

Royal Service

November • 1964



Korean Musings

by Margaret Bruce

"WHAT OF KOREA?" you ask.
It is the "Switzerland of the Far East."
It is a land of beauty though battle-watred.
The mountains, the valleys, the lakes, the rice paddies, the fields planted in symmetry.
There are the people, many people, walking through the countryside along the little footpaths with the piggy-filled loads on their backs and women with babies suckled Korean fashion.
There are the old gentlemen so erect with long, white, clean robes and stovepipe hats.
There are the students everywhere in uniforms with books in their arms.
These are energetic, busy people.
People who have a love for their historic past, a freedom-loving people who have contributed much to civilization through a hermit nation for centuries.
Here are people who are striving to build back a kingdom, though faith wavers and trusted friends disappoint them.

"WHAT OF KOREA?" you ask.
There is hope in Korea. I saw it on the eager faces of people. I saw it in the skilled hands of the surgeon. I saw it on hilltops where crosses were shadowed against the sky, and as I listened to church bells call people to worship, and watched them go into the houses of God.
My heart tried out.
"HERE IS KOREA'S HOPE!"

한글

In a Korean Setting

THE first Protestant missionary to enter Korea was an American physician, Dr. H. H. Allen, who went there in 1884, shortly after Korea opened up her country to the United States, the first western country allowed to enter. From the time of Dr. Allen's arrival Christianity became a strong force in the lives of the Korean people.

An early missionary wrote, "No country ever needed Christianity more or was more ready and specially helped by it." By 1907 there were one thousand self-supporting churches in Korea—little more than twenty years after Christianity was introduced. From early 1900's missionaries played full responsibility for much upon a trained, national church membership.

In 1905 missionaries established the first of many schools, Yeha Girls School at Seoul. The influence of this school is said to be largely responsible for the present day attitude toward women in Korea. Although women were always highly respected, the Korea of the nineteenth century was a man's world. With the establishment of this girls school, women began to assume an increasingly important role in the life of their country. The teachings of Christ and the insights gained from a broader based educational system have given to Korea a strong foundation of un-dramatic and democratic principles. In Korea today, the individual is significant and women are among the leaders in industry, in education, and especially in the life of the churches.

Protestant and Methodist missionaries have made major contributions to education and the cause of Christ in Korea.

It was not until 1908 that Southern Baptists were asked to "come over and help us in a group of Christians. Dr. Baker J. Carson and Dr. Edwin Thayer were sent by the Foreign Mission Board and there

Woman of Seoul, Korea



Gathering vegetables in a market



Showing cloth on a hand loom



New women dressers for high school students

Seoul Memorial Baptist Church choir singing for worship service



Learning to read by the Lumbach method

Women in aviation. Parachutists ready to jump



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Cover Story

by Mrs. Don Jones, missionary

Cover photo is by Mr. Lazarus Rah, a professional photographer, a deacon in the Seoul Memorial Baptist Church, Korea.

The setting for the picture is South Gate, Number one National Treasure in Korea, construction completed in 1399. It is one of eight enormous wooden gates (only three of which are remaining). These used to provide access to the capital city in the days when Seoul was encircled entirely by a wall. This gate is north of the railroad station in Seoul.

The model is Miss Choi, Yoo Mi Chai is the last name, Yoo the first, and Mi the middle. Miss Korea of 1963. In spite of her sophisticated appearance, she is really very shy—a typical Korean young woman. She was a schoolteacher in the Cholla province. After she won the contest she was invited by the First City Bank of Seoul to join its staff in the clerking department. This is where our contact with her was made because our mission does most of its business at this bank.

Number 5



Marjorie Jones -- GA DIRECTOR

by Alma Hunt

All GAs will be learning a new name as they work on Forward Steps. This name belongs to their new director, Miss Marjorie Jones. Marjorie came to be with Woman's Missionary Union in June in order to have a little time to work with the former GA director, Miss Betty Barnes, who on July 11 became the wife of Mr. S. E. Kidd, Jr., of Memphis, Tennessee.

Marjorie Jones has a rich background of experience in Woman's Missionary Union. Her first love for it came as a student at Carver School of Missions and Social Work. She says that in missionary education class there, her interest in the cause of missions was aroused. She had been granted a Louisiana WMU scholarship with the requirement that she serve during the summer between her two years' study as field worker in the state. Here she gained her first actual experience.

Following graduation from Carver School she became young people's secretary of Kentucky WMU. After a year and a half she returned to her native state, Louisiana, where she directed WMU young people's work until her appointment by the Foreign Mission Board five years later.

Many things entered into the call to foreign missions that came to Marjorie, but perhaps her decision was crystallized when she attended the Youth Congress in Rio de Janeiro, Brazil, in 1953. Louisiana WMU sent her to the Congress along with ten other state young people's secretaries. Then

was a missionary journey in every sense of the word. At least it was a contributing factor in the foreign mission appointment of two in the party—Marjorie to Africa and her friend, Latta Frances Snow of Tennessee to Chile as WMU youth workers.

When Marjorie first went to Africa her chosen country was Nigeria and her assignment was teaching school WMU work came after living with Miss Neale Young who, at that time, was our missionary working as WMU worker in Nigeria. Marjorie went to live with Miss Young in order to learn about WMU work in Nigeria. She became associated with Mrs. J. T. Aiyemba, an outstanding African woman who was general supervisor for the WMU work in that country. Marjorie says that Mrs. Aiyemba was one of the greatest inspirations of her life. She made many field trips throughout Nigeria, working with the women and young people in WMU.

After the mission work in Nigeria was terminated from the Nigerian Mission, the request came for our Foreign Mission Board to send someone to Ghana to direct WMU work. Marjorie Jones was chosen. There she served for eight years.

The last two years before coming to her with WMU, her home in Africa was the camp grounds for women and young people. Her white house was situated on the compound from the bushings that grew up the camp. The camp is located on twenty-five acres at the small village of

Eposu, about 65 miles from Kumasi, the capital of the Ashanti people. There are some 15 tribes in Ghana and the Ashanti tribe is the largest of them. Marjorie speaks three.

Because each of the 15 tribes has its own language, WMU and GA camps are held in tribes to three camps the women do the cooking. Each tribe has its own favorite food. For instance, the favorite food of the Ashanti women is fufu, a mixture of African yams and cassava, on plantain which tastes like fried bananas or sweet potatoes. Only one dish is liked by all tribes. Child as it may sound it is peanut stew called ground nut stew. Marjorie Jones is giving us this recipe and promises that you will like it if you try it.

Marjorie's home in Eposu, the WMU camp in which the WMU office is located, and her little French cat, were all made possible by the Lottie Munn Christmas Offering and maintained through the Camp Creative Program and the Lottie Munn Christmas Offering. It is interesting to ask Marjorie Jones questions.

With a sparkle in her brown eyes Miss Jones answered the question as to how the African women are like American women: "They eat a lot—stay up late at night and

talk—take all the free materials you can give them in conferences." And she added, "They're unlike American women in that they all bring their babies on their backs to camp. Many go barefooted. Many cannot read and write." Shifting quickly to her own form of interest she commented, "GAs can adjust much more easily than the women. For instance the GAs can learn to live with girls of other tribes and eat other tribal foods."

In speaking of GA work here and there she said, "It is amazing how little difference there is in our basic GA plans and programs. The girls in Africa work on the Forward Steps just as they do in our own Convention."

"Girls in Africa marry so very young that very few of them get to the queen's step before marriage. But the picture is changing now since they are going to school."

When Miss Jones served as youth secretary in Louisiana she lived in Alexandria where the WMU Headquarters is located. Since her grandmother lived in that city Marjorie made her home with her. This beloved grandmother died during the GA 50th Anniversary Conventions in Memphis, Tennessee, where Marjorie was one of the missionary speakers. In going through her grandmother's personal things Marjorie came across an envelope for the Louisiana WMU offering for Christian education. There she found the little savings that had been put so carefully away since the Annie Armstrong Offering in March. Marjorie said that her grandmother had this custom of saving in one envelope for a special offering, and when it was over beginning to save in another envelope for the next one. This Christian education offering was no doubt closer to the grandmother's heart because her granddaughter had benefited by it, just as Marjorie's missionary service must have given deeper meaning to the special mission offerings.

The missionary purpose of Girls Auxiliary challenges Miss Jones. Her dedication to missions will challenge the hearts of girls

GROUND NUT STEW

(Enough for 8 people)

- 1 medium onion or potato butter
- 2 onions (diced)
- 1 stay onion
- 4 hard boiled eggs
- 1 teaspoon ground pepper
- 1 teaspoon salt
- 1 tin

Put two small dried, broken shells, add to broth with onion, onion, and potato butter. Cook until thickened. Put eggs and put in stew. Serve over hot rice.

Condiments:

- To serve over rice, the following condiments can be added (keep all in a soup bowl):
- Hard-boiled eggs
- Diced tomatoes
- Diced carrots
- Green peppers
- Shredded cabbage
- Shredded banana
- Shredded mango
- Peanut



BYOND a narrow doorway opening from a crowded Hong Kong street, in the dim shadows of a dreary hovel, flickering candlelight revealed three figures. In the opening between two dingy rooms stooped a woman, her age and features blurred in the darkness. At her side was a small pan of dirty, cold water.

Slowly, as though the effort was greater than her strength, the woman dipped into the pan from the pile at her feet the soiled garments she was attempting to clean. One by one, she dropped each piece into the water,

INDELIBLE PICTURES

by Marjory Goldfinch Ward

then twisted it nearly dry to conserve every precious drop of moisture.

The chill dampness of the rooms colored my hope that the clothes would dry. The street outside, packed with an endless flow of restless humanity, was the only open space near the building. There was no room for a clothesline, or even for a tiny plot of green grass.

Suddenly, as I watched her futile attempts at cleanliness, I heard the bump, bump of my aging washing machine, dependably removing all traces of one day's wear from my children's clothes. I felt on my hands the sting of free-flowing hot water and the slick smoothness of a mild detergent that spared my hands and slid the slight soil from wash and wear fabric. I tasted the fresh wind that whipped through my grassy yard to wash the snowy white clothes as soon as they were pinned to the line, as if

eager to share the bounty of air and sunshine. As I looked at the stooping figure, I felt embarrassingly rich. More sharply, I felt a stab of sorrow for her that she had so little, and for me, that I unthinkingly accepted so much.

Behind her in the shadowed room sat a younger man and woman, face to face across a small table that held the terrible light. From their stark posture of resigned acceptance I knew they would not return my glance into their lives. Why should they look beyond the doorway? What was there outside that could offer them hope?

Their lot was better than some. Around them in the city, the layered dwellings rising sharply toward the skies were packed with refugees. Families or mixtures of families of ten or twenty shared a one-room existence, fleeing into the even more crowded streets at night.

By contrast, these three in their two-room dwelling were blessed with privacy and space. What could they see outside that would bring a flare of hope and a surge of eager vitality? Perhaps their shriveled spirits hoped for nothing, but clung to the breath of life as an alternative better than the irrevocable loneliness of an unnoticed death.

We hesitated for a moment in front of the doorway, then, accepting our complete inadequacy we pined on, to follow our guide into the excitement of Hong Kong at night, with the ceaseless activity of street shows and the pungent odors of frying snakes and teeming humanity.

Two weeks later, in the antiseptically clean and plushly luxurious atmosphere of a tourist hotel in Tokyo, I saw in the lobby a figure of flawless elegance. From delicately silvered bouffant to daintily slim spike heels she was the picture of subtly perfumed fashion. The expensive fur, casual across her shoulders, set off to perfection the trim lines of an exquisitely tailored sheath.

Uncomfortably aware of my carefully budgeted travel attire, I stepped farther behind a concealing palm. Then the woman turned, and I looked into the aging face of one from my own country. But for an instant I was back in Hong Kong, in the doorway of poverty. For in the deep tracings of the undeniable passage of time there was stamped in her face a history of dissipation and discontent, through which was bared the hollow emptiness of a lonely, poverty-stricken soul. Without her knowledge or consent, I

looked briefly into the dreamy lanes of a woman's spirit and saw that there was lost hope here also.

Why should she look beyond the wide doorway of her wealth into the world outside? She had tasted all it had to offer and had found nothing to fill the aching void within her being.

Suddenly I could feel around me the enveloping warmth of the love of God. Beneath my feet I could see the solid foundation of his promises. Around my fingers was the handshake of Christian friends. My heart sang with the riches it knew. But I pined this poor, rich woman who did not share my wealth, and I censured myself, who all too seldom counted riches in humble gratitude.

I have left the far countries behind. The weeks of travel, varied experiences, seem a dream. But when I pick my washing up beside a chugging automatic, and feel the warm, sun-laden breeze in my face, I wish I could reach my hand back into a Hong Kong hovel and lift up the woman there. I would like to tell her that the Saviour said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

And when I sit with my husband and our growing children in the worn chairs of our shabby living room, and we open the Bible together, I long to reach out my other hand to hold in my grasp the lonely tourist of Tokyo. I want to let her know that the Saviour said, "Peace I leave with you, not as the world giveth, but I leave it unto you. Let not your heart be troubled, neither let it be afraid."

Dear Pastor,

The midweek prayer service in every church is potentially a dynamo of power. The church praying together is the church empowered to do work that would otherwise be impossible. Recognizing this, WMU is focusing special attention on participation in the church's midweek prayer service.

A circle program in September Royal Service posed the question: "What might be possible if every WMU organization led its members and their families to support prayer meetings?" The answer: "This could revitalize our churches!"

Again this month the circle program, "Worship Through Intercessory Prayer," calls attention to midweek prayer meetings. This same emphasis will continue throughout the year, both in WMU and in youth organizations, through programs and through magazine features. Your awareness of these plans, plus a word of encouragement from you to WMU leaders, might help elevate this emphasis to a place of real significance in WMU. Prayer is a rich resource the church can invest in missions. We seldom hear a missionary speak without hearing the phrase, "pray for us." A new filmstrip, "Prayer Power for Missions," points out that God honors his prayer promises in every generation.

This filmstrip tells the true story of prayer answered for a medical missionary to go to meet mission needs if God's people claim his promises. It is available in color, with sound recording from the Baptist Book Store (price \$6.00). Perhaps your WMU could make this available for showing as a part of a prayer meeting service leading up to the observance of the Week of Prayer for Foreign Missions next month.

You will find the article, "A Minister of Education and a WMU President Speak," page 23, interesting reading.



WMU Staff

■ Another emergency has arisen on our medical mission field, and I am wondering if there would be any possibility of your helping at this time. Dr. Gene Pitman of Eku, Nigeria, is having to return for an early furlough because of the ill health of his wife. This leaves our one hundred and twenty bed general acute hospital at Eku with only one doctor."

This was the message I received from Dr. Franklin Fowler of the Southern Baptist Foreign Mission Board in September of 1963, and this was the reason that on December 1, 1963, I arrived at the Baptist Hospital in Eku, Nigeria.

Serving as a surgeon for three weeks in Nigeria does not entitle one to speak authoritatively on African affairs or African missions or even Nigerian medicine. But, living and working with the people who make up the staff of the Eku Baptist Hospital gave me some experiences and impressions that I wish every Southern Baptist could have.

The Eku Baptist Hospital is the largest of six hospitals maintained in Nigeria by the Foreign Mission Board. It also maintains the only Nurse's Training School and the only school for laboratory technicians in the Baptist hospitals of Nigeria. The government requires a certain volume of surgery for approval of the nursing school, and this had been hard to maintain since Dr. Pitman's return home.

One of my greatest surprises was to find the high caliber of professional service maintained in the Eku hospital, under circumstances that in the States would be called almost impossible. The one hundred and twenty bed hospital, the nursing school, and the laboratory technician school, are all directed by twelve Southern Baptist missionaries—three doctors, five nurses, one laboratory technologist, and three missionary wives. The remaining personnel are Nigerians who usually have not more than a sixth grade education.

Dr. Bill Norman was the only other doctor at the Eku hospital when I was there.

Relief Surgeon in Nigeria



by Bym Williamson, M.D.
Birmingham, Alabama

He took me on rounds that first morning, then we reported to the outpatient clinic. Here, I had my first encounter with concentrated tropical medicine. I have, for twenty-five years, worked with a clinic in Birmingham that is noted for a heavy patient load, but I had never before been deluged with so many people with so many strange complaints, explained in so many strange ways, in so many strange languages. I remembered the words of Mr. Lloyd Neil, administrator of the Eku hospital. In one of his letters to me prior to my visit he wrote, "You will experience some cultural shock unless you have visited such areas of the world before." Well, I did, because I hadn't.

It was in the clinic that I first became acquainted with Miss Mary Evelyn Jordanburg, the very efficient matron of the hospital, and it was not difficult to see that without her guiding hand, the whole clinic routine would get loused up fast. During that first afternoon, which lasted until right o'clock, we saw over two hundred patients in the clinic, and I took time out in the middle of the afternoon to do an emergency Caesarian section. That night I had no trouble sleeping, and the next morning I was ready to start my clinical schedule.

One of the first things I did when I got home was to quadruple my Lottie Mae Christmas Offering. I am sure that if every Southern Baptist could have the experience I had, he would do the same!

I was assigned three Nigerian assistants, two men and one girl. The girl was a student nurse and the men were technicians. They all spoke English which I could not understand very well. I instructed them on the use of hand signals which they learned quickly, and our communication problem was solved.

It was in the operating room that I felt at home, because I was doing the same operations I do at home. The hernias were more complicated, the tumors were larger, the patients were uglier, and their blood volumes were lower. But, for the most part, they had the same surgical conditions Americans have. I operated regularly on Tuesday, Thursday, and Saturday, and made hospital rounds and held clinic on Monday, Wednesday, and Friday during the rest of my stay in Eku. Dr. Norman and I alternated night call and often we did emergency surgery, which was not unlike that seen in the Baptist Hospital in Birmingham. Of course, there was a local flavor to many of the emergency cases. Occasionally, a man would come in who had been poisoned from drinking a local gin, and one night a man came in with convulsions, after being forced to drink camero by a vigilante committee who had caught him stealing. A man died of snake bite in the hospital the week before I came. All in all, the medical and surgical practice was strange enough to be exciting, but familiar enough to be soothing.

I had been surprised by the suggestion that my visit to Africa would be enjoyable.

I had expected to render a service, but I had not expected the cordial welcome and the wholehearted co-operation I received from all the missionaries.

It was my personal association with the missionaries that most impressed me about my visit.

Each missionary with whom I came in contact was an outstanding personality and each one affected me in a very positive way. In Eku I lived in the home of Mr. and Mrs. Lloyd Neil. Mr. Neil is administrator of the hospital, and Mrs. Neil is official housewife. They have an unusual gift of making one feel at home, welcome, and needed, all at the same time. By the time breakfast was over the first morning, I could see that whether or not I helped the hospital staff, I was going to enjoy Africa.

Mr. Neil rode off on his bicycle every morning to handle, in his quiet imperturbable way, the many problems that arise in the operation of a hospital and Mrs. Neil taught school every morning for the children of the missionaries.

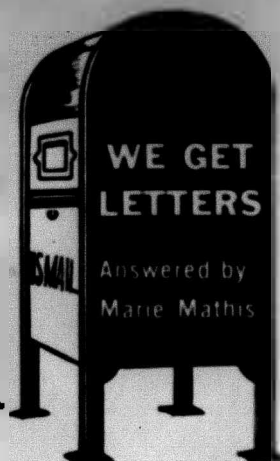
Jerry Gaultney who runs the hospital laboratory and laboratory technicians training school was taking hepatitis while I was there, and when he finally went to bed, it became increasingly clear that he is extremely important to the hospital work, not only at Eku, but in the other Baptist hospitals in Nigeria.

Miss Ruth Kube, Miss Frances Crawford, and Miss Louella Couch teach in the nursing school and help supervise the hospital wards, and I was impressed with their efficiency and dedication. They also act as missionary advisors to Baptist churches in the area. Dr. and Mrs. Bill Williams were on local vacation while I was in Africa, and they were sorely missed by the entire staff.

One of the most charming attributes of the missionaries is their apparent lack of recognition of their importance. Together, they are a dynamic force in the midst of a young nation that has been independent only four years, and that is still searching

[Continued on page 31]

Please send your comments to Letters, 609 North 20th Street, Birmingham, Alabama 35203. We will not have space to print every letter, of course. Please include your name and address.



Praying and Fasting

The days rush by and I wonder if we are going to avoid the explosion that seems imminent in this country. I wish our pastors would sense the need of concerted prayer now and would call our churches together to pray. This was brought home to me recently when Charlotte Vaughn (works with WMU young people of Brazil) wrote me about a day of prayer and fasting that First Church in Rio had recently.

The pastor, Dr. John Soren, asked them to come to the church at any hour between 8 A.M. and 9 P.M., stay as long as they could to pray and upon entering and leav-

ing the church not to speak to others, but come and go in the spirit of prayer.

In the morning Miss Vaughn went by on the way to her office at WMU headquarters. She said more than one hundred people were in the auditorium praying. She returned that night for the last hour when more than six hundred were there! Dr. Soren told them that many had fasted and prayed all day. He had asked them to pray for Brazil and the political situation, for the nation-wide evangelistic campaign, for the United States and the problems we have, for world conditions and many other needs. They felt it was such an important event

in the life of the church that she said in her last letter they were going to make it a monthly plan.

MRS. W. E. ALLEN

• Mrs. W. E. Allen is a former missionary in Brazil along with her husband. They are retired from active service, but are working here in the USA where they have opportunities to be a staunch friend and loyal supporter of WMU and is especially thoughtful of the WMU staff who she writes letters of encouragement that are to come exactly at the right time. Then leads me back you a question. "How someone to write a day?" As I am at this at my desk.

made a resolution to answer this very day and in Mrs. Allen to thank her for this letter.

Royal Service Moves, Too

Please change my address in your magazine files as I have recently moved from Chillicothe, Texas. I will enjoy my Royal Service even though we do not have a WMU here in the Pleasant Grove Baptist Church of Anson, Texas. Many do want to organize!

MRS. ROBERT LYTLE, Texas

• Now we do hope and pray that this interested woman with her Royal Service has helped to bring about an organization in her new church home.

"Our Mrs. Coney" is 90!

While using the picture of Mrs. Overstreet and the accompanying article in the March issue of Royal Service, I have been intrigued with requests from our women to tell you about Mrs. Martha T. Coney.

We celebrated Mrs. Coney's 90th birthday, and on that occasion she outlined certain Scripture passages to be read and had our Ministers of Morning "His Eye Is on the Sparrow." Mrs. Coney is the publicity chairman of our WMU, she has several commitments, and is one of our most active members. She is in cooperation to the people of this community and is constantly pro-

moting the program of her church. Mrs. Coney also is an active visitor for our church!

ARNALL RICHARDSON, Pastor, Louisiana

Braille Baptist Helps WMU Leaders

• The Assistant Editor of Adult Lesson Courses in the Sunday School Department is Miss Doris Cutler. She is in charge of editing the Braille Baptist published for blind people by the Sunday School Board. Recently, Miss Cutler sent me several letters from readers, expressing appreciation for the Royal Service supplement which has been added on recently in the Braille Baptist.

Dear Miss Cutler:

With your brand-new Braille department of WMU I am about on shouting ground. Really, I have wished for years that I could have in Braille more about WMU and the names and birth days of our missionaries. Now all Southern Baptist WMU members who could not read without Braille are happy. Yours gratefully,

MORA PROCTOR, Mississippi

Dear Miss Cutler:

I especially like the addition of the Royal Service part in the Braille Baptist as I was Day Circle Chairman last year and again this year, and find it all very fine indeed.

Two years ago my hus-

band and I took a blind foster son into our home, and since then we have completed the adoption of him. We feel blessed having been able to get him. He will be eleven soon and reads Braille moderately well.

Please don't take as long to answer as I took in writing you. I am active in church, Sunday school, as well as president of a local blind group and raising a family, so I really have no excuse except that things just seem to get into the way.

LILA SHAPER, California

WMU Materials Sent for Malaysia Conference

We have received the material you sent. May I take this opportunity to thank you for your personal interest in answering our request for the materials to be used during the Malaysia Leadership Conference. We have already experienced the blessing of the Lord regarding this conference.

We are so grateful to Southern Baptists who make a meeting like this possible. You may be interested to know that work among the women in Malaysia is growing steadily. One can hardly imagine we are in a foreign land when we hear the women speaking of the coming WMU meeting for the work. We feel we are on the edge of a great outpouring of the Lord in this land.

Your missionaries to Malaysia,

SIDNEY and DARLEEN SCHMIDT

When Southern Baptist parents really begin to pray and give for missions when Christian homes develop an atmosphere that encourages interest in missions when children early learn at home that millions in

the world are lost, then future missionaries will be called from those homes. Pray for your home, for all homes where Southern Baptist young people live.

Pray for Sam Aucoin, Evangelist, La. Fr. co.; Gladys Hopewell, Taiwan, Taiwan, SW. H. T. Cummins, Nairobi, Kenya, co.; Alma H. Rohm, Iwo, Nigeria, ed. Mrs. R. G. Regan, Jr., Middle East, RN. D. F. Stamps, China-Hawaii, ret.

12 THURSDAY For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb. 4:15 (read Heb. 4).

In the same year Uganda became an independent nation (1962). Southern Baptist missionaries Hal B. Boone, MD, and his wife, Patricia were appointed for that land of seven million people. "Plans include a program of medical evangelism, with a mobile dispensary operating north from Jinja," writes Dr. Boone. "We feel this approach has the greatest potential and gives us a favorable entree. We are hoping that Uganda and its people will be on your lips and in your hearts when you pray." Now there are four missionaries in Uganda.

Pray for Mr. Boone, M. A. Mobley, Japan, M. R. Plunk, St. Ann, Jamaica, Mrs. W. A. Hickman, Jr., Paraguay, Mrs. Enrique Larraide, Pinar del Rio, Cuba, Emiliano Miranda, Anton, Panama, co.; T. B. Laperomb, Fresno, Calif., JR. Mrs. Lok-Tin Cheung, Houston, Tex., Chinese co.

13 FRIDAY So also Christ glorified not himself to be made an high priest, but he that said unto him, Thou art my Son, today have I begotten thee. Heb. 5:5 (read Heb. 5).

There is an urgent need for missionary personnel in the eighty-five bed hospital in Gaza, a narrow strip of land between Israel and Egypt. In this strongly Moslem area the only opportunity for evangelical witness is through the Southern Baptist hospital where Arab refugees and others receive treatment. Nurses are desperately needed now. Pray for this work.

Pray for E. R. Martin, Arusha, Tanganyika, Mrs. J. E. Foster, Temele, Ghana, N. A. Goble, Agana, Guam, D. C. Jones, Seoul, Korea, J. A. Poe, Santa Catarina, Brazil, co. J. M. Young, Jr., Yemen, MD, R. E. L. Newshaw, China, ret., Mrs. W. W. Graves, Buenos Aires, Argentina, pub. A. L. Nations, Kyoto,

Japan, ed., Mrs. J. O. Johnson, Mexico City, La. Fr. co., Bailey Sewell, Oklahoma City, Okla., Ind. co.

14 SATURDAY Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim. 2:15 (read 2 Tim. 2:15, 3:14-17).

On Thanksgiving Day in 1907 Ethel was married to Tom Willcock in a simple ceremony at the Swedish Mission in Central Alaska. They never learned to read and write until late in life when the Lough method was available to them. Her and Mrs. John R. Isaacs of the Native Baptist Mission in Fairbanks, taught both of them. At seventy-four years of age Mrs. Willcock could write her first letter to a sister in Kotzebue. Today, Mrs. Willcock, a widow, leads and guides her people. She loves to sing. She says, "Jesus, take my song, take it to person far away, give them my joy." Pray for Mrs. Willcock.

Pray for Mrs. Isaacs, Thomas Phillips, Lake Charles, La., CD, Mrs. Melba Roberts, N. M., ret., Mrs. S. O. Ray, Point Cumana, Trinidad, Mrs. J. L. Garrett, Sauterem, Brazil, Jennie Alderman, Yaman, co., R. E. Franks, Mexico, SW, Mrs. J. W. Shepard, Jr., Fukuoka, Japan, ed.

SUNDAY NOVEMBER 15 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection. Heb. 6:1 (read Heb. 6).

Let us prayerfully consider the words of Dr. Baker James Coulton. "The common labor for which men and women go to give their very life's blood and into which we are pouring the gifts of Southern Baptists is gravely imperiled by racial prejudice in our country. The majority of work we do is done amid non-white people."

Pray for Ammon Bradford, New Orleans, La., Negro co., Mrs. Herman P. Brown, Roosevelt, Utah, Ind. co., J. C. Willson, Houston, Tex., deaf co., Mrs. R. W. Brown, Kotzebue, Alaska, co., L. E. Brown, Tokyo, Nipko, MD.

16 MONDAY Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to intercession for them. Heb. 7:25 (read Heb. 7).



by Susan Anderson

retold by Mrs. R. E. Owens

Intertwined Vignettes

A YOUNG woman stood at a New York aquarium, looking on amazement at the great variety of fish—ugly fish, stark and wicked looking, and beautiful ones, rainbow colored. There were "devil fish" and "angel fish." Unbeknownst there came to her mind words—not strange but previously familiar, treasured words: "Follow me, and I will make you to become fishers of men." "Yes, Lord," she said, "but you are asking me to catch ugly fish!"

The young woman was a "volunteer"—a committed volunteer—for mission work in Africa. To her, Christ's words came not as an invitation to a pleasing and challenging task. They were a command—a command which she had feared and which must be obeyed before she could know rest and peace. She would go. That had been decided long ago, but rebellion was in her heart. "You are asking me to catch ugly fish."

A young African schoolmaster stood before small children in a "bush school." Word had come that a British superintendent of education would that day visit his school. Many of his pupils had never seen a white man. They must be prepared for any possibility of rejection.

One who comes to us today is not like ourselves, the schoolmaster said. "His skin is like his hair and eyes may be light blue and his lips thin and too small. The

thing that will make you want to laugh is his ugly, much too long nose. But you must not laugh. Do not look too long at his nose, and do not touch your own in his presence. You do not want to make him feel ashamed. He cannot help having a long nose."

Many, many years later a pupil of the schoolmaster became a grown-up pupil of the young woman of the aquarium, and they became friends. One evening as they sat talking, the pupil told the missionary about that bush school incident, and laughing said, "And please, Ma, as the headmaster had warned us, I did want to laugh, and I wanted to touch my own when I saw the white man's long nose. But now the white man's nose doesn't look funny any more."

"the ugly fish!" That was in 1919. Since then years have passed. The young woman is not young any more.

"Ugly!" said the young woman. "No, not ugly," says the young woman grown older, "just different."

"Funny," said the schoolmaster's pupil. "No, not funny now," says the missionary's adult friend from *So Thin Is Africa*.^{*} Amsterdam.

^{*}That of print.

The Baptist Bible Institute of Tegucigalpa, Honduras, where missionary Cecil H. Golden is director, began full-time operation in 1959 with six students meeting in the back room of the Baptist Book Store. Later, classes moved to the new building of First Baptist Church. Last November the Institute graduated its first class. Both men graduates were called immediately to pastorates; the third is the wife of one of them. Pray for these nationals and the institute.

Pray for Mrs. Golden, Helen Nixon, Rosario, Argentina, ex; Bertha Smith, China-Taiwan, Mrs. W. E. Craighead, Romania-Paraguay, ret.; Ernelle Brooks, Nigeria, RN; J. O. Lumpkin, Alexandria, Va., NC, Kansas WMU annual meeting, Hutchinson, 18-17.

17 TUESDAY But now hath he obtained a more excellent ministry, by how much also hath he the mediator of a better covenant, which was established upon better promises Heb. 8:6 (read Heb. 8).

Jordan is predominantly Moslem where women are in an inferior place. Mrs. August Lovegren, working primarily with women and children, has organized Girls' Auxiliaries all over the country and travels from one mission point to another helping with Forward Steps. "Just think of the YWAs I will have some day," she says, "with this big crop of GAs!"

Pray for Mrs. Lovegren, Mrs. F. M. Graham, Lebanon, T. O. Badger, Carate City, Philippines, Mrs. S. J. Lennon, Thailand, Mrs. J. D. Ratliff, Peru, ex; Mrs. F. L. Hawkins, Jr., Sao Paulo, Brazil, pub; R. L. Carlisle, Jr., Montevideo, Uruguay, ed; Mary Headen, Ill., ret.

18 WEDNESDAY Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us Heb. 9:12 (read vs. 1-18).

In writing of his adopted country, James D. Crane, missionary field representative in northern Latin America, describes the spiritual opportunities in Mexico. Mexico is nominally Christian. Ninety-eight per cent of her people profess the Roman Catholic faith. But it is a "Christianity" which has divorced morality from religion and reduced saving faith to heathen superstition. However, Mexico is a land of opportunity for evangelical missions. Although they account for only one per cent of the total population, the spiritual significance of evangelicals is

far out of proportion to numbers. Baptists number something over 10,000.

Pray for Mr. Crane, E. N. Wainwright, Hermosillo, Mexico, ex; C. F. Varcoe, Jr., Mexico, J. L. Wilson, Bangkok, Thailand, ex; Lucy B. Wright, Korea, RN; Mrs. E. M. Burtch, Jr., Mrs. E. L. Morgan, C. H. Westbrook, China, Mrs. G. W. Strother, China-Taiwan, ret.; Mrs. Stephen Corradi, Athens, Greece, N. M. Sp. ap. ex; R. J. Glavin, St. Louis, Mo., Negro ex; Mrs. Hilma Valdez, Havana, Antonio Martinez, Cuba, ex.

19 THURSDAY For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us Heb. 9:24 (read vs. 19-26).

After four and a half years in Malawi (Nyasaland), East Africa, Southern Baptist missionaries report numerous preaching points. The church in the city of Lilongwe is unique in its bilingual interracial approach. The other city church is in Mzimba, where the LeRoy Albrights and C. Eugene Thomas serve. Seven congregations are in village Malawi is predominantly rural. One village meeting attracted an attendance of 104. Other means of witnessing include Bible schools for lay ministers in the village, literary classes, Scripture classes to adults and work with teenagers.

Pray for Mrs. Thomas, Veda Mae Waldron, Mendoza, Argentina, ex; S. F. Grinstead, Tenn., Negro ex.

20 FRIDAY For by one offering he hath perfected for ever them that are sanctified Heb. 10:14 (read Heb. 10).

The missionary describes Brazil as a colossus-in-a-hurry. This phrase is particularly true of South Brazil where more than half the population of the country is black. Today's missionaries are in just as big a hurry. Field missionaries travel almost constantly to strengthen the churches and to open new work. Missionaries in the publishing house, the schools, the seminary are trying to do the work of two or three. Pray for missionaries Brazilian Baptists, the last.

Pray for Mrs. W. L. Clinton, Rio de Janeiro, Brazil, H. E. Poorey, Taipei, Taiwan, ex; Lee Asfull, N. M., ret; Mrs. G. P. Rasmussen, N. M. Sp. ap. ex.

21 SATURDAY I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. 4:7 (read 2 Tim. 3:10-17:18).



This Is My Country

"I will live for my country, casting my vote for men who will uphold its laws and its sacred traditions. I will vote for men who have a vision of the whole world, and who live right. I will do my best to safeguard the democracy under which I live from all 'isms' which would mar it. I will build a home where my children will learn to use their freedom as a God-given responsibility, never abusing it, nor relinquishing it even in the face of death."

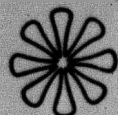
—Harold E. Dye

Forecaster

Planned by Margaret Bruce and Elaine Dickson

November 1964

Volume 8 Number 2



Dear President

People who receive so beautifully as we, should not confine the giving of thanks to just one day or one month in the year. But our thanksgiving should regularly result in "thanksgiving." However, November reminds us to thank you for all you do in WMS. We are grateful for your leadership and your efforts to lead the women of your church in mission study and action.

This season of the year will cause your society to minister in special ways to those in your community who are in physical and spiritual need.

Are there those who are blind near you? Do they have a Bible? One WMS member has a plan of sending a volume a month to a blind friend. The Bible in Braille comes in volumes. For instance, volume 1 of the New Testament contains Matthew and Mark and costs \$4.25 each in grade 2, and \$4.65 in grade 14, from the American Bible Society, 430 Park Ave., New York, N. Y. 10022. You may want to include in your WMS budget an amount for Bibles.

The Braille Baptist now carries

parts of *Royal Service* on that night less WMS members may read sections of our magazine. If there are blind members of your WMS who are not receiving the free monthly, The Braille Baptist, subscription may be sent to the following address: Braille Editor, Sunday School Board, BSC, 127 North Ave. No., Nashville, Tenn. 37203. Ask the blind readers to request grade 14 or grade 2 edition.

Plan with the prayer committee, the stewardship committee, your pastor, and Church Council for a five-day observance of the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. Lead in adopting a goal which is a 15 per cent increase over the amount given last year.

See Current Comments in this Forerunner for "Promoting the Week of Prayer for Foreign Missions" and suggestions for "Successful Committee Meetings."

And another suggestion for November, "Enter into his gates with thanksgiving and into his courts with praise; be thankful and bless and blow his name."

ing for Foreign Missions. Prepare members for your circle for the week by urging them to set aside December 6-13 as a week

of prayer. Be sure that they know the plans your WMS has made and encourage them to prepare to give a worthy offering.

The November circle program, "Worship Through Intercommunion Prayer" will be good preparation for the Week of Prayer. Lead circle members to see that participating in this important week is an application of what will be learned in this month's program.

You will want to read "Dear President" in this Forerunner and

know about parts of *Royal Service* being included in The Braille Baptist. There may be members of your circle who need this information, or perhaps your circle would like to provide a Bible in Braille for some sightless friend.

Surely one of the things that those of us who have good eyesight will be most thankful for during this Thanksgiving season will be our eyesight. "Praise God from whom all blessings come."

Promotional Features

AT YOUR MEETING



GENERAL

"Four Times As Much"

Promotion of the Lottie Moon Christmas Offering in the church should have begun before now. But at your November meeting have brief statements given from the article, "Estel Burgess in Nigeria," page 13. Challenge WMS members with the thought, "Four times as much." There may be those in your church who can give four times as much to the Lottie Moon Christmas Offering as they gave last year. This season of the year will surely make us thankful that we live in a land where there are doctors, nurses, hospitals, and medicine when needed. State the goal which your church has adopted and tell how necessary it is for each member to give what she can to attain the BSC goal of \$12,000,000.

Promoting the Week of Prayer for Foreign Missions

At the November meeting give each member a card on which seals with "praying hands" have been placed and the words, "Be an Intercommunion," are printed. Explain that December 6-13 is the Week of Prayer for Foreign Missions. Give information regarding the observance of the Week of Prayer in your church and urge every woman to "Be an Intercommunion" during this week, praying for our missionaries and their work around the world. Religious Art Soule "Praying Hands" may be secured from your nearest Baptist Book Store, packaged 50 for 20¢.



Dear Circle Chairman

November is a time of preparing for and promoting the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Of-

fering for Foreign Missions. Prepare members for your circle for the week by urging them to set aside December 6-13 as a week

CIRCLE 6

Every Member Reading Frontiers of Adversity

If your society has studied *Frontiers of Adversity* by E. Luther Capeland (price \$66 from Baptist Book Stores), report on the number of members of your circle who attended the study. Let one member give a brief report saying, "We had — per cent of our members attending the class; now we can have 100 per cent of our members reading the book." Have copies of the book ready to give to members for reading.

Announcement: Week of Prayer

Announce the observance of the Week of Prayer for Foreign Missions in your church—theme, time, and place. Encourage circle members to have a family observance in their homes. The theme for the week is "Worship Christ the King." Announce the Lottie Moon Christmas Offering goal for your church.

Encourage Reading of Royal Service

Secure empty medicine capsules from a druggist. Print interesting excerpts from November *Royal Service* on small pieces of paper and place them in the capsules. At the circle meeting, distribute the capsules with the instructions "Take regularly." Let members open the capsules and read the contents. Tell the group they have seen only a capsule view, but that

the whole story is in November *Royal Service*. Call attention to several interesting articles in the magazine.

Current Comments

Planning Toward Work of Prayer and Lottie Moon Christmas Offering

December 6-13 is the Week of Prayer for Foreign Missions. The theme this year is "Worship Christ the King" and the hymn "Angels from the Realms of Glory." The Lottie Moon Christmas Offering goal is \$12,500,000.

The purpose of this week is to develop within members of churches a renewed faith in the power of prayer to solve people of the needs of the world for the gospel, and to inspire individuals to become personally involved in reaching their world.

Prayer committees and church-ship committees will keep this purpose in mind as they work co-operatively to make the week a week of praying and giving. The pastor and the church staff should be kept informed of all plans so that they can help promote the Week of Prayer and the Lottie Moon Christmas Offering.

December *Royal Service* will give the daily topics, daily procedure, and information to us each day, Monday through Friday. Suggestions are also made for a Sunday-to-Sunday observance. It is

suggested that the church be open all day Friday for prayer with all-turning members of the prayer committee present to hand out guides for meditation and prayer. These guides, which may be duplicated, will be in December *Royal Service*.

Adult Thru

Have you been hearing the term, "Adult Thru"? This is a project of the SBC's Sunday School Department. It is a concerted, all-out effort to reach Adults in Sunday school and is an integral part of the Sunday school plan for reaching an enrollment goal of ten million by 1970.

Dr. A. V. Washburn, Sunday School Secretary, says:

"Because there are in the United

States ninety million Adults not enrolled in Bible study, and because five million of this number are our own church members, Southern Baptists need an unprecedented emphasis on reaching men and women. Everything a church and a denomination do must primarily be an Adult leadership (financial, spirit, and influence). Strategically speaking, *Adversity* on all fronts waits on *adversity* on the Adult front."

Think what this special emphasis on reaching Adults can mean to the cause of missions. Every woman reached by the Sunday school becomes a prospect for WMS.

Be alert to the plans for Adult Thru in your church. Plan an enrollment strategy in WMS to reach the women who are brought into the church through Sunday school.

CURRENT COMMENTS (Continued on page 7)

SPICING YOUR PROGRAM

GENERAL 6

Are there books, magazines, cartoons, maps, pictures, foods, or people you could use to give the plus to the program on Korea? Check your resources. Those which cannot be used in the program can be used to build atmosphere in the meeting room.

Perhaps a young man in your church was stationed in Korea with the military. A brief report about the country from this person could be interesting to your members.

The Foreign Missions Board has a free leaflet titled, "Korea: A Changing Land." Order enough copies to give all your members

one as they leave the program meeting. This will provide them with some follow-up reading. Send your request for free leaflets to Dept. of Missionary Education and Promotion, Foreign Missions Board, SBC, P. O. Box 5897, Richmond, Va. 23260.

Interested in some Korean "recipes"? *The Art of Korean Cooking*, price \$2.95, plus 10¢ postage, is available from Charles E. Tuttle Co., 35 So. Main St., Rutland, Vermont.

The Korean National Anthem was formally adopted after the inauguration of the Republic of Korea in 1948 (see page 6).

KOREAN NATIONAL ANTHEM

Translated from the
Korean words

Music by
EASTN. Am

Andante marcato

1. Till Pak - the Mountain* wears a - way, or East - ern Sea has dried
2. As ex - hausted, stand the Nam - san** Pines, changeless thro' winds and fire

May Ka - re - a pre - per - fer - er, God be at our side
Strong and dauntless, Ka - re - a's spirit is un - changing too!

—In ex - cel - sis
—Unchanging too!

*Paikdo-san (The Snow White Mountain), Korea's highest peak, is near the Yalu River in northern Korea

*The Morning Flower, or Red of Shumen, is the national flower of Korea, and means literally "Flower of Eternity"

**Nam-san (South Mountain), is located to the south of the Capital City of Seoul

It is a measurement of distance—equivalent to 4 miles

CHORUS

Flow'ry ing Nam - san, the our sym - bol a - we three thousand
We'll guard our Nam - san, to be - lieve, this a - we three thousand

CURRENT COMMENTS

(Continued from page 51)

Successful Committee Meetings

Some people have the idea that all there is to having a good committee meeting is getting the committee together. Nothing could be further from the truth! The preparation made for a committee meeting and the actions of the chairman at the meeting will largely determine its outcome. Here are some helpful hints to be followed:

1. Choose the best possible time and place. Respect the schedules of your members. Set a beginning and ending time. Choose a convenient location where you can think and work quietly and productively.

2. Send a written notice of the meeting. A post card telling the time, place, and major items to be discussed is a good investment. Send it several days in advance of the meeting.

3. Send an agenda with the notice of the meeting. When committee members know what will be discussed, they can come prepared for that discussion.

4. Make special assignments to committee members. Ask members to bring ideas or tentative plans for consideration by the group. Between-meeting assignments divide the work load and help sustain interest.

When the time for the meeting finally arrives, the chairman should

sumes her role with the group. Her actions should guide the group into a productive and satisfying meeting. Here are some of the marks of a good committee chairman:

- "She will be an encouraging person who makes it easy for people to express themselves."
- "She will be a positive person who avoids rejecting or running down the contributions of others."
- "She will be a questioning person who asks for and solicits opinions from all who are there."
- "She will spend time posing, defining, and redefining the problem to help people know precisely what is the point of discussion."
- "She will help the group to define its position at a given time."

New Materials

There are new materials for use in WMS this year.

Two of them make reporting easier; they are:

Form for Women's Missionary Union Report to the Church, 18 for 18¢

Form for Executive Board Report to Women's Missionary Society, 18 for 18¢

One new item helps the WMS place the member in the circle most convenient for her:

Woman's Missionary Society Classification Slip (packaged 25 in a pad), 18¢

For additional help with the study of the missionary message of the Bible, there is "Helps for Study of the Missionary Message of the Bible: the Pentateuch," 98¢

Another program cover has been added to those we now have for the Orient, Latin America, and

and will constantly seek to summarize the needs of agreement so that the group can move on.

• "She will give good counsel to the meeting and will share evidence of having a planful approach."

• "She will inspire confidence because of her sincere interest in the job at hand and because of her warm regard for the ability of its committee members."

The effective chairman is a lion in its truth on earth. In the realm of human relationships (Adapted from Committee Chairman Series, Audrey R. and the high B. Trichter, published by Association Press. Used by permission.)



Home Mission Areas. The new one is on Africa and may be used with the July program, "Harvest of Freedom in West Africa." There are all 2¢ each.

The above materials may be ordered from "Women's Missionary Union, 600 North 20th St., Normal, Ala. 36550, or from your nearest Baptist Book Store.

... modern-day missionary effort in the Middle East and Europe the fact has been that a deep distrust and hostility toward Christianity surrounded within the hearts of the Semitic peoples." writes missionary Dwight L. Baker, Haifa, Israel. "We find the history of Christian relations with Muslims and Jews in the Middle East and Europe to be a centuries-old story of Christian persecution of the Jews and nearly four centuries of Crusades were against the Muslims. That a humble and confessing Christianity appears which serves Christ whose only consequence made by love, missionary opposition will follow even as they have to the present day."

Pray for Mr. Baker, H. B. Mitchell, Recife, Brazil; Mrs. G. W. Duple, Quito, Ecuador; Mrs. E. B. Segar, Djakarta, Indonesia; Mrs. F. M. Haines, Fukuoka, Japan; or, Laranda Church, Elva, Nigeria; Paula Kerkamp, Mexico; RN, Maurice L. Stephens, Nigeria; RA, David Allen, Recife, Brazil; or Mrs. V. M. K. Wessche, Farmington, N. M., Ind. or

SUNDAY NOVEMBER 22

Not without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. 11:6 (read ex. 1-31)

For several years the people of Kafanchan in Northern Nigeria have been promised that some day a Southern Baptist missionary will live and work in their town. This need has been at the top of the priority list for missionary management, and yet because of short-ages of personnel, no one has gone to Kafanchan. At a recent conference of House-speak- ing Baptist pastors, one of the other pastors went up to missionary Donald R. Smith, begging to be assigned if he at any of the other parts of the area had done something wrong, if they were the cause for Kafanchan not having a missionary. Pray earnestly that the need will be met soon.

Pray for Mrs. Smith, Mrs. H. M. Mansfield, Jr., Ind. or J. F. Bough, E. Pakistan; or Mrs. E. R. Hall, N. M.; Mrs. A. G. Johnson, Ventura, Calif.; or Mrs. Alreda Lewis, La Chorrera, Panama; Mrs. David Tamm, Havana, Cuba or

21 NOV. 24: Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us. Heb. 12:1-2 (Heb. 12:12 to 12:21)

"It's useless to try to sell a Bible to that woman. She won't even let you talk to her," was the advice Ventura Robledo, catechist, received from a friend. But Mr. Robledo stood in front of the house and prayed. He noticed the growing flowers as he knocked on the door. Before the woman could speak he said, "Lady, I noticed your lovely flowers. My wife also loves flowers. I want to compliment you on your success." It is not surprising that thirty minutes later he had sold her a Bible. Daily, from morning until night, Mr. Robledo places the Scriptures in the hands of lost people in San Jose, Costa Rica. Pray for him and those who buy.

Pray for Mrs. L. L. Gregory, Costa Rica; Mrs. H. C. Starnes, Taryon, Korea; or William Skinner, Ansonia, Paraguay; MI, Mrs. F. S. Buchanan, Argentina; or

22 TUESDAY Jesus Christ the same yesterday, and to-day, and for ever. Heb. 13:8 (read Heb. 13:3-19, 23)

Baptist work in Panama was begun in 1886 by British Baptists. In 1905 at their request, Southern Baptists assumed responsibility for Baptist work. Thirty-five churches and approximately seventy missions in Panama and the Canal Zone now serve four ethnic groups: Panamanians of Spanish extraction, Panamanians with Jamaican background, Indians, and United States citizens. The major portion of the Republic remains untouched by Baptists and other evangelists. Pray for Panama.

Pray for Francisco Diaz, San Blas, Panama; or J. H. Glass, Jones City, Okla.; deaf or R. M. Wright, Paeon, Korea; MI, Mrs. R. D. Brown, Monrovia, Liberia; Mrs. A. F. Garner, Santa Fe, Argentina; or W. R. O'Brien, Bandung, Indonesia; or

23 WEDNESDAY But he ye doers of the word, and not hearers only, deceiving your own selves. James 1:22 (read James 1)

George A. Lorch, Southern Baptist missionary to Maracaibo, Venezuela, writes: "The work of missionaries in Venezuela can be multiplied as the Southern Baptists businessmen and their families living here show by their lives that God loves all men. But he says Venezuela has had more than her share of 'ugly Americans.' He adds, however, that fellowship with these North Americans who consider their jobs in Venezuela as opportunity to share Christ is a wonderful experience and encouragement."

Pray for Mr. Lorch, Mrs. J. H. Sullivan, Ibadan, Nigeria; Lois C. Glass, Chungli, Taiwan; or

son, ex.; A. H. Dyeon, Jr., Minna, Nigeria, ed.; Humberto Dominguez, Pinar del Rio, Cuba, ex.; Gertrude Hart, Jackson, Miss., Negro ex.

THURSDAY Even so faith, if it hath not works, is dead, being alone James 2:17 (read James 2).

Members of Woman's Missionary Union in M'lang, Philippines, have been taught that the tithing belongs to the Lord, therefore they do not use it for special projects. For special projects, each member removes one spoonful of rice from the pot before each cooking and saves it until the end of the month. Then the rice is collected and sold for this purpose.

Pray for Mrs. M. L. Seaborn, Jr., Cebu City, Philippines; Mrs. D. B. Howle, Seoul Korea; Mrs. M. N. Alexander, Bangkok, Thailand; Mrs. F. J. Snyder, Beirut, Lebanon, ex.; Mrs. W. H. Carson, Nigeria, ex.; Mrs. O. W. Taylor, Nigeria, ed.; J. L. Hart, Argentina-Chile; W. W. Suter, Sr., Brazil, ret.; B. J. Tetrington, Bapenola, N. M., Ind. ex.

FRIDAY But the tongue can no man tame; it is an unruly evil, full of deadly poison James 3:8 (read James 3).

The 150th year of organized Baptist work on this continent is drawing to a close. History records that now there are in all fifty states, Baptist churches which are in one way or another affiliated with Southern Baptists. The past decade has been one of advance in a renewed realization that God would have us place the church's witness within access of every citizen. Pray for new churches, pioneer pastors, associational missionaries, state mission workers, the Home Mission Board.

Pray for Mrs. Nelson Rodriguez, Cuba; F. C. Parker, Kanazawa, Japan; R. L. Leak, Marao, Mrs. V. A. Greene, Nakan, Philippines; S. L. Goldfinch, Sr., San Jose; Mrs. C. W. Davis, Costa Rica; Mrs. R. T. Plampon, Curitiba, Brazil, ex.; Minor Davidson, Penang, Malaysia, ed.; Bertha Jane Marshall, Kyoto, Japan; Miriam Willis, Paraguay, RN; Mrs. S. L. Watson, Brazil, ret.

SATURDAY Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost Titus 3:5 (read Titus 1:1-3, 2:11-14, 3:4-6).

What is a rescue mission? It is an arm of the churches working in the dark places of the city, usually in the slums. It is a place where human wreckage by the gospel's power is salvaged. It is an oasis in the desert of

despair, a haven of hope for the homeless and heavy-hearted. It is estimated that there are about 200,000 now active church members because of this work.

Pray for Lucille N. Ladd, New Orleans, La., RN; Mrs. Allen Seaward, Roanoke, Va., NC; Gregorio Perez, San Benito, Mrs. Eddie Sanchez, San Antonio, Tex.; Rafael de Armas, Hialeah, Fla., Sp. ex.; Mrs. D. A. Bailey, Los Angeles, Calif., Ind. ex.; Mrs. H. O. Hart, Balboa, Panama; Mrs. R. E. Shelton, Concord, Ind.; Uruguay; Mrs. H. C. Knight, Buenos Aires, Argentina, ex.; C. W. Finner, Fukuoka, Japan; Martha Morrison, Malaysia, ed.; R. L. Lambright, Kediri, Indonesia, MD.

SUNDAY Draw nigh unto God, and he will draw nigh unto you James 4:8 (read the entire chapter, James 4).

Nigerians are bursting with pride over the success of their independence. They are especially proud that there has been peace in their country, writes Kanner B. Orons. "Education is booming. There is an intense thirst for learning. There are almost 60,000 students enrolled in Baptist schools in Nigeria. Pray for students and teachers.

Pray for Miss Owens, Mrs. W. S. Woods, Nyassaland; N. T. Plampon, Curitiba, Brazil, ex.; Mrs. T. B. Hawkins, Argentina, ex.; Annie Sue Clift, Tokyo, Japan, RN; Mrs. Ray Laird, Manila, Philippines, MA; Mrs. A. Y. Cabrera, Bolea, N. M., P. G. Carranza, Douglas, Ariz., Sp. ex.; J. O. Johnson, Kansas City, Mo., Fr. ex.; Mrs. Varian H. Wang, San Jose, Calif., Chinese, ex.

MONDAY Be ye also patient, counting your hearts for the coming of the Lord draweth nigh James 5:8 (read James 5).

If you should go to the village of Santiago, Guatemala, the week before Easter, you would see a large group of people standing before a small shrine in which there is a statue of Jesus seated. "Why Jesus?" they ask. They will answer that he has special power with Satan and can help them to get evil against their enemies. Southern Baptist work with these Indians, although difficult, is most rewarding, says Mrs. Charles Allen, Jr. "These hungry, down-trodden people have responded to the gospel with abandon." Pray for this work.

Pray for Mrs. Allen, Mrs. H. M. Rolfe, Honduras; E. L. Hollaway, Jr., Japan; J. C. Abell, Jr., Nigeria, MD; Andres Garcia, Havana, Cuba; Lucille Kerrigan, Miami, Fla., ex.

CIRCLE PROGRAM

Worship Through Intercessory Prayer

by Mrs. Louis L. Dabney

OUTLINE for MEETING

Circle Chairman in Charge
Call to Prayer (read Scripture passage, giving missionary information, and praying for missionaries)
Singing (choose one appropriate to Scripture passage)

Business Period
Prisoners of Poverty (see Foreword)
Program Chairman in Charge
Program (see "Spicing Your Program" in Foreword)

To the Program Chairman: Ask members to bring Bibles. Plan prayerfully that you have a real worship experience, and that women may be more conscious of the need to pray for the growth of the kingdom of God.

INTRODUCTION

The aim of this program is to help us to see that intercessory prayer is an integral

OR FOR SECOND WMS MEETING

MISSION STUDY BOOK
"Frontiers of Advance"
by E. Luther Copeland
Make plans to have this foreign mission study series both taught in circles or society.

part of the missionary task of the church and of every member of the church.

Someone has said that prayer is the way of doing God's work with God's foresight in God's own time. Intercessory prayer has been called "love on its knees." Let us keep these thoughts in mind as we read the promises that God has made concerning our prayer to Him, and as we see the example of prayer in the life of Jesus Christ. Have members with Bibles find the verses and read without comment, except for the first reference. You may wish to choose from the following references if you think right in your mind.

Matthew 2:23. Note the first letters of the three words emphasized in the verse: Ask, seek, knock, spelling "ask." It is noteworthy that God is always so to ask persistently for these things we deem necessary in the coming of His kingdom, John 15:7; Hebrews 10:25; Matthew 18:19-20; Romans 8:26-27; Hebrews 7:25; Romans 8:26; James 5:16.

Let us summarize briefly the truths from God's Word. God tells us to ask him for what we need. God hears and answers those who pray. The Holy Spirit intercedes

"Only Frontiers of Advance, Copeland, 35c; and True's Guide, 25c from Baptist Book Stores.

and helps us pray aright: private and corporate prayer bless us and those for whom we pray.

In maturing spiritually, our primary aim is to grow more like Jesus. Certainly the perfect example of intercession, the highest level of prayer, is given us in the life of Jesus. He lived for others, he died for others, he lives to intercede for us with the Father.

Then let us note some of the characteristics of his prayer life which we would do well to emulate, as we seek to grow in his likeness day by day. (*Remarks here are based on ideas presented by Albert Relden in his book, The Practice of Prayer.*)

Jesus lived in continual communion with God. He prayed in the midst of crowds, and alone; he prayed in moments of sorrow and of great decision; he prayed for blessings upon children in the face of disease and indifference. In the brief account we have of his life we see his dependence as a human being upon God.

Jesus was raised in an atmosphere of love and reverence for God. His earthly parents taught him the Scriptures and led him in daily communion with God. As an adult he did not outgrow this need for constant companionship with the Father. This was his way of life. It should be ours also.

Baptists through the years have seen the necessity for daily worship experiences. Denominational literature give daily devotional guides (quarterlies of Sunday school and Training Union, *Home Life, Open Windows, Royal Service*). Call to Prayer in *Royal Service* suggests Scripture reading, the consideration of a missionary experience, and a birthday prayer list. Can you think of a greater birthday gift than the blessing of God being directed at YOU by millions of concerned people?

It has been suggested that we might make our prayer time profitable with information as well as inspiration by "booning up"

on areas in which we have mission work. Since the number of countries and political areas correspond closely to the number of weeks in the year, why not choose a country a week and make an effort to find out something of conditions there which make our mission work a matter of vital prayer? Our denominational periodicals, *Home Missions, The Commission, Baptist* and papers, newspapers, and radio can give us a more direct understanding and therefore a concerned and informed picture of prayer needs. Surely God desires to be loved and served by our minds as well as our hearts.

WITHDRAWAL for PRAYER

Jesus withdrew for special seasons of prayer. Jesus found that special needs could be met only by special times of prayer. After baptism at the beginning of his ministry he was "led by the spirit" into the wilderness. The night before he chose his disciples was spent in prayer (Luke 6:12-13). He withdrew into the garden before his arrest to pray that he might be equipped for the consummation of his mission upon the cross and the resurrection following.

Many Southern Baptists have found it necessary to withdraw from daily routine for special seasons of prayer. Lenten Mounpled with Baptist women to just such a week of concerted and directed prayer for foreign missions. As a result our week of prayer for foreign and home missions, and days of state and constitutional prayer have become churchwide, and have proved beyond doubt that this is indeed a service that God rewards in his special way. In the book, *Christ for the World*,* a collection of missionary sermons by denominational leaders, E. Hermann Westermarck says: "World missions is the obligation of every believer. We must either go on and a substitute. If we cannot go in person, we must go in prayer and we must go in prayer." Weeks of prayer have proved to be God-

own information. Think upon the truth that our only prayer is God's chosen channel of blessing.

Another way in which we withdrew for special prayer is through our midweek prayer meetings. This time has been called "The Hour of Power." And this is indeed true as we join in one accord asking God's guidance in church affairs, his healing hand upon the distressed and sick, and in praising his name for his wonderful works.

Courage prayer meetings held in homes providing a revival have proved an effective way of uniting the membership in one common goal—bringing the lost to the Savior. When we are concerned enough about the lost to go apart and call their names before God, we have shown the common Jesus demonstrated for all who would come to know him as the Son of God and Savior.

During Woman's Missionary Union's Anniversary Year and this Jubilee Year, Prayer Retreats were experienced by women and young people. These have blessed many lives and are now a permanent plan for Woman's Missionary Union. From a variety of societies those who desired to do so go aside for a day, a weekend, or whatever time is available. Here they remember past blessings, ask God's forgiveness for sin, study his Holy Word. They come away invigorated with a burden for others and a deeper spiritual discernment.

The great evangelist Charles Finney had a prayer partner who stayed with him. The partner would stay in a hotel room on his knees and pass the entire time Finney was preaching. It was told that words were brought in to the one who prayed. Finney was one of the great evangelists of the past century. As a result of his preaching for six months in one church in Rochester, New York, one hundred thousand people made professions of faith in Jesus Christ. Here indeed was a life undisturbed by inter-
*1927

JESUS PRAYED ALOUD for OTHERS

We could not have a record of Jesus

praying had he not prayed aloud. In the model prayer, or the Lord's prayer, he suggested the use of the plural pronoun "us" and "us," which are indications of unity of believers in their relationship to God and their relationship with each other. Are we our "brother's keeper"? Are we not rather our "brother's brother"? and even more responsible for him in the bond of Christ?

Jesus prayed aloud for his disciples. The seventeenth chapter of John, called the prayer of intercession (read verses 1-3, 9-13, 19-26:21) shows his plea for God's watch-care over his own disciples, on all others who believed, and for all who would come to believe—even you and me. And it was after this prayer for others that he left the room and went into the garden and prayed for himself in his coming agony.

On the cross he prayed aloud for others—even those who had put him there: "Father, forgive them; for they know not what they do" (Luke 23:34).

Prayer can be expressed silently but who can doubt the added effectiveness when burdened prayer is heard by the one prayed for? What of the child who hears his name called by a loving parent who wants God's guidance in a special problem? What Sunday school teacher has not felt added strength when she hears the class members hold her up by name to the Lord, before she brings the lesson?

In the midweek prayer service of a large church a visiting missionary prayed with such intensity concerning the church's outreach for missions that members who heard the prayer were led to a reevaluation of the importance their own church had placed upon its gifts to the Cooperative Program. This was not an indirect method of reaching the people; it was a direct way—God's way—of bearing on God's promise that the "effectual fervent prayer of a righteous man avails much."

SPECIAL PETITIONS

Jesus prayed for God to grant specific petitions. Jesus prayed for power to overcome Satan's temptations. He prayed for

*1927 from Baptist Book Stores

*1927 from Baptist Book Stores

Peter (Luke 22:32) by name. He prayed for—and wept over—indifferent Jerusalem. He prayed that laborers would be raised up for the fields white unto harvest. And so we are instructed to pray specific prayers.

We should pray for our family circle. A mother was concerned for her wayward son. She and the father consented to pray together, asking God to help them find ways to reach their son. The parents were made stronger in their personal faith through the weeks of specific praying together for a burden; they became more understanding of the son upon whom group pressures were proving almost overwhelming; God also worked in the life of the son and gave him the power to stand against foolish friends.

PERIOD of PRAYER

Pray for those in distress and sorrow.

A member of an intercessory prayer group testified that when she was called to a distant city where her brother lay dying, her sister-in-law, professing no faith in God, turned to her in overwhelming grief and asked: "How can you keep from breaking down? I don't understand your composure." The Christian replied: "I am not facing this alone. My Christian friends at home told me they would pray for me at this time, and I feel the power of their prayer." (*Pray silently for those whom you know who are in distress.*)

Pray for those in authority in all levels of government (pray).

Pray for the unsaved. God never promised to save the world except on the basis of the individual's acceptance of His Son. We must speak for God. We need to call by name those whom we know who are unsaved, and ask God to guide us into the most effective way of witnessing to them (*pray*).

Pray for laborers. Jean Dickman, missionary doctor to Gaza, wrote concerning the answers to prayer requests for laborers: "Baptists have prayed with me that the

Lord would send a pastor for our church in Gaza. Praise the Lord with me, for ten Danish Baptist nurses have come to stay for at least a year." There is need for laborers in every field—here at home as Sunday teachers, tentmakers, Christian businessmen, homemakers—for in every relationship with another person, there is a task to be done for God (*pray*).

Pray for missions.

Dr. Joseph Underwood, consultant in Evangelism and Church Development for the Foreign Mission Board, has asked Southern Baptists to become prayer partners with Christians in six nations during this year and in 1965 in this way: "The most programmatic appeal of missionaries is not for additional personnel or financial resources, although both are desperately needed, but for prayer support that they may be empowered by the Holy Spirit for a spiritual breakthrough of unusual proportions. Special evangelistic campaigns of unusually large scope are being planned in Brazil, Malaysia, Mexico, Portugal, Lebanon, and Tunisia for 1964 and 1965."

Dr. Underwood adds, "Only the Spirit can supply the thrust necessary for victory." (*Pray for these ventures.*)

One last quotation—it is from Dr. C. S. Lewis: "If a radio signal from a space-controlled station on earth can cause delicate mechanisms to begin functioning in a satellite passing by the planet Venus 36 million miles away, surely earnest intercessory prayer arising from a loving heart can set in motion spiritual forces thousands of miles away on a mission field. Intercessory prayer, in the final analysis, must be personal."

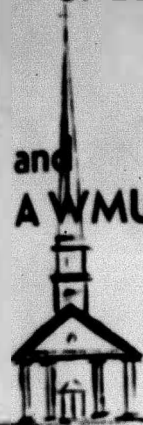
This then is the greatest power we can set into motion—the power of prayer. How better can we worship Him than to join our wills to His, and look with His eyes upon the world?

Read or sing the first stanza of the hymn "Others," No. 77 Broadman Hymnal.

Prayer

A Minister of Education

and A WMU President



by
Max L. Caldwell

SPEAK



by
Mrs. Kenneth F. Stockard

AS A MINISTER OF EDUCATION

It has been my privilege to work with very fine WMU presidents in churches where I have served. All of them had one vital attitude in common. They knew the importance of working with the pastor and minister of education in the church council.

Knowing that Women's Missionary Union is a vital part of the educational program of a church, I worked with a WMU president in the same way as I did with Sunday school superintendent, Training Union director, and Brotherhood president. It was a sharing experience for both of us—keeping me informed of WMU plans and through the church council all the work of the church was coordinated, and I have made myself available to the WMU in the development of the program of work.

As a result of this concept of the primary importance of the witness which the church is making, much has been accomplished in Christian and missionary education. There has developed an excellent spirit of cooperation in sharing calendar space and educational leadership. The president of the WMU works along with other leadership in the church council and with the church nominating committee. In addition to this we have worked together in leadership development and training for all church organizations, which included those working in Young Women's Auxiliary, Girls Auxiliary, and Sunbeam Band.

I have been called upon to help with special mission projects of Women's Missionary Union, such as working with the community missions committee of both the day and night societies in the development of an effective

the mission program and in developing institutional ministries and the planning of a missions enlistment week for the entire church under the sponsorship of the WMU. These are in addition to features that come about during the year.

And this is only the beginning! It is my conviction that the ministers of education across our Convention are all willing to work in every way possible with the WMU president and this educational organization in the great task of winning the whole world to Christ.



IN THIS WORK, WE WORK WITH GOD

(1 Cor. 3:9). This translation by Phillips of our permanent watchword is a favorite, says this WMU president. Perhaps it would not do an injustice to the Scripture to add, in this work of Woman's Missionary Union we work with God. However, we also work with others in our church. We work together with them to accomplish great things with God.

Our pastor is a staunch supporter of the WMU in our church, as is true of most pastors. But by the nature of the work of the minister of education, he is the one with whom the WMU president will work most closely. Some of the ways in which these two work together are obvious—church council, calendar of activities, nominating committee, leadership training. There are other ways which are not so obvious and which bring about

blessings and depth to the work of both the WMU president and the minister of education. Some of these I will discuss. The sharing of WMU information; changes in our plans of work, new suggestions, special projects—perhaps some of these could be shared with others in the church. So, let us put co-operation first.

Concern over problems of the WMU. Often the minister of education can see solutions which our president cannot easily see. Counsel and concern are shared.

Serving as ex-officio member, for example, of the community mission committee—helping set up an effective visitation program and scheduling institutional services to fit in with other organizations of the church. Broadening the possibility of service might be placed third.

In setting up goals and long-range planning the help and counsel of the minister of education are required to meet the needs of every church member. One of the most valuable ways we work together is to use the training, education, and spiritual development of the minister of education to help the WMU president build a better organization. Using personal resources might be fourth.

This no doubt brings to your mind still other ways in which these can dedicate themselves to be laborers together with God.

Let us work together with God prayerfully and faithfully—with passion, with the minister of education in this great task of winning the whole world to Christ through his church.

BIBLE STUDY:

The Missionary Message of the Bible

by Gilbert L. Guffin

Man's Calamity and God's Mercy

Read Genesis 3:1-10,32

The contrast between what is revealed in the first two chapters of Genesis and what follows in the next several chapters could not be more sharply drawn. In the first two chapters there is a record of the glorious, exciting beginning of a new world of the pristine beauty and delightfulness of the "garden" which was man's original home. Of the wonder of man made like unto his Creator, of the blessedness of man's fellowship and communion with God, of the thrilling possibilities of man's "ruling" of the earth, the seas, and the heavens, of man's looking on the bliss of home life as marked by peace and justice. What joyous and almost unbroken peace and righteousness of achievement now lay before man!

One almost breathlessly turns the page from Chapter 2 to Chapter 3, expecting a vision of untold triumph of wonders of human growth and triumph. And then, and then suddenly—in it is as though the beauty of the beginning of the earth, with its loveliness, its color and fragrance to all its surroundings, and its budding telling the us of its future and peace, is turned into

the chill of winter. As though a great blight had fallen on the scene and all creation that was so "very good" had suddenly turned to dull grey. A saddening panorama unfolds.

What happened? Why this awful change? With pen that does not waver, the writer of Genesis presents with the saddest story ever told before Calvary. He tells us that man, created with the honor of likeness to his Creator, surrounded with unnumbered grandeur such as could be fashioned only by the Supreme Designer, provided everything he needed and given every possibility he could have desired, though but a man, to walk with his God in peace, blessed fellowship—that man chose to squelch all of this and to shudder and dishonor his Creator, and to go it on his own—into hiding from his Maker. This is the sorry story Genesis has to tell about man. What a fearful prospecting paradox that man could sink so low!

The Choice Before Man

The first thing Genesis seems to be saying, as we turn into the third chapter—and this fact is an underline throughout the whole of the rest of the Bible until the

only has chosen (Rev. 22:17)—is that man free in a world of choice.

Man is to be free, for him to be capable of doing more than a robot or automaton. He has in him the likeness of God, he must be capable of doing right or wrong, of choosing well or good, of loving or hating. This point of choice, this freedom of will, though it is an exciting reality, is a fearful responsibility. Only man of all the creatures that God has made seems to bear such responsibility. But this is what makes him a man and not an animal. Indeed, this responsibility is also man's glory.

The fact is more staggering surely than this: when it is the fact of the love of God itself, that God allows men to choose, even if that choice be to reject his own *Caritas* which only sustains! Such God did allow to take place in the Garden of Eden.

Adam and Eve who were made able to disobey in order that they might be able to live freely (and because they loved freely, so they willingly) chose to disobey. Nothing else took place before the death of Christ on the Cross more poignantly reveals both the shocking character and the disastrous power of sin. It has been said that the details of how the first transgression of man took place constitute "one of the world's masterpieces of narrative art." The devil is presented as having approached Eve in the form of a serpent and as having subtly induced doubt in her mind and as having stirred in her a desire for fruit that was forbidden.

The reading of Christ's own comment about Satan as recorded for example in John 8:44 or of the statement made in Revelation 12:9 will help to interpret the reference to the "serpent" here made (*trad. both*). In the latter Satan is referred to as a dragon or a serpent: "The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world."

There is perhaps no significance, despite the inference to the contrary, in the fact that it was Eve who was first tempted and not Adam, unless this fact suggests some-

thing of the power of the influence of woman over man. Adam seems to have disobeyed God without offering the least resistance. Eve, however, appears to have needed persuasion. At any rate, the devil did approach her with a direct attempt to disarm her. "Yes, hath God said?" He asked innocently. His approach is "Really, did God say you are not to eat of every tree of the garden?"

What had been forbidden for men to eat was but small compared to all the rest that was available. Actually the limitation was no handicap; it only represented God's claim on man's obedience. A strange kind of human nature—evidently the mark of sin upon human life since this disobedience in the Garden of Eden—in that no creature how much one has, he tends to want what ever is forbidden him, whatever he does not have.

The devil followed his first disarming question with a direct charge against the fairness and the trustworthiness of God. And even as it is, this devil of the devil in fact men into disobedience and disobedience toward God, still seems to be one of his most effective approaches. Who has not been tempted, and more than once in his experience, to doubt if God is really fair toward him and if His goodness is after all as deep as he has believed it to be?

How dangerous this device of the devil really is! Note its effect on Eve. "And when the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat" (Gen. 3:6). How did she know it was good for food? What now made it so "pleasant to the eyes?" How did she know it would make her wise?

The devil argues with us today that we ought to try out what we have concluded to be evil or forbidden fruit. How often we know what the experience really is unless we try it—try it just once anyway, he argues.

And, of course, the devil was counting on a point. One cannot really know all

RELIEF SURGEON (Continued from page 171)

the danger. The Elu Baptist hospital stands as an unmistakable monument to Christian idealism, and the people who add it to the vivid demonstration of pure undiluted Christianity in action.

I went to Nigeria with a certain amount of skepticism about medical missions. I had, for many years, given money to foreign missions and wondered if it was going down a "rat hole." I returned very per-

suaded that I am a Baptist, and thoughts convinced that our mission work is producing a terrific impact on the moral and spiritual life of that country. In short, we are getting our money's worth. One of the first things I did when I got home was to quadruple my Little Mom Christmas Offering. I am sure that if every Southern Baptist could have the experience I had, he would do the same!

The Effect of Man's Choice Upon Man

What awful consequences fell upon Adam and Eve! The consequences first of all affected their relationship to God. Their first thought was to hide from Him with whom such blessed fellowship had previously been enjoyed. The next consequence was an alienation of their own personal relationships as husband and wife. A barrier at once fell between Adam and Eve. A further effect was the watering of their home life. It was no longer the idyllic place where God's presence was a daily blessing. Furthermore, sin and pain entered the home, there to shake another effect upon followed, namely, the entrance of hate and jealousy and sorrow into their family. Genesis unfolds the shocking story of Cain's bitterness and jealousy toward his own brother and of the fratricide which followed. The murder of his brother, Abel.

Genesis further reveals not only that Adam's sin had effect upon his relationship to God, upon his relationship to his wife, upon his home and his family life, but also upon his nation. He now must bear the

sweat of toil. Nature, moreover, which had seemed so completely responsive to him now seems to demand his unceasing labors to survive in it. He must wrestle with "thorns and thistles."

Genesis also reveals as the story unfolds, the consequences of sin upon the society about Adam and later on Adam's descendants. In Chapter six (verses 5-7) the sad account is given of the grow and nearly universal wickedness that by then had developed. Nor does this end the account, for our latest newspapers are constantly filled with similar records of what sin is still producing among mankind.

But not all is dark in the scene depicted in Genesis 3 and thereafter. Though the writer of Genesis paints the picture of man's disobedience and its consequence with the pitch black colors of stark realism, he nonetheless depicts with master strokes of his inspired and artistic touch the breakthrough of the sunlight of God's mercy upon the awful scene.

The New Beginning Made With (or in behalf of) Man

The day is not passed in which Adam and Eve sinned and hid from God until God is seeking Adam. If one wishes minutely to know what divine grace actually is, here is the first expression of it which the Scriptures disclose. Yet what a moving expression this is! Man should have been

seeking God for pardon and mercy, but God seeks man! That is grace—God's love in action.

But there are yet other evidence of God's mercy toward fallen man. The promise given, even as judgment was being pronounced for disobedience, that there would be a bruising of the head of the serpent is a further expression of his grace. This is a possible Messianic glimpse, a promise that deliverance would be made possible through God's grace for fallen man. God also clothed Adam and Eve, a fact that is suggestive of His continued kindness if not also of the ultimate covering of man's sins through the blood of the Cross. Further glimpses of God's goodness are seen, for example, in his fellowship with such as Enoch, who "walked with God," and whom God delivered even from death, presumably because of his response to God's kindness. This is implied in the immortal words "And Enoch walked with God; and he was not; for God took him" (Ch. 5:24).

But the supreme evidence of God's mercy toward the fallen race which had proved so unworthy is unfolded in the account of the flood, called by some "the most popular, the most profound and the most perplexing of all the origin-stories in Genesis" (Ch. 1 to 10:32). The fact of a devastating flood in the valleys of the Tigris-Euphrates rivers has been rather well attested by such remarkable excavations as those of Sir Leonard Woolley in Ur of the Chaldees. The reasons for the flood are clearly stated in the text. The remedy provided for a new beginning in God's process of redemption of fallen men begins with the judgment of evil and proceeds through the faithful work of one righteous man, called Noah, who was responsive to him. The climax of this great account is the promise of the rainbow (Read Gen. 9:12).

A summary of the great doctrinal teachings expressed, or more usually intended, in the chapters of Genesis covered by this lesson would include the following:

1. That God's relationship to man is personal. It is the relation of The Person

to persons made in His image and thus made for communion with Him.

2. The evil is also personal. Temptations come to us as persons. Even if some sins are the sins of a group or of a society to which we belong, they involve us personally and personal responsibility is upon us. Sin, moreover, as the whole Bible teaches, has its origin in the sinning of the individual to the influence of the devil. "We wrestle not against flesh and blood," says Paul (Eph. 6:12), "but against principalities, against powers, against the rulers of the darkness of this world."

3. That man is given freedom of choice and thus bears moral responsibility for his decisions. "Soul freedom" seems to be a "right" which God has embedded in the very nature of man as our Rapture love-fathers have so valiantly proclaimed.

4. That the effect of disobedience, or the choice to reject God and his rightful sovereignty in one's life, brings disaster of almost pathosless depths, which disaster is known in biblical terminology as "spiritual death." The central element of this spiritual death is separation from and a break of fellowship and union with God. One cannot sin and get away with it. The consequences of disobedience are always inevitable. The consequences, moreover, seldom if ever affect only the one who sins, but usually, if not always, affect his total relationship and may reach in degree hurt to others.

5. That where sin "abounds" the grace of God "much more abounds." God offers His mercy to men as long as there is hope in until man utterly proves his rejection of this mercy.

6. That judgment finally falls upon men who persist in rejecting divine mercy.

7. That God's promises to us are not with man as an unfeeling as the sun. The goodness of God persons with unsearchable patience in its endeavor to bring man into right relationship with God and to the highest fulfillment of the glory and potential with which God had endued him.



by Carolyn Rhea

*The many, many blessings for which
I thank God day by day
Are multi-colored patches in my
quilt of prayer.
At times I'm prone to shiver, feeling
urgent need for something more,
But nestled neath my patchwork quilt
of God's remembered blessings
I find I'm truly warm enough!*

My Thanksgiving Patchwork

DO YOU OWN A PATCHWORK QUILT? Did you make it. It is a beautiful work of art.

The art of quilts has almost faded from the world. Lightweights, attractive, easy to clean, makers have made quilting obsolete;

nevertheless, there is unique charm about a lovely hand-made quilt.

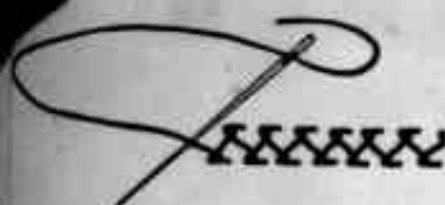
My heritage includes the memory of quilting parties in our home. For months Mother would collect scraps of cloth from her own sewing as well as from that of

neighbors. Then carefully she would cut out the squares. My sister and I first learned to sew by stitching quilt squares together. Mother taught us to enjoy blending colors next to each other.

I especially remember the silk patchwork quilt. It was reserved for special occasions and special company! Recently as I scanned the patches in that quilt, bound together with the cheerful red lining, I recalled the many times God's love and goodness had been so very apparent in our family's life throughout the years.

Now I am grown and have my own home and family. These years together are good ones. God's love and mercy are evident in so many ways. Each day I like to tuck into my imaginary "quilt wrap box" some special little joy that God has sent together with the patches of my needs that he has met. What a lovely patchwork quilt of thanksgiving God's remembered blessings make!

At this scheduled season of Thanksgiving I invite you to join me in "quilting" a patchwork prayer of praise and thanksgiving. Sew into it carefully your own remembered blessings such as these listed below.



GOD'S REMEMBERED BLESSINGS

MY COUNTRY—"Blessed is the nation whose God is the Lord; and the people whom he hath chosen (in his own inheritance)" Psalm 33:12.

FOOD—"Having food and raiment let us be therewith content" 1 Timothy 6:8.

CLOTHING—"Wherefore, if God will clothe the grass of the field . . . shall he not much more clothe you, O ye of little faith?" Matthew 6:30.

SHELTER—"But my God shall supply all your need according to his riches in glory by Christ Jesus" Philippians 4:19.

HEALTH AND STRENGTH—"Who forgiveth all thine iniquities: who healeth all thy diseases" Psalm 103:3.

FAMILY—"Except the Lord build the house, they labour in vain that build it" Psalm 127:1.

FRIENDS—"A friend loveth at all times" Proverbs 17:17.

WORK—"For thou shalt eat the labour of thine hands: happy shall thou be, and it shall be well with thee" Psalm 128:2.

PLEASURES—"In my presence is fulness of joy: at thy right hand there are pleasures for evermore" Psalm 16:11.

EDUCATIONAL OPPORTUNITIES—"Happy is the man that findeth wisdom and the man that getteth understanding" Proverbs 3:13.

MY CHURCH—"O come, let us worship and bow down: let us kneel before the Lord our maker" Psalm 95:6.

GOD'S WORD—"Thy word is a lamp unto my feet, and a light unto my path" Psalm 119:105.

CHRIST—"God was in Christ, reconciling the world unto himself. . . . For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" 2 Corinthians 5:19,21.

ETERNITY—"Use hath not wear, nor is heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him" 1 Corinthians 2:9.

"Bless the Lord, O my soul, and forget not all his benefits" Psalm 103:2.

SOCIETY PROGRAM



KOREA:

Ready for Religious Change

by Mrs. Bradley Allison

MEETING OUTLINE

Call to Prayer
Business
Promotional Features (see Foreword)
Program

PROGRAM OUTLINE

Call to Worship
Song "Come Thou Almighty King"
Scripture Meditation
Prayer Period
Korea, Land of Morning Calm
Religious Life of Korea
A Mission Tour
Sung
Prayer
Tearful
Chorus, Womps, Torgu, and Kwangju
Confession
Prayer Period

O WORSHIP the KING

Call to Worship (Leader)
"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."
"Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms" Psalm 93:12
Song "Come Thou Almighty King"
Scripture Meditation: (Hidden since it pre-figures the page 30)
Prayer Period: (Before you meet, and those present to be prepared to pray) the first prayer of praise and thanksgiving, the second prayer of confession; and the third intercession, including mission, church, needs of the church, and the pastor (Read Luke 12:12-13) Make your own best comments on the fact that time worship must come from a heart of reverence, appreciation, and gratitude to God.

TO THE PROGRAM COORDINATOR

Materials: You will need two mission maps. If you do not already have them, order from the Division of Education and Promotion, Foreign Mission Board, P. O. Box 6997, Richmond, Va. 23830, these maps: 1. "Southern Baptist Missions in South Korea" and 2. "Southern Baptist Missions Around the World." Also order three copies of the leaflet, "Korea, a Changing Land" from above address.

Note suggestions, page 37, for using a set of eight slides, "Life in Korea." Order them for \$2.00 from Baptist Book Stores if you plan to use them.

For Interest Center: Place maps in focal point of room. Dolls, curios, flags, or leaflets on Korea may be placed on table in front of maps; also include a Bible.

Interview: Do you know someone who has been to Korea? Request an interview and ask her these questions and report answers to society. 1. What was your impression of Korea? 2. What impressed you most about the people? 3. What spiritual needs did you observe?

KOREA, LAND OF MORNING CALM

What is your impression of Korea? Is it linked with such words as thirty-eighth parallel, war orphans, Pork Chop Hill, Heartbreak Ridge, and "police action"? These words were used often during the Korean War, 1950-53.

When a truce was signed in 1953, most United States military men brought home varying impressions of Korea. Occupied in fighting a war, they lost sight of the natural beauty in the desolation, for 85 per cent of South Korea was battleground.

(At this time give report of interview.)

Korea has a long and proud history. As early as 1100 B.C., the country was called *Chosen* which means Morning Calm. The country's location between China and Japan has had important effects on its history, as well as its language and culture. (Note position on world map.) There has been an intermingling of Chinese, Korean, and Japanese cultures. For instance, Chinese ideograms are found in both the Japa-

nese and Korean languages, and many customs, and skills in silk culture, and pottery making are shared.

History records many struggles and bitter wars waged between China and Japan to gain control of the six hundred mile long Korean peninsula.

For hundreds of years Korea tried to avoid any influence that would change her Confucianism-oriental culture. However, late in the nineteenth century, Korea, the hermit nation, opened her doors to the United States. Immediately Russia and Japan began a struggle to possess Korea. Finally Japan occupied Korea in 1910. It required thirty-five years for Korea to overthrow the Japanese yoke of colonialism.

The more than twenty-six million Korean people are homogeneous yet different from both the Chinese and Japanese. Once called the "Irish of the Orient," they have straight black hair, dark eyes, olive-brown skin, and high cheek bones. They are a charming people who have not allowed poverty or severe weather to alter their characteristics.

When World War II ended, Communists troops occupied Korea as far north as the 38th parallel. (Note map of Korea.) A month later, United States forces were in control of the southern part of the peninsula. With the invasion of South Korea in 1950 by the Communists, war broke out which brought on problems with refugees from the North as well as economic upheaval. The signing of the truce in 1953 did not bring political stability. There is still unrest, economic and political difficulties abound in spite of all attempts of Koreans and aid from friendly nations.

The years have brought changes to Korea. On the streets of Seoul, of Pusan, and elsewhere a contrast of the old and new. There are cars and automobiles, traditional Korean clothing and Western styles. Western influence has replaced many ancient traditions in the home. Western "marriage of love" is popular in the urban districts while marriage by arrangement

still is prevalent in rural areas.

(Note slides, "Life in Korea" at this time.)
Prayer Period: Pray for the nation of Korea, for Christians, for leadership in government.

RELIGIOUS LIFE OF KOREA

Religion in Korea is much less highly organized than that of either China or Japan.

The oldest religion in Korea is Shamanism, a type of animism. It not only teaches the existence of a supreme being but also includes a fearful world of spirits inhabiting every rock and tree. Confucianism has left its influence on Korea's social and moral life. Buddhism has millions of believers with many monks living in more than a thousand temples across the country. However, these religions are not very active. Materialism seems to be the great enemy of Christianity. Protestant believers, after seventy-five years of mission endeavor, number about 1,400,000.

Many Christian leaders believe that there is a tradition for a religious change among Korea's people and that Korea could become a Christian nation.

Credit for establishing Baptist work in Korea is attributed to a Canadian, M. C. Fewson. Coming to Korea in 1890, he established the first church at Wonsan in 1893.

Southern Baptist's work in South Korea began in the spring of 1949 when a request for help came to the Foreign Mission Board. Dr. Baker J. Cantrien, then secretary for the district, accompanied by Miss Mary E. B. Thayer, visited Korea in August, 1949. They conferred with church leaders concerning their belief, and attended a conference of believers. Later Dr. Cantrien received word that members of the "Church of East Asia" had declared themselves Baptist. Adopting the new name, Korean Baptist Convention, they requested immediate assistance from Baptist missionaries in spreading the gospel in their country.

Dr. John Abernathy, former mission-

ary to China, answered the call and arrived in Korea early in 1950. Mr. Abernathy describes those first days in Korea: "When we reached Seoul, Korea, on February 27, 1950, we found a small group of discouraged Baptists. With no church building in which to meet, they were gathering in the home of a refugee whose wife was acting hostess to Americans. Pastors and church leaders had suffered much and were living in abject poverty, but still trying to carry on."

"A few weeks later we were on our way to a Baptist conference. We walked to the railroad station. Sitting on hard benches, we traveled all day on the train. Near the end of the day we were rewarded when dozens of people lined up at the station to meet us. We moved down the line greeting each one. It was the longest reception line I had known in all my experiences. It reached to the home of our host and hostess, Deacon and Mrs. Kim."

"During the conference, Mr. Abernathy started a revival. About the third day, John was notified that our 'missionary outfit' had arrived in Pusan and must be claimed in person. The brethren turned to me to give the remaining seven days of inspirational messages. I had planned to return to Seoul, but their argument was that if I left I did not love them. They were so convincing that I said I would try."

"I shall never forget that sea of faces and the evidence of sufferings on so many of them. I talked to them of the sufferings of Christ and how they were partakers of those sufferings. Many of them later knew personal life; many paid the supreme price before the year ended. I knew we had found some of His chosen servants in Korea."

When the war broke, the Abernathys were forced to leave after only a few months' residence in Korea. Months later Mr. Abernathy returned to distribute relief funds from Southern Baptists. Remaining in Korea, he was joined by his wife, Dr. Deaconess Rex Ray and Dr. S. A. Ryan and later by Dr. A. W. Yorum.

✠ Draw Nigh Unto God ✠

(Scripture Meditation)

Surely the Lord is in this place. This is none other than the house of God, and this is the gate of heaven.

The hour cometh, and now it, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

Serve the Lord with gladness; come before his presence with a song. Know ye that the Lord he is God: it is he that hath made us and not we ourselves; we are his people and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with

praise.

O go your way into his gates with thanksgiving, and into his courts with praise. Be thankful unto him, and speak good of his name. For the Lord is good; his kindness endureth forever, and his faithfulness unto all generations.

Hope in the Lord; for with the Lord there is mercy, and with him is plentiful redemption. Humble yourselves under the mighty hand of God, and he shall lift you up. Draw nigh unto God, and he will draw nigh unto you—*from an Old Hymn Book.*

In early 1950 the Abernathys had found about forty Baptist churches in South Korea. By the end of 1952 there were over 212 congregations. God had poured out his blessing in the face of bitterest persecution and suffering. In 1951 a memorial service was held for sixty-one Christian martyrs. But at the same gathering twenty-five young people volunteered for Christian service.

Prayer Period: Thank God for the pioneer work of the Canadian missionary, M. C. Fenwick. Express thanks for Southern Baptist missionaries who have worked and are laboring in Korea today.

A MISSION TOUR

Let's take a mission tour of South Korea and visit the locations where Southern Baptist missionaries live. (*Locate each city on mission map.*) We will see part of the more than two hundred Baptist churches and mission points in Korea today. In these churches there are almost six thousand members.

SEOUL

Let's start at the nation's capital, Seoul, a city of almost three million people.

In Seoul there is located the Baptist headquarters housed in a two-story residence. This building also serves as the headquarters for the publication work, student work, radio, and Woman's Missionary Union.

Missionary nurses Irene Reardon and Ruby Wheat began publication work in Pusan during their language study days. With Korean coworkers they translated Girls' Auxiliary and Training Union programs. By 1961 Miss Don Jones became primarily responsible for this type of work and the headquarters were moved to Seoul. WME, Sunday school, and Training Union literature as well as evangelistic tract and study course books are being published. One of the two Baptist book stores is in Seoul.

Publication work is vital since the Korean people are largely illiterate. In 1961 one out of every four could neither

read nor write. Today only one out of ten is classified as illiterate.

Over 100 American missionaries have words of praise for many English-language Christians who serve Christ while stationed in Korea. Missionaries Fred Barnett and Tom Pollock are credited with organizing the first Korean Royal Ambassador chapter while they were in Korea.

PUSAN

The physical needs of Korea's people are tremendous. Many "killer diseases" account for the short life expectancies which is less than forty years.

At Pusan (locate on map) the Wallace Memorial Baptist Hospital is located. The hospital is named for Dr. William Wallace, a Southern Baptist missionary who died in a Communist prison in China. The small, overburdened charity clinic for refugees has grown into a hospital which includes four doctors, three nurses, and a laboratory technologist.

An incident related by Nurse Irene Reardon is typical of the efforts made by the staff to bring patients to a saving knowledge of Christ.

A thirty-five-year-old man, suffering with a heart ailment, was admitted for heart surgery. The day the patient arrived he was seen smoking. Except for a few who have picked up the habit in America, a Christian Korean does not smoke.

Since the evangelist at the hospital was ill, one of the Baptist ministers was asked to visit this man. The minister reported the patient was interested in becoming a Christian. During the next few days this man was impressed by the singing of hymns in the wards. He purchased a Bible and went to the chapel services on Sunday and on Wednesday night.

On the day set for surgery, the patient asked the nurses to come to his room and sing for him. The song he chose was "Where Jesus Is 'Tis Heaven." After prayer, he expressed his happiness in Christ and his belief that he would now live through the surgery.

In the operating room the surgery was successful. The seriousness of the patient's condition was noted. In a few minutes a change for the nurse was noted. Surgery was delayed. Efforts to correct the condition failed. Heart message was advancing, but the patient died.

Hospital personnel reported that even though efforts for his physical welfare had failed, God had provided for his spiritual welfare. There was sadness too for he had left a wife and five children. That afternoon about twenty of the hospital staff gathered with the family for a brief service. The rest of the story is out in the future. Christians believe though he is dead his life will bear fruit to his family who do not yet know the Savior.

Four churches in Pusan have grown out of the hospital's evangelistic program and ministry.

A Chinese Baptist church in Pusan for Chinese immigrants has as pastor N. J. Tan. He and his wife are missionaries to Korea from the Taiwan Baptist Convention. Their hope is for a church located near the large Chinese community. Another couple is soon to be sent by this same convention to Kwangju's large Chinese community.

A Chinese Baptist church in Pusan whose pastor is a missionary of the Korean congregation ministers to Chinese immigrants. The Baptist Home in English with sessions by Dr. Herschel Holby is located east of Pusan as well as in several other cities in Korea.

TAIPEI

From Pusan we go to Taipei. Located on a beautiful site overlooking the city is the Korea Baptist Theological Seminary. The stone at the entrance bears this Korean inscription: "In honor of Dr. John A. Abernathy, a servant of the Lord in the Orient for forty years. Founder, trustee, and first president of the Korea Baptist Theological Seminary."

Six missionaries serve in the seminary which has approximately sixty students.

A Bible course for older ministerial students who cannot meet the regular requirements for admission is also offered. Last March nine men and two women were graduated. One man will study further and eight will go into full-time pastorates. A total of 82 have been graduated since the seminary opened in 1953.

CHONAN, WONJU, TAEGU, and KWANGJU (Show the names on a placard.)

We have missionaries living and witnessing in these cities with strange-sounding and almost "unpronounceable" names. They work with churches in the cities and in surrounding districts. One missionary reports that his assignment includes assisting churches in an area populated by five million people!

But the missionary works alongside many others. One man, a deacon of more than sixty years of age, started a church in his home. When the congregation outgrew the room, he knocked out the inner walls. Later a building was provided. Knowing that the church was strong, the deacon moved into an adjoining village to begin another work. This consecrated man says, "I want to organize one more church and see at least three hundred people come to Christ before I die."

In many of the churches there are missionary societies. Their mission offering at Christmas increases year after year. Funds from an annual home mission offering send a Bible woman to do evangelistic work in two needy provinces. At Chihon, Korea, the Baptist church is erected on land bought with rice which the women took from their bowls, a spoonful at a time, which they sell.

Missionary Lucy Wagner attended a Woman's Missionary Union conference in a remote village one hundred sixty miles from Seoul. She had to walk the last two miles for spring rains had made the road impassable by car. However, some of the women who attended walked eight or ten miles. Classes were held in Bible, evangelism, stewardship, the Christian home,

WMU leadership, and Christian witnessing of youth.

Our tour of mission points in Korea must end. Are you conscious of the needs in Korea? What can forty-four missionaries accomplish among over twenty million people? How can one hospital meet the physical needs of so many people? We passed many cities on our tour where the gospel is not being preached. The land of morning calm is a land of spiritual and political unrest.

Conclusion

Korea is a land of youth. More than half the population is under twenty years of age. Many young lives are being molded in a spirit of darkness and superstition, and a strong feeling of nationalism is growing. They suffer from many uncertainties. In recent years their country has been divided, it has suffered two revolutions and a change of economy. Some of these young people are hungry, many are orphans. The reason many of them are not numbered among Christians in Korea is that so few have heard! Many have heard but have failed to respond.

The religious vacuum among Korean young people is appalling. This fact was revealed in a recent survey made of Korea's armed forces: 87.9 per cent of them had no religious preference at all. What an opportunity for missionary advance!

Koreans need our continuous prayer and mission gifts. They desperately need American missionaries. Baptists entered Korea years after Presbyterians and Methodists. Our work there is late and still is much. Will you determine to lay the claims of Korean young people on the hearts of American Christian youth in your homes and church? God needs some of them to witness there.

Korea is ready and waiting for the gospel.

Prayer Period: Pray earnestly regarding Korea's needs that God will at once call missionary recruits for Korea.

WEEK of PRAYER for FOREIGN MISSIONS DECEMBER 6-13, 1964

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Serenity

I look down: the thousand-league deep sea;

I turn around: the myriad-mantled mountains.

The thick dust of the world,

Where could it be?

On the water the moon is white

True serenity is akin to this.

By I Hsuanlin as translated

by V. H. Viglielmo