like hospitals," she thought, "but this is nice."

For a few minutes she sat visiting with the women, noticing the green plants before long windows, and a canary in a cage. Light from the windows revealed deep gullies etched across the faces around her. White and gray and even one brown head nodded as they talked, and looked out the window. Some appeared to be quite contented, but others, like herself, looked lost and angry.

Back in her own room she began to unpack her bags, hanging clothes in her closet and folding others neatly for the dresser drawer. At last she turned to the box Marty had given her as he left.

"This will be more of my clothes," she thought. "I doubt that I'll be wanting them." She was beginning to be very hard, but she untied the string, thinking, "I may as well finish up while I'm at it."

"Oh how lovely!" she gasped. "Such beautiful wool! Now I can knit."

Forgetting her feelings of rejection and weariness, she sat down and began to cast on needles stitches for a small sweater. "The Cuban college children will love these bright colors," she said, "and this is something I can keep doing as usual."

Then shaking herself, she laughed quietly. "It's as well Marty and Joan can't hear me talking to myself, or they'd be sure I belonged in a different place!"

But before she could make a good beginning on the sweater it was time to go to the dining room. The feeling of strangeness returned and she hesitated.

"I'm not very hungry," she persuaded herself. "I wonder if they'll miss me if I stay here?" She sat hopefully and continued knitting. And the blue lady was back again.

There were at least twenty women in the big, airy dining room. She was introduced to those seated at a small table. She looked up shyly at them and they smiled and passed the dishes to her. All of a sudden she realized she was hungry and helped herself, enjoying the food immensely.

Back at her knitting she looked at the few rows she had done. No longer angry at Marty and Joan, she thought, "They were right to bring me here. It's warm and nice, and the food is good. Oh, well!" she shrugged. "I may as well go along to the living room and talk to someone else as to sit here talking to myself like a crazy woman."

Taking her knitting she went to the living room, warm and cozy now with drapes pulled across the windows and lights shining across several chairs. "I should be ashamed of myself giving way to self-pity. I never could abide folks who were sorry for themselves." After a bit a new thought seemed to pop into her mind: "God must have some reason for having me here."

The thought was electrifying, and she turned with keen interest to listen to the talk of the other women, wondering about the circumstances of their lives which had brought them here.

Her knitting aroused interest and soon she had completely lost track of her own problems in discussing the needs of refugee

children. It gave her opportunity to tell how she had become interested through a missionary who had spoken at her WAIS meeting. Several women wanted to know if they could help with the knitting.

"Why, that would be wonderful!" she said. "There's wool enough here to start several sweaters, and I'm sure Joan's missionary circle will send us more if we want it. Joan's my daughter-in-law," she affirmed happily.

"Could we have a missionary circle? Right here?" Mrs. Banks, a frail looking, bright-eyed woman asked.

"Why that's a wonderful idea," Mrs. McGregor agreed, feeling a glad warmth flooding up within her. "How God does work things out," she thought. "That will be much better even than belonging to Joan's group. These women here speak my language. I'll ask Joan to see if our church can send *Royal Service* to some of us."

"We can knit whenever we want to," she said aloud, "and have a missionary meeting once a week, with missionary programs, Bible reading, mission study—and lots of singing. There must be many women here who need encouraging, and there may be some who do not know about Jesus, my Friend." Already she was beginning to make plans.

"But some of us can't knit," said Mrs. Banks.

"That won't matter," she smiled encouragingly all around. "Some can sew or make scrapbooks, or visit bed patients. There will be something for each of us to do."

"With all of us working together we can accomplish a lot." She spoke the words much louder than she intended but she meant them for herself. Then she rose to go to her room for more wool and needles.

"Here I was fretting because I wasn't needed any more," she smiled herself, "and I find here many women who are eager to help others. Thank you, Lord," she said the final words aloud and with feeling. "Marty and Joan wouldn't doubt my sanity if they heard me now. This is a change for the better."

Tibet

China's Communists are turning to the Bible to increase their knowledge of the Tibetan language. They have bought a new Tibetan language Bible in large quantities in order to learn the language of the country they have conquered.

This bit of information may stimulate interest in reading *My Land and My People** by the Dalai Lama, spiritual and temporal leader of Tibet. The author relates the story of his brief, tumultuous reign brought to a shameful climax by the humiliation and murder of his people by the Chinese Communists and his subsequent secret flight to India. A tragic but inspiring book because the Dalai Lama has the faculty to look objectively at the reasons for invasion and the truly great quality to look with a forgiving spirit.

From a different point of view is a book, *The Revolt in Tibet*, by Frank Moraes, India's leading analyst of world affairs. It is more technical, therefore, less readable, but an able analysis of Tibet's role in the relations between India and Communist China. The book ends with the report of an interview given Mr. Moraes by the Dalai Lama. This postscript reminds the world that "Communist pledges are no better than pie crust--made only to be broken."

Bibles Sold at Medellin Fair

For the first time, a Colombian Bible Society was granted permission by the government to participate in the annual book fair in the strong Catholic city of Medellin, Colombia, reports Ione Gray, director of Press Relations for the Foreign Mission Board.

On the first evening the Society sold 100 Bibles and 2,000 portions of Scriptures. The next day the booth was surrounded by policemen who had orders from the governor suspending permission. When they could not produce the order, the national helping at the booth kept on selling. Later ten policemen arrived and ordered the Society to move out. In protest, representatives of all the other book stores declared that they would close also. Shouts of "*Viva la libertad*" (Long live liberty) were raised by many voices and the policemen left. That night 300 Bibles were sold. There followed a

*\$5.95 and \$8.95 from Baptist Book Stores.

DID YOU READ IT

by Mrs. William McMurry

press campaign against the Bible Society linking the sale of the Bible with communism and declaring it to be an anti-Catholic book. Portions were torn apart and scattered around the booth.

Opposition only stimulated sales. The final report was that 28,000 portions of God's Word were bought, and before the fair closed, eight armed policemen stood on both sides of the booth to protect the sale of Bibles and keep order among the eager crowd.

Revolt on the Campus

"A creative minority" in the American College is in rebellion against what is now taken for granted on most campuses--liberalism. This is the thesis of the book, *Revolt on the Campus*.*

Author Stanton Evans, editor of the *Indianapolis News*, illustrates the scope and power of the conservative movement showing the high intellectual quality of students and young people participating in it. The rebellion is not the usual protest of youth against its elders, but an honest concern over the "conformity" which marks the American campus.

The conservatives believe that the individual is the keystone of society. They believe in a free economy, in the limited functions of the Federal government. They protest the claims that supranational institutions (the UN for example) should take precedence over the United States government. They affirm belief in God and in moral law. Man can fulfil his duty in such a world only in a political and economic condition of freedom.

"The vast majority of college students are probably neither liberal nor conservative in the sense of holding deep convictions on matters of political philosophy," writes Mr. Evans. "The bulk of those who do are called liberals because the authorities available to them--faculty, textbooks and mass media--are liberal."

Revolt on the Campus is vital reading for everyone interested in seeing the trend in the American college and in the country generally take a sharp turn from the left back to the middle of the road, to the ideals on which this nation was founded.

History Professor Challenges Evolution

In an article in *Christianity Today*, Dr. Albert Hyma, long Professor of History at the University of Michigan and author of 35 books, questions the teaching of Darwinian theory as fact in these words, "Increasingly, millions of pupils in our high schools and colleges are offered unauthenticated statements in textbooks dealing with the history of civilization. Their instructors appear convinced that the undermining of respect for Christian faith is one of the 'blessings of liberty' stated in the constitution."

The professor points out that a major result of teaching the evolutionary theory has been smothering of conscience and the belief that moral law is based solely on custom, that all values are relative and transitory.

*\$5.95 from Baptist Book Stores.



remember
many
things



THIS month members of Young Woman's Auxiliaries in churches throughout the country will be observing YWA Focus Week (February 10-16).

WMS members can add to the memories of these lovely young women experiences which they will cherish throughout a lifetime. From your WMS will come their counselors.

by Wanda Smith Hudson

IT WAS MY 16TH YEAR and my association was sending me to YWA Conference at Ridgerrest in the company of five other girls from the state of Illinois. There we were on the bus in summer clothes, trying to keep warm as we traveled through the mountains of North Carolina.

What a memorable week—being drawn closer to God! We shook hands with and listened attentively to real, live missionaries. We seemed to overflow with almost unhearable joy. Every girl was so dead-serious, so interested in life, and so much fun to be with.

Back home high school days continued to speed along, and how good it was to be confidently aware that God is everywhere!

As I reminisce everything appears to be one continuous mural of many colors. I was in college in a new city, living among new friends, going to a new church, and a new Young Woman's Auxiliary. Oh! we were a laughing carefree group, glad for the time each week to get together in YWA.

Some of us worked on campus, some went to school without a care, some did both, but there was a close, sweet bond

holding us warmly together—we were young women looking for Christian fellowship. Young Woman's Auxiliary gave us that!

How grateful I am that in those significant college years we had a good feeling of doing something worthwhile. There was among us an amazing abundance of energy and enthusiasm. All that enthusiasm changed to beaming loveliness in candlelight whenever one of the YWAs was to be married and she received her white Bible in the very special YWA White Bible Ceremony cherished by YWAs everywhere. I can see us now—all dressed in white in hushed stillness. How I love to linger on such precious fleeting moments. Somehow it strengthens my soul.

People are always the most precious part of a memory. There's Annie Laurie Lee! How wonderful it is to think of her! I hope her memories as a YWA counselor are as rewarding as mine are of being in her Young Woman's Auxiliary. I wonder how Annie always managed to be so happy, even when she must have been very tired. Working during the day and helping, encouraging, improving us at night must have been something! But she overflowed with love for us. She was patient with our giddiness, and tolerant of our sometimes

Mrs. Don L. Hudson now lives in Nashville, Tennessee.

scatterbrained programs.

But she led us to do a lot of worthwhile jobs, too: teaching in missions and giving (sometimes carefully) to mission offerings, distributing tracts, working with Sunbeams, teaching mission study books for Girls' Auxiliaries. It was wonderful to have someone like Annie to guide us lovingly in the direction of missionary awareness. She laughed with us, but we all knew that Annie had deep spiritual convictions and a sincere love for God. And we wanted to be like her.

Many memories are amusing. The boys each week sat patiently outside the door waiting for YWA meetings to be over. They pretended that YWA was so much bother, but now as husbands they patiently wait while those same "girls" promoted to counselors or WMS members and officers, are adding their talents in leadership to another generation of laughing, carefree girls who desire Christian fellowship and a worthwhile task to perform. Those waiting boys bring to mind something Mrs. Wilfred C. Tyler said at that first YWA Conference I attended at Ridgerrest. "Girls," she said, "marry a man that will always understand when you leave on the table a can of beans and a note saying, 'Doing WMS work; will be home soon.'" Thanks be to God I took her advice.

Strange how a husband's job which moves the family around can open doors of service. Let's see about these memories. There was an active young bride's circle in Little Rock, Arkansas, and then wonderful months as a GA director in Kenner, Louisiana. Rayville, Louisiana, gave opportunity to broaden world awareness as WMS president. Then returning to Kenner, it was YWA counselor.

The warmth of YWA envelops a young woman as her spiritual life deepens and she accepts larger missionary responsibility, gathering precious, life-strengthening memories along her way. And the cycle continues from year to year in a broadening understanding of what the world mission task is for each of us.

DON'T MISS

These

1963

WMU-GA

Features ..

**75th Anniversary
National Annual Meeting
of
WOMAN'S MISSIONARY UNION
May 6-7, 1963
Kansas City, Missouri**

**AND the
First National
Girls' Auxiliary Convention
GIRLS' AUXILIARY
50th Anniversary
Convention
June 18-20
Memphis, Tennessee
At Ellis Municipal Auditorium**

Write your state WMU office for information and make it possible for GAs from your church to attend this historic meeting.

□ THE HISTORICAL COM SBS
127 9TH AV N
□ NASHVILLE 3 TENN

Is your WMS



UP FRONT?

*The 75th Anniversary Goals
are a challenge to your WMS*

PUT THEM UP FRONT

Serious planning and continuous dedication to the program of work for Woman's Missionary Society means you will be able to meet every goal.



The Fourteenth Goal:

Organize a Mission

Any month is a good time to survey your community for mission needs. Does your church need to organize a mission? Now?



FEBRUARY

Forecaster

WANG-WEI, a Chinese poet of two thousand years ago, wrote

"You ask me

what is the supreme happiness here below.

It is the listening to the song
of a little girl

as she goes down the road after

having asked me the way."

THE CHRISTIAN WOMAN, when asked the supreme happiness here below, replies, "It is listening to the song of the redeemed soul traveling the Christian road after I have shown her the way."

SEEK TO LEAD WMS members into experiences of Christian witnessing this year through soul-winning visitation and distribution of religious literature.

Prepared by Margaret Bruce, WMS Director

February 1963

Volume 6, Number 5

Operation Doorbell

LAST FALL the Church of the Nazarene launched an evangelism program, "Operation Doorbell." The purpose of the effort was to reach a million unchurched families. Each Nazarene family was asked to contact 14 new families during a two-week period. Prior to the crusade the 318,000 Nazarene members observed a "Family Day of Fasting and Prayer."

Think of how many unchurched families might be contacted for Christ if every Southern Baptist family rang the doorbells of 14 new families.

1. Soul-winning Visitation

One of the two community missions emphases for 1962-63 is soul-winning visitation.

A faithful visitor, when asked the success of her soul-winning, replied, "I never let anything interfere with my visiting and I rely on God's help as I go."

In planning a regular program of soul-winning visitation keep these things in mind:

- (1) Plan a period of soul-winning training for visitors
- (2) Depend on the Holy Spirit for help
- (3) Stress the importance of prayer in soul-winning visitation
- (4) Have a regular time for visitation
- (5) Seek to enlist all members in soul-winning
- (6) Keep an up-to-date list of the unsaved
- (7) Record decisions made and follow up for church attendance and membership
- (8) Keep—for future use—a record of information received by visitors
- (9) Use the gummed sticker with Bible references presenting the plan of salvation, 25 for 25c (packaged only as listed) from Woman's

Missionary Union, 600 Nu 20th St. Birmingham 3, Ala.

Soul-winning visitation is personal, it is effective, and it gives women an opportunity for Christian witnessing.

How long has it been since you, personally, led someone to Christ?

2. Distribution of Bibles and Christian Literature

The second community missions emphasis this year is distribution of Bibles and Christian literature. When promoting your plans for distribution of Bibles and Christian literature encourage the women to:

- Read it—
alone in private
together in public worship
in family groups
- Use it—
for daily practice
for person-to-person evangelism
for house-to-house evangelism
- Give it—
to shut-ins and those in hospitals
to those in other institutions
- Send it—
to friends and acquaintances
to armed service personnel

"Because God speaks to men through the Bible, all men need His message for their lives.

"People who love the Bible are interested in finding ways to place the Book in the hands of others.

"Are you looking for ways to give the Bible to people in your community?"

Here are suggestions, tested by the experience of many who seek to be good stewards of the Word of God.

"Consider the missionary opportunities of reaching through the printed Word of God, people in

- tourist courts and hotels
 - migrant work camps
 - jails, prisons, and juvenile detention homes
 - waiting rooms of doctors, dentists, and hospitals
- and the people you meet every day!
"A pocket Testament presented

to those entering military service is a tie that binds them to the church 'back home.'

"Special Scripture Portions for distribution at Christmas and Easter, with attractive covers in color, help to emphasize the true spiritual meaning of these seasons.

"Bookmarks provided by the American Bible Society (450 Park Ave., New York 22, N. Y.) for Worldwide Bible Reading, Thanksgiving to Christmas, list a reading for each day and encourage many people to begin or renew the practice of daily Bible reading."

—from leaflet, "Distributing Bibles and Scripture Portions."

If your community missions committee does not have the free leaflet, order it from your state WMU office.



ANNIVERSARY GOAL

Organize or Participate in the Work of One Mission

THIS MONTH we feature the 14th anniversary goal. This goal offers WMS members regular opportunities for Christian witnessing in their communities and the goal encourages your WMS to participate in the 30,000 Movement. If you do not already have the free leaflet, "Woman's Missionary Union in the 30,000 Movement," order it from your state WMU office. The leaflet will aid you in making a survey of your community to discover places where there is need for admission.

In making your plans to organize or participate in the work of a mission, remember:

To co-operate with your church Work through the church missions committee

Confer with your pastor about the work

A mission is "anywhere one or more members are sent from the church at regular intervals to teach and preach the Word of God"

Missions may be established in fire stations, homes for the aging, shops, factories, boys' homes, girls' homes,

rescue missions, prisons, county homes, hospitals, and trailer camps

Report to the church missions committee and/or the pastor, and the chairman of the state 30,000 committee any sustained community missions activities which fulfil the requirements of the definition of a mission

Give members of your WMS an opportunity to be a part of the 30,000 Movement and lead your society to attain this important anniversary goal. Make February "Organize a Mission Month" in your church and experience the joy of going regularly to teach the Word, to sing, or to have some part in Christian witnessing

Why Not Plan a Panel?

- To present your program
- To clarify Aims for Advancement
- To give leadership training
- To present 75th Anniversary goals

1. Select an interesting topic
2. Choose right panelists (people who know or are willing to learn about the subject, and those who can be heard)
3. Choose the moderator or the person to direct the discussion

(This person must have a thorough knowledge of the subject; one who can avoid getting off on irrelevant matters and can conduct the discussion in an interesting manner.)

4. Have definite objectives in mind (Prepare thought-provoking questions.) (Plan for a preparation period for panelists.)
5. Work toward a climax in your panel discussion

Intercessory Prayer League

Since prayer is the mightiest force in the world, it is essential that this power be channeled in meeting the needs of a world in crisis. The Intercessory Prayer League is for the purpose of uniting those who because of their concern for the lost everywhere wish to dedicate themselves to united intercessory prayer.

Though the Intercessory

Prayer League is sponsored by the Woman's Missionary Society its fellowship may include any member of the church or community who may wish to participate. It is concern that prompts dedication to daily intercessory prayer and anyone who feels such concern can become a part of this praying group.

—WMS Manual

Focusing on YWAs February 10-16

AN AUSTRALIAN engineer does missionary work among the pearl divers of Thursday Island off the coast of northern Australia.

Missionary work among pearl divers reminds us of the missionary work Woman's Missionary Societies do in Young Woman's Auxiliary. For you see, there are five pearls in the YWA pin which represent Bible study, mission study, prayer, community missions, and stewardship.

During YWA Focus Week, February 10-16, your WMS will co-operate with the YWA committee in their plans to help young women discover these wonderful pearls of Young Woman's Auxiliary which are the purposes of their organization. See February *The Window* for Focus Week ideas.

Check up on WMS Aims for Advancement, Aim V, Educating Youth in Missions. Do you have a YWA for high-school age girls and one for career girls? Is there a college, university, seminary, or school of nursing near your church? If so, is there an Ann Hasseltine YWA or Grace McBride YWA on these campuses? Are you and other churches in your community adequately fostering these YWAs?

YWA Focus Week, February 10-16, is an excellent week to promote Young Woman's Auxiliary. Read the article, "I Remember Many Things," in February *Royal Service*, and remember how much YWA meant to you and how necessary it is to the cultivation of missionary convictions in hearts of girls.



The Chains Are Strong

DENVER'S Adult Education Council has adopted for its theme, "Get wisdom; and with all thy getting get understanding" Proverbs 4:7. This theme should be the goal of every teacher of the home mission study for this quarter, *The Chains Are Strong*, by W. C. Fields. 75c from your nearest Baptist Book Store.

The book presents people of special need—people who are chained like slaves by economic, social, and physical handicaps. To help such people we need understanding. The word, "missions," has two "i's" in it; pray that every WMS member will have two seeing eyes as a result of this study, and will be motivated to minister with an understanding heart to people of special need.

Be sure that each teacher has Teacher's Guide, price 40c from Baptist Book Stores; and Mission Study Supplement, free from Home Mission Board, 161 Spring St., N.W., Atlanta 3, Georgia.

Use the intensive or extensive type class for the teaching of *The Chains Are Strong*. (See page 65, WMS Manual, for discussion of types of classes.) The book cannot be taught adequately in less than five to ten hours.

Getting Ready for March 4-8

The WMU Week of Prayer for Home Missions and the Annie Armstrong Offering is March 4-8. To get ready for the week help women see miracles which happen

The poster suggestion (with a slight change) on page 13 of the Teacher's Guide may well be used to announce the study.

Do You
know any good news
for people of special need?
Are You
sure of it?
Will You
come running with it?
Then attend mission study

(time)

(place)

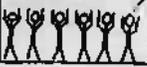
Use in general or circle meeting the "Dramatic Presentation on World Awareness" in connection with your study (price 10c from Woman's Missionary Union, 600 No. 20th St., Birmingham 3, Alabama).

when they pray. The following story of what happened last year during the Week of Prayer may be used in circle meetings to promote your five-day observance.

DO YOU
KNOW ANY GOOD NEWS
FOR THE WORLD?

ARE YOU
SURE OF IT?

WILL YOU
COME RUNNING
WITH IT?



A Miracle Happened in New Orleans

THE BAPTIST Rescue Mission in New Orleans needed a new building; the request was approved by the Home Mission Board with one stipulation—the old building must be sold first. The "For Sale" sign went up, and Mr. J. T. McGill, superintendent of the mission, went to look for a new location.

A very suitable, six-story building seemed to meet every need, plus providing for future expansion. The owner agreed to a 90-day option.

The weeks passed into months, and still the old building did not sell. Finally, 89 days had passed. Mr. McGill was speaking during the Week of Prayer for Home Missions, last March, at the Gentry Baptist Church in New Orleans. He told of his needs and hopes.

After the service one of the members said, "I'll buy your present building, restore it to its original design, and then resell it. All over the purchase price I get for the building, I will give to the Home Mission Board."

Mr. McGill was overwhelmed. This was his first time to meet the man who was neither acquainted with rescue mission work, nor had he seen the building. A phone call the next morning started the process of buying and selling.

The new mission opened September 1 as the Baptist Center. It has an enlarged ministry with 350 beds and space to expand to 500.

When we pray, miracles happen!
—Baptist Press, March 26, 1962

At circle meetings call attention to the theme and daily topics for the Week of Prayer (see WMU Year Book, pages 76-77). Look ahead to March Royal Service in

preparation for the Week of Prayer and encourage circle members to read these articles:

"Out of Failure Great Victories Grow"

"The Verdict Is 'Guilty'"

"After Pearl Harbor"

"A Baptist Church Resettles Cuban Refugees"

"A Juvenile Delinquent, for Example"

To promote the Week of Prayer refer to these articles and to articles in *Home Missions* and your state Baptist paper.

The prayer committee and the stewardship committee will work together in promoting the Week of Prayer and the Annie Armstrong Offering.



Is It True?

IS IT TRUE that those of us living in 1963 do not know the meaning of self-denial? The dictionary defines it as "sacrifice of one's own desires and interests; doing without things one wants."

Back in 1895, when the Week of Prayer for Home Missions with its offering began, it was called a "Week of Self-Denial." Perhaps 70 years ago women did not have so many desires and interests and they were more willing to do without things they wanted.

In promotion of the 1963 Week of Prayer for Home Missions and

the Annie Armstrong Offering, call WMS members back to this original idea of praying and giving for home missions.

At the February circle meetings have a brief review of the leaflet, "Biographical Sketch of Annie Armstrong," free from your state WMU office.

Order enough Anniversary Bookmarks, 25c dozen, from Woman's Missionary Union, 600 North 20th

St., Birmingham 3, Ala., for each WMS member. On the back of each write, "I will deny myself."

After a period of silent prayer, ask each woman to write on the card things she will do without in order to enter more wholeheartedly into the Week of Prayer for Home Missions and Annie Armstrong Offering. Ask each woman to keep the bookmark in her Bible as a reminder of her decision.

My Royal Service

When I decide to take a trip away from daily cares and worries, I just find a quiet place to relax and read my *Royal Service*.

And right away as I move along through its pages, I find woman's place as it should have been all through the ages.

As we meet the people from foreign lands, learn of their needs and how we can be helping hands, I feel so humble as I fearfully ask, "Can I truly be a part of this great task?"

The Home Mission Board's program of decisions of how we can all help with these important missions—the Spanish, the Russian, French, and Italian; Chinese, Japanese, Negro, and Indian—the deaf, the migrants—oh how wisely they plan—never leaving out God's message, the gospel for every man.

Our seasons of prayer . . . the privilege of giving of the material things of life—money and comforts sharing.

The calendar of prayer—for our missionaries here or there—their birthdays listed so that if we really care, we may call upon God to supply their every need, as they

minister to people and urge them upon his Word to feed.

For all this, and more, my *Royal Service* stands; just think of the geography as I study of other lands—the people, their habits, occupations, and such—may God's blessings be upon it; to me it means so much.

As I return from my trip of exploring *Royal Service*, I feel more rested, more courageous; more determined to try with all my heart, and God's helping me, to do my part.

—Mrs. R. E. Whaley

"Mrs. R. E. Whaley of Crawfordville, Florida, is president of the Woman's Missionary Union of Crawfordville Baptist Church and accomplishes a great deal for her Lord. She just seems to love the women into getting the work done in their WMU. The WMS in their midyear progress report on the Aims for Advancement reported 100 per cent subscriptions to *Royal Service*, the only society in the association to so report."

The above testimony may be used by publications committee at circle meetings.