



ROYAL SERVICE

NOVEMBER 1963



JAPAN

LAST June at Ridgecrest the Southern Baptist Foreign Mission Board met in full session. At that time there were several forward looking decisions made and voted upon. Some of them were extremely significant.

One action of this Board was to divide one of its three overseas areas of missionary administration. For many years we have thought of three areas of foreign mission work which were: 1. Africa, Europe, and the Near East; 2. Latin America; and 3. the Orient.

Now there will be four areas. The fourth is Africa. In this strategic part of the world more and more countries are gaining independence, and Baptist work is advancing. There is need for a person to give full time to it. Dr. H. Cornell Goerner who has been area secretary for Africa, Europe, and the Near East will now serve as secretary for Africa only. Another person will work in Europe and the Middle East. This decision should accelerate Baptist work in both areas.

Another action taken by the Foreign Mission Board last June affects work in the Orient.

The Board by statement highlighted specific opportunity in Japan. It "called attention to the need for a large number of

A Setting For OPPORTUNITY

by Etholee Hamric



A street scene in Japan presents a kaleidoscope of Oriental and Western, of ancient and modern in dress, transportation, street signs, and in people of many origins

new missionaries and preaching places for general evangelistic work in Japan, to follow up evangelistic opportunities revealed by the Japan Baptist New Life Movement" (see article, page 14).

A third significant action in the June meeting was the decision to move "Rev. Joseph B. Underwood from his position as associate secretary for promotion to that of consultant in evangelism and church development."

These latter decisions will be means whereby God's work by Japan Baptists (and others) can be accelerated. As significant, doubtless, as the New Life Movement itself will be the way Japan Baptists can conserve decisions made last spring by thousands of their countrymen during the crusade. As more missionaries help Japan Baptists and through the specific counsel of Mr. Underwood, as well as that of the Orient area secretary, Dr. Winston Crawley, more attention can be given to this opportunity.

In 1953 missionary Dr. Edwin Dozier wrote of Japan: "Amidst great heart hunger and constant searching Christianity has

an unparalleled opportunity to offer salvation to the nation. At the same time, many problems resulting from a heathen civilization prevent the winning of Japan in a day. . . . Today Christ can more easily be accepted than before."

Now ten years later it appears that Dr. Dozier's statement is still true. Problems apparent on the horizon at the end of occupation by American troops are now in bold relief, greatly affecting the life of Japan. Many are significant to mission advance.

The Asia Magazine, published in Hong Kong, in an issue dealing with Japan, comments on aspects of Japan's life today. It entitles the issue "Leisure Boom in Japan." This magazine gives the impression that Japan is becoming Westernized in its own way by copying and adapting Western preoccupation with pleasure and material things! Articles in the magazine are: "Pursuit of Pleasure," "For Instant Pleasure: the 10-minute Yacht," "More and More to Buy," "Japan's Palaces of Pleasure."

Keiko Fukushima writes in that magazine, "A Japanese motion picture title suggests the surface impression of Japan today—Japan at the Age of Irresponsibility. On national holidays and weekends, automobiles and buses flee traffic-choked cities in bumper-to-bumper caravans of men, women, and children frenetically pursuing pleasure."

She also reports however on counter trends observable to the person who looks deeper. She says, "Are the chattering and whirling funfairs, then, the reality of Japanese life today? I travel frequently to the smaller towns and villages, lecturing to young women. They attend in brightly-colored slacks, made up with lipstick in the latest shades.

"But I find beneath the glittering surface (of life in Japan) that the overwhelming majority of young people commend-

ably apply themselves to the business of building lives."

Miss Fukushima predicts that even though the levers of questing youth rattle the surface scene in Japan today, eventually the pendulum will swing back and Japan will "digest" the visible foreign elements, making everything Japanese as she has traditionally done before.

The Westerner cannot but stir uneasily in contemplation of the present scene in Japan. A pleasure-seeking people often lose contact with restraining aspects of their culture and the church is left behind, unnoticed and uncared for.

In such a setting opportunities are overwhelming and challenges unlimited for Christian missions. It is on this country that the Foreign Board challenges us to focus attention for "a large number of new missionaries and preaching places and a follow-up of evangelistic opportunities revealed by the Japan New Life Movement."

God is using circumstances and events to call us to greater service for him in Japan.

AS Japan moves fully into the mainstream of modern life, there is more and more and more to buy in city stores—and people are in a fever to see and purchase



NOVEMBER 1963

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MISSION MAGAZINE
FOR SOUTHERN
BAPTIST WOMEN



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COVER The transparency on the cover was provided by missionary Morris J. Wright who posed the old and the modern look seen in women's dress in Japan today.

A coffee shop, where these girls are visiting, is declined by one writer to be "the social symbol of the postwar equality between men and women in modern Japan."

Read "Japan, A Setting for Opportunity," page 1, "Musings from Japan," page 32, as well as the program "Partners for Progress in Japan," page 35.

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Ministry of Compassion

SOUTHERN BAPTISTS IN MEDICAL MISSIONS



by Franklin T. Fowler, M.D.

TWO thirds of Christ's recorded miracles were those of healing. His love for man was demonstrated many times as he cleansed those afflicted with leprosy, gave sight to the blind, strengthened crooked limbs, and even brought life to the dead. Christ dealt with each human individual as an integral personality.

He was interested in man's eternity for which He gave his life.

He was interested in man's mind which He taught.

He was interested in man's physical suffering which He healed.

Missionary medicine is the appeal to the total individual through the ministry of compassion for a return to God by means of Jesus Christ.

Southern Baptist concern for suffering humanity has always gone hand in hand with worldwide missionary undertaking. Among the very first missionaries appointed by the Foreign Mission Board of the Southern Baptist Convention was Dr. Saxon James, appointed in 1846. But tragedy prevented his serving. He and his wife were lost at sea on their way to Shanghai. In May of 1850 Dr. E. W. Burton was appointed to work in Shanghai and was for many years a servant of God in that place. Since this early beginning, well over one hundred

years ago, there has followed a long line of trained and dedicated, skilled men and women as representatives of our Board in a great missionary medical enterprise. Today we have some type of medical work in approximately 20 of the 38 countries in which our Board is now represented.

Among 290 different Protestant missionary groups recorded in 1959 in the *Directory of Protestant Missions*, there was reported 784 mission hospitals with a total of 66,000 beds. Southern Baptists maintain 18 hospitals and 1,156 beds.

These hospitals in the year reported saw a total of 9,500,000 patients and Southern Baptist hospitals treated approximately 300,000 of these.

Of the 18 hospitals which Southern Baptists help to maintain, 9 are on the continent of Africa, 2 are in the Near East, 4 are in the Orient, and 3 in Latin America.

In five of our hospitals, Paraguay, Indonesia, Nigeria, Ajloun, and Gaza, we have nursing schools where young women and young men receive full accredited training for their profession. One hospital in Nigeria maintains a laboratory technician's school which helps train laboratory and X-ray technicians for hospitals in that area.

There are two dental clinics in Nigeria and one dentist working in the Indonesia

Dr. Fowler is Medical Consultant at the Foreign Mission Board.

hospital and one in Hong Kong.

In Nigeria we maintain a health service in co-operation with the Baptist associations which provides health instructions, inoculations, and early diagnosis of tuberculosis and leprosy cases.

As we read the Scriptures we note that when Christ healed, he healed completely. The blind could see perfectly, the leprosy patients were restored to perfect health. The ill with fever was cured so that she could immediately return to her everyday duties. Our medical-mission hospitals today are also dedicated not only to giving medical attention, but also spiritual and health guidance. However, excellent medical care is available in many of these hospitals. Among 55 missionary physicians there are many who are specialists in their fields. Many nurses have a master's degree.

But as medical missionary personnel labor in this ministry of compassion around the world, they are well aware that to heal only the physical body is an incomplete task. They know that the main task is to bring man back to God through Jesus Christ. To this task they dedicate their time. One hospital last year reported 780 professions of faith among the patients.

It is interesting to see the many and strong indigenous churches which have sprung up around missionary hospitals and installations. Most of these churches are a direct result of the medical ministry which is concerned over the spiritual life of each patient.

In Kediri, Indonesia, where our Baptist hospital is located there are three strong Baptist churches and three chapels. In the general vicinity there are over 12 active mission points. Before the coming of the hospital to Kediri there was no evangelistic work whatsoever.

On the island of Mindanao in Mati alongside our hospital there is one of the strongest Baptist churches in all of the southern part of the Philippine Islands. In the general vicinity there are over 18 preaching points or mission points which someday we hope will develop into churches. Before

the coming of our medical work, there was no mission work in that whole general vicinity. The story could be duplicated with every hospital. As the love of God is shown through the ministry of compassion, souls come to accept the Great Physician whom the laborers serve.

With the wonderful opportunities which medical missions offer and the great needs evident both for expansion of existing work and for the development of new work, there comes an increasingly urgent call for more doctors, more dentists, more nurses, more technologists, more hospital administrators, more chaplains.

There is immediate plan for the development of further medical work on the island of Sumatra in Indonesia; in Pakistan, in a country of so much opportunity and desperate need; in Thailand, where already property has been bought for the erection of a Baptist hospital in Bangkok. The new nations of Africa are becoming conscious of their great health needs and are pleading for more doctors and hospitals. South America continues to challenge us with the opportunities and needs of the ministry of compassion.

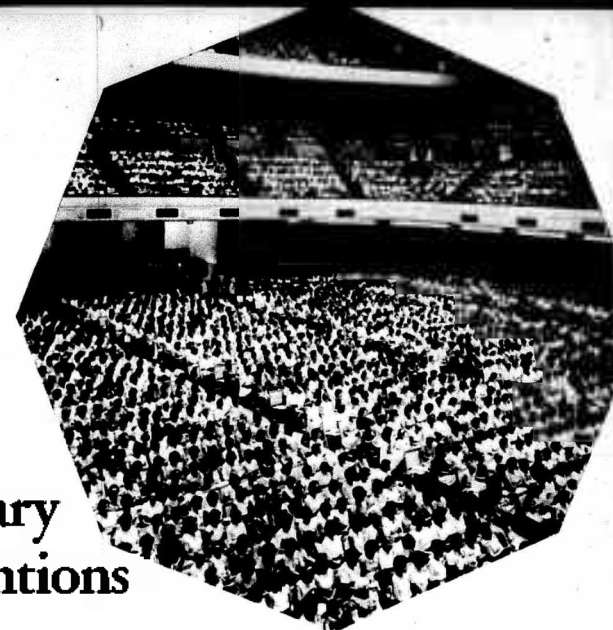
But can we plan for future advance when our present medical installations are tragically understaffed? We must answer yes. If we wait until a task is completed in one area before moving into another one, our total missionary undertaking would not move forward. Christ said "for I must go also into the surrounding villages."

As new programs are projected and new areas entered we have faith that God will call out those he needs for his work. New work plans are projected by our missions and by the Foreign Mission Board. We have faith that God will call Southern Baptist young people and that they will respond, going and witnessing through healing ministry to yet other places.

"There's a call come ringing," I am not close our hearts to the pleas of those who are sick in body and soul. We dare not for God has called Southern Baptists to this task.

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Girls' Auxiliary Conventions



I don't worry about the future of the world when I see what I saw tonight," said Dr. Ray Hough, retired superintendent of the Virginia Baptist Children's Home. Dr. and Mrs. Hough drove their granddaughter from Salem, Virginia, to Memphis for the convention. There were other grandparents present. And there were mothers and fathers, GA counselors, pastors, pastors' wives, and WMS members who had come to bring girls to their convention. From what they said and have written since returning home, their own lives were blessed by the experience.

The thrill began before the lights in Ellis Auditorium were lowered and the quiet organ music brought a hush in the great hall. For hours beforehand the sidewalks around the auditorium and stretching out to the Claridge, Peabody, and King Cotton Hotels were sidewalk parades. The lobbies of these hotels and the mezzanine of Ellis Auditorium literally swarmed as 21,533 girls and their "chaperones" registered for the three conventions. Buses bearing license tags of states north and south, east and west arrived early to get parking space in the auditorium area. An uninformed passerby

Values in gold and white checked dresses welcoming convention-goers in Mississippi



by Alma Hunt



"We're from Georgia, too!" GA teenagers getting acquainted; members of one auxiliary in identical shifts

The Williams Sisters from Montgomery, Alabama, inspired GA listeners with violin music. All but young Carol (far left) are GAs. Karen Carpenter Calhoun of Arlington, Texas, was convention pianist



Marcelita Iglesias told of life on the San Blas Islands of Panama



Mrs. Becky and Nancy Mills chatted backstage with Katharine Bryan (center) and Dorothy Weeks. Nancy (right) in costume of Argentina where the Dutton Mills previously served. Becky represents Jamaica where the family has begun new work



might have concluded that a bus company convention was assembling inside.

Six hundred GA members had been trained as ushers to serve on a rotating basis for the fifteen sessions. They wore dresses all made alike of gold and white checked gingham—for the golden anniversary, of course! They performed as veterans, had control at all times of the groups, which uncontrolled could have been a mob. They filled the main floor, the balcony, and the second balcony. This meant that in one

Investment in the Future

convention many more than 1,000 were cared for—in addition to the ushers themselves and the people on the program, in the roll call of states or the pageant in which there were perhaps three hundred queens of various ranks. These were cared for backstage and in the Music Hall along with any other overflow. The backstage and Music Hall were equipped with closed circuit television so that those who couldn't be seated in the auditorium could benefit by the program.

The GA Anniversary Store, the series which were set up in the Auditorium were gathering places before, after, and between



Dorothy Weeks of Corte Madera, California, portrayed Gay in the pageant, "A GA Remembers." Mrs. Susan Freeman, Memphis, was her mother. The drama depicted meaningful experiences in the life of a GA

Megtime was welcomed into mission



sessions. In popularity these took second place to the cotton candy concessions and the Escalators. To put over the fact that Escalators were vehicles of transportation rather than recreation equipment was too much. It was easier to admit defeat, hire police to stand by and protect the girls. Having done this we asked no questions. I hope they "rode" to their hearts' content!

But in their everlasting credit, I must say we adults could learn lessons from our GAs. They came to the sessions on time and stayed through. All their youthful energy

third convention group had gone the hotel managers said in response to our words of appreciation to them. "It's been easy to be nice to such a group." The girls earned for themselves and for Woman's Missionary Union the label "Charming Guests," the title of an editorial in *The Commercial Appeal*, June 23, 1963.

"Memphis for the past several days has been privileged to serve as host to the 30,000 or so girls who were here as representatives of the membership of the Baptist Girls' Auxiliaries. The young ladies and their advisers came in three waves and we dare say no community has ever had more charming and commendable guests. They measured up in every essential way to the best tradi-



GA ensemble of First Baptist Church, Birmingham, Alabama, directed by John R. Chandler

was channeled into riding up and down the Escalators, running up and down the ramps between sessions and not during sessions. This which was still spent up when the program was over was released as they converted the hotels into dormitories at bed-time. But the hotels were prepared for them and delighted with them. Even after the

Autograph parties gave GAs opportunity to meet program personalities such as Betty Brewer (left)



Check that crown! Queens Regent-in-Service regalia had to be perfect for Memphis girls who served as platform pages



Mrs. Robert Fling and Miss Mississippi (Charlotte Ann Carroll) recalled when they were crowned GA Queens



Dr. and Mrs. J. Frank Belvin, missionaries, in colorful dress of the Chectaw Indians

tions of the American way.

"The young ladies won golden opinions for themselves from all Memphians with whom they were associated in any way. Their manners were above reproach. They were full of the gaiety of youth seasoned with a fine objective of developing and promoting true religious experience. We congratulate both the individuals and their denomination and wish for them the success and happiness toward which they seem so far along the way."

Editorials could be written in commendation of the program personnel, of our own GA staff members, of the way they planned and with the unwavering support of the entire WMU staff executed the program, of the Memphis women who were organized to the hilt and stood by their posts, not through a convention but through three of them, of the state GA directors and other state WMU leaders who promoted, chartered buses or trains, traveled with and shared the conventions with their girls, of the hundreds of GA counselors and WMS members who worked long in advance, made arrangements and either accompanied or sent their GAs to Memphis, and of the GAs themselves. The girls brought to my heart the same confidence in the future which Dr. Hough felt as he sat in the first sessions. I have no worry about the future so long as we can enlist a growing number of women who awake each day aware of the importance of missionary education of youth—from the cradle through adulthood.

In exhibit hall girls viewed graphic presentation of work of denominational agencies

A STORY TO TELL

WHAT

HOW

NOVEMBER 4—BAPTIST WOMEN'S

Day of Prayer Around the World

by Mrs. William McMurry
President, North American Women's Union
of the Baptist World Alliance



THE first Friday of December, 1951, marked the first observance of the Baptist Women's Day of Prayer Around the World.

European Baptist women felt the need of fellowship in prayer to heal the wounds of war which had so seriously separated their countries. The idea of Baptist women on every continent praying simultaneously caught fire in the Women's Committee of the Baptist World Alliance. Only a few groups met that first year but the spirit in which the Finnish women observed the day continues to inspire women in more than one hundred countries to pray in ever increasing numbers. The women of Finland appointed a different woman to pray each hour of the twenty-four to make sure of meeting with their sisters of other lands at every hour.

This year Baptist Women's Day of Prayer is November 4. The day was chosen by the Women's Department of the Baptist World Alliance as a more suitable time to assemble climate-wise for women living in all parts of the world. Severe weather which makes travel difficult increases as winter comes. The change is a happy choice for Southern Baptist women who previously have found conflict in the December day as it fell on Friday of the Week of Prayer for Foreign Missions. This year we should be able to give the observance our full attention and support.

The program was sent out to every so-

ciety president in July. By this time she should have read all of it. In the attractive booklet is the briefest account of the day's origin. On pages 5 and 19 is information pertinent to Baptist women in the North American Union. The chairmen may wish to use in the program the message on page 15 along with the one indicated by Mrs. Edgar Bates.

The work of the North American Baptist Women's Union is financed by the Day of Prayer offering in addition to other funds given by constituent bodies. Woman's Missionary Union, SBC, contributes through its budget and allocations in the Lottie Moon and Annie Armstrong offerings. Among other groups, the offering on the designated day has been a spontaneous expression of concern born in prayer for our Baptist sisters who in most places around the globe are struggling against strong opposition and limited resources.

In the past, Woman's Missionary Societies in the churches of the Southern Baptist Convention have participated in this day of prayer fellowship in meager fashion. Now that the handicap of an overlapping date has been removed, there should be widespread resolve to join the Baptist women of the world in praying without ceasing.

On this day, what exhilaration to the spiritually tired heart to know that spoken and silent prayer in many languages and prayed by women of many races will be to one God and in one Spirit!

We Get LETTERS



by Marie Mathis

The advent of the space age has wrought many changes in our lives. We have been forced to speak in a new dimension, not limited by the confines of our planet or atmosphere, a realm once reserved for the likes of Jules Verne and even Buck Rogers.

Take, for example, the word expenditure. This is a word that has another meaning—to suit the space era. "The loss of a rocket or missile by launching it or otherwise using it up" is how it is defined. Isn't that a tremendous thought! "Expenditure" with the definition "the loss of . . . by using it up" is a good definition for a WMU member who dedicates her life in service to God, working through the organization, to the lost and unenlisted people in the community, and to the leadership of women and young people. Expenditure would mean to accept plans and methods with all the training possible to make such an expenditure of life completely acceptable.

We might try to think of new words to use as we plan well for the future, or we might give new, more dynamic meanings to words already in use.

I look forward to your words in letters; these words of yours can help us think creatively to accomplish God's tasks for this age.

Do You Ever Ask These Questions?

Don't you think it's peculiar that we appreciate what we have when we see those who have not? And that we stop to count our blessings when we encounter those who have none? In the shock of loss or failure to another we remember to say to ourselves, "There, but for the grace of God, go I."

Mrs. T.

(All of us might well form the habit of tak-

ing time daily to be thankful for eyes to see and ears to hear and feet to walk and minds to comprehend.)

The Story of a Subscription

You might be interested to know that Ann and Lucy are Junior GA girls. Lucy is our Forward Steps chairman. She wanted an office when we elected officers in March, but because she didn't have a *Tell* subscription, we wondered if it would be wise. Her folks do not have much material goods, in fact they are rather poor, and they could not afford a *Tell* subscription. Lucy and I decided to make it a matter of prayer that God would make it possible for her to have the money for *Tell* so she could serve her Lord better in a place of leadership through GAs.

Although their father is not a Christian and their mother is an unenlisted Baptist, these two girls have been faithful to the church and are concerned for the spiritual welfare of their parents.

Today the mother came to me and handed me \$1.50. She told me she had washed dishes in the local cafe so the girls could have the subscription money, and if it meant that much to them, she didn't mind. It was a wonderful opportunity for me to witness to her of her need for church fellowship.

Please send the magazine as soon as you can. Four weeks is a long time, especially for Junior girls.

M. C.

The First to India

This is an 850 bed hospital with 1500 patients from all over India, Pakistan, Burma and Ceylon. The opportunities for personal witnessing here are unlimited; however, res-

ources are limited to some great extent by language. Many people who come to the hospital are already interested in Christianity. I have had the very thrilling experience of seeing three Hindu men come to Christ.

Your interest and prayer are greatly appreciated. Never in our lives have Dotti and I realized so completely our utter dependence on the Lord for accomplishing his purpose for calling us out to India.

Your co-laborer,
Jasper McPhail

(Dr. and Mrs. Jasper McPhail are Southern Baptists' first missionaries to India. They were allowed to enter only by going to the Christian Medical College in Vellore, South India, where his principal task is to teach. We do pray that this small opening for us to carry the gospel to India will grow very quickly and that we shall be able to send other missionaries and begin to build churches.)

Faithful Reader

Thank you for sending me *Royal Service*. I have missed reading an issue from the time *Mission Fields* was published until about a year and a half ago when my eyes grew so bad I had to give up most of my reading and writing.

Mrs. M.

Brief Comments about Royal Service

The May *Royal Service* is wonderful!

Mrs. S.

I enjoy the *Royal Service* and I believe it is the bulwark of the Southern Baptist Convention.

Mrs. T.

The article "There Is a Child Here" by Marie Staup and "A Change for the Better" by Olive W. Mumert, both in February

Royal Service, were especially good I thought.

Mrs. M.

(Is there a friend for whom you'd like to subscribe?)

Toward Better Understanding

An English girl who is a member of our church recently came to me and said she had been asked to keep a girl from Argentina in her home for two weeks . . . a girl who was a Roman Catholic. She asked me what to do. I told the neighbor that I thought this would be a wonderful experience for her and that it would give the whole community a chance to witness in a real way.

She used the information and articles that had been prepared in *Royal Service* for help in knowing about Catholicism, and it proved to be very valuable.

When the time came for Elena's visit, the community gave a covered dish supper for her, in addition to giving her an opportunity to speak in our schools and community organizations.

We invited her to our church and were delighted when she asked to come the second week as well. She came into our Sunday school class, asked questions of us, and her questions made us all realize that many things we take for granted are not always clearly understood. With the study of what Catholics believe in circle programs for three months, we became more interested and concerned than ever before because we were personally challenged. This had not happened before in our rather tightly-knit community.

Mrs. B.

(We are always happy to hear of broadening experiences or new areas of learning which are opened to Baptists through our magazine.)

Please send your comments to "Letters," 600 North 20th Street, Birmingham, Alabama 35203. We will not have space to print every letter, but we will select carefully from them, using a variety of subjects.

THE JAPAN BAPTIST New Life Movement has aroused the interest and enlisted prayer from Southern Baptists in a most unusual way. The movement was brought to a climax in five weeks of evangelistic meetings throughout Japan in the spring of 1963. The story of the New Life Movement is a thrilling one.

There is general agreement that the original inspiration for this effort came through Missionary W. H. "Dub" Jackson. His vision of the possibilities of a great evangelistic campaign came to be shared by his fellow missionaries and by leaders of the Japan Baptist Convention, who were already acutely aware of the strategic importance of Japan in the life of Asia and the tremendous spiritual needs and challenge of that land today. As early as 1959, interested persons in Japan were praying and working toward what was tentatively called a "Tokyo Crusade." In 1960 a formal invitation was extended by Japan Baptists to Billy Graham to conduct one of his campaigns in Tokyo.

By the late summer of 1961, Billy Graham had decided that he should not undertake a regular Billy Graham Crusade in Tokyo in 1963. Thus plans began taking shape along the line of the original idea: a large scale, Baptist-sponsored effort with Billy Graham as one of the invited preachers. In the meantime thinking in Japan had moved on from the original central concern for Tokyo to a broader concern for evangelism in many cities throughout Japan. Also instead of thinking in terms of brief evangelistic meetings only, Japan Baptist Convention leaders began to think and speak of a movement, with great emphasis on a long period of preparation and careful, thorough follow-up.

Such an evangelistic campaign would have been impossible except for an offer from the Baptist General Convention of Texas to help secure funds, personnel, and prayer support for the undertaking. The money was made available on a special gift basis over and beyond the usual missionary giving which Texas Baptists make through

JAPAN BAPTIST NEW LIFE MOVEMENT

By Winston Crowley

the Cooperative Program and the Lottie Moon Christmas Offering. Persons who participated went to Japan at their own expense or were sent by their churches. Perhaps most significant of all was the central emphasis on prayer and the working out of prayer partnerships between Japan and the United States.

From beginning to end, the New Life Movement rested on Japan Baptist Convention responsibility, through the convention's elected officers and committees. The Southern Baptist Foreign Mission Board gave continuing encouragement in the Japan Baptist Convention in the development of plans for the New Life Movement. All help provided by the Foreign Mission Board and by the Texas convention came in response to decisions made in Japan.

Ultimately plans for the New Life Movement crystallized in terms of mass meetings

in Tokyo (the largest city in the world) and four other major Japan cities, followed by simultaneous revivals in approximately 150 cities, towns, and communities throughout Japan. Probably close to 600 persons went to Japan to participate. These included teams composed of a preacher, a musician, in many cases a devoted Christian layman, and sometimes the wife of one of the team members. In addition there were various celebrities who could give an opening into various aspects of the life of Japan, such as athletics, music, television, and science. The presence in Japan of these prominent people in various walks of life also brought to the New Life Movement an amazing amount of newspaper, radio, and television publicity. Most of the participants were from Texas, but many came from other widely scattered places as far distant as Africa, which was represented by a Baptist pastor from Nigeria and by the vice-president of Liberia.

As it turned out, illness prevented Evangelist Billy Graham from participating. Other preachers filled his schedule engagements. Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, was the preacher for the large stadium meeting in Tokyo.

Other Orient lands have received an overflow of messings from the Japan meetings. Baptist conventions and missionary groups in several countries arranged special evangelistic meetings to take advantage of the presence in the Orient of so many preachers and other Christian leaders. Major evangelistic crusades were scheduled in the Philippines, Okinawa, Taiwan, Hong Kong, Singapore, Guam, and Korea. In a few cases these were called New Life evangelistic crusades, following the name which was adopted for the Japan movement.

In Japan alone more than 22,000 persons indicated spiritual decision during the weeks of the campaign. The other lands sharing in the effort reported well over 10,000 decisions. Many of these were "born-again" decisions—that is, a commitment to seek an understanding of the gospel,

with the prospect of a personal commitment to Christ. Many of the decisions were professions of personal faith in Christ as Saviour and Lord. The follow-up of these decisions, to help those responding come to full understanding and full commitment and then to be brought into the churches, is of vital importance. This part is still going on.

Certainly this Movement in Japan and other Orient lands has been of great significance. Though the basic approaches in mass and simultaneous evangelistic meetings are by no means new, and major evangelistic campaigns have been sponsored in many mission fields for a number of years, the effort in Japan was unprecedented in size and in the use that was made of celebrities. A major purpose was to capture the attention of people who otherwise would take no notice of Christianity. The effectiveness of the movement along that line cannot help being essentially immeasurable.

In the very nature of the case, a major evangelistic effort of this sort is an "extra"—a project that builds upon the foundation of years of missionary work and gives new impetus to the normal and central activities of Christian missions. In other words, this sort of occasional special effort is related to the vital continuing program of missions in much the same way that a city-wide special evangelistic campaign is related to the ongoing work of the churches in our own home situations. The boost given by the New Life Movement to Baptist mission efforts in the Orient is of immense value.

Perhaps the most significant meaning of the New Life Movement lies in what it tells us about the spiritual need and responsiveness of Asia's multitudes and about the growing desire of Southern Baptists to do much, much more in world missions than we have been doing in the past. The New Life Movement leaves us with a sense of expectancy, a feeling that there is a wonderful deep moving of God's Spirit among Southern Baptists for the giving of God's gospel with new urgency to the whole lost and waiting world.

Dr. Crowley is area secretary for the Orient Foreign Mission Board.



"The seed is the word."

Call to Prayer

Day by day
for the World I Pray

Seed sown by teaching the Word in kindergartens, elementary schools, high schools, universities, colleges, seminaries, Bible schools, medical schools, and nurses training schools

Prepared by Hannah Plowden

1 FRIDAY I bare you on eagles' wings, and brought you unto myself Ex. 19:4 (read vv. 4-6). His care is for those whom He loves with the tenderness of a father. His love is for those in the bondage of sin.

Pray for Helen Masters, RN, Welfare Center School of Nursing, Ire, Nigeria; Shirley Jackson, Rio de Janeiro, Brazil; Oleta Snell, ed. ev., Good Will Center, Antofagasta, Chile; Mrs. D. L. Mills, ev. and homemaker, Jamaica; L. C. Charles, ev., Argentina, ret. in Richmond, Va.; Elizabeth Gray, RN, China-Malaya, ret. in Greenville, S. C.; M. E. Solorzano, ev., Panama; Mrs. Antonio Ramos, pastor's wife, Cuba; Mrs. M. M. Young, Ind. ev., Zuni, N.M.; Oscar Hill, Sp. sp. ev., Alamogordo, N.M.

2 SATURDAY Thou shalt love the Lord thy God with all thine heart Deut. 6:5 (read vv. 5-7).

Pray for Pearl Todd, ed, China-Japan, ret. in Valdosta, Ga.; Mrs. L. M. Bratcher, ev., Brazil, ret. in Overland Park, Kan.; Mrs. R. P. Bellington, ev. and homemaker, Porto Velho, Brazil; W. L. Smith, ed. ev. bus. director of SS and TU depts. of Argentine Mission, Buenos Aires, Argentina; Mrs. Adriano Robles, worker among San Blas Ind., Canal Zone; Aileen Williams, GWC, El Paso, Tex.

SUNDAY NOVEMBER 3

Be strong and of a good courage; be not afraid, neither be thou

dismayed; for the Lord thy God is with thee whithersoever thou goest Josh. 1:9 (read vv. 4-9). Missionaries find assurance in this promise as they pioneer in new fields.

Pray for Mrs. Stanley Crabb, Jr., med. work, Matera, Italy; Mrs. G. H. Kollmar, social work in Baptist Hospital, Barranquilla, Colombia; B. E. Cader, ed. ev., teacher in Bible Institute in Feira de Santana, Brazil; G. A. Canzonieri, ev., Brazil; A. P. Neely, app. June, 1963, by FMB; Mrs. W. E. Viertel, Nassau, Bahamas; Vivian Wilson, ev., GWC, Granite City, Ill.; J. D. Beal, Mission Center, Atlanta, Ga.; Mrs. S. L. Isaacs, ret. in Okla.

4 MONDAY Let us go up at once and possess it; for we are well able to overcome it Num. 13:30 (read vv. 27-30). Caleb and Joshua responded with courage to a night-ened and discouraged people. They believed in the promises of a faithful God.

Pray for S. R. J. Cannata, Jr., M.D., home on medical leave, Sanyati, So. Rhodesia; Mrs. T. S. Berry, ev., Recife, Brazil; Moss, ev. and pastor, Valencia, Venezuela; Beryl Flanagan, WDP, Baltimore, Md.; Hawaii WMU annual meeting, Wahiawa, 4-4;

Missionary annual meeting, Flint, 4; Baptist Women's World Day of Prayer, 4

5 THURSDAY The Lord recompense thy work and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust Ruth 2:12 (read vv. 11-12).

Pray for Mrs. S. A. DeBord, RN, Arusha, Tanganyika; Mrs. W. J. Roberts, RN, Dar es Salaam, Tanganyika; Mrs. R. H. Fanoni, ev., Eku, Nigeria; Mrs. Leroy Benefield, ev., Philippines; Mrs. A. P. Pierson, pub. El Paso, Tex.; K. W. Balyest, ed., seminary, Buenos Aires, Argentina; Mrs. J. H. McTyre, ev., Santiago, Chile; J. M. Watson, ev., Madrid, Spain; Mrs. M. S. Leach, Sr., Sp. sp. ev., Tex.; Myrtle Salkers, GWC, Atlanta, Ga.; J. M. Conley, director extension work with National Baptists, Nashville, Tenn.

6 WEDNESDAY As for me, God forbid that I should sin against the Lord in ceasing to pray for you 1 Sam. 12:23 (read vv. 20-23). In old age Samuel having served God on Israel's behalf continued to pray for the people.

Pray for Frances Hammett, RN, Baptist Hospital, Shaki, Nigeria; Mrs. John Lake, ev., serves among people of many races and with American service personnel in a young church in Waipahu, Hawaii; J. H. McTyre, bus. manager, Santiago, Chile

1 THURSDAY Behold, to obey is better than sacrifice, and to hearken than the fat of rams 1 Sam. 15:22 (read vv. 21-23). Pray for Christians not to be discouraged when people refuse to heed the gospel.

Pray for Heriberto Rodriguez and Ernestine Mesa, Havana, Cuba, where it requires courage to serve Christ openly; M. D. Garbarino, Fr. ev., Reddell, La.; Mrs. W. T. Moore, ev., Duca, East Pakistan; Mrs. H. D. Olive, ed. ev., Baguio, Philippines; Mrs. E. W. Glass, ev., Singapore; L. J. Harper, BA, Baptist Hospital, Asuncion, Paraguay; Georgia Mae Ogburn, WMU ex. sec., Santiago, Chile; N. A. Brynn, MD, ret., China-Korea, San Angelo, Tex.

6 FRIDAY The Lord is my rock, and my fortress, and my deliverer; . . . in whom I will trust; my buckler, and the horn of my salvation, and my high tower Psalm 18:2 (read vv. 1-3).

Pray for M. K. Wasson, med., Newton Memorial School, Ogbomoso, Nigeria; Mrs. R. L. Locke, Owerri, Nigeria; Mrs. D. G. Hooper, ev., GWC, Nairobi, Kenya; Mrs. J. R. Marshall, Jr., ev. in Southwest Thailand; Mrs. W. H. Berry, app. to Brazil in 1922, now ret. in Memphis, Tenn.; Mrs. C. R. Young, ed. ev., mother, active in work of her church and association, Honolulu, Hawaii; Mrs. Tom Law, Jr., transferred from Cuba to Spain, now in language study in Costa Rica; Mrs. M. R. Hicks, advertising and art, Baptist Spanish Publishing House, El Paso, Tex.; D. W. Morgan, Hong Kong, BA

9 SATURDAY As for God, his way is perfect; the word of the Lord is tried; he is a buckler to all those that trust in him Psalm 18:30 (read vv. 30-33).

Pray for H. C. Knight, pastor Eng. lang. church now meeting in residence, Buenos Aires, Argentina; Mrs. W. L. Medcalf, doctor's wife, Bangkok, Thailand; Maurice Smith, ed. ev., teacher in theol. sem., Kumasi, Ghana; A. T. Bequer, ev., ret., Cuba

SUNDAY NOVEMBER 10

Lord God of Israel, there is no God like thee, in heaven above,

or on earth beneath, who keepeth covenant and mercy with thy servants that walk before thee with all their heart 1 Kings 8:23 (read vv. 23-25).

Pray for Laura Frances Snow, WMU work, Santiago, Chile; H. E. Fisher, ed. ev. among 2,000 Indians, Indian School and Baptist Indian Center, Brigham City, Utah; Andres Viera, Sp. sp. ev., Calvary Baptist Church, Roswell, N.M.; Andres Rodriguez, ev., Marianao, Cuba

11 MONDAY Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments 1 Kings 8:61 (read vv. 59-61).

Pray for H. T. Cummins, ev., director Industrial school in strongly Moslem East Pakistan; Alma Rohm, teacher, Baptist College, Iwo, Nigeria; Gladys Hopewell, teacher and BSU director, Tainan, Taiwan, also served in China and Thailand; D. F. Stamps, China-Hawaii, ret. in Ormond Beach, Fla.; Sam Aucoin, Fr. ev., Evangeline, La.; Texas WMU annual meeting, San Antonio; Califor-

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, from Foreign Mission Board, Box 6597, Richmond, Virginia 23220, and in HOME MISSIONS

nia WMU annual meeting, Bakersfield; Kansas WMU annual meeting, Omaha, Nebraska; New Mexico WMU annual meeting, Tucumcari; Oklahoma WMU annual meeting, Oklahoma City, 11-12

12 TUESDAY I know that thou canst do everything, and that no thought can be withholden from thee. Job 42:2 (read vv. 4-5). Men's souls are stretched by the very thought of our God, eternal, omnipotent, omniscient, all wise, tender and loving.

Pray for M. A. Mobley, ev., Akita, Japan; H. B. Boone, MD, Uganda; Mrs. W. A. Hickman, Jr., ev., seminary, Asuncion, Paraguay; Mrs. Enrique Larraide, ev., Pinar del Rio, Cuba; Mrs. Lok-Tin Cheung, Chinese ev., Houston, Tex.; Aurelio Hurtado, Sp. sp. ev., Taos, N.M.; T. B. Lipscomb, youth work, Calif.; Mall R. Plunk, app. May, 1963, to Jamaica by FMB; Emiliano Miranda, ev., Panama; Arizona WMU annual meeting, Kingman, 12-13

13 WEDNESDAY Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psalm 2:8 (read vv. 6-8). What do we really want of God?

Pray for J. M. Young, Jr., MD and pastoral care of patients, Gaza, Egypt; E. R. Martin, ev., Arusha, Tanganyika; H. A. Goble, pastor, Eng lang. church, Agana, Guam; D. C. Jones, ev., Korea; A. L. Nations, ed., Kyoto, Japan; R. E. L. Mewshaw, MD, ret., China; J. A. Poe, ev., Brazil; Mrs. J. E. Foster, Ghana, ev.; Mrs. W. W. Graves, pub., Buenos Aires, Argentina; Bailey Sewell, ev., director and co-ordinator of language work in Okla.; Mrs. J. O. Johnson, Fr. ev., Hessmer, La.

14 THURSDAY The Lord is my shepherd; I shall not want. Psalm 23:1 (read vv. 1-4). In Indonesia the twelve Baptist churches and twenty chapels had more than four hundred baptisms (one for every four church members) during 1962, bringing the total membership to approximately two thousand at the end of the year. There are sixteen Indonesian pastors working with our sixty-eight missionaries under appointment for that country. Pioneering is the hardest part of missionary service.

Pray for Mrs. E. O. Ray, ev., Point Cumana, Trinidad; Mrs. J. W. Shepard, Jr., ed., Japan; Jennie Alderman, ev., Taiwan; Marjorie Jones, director WMU, Ghana; R. S. Franks, BSU worker, Mex.; Mrs. Melvina Roberts, ev., HMB, ret., N.M.; Mrs. J. R. Isaacs, ev.,

Fairbanks, Alaska; Thomas Phillips, center director, Morgan City, La.

15 FRIDAY When thou saidst, Sock ye my face; my heart said unto thee, Thy face, Lord, will I seek. Psalm 27:8 (read vv. 8-11).

Our fields are tied together by evangelism. The New Life Movement in Japan spread to Philippines, Korea, Hong Kong, Okinawa, Taiwan, Singapore, and Guam. Pastors from Southern Baptist churches had the great opportunity of preaching along with national pastors in one, two, or three countries. These experiences will broaden their missionary concern.

Pray for L. E. Brown, MD, Baptist hospital, director of mobile clinic, Mbeya, Tanganyika; Mrs. Harmon Popham, ev. with Ind. Roosevelt, Utah; J. C. Willard, deaf ev., Austin, Tex.; Ammon Bradford, Negro ev., New Orleans, La.; Mrs. R. W. Brentlinger, ev., Kotzebue, Alaska

16 SATURDAY Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Psalm 37:4 (read vv. 1-4).

"All of us join hearts in longing that the time may come when a minimum of 100,000 people will follow Christ in baptism on the mission field annually. We believe that time will come in the not too distant future," says Dr. Baker James Cauthen.

Pray for Mrs. W. E. Craighead, ret., Romania-Paraguay, Dallas, Tex.; Helen Nixon, ev., Rosario, Argentina; Mrs. C. H. Golden, ev., Tegucigalpa, Honduras; Ernelle Brooks, RN, Nigeria; Bertha Smith, ret., but actively serving the Lord in Georgetown, British Guiana; J. O. Lumpkin, director mission center, Alexandria, Va.

SUNDAY NOVEMBER 17

(read vv. 4-7).

One Japanese woman said, "All that I am and all that I or my family will create is due to the fact that we came to know the Lord."

Pray for Mrs. L. A. Lovegren, teacher, homemaker, Ajloun, Jordan; Mrs. E. M. Graham, sem. dietician, teacher, mother of five children, Beirut, Lebanon; M. J. Lennon, pastor's wife, Bangkok, Thailand; T. O. Badger, ev., Cavite City, Philippines; Mrs. F. L. Hawkins, Jr., pub., Rio de Janeiro, Brazil; Mr. J. D. Ratliff, ev., Lima, Peru; R. L. Carlisle, Jr., pres. theol. inst.,

And now, Lord, what wait I for? My hope is in thee. Psalm 38:7

video; Uruguay; Mary Headon, HMB, ret., Ill.

18 MONDAY What time I am afraid I will trust in thee. Psalm 56:3 (read vv. 3-4).

Pray for J. D. Crane, field rep. and coordinator of work, Central America, Tarracon, Mex.; S. H. Cockburn, ed., Buenos Aires, Argentina; E. H. Walworth, area missionary, Hermosillo, Mex.; C. F. Yarnell, Jr., pres. Malaya theo. sem., pastor English lang. church, Penang, Malaya; Lucy Wright, RN, Baptist Hospital, Pusan, Korea; C. H. Westbrook, ret., taught 41 years at University of Shanghai, China; Mrs. G. W. Strother, ret., China-Malaya, in Ashton, Md.; Mrs. E. L. Morgan, ret., China; J. L. Wilson, ed., Thailand, app. April, 1963, by FMB; Mrs. E. M. Bostick, Jr., ret., China; Mrs. Hilario Valdes, Cuba; Antonio Martinez, ev., Cuba; Mrs. Stephen Corradi, Sp. sp. ev., Albuquerque, N.M.; R. J. Glasco, Negro ev., St. Louis, Mo.

19 TUESDAY We shall be satisfied with the goodness of thy house, even of thy holy temple. Psalm 65:4 (read vv. 1-5).

Pray for Vada Waldron, ev., GWC, Mendoza, Argentina; Mrs. C. E. Thomas, ev., Lilongwe, Nyasaland; S. E. Grinstead, BSU director for National Baptists, Nashville, Tenn.

20 WEDNESDAY O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Psalm 67:4 (read vv. 1-4).

Pray for Mrs. W. L. Clinton, ev., pastor's wife with three children, Sao Paulo, Brazil; Lee Auliff, ret., N.M., HMB; Mrs. Gilbert Ramos, ev. among Mexicans and Indians, Gallup, N.M.

21 THURSDAY He shall spare the poor and needy, and shall save the souls of the needy. Psalm 72:13 (read vv. 12-14).

Pray for Mrs. S. B. Sears, ev. in Moslem Indonesia at Jakarta; Mrs. F. M. Horton, ev., Fukuoka, Japan; Mrs. G. W. Doyle, ev., Quito, Ecuador; H. B. Mitchell, ex sec., Pernambuco Baptist Convention, Recife, Brazil; David Mein, theol. seminary president, Recife, Brazil; D. L. Baker, translation work, Nazareth, Israel; Margorie Stephens, RN, Nigerian Mission, Ibadan; Lawanda C. b., RN-teacher, Eku, Baptist Hospital, N. Mex.; Paula Kortkamp, RN, Mex.; Mrs. V. Kaneubbe, ev., Navajo Indian Reser-

vation, Farmington, N.M.

22 FRIDAY And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory. Haggai 2:7 (read vv. 6-9). Surely now the nations are shaken. Surely now we seek His glory. Surely now we need the peace that only He can give.

Pray for Mrs. D. E. Smith, ev., assists husband in overseeing and co-ordinating work of 40 churches, Niger Province, Nigeria; J. F. Baugh, Jr., mech. eng. and supt. of Mission Industrial School, Faridpur, East Pakistan; Mrs. V. H. Moorefield, Jr., ev., Pavia, Italy; Mrs. Alcides Lozano, Sp. sp. ev., La Chorrera, Panama; Mrs. David Torres, ev., Havana, Cuba; Mrs. E. R. Hill, Las Cruces, N.M.; Mrs. A. C. Johnson, ev. among Latin Americans, Calexico, Calif.; Reynaldo Gurule, Sp. sp. ev., Richmond, Calif.; James Minnis, Ind. ev., Clinton, Okla.; Mrs. Truett Fogle, GWC, Tex.

23 SATURDAY He shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. Zeph. 9:10 (read vv. 9-10). Those who love the gentle Jesus rejoice in his gradually extending kingdom.

Pray for D. M. Kim, ev. among Koreans, USA, West Coast, especially with college students; William Skinner, MD, Baptist Hospital, Asuncion, Paraguay; Mrs. H. C. Starnes, ev., homemaker, first term in Korea; Mrs. L. L. Gregory, ev., Costa Rica; Mrs. E. S. Swenson, ev., Argentina, ret.

SUNDAY NOVEMBER 24

But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord. Jonah 2:9 (read vv. 7-9).

Pray for R. M. Wright, surgeon in Baptist hospital, Pusan, Korea; Mrs. A. F. Garner, ev., Santa Fe, Argentina; William O'Brien, ed., Manila, Philippines; Mrs. B. D. Brown, ev., Liberia, app. April, 1963, by FMB; Francisco Diaz, Ind. ev., San Blas, Panama; L. H. Gunn, deaf ev. in Okla.

25 MONDAY The Lord will be terrible unto them: for he will smite all the gods of the earth: and men shall worship him, every one from his place, even all the isles of the heathen. Zeph. 2:11 (read vv. 8-11).

Pray for Mrs. J. H. Sullivan, pub. in Nigeria where literature in five languages is published regularly with others on occasion.

Nigerian hands and minds are open to receive reading material. A. H. Dyson, Jr., ed., Minna, Nigeria; G. S. Lozuk, ev., area missionary, Maracaibo, Venezuela; Gertrude Hart, Negro ed. ev., KG teacher, Jackson, Miss.; Humberto Dominguez, ev., Pinar del Rio, Cuba; Lois Glass,* ev., born in China, served there and in Taiwan for 28 years.

26 TUESDAY Prove me now, herewith... if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3:10 (read vv. 8-10). Everybody wants blessing. Some have agreed to God's terms whereby we receive blessings.

Mrs. M. N. Alexander, appointed 1961, wife of bus. mgr. of Thailand mission, Bangkok; Mrs. M. L. Seaborn, Jr., homemaker, Mati, Philippines; Mrs. O. W. Taylor, ed., Baptist College, Iwo, Nigeria; Mrs. W. H. Carson, ret., Nigeria, now in Birmingham, Ala.; J. L. Hart, ev., Argentina-Chile, ret., Aberdeen Proving Grounds, Md.; W. W. Enete, ret., Brazil, in Atlanta, Ga.; Mrs. David Howie, ev., Korea, app. May, 1963, by FMB; Mrs. F. J. Snyder, ev., Lebanon; B. J. Yelvington, ed. ev. among Indians at a gov't. school, N.M.

27 WEDNESDAY There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass. Joshua 21:45 (read vv. 43-45). We must not fail Him. We must not fail His kingdom.

Pray for Miriam Willis, RN, Asuncion, Paraguay, founded clinic on riverbank which became a hospital where over 11,000 patients were treated last year; Mrs. C. W. Davis, ev., Venezuela; Mrs. R. T. Plampin,* ev., homemaker, theol. sem., Curitiba, Brazil; Mrs. S. L. Watson, Brazil, ret.; S. L. Goldfinch, Sr., ev., mission treas., San Jose, Costa Rica; Bertha Marshall, RN-teacher for projected school of nursing, Baptist Hospital, Kyoto, Japan; F. C. Parker, ev., Japan Convention; Minor Davidson, ed., theol. sem., Penang, Malaya; Mrs. V. A. Greene, ev., Philippines; R. L. Lusk, app. 1961 with wife as resident missionaries in Portuguese island of Macao, a Catholic society, and communism also interferes with work; Mrs. Nelson Rodriguez, ev., Cuba

28 THURSDAY Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth. Psalm 105:5 (read vv. 3-5). He is worthy of praise, adoration, and service.

Mrs. D. A. Dalby, Ind. ev. with her husband, ministers to 50,000 Indians who moved to Los Angeles area from reservations; Rafael de Armas, Sp. sp. ev., Hialeah, Fla.; Mrs. Eddie Sanchez, Sp. sp. ev., San Antonio, Tex.; Mrs. H. O. Hurt, ed., Bible Institute, Panama; Lucille Ladd, staff, Sellers Baby Home and Adoption Center, New Orleans, La.; Mrs. Allen Seward, ev., GWC, Roanoke, Va.; Mrs. K. C. Knight, pastor's wife in English lang. Baptist church, Buenos Aires, Argentina; Mrs. R. E. Shelton, primary school teacher and mother of four children, Conchillas, Uruguay; R. L. Lambright, MD, Baptist Hospital, Kediri, Indonesia; Martha Morrison, ed. Singapore, previously served in Hawaii; C. W. Fenner, ed., app. 1959 teacher at Seinan Gakuin, Fukuoka, Japan

29 FRIDAY O praise the Lord, all ye nations: praise him, all ye people. Psalm 117:1 (read vv. 1-2).

Dr. Cautchen said, "I am happy to tell you that it looks as if the appointment of missionaries in 1963 is brighter than we have ever known. We thank God for His leadership and blessing."

Pray for Mrs. W. S. Wester,* ev., Blantyre Nyasaland; Nannie B. Owens, ed., Baptist Girls School, Agbor, Nigeria; Annie Sue Cliff, RN, app. to Japan in 1961; Mrs. T. B. Hawkins, ret., Rosario, Argentina; R. T. Plampin,* ed., theol. inst., Curitiba, Brazil; Mrs. Roy Laird, MA, Philippines; Pedro Carranza, pastor, Sp. sp. ev., Douglas, Ariz., near Mexican border; Mrs. A. T. Cabrera, Sp. sp. ev., Belen, N.M.; J. O. Johnson, Fr. ev., Hestmer, La.

30 SATURDAY I was glad when they said unto me, Let us go into the house of the Lord. Psalm 122:1 (read vv. 1-6).

Pray for J. C. Abell, Jr., MD, Baptist Hospital, Eku, Nigeria; Mrs. E. O. Bunney, ev., Dacca, East Pakistan; E. L. Hollaway, ev., fourteen years in Japan; Mrs. H. M. Bertha, ev., Honduras; Mrs. C. A. Allen, ev., Guatemala; Andres Garcia, ev., Havana, Cuba; Lucille Kerrigan, expelled from summer from Cuba by the Castro government

app. appointed	MD doctor
ed. educational evangelism	med. medical education
ev. evangelism	pub. publication
Fr. French	ret. retired
Ind Indian	RN nurse
KG Kindergarten	Sp. sp. Spanish
MA missionary associate	WDP weekday

Thanksgiving and Praise

Comments by
David A. Redding

The
Ninety-fifth
Psalm

○ COME, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the Lord is a great God, and a great King above all gods.

"COME, LET US SING TO THE LORD." Is that a voice crying in the wilderness of our indifference? Religion is not generally enjoyed but endured to get through to Sunday dinner. Circumstances can push us into praying, but seldom into such a mood for singing that we can't wait to go to church. A Gallup poll would not find many families who spend their evenings around the piano singing

hymns, but the Book of Psalms was written by men who found their greatest pleasure in praising God. And one could always find Christ's table by the laughter and singing coming from that direction.

Scripture has always said that if you want to get the most fun out of

life, make sure to sit near Him. . . .

"In his hand are the depths of the earth. . . . Life is short. Can it be sweet? Why not go to the top and take the Maker's prescription?

Why not go for help where the angels go? Creation is an impressive recommendation for God; see His cosmic credentials and say "yes":

"... the heights of the mountains are his also. The sea is his, for he made it; for his hands formed the dry land." . . . He knows what to do with us.

"O come, let us worship and bow down: let us kneel. . . ." The psalmist meant for us to fall face-downward on the floor. Christians have stressed sincerity at the expense of show, but a certain kind of show is suggested here. A whispered "thanks" is not sufficient. A mumble cannot adequately convey the proper weight of devotion.

A great God calls for a public testimony. . . .

The heavens declare the glory of God; and
the firmament sheweth his handywork.
2 day unto day uttereth speech, and night
unto night sheweth knowledge.

The
Nineteenth
Psalm

"THE HEAVENS DECLARE THE GLORY OF GOD; and the firmament sheweth his handywork." What a shame to take this prayer apart, for it is perfect as it is. But there is so much here that we must not miss, more than meets the eye of the average Christian. This author does not stop with small talk: "Isn't it nice out tonight?" He bursts out: "The heavens declare the glory of God. . . . Creation is God's first sermon to us. It is the very first word He ever spoke and He's not through pronouncing it. It is not written in Hebrew or in Saxon. The word for God in this psalm is *El*, 'everyone's God.' God's verbs in this universal language are planets. His nouns are suns. His dictionary is the Milky Way. This galaxy is not inscriptive evidence of His ancient visit, but His up-to-date correspondence. The stars are not initials He carved in the solid black a long time ago, but fresh hand-writing on an expanse of blackboard that he scrubs down every night. What is God saying with His immense vocabulary? The psalmist heard: 'The heavens declare the glory of God; and the firmament sheweth his handywork.' Astronomy shouts that God is still alive and active; He is a God of overwhelming majesty and judging from His heavenly bodies He is beautiful to behold. Astronaut John Glenn said that up there the stars looked like jewels on black velvet. The size and number of them shame the grains of sand on all our seashores. We only know that distance means nothing to Him, and our orbiting

in space is like racing around a marble in His bag. The heavens preach His stability eloquently; the stars are salesmen of His government. They say, without fear of contradiction, that He is big enough, intelligent enough to trust. All the cosmic illustrations do not appear in line print, but in capital letters large enough for any man to read without his spectacles. It is almost enough to make a man believe.

"Day unto day uttereth speech, and night unto night sheweth knowledge." Time, divided up into day and night, each one making another yesterday and a new tomorrow, is the next wonder of God's world.

No cough or spasm has ever halted His mighty line; He has asked chaos not to interrupt Him again. God has arranged time for us to meet Him, too. One day tells another what to do, to let us know He's there, to make us feel safe. My little John said, "Mommy, we never run out of days do we? We just keep getting new people."

That is almost praise. Some of the most extraordinary things in God's celestial pulpit are His light miles, quiet as mice, which broadcast to the far corners of the sky without the need for translation and without making a sound.

The glory of star language is silence—and silence is the last word.

There is no speech, nor are there words; Their voice is not heard;

Yet their voice goes out through all the earth,

And their words to the end of the world.

Order from Baptist Book Stores *Psalms of David*, by David A. Redding, \$3.00

This book interprets the spiritual meaning of twenty-three beloved Psalms including the First, Twenty-third, the Nineteenth, the Fifty-first, and the Ninety-fifth. David Redding writes uniquely and provokes thought and response to the meaning of the Psalms.

Buy also *None of These Diseases*, by S. I. McMillen, M.D. \$2.95; and *The Lord's Prayer*, by Charles L. Allen, \$2.00 from Baptist Book Stores.

CIRCLE PROGRAM

Program is based on the book
Bill Wallace of China
by Jesse C. Fletcher

by Mrs. Louis L. Dabney

Outline for Meeting

Circle Chairman in Charge
Call to Prayer, reading Scripture verses
Business and Promotional Period
(see Forecaster)

Song
Program Chairman in Charge

Program Chairman: This month's program is a review of the book *Bill Wallace of China*, by Jesse Fletcher (\$2.95 from Baptist Book Stores). Obtain copies and add them to your church library after circle members have read it. This is an excellent book for young people as well as adults.

Two women give the history and the narrative. On a map point out places pertinent to the story.

Narrative: April, 1963 issue of *The Commission*, Foreign Mission Board publication, carried this news article: "Louisville—William Wallace Week" has been established by the student executive committee of Southern Baptist Theological Seminary in memory of a Southern Baptist medical missionary who died in a Chinese Communist prison in 1951.

"The annual observance will be a time for renewed mission study, and an offering

**The Mandelbaum Gate*, Eddleman, \$3c, and *Foreign Mission Graded Series*, 25c, from Baptist Book Stores.

OR FOR SECOND WMS MEETING

MISSION STUDY BOOK:
Mandelbaum Gate
by M. Lee Eddleman
Make plans to have this
Foreign Mission Graded Series
book taught in circle or society.

for medical missions will be sent to the Foreign Mission Board."

In Knoxville, Tennessee, the Wallace Memorial Church holds services each week. In Little Rock, Arkansas, students from the University School of Medicine meditate in a Bill Wallace Chapel. In Pusan, Korea, a steady stream of sick and diseased enter the doors of the Wallace Memorial Baptist Hospital for care and comfort, available because of the love of Jesus Christ for all suffering humanity. The latter you help to support with the Lottie Moon Christmas Offering. In Wuchow, China, above the grave of William Wallace, there is a simple marker placed there by Chinese friends. On the marker are the words: "For to me to live is Christ."

Who was William Wallace, and why is his name emblazoned above the doors of institutions of healing and worship, as well as on the hearts of Southern Baptist and Chinese Christians? You may have heard his name from the lips of pastors speaking of William Wallace's great dedication to Christ in life and in death. You may have read brief newspaper accounts of his death at the hands of Chinese Communists in 1951. Now twelve years later, we have in book form the story of the life of this young man and of his influence on those whom he knew and who knew him.

Jesse Fletcher is the writer of this book.

He is an assistant secretary for missionary personnel in our Foreign Mission Board. *Bill Wallace of China* is a warm, intimate story of this medical missionary who lived and died within the circle of God's will. Mr. Fletcher talked to many people who knew Bill Wallace personally—his sister, his friends, his missionary associates, Foreign Mission Board employees. He read correspondence concerning the work in Wuchow, North China. But even now the story is not complete, for Wuchow remains behind the Bamboo Curtain. Many who were there during the fifteen years preceding 1951 are not at this time free to tell the story. And Bill Wallace was such a reticent person that he said and wrote very little concerning himself. In his letter applying for appointment by the Board he admitted: "I am not a good speaker nor apt as a teacher, but I do feel God can use my training as a physician."

Bill grew up in Knoxville, Tennessee. He was the son of a physician, mechanically inclined and he loved to tinker with automobiles. On July 5, 1925, as the seventeen-year-old boy was working on his car, he stopped his work to consider what God wanted of him. As Bill prayed and studied his New Testament, he felt very surely that God wanted him in medical missions. Bill noted his decision and the date in the Testament. The next ten years of his life were spent in preparing himself to answer the call which never changed or wavered.

In 1934, as Bill was completing his training, two letters came to the desk of Dr. Charles Maddry, executive secretary of the Foreign Mission Board. One was from Dr. Robert Beddoe, superintendent of Stour Memorial Hospital in Wuchow, China. In the letter he plead, "Without a surgeon, this hospital is operating in a limited capacity, and its potential as a teaching institution and an influential lighthouse for all of China is going unrealized." The other letter was an application requesting appointment as a medical missionary to any field. It was signed by Dr. William Wallace. After Dr. Maddry met and talked with the young doctor, he wrote Dr. Beddoe, "I think

this is going to be the man."

And Bill was that man. In his farewell message to his own church in Knoxville, he said, "Many people have asked me why I do not stay with all the work there is to be done right here. I am not sure just what I should say to them, but I do know I'm going to China because God is leading me there." On September 6, 1935, Bill sailed for China.

History: Let us look for a moment at the history of China since it affects the scope of our mission work. Christian missionaries had gone to China in the Eighth Century and again in the Fourteenth Century, but their work did not outlive governmental opposition. At the outbreak of the Boxer Rebellion China was closed to Western influence, but with the establishment of the Chinese Republic in 1911 China was again receptive to the gospel. Medical missions was an effective way of reaching people.

At the time Bill Wallace went to China in 1935, trouble was brewing between the war lords of Kwangsi Province (*point out on map*) in which Wuchow is located and the Nationalist Government of Chiang Kai-shek. While the country was torn by internal strife, Japan began pushing southward in its plan to conquer China. Manchuria was taken by the Japanese in 1932 (*locate*) and from that direction the invader continued to make way south. It was into this area of unrest that Bill Wallace came in 1935.

Narrative: When Bill arrived at Stour Memorial Hospital he spent two weeks there before going to Canton for language study, a very necessary "first step" in any missionary service. Dr. Beddoe had occasion to observe Bill and he admitted: "Wallace has made a good impression on the Chinese people—which is the most important thing a new missionary can do. Our work here has fallen for him completely. His whole smile and evident interest in them brought them to him quickly." But the surgeon was not sure that Bill would make a good administrator. As he came to know the young doctor he realized this lack of

in a supervisory position simply meant that Bill's whole concern was in their physical and spiritual wholeness.

After a period of language study in Canton, Bill returned to take over surgical duties at the hospital. The book tells of Bill's somewhat humorous attempts to learn the language, and of the warmth which existed between him and the other missionaries. The years began to pass; every day and many nights were filled with his ministry to the sick and dying. His physical skill was ever accompanied by his words of the love of the Great Physician as he lived, in his actions, the completely dedicated life.

One highlight of this period concerned his behaviour during a Japanese bombing raid. Although the hospital was clearly marked with the American flag and huge crosses, it was bombed on several occasions. At one time the bombers came just as Bill completed an operation. He sent his assistants to the basement for shelter, and remained with the patient. After the bombers had passed, the staff rushed upstairs to find him and the patient amid debris and broken glass, alive and in prayer of gratitude for their lives.

On his furlough home after his first tour of duty Bill studied at medical schools to increase his surgical skill and his knowledge of X-ray procedure. The author describes Dr. Wallace's studies as effort to "hone to a new sharpness whatever ability he had as a surgeon. The fires and tribulations of China had tempered the blade; he had come home to put an edge on it." It was during this furlough that he renewed his friendship with a young Foreign Mission Board employee. They spent many hours together talking of their common interest, missions. It was a relationship that may well have become more lasting one except for the fact that as a friend put it, Bill was "married to his work."

His return to China was difficult for this was the fall of 1941, immediately preceding the bombing of Pearl Harbor. Bill was placed in charge of the hospital, for Dr. Beddoe was sent to the hospital in Kweilin

to prevent its being closed. Bill's duties now included supervision of the hospital and its resident and nursing programs, a heavy operating schedule, plus responsibility for the maintenance of the physical plant of the hospital. As the Japanese approached the city, Bill and his staff chose to stay in their places of service. He said, "We'll do what God wants us to do. It doesn't make any difference what happens to us. The only important thing is that when it does happen, we be found doing the will of God."

In the fall of 1941 the city of Wuchow was evacuated, and there remained no choice except to abandon the hospital. Equipment was dismantled and loaded onto barges to be preserved for use in another location. Fifty-five people forming the hospital staff accompanied Bill and his equipment. The details of this heart-breaking flight, the example of his self-sacrifice are detailed in the book. One of those who traveled with him said: "He actually lived before us the life of Christ."

After V-J Day, August 11, 1945, the hospital cottage made its way back to Wuchow to take up its work again. The hospital was cleaned up, equipment rebuilt, and doors opened to patients within a short time. Bill, a mechanic at heart, built a hand powered electric generator for hospital use, restored the kitchen, and even put the plumbing system back into working order.

His second furlough was spent in further study, and when he returned in 1947 China was in the suffocating coils of an even more oppressive enemy than the Japanese.

History: After the war with Japan, China was again plagued with internal strife. Communists had come into China from Russia in the early 1920's, and had gained control of two million trade union workers and nine million peasants in North China. Under cover of war with Japan, the leaders infiltrated South China. By late 1948 "the Red dragon began to devour the land. It stopped only long enough to digest what it had eaten." Nanking fell in February, 1949, so the Communists and the headquarters

for Nationalist China moved to Formosa (Taiwan). All Americans were advised to leave China.

Narrative: Dr. Baker James Canthen, secretary for the Orient at this time, called a mission meeting at which he presented to the missionaries the gravity of the situation, and the choice of leaving or staying. Bill, Everley Hayes, missionary nurse, and Jessie Green, evangelistic worker, remained. Wuchow was the last Southern Baptist mission station in China to be occupied by the Reds. On Thanksgiving Day, 1949, Stout Memorial Hospital was behind the Bamboo Curtain.

You will want to read for yourself the insidious work of the Communists among the Chinese, of their fake trials and demonstrations, of their continuous efforts to discredit all Americans and especially the three at the hospital, of their demands on the hospital, and Bill's reactions to the very real dangers at hand. "In the midst of this madness, the gospel of Christ was preached at Stout Memorial Hospital."

With the coming of the Korean War in the summer of 1950, however, the Communists shed their last attempt at decency in their treatment of any and all Americans. Increasingly they put demands on Bill and the hospital, and tried any means they could devise to humiliate and discredit him before the Chinese people. But those who had seen and known the quiet doctor were not misled by vicious lies.

At three o'clock in the morning of December 19, 1950, a group of Communists burst into Bill's room and arrested him, calling him "President Truman's chief spy in Wuchow." They carried him off to prison, along with missionaries from other Christian groups.

A gun produced as evidence against him was supposed to have been found under his mattress. He was forced to sign a statement which, to his knowledge, only contained his name, age, length of service in China. After his signature was obtained, the officers falsified it by adding a confession purported to be Bill's stating that he was a spy for the

opposition and that he transmitted to others the information he had obtained. He was subjected to exhausting hours of senseless interrogation and other degrading treatment heaped upon prisoners of the Communists. A Catholic missionary was incarcerated at the same time but later released, called through the cell walls to Bill during those dark days, asking how he was holding up. "All right, trusting in the Lord," was the weak reply.

One morning the hospital staff was notified to send someone to claim the body of Bill Wallace. The Communists claimed that unable to face the charges brought upon him he had hanged himself. But from the condition of the body there was no doubt that he had died as the result of torture; the claim of suicide was to serve Communist purposes of trying to show weakness of all hated American imperialists. "Bill Wallace was dead to the world, but was alive forever with God," Dr. Rankin wrote. "The Communists thought they were rid of him, but instead they have immortalized him."

His sister, who had witnessed through the years the intensity of Bill's devotion to the cause of Christ, said, "Somehow God used Bill's death for His glory even as He used his life. We've heard from so many who have been inspired and encouraged by Bill's dedication that I have come to believe it was part of God's plan for his life."

Those who had known him in those last years, those Chinese friends who had been with him during the last oppressive months, collected funds secretly to purchase a marker for his grave and dared to have the words carved on it, "For me to live is Christ and to die is gain."

Bill once jokingly called himself "one piece of man." This was a Chinese expression which referred to a bachelor—one who is expendable, one who stands alone. He was indeed "one piece of man" and that "one piece" was dedicated completely and willingly to the call of the Mission Study Chairman: Present Prayer of personal dedication



Story to Ponder

MRS. Hanako Noden is alone today. Her husband, John S. Noden, died a year ago in Tokyo. She now lives in California with her two exotic children much admired, but from afar. Besides "different" children, what can come from inter-racial marriage? People wonder and are curious about what one culture bring to the other. Sometimes the results can be heart-breaking.

Mrs. Noden comes from a noble Christian family in Tokyo. Her father was a *danshaku* or baron. Prior to the war, he managed a lumber company in Tokyo. Her mother owned mountainous land and rice paddies in both Japan and Korea. It is tragic that her mother died when Hanako was only three months old, for her mother spoke beautiful English and Hanako could so easily have learned it from her. Strangely enough, today this language is Hanako's great frustration.

She graduated from a high school and soon afterward she married a Japanese doctor. But two years later the young bride suffered another tragedy. Her husband died.

After thirteen uneventful years, the widow met an American who was to change her life radically. He was John S. Noden from the American Embassy in Tokyo. They first met at an Embassy party and dated for two years.

Perhaps there are Hanako Nodens living in your community. Sensitivity to the needs of such lonely women can result in Christian witnessing.

by Leonie Chong Siler

Studied at Golden Gate Baptist Theological Seminary, Mill Valley, California

Then came the proposal. Hanako feared a second marriage. Through the years she had suppressed all desire to become a wife again. Her parents were reluctant to lose their only child to a foreigner. The divorce rate among American-Japanese couples was high. But John Noden persevered. When he was called to New York on business, he saw this as an opportunity to introduce America to his sweetheart. She agreed to visit the United States, but within twenty-two days, she sadly turned homeward. Her impression: "I not like too much."

Still hopeful, John rejoined his loved one in Tokyo. But Hanako was still deliberating. The decision became more critical when she learned that John was a divorced man. But for eight months she worked at discovering his "inside person." She respected her admirer for his sincerity and kindness. Out of courtesy he spoke to her in Japanese.

Finally, following a courtship of three years, they were married in 1951. They remained in Tokyo for two years and then moved to New York where they lived until 1960.

In mixed marriages, often the assumption is that the worldly-wise American controls more to the marriage than his Oriental partner. This was not the case with the Nodens. At the outset, Hanako was disturbed over her husband's indifference toward Christianity. Coming from a staunch Christian background, she was both hurt and distraught when John insisted that she not read the Bible in his presence. Hanako had worked in a Presbyterian orphanage. Her father was a Christian leader in Japan and Korea. Her mother had graduated as valedictorian of her class in a mission school. What was she going to do with a husband who initiated the sabbath with a cocktail? With quiet cleverness she arose early on Sunday mornings and turned on the record player. Somehow the classical and religious music and her unflinching patience changed the atmosphere in the home—and helped John's disposition.

John did not neglect his wife's cultural

growth. He kept alive her interest in music and art. Paradoxically, he did not urge Hanako to learn English. He freely conversed with his wife in English. This was unfortunate, for after a brief seven-year marriage, John died. The Nodens were living in Japan when the tragedy occurred.

Two months after her husband's death, Hanako left Tokyo and settled in California. She has been living a quiet life. "It seems," she mused, "I look down both feet from inside—no friend come, I have some far friend. People all time say 'Hi! How are you?' They friendly, always checking, we how getting along. But I want a close friend."

For a woman who has known the excitement and hospitality of the Japanese world, life has become rather dull. Caring for four-year-old Michiko and two-year-old Mun-jan leaves little time for getting out. In expressing her vibrant self. Because of her limited English and inability to discuss a great much of life revolves around the baby stroller. She pushes it across the street to her shopping, then pushes it back home again. Once a week a Japanese-speaking seminary student helps Mrs. Noden with her business matters. Other than that, she has few contacts with outsiders.

I asked Hanako why she did not return to Japan; life would be easier for her. She replied, "I want to learn proper English. I want my children to grow up in their father's culture. It is good they can be 'big fish.' For her children's sake and for her American husband, she is seeking her own personality. One reads in her eyes, but also courage in her soulful eyes.

Here she is, living in what is the nation's most affluent and cultured area. All she desires is a "chatting time" chance for her children. Perhaps find it if a Christian friend can help her to become a part of a worship in a nearby church.



BAPTIZED in the JORDAN

by Anne Dwyer,
Missionary Nurse in Jordan



isolated. There was no curious and disturbing crowd. The Jordan is not swift nor deep at the chosen spot. Neither is it clear and blue as most pictures indicate. It is turbid and one can wade across.

The people gathered, men and women in separate groups. After singing and prayer, a visiting minister preached. The pastor waded out into the middle of the river. Two men candidates joined him. First he baptized the elderly man who looked like a patriarch. The young man is the laboratory technician at the Ajloun Baptist Hospital. For several years on the hospital wards he has been showing religious films and translating them from English into Arabic. He also speaks at daily ward services.

The day of the baptism in the Jordan was one of encouragement and inspiration. The old man adequately expressed it when he said, "This is one of the happiest days of my life. I feel very close to the Lord."



I WANTED to be baptized in the Jordan like my Lord!" This was the foremost desire of an elderly man who attended the Ajloun Baptist Church regularly. He had come before the strict membership committee and been accepted for baptism. It was not that he was ashamed to be baptized in his village. He simply wanted to be baptized in the Jordan River.

At a time, the thinking of all seemed to change. They began to ask themselves, "Who not?"

On a day in November the believers and interested friends boarded the school bus and set out to begin the descent from Ajloun to the Jordan River. They sang most of the hymns—"Near the Cross," "Standing on the Promises," "Shall We Gather at the River."

When the bus came to the end of the trip, there was a short walk. The area was

It is difficult for the average American to understand the situation in the Near East today which greatly affects our missionary work there. Your study in *Woman's Missionary Societies of Mandelbaum Gate* by H. Leo Eddleman, will enlighten you. This excerpt from the book* reveals the author's intriguing style of writing.

The Stubborn Gate

by H. Leo Eddleman

WHY CAN'T I GO THROUGH this Mandelbaum Gate? My country has paid for it and practically everything else out here."

The voice, one of frustration, belonged to an American. His gruff and crisp manner labeled him "a businessman-in-a-hurry." The Israeli authorities at the Gate were trying to convince him of the futility of trying to go into Jordan.

Hearing his discourteous complaint, two friendly Americans who had just come through the Gate approached him with sympathetic explanations.

"America has loaned and given Israel millions of dollars," said one of the men. "And it is true that she has been the chief source of finances for Arab refugee camps. But, as all of us know, neither generosity nor persuasion has been able to reduce the tension between Arab and Jew."

"This Gate is, unfortunately, a sharp reminder of that tension," the second man added. "It could very well

be called the 'stubborn gate.'"

"I'm James Newton," the man who had spoken first to the angry businessman introduced himself. He turned to his traveling companion and added, "This is Robert Lewis, who works for the United States Government."

"I'm glad to know you," Lewis answered, his Dixie accent betraying him in spite of ten years away from his native state of Georgia. "Dr. Newton here is a college professor of history and archeology," he said, nodding toward his friend.

Newton laughed. "I've even taught the history of missions and Bible on several occasions for a faculty member on leave of absence."

His frustration somewhat solved in the warmth and friendliness of his countrymen, the businessman-in-a-hurry smiled as he introduced himself: "My name is Jack Longacre. I'm in oil."

The customs station that is called Mandelbaum Gate is actually not a gate. It consists of a small oil house in which three or four Israeli

officers are on duty and, about a hundred yards east of that, a similar station in which Jordan's officials are at work.

In spite of himself, Longacre's thoughts raced back to the issue in question, that "stubborn gate."

"I left some business associates in France in order to come out here and have a look at the Holy Land," he hinted. "I was hoping to visit Bethlehem and the Jordan side of Jerusalem before going on to Galilee and other shrines in Israel. Now, I find it impossible to cross this line that divides Jerusalem. How could I have known that an Israeli visa on my passport would block my entrance into Jordan?"

Robert Lewis broke in. "You should have had an Israeli visa stamped on a paper separate from your passport."

"Someone in Paris did caution me vaguely about some sort of special visa," Longacre admitted. "But it sounded unreasonable to me, and I was in a hurry."

"The Jews will let you come into Israel from an Arab country, but the Arab countries prohibit entrance from Israel," Lewis replied.

"I don't see why any two groups of people should let hate create such a situation," persisted Longacre. "It is miserably inconvenient for other people. It is certainly bad public relations."

Again Lewis cut in. "If you can spare the time, we can continue this discussion over some excellent coffee. Agree?"

Longacre and Newton nodded. The instant, Lewis pointed toward an

intersection where they would be able to hail a taxi. The narrow street down which they walked retained portions of ancient cobblestone.

Waving a taxi to a standstill, Lewis told the driver in Hebrew that they wanted to go to the Vienna Cafe. As they rode along, the ancient buildings rapidly disappeared. Shortly, they were in the "new Jerusalem."

Practically everything in this section has been built in the last thirty years," Newton remarked as they passed stores and apartment houses of gray and pink-gray stone.

Jack Longacre's feelings about Mandelbaum Gate had cooled only slightly. He was not thinking about Jerusalem's modern architecture. "I'm glad you thought about coffee," he said. "If I can't get through that ridiculous gate, the next best thing to do, I guess, is to have a cup of good old American coffee. That's one thing my money will buy here."

No one spoke for a full ten seconds. Lewis was silent because he was embarrassed by the marked impatience of their newly acquired companion. Mild-mannered and easy-going himself, he could find no excuse for Longacre's impulsive outbursts. Professor Newton, sensitive to the businessman's quick temper, was trying to think of a way to salve his wounds of disappointment. When he spoke, he chose his words carefully:

"It is unfortunate that there has to be such a gate. I think it points up one of the worst political sores on the body of the human race. And it symbolizes the tragedy of a divided people."

*Order *Mandelbaum Gate*, 85c from *Baptist Book Stores*.

MUSINGS from JAPAN

YET TO LIVE

Child of the storm,
a sister to hunger,
mother of war and despair,
it's no wonder
She's bent like a tree
that has lived with the sea,
not tall like one from the hills!
AND YET, SHE SHALL
KNOW THE HILLS!

Withered and dry,
like a book's yellowed pages,
deep on her brow
the stamp of the ages,
She stands at the gate
with a child's dead weight
strapped tight to her crooked
back,
A PART OF HER
CROOKED BACK!

Tired, faded eyes
with hope for their morn,
glow on a face
that laughter might scorn,
She lifts up her eyes
to the darkening skies
and seeks there a promise of Life.
SHE HAS HEARD A
WHISPER OF LIFE!

Out of her days
sorrow, labor and pain
comes joy, like a rain
patting the rain.
She has heard of the One
God's suffering Son,
Who has risen with
hand.

WITH HIS AND HIS
IN HIS HAND!

Mrs. Whaley and her husband, Charles L. Whaley, Jr.,
are missionaries in Yokohama, Japan

VAIN PRAYER

See, O Buddha!
Scented incense circles high,
Candles burn for sorrow's sigh,
Prayers are rolled with care,
And coins are left to pay for prayer.
See, oh eyes of stone!

Hear, Oh Buddha!
Pilgrims chant the magic phrase,
Beg for blessings on their days,
Plead for purity and peace,
Health and wealth, or soul's release.
Hear, oh ears of wood!

Speak, Oh Buddha!
Words of wisdom we would hear,
A formula to banish fear,
Words to soothe our world's great
sore,
Life—oh give us words of Life!
Speak, oh tongue of bronze!



INSIGHT

I walked the fields, the mountain
sides,
and through the city's street,
Saw the festival's gay dance and heard
the shrine drums beat.
I thought of laughter, joy, and fun,
and then He touched my sight,
"Lift their burden," came His voice,
And I was tired at night.

I saw the culture in their homes and
learned to speak with flowers,
Learned their use of quietness and
childish waste of hours,
I thought of beauty, art and grace,
and then He touched my heart,
"Yet they suffer. Feel their pain!"
And illness was my part.

I saw the pink of cherry trees against
the dazzling sky,
Heard the children's laughter ring,
and saw their kites rise high.
I thought of youth, and love, and life,
and then I met a One
Who whispered, "Understand their
death."
And I gave up my son.

I know the weight of burdens that
have been their lot for years,
Know the pain of suffering, uncer-
tain, and more,
I even know the path of death! But,
Oh, I have His Love!
While they know not His tender touch
that points to Life above.

In hundreds of Southern Baptist churches there is great rejoicing over gifts for missions brought to God's house at the Christmas season when the Lottie Moon Christmas Offering is given in addition to regular Sunday after Sunday tithes.

CHURCH reaches Lottie Moon Christmas OFFERING goal

by A. V. Richey, Pastor
First Southern Baptist Church
Chula Vista, California

From left to right: Ted Spivey, Chairman of Deacons; Mrs. Billie Johnston, WMU President; A. V. Richey, Pastor; George S. Boudreau, Minister of Education; and Bill Dove, Treasurer. Map in front of the pulpit contained a light for every country where Southern Baptist missionaries serve. Every light was turned on.

OUR Lottie Moon Christmas Offering last year totaled \$1200.35. This was in addition to regular giving in our church to mission causes which include the Cooperative Program, California Baptist College, and Sunnycrest Children's Home. The picture taken in First Southern Baptist Church, Chula Vista, California, shows Treasurer Bill Dove presenting to Chairman of Deacons Ted Spivey, a check totaling \$1004.7, which is the \$1200.35 Lottie Moon Christmas Offering, and the \$204.42 in regular mission gifts for the first Sunday in February, 1963.

The check was mailed after the service to the Southern Baptist General Convention of California, in Fresno, California, to be distributed to the various mission causes. Pastor A. V. Richey and Minister of Education George Boudreau, look on in the presentation of the check from the church for World Missions.



by Mrs. Bradley Allison

MISSIONARY PROGRAM

PARTNERS for PROGRESS in JAPAN

Program Outline

Let Us Worship
Introduction
Interview:
Interviewer
Japanese Leader
Missionary
Closing Meditation

The Program Chairman: Study program material and adapt it to meet the needs of your group. Note suggestions for varying the program in Forecaster.

Order one copy of the free leaflet "Strategic Japan, Oriental Treasure" and the free map "Southern Baptist Missions in Japan" from Department of Missionary Education and Promotion, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230. Use the map, or an enlarged replica of it, in the front of the meeting room. Read the leaflet for supplementary information in planning the program.

Use three small tables or one long one for seating program participants. The interviewer may sit in the center, with the Japanese leader on her right and the missionary on her left.

Let Us Worship

"Come Thou Almighty King" played by pianist once as a call to worship.

First Person: Read Psalm 105:1-3

Second Person: A small boy walked hesitantly up a clean path to the modest residence where a missionary doctor lived. His heart pounded and the hot sun beat down on his bare head. In his arms he clutched a box containing a small gift for the doctor. Would the missionary mind that his clean clothes were tattered? Would the white one understand if he failed to find the right words to express his thanks? These questions did not matter too much to the lad. What did matter was that his mother had been ill and had gone to the hospital on the hill. There the missionary doctor had performed an operation and his mother was well and back home with her family. Now he was on his way to express his thanks.

First Person: Read Psalm 96:1-4

Second Person: A missionary overseas wrote a letter, a simple note: "I am sending some funds by separate mail to you for use in the New Life Movement in Japan." This which was perhaps the life savings of the missionary amounted to more than \$1,000. The missionary asked that his name not be told. This was a sacrificial gift from one who loves lost souls.

First and Second Person: Read in unison Psalm 105:1-3

Prayer: Praise God and express gratitude for His many blessings.

Partners for Progress

Interviewer: With praise and thanksgiving in our hearts we think of God's blessings on Japan and Baptist work there. Japan is an interesting country. It is made up of four main islands and thousands of smaller ones stretching in an arc 1,500 miles long from north to south. (Use map.) The land area is one twentieth that of the United States with about 16 per cent suitable for cultivation. The population has reached over 91

Our program writer says:

"Born and reared in Kaufman, Texas. Maiden name—Eunice Powell. I was:

"Converted and baptized when a Junior. "At thirteen I wrote in my diary that God wanted me to be a missionary. It took the warmth of a Christian campus to recall those words to me some years later. It was then that I surrendered my life to follow His will wherever He would lead.

"I married a minister while still a student at Howard Payne College and after graduation attended Southwestern Baptist Theological Seminary, Fort Worth.

"It was not my privilege to be a Sunbeam or GA. I often say that I was not enlisted in WMS—I married a pastor and the women told me when to come to the society meeting."

"For the past eighteen years we have lived in Missouri. In 1960 I was honored by being elected state WMU president after having served as state mission study and enlistment director.

"God has been so very good to me. We have three sons and three wonderful grandchildren.

"I still believe God wants me to be a missionary. When he closed the door to foreign missions, he left doors open here in the homeland. If I cannot go—I can send, and give, and pray to do my part!"—Eunice Powell Allison

million. Tokyo, with more than 10 million people, is the world's largest city. Japan is a modern country with fast moving, long distance dialing, excellent hotels, and world recognition in technological and industrial achievements.

In this thriving country the Foreign Mission Board and the Japan Baptist work as partners in spreading the gospel. The relationship is one of understanding and cooperation. I have with us a representative of the Baptist Convention. Ask the repre-

to be seated on your right.) Our other representative is a Southern Baptist missionary in Japan. Ask missionary to be seated on your left. As I interview them, we will discuss Japan and Baptist mission work there from the viewpoints of a Japanese national and an American missionary. First, the representative of the Japan Baptist Convention. What is the Japan of the 1960's like?

Japanese Leader: Since the last world war Japan has been changing rapidly. As someone expressed it "her whole social fabric has begun to unravel." My people are breaking ties with the classical past. They are strongly influenced by Western ways of thinking and behaving. More of my people are enjoying the conveniences you enjoy. They have more adequate homes, better diets, and more leisure time. Many housewives have electric refrigerators, washing machines, and automatic rice cookers. Television reaches all but 17 per cent of the entire population. Many aerials on straw-batched farm houses denote a new prosperity which has come to rural areas. By 1970 our leaders predict that Japan's living standard will be on the level of that in industrial countries of Western Europe today.

Interviewer: Have these changes greatly affected the family and social life of Japan?

Japanese Leader: Yes. In remote rural places, old traditions of family life remain pretty much the same. However, in cities changes have resulted in a new generation which is often terrifying to older people.

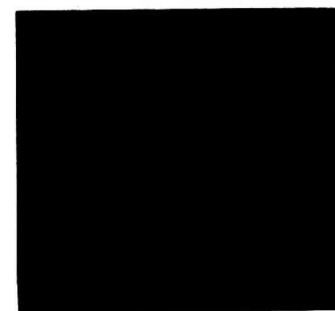
Young people are adopting Western culture rapidly. Many drink coffee instead of tea, eat more meat than fish, chew gum, wear jeans, and are having more to say about marriage. Mothers working outside the home creates a definite problem, and juvenile delinquency is rising.

Interviewer: What about the religious life of your people?

Japanese Leader: My observation is that many Japanese, who are enjoying benefits of postwar economic recovery, are suffering

from a lack of religious faith. A few years ago, early in the morning, Japanese families bowed to the family household shrine and then bowed in the direction of the emperor's palace in expressing emperor worship. Today the emperor is no longer an object of worship. There is religious vacuum evident in my country and old traditional religions have not and cannot fill the void. And Christianity is not yet strong in Japan. Less than one per cent of the 91 million claim to be Christians. In search for spiritual meaning to life, many are returning to old traditions of Buddhism and Shintoism. Department stores report a boom in sales of portable shrines. Attendance in temples and shrines is on the increase. But this does not satisfy.

Christianity is the only answer to the deep-seated yearnings of our souls.



Interviewer: (To representative of Foreign Mission Board) As a Southern Baptist missionary in Japan, what are your impressions?

Missionary: Japan is a very beautiful country. Two things are striking when you first arrive—the greenness and the mountains. Plentiful rainfall and temperate climate result in a countryside with a thick emerald green carpet. Mountains are breathtaking

in beauty. Mt. Fuji, soaring to a height of 12,375 feet is an unforgettable sight indeed!

Japan's people are beautifully polite, well-mannered, and industrious. Taking short, quick steps they often seem to run rather than walk. The Japanese are highly literate; among young people 99.8 per cent are high school graduates. Book departments in stores are crowded and everyone seems to carry about reading material. Streets are jammed with cars, bicycles, scooters, carts, all moving along on the left side of the street. Babies are strapped to the backs of mothers to free their hands for shopping and carrying packages. Shoes are left at the church door. Attendance can be determined by counting shoes outside.

(If you choose to order the slide set, "Life in Japan" show it now, see Forecaster.)

Interviewer: Will you please tell us briefly of Southern Baptist beginnings in Japan.

Missionary: The first Southern Baptist missionaries arrived in 1889. At that time the work was confined to the island of Kyushu. (Use map.) The constitution of Japan from 1890-1945 had never guaranteed religious freedom, but rather only tolerated those religions which did not threaten the state. But in April of 1940 the military gained control and the government demanded union of all evangelical groups, at which time there were 9,000 Baptists in Japan and almost 90 churches.

War's restrictions and hardships, plus loss of strength as a Baptist group due to government policies dissipated to a large degree the Baptist movement in Japan until the war was ended in 1945.

Interviewer: What has happened to the Baptist work during the post war period?

Japanese Leader: Our Baptist movement began all over again after World War II. In April, 1947, under the leadership of missionary Edwin Dozier, Baptists from sixteen churches met in Fukuoka. They withdrew from the united church and formed the Japan Baptist Convention. Schools were reopened, Woman's Missionary Union work

was started anew, and the Joy of Prewar began. Dr. Dozier wrote, "It is indeed a providential miracle that sixteen churches survived the war to form the convention. Battered, dazed, and almost broken, the remnant has become the seed from which promises abundant harvest in the years ahead."

By the end of 1947, 10 missionaries were on the field. Five years later there were 21 self-supporting churches.

Today 16 years later there are 89 churches and 108 chapels, with 131 missionaries serving with Japanese Christians in all phases of their work.

Through the years since, in addition to the work of the Foreign Mission Board, the military forces stationed in Japan have done much in teaching Bible and English to the Japanese and they have undergirded the work financially. Amagi Baptist Assembly grounds was a gift from American servicemen and their families.

Interviewer: Do we have medical work in Japan?

Missionary: Medical work began with a clinic in Kyoto in 1954. Later that year a Baptist hospital was built with funds from the Lottie Moon Christmas Offering. From the very beginning those in charge were determined to staff the ninety-bed hospital with only Christians. Dr. James Satterwhite says that the Lord has graciously called Japanese Christians to hospital work. A school of nursing has been appointed by the Japan Baptist Convention and is expected to open in April, 1965.

Japanese Leader: (To missionary) Tell them about Mrs. Ishibashi.

Missionary: Mrs. Ishibashi is a long-term patient of the hospital. In 1956 when she was admitted to the hospital, she weighed only 100 pounds and was suffering from fever. Seven years of her life had been spent in bed at home and in other hospitals. For almost two years she was in a hospital where she received the "mercy

What Will You Give?

We want our churches to give 15 per cent more than last year. What will you give—\$18, \$20 or \$180? See Cover 4, October Royal Service. Plan now and you will give more than ever before to the

Lottie Moon Christmas Offering

She learned to walk again, found the Lord as Saviour, and joined the Kyoto Baptist Church. Recently she told Dr. Satterwhite that God brought her to the Baptist Hospital so she could find Christ. In order to breathe, she often sits up all night, but she rejoices that she can pray and give of her means to promote the kingdom. This, magnified many times, is the miracle of medical missions.

Interviewer: What schools do we have in Japan?

Missionary: We have Seinan Gakuin University in Fukuoka. It has about 4,000 students enrolled. There is also a seminary, a Bible school, and a training school for women connected with Seinan Gakuin. The school for girls is Seinan Jo Gakuin in Kokura with 2,300 enrolled.

Interviewer: If Japan is almost 100 per cent literate, why should Southern Baptists spend money for schools?

Japanese Leader: Of course a new generation always needs Christian education, but I think I can illustrate by telling about Yamada, a graduate of Seinan University. He came to school from a farm family four years ago. The oldest son, he had been expected to stay on the farm and care for his parents. But Yamada desperately wanted an education and he braved parental opposition. He became closely associated with a missionary teacher from whom he learned of Jesus. Soon he was a Christian. His grades improved and his parents were proud when he graduated last spring with honors. He was appointed a good position in Tokyo and found a room near a Baptist church where he continues to serve the Lord.

Interviewer: What are plans for future Baptist work in Japan?

Japanese Leader: We are busily engaged in a five-year advance program. In 1959 the executive secretary of the Japan Convention presented the challenge of 1,000 churches in Japan in the 25 years ahead. The convention and the Japan missionaries agreed on a plan of partnership. The plan was a Japanese evangelistic couple and a Southern Baptist missionary in each of the nation's forty-six prefectures. By late 1960 Japan had fulfilled their part of the bargain. As yet there are not enough missionaries for this work, although today there are 131 Southern Baptist missionaries in all phases of mission work in that country.

During 1960 the emphasis has been placed on the New Life Movement and church revival. This movement began as one of faith on the part of the Japanese. Many of the Japanese churches undertook very courageous assignments for the crusade. For example, the eight-month old Baptist church in Ichikawa rented a 1,500 capacity auditorium and enlisted a 100 voice choir. The 11 members of the church were the only known Baptists in the city of more than 150,000. God richly blessed the efforts of around 600 visiting pastors, musicians, educational directors and others as they worked with Japanese Christians in the New Life Movement crusade.

You will want to read for yourself the article on Japan Baptist New Life Movement on page 14 in *Royal Service*. (Show magazine and point out the article.)

Several things have happened in the last few years to give us courage. The reorganization of the convention after the war evidenced God's bountiful blessings. Our work

Looking forward to the January Program: The topic for January is "Southern Baptist Work in the Northwest and Midwest." Ask members to write relatives and friends living in this area about Southern Baptist work. Reports will be given during program in January. Also request that each bring a Bible to the January program meeting.

is now well organized into three departments: evangelism, education and service, and institutional work. We have a fine new office building in Tokyo. The spiritual impact of the New Life Movement gave us needed confidence that our people will respond to mass evangelism. Japanese Baptists are conscious of their foreign mission responsibility and have sent two couples to Okinawa. Very soon Mr. and Mrs. Jagami, who are studying Portuguese, will leave for Brazil to work among the 800,000 Japanese there.

God has blessed us with many outstanding Christians who are leading our people. When Rev. Noboru Arase was executive secretary of the Japan Baptist Convention, he challenged Baptists with a vision of 1,000 churches in 25 years. Today we have a skeleton beginning of this with a chain of 80 churches and over 100 missions from Kushiro in the north to Kagoshima in the south. Pray for us and with us that more Japanese leaders and more missionaries will join us in this glorious work. What of the future? We have a big job, but we have a great God!

Interviewer: Does our missionary have, as a representative of the Foreign Mission Board, an added word about future work in Japan?

Missionary: I can add little to what my Japanese co-worker has said. We all need to remember that the doors of Japan are wide open, but the task of winning Japan is tremendous. We need to use every means of mass communication—literature, literary programs, radio and television, good well centers—to spread the gospel message. We

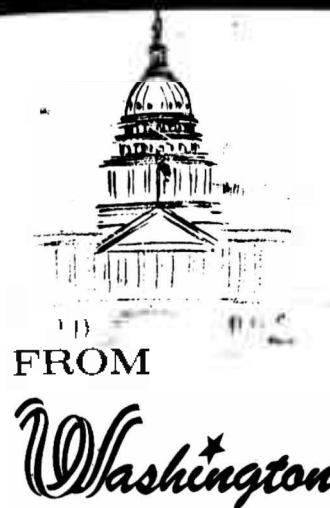
are in dire need of more missionaries. Gifts through the Cooperative Program and the Lottie Moon Christmas Offering help Japan Baptists. Enlarging the work will not rely on more missionaries but also on increased funds available and on your continued prayer.

In spite of the needs, the outlook for Japan is promising. God is blessing the work mightily. Japan Baptists are working faithfully. The influence of the gospel is being felt. Among thirteen people baptized into the Baptist church in Yokohama last year there was a young wife and mother. After the death of her second child, this young woman lost all interest in life. Members of a vigorous new Buddhist sect told her she was responsible for the child's death and that she must join their group to gain forgiveness. Accused by her husband's family of being possessed by demons, she finally went to a shrine to be cleansed. No peace came. Back to the Baptist church she went. With conviction she affirmed, "Only Christ can give me release and peace!"

Japan's teeming millions year to be told of the peace that only Christ can give. We face the future mindful of Japan's spiritual needs.

Interviewer (closing meditation): You and I have a vital part in carrying Christian hope to over 93 million lost souls in Japan. God may be calling some of us to go in person. Through the Cooperative Program and the Lottie Moon Christmas Offering, we can share our material blessings. All of us can link prayer with that of Christian Japanese. Let us bow our heads for a period of silent prayer.

Prayer: Thank God for the advancement in Japan. Express thanks for national leadership and missionary souls saved during the New Life. Pray for schools and medical Japan. Ask God to supply missionaries to meet the needs. Rejoice in Japanese living in your community. You will find a way to present them. (Leader closes prayer.)



by Cyril E. Bryant

Editor, *The Baptist World*
Publication of Baptist World Alliance

Poverty in Our Land of Plenty

PRESIDENT KENNEDY said in his State of the Union message to the Congress last January that "32,000,000 Americans still live on the outskirts of poverty." What sort of picture is this in a land of plenty?

Poverty is, of course, a relative thing. Most American economists consider a family as "poor" if income for the full family falls below \$1,000 a year. This is the minimum living standard. So to speak, in our economy. But the poorest of the American poor would be well off in comparison with folks in some other countries of the world where the majority of people earn incomes of no more than \$200 a year.

President Kennedy focused attention on the poor of the USA because these are denied privileges which we consider the rights of every citizen—adequate food, adequate housing, proper medical care.

Others place the number of our poor at a figure even higher than did the President. As Daniel Harrington, author of *The Other*

America,* says that between 40 million and 50 million are "poor." The Conference on Economic Progress estimates that 38 million live in poverty and another 39 million in deprivation.

President Roosevelt launched his New Deal 30 years ago to lift underprivileged Americans from despair of economic depression to a road for self help. These 30 years have brought us many elements of a welfare state. They also have brought great, almost phenomenal, industrial development. They have made us a people of great expectations and rising material hopes.

But in this period of development and of expectations, we have created new problems. We have the pathetic picture of factories and other industries crying for skilled labor—while 1 million people hunt desperately and fruitlessly for any sort of job for which they are equipped. The great proportion of jobless people are unskilled.

Unskilled jobs are rapidly disappearing. New jobs, being created, require more training and higher skills. Yet 40 per cent of our students discontinue their education before they finish high school.

The key to the unemployment problem, according to Wilbur J. Cohen, assistant secretary of Health, Education, and Welfare, is education. He says that 22 million people in the United States never finished the eighth grade. Worse still, 8 million to 10 million are functionally illiterate; that is, they cannot read enough to study help-wanted ads or understand street signs which would point them to a job.

As we celebrate our national progress and prosperity this Thanksgiving, let us not forget those among us who are less financially able than ourselves. Poverty is not only a governmental or political or economic concern. Christian people always must show brotherly love and compassion for those in need by whatever possible means, especially in more permanent solutions of training and job security as well as temporary help.

* From *From Welfare to Work*

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The coffee shop is the social symbol of the postwar equality between men and women in modern Japan.

No one knows how many thousands of coffee shops there are in Japanese cities and towns. They do serve coffee, but only incidentally. Coffee is often merely the excuse for inexpensive and varied recreation. In the landscape of leisure, the coffee shop in Japan occupies a region fringing on the business conference room on one extreme and the night club on the other—From THE ASIA MAGAZINE.

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NOVEMBER 1963

Work and Pray

The Foreign Mission Board has asked Southern Baptists "to pray and work that current racial problems in the United States may be solved in a spirit of Christian love and that no further unfortunate incidents may occur which might have the effect of closing doors of opportunity for Christian witness at home or abroad."

This request has come because a major movement forward in African missions has been halted because of adverse publicity in Africa concerning racial problems in the United States.

Dr. Baker J. Cauthen, Executive Secretary, has said the Board's overseas mission work is gravely imperiled by the racial problems of the United States.

Those participating in the Intercessory Prayer League and all other WMU members will remember this request to work and pray.

FORECASTER

Prepared by
Margaret Bruce, WMS Director

Dear President,

November always means Thanksgiving to us, doesn't it?—that wonderful family season, when individual families gather for reunions and church families come together for worship. Grateful people thank God for his boundless blessings and think of ways to share their blessings.

Thanksgiving is good preparation for the Week of Prayer for Foreign Missions with the Lottie Moon Christmas Offering. At your WMS meeting this month the promotional time should give great emphasis to your plans for a five-day observance. The prayer committee can do this and the stewardship com-

mittee can stress the importance of the Lottie Moon Christmas Offering.

Since you may not have another time in a general meeting before January for promotional features you will want also to point up your mission study and community missions plans. Suggestions are given to each of these committees in this Forecaster.

Grateful for the privilege of being laborers together with you for God.

Sincerely yours,

Margaret Bruce

Enlistment Committee

Yes, every day should be Thanksgiving Day, but I am glad that one day has been set aside that we may think of our blessings and be thankful for them.

Enlistment committee members, plan something "special" this month for extension members. Those women, who cannot attend WMS meetings because of personal illness or confinement to the home

by illness in the family, need you. Take another look at your extension members. What are their needs?

Could they read the book, *Bill Waiare of China* (price \$2.95 from Baptist Book Stores) if they had a copy?

Would they like to have someone to read it to them?

Would they be able to help your committee with telephone publicity and visitation?

Are they being informed of the society's plans for the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering?

Everyone needs to be needed. Help extension members know they are needed!

Mission Study Committee

To encourage interest in the study of *Mandelbaum Gate* by H. Lee Eddleman (85¢ from Baptist Book Stores), plan a conversation between two women using some new words learned from the book. The conversation might go something like this:

Mrs. Jones: Shalom! (Shah-LAWM), my friend.

Mrs. Smith: What did you say?

Mrs. Jones: Oh, I forgot I am not in the Near East. I said "Shalom" (literally "peace"). It is a greeting for "hello" or "good-by." Did you have "quacker" for breakfast?

Mrs. Smith: Quacker? Oh, Mrs. Jones are you sure you feel all right?

Mrs. Jones: Surely, I'm just using some new words—words used in the Near East.

Mrs. Smith: Well, where did you learn these new words? You

haven't been to the Near East.

Mrs. Jones: No, but I've been attending our mission study and I've been learning about Lebanon, Israel, Jordan, and Egypt. It's been wonderful to learn about our mission work among the Jews and Arabs in this part of the world. I want you to come along and study with us. Will I see you at our next meeting? (Give time and place.)

Mrs. Smith: Well, I think so if I can learn as much as you have. I'm always interested in gaining knowledge and in improving my vocabulary.

Mrs. Jones: Toda raba! (toh-DAH-ra-BAH).

Mrs. Smith: Now, what are you saving?

Mrs. Jones: Thank you very much!

Mrs. Smith: Oh!

Prayer Committee

The Week of Prayer for Foreign Missions is December 9-13, 1963. Encourage WMS members to plan ahead for the week and to keep it free of conflicting engagements. Give to each member a reminder on which there is the time and place of your five-day observance.

Mrs. W. Gwen Cole, of Rutherfordton, North Carolina, sends the following idea. She made bells of purple construction paper and placed small "Praying Hands" seals on one side and printed 1 Thessalonians 5:17—"Pray without ceasing"—on the reverse side. Mrs. Cole says, "White shoe polish is excellent ink" for the writing. The

The Stand-up

Prayer Card

"Our Family

Praying Together"

is for each

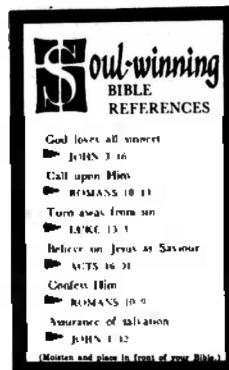
family in your

church.



bell signifies time, the praying hands a reminder to pray without ceasing. The women were asked to hang the bells on their doors or some other conspicuous place. (The seals may be secured from your nearest Baptist Book Store, 25¢ for a package of 50.)

Community Missions Committee



The community missions committee has major responsibility for Aim III in WMS Aims for Advancement. In addition to keeping the basic objectives and electives of this Aim in mind when planning the community missions activities, the committee will remember that the Three Point Program for Progress also has a soul-winning emphasis. "Lead every member in participate in personal soul-winning" is also the task of the community missions committee.

Make a poster of the Gummed Sticker with Bible References pre-

sented the plan of salvation (25 for 25c, packaged only in 25c from Woman's Missionary Union, 600 North 20th St., Birmingham, Ala. 35203). Display the poster as you call this soul-winning emphasis to the attention of WMS members, and read the following:

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"For whosoever shall call upon the name of the Lord shall be saved."

"I tell you, Nay, but except ye repent, ye shall all likewise perish." "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

"That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

"Do you know a friend, or a neighbor, or a relative, or someone else who has not received him and has not believed on his name? Will you share these verses of Scripture with them?"

Have the Gummed Stickers with Scripture References ready to hand out after the reading.

Stewardship Committee

Your promotion of the Lottie Moon Christmas Offering should begin early. Prepare slips of paper

(3"x8") and print "Christmas List at the top, then draw lines for listing names of those to be remem-

bered at Christmas with a gift. As these are given to WMS members, refer to the monologue, "My Christmas List!" in December Royal Service.

Suggest that WMS members place their Lottie Moon Christmas Offering at the top of their Christmas list since it is one way to give to Christ on his birthday. The 1963 Lottie Moon Christmas Offering goal is \$11,850,000. Lead your church to adopt a goal of 15 per cent more than the amount given

last year.

This is the quarter to lead your WMS to co-operate in the church's stewardship emphases, to secure members' pledges to tithe; to promote the Lottie Moon Christmas Offering for Foreign Missions. Encourage members who have not read *Christian Sharing of Possessions* by Annie Wright Ussery to read it. The book gives the Bible basis for tithing and may be secured from your nearest Baptist Book Store for 85c.



See "Spicing Your Program" and co-operate with the program committee in creating atmosphere for the November program on Japan. Airplane offices in your town or city will likely have free posters and travel folders which may be used in a display of pictures, books, and curios.

A flower arrangement is one of the simplest ways to give a touch of Japan. *The Home Book of Flower Arrangements* by Estelle C. Easterby, a long-time YWA counselor, has a lovely section on Japanese arrangements. The book may be secured from your nearest Baptist Book Store for \$3.50.

Your arrangement may be one flower with its own foliage or a

flowering branch. Permanent flowers from any "Five and Ten-cent Store" may be used if seasonal ones are not available.

The Japanese use a triangle (representing man, heaven, and earth) in their designs. The central branch may be two and one half to three times the height of the container. The next group should be placed fan-wise, with an upward bend, and should be two thirds the length of the central branch. The shortest branch should be one third the length of the central branch and placed forward.

If a tea party or a sukiyaki luncheon or dinner is planned, the social committee will surely be needed.

Let Nothing...

absolutely nothing—prevent your reading *BILL WALLACE OF CHINA* (\$2.95 from Baptist Book Stores), and soon! I am compelled to say this after reading this new book last evening. Here is no ordinary book, but one superbly written and full of destiny.

Martin E. Bradley, editor
The Survey Bulletin

Grace McBride YWA

The October circle program was a review of the book, *Grace McBride, Missionary Nurse* by Lila Watson. The November circle program will be similar since it is a review of the book, *Bill Wallace of China* by Jesse C. Fletcher. Encourage every WMS member to read these two books. After reading them, medical missions will be a deepening concern. One way to express this concern is through Grace McBride Young Woman's Auxiliary.

Is there a school of nursing in your community?

Is there a Grace McBride YWA there?

Is your WMS fostering it?

Could your WMS foster it more effectively?

Missionary nurses are urgently needed. It is expected that many medical mission volunteers will come from these organizations in hospitals and schools of nursing.

Periodically WMS members can open their homes for Grace McBride YWA meetings; provide transportation to various gatherings; supply subscriptions to *The Window*; and help in different ways as they are needed.

Order the free leaflet, "Your Grace McBride YWA," from state WMU office if you are interested in organizing.



SPICING YOUR PROGRAM

by Elaine Dickson

Look around at your resources. Are there books, magazines, curios, maps, pictures, foods, or people you could use to give the plus to the program on Japan?

Spark the imagination of the social committee in your society. They can help create atmosphere and stimulate interest in the program through a well labeled display of pictures and curios from Japan. A Japanese flower arrangement in the meeting room would be an attractive touch. Check your public library or private record collections for recording of Japanese music to play as members arrive for the program.

Can you borrow a Japanese costume for use during the program? Or can a clever seamstress in your society make one? If so, let the Japanese leader in program appear in Japanese dress.

Your library probably has good books on Japan. Why not mention the titles at two or three in the program introduction and tell where they can be found.

The program interview could be conducted in a Japanese setting. Let program participants kneel at a low table and present the program as they sip tea, using a Japanese tea set. If this technique is used, you will want to let the audience sit in a semi-circle around the low table. This idea will not work well for a large group since women on the back rows would have difficulty seeing the low setting.

Consider the possibility of illustrating the program as it is given. Select slides from the slide set "Life in Japan" and "Baptist Life in Japan" (\$2.00 per set from Bap-

tist Book Stores) and project these as the program discussion develops. The ideal way to do this would be to use a rear-projection screen (you can rent one for a small service charge from an Audio Visual Film Service). This rear-projection technique allows the slide projector to be placed behind the screen and the image to be projected through the screen similar to television. Rear-projection (or front-projection) can be used in a semi-lighted room. Place the projection screen behind the interview group.

Does your meeting schedule allow time for social activities—a tea party or a sukiyaki luncheon or dinner? Here's a recipe for Americanized sukiyaki:

Recipe for Americanized Sukiyaki

(serves four)

Heat 2 Tbsp. oil in skillet in which lightly brown one Bermuda onion, 6 scallions cut into 1 1/2 inch pieces. Add three sliced celery stalks and leaves, 1 oz. can drained sliced mushrooms (reserve liquid), 1 ten oz. box thawed chopped broccoli or French style green beans, 1 lb. can drained bean sprouts; stir in mixture of 1/2 cup consommé, 6 Tbsp. each of soy sauce, mushroom liquid, 2 Tbsp. each of lemon juice, sugar; sprinkle lightly with pepper. Cook about 10 minutes stirring occasionally. Pushing vegetables aside, add gradually 1 lb. thawed frozen beef sandwich steaks (minute, cubed, or loin luncheon steaks) cut into strips. Cook just until meat loses red color. Serve hot.

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