

october
1958

ROYAL SERVICE

O for a thousand tongues to
My great Redeemer's
The glories of my God and
The triumphs of His

My gracious Master and
Assist me to
To spread through all the ear
The honors of

Jesus, the name that calms
That bids my sor
'Tis music in the si
'Tis life and health

He breaks the power of ca
He sets the pr
His blood can make the fo
His blood availed for m

—Char

Day by Day for the World I Pray



"Day by Day for the World I Pray" is our prayer motto for this church year. In a spirit of humility let us be faithful each day through the year to keep our vision far-sighted; to allow our hearts to be burdened for the lost world; to eliminate inconsistencies in our daily witness that we might have power in prayer.

Because the Holy Spirit bids me seek Thy face, and turn from my wickedness in attitude in thought in living—

I humble myself before Thee, O Thou Almighty God of power and mercy love and forgiveness.

I confess my contemptible sinfulness of hate and arrogance of indifference to another's need for Christ the only Saviour of carelessness in fellowship with Thee whose love for me is without bounds.

Forgive my trespasses, God of Compassion, and Another-chance.

I plead, O Father God, for the world—not en masse But for that lost man in Asia, in Africa, in Europe, in Latin America, in the islands of the seas, in my own country.

Increasingly, O God, may I also be burdened for the lost one in my community at my hearthstone.

On my knees, O Holy Father, I petition Thee that Thou wilt use me to bring Jesus Christ to every person, to the very last one.

Enlarge my compassion, O God of Love, and awaken me to a realization of my potential for bringing the world to Thee through Jesus Christ our Lord Amen.

THE first duty of every Christian is to praise God. It was said of Francis Xavier that if any one around him was sad, one look at his face would make him happy, for his very countenance was aglow with the praise of God. Undoubtedly our Christianity is spurious if our souls do not overflow with the praise of the Redeemer as we yearn with true sincerity for "a thousand tongues to sing."

On the first Palm Sunday, when Jesus rode into Jerusalem, the Galileans and all the friends of Jesus began to shout their ringing hosannas. Some of the doleful citizens appealed to Jesus to rebuke this hilarious mob. Jesus answered, "I tell you that, if these shall hold their peace, the stones will cry out" (Luke 19:40, ASV). Jesus was emphasizing that at the heart of this universe unconquerable gladness dwells. All nature sings the praises of the Creator. Shall we who are made in His own image and redeemed by His grace withhold our praise?

The hymn "O for a Thousand Tongues to Sing" was written on the anniversary of Charles Wesley's conversion, May 21, 1739.

Intellectual proposition to be accepted and received as the personal gift of God to liberate him from the bondage of sin. He began to think of himself as a man for whom the Saviour died. A flood of emotion surged through his soul as he realized that he was evermore obligated to be a flaming ambassador of Christ and to show forth his praise before all men.

In Psalm 96 we have a "coronation anthem!" The psalmist sees in the deliverance of Israel from captivity the promise of a day when a universal divine kingdom of righteousness shall be established. He calls the people to remember their salvation every day. "Sing unto the Lord, bless his name; shew forth his salvation from day to day" (Psalm 96:2).

We are to praise God in the dark seasons as well as in the sunlit hours. After Job had suffered one devastating blow after another, we see him sitting with resolute face and clinched hands repeating in desperation, "The Lord gave, and the Lord hath taken away" (Job 1:21). At first he could say no more. He was stunned, dazed, and bewildered. Then came the shining



The sentiment behind the hymn was inspired by a remark of Peter Bohler, the great Moravian leader, who was the instrument of the Holy Spirit in the spiritual awakening of the Wesleys. Bohler said, "Had I a thousand tongues, I would praise Him with all of them."

This hymn vividly describes the transformation which came into the soul of Charles Wesley when he ceased thinking of the atoning death of the Saviour as an in-

triumph of his faith for out of his anguished heart he cried, "Blessed be the name of the Lord" (Job 1:21).

This was not unlike the incident in the upper room when our blessed Lord took the cup, the symbol of the blood soon to flow from his shattered heart, and thanked God for it. He went out into dark Gethsemane after singing an Hallel, a psalm of praise, and not even the anguish of the Cross could silence it.

Southern Baptist work in the Philippines, on the islands of Luzon and Mindanao, is as different as the work in the South and West in the United States. On Luzon we move slower. Cultural patterns are more set and Catholics are quite strong. On Mindanao we are substantially aided by strong American Baptist pastors and leaders who have migrated to Mindanao from Negros and Panay islands. They came in search of homestead land and now have affiliated with Southern Baptist churches. Because of these and other fine, trained leaders, the work grows rapidly on Mindanao.

Opportunities Unlimited IN THE PHILIPPINES

Most of our work in the Philippines could be classed as rural in nature and scope. We have thrived among *barrio* (rural village) people who are among the poorer group. There is no middle class in the Islands. Our churches are not self-supporting and though many on Mindanao are struggling to become so, the journey is hard.

There are lawyers, doctors, schoolteachers, and businessmen in our churches, but in the main the church members are working people. Many churches have a strong group of adults, yet most of our work is among young people. We are growing with strong emphasis on Sunday schools, Bible classes, vacation Bible schools, and a summer conference program for youth. This year almost four hundred Intermediates and Young People attended the Mindanao Youth Conference while more than two hundred were in attendance at the one on Luzon. More than fifty were converted and scores surrendered to full-time Christian service.

The language barrier is of tremendous significance here. English in most cases is the language used, but not with the older

people. Most of our missionaries use English and where necessary, an interpreter, but knowledge of a dialect is an essential to best relations with the people.

Baguio station, located in the mile high city of Baguio surrounded by cool air and majestic pine trees, has a Chinese and a Filipino church with two outstations each. A lovely campus on the side of a mountain overlooking beautiful Guisad Valley houses our seminary. Looking forward to its seventh year, the seminary anticipates an enrollment of between twenty-five and thirty students. The seminary is an important link in our approach to all the Islands for we are so dependent upon national pastors and workers.

There are many problems to face at the seminary. Giving the students a fair amount of training is one thing, but practical experience is another. Churches and people are far behind the churches in the states. It is easy for missionaries from active churches to expect too much of inexperienced Christians. Finding a practical answer to this complex problem is the challenge of our seminary faculty.

One of the most colorful sections where

by HOWARD OLIVE, Missionary

we have work is the Dagupan station situated on the Lingayen Gulf and extending out of the city of Dagupan. Travel down the shady tropical roads and one will see the beauty of the Philippines on every hand. Clean, neat *nipa* (thatch-roofed) houses set high on poles, shaded by giant mango trees or tall stately coconut palms dot the roadside in a variety of settings. Many shades of green wave in the fields as the rice paddies fan out back of the houses. Suddenly you come upon a beautiful grove of tropical trees and plants with dense shade and in the center rises a beautiful *nipa* chapel, the home of one of our Baptist congregations. Stand in front of the Chapel at sundown and you will see happy farmers with plows on their backs leading their *carabao* (water buffalo) home for the night. Occasionally you will see children gathering firewood for the evening meal. You know that in almost every home each



Monday morning at a *barrio* (village) well, an ancient custom is still followed

By cart and *carabao* mission materials are transported to out-of-way barrios



Opportunities Unlimited



Mati Hospital in the Philippines—on our 1958 Lottie Moon Offering list

child will have a part in the evening preparations.

Services start late, for the Filipinos seldom eat before eight o'clock, but after the evening meal, they come toward the Chapel from all directions along the paths from dozens of small nipa houses. You will enjoy helping to light the kerosene lamps and giving out songbooks and Bibles. These are a happy people and they love the Bible. I have seen old men and women, barefooted, standing at the front of the chapel taking part in sword drill with the

Ward rounds at Mati Hospital. \$15,000 from the 1958 Lottie Moon Christmas Offering will enlarge this Baptist ministry



enthusiasm of children. They will tell you they love the Bible, and when you read the Scriptures they open their Bibles and read with you. Some of them do not understand the invitation for they may have never heard one before but they will come forward and tell you they want to know more about Jesus, they want to know Him as Saviour.

I will always remember an old man at Tullio. When I had the privilege of preaching for the first time in that barrio, he came forward afterwards to find out what I meant by the invitation. I talked with him through an interpreter and discovered that he was greatly confused. I tried to explain the simple truths of the Bible and the plan of salvation, but he could not take it all in. "When will I be able to understand?" he said. Knowing how hard it was to make him understand and realizing that God would have to do what I could not do, I said, "The Holy Spirit will reveal it to you." In pathetic tones he asked, "Will he reveal it to me before I die?"

We have a beginning in Manila but among more than a million people our work is still small, only one organized Filipino church and one Chinese. Besides these there are numerous preaching points and Bible classes, as many Bible classes as there are workers and missionaries to teach them. Though discouraged at times, our

(Please turn to page 6)

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Royal Service

The Missions Magazine for Southern Baptist Women

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September RS Cover—As you will note, our cover features our WMU hymn for the year, "O for a Thousand Tongues to Sing." As we read the words of this hymn surely our hearts respond with renewed endeavor to hasten Christ's message around the world.

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ROYAL SERVICE • OCTOBER 1958

Opportunities Unlimited

missionaries on the Manila station are hopeful for an ever increasing opportunity to evangelize the city. Near Manila at Cavite City there is also an organized church with a fine national pastor who is a student at the seminary. New work is being opened south of Manila where a new missionary couple will go as language study is over for them.

On Mindanao work centers around three places—Davao City, M'Lang, and Cotabato. Davao is the third largest city in the Philippines. Here two missionary couples and two single women are at work. There are many strong churches in this area, and many preaching points. To reach all points one must travel over good and bad roads, by chartered boats and by banca (small canoe carved out of a log). There is no end to the vacation Bible schools, Sunday schools, and Bible classes which can be held in this area. The missionaries usually conduct Bible schools until either the time runs out or they are exhausted. There

Lottie Moon offering funds will replace this education building at Barrio 11



Missionary Margaret Collins and Filipino Christians loading station wagon for barrio trip

are always more opportunities. . . .

Across the bay is our Mati Baptist Hospital. This hospital has a wonderful ministry in that isolated area. In addition to a medical witness it reaches out in half a dozen chapels to evangelize the people.

The roads are dusty and rough and it is always hot in M'Lang, or so it seems. If you ride the bus you may sit astraddle a big basket of fish or with your feet on a pig or chickens. But when you reach M'Lang you will be glad you came. Here we have a school and a church and from this center evangelistic teams from the Baptist College move out with the missionary to what seems like a hundred preaching points down every conceivable type of road or no road at all. You may have to wade the river or ride across on the back of a caraban, but when you reach your objective there may be fifteen or twenty waiting to be baptized or a great crowd gathered for the service. It is a hard road to travel but it is rich with the rewards and joys of the Lord.

Cotabato is in the heart of Moroland where live Moslem Filipinos who speak a language resembling Arabic. From this town in every direction there are new villages and towns built by homesteaders from other islands. They welcome the missionary and are anxious to build churches. I visited the church at Barrio 11 one afternoon enroute to Marbel, our southernmost church. The pastor was busy pre-

paring for the associational meeting in his church. Their nipa building has been enlarged until it can be enlarged no more. "We had one hundred and sixty in Sunday school Sunday," he proudly said. "Over here," he pointed to a nipa shack, "is our educational building." He told us that they had a Junior church in the shack and grinned as he told us that the missionaries thought it was not a good idea since the children should be in the regular services, but he said there is not enough room. The Lottie Moon Christmas Offering last year provided money for this church to use on a new building and they are happy and encouraged.

From Marbel to Baguio is like traveling from Virginia to Texas, but at both extremes our missionaries are preaching the gospel. There is so much to do and so many people to reach that the missionary sometimes seems lost in the masses, yet one of our great problems is to take our eyes off the masses long enough to strengthen the churches and the people we have already won. Our greatest need is to train the workers we now have and to work with them personally and individually until they can grasp the possibilities of bringing their fellow countrymen to Christ, as Saviour.

Baptist church buildings at Mati and at Cavite City in contrast to barrio church, above



Missionary Ted Badger inviting children to vacation Bible school



Nipa chapel in a barrio



1958-59

WATCHWORD: Psalm 96:2

HYMN: "O for a Thousand Tongues to Sing"



Choral Presentation

SETTING: On a scroll background build up the watchword as it is presented (see above). Add phrases to scroll background as script indicates. When presentation is completed, the full watchword will be in view.

SPEECH CHOIR: Six voices (more or less) may be used, divided proportionately as to high and low pitch in voice quality—three high and three low. A good arrangement for the choir is triangular, one person on the first row, two on the second, and three on the third. Low voices stand in rows one and two; high voices in row three. This group should rehearse reading together so they speak as one voice.

MUSIC: Soloist . . . may stand next to scroll where watchword is built up.

All: Sing unto the Lord, bless his name; shew forth his salvation from day to day.

(Put up first phrase on scroll—Sing unto the Lord.)

High: Sing!

Low: Sing unto the Lord!

Soloist: *(sings majestically)*

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!"

All: A thousand tongues

1st Low: A thousand voices?

High: A thousand voices! . . . singing His praise.

Low: O for the grace to use one tongue, one voice . . . O for the power of the Holy Spirit to sing unto the Lord.

All: Sing!

1st H: Sing God's mercy.

2nd H: Sing God's praise.

3rd H: Sing God's compassion for all men.

Low: Sing through words . . . through deeds . . . through countless acts of love.

All: Sing unto the Lord; bless his name; shew forth his salvation from day to day.

(Put up second phrase on scroll—Bless His Name.)

High: Bless his name!

Low: Bless his holy name!

Solo: "Jesus, the name that calms my fears,
That bids my sorrows cease;
'Tis music in the sinner's ears;
'Tis life and health and peace."

All: Jesus' name!

High: Music in the sinner's ear.

2nd Low: O Heavenly Father, I thank thee that thou didst save me!

All: Sing unto the Lord, bless his name; shew forth his salvation from day to day.

(Put up third phrase on scroll—Shew Forth His Salvation from Day to Day)

High: Shew forth his salvation.

Low: His wonderful salvation!

Soloist: *(triumphantly)*

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me."

All: His blood availed for me.

1st H: I've known His power in cancelling sin.

2nd H: O, what release I've found in trusting Him!

Low: His blood can make the foulest clean . . . his blood availed for me.

All: Shew forth His salvation from day to day—
. . . Be a witness of His salvation . . .

1st L: To the maid who comes to iron on Tuesday.

2nd L: The woman who sits next to you on the bus.

3rd L: The Jewess who lives in the next block.

3rd H: The society matron who is too busy for church!

Low: Be a witness!

All: Shew forth His salvation to that nameless sea of faces you meet every day.

Low: The boy at the corner drug . . . the taxi driver.

1st H: The yard man.

2nd H: The filling station attendant.

3rd H: The cashier at the supermarket.

1st L: The migrant who labors in your fields.

High: Precious souls Jesus died to save!

All: Sing unto the Lord . . . bless his name . . . shew forth his salvation from day to day.

Solo: *(prayer—with heads bowed)*

"My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of Thy name" Amen.

YOUR Woman's Missionary Union is not an end in itself, only providing for women a place to exercise their talents and fulfill their needs. Woman's Missionary Union in your church is an organization through which every member studies, prays, gives, learns how to witness effectively in bringing the lost to Christ as Saviour.

Your church, pastor and all elected leadership, have a right to expect that WMU members shall witness. But if an all honesty we must number ourselves among those who are indifferent to the eternal lostness of people about us, then on our knees let us ask God to forgive and send his Power to convict our indifferent hearts.

In Woman's Missionary Union soul-winning has always been "the hub of the wheel" of community missions. Often we fall short of the mark. Activities result in great good to our neighborhoods, but we fail to go far enough in bringing those to whom we minister to an acceptance of Christ as Saviour.

Denominational plans for the next six years give Woman's Missionary Union and all the other organizations in the church a clear course of action which calls us to major on our major—soul-winning.

* The Baptist Third Jubilee Advance plans of our denomination include the establishing of at least 30,000 new churches or missions by the Third Jubilee in 1964. Woman's Missionary Union has entered enthusiastically into all the Jubilee plans, and our WMU goals (see *July Royal Service*) are a vital part of the forward movement of Southern Baptists. Surely God will be pleased if we show deeper concern for the lost and enter actively into soul-winning. This does not mean that a few women on the community missions com-

mittee will do this, but that all of us, in YWA and GA as well as in WMS shall enter into our church's plans for soul-winning and for organizing and maintaining needed missions.

The denomination has declared that a mission is established where one or more persons are sent from the church at regular intervals to teach or preach the Word of God. This provides that any person may offer his services and have the joy of being a part of this great forward movement of Baptists. Keen satisfaction will come from knowing that you as an individual have accepted your Christian responsibility.

One of the WMU jubilee goals is to support the denomination's movement to organize 30,000 churches and missions. Your goal for the six years is to "co-operate in church plans for establishing missions." Assure your pastor that your WMU is willing to work diligently in the church's soul-winning and mission program. He will help you to organize your work so that it will become an integral part of the church's plan. He will help you to prepare yourselves—YWAs, GAs and women—for soul-winning visitation.

A recent letter from a busy WMU executive told of a Laymen's revival in her church. One afternoon she substituted for a man for a visitation period and she wrote "I have never experienced the joy of missions as I did that afternoon." The joy of soul-winning which that woman experienced is available for anyone willing to go out in the Master's name, and by the power of the Holy Spirit.

But you actually cannot *substitute* for another. The imperative is always upon

by Alma Hunt, Executive Secretary, Woman's Missionary Union

Your WMU Serving Your Church



Behind a GIFT for Foreign Missions

by Virginia Harris Hendricks, Mississippi

I felt great as I reviewed the results of our Week of Prayer for Foreign Missions. Our church, with a Lottie Moon offering goal of \$600 had gone over \$800. Our members were proud, because it was far more than we had done before. Since I was WMU prayer chairman, I was especially elated!

Then a letter came from my sister, Josephine Harris, who is a missionary and member of University Baptist Church in Honolulu, Hawaii. This statement from her letter impressed me: "Our church has given nearly \$1400 to the Lottie Moon offering. You recall that less than half our members are adults."

I had visited her church several years before when the membership was a few missionaries, a handful of young people, and children from non-Christian homes. At that time they were meeting in a termite-ridden house, using cars and buses for classrooms. But only eighteen months later I was in Honolulu again, and drove past the beautiful new building which Lottie Moon offerings from the mainland had made possible.

But their membership is still smaller than ours here in Mississippi. Such an offering as \$1400 had to be the result of personal sacrifices, I knew: missionaries, accustomed to the joy of self-denial, and so aware of the needs about them, keen university students, new Christians, taking seriously their Lord's plea for world evangelization, tiny Hawaiian Sunbeams—slant or blue-eyed—saving pennies for weeks under dedicated leadership, wives, with Buddhist husbands, skillfully working the budget, giving up personal gifts to have the joy of giving to their Saviour.

I re-evaluated my gift which I had considered quite good. I knew I could claim no sacrifice!

I wondered if I stood before the Manger what would He see behind my gift? What will He see behind yours this year?



Honolulu's University Baptist Church where Missionary Josephine Harris (center) and many of the University's cosmopolitan students attend

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

TODAY

Bingo, Beano, Bunco, Keeno

Bingo, a simple and ancient game in which players place beans, buttons or grains of corn on numbers which are drawn from a basket by a game announcer, currently is one of the hottest things on Capitol Hill.

Not that the congressmen are playing it, but because of efforts to overcome a Post Office Department ruling that bingo is a gambling game and is subject to the rules of lottery. Under such rules, the Post Office refuses to accept for mailing any announcement of bingo parties.

The ruling, made last April, hit many religious and charitable organizations squarely in the teeth, because many of them, especially in New York, New Jersey and parts of New England where the game is legal, have relied upon receipts from such games for a big share of their income.

Congressman Robert Hale, a Republican from Maine, has risen to the aid of bingo enthusiasts and introduced a bill (H.R. 11786) which would amend the postal laws to specify that any bingo game conducted under auspices of a church, educational or fraternal organization would be exempt from the lottery restrictions.

The bill was referred to the House Committee of the Judiciary because of its proposed amendment of the US Criminal Code. There its advocates argue that the government must not hinder the affairs of the church, even when bingo is involved! Others argue that bingo is gambling and must not be encouraged. Some point out that newspapers carry stories on horse racing, even to the listing of odds, and they say it is no more harmful to advertise a bingo game than a horse race. And still others point out that since the Roman Catholic Church is predominantly favored by the Hale proposal, the legislation would

be government favoritism to a religious body.

It is a game simple enough to engage the fascination of even the uneducated and low income masses, and its cost is set at a nickel or a dime a card in most places where it is used in large money-making parties. Hundreds play at a time. Many synagogues and Catholic parishes owe their start to its profits says *The New York Times*!

The players in most of the parties sponsored by Catholic orders are predominantly middle-aged (or older) and they are often afflicted with "bingoitis." Many make a regular weekly circuit—St. Jude's on Monday night, St. Paul's on Tuesday, St. Thomas the Apostle on Wednesday, Good Shepherd on Thursday, and Holy Name on Friday. They have a grand time, and console themselves that their "losses" are heaven's gain.

In its advisory, the Post Office said flatly: "Bingo cannot be advertised in any matter carried through the mails. Even if there is no mention of the game and the advertisement merely carries the words 'party' or 'games' or the familiar '\$ sign, the matter is still unmailable."

The House Committee on the Judiciary, which now has the bill for consideration doubtless is being deluged with letters from both players and churchmen who profit from the game. Unless churchmen with a conscience express their own convictions also, the public opinion supporting Congressman Hale's proposal may be overwhelming. A letter to your representative could turn the tide.

H. R. 11786

IN THE HOUSE OF REPRESENTATIVES

A BILL

To amend the postal laws to specify that any bingo game conducted under auspices of a church, educational or fraternal organization would be exempt from the lottery restrictions.



The Protestant Pavilion at the World's Fair

On the first Sunday of the Brussels World's Fair 700 Protestants attended church in the Protestant Pavilion. Scores of others were turned away. The occasion was the formal dedication of a pavilion which was built because a small group of Belgium Protestants were determined that the non-Roman Catholic churches must be represented at the Exposition.

Pastor Pieter Fagel of Brussels, the leader of the project, said in his sermon that somebody asked him, "Who, for heaven's sake, will go to church at a world's fair?" Pointing to the crowds standing in the aisles and to the children seated on the floor around the raised altar, Pastor Fagel said, "Here you can see the answer to that."

The small chapel in the center of the pavilion was dedicated with these words:

"We are here assembled at this time to dedicate this sanctuary and entire building to the Glory of God the Father, to the honor of His Son, to the praise of the Holy Spirit . . . We therefore set apart this building for the worship of God Almighty, for the proclamation of the gospel of Jesus Christ, for the service of all men under the guidance of the Holy Spirit, calling upon the name of Jesus Christ. 'For there is no other name under heaven given among men by which we must be saved.' Acts 4:12 (RSV)."

The dedication service was read in English, French and German.

This is the first new church the Protestants of Belgium have ever worshiped in. Most of them have old remodeled buildings. Two Belgium women looked at the chapel and said, "We are ecstatic."

Rome on Mars or Venus?

Earlier in the year the *American Review of Eastern Orthodoxy* reported that a committee of Roman Catholic theologians are considering the spiritual aspects of outer space with relation to the supposed inhabitants of other planets. The question these prelates are pondering is whether the "out-of-our-world" creatures need salvation. An Italian Jesuit writer has cited the gospel of John as implying there are such creatures to whom Christianity must be taken. The Vatican is expected to deal with spiritual matters pertaining to the space age as one of its activities during the world's fair in Brussels.

Smile if you will but "He abideth faithful: he cannot deny himself" (2 Tim. 2:13). The fact of having made creatures binds God to certain obligations in regard to them. He will keep his word. If there are human beings on other planets they too can say, "Thou hast made me."

National Lottery?

Budget Director Percival Brundage preceded his retirement with the recommendation that the US government resort to a form of lottery to solve its revenue difficulties. The administration's fiscal officer suggested the sale of treasury bonds through a game-of-chance scheme with the holders of lucky numbers getting back manifold times their original investment. Naturally other buyers would lose.

The *Christian Century* carried a forthright rebuttal by Senator Richard Neuberger of Oregon. Since the proposal, the senator has studied the effects of legalized gambling in Nevada, the only state in the union where this practice is widespread. From his study he came to the conclusion that "legalized gambling had not contributed to the betterment of the general welfare of the people of Nevada, but had led to broken homes, ruined families and actual hunger and deprivation." The senator set forth three basic reasons against a federal lottery: 1. It would collect funds not from those best able to pay but from those least able to resist the temptation to gamble. 2. It would lower the nation's standard of living because many of the people pouring their incomes into the federal lottery would be heads of families. 3. Such an example set by the government of the US would encourage state and local governments to use the same unsound method to fill their treasuries.

Many pitfalls lie ahead for the nation that sanctions national lotteries. To commit the greatest government of the free world to a method of raising money by gambling is to renounce sound economic practices and to repudiate the Christian principles on which this nation was founded, asserts the senator.

In the code of Manu, the reputed author of the most famous law-book of the ancient Hindus there is this pertinent admonition: "Let the king prohibit gambling and betting in his kingdom, for these are vices that destroy the kingdom of princes." The senator from Oregon prefaced his article with these words of wisdom from the ancients (See "Bingo, Beano, Bunco, Keeno," page 11).

View to the Southeast

"This book is to be read for pleasure" is a sentence on the jacket. And so it is. The author takes the reader along with her on a journey through Southeast Asia in a leisurely, meandering sort of way. No profound observations are made; no great prophecies about the future are set down. In a freshly personal way Santha Rama Rau brings you under the spell of life in what seems to the casual Westerner, musical-comedy countries whose people live either in primitive austerity or in Oriental splendor with all degrees between.

Without being the least bit academic about it, the author makes us feel that the thoughts, aspirations, fears, problems and culture of other people are worth understanding for their own sake and that such understanding may help prevent another world war. But to understand people one must also like them. This Santha Rama Rau does and you will too as she takes you by bus, train, boat and plane country-hopping where you will meet men, women and children who are among the world's most clever, beautiful, evil, dirty, cunning, charming, intelligent and complex people.



YOU are Today's Woman

by Dr. H. G. Brearley, Sociology Professor, Peabody College

In many ways the American woman of 1958 "never had it so good," but sometimes she wishes she lived in the simpler, safer world of her grandmother.

Perhaps in material things—the gadgets of modern households—she differs most. Her household equipment, her car, her ready-prepared foods, her machine-made garments have changed her from the woman whose "work was never done" to one who can get a fine meal for her family in less than an hour.

In health, her progress has been almost as phenomenal. She now lives about five years longer than the average man, although half a century ago she outlived him by only two years. Meanwhile, the discovery of the "miracle drugs" has reduced infectious diseases so greatly that the woman now appears the more durable of the sexes, primarily because of her greater ability to resist the deterioration of the later years of life. (This means, of course, that the average married woman will face seven or eight years of widowhood since she marries a man two or three years older than she is.)

Not only does today's woman live much longer than her grandmother, she also marries younger and has nearly as many children—in fact, more than did her own mother's generation. But she finds many more difficulties in rearing her children as she believes she should rear them. Her influence as a mother is markedly reduced by many factors.

In the first place, children now often seem to pay more attention to those of their own age than they do to their parents. In part, this emphasis upon what the other boys and girls think is a result of our separation into age levels at school and church, but many other contemporary situations contribute to widening the normal

social distance between childhood and adulthood. Many mothers of today, consequently, find themselves less close to their children than they wish to be.

They also find other powerful rivals for influence upon their children. These competitors come in many forms, but among the more dangerous are the comics, radio and TV programs, books and magazines that provide an overdose of thrills or models of unwholesome conduct. To separate the good from the bad in these media of mass communication requires that the modern mother be as shrewd as a serpent and as wise as a Solomon.

American women today are more independent than ever before, both in money and in spirit. Over twenty million of them are wage-earners. In fact, the great majority of them will work outside the home during some part of their lives. They are reported to own 40 per cent of the property in the nation. Although their total holdings are not as large, more women than men are owners of shares in our business and industrial corporations.

This financial power, their slightly more years of schooling, and perhaps other factors have combined to make today's woman more independent in spirit and point of view than her ancestors could ever imagine. In most American homes the husband is still the nominal leader, but his control over his wife is strictly limited. Her resistance to masculine control is one of the many reasons why her marriage frequently ends in the divorce court—nearly one out of four, according to recent reports.

The modern woman is also less bound by place and time. She often is one of the more than thirty million Americans who change residence every year. Only a few live and die on one farm, as so often happened in the past. (Farm families now

make up only about 13 per cent of the total population.)

In this time of shifting of residence, the wife and mother has an increasingly important role. If her family is to be happy in spite of pulling up roots every few years, she must somehow become the "old home place" and provide for her family the emotional security that once largely came from growing up on familiar ground amid well-known faces. In modern America, home is not a place, it is where the heart is. And a woman, as always, is the guide and center of Christian family life.

Yet, at the same time that the modern wife is so needed at home to give stability to her family, she is being tempted to a greater degree to neglect the home. The lure of wage-earning has taken over twelve million married women from their homes for a large part of the day and has left many of them too weary to be greatly interested in family life when they do return.

Other wives are only part-time homemakers because of their emphasis upon "activities," often largely recreational in nature. They are constantly pulled away from home by a multitude of organizations. Many of these organizations represent the concern of women for the welfare of the community and the world, but too many others contribute little except sociability and time-killing.

Sometimes these varied activities also crowd out the church work that once was central in the away-from-home life of American women. Then both the church and the home suffer from our eagerness to "join" something—an eagerness that is not often found elsewhere in the world.

In contrast, grandmother's life was often hard, but it seemed simpler—all of one piece. She married, reared a family, and tried to be a good neighbor and church

You are Today's Woman

worker. Her duties were heavy but they were rarely conflicting. Her granddaughter, however, finds many conflicts between wage-earning and the duties of wife and mother, between community and church work, between "activities" and homemaking. With so many duties, many of them antagonistic to the other, it is small wonder that modern American women often feel inadequate and harassed even though they are generally acknowledged to be among the world's most capable and accomplished women. Many are so overwhelmed by a sense of failure that they need to seek medical and psychological treatment. Meanwhile the rate of mental and emotional illness continues to climb. Grandmother's labors were hard on her back, but her granddaughter's failures to meet the many demands are even harder on her peace of mind.

To meet these personal frustrations and unhappinesses the woman modern needs all of her energy, wisdom, and Christian faith. Yet she feels that it is at least possible to solve many of the problems of her own little world, provided she acts with vigor and intelligence.

On the other hand, she is often overcome when she considers the plight of the nation and the world. Each day she hears of increased juvenile delinquency, broken homes, graft and political corruption. Some of these misfortunes she can recognize to be, in part, the result of a swiftly changing world, but many of them are little less than the triumph of evil over good because of the failure of Christians to bring their near and far neighbors into relation to God, through Jesus Christ.

What can one mere woman do to lessen these perils to the nation and to the world? According to many scholars, civilization was largely developed by women because of their interest in other human beings and because of their wish for security. (Warlike men tend to destroy about as fast as

they create the good things of life.) Today, however, civilization itself seems to be endangered by forces so vast that one person cannot hope to overcome the peril.

Yet God does not ask the individual woman to do the impossible. He only asks that each one give her best in bringing in Christ's kingdom.

First, she must "set her own house in order," whether she is a homemaker or an unmarried woman. She is working for a better world when she herself lives a good life which helps others to be happier and more honorable in their living, when she shows Christlike love and kindness.

In community and governmental affairs one voice or one vote may seem too small to count, but as a group today's women can wield a powerful influence for good. Many local, state, or national evils have been reduced or eliminated by the intelligent and Christian citizens.

But concern for the welfare of men and their redemption from sin must be worldwide in its reach if it is to lessen the chances of utter disaster. Good citizenship, worthy as it is, is not enough. The message of Christ Jesus, of brotherly love, and Christian fellowship must be carried to "the uttermost parts of the earth" by missionaries who have dedicated their lives to the spreading of the message of Christ. Only a few can go to carry the gospel to those who have it not, but all staying at home can pray, believing, and give with concern to Christian missions, perhaps helping to drive away the shadow of atomic death that now looms like a dark cloud above the frightened world.

Amid confusion, today's woman needs to choose wisely from the many opportunities which lie before her and to "hold fast that which is good" (1 Thes. 5:21).

In the spreading of Christ's message at home and abroad, the woman of today must make sacrifices to obey the divine imperative, "Go ye into all the world,

In Your Circle

RED LETTER DAYS in the Baptist Jubilee Advance

by Mrs. Lamar Jackson

Send out invitations for this first circle meeting of the new year! Use a post card with a small October calendar in the upper left-hand corner. Mark your circle meeting day in red. Copy this jingle:

Round the day of October
We've drawn a circle red
In hopes you'll be reminded
And to Circle meeting led.

Place

Use calendar idea in presenting program. On a sheet of poster board attach pages to represent sheets from calendars October, 1958, May, 1814, December, 1858, March, 1959, May, 1863, and May, 1864—in each case circle the date indicated in program in red. As each person speaks a page is torn off to reveal the date she discusses. On the poster board above the pages write Psalm 90:12.

Scripture Meditation: A maid announced she was quitting. When asked the reason, she replied, "Life here is just so daily."

There are many things in household routine which must be repeated daily: the same dishes to wash, the same clothes to iron, the same furniture to dust, and the same noses to wipe! There is repetition in the business world, too. We all need the vision and patience to enter into life's experiences with enthusiasm and understanding.

True Christianity is something that is a daily affair. It cannot be put on for Sunday and taken off on Monday. It must be lived 365 days in the year if it is genuine and of real value. For our Scripture meditations we are going to see what insistent emphasis the Bible puts on the term "daily." (Use King James Version. Add your own comments): 1. Daily prayer, Psalm 86:3; 2. Daily pardon, Ex. 29:36; 3. Daily gratitude, Psalm 68:19; 4. Daily vigilance, Heb. 3:12-13; 5. Daily cross-bearing, Luke 9:23; 6. Daily strength, Deut.

33:25; 7. Daily use of the Bible, Acts 17:11. Our WMS prayer motto for this year is "Day by Day for the World I Pray" (read from cover 2 of this magazine).

Prayer: Use "Call to Prayer" and pray for missionaries listed, also that WMS members may be more faithful in prayer.

Introduction: The Baptist Jubilee Advance is a five-year plan for stimulating Baptist churches to new heights of witnessing. This period culminates in 1964 with the 150th celebration of the founding of the first Baptist convention in North America. It is a movement in which the major Baptist fellowships of the North American continent are co-operating with the full force of their Christian witness in order to lead the lost to experience "new birth and freedom" and to strengthen Baptist witness on this continent through faith. The goal is "Every Baptist Witnessing and Working Together for Christ."

The idea was first discussed at the Baptist World Alliance meeting in Copenhagen in 1947. In 1955 the Miami Southern Baptist Convention voted to confer with other Baptist conventions on a five-year program of advance. The purposes:

"1. An attempt to quicken within professed believers in Christ a sense of responsibility for carrying out with zeal all phases of the Great Commission.

"2. An attempt on the part of Baptists in the United States and Canada to see together the gigantic task before us. It is not either a movement toward organic union or a program to emphasize, rehearse, or even to consider past or present differences.

"3. It is not a stereotyped program to be handed down by a central committee. It is a program focusing efforts of Baptists on common goals and objectives.

"4. An effort to bring about in the Third Jubilee year of 1864 the greatest achievements of any single year in Baptist history, to give the world a dramatic presentation of what Baptists stand for and what they have done, and to gain impetus for greater achievement."

May 18, 1814

Read Zechariah 4:10. On May 18, 1814, thirty-three delegates from eleven states and the District of Columbia met in Philadelphia, Pennsylvania. After discussing for several days, they unanimously decided to form the General Convention of the Baptist Denomination in the United States for Foreign Missions.

This meeting had been preceded by much hard work. We admire the restrained language of Rev. Luther Rice when he stated that consulting with the independent Baptist churches had required "industry, patience, and judgment." In promoting this convention and the cause of missions, he had traveled nearly eight thousand miles, much of it on horseback and received \$3,629.44 for foreign missions. This amount, said Rice, furnished "gratifying proof of the progressive state of missionary views, impressions, and zeal among the Baptists in the United States."

Rice had been collecting money for the support of Ann and Adoniram Judson in Burma. All three had gone East under the sponsorship of a Congregational Board, but had become Baptists as the result of studying the Scriptures on the ocean voyage. After their baptism, they decided to seek the support of Baptist groups. Rice returned to the States as contact man. His intention was to organize Baptists for the support of foreign missions and then to rejoin the Judsons. He never returned to Burma.

"The coming of Luther Rice was the most important event in Baptist history in the nineteenth century." The 150th year plans which will culminate in 1964 are a tribute to the influence of this man who expected great things from God and attempted great things for him, even as did William Carey when he went out from

England as the first modern missionary.

December 31, 1958

Read Psalm 95:7-8. This is a red letter day because of the importance of prayer. Woman's Missionary Union knows prayer is necessary to the success of this Jubilee Advance. She has labeled the five-year period "An Era of Prayer." Miss Alma Hunt stated in July *Royal Service*, "Goals can be attained only if undergirded by prayer."

The plan is to end 1958 and begin 1959 with "every Baptist on his knees." December 31 is on Wednesday night. Local churches are being urged to have Watch-night Services which will focus attention on goals and objectives of the Jubilee Advance.

The prayer check list of the Home Mission Board suggests these objects of prayer: forgiveness of personal sins and for the church's sins of omission; revival in our churches, other churches; the continent-wide crusade; pastor and staff; personal dedication to soul-winning, praying for lost people by name.

December 31 is prayer time across our North American continent. May we not be a missing link in this prayer-chain.

March 15, 1959

Read Romans 15:12-13. There are twenty-eight Baptist fellowships on the North American continent. These include the organizations on the mission fields in Mexico and Central America. Seven Baptist groups are co-operating in the Jubilee Advance: the American Baptist Convention, the Baptist Federation of Canada, the Baptist General Conference of America, the National Baptist Convention of America, the National Baptist Convention, USA, Inc., the North American Baptist General Conference, and the Southern Baptist Convention.

There are 19,880,456 Baptists in North America. Southern Baptists account for over 8½ million of these. One out of every five church members in the United States is a Baptist. These figures carry grave responsibility. Figures from the Cen-

sus Bureau make us realize our neglected opportunity. They report more than 23½ million citizens regard themselves as Baptists. This means there are between four and five million people who show Baptist preference but are without membership in a Baptist church.

In order to reach these and others who are lost, simultaneous revivals are scheduled for the weeks of March 15-29 and April 12-26. During the year 1958-59, Christian Witnessing will be a major emphasis throughout Baptist churches. January 4 will be Soul-winning Commitment Day, a simultaneous religious census will be taken February 1, a thirteen-week television program will be available, and books and methods will be studied.

May 11, 1863

Read Peter 3:10. On May 11, 1868, in the basement of the Broad Street Methodist Church in Richmond, Virginia, Woman's Missionary Union had its organizational meeting. It's seventy-fifth anniversary—in 1963—falls during the Jubilee Advance years 1959-1964. 1963 is to be a Year of Prayer for World Missions.

This organization of Southern Baptist women differed from its sister organizations in other denominations. From the first the women agreed that they would not duplicate mission boards or independently send out missionaries. All home and foreign mission gifts would be turned over to the Boards for their use on mission fields. Listed in the goals for this anniversary year are increases of 11 per cent in gifts for home and foreign missions through the Annie Armstrong Offering, the Lottie Moon Christmas Offering, and the state mission offering, also increased giving through the Cooperative Program, an increased number of tithe, 750,000 members reading a missionary book, and support of the convention effort to organize 30,000 churches and missions.

The opening address on May 11, 1888 at that organizational meeting was given by Dr. F. M. Ellis and his words ring true

in these days of Jubilee. "Women must realize their strength and not any longer be slow to be true to the inspiration which urges on to greater good in the future. If you know what to do, go ahead and do it."

During this anniversary celebration may we inform ourselves on how "To work co-operatively, to witness effectively, to celebrate worthily."

May 18-24, 1964

Read Joshua 3:5. May 18-24, 1964, will be the time for the Jubilee Meeting of all North American Baptists in Atlantic City. This will be the Year of Jubilee. It will be a time of celebration for past achievements and of looking forward to even greater accomplishments.

The celebration of Jubilee dates back to the days of Moses when it was decreed that every 50th year be hallowed: "liberty is to be proclaimed to everyone" and the people are to return "every man unto his possession and unto his family." Commenting on this, the Encyclopedia Britannica states, "This, however, was a purely theoretical development which never could have been actually carried out. Further, according to rabbinical tradition, the Jubilee years though reckoned, were not observed."

Wonderful plans have been made for our Jubilee Advance. How sad if history "recorded the year, but it was not observed."

If there is to be a great day coming on May 18, 1964, it will be preceded by many days of hard work. A listing of the five annual emphases for all Southern Baptists give us an idea of what is ahead:

- 1959 Evangelism through co-operative witness
- 1960 Evangelism through Bible teaching and training
- 1961 Evangelism through stewardship and enlistment
- 1962 Evangelism through church extension
- 1963 Evangelism through world missions
- 1964 THIRD JUBILEE ADVANCE CELEBRATION

Prayer: that we will have great achievement for Christ to celebrate in 1964; that we will dedicate our hearts, our energies, our witness to the glorious tasks before us.

Madam President, Think BIG

by Margaret Bruce, WMS director

For the next twelve months the work of Woman's Missionary Union in your church is your responsibility and that of your officers and chairmen. To meet this challenge, think big!

Envision a dedicated leadership, conceive of your Woman's Missionary Union appealing to every resident woman member of your church. Believe that through Jesus Christ your organization can become a transforming influence in your church, your community and world.

Think big! Envision a leadership wholly dedicated to the Lord and to the world mission task. Look at yourself. How dedicated is your leadership? Why are you serving as WMU president? Because the nominating committee could not get anybody else and you enjoy the honor of this high place of leadership? Or, is it because you are constrained by the love of Christ and you recognize that this is your opportunity to make Him known?

Our WMU watchword for 1958-59 "Sing unto the Lord, bless his name; shew forth his salvation from day to day" if honestly practiced will enrich your life and deepen your dedication.

"O for a Thousand Tongues to Sing," is our hymn for the year. It characterizes the innate response of a Christian woman's heart. The second stanza should become your daily prayer.

"My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of Thy name."

Think big! See every woman in your church a dynamic force for Christ through Woman's Missionary Union: the YWA promoted to the WMS or the young woman who marries, the young mother, the woman who is employed outside the

home, the one who works at home, the newcomer, the retired woman, and the shut-in. Every woman a WMS member!

Think big! Believe that it is possible for your WMU to become so Christ-centered that it will be a transforming influence in the world. The Third Jubilee Advance program has designated the next five years as an Era of Prayer. Our motto for the year, "Day by Day for the World I Pray," will be a constant reminder to pray without ceasing for a world in revolution and for missionaries needing prayer help.

Believe that because women and young people turn daily to our calendar of prayer God's power is released around the world. Know that hearts are turned to God and brought into his kingdom because of our Weeks of Prayer for Home Missions and Foreign Missions and the season of prayer for state missions.

The Jubilee plans name the year 1959 as the year of evangelism. Women and young people will be regularly witnessing to lost people; this constant attention to soul-winning will enable your WMS to be a transforming force in the world today. Co-operate in all the plans of the church to establish missions and new churches and keep your Jubilee Advance goals before your Society constantly.

"Think long thoughts. Strive for the conversion of those around you as faithfully as for the heathen." These words of a former WMU president were among her last. They remind us of Christ's last words, "All power is given unto me go . . . teach all nations . . . and I am with you . . ."

With his power and assurance think long thoughts, big thoughts, and extend His kingdom around the earth through your Woman's Missionary Union.



1958 Prayer Motto: Day by Day for the World I Pray

Woman's Missionary Union has expressed the overwhelming realization that it is through prayer that Baptists will move forward for Christ during the Jubilee Years (1959-1964); therefore this five-year period has been proclaimed as an "Era of Prayer." Will you pray daily with devotion, in penitence and faith?

Prepared by Mrs. Encil Deen

1 Wednesday PRAY without ceasing 1 Thess. 5:17. Read 1 Thess. 5:8-17.

"Day by day for the world I pray," is the motto chosen by Woman's Missionary Union to strengthen our daily time of concerted prayer among our members. If our entire membership faithfully practices the slogan, "The mightiest force in the world," according to Dr. Frank Laubach will "be turned loose on this needy world. Enough of us, if we prayed enough, could save the world." Will you be one who will daily help to bind the world by a golden chain of prayer about the feet of God? (Read prayer on Cover 2.)

PRAY today for faithfulness in prayer. Pray for those who serve as missionaries throughout the world including Helen McCullough, China, retired; Rev. Max Willocks, Taejon, Korea, ev.

2 Thursday Brethren, PRAY for us 1 Thess. 5:25. Read 1 Thess. 5:18-28.

A new year of responsibility faces those who have accepted leadership in WMU. Every phase of the work is important and challenging. Many feel inadequate for the task.

"We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong.
Or others—that we are not always strong—

That we are sometimes overborne with care—
That we should ever weak or heartless be.
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee!"—R. C. Trench

PRAY today for yourself, remembering, "You can do more than pray after you have prayed but you cannot do more than pray until you have prayed." Pray for your pastor, your WMU president, for directors, and counselors of youth organizations, circle chairmen, chairmen of all committees, and pray for an awakening of interest for the entire membership of your church. Also pray for Mrs. Gilbert Oakley, Trinidad, Col., ev. among Spanish-speaking; Mrs. Truman Granger, Arnaudville, La., ev. among French; Mrs. G.H. Aldape, RMB, retired; Rev. and Mrs. Samuel F. Longbottom, Jr., Honolulu, Hawaii, ev.; Mr. Donald Orr, Cali, Colombia, ed. ev.; Mrs. T. N. Johnson, China, retired.

3 Friday And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in PRAYERS Acts 2:42. Read Acts 2:37-47.

"We must keep prayer altars aglow in each church that many may volunteer to go as missionaries. Each church should yearn for the blessing of being the mother church

MISSIONARIES ARE LISTED ON THEIR BIRTHDAYS

Addresses in Directory of Missionary Personnel,
free from Foreign Mission Board, Box 5148,
Richmond 20, Virginia, and in Home Missions

of a missionary," says Dr. Baker James Cauthen, yet he reminds us that there are churches more than a hundred years old that have never had the joy of seeing a missionary go out from their midst. How long has it been since someone has been called out from your church?

PRAY today that your pastor, Sunday school teachers, and all leaders of youth in your church may challenge your youth to listen, to hear, and to respond to God's call for their lives. Pray that one or more from your church may answer like Samuel, "Speak, Lord, for thy servant heareth." Pray, too, for Rev. Kent Faria, Cubero, N.M., ev. among Indians; Dr. William L. Jester, Ogbomoso, Nigeria, ed. ev., and for annual meeting District of Columbia WMU, Washington, D. C.

4 Saturday And the PRAYER of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him James 5:15. Read James 5:13-15.

Kenia, a keen, lovely child of three years, living in a non-Christian home in Cuba was so interested in the reading of the Bible and praying for her very sick grandmother that she left her play to listen. One day as the missionary again was about to read and explain, Kenia interrupted to say, "Why do you talk so much and do not pray?" Ondina Maristany finishes the story thus: "In the words of this little girl I saw all the wisdom of prayer. Really we Christians talk too much and do not pray enough." Does our ministry to the sick include praying with them and for them?

PRAY today for our medical missionaries, doctors and nurses as they minister and witness to the sick, and pray for Mrs. Bertis Fair, Ridgecrest, N. C., ev. among migrants; Rev. F. M. Cassidy, Miami, Fla., ev. among Spanish-speaking; Mr. Russell Hilliard, Barcelona, Spain, Mrs. Ralph Bowlin, So. Rhodesia, Mrs. Edward Trott, Sao Paulo, Brazil, ev.; Mr. John A. Tumbler, Jr., Rio Grande do Norte, Brazil, ed. ev.

5 Sunday For I know that this shall turn to my salvation through your PRAYER, and the supply of the Spirit of Jesus Christ Phil. 1:19. Read Phil. 1:18-21.

LaVora Murfin Sprinkle, now a missionary in Argentina, might still be in the Catholic faith had it not been for the sewing, piano lessons, and refreshments that drew her to the Rachel Sims Mission in New Orleans. From the time LaVora was converted at a campfire service led by Miss Keith and during the time she worked with her in the mission, LaVora's desire to be a missionary was constantly strengthened.

PRAY that those who attend our rescue missions and Good Will Centers for the "loaves and fishes" may find Christ as Saviour. Pray for all who work in the 24 centers directed by our Home Mission Board, and for Mrs. Amelia Giannetta, San Francisco, Calif., ev. among Italians; Mrs. Jose M. Sanchez, Havana, Cuba, Mr. Alcides Lozano, LaChorrera, Panama, Rev. James H. Rose, Anchorage, Alaska, ev.; Rev. Thomas Lowe, Los Angeles, Calif., ev. among Chinese; Mrs. Lillian Robertson, New Orleans, La., rescue worker; Rev. Douglas Kendall, Surabaya, Indonesia, ev.

6 Monday PRAY ye therefore the Lord of the harvest, that he will send forth labourers into his harvest Matt. 9:38. Read Matt. 9:35-38.

"In the harvest field there is work to do. For the grain is ripe and the reapers few."

From every field the "reapers" plead for more help. E. J. Tharpe voices this plea. "There is much work to be done here in Hawaii. Pray with us that the Lord will send more laborers into this and every field so that we may see souls won into His kingdom and that there shall come on earth peace in the name of Jesus Christ and a brotherhood of all men in Christ."

PRAY today that the Lord of the harvest will thrust forth the necessary laborers into all the needy places and pray for Helen Stewart, Hartlingen, Tex., ev. among Spanish-speaking; Mrs. William S. Wall, Farmington, N. M., ev. among Indians; Mrs. W. H. McGinnis, Ghana, Rev. Gerald Riddell, Colombia, Mrs. Deaver M. Lawton, Bangkok, Thailand, ev.; Carol Lawton, MF; Rev. William Carey Newton, China, retired, and pray for annual meeting Colorado WMU, Denver and Oregon WMU, Portland, 6-7.

7 Tuesday I will therefore that men PRAY

every where, lifting up holy hands, without wrath or doubting 1 Tim. 2:8. Read 1 Tim. 2:1-8.

Seven Baptist groups with over nineteen million members in the United States and Canada will undertake to make gains in every phase of church life during the Jubilee years (1959-1964). Big plans with big goals require big praying. Many years ago Martin Luther said, "We pray for silver but God wants to give us gold!" This is our "golden" opportunity.

PRAY big for the Baptist Jubilee Advance plans, and pray for Marie Van Lear, Nigeria, Rev. James A. Lunsford, Belo Horizonte, Rev. Harold E. Renfrow, Sao Paulo, Brazil, Mrs. H. W. Schweinsberg, Bogota, Colombia, ev.; Connie and Marcia Schweinsberg, MF.

8 Wednesday Be careful for nothing; but in everything by PRAYER and supplication with thanksgiving let your requests be made known unto God Phil. 4:6. Read Phil. 4:4-7.

The report of J. Winston Crawley, Orient secretary for the Foreign Mission Board, was that "Candidates seeking appointment for the Orient are considerably fewer in recent years." This was of such concern that a session of the Board was stopped for special prayer that Southern Baptists will answer God's call.

Work in the Philippines has been limited to the northern island of Luzon and the southern island of Mindanao. It is hoped that new work might be started soon on central islands of Samar and Leyte.

PRAY today for Southern Baptist work in the Philippines, for your October missionary program which is about the Philippines.

Pray for Rev. Magnus V. Gonsen, Dulce, N. M., Mrs. John E. Hubbard, Pawnee, Okla., ev. among Indians; Mrs. John Mills, Ibadan, Nigeria, ed. ev.; Mrs. Jack E. Walker, Mbeya, Tanganyika, med. ev.; Roger G. Duck, Venezuela, ev.; Rev. Hendon M. Harris, China, retired.

9 Thursday Now she that is a widow in need, and desolate, trusteth in God and continueth in supplications and PRAYERS night and day 1 Tim. 5:5. Read 1 Tim. 5:1-5.

Some of our missionaries like "Aunt Grace" Carson (Mrs. Will H.), though widowed and nearing the age of retirement still serve their "adopted" people in many different ways. Serving since 1920, her official

title now is hostess at the Frances Jones Memorial Nursing Home in Ogbomoso, Nigeria "where sick missionaries may come and MKs are born."

PRAY for Mrs. Carson and for all missionaries who have served long and faithfully. Pray for new recruits to take their places and pray for Mrs. Frank Browder, III, Tucson, Ariz., ev. among Spanish-speaking; Mrs. S. H. Cockburn, Buenos Aires, Argentina, ev.; Mrs. Jack Matthews, Tucuman, Argentina, ed. ev.

10 Friday Howbeit this kind goeth not out but by PRAYER and fasting Matt. 17:21. Read Matt. 17:19-21.

Three hundred of the twelve hundred inmates of a state prison in Kentucky are Baptists or claim Baptist preference. These "forgotten men and women" who live behind gray walls of prisons where minutes are like days and days are like years "still have the same spiritual hunger and in some cases greater desire for the things of the spirit," a chaplain reminds us.

PRAY today for prison inmates and for their chaplains, for all who witness to them. Pray also for Mrs. J. D. Griffin, Cherokee, N. C., ev. among Indians; Francisco Rivero, Las Villas, Mrs. Enrique Vazquez, Pinar del Rio, Cuba, ev.; Enrique Vazquez, MF; Mrs. Maxfield Garrott, Fukuoka, Rev. George Howard Hays, Tokyo, Japan, Rev. Douglas Cather, Ghana, Rev. J. Franklin Mitchell, Antofagasta, Chile, Rev. James Loyd Moon, Brazil, Mrs. Daniel Ray, Korea, ev.

11 Saturday After this manner therefore PRAY ye: Our Father which art in heaven, Hallowed be thy name Matt. 6:9. Read Matt. 6:7-15.

Though the youth of Japan sing Christian hymns, most of them are not Christians. If a girl becomes a Christian she minimizes her chances for a happy marriage where there are so few eligible Christian men; competition in the business and academic world is great and again it is not an asset to be a Christian. Miss Juliette Mather, teacher in Seinan University says, "How they need to know the Saviour! Life at best holds much uncertainty and monotonous toil in Japan. They are so bound by tradition they hardly know they are lost."

PRAY today for Japanese students and other youth, for Baptist schools in Japan. Pray also for Mrs. Frank Mendez, Phoenix, Ariz., ev. among Spanish-speaking; Mrs.

Archie Dunaway, Jr., Okuta, Nigeria, RN; Rev. Oren C. Robison, Jr., Benin City, Nigeria, Mrs. Robert C. Sherer, Kobe, Japan, ev.



12 Sunday And he (Elias) PRAYED again, and the heavens gave rain, and the earth brought forth her fruit James 5:18. Read James 5:17-20.

It is encouraging to know of answered prayer. In response to a request from missionaries in Taiwan concerning almost unbearable odors produced by a factory next door to their home, Mary Sampson writes, "The Lord has sent the Northeast Monsoons for the past six months and we had relief from the odors. A conference with the owner has assured us that he will do his best to give relief."

Today thank God for the privilege and the power of prayer. Thank Him for this answer to prayer, and pray for Mary C. Page, Chattanooga, Tenn., GWC; Mr. Michael Naranjo, Taos, N.M., ev. among Indians; Mrs. Howard Shoemaker, Ecuador, Bennie May Oliver, Sao Paulo, Brazil, ev.

13 Monday For it is sanctified by the word of God and PRAYER 1 Tim. 4:5. Read 1 Tim. 4:4-6.

"A student body with good voices and musical ability is a great untapped resource for God's glory at M'Lang's Southern Baptist College!" Though the school is now in its seventh year with some 320 students and though the Filipinos are apt in music there is no band and no choir for there are no musical instruments and no music teacher. This is the only non-Catholic high school and college in this municipality (like a county here).

"Pray for the school that it may help to mold Christian lives, for a music teacher and for musical instruments for the school that the students may be better trained to lead the churches here"—Harold Matthews, Cotabato, Mindanao, Philippines.

PRAY today also for Esperanza Ramirez, Waco, Tex., ev. among Spanish-speaking; Mrs. J. W. Gardner, HMB, retired; Mrs. H. H. Holley, Kuala Lumpur, Malaya, Mrs. Buford Nichols, Semarang, Indonesia, ev.; Bu-

ford Lee, Jr., and David Nichols, MF; Mrs. Oswald J. Quick, Taichung, Taiwan, Rev. E. Carter, Morgan, Kowloon, Hong Kong, Evelyn Schwartz, Djakarta, Indonesia, ev.; Mary Elizabeth Truly, Abeokuta, Nigeria, ed. ev.

14 Tuesday Withal PRAYING also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds Col. 4:3. Read Col. 4:3-6.

The Navajo Indians now have God's Word in print in their language. Until recently it was only a spoken language. Missionary Audley G. Hamrick expresses gratefulness for the scholars who produced an alphabet which could convey adequately the language, for the efforts of the missionary translators who have made possible the translation and for "The American Bible Society which makes the printed Navajo New Testament available to the people."

Pray for the American Bible Society which makes the Word of God available to many groups by piercing the language barrier.

PRAY today also for Mrs. Dwight Baker, Nazareth, Israel, ed. ev.; Mrs. George B. Cousert, Brazil, R. Kenneth Evenson, Uruguay, Mrs. Carl Hunker, Taipei, Taiwan, Mrs. T. O. High, Ogbomoso, Nigeria, ev.

15 Wednesday Watch and PRAY, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak Matt. 26:41. Read Matt. 26:38-41.

"News travels fast" is literally true today and often what is read and heard around the world does not make greater friends for America. Jane Hill warns us that news of our actions toward the Negro people today will be heard on broadcasts and read in newspapers in Nigeria tomorrow. "The Nigerian people," she continues, "feel a very close kinship to the Negro people in America and any injustice done to them is taken as an injustice to the Nigerians." This definitely affects the work of our missionaries in telling them of God's love shed abroad in Christian hearts.

PRAY today concerning the race problem—that our actions will not handicap the missionary effort. Ask God to remove racial prejudice from your heart and pray for Rev. J. F. Plainfield, HMB, retired; Rev. Otis W. Brady, Nassau, Bahamas, N.S.

George R. Wilson, Jr., Kowloon, Mildred Lovegren, Rev. James D. Belate, Hong Kong ev.; Martha Hagood, Kyoto, Japan, MD

16 Thursday Neither PRAY I for these alone, but for them also which shall believe on me through their word John 17:20. Read John 17:18-23.

"World harvest wasting without enough missionaries with adequate equipment and prayer," came as a direct communication from one of our missionaries serving in Japan to the WMU meeting in Chicago. Baptist Advance plans will have 1800 missionaries under appointment by January 1, 1964—approximately 800 for each of the three geographical areas into which the Foreign Mission Board divides the world.

PRAY today that Advance goals will be reached. Only as Southern Baptists earnestly pray out an increasing number of our finest young people for overseas service can such plans become reality.

PRAY for Rev. Efrain Flores, Alamo, Tex., ev. among Spanish-speaking; Mrs. Judson Blair, Spanish Publishing House, pub. ev.; Rev. C. W. Stumph, HMB, retired; Mrs. Glenn Bridges, Mato Grosso, Mrs. Page H. Kelley, Brazil, Mr. Hubert L. Hardy, Jr., Temuco, Chile, Rev. C. W. McCullough, Jamaica, Mrs. G. R. Martin, Penang, Malaya, Mrs. Roy Starmer, Rome, Italy, Mrs. Eugene Kimler, Jr., Venezuela, ev.

17 Friday Brethren, my heart's desire and PRAYER for Israel is, that they might be saved Rom. 10:1. Read Rom. 10:1-4.

Many experiences including one in which a frantic Jewish woman rushed up to him in the corridor of a hospital asking if he would pray for her dying son has brought Rev. Quin Cooper to believe that, "Today our Jewish neighbors are ready and eager to hear the gospel message of salvation. They will respond when they hear the good news of the gospel of Christ." The prayer of Mr. Cooper resulted in the dying boy peacefully repeating "Jesus, Jesus." The sister and mother later accepted Jesus as Saviour.

PRAY today for the Jews in your community and for the 6 workers of the Home Mission Board doing Jewish evangelism. Pray that you may find an opportunity to witness to Jews and pray for Mrs. Iolais Faldia, San Antonio, Tex., Mrs. Aurelio Hurtado, Taos, N. M., ev. among Spanish-speaking, Mrs. J. D. Carter, Sao Paulo, Bra-

zil, Mr. Willie A. Solesbee, Davao City, Philippines, Rev. Elmo Scoppin, Israel, Mrs. Calvin Parker, Kanazawa City, Japan, Mrs. L. E. Ledford, Lima, Peru, Rev. Ray S. Shelton, San Carlos, Uruguay, ev.

18 Saturday Ye also helping together by PRAYER for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. 2 Cor. 1:11. Read 2 Cor. 1:8-14.

Illness and hospitalization beset missionary Ruth Dyson, Iwo, Nigeria. Tests would determine if an emergency trip home for surgery was forthcoming. She wrote a friend, "I have been fortunate since being in Africa to have constant reminders that people at home are interested in us and are concerned about the little and big things of our lives. We covet your prayers that God's will be done." How concerned are you for your missionaries? Do you ever remind them of your interest with a letter?

PRAY for Rev. John Meiss, New York, N. Y., ev. among Jews; Mr. Henry E. Hardin, Sumter, S. C., ev. among Negroes; Mrs. Carter E. Bearden, Decatur, Ga., ev. among deaf; Mrs. Rogelio Paret, Santa Domingo, Cuba, Eunice Fentimerson, Jerusalem, Israel, ev.



19 Sunday Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in PRAYERS, that ye may stand perfect and complete in all the will of God Col. 4:12. Read Col. 4:11-17.

"I am very grateful to those who prayed for me," writes a missionary to the Spanish-speaking people as she tells how she almost gave up the kindergarten because of so many discouragements. Now after three years and victories won even to hearing an 8-year-old testifying, "One day you will hear me preach for I want to be a missionary," Esperanza Ramirez is rejoicing that she did not resign from the Home Mission Board.

PRAY for Esperanza Ramirez and our 216 missionaries among the Spanish-speaking that they "faint not." Pray that they may know God's will and stand perfect and com-

plete in it. Pray also for Rev. David Warren, Lawton, Okla., ev. among Indians; Rev. Ronald W. Fuller, Hong Kong. Rev. Henry Wolf, Guerrero, Mexico, ev.; Mrs. W. B. Sherwood, Brazil, retired; Mrs. Pat Clendinning, Rueschikon-Zurich, Switzerland, ed. ev.

20 Monday Night and day PRAYING exceedingly that we might see your face, and might perfect that which is lacking in your faith 1 Thess. 3:10. Read 1 Thess. 3:7-13

The prospect of a year of rest in the "Land of the Free," loomed like a spiritual oasis for Lila Mefford as the family prepared to leave Spain for their furlough. Their family is finding the year full with shared experiences, further study in preparation for another term, visiting relatives, many speeches, and "Our prayer is that we will be able to impart a true picture of the work in Spain as we have opportunity to tell about it," they testify.

PRAY today for the Jo Mefford family, for all missionaries home on furlough. Pray also for Rev. E. J. Combs, Fresno, Calif., ev. among language groups; Rev. Edward W. Brown, Baton Rouge, La., ev. among Negroes; Lolote Dotson, Iwo, Nigeria, RN; Mrs. Lester Bell, Sao Paulo, Mrs. J. Loyd Moon, Brazil, Rev. Edgar J. Tharpe, Oahu, Hawaii, Betty Hodges, Chile, ev.; Mr. William L. Cooper, Buenos Aires, Argentina. Dora Lynn Knight, Abeokuta, Nigeria, ed. ev.

21 Tuesday We give thanks to God always for you all, making mention of you in our PRAYERS 1 Thess. 1:2. Read 1 Thess. 1:10

That we might have a better understanding of prayer needs in the Philippines the Olives of Baguio suggest we observe these prayer requests: 1. Pray for the seminary of 20 students and the faculty "Which finds the necessity of altering our thinking over and over again to adjust." 2. Unreached areas, particularly a professional class of people in Baguio which could furnish much needed leadership. 3. Missionaries—fully half of the 41—suffer loneliness because they live in places where there are no people of similar background. 4. National Christians, who suffer persecution from family and friends.

Fulfill the above prayer requests from the Howard Olives in the Philippines, and pray for Hilario Valdes, Cotorro, Ruby Miller, Cabanas, Cuba, ev.; Rev. Carlos Garcia, Abilene, Tex., ev. among Spanish-speaking; Carrie Bockelman, Atlanta, Ga., GWC; Mrs. Horace Buddin, Brazil, Annie Hoover, Hak-

kaulo, Japan, Mrs. William Malone, Jr., Argentina, ev.; Mrs. Homer Brown, Jr., Oyo, Nigeria, ed. ev.

22 Wednesday Always in every PRAYER of mine for you all making request with joy Phil. 1:4. Read Phil. 1:1-6.

"The power of prayer sometimes is as effective upon the one who prays as upon the person on the calendar of prayer. It is a glorious privilege to call the names of the missionaries daily and think of their fields of work, their temptations to yield to disappointments and discouragement and the strength they receive from the united prayers of multitudes of mission-minded friends. I find strength in being both the subject who prays and the object for whom prayer is offered" — JOHN CAYLOR, HOME MISSION BOARD.

PRAY also for Nina Gillespie, Tucson, Ariz., ev. among Chinese; Dr. Paul S. Cullen, Nigeria, MD; Mrs. H. G. Margrett, Buenos Aires, Argentina, ed. ev.; Mrs. T. J. Kennedy, Nigeria, Mrs. W. A. Solesbee, Davao City, Mrs. S. C. Jowers, Philippines, MF; Mrs. L. R. Boyd-Robertson, Mendoza, Argentina. Rev. Hubert R. Tolum, Hawaii, Mrs. Vance Vernon, Belem, Brazil, Rev. George R. Wilson, Jr., Kowloon, Hong Kong, ev.

23 Thursday Finally, brethren, PRAY for us, that the word of the Lord may have free course, and be glorified, even as it is with you 2 Thess. 3:1. Read 2 Thess. 3:1-9.

Two days before the tragic death of John S. Oliver in Brazil, a letter from him to a missionary candidate read "So great are the needs in this region we do pray that God will lead you here. How I do wish you were here now to take over for me because it is furlough time and there is no one to carry on this coming year. There is a whole area half the size of South Carolina with no gospel witness." There is still no appointed missionary to take John Oliver's place.

"This is symbolic of the vast vacant areas across the earth where no one stands in bear witness to the Truth that makes men free" — DR. ELMER WEST, FOREIGN MISSION BOARD.

PRAY today that a missionary soon will fill this place. Pray, too, for Mrs. Elias Delgado, San Francisco, Calif., ev. among Spanish-speaking; Mr. Wilfred H. Congdon, Oshogbo, Nigeria, ap. ev.; Dr. Donald E. M. Dowell, Aruncion, Paraguay, MD; Mrs. R. M. Wright, Pusan, Korea, RN; Josephine Harris, Hawaii, ed. ev., Rev. Webster Carr-

Do es Salaam, Tanganyika, Bertie Lee Kendrick, Waikuku, Hawaii, Mrs. Ben R. Lawton, Rivoli, Italy, Rev. Keith Parks, Semarang, Indonesia, ev., and for annual meeting Ohio WMU, Sylvan, 23-24

24 Friday Therefore, I say unto you, Whatsoever ye desire, when ye PRAY, believe that ye receive them, and ye shall have them Mark 11:24. Read Mark 11:22-24.

The 30,000 movement—to establish that many new churches and missions by 1984 is one of the greatest challenges ever faced by Southern Baptists. If the goal in Japan "Every church producing another church every five years," as stated by missionary Melvin Bradshaw, is within possibility, then surely every church in our SBC can establish a new church or mission. We should pray. "Lord, lead me to work with my church in establishing new missions."

PRAY today in faith for this mighty 30,000 movement. Pray also for Mrs. Fred A. Bloomer, Grants, N. M., ev. among Indians; Mrs. James P. Brewer, Los Angeles, Calif., ev. among Japanese; James Phillip Brewer, MF; Mrs. L. R. Brothers, Nigeria, ed. ev.; Mrs. Moises Gonzalez, Santa Clara, Mrs. Andres Garcia, Cruces, Mrs. Luciano Marquez, Regla, Cuba, Rev. James W. Smith, Jerusalem, Israel, Rev. Charles W. Dickson, Brazil, T. S. Green, Paraguay, Rev. and Mrs. W. B. Johnson, Jakarta, Indonesia, ev.; Addie E. Coar, Taiwan, Rev. B. W. Orrick, Uruguay, Mrs. D. G. Whittinghill, Italy, retired

25 Saturday Wherefore also we PRAY always for you, that God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power 2 Thess. 1:5-12.

"Do you like it?" is asked of Mary Frances Gould over and over by friends while she is home on furlough from Thailand. When she thinks of the heat, mosquitoes, the separation from loved ones and the struggle with a foreign tongue she might answer in the negative. But when she remembers that in the back of her Bible are written five names of Thais who have lately become Christians leaving Buddhism behind, "Then I like it!" There is progress there though the work grows slowly. Pray for the 30 missionaries and the 3 churches.

PRAY also for Rev. Eulogia Garza, San Antonio, Tex., ev. among Spanish-speaking;

Mrs. P. H. Pierson, HMB, retired; Rev. John A. Parker, Santiago, Chile, ed. ev.; Marguerite Pemble, Teresina, Brazil, Mrs. Douglas Cather, Ghana, ev.



26 Sunday For this cause we also, since the day we heard of it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding Col. 1:9. Read Col. 1:9-14.

The student home is peculiar to Mexico. Southern Baptists have found that because of government regulations, these student homes pay much higher dividends in mission work than do schools. The Chihuahua student homes have recently moved into new quarters occupying a half block, the new buildings made possible by The Lottie Moon Christmas Offering. "In the student homes we teach no classes, but in daily living and counseling we try to lead students to follow Christ's example," wrote a missionary in charge of a student home at Chihuahua.

PRAY for this witness and that through these young people Mexico may be won to Christ, and pray for Mrs. Salvador Esparza, Calif., ev. among Spanish-speaking; Ruth O'Dell, Berkeley, Calif., student worker; Rev. James G. Goodwin, Jr., Taejon, Korea, Rev. Ervin E. Hasty, Torreon, Mexico, Mr. Worth C. Grant, Sendas, Japan, ev.; Mrs. J. L. Bice, Brazil, retired; Dr. Edward P. Dasher, Shaki, Nigeria, MD

27 Monday And it came to pass, as we went to PRAYER, a certain damsel possessed with a spirit of divination met us Acts 16:16. Read Acts 16:14-18.

Someone was interested in a little village girl and brought her to the Baptist Girl's School at Abeokuta, Nigeria under the supervision of Miss May Perry, the principal. Twenty years later Mrs. Arinade Gbolagunte is a fine Christian mother of six children and the wife of the present principal of that school. Miss Perry rejoices that the Lord wrought such a miracle in the life of this Nigerian girl.

PRAY for Mrs. Gbolagunte, this school, the influence of which has been felt throughout Nigeria. Pray that other miracles of grace may be wrought among the 37,000 boys

and girls attending our schools in Nigeria today. Also pray for Mrs. Eddie Savoie, Jennings, La., ev. among French; Olive Allen, Hawaii, ed. ev.; Rev. Lowell E. Ledford, Lima, Peru, William Malone, Jr., Argentina, ev.

28 Tuesday Now then we are ambassadors for Christ, as though God did beseech you by us: we PRAY you in Christ's stead, be ye reconciled to God. 2 Cor. 5:20. Read 2 Cor. 5:14-20.

"Becoming Christ's ambassador to a distant land calls for the making of many adjustments." Mr. and Mrs. J. Earl Posey, newly-arrived missionaries to the Philippines, remind us. "Living in a house without many of the state-side conveniences and spending long, wearisome hours studying a difficult language when one really longs to be active in service requires a well-balanced personality, extreme discipline and an unmistakable sense of God's call!"

PRAY today for new missionaries as they make the adjustments necessary to living and working in their "adopted" countries and pray for Mr. Frank S. Archbold, Colon, Panama, ev. among Indians; Rev. Travis S. Berry, Sao Paulo, Brazil, Mrs. Theron V. Farris, Tokyo, Japan, ev.; Everley Hayes, Kediri, Indonesia, RN; Wanda Ponder, Asuncion, Paraguay, RN; Mrs. Charles G. Taber, Korea, RN

29 Wednesday The effectual fervent PRAYER of a righteous man availeth much James 5:16. Read James 5:16-20.

A dream of many months and the efforts of many years have resulted in a new First Mexican Baptist Church in Crystal City, Texas. The church building, located near the courthouse, was realized because of money obtained through a loan from the Home Mission Board and a gift from the General Convention of Texas. The pastor, Santos P. Mireles is rejoicing because of the victory wrought through prayer and persistent effort. He concludes, "We know that the faithful prayers of a righteous man availeth much."

Pray for this church, for the pastor and for Martha Thomas Ellis, Dallas, Tex., ev. among Spanish-speaking; Mrs. Howard L. Smith, Ibadan, Nigeria, ev.; Josephine Ward, Taipei, Taiwan, ed. ev.

30 Thursday I PRAY not that thou should-

est take them out of the world, but that thou shouldest keep them from the evil John 17:15. Read John 17:14-17

Eunice Fenderson, missionary in Jerusalem, Israel, is often heard to pray, "Lord paralyze the forces of darkness." As progress is made in village evangelism our missionaries meet much opposition.

PRAY for the workers in this hard field. Pray that the light of the gospel of Jesus Christ will dispel the darkness in the "Holy Land," and pray for Mrs. Ruben Machado, Artemisa, Rev. Joaquin Jose Rodriguez, Calabazar, Cuba, ev.; Rev. J. W. Gardner, HMB, retired; Rev. James W. McGavock, Spanish Publishing House, retired; Mrs. Russell Hilliard, Barcelona, Spain, Rehokah Lambert, Korea, Hannah Plowden, Honolulu, Hawaii, Mrs. J. O. Teel, Jr., Guayaquil, Ecuador, ev.; Mrs. J. W. H. Richardson, Jr., Shakt, Nigeria, MD

31 Friday And he spake a parable unto them to this end, that men might always to PRAY and not to faint Luke 18:1. Read Luke 18:1-8.

"Keep praying and believing," write the David Watsons of Japan in telling of two nationals recently called into the ministry. One found the Lord's will for his life through an early hour of prayer and Bible study. The other, a pharmacist, was sure of God's call but his wife was unwilling to make the necessary sacrifices until a sleepless night sent her to her Bible to find God's will. Her answer was yes to God's call and the Watsons encourage us always to pray and not to faint by saying, "You have prayed with us for national laborers in the harvest field. Here is one young man and one young family in answer to your prayers."

PRAY today, rejoicing over those who heed God's claim on their lives. Pray also for Rev. Hubert Neely, Memphis, Tenn., rescue mission; Rev. John L. Isaacs, HMB, retired; Rev. Buford L. Nichols, Semarang, Indonesia, ed. ev.; Sophia Nichols, Mrs. S. S. Stover, Mrs. Grayson Tennison, Mrs. B. Oliver, Rio de Janeiro, Brazil, Mrs. W. Webb, Caracas, Venezuela, ev.

ad. educational	MF Margaret Ford student
ev. evangelism	" on full-time
GWC Good Will Center	pub. ev. publication
HMB Home Mission Board	ev. evangelism
lan. st. language study	BN Bible
med. ev. medical evangelism	SBM Sellers Baptist Home
med. tech. medical technician	sec. ev. secretarial
	ev. evangelism



Preliminary Preparation Plans

for October, November, December circle mission study:
INTO A NEW WORLD

(See page 39 for October Plans)

by Elaine Dickson, WMS promotion associate

one on the religions of this area.

From your Baptist Book Store: Order Southeast Asia puzzlemats for use in individual map study, 12 for 50c (secure one for each member). Accompanying the puzzlemats, a key map for the teacher is available at 10c each. A large political map of the area, 40x30 inches, 75c. *Fun and Festival From Southeast Asia*, by Constance M. Halllock, 50c, gives hints on music, games, stories, recipes and other features of Southeast Asia life. Flag stickers from 82 countries, 1"x3/4", 25c per sheet. (See Teacher's Guide for *Into a New World*, 25c, for additional suggestions.)

EVERY PERSON WILL want to have a part in making the study more interesting. Organize the group into four "delegations" to visit the various countries in which Southern Baptists serve. As each delegation visits a country via "Study Airline" it will return with a report to the entire group. In visiting a country the delegations will have these purposes:

to learn the background of the country: geography, people, history, culture, and religion

to find out how Southern Baptist work began in the country

to locate and visit our mission points, getting acquainted with as many missionaries as possible en route

to determine possibilities for future expansion of our mission program

to formulate opinions concerning what the delegation members can do personally to assist our Christian witness in this area.

YOUR 3-MONTH STUDY SCHEDULE

October—Survey of entire Southeast Asia area: orientation and organization of delegations (Chapter I in book)

November—Reports from delegations to the Philippines and Indonesia (Chapters II and III in book)

December—Reports from delegations to Malaya and Thailand (Chapters IV and V in book) (Turn to page 39)

THE BOOK, *Into a New World*, is very appropriately named for to most of us Southeast Asia is a new world. Until World War II United States' interest in this area (except for the Philippines) was marginal, almost non-existent. More recent years have awakened our interest. We have watched with concern the processes of dynamic change. At present Southeast Asia, vitally significant both economically and strategically, is one of the main centers of global struggle between communism and the free world. What is happening today in this area composed largely of new nations will inevitably affect the future of the entire world.

Thrilling experiences await you as you journey *Into a New World*!

THE PURPOSE OF YOUR STUDY should be well defined. So many times we "aim at nothing and hit it." Let your aim center on opening eyes and hearts to a whole new world of understanding: acquaintance with the area, appreciation of the people, and knowledge of our Southern Baptist foreign mission program in meeting spiritual needs. Accent the words "understanding" and "appreciation" for only as we possess these are we able to respond adequately. Response from the women in your circle, in praying, giving, and serving is your ultimate aim.

SUPPLEMENTARY MATERIALS are available in abundance. Our study area, currently prominent on the international scene, is the subject of many newspaper and magazine articles. Collect these for display purposes. Use some of the headline clippings on posters announcing the meetings.

A mission study packet is free on request from the Department of Education and Promotion, Foreign Mission Board, Box 5148, Richmond 20, Virginia. It contains a large outline map of Southeast Asia with mission stations indicated. Included also are a picture sheet, a pamphlet on the history and

PROGRAM

O for a Thousand Tongues to Sing

My Great Redeemer's Praise . . . in the Philippines

by Kate Chenault Maddy

Program Outline

Devotional Time: Watchword and Hymn for the Year

Clipper Flight to the Philippines

What to Remember
Thousands of Islands
The First Songs of Missionaries
Servicemen Sing Praises

Towing the Islands

We Approach Manila
Publications
Baptist Seminary at Baguio
Barrio Work near Dagupan
Branch Seminary in Davao City
M'Lang College
Baptist Hospital at Mati

Departure

Devotional Time

Present watchword and hymn for the year: Psalm 96:2 and "O for a Thousand Tongues to Sing."

(If you wish, substitute for the following the choral presentation of the 1958-59 watchword and hymn on page 8.)

First Reader: "Sing unto the Lord, bless his name; shew forth his salvation from day to day" Psalm 96:2.

Second Reader: Throughout the whole of Psalm 96, from which our watchword is taken, the psalmist exhorts Israel to praise

God for deliverance from Babylon, to bless the name of the One who had wrought the freedom long desired, and to renew their praises day by day. God's greatness and goodness calls for all the earth to join in thanksgiving.

"Sing unto the Lord . . ."

Solo:

"O for a thousand tongues to sing
My great Redeemer's praise.
The glories of my God and King,
The triumphs of His grace!"

First Reader: "O for a Thousand Tongues to Sing" is the beginning of the seventh stanza of Charles Wesley's eighteen-stanza poem, "For the Anniversary Day of One's Conversion." It was written on May 21, 1739, one year after Wesley's conversion.

The words of this song express his appreciation for salvation. They express his desire that others may feel in their lives what he has felt in his own. His concern for the lost was so great that he wished for "a thousand tongues to sing" the "praises," "glories," and "triumphs" of God's grace.

Southern Baptists have overseas more than a thousand tongues singing God's praises—1,253 missionaries—but these are not enough.



One of the colorful mission murals (see back cover) depicts Filipino country life—children playing on a banco, a nipa hut—a horse-drawn calesa, women planting rice, ploughing with a carabao

Second Reader: "Declare his glory among the heathen, his wonders among all people."

"Say among the heathen, that the Lord reigneth . . ."

"Sing unto the Lord, . . . shew forth his salvation . . ."

Solo:

"My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honors of Thy name."

First Reader: "And his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."

Second Reader: "Give unto the Lord the glory due unto his name."

"Sing unto the Lord, bless his name . . ."

Solo: "Jesus, the name that calms my fears,

That bids my sorrows cease;
'Tis music in the sinner's ears;
'Tis life and health and peace."

First Reader: "Honour and majesty are before him: strength and beauty are in his sanctuary."

Second Reader: "For the Lord is great . . ."

"O worship the Lord in the beauty of holiness . . ."

"Sing unto the Lord . . ."

Solo:

"He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean.
His blood availed for me."

Readers Together: "Sing unto the Lord, bless his name; shew forth his salvation from day to day."

Prayer for a greater desire joyfully to make known the salvation offered through Christ. Remember also the missionaries on the "Call to Prayer" for today.

PROGRAM

Clipper Flight to the Philippines

Through the years many of us have expressed our desire to visit the Philippines. Today we come to plan our "clipper" flight. If our visit is to be a profitable as well as an enjoyable one, there are certain things we need to do and know.

1. WHAT TO REMEMBER

We should remember that modern transportation and communication make it possible for missionaries and travelers to move swiftly to their appointed places. Convenience in travel does not make for an easier job on the field, but it does give the missionary greater security in getting home faster in case of emergencies.

It was in 1935 the "China Clipper" made the first long over-ocean scheduled service flight for passengers, and for mail and express. Before this could happen, facilities for landing and servicing aircraft had to be established at Honolulu, Guam, Midway, and finally Manila, which is our destination today.

Now it is possible to leave for the Philippines from San Francisco, Los Angeles or Seattle, both during the day and night. Counting the stop-over in Hawaii, Wake Island (the clippers no longer stop at Midway), and Guam, the flight can be made in about thirty-seven hours. The distance covered is approximately eight thousand miles!

2. THOUSANDS OF ISLANDS

If we see the Philippine nation in its entirety, we visit 7,083 islands, extending north and south 4,152 miles and east and west 688 miles. Less than 500 of these islands have an area of more than one square mile each, and only 2,441 have names. In the north is Luzon, the largest island, where we land today, and in the south, Mindanao, the second largest island.

3. THE FIRST SONGS OF MISSIONARIES

Since our main purpose in visiting this country is to observe our mission stations, we want to know when and how our work was started.

Entry of our first missionaries in the Philippines was almost accidental but more correctly, providential.

Though our mission work was not organized until 1950, missionaries really went in earlier. It came about this way. When the Communist armies advanced toward Peiping in China where new missionaries were studying the Chinese language, they

had to leave quickly, so they moved to Shanghai. Although they were willing to help the experienced missionaries, there was little they could do because they had not learned the language. The uncertainty of conditions made it unwise to reopen the language school in Shanghai or any other city in China. So it was decided that these students would go to the Philippines and take their teachers with them. Then when they could return to China they would know the language and be ready to go to work. They were located at Baguio in the Philippines on the island of Luzon, and both teachers and pupils began their work.

Quite naturally their Chinese teachers made friends among the approximately 1500 Chinese in that city. These were valuable contacts for the missionaries.

As soon as the missionaries felt they could use the Chinese language they began to have Sunday afternoon Bible classes for young people. Later came worship services. And in 1950 the first Chinese Baptist church was organized with twelve charter members. This church at Baguio has grown in numbers and especially in missionary spirit. Proof of this is seen in the practice of giving half of their offerings to support missions.

After about three years, it was obvious to the missionaries and to the Foreign Mission Board in Richmond that missionaries would not be able to return to China. Other missionaries in China could remain there no longer, so some of them transferred to the Philippines. What seemed at first to be a temporary arrangement for these China missionaries turned out to be the beginning of our permanent work in the Philippines.

Although they were happy working among the Chinese, they also were aware of the needs of the Filipinos to know Christ, and they wanted to help them. Some of the missionaries tried to work with both groups. However, that was too difficult, and the missionaries found it best to concentrate on one or the other.

The Filipino work grew much faster

than the Chinese. One reason was the fact that the Chinese had gone to the Philippines to make money and were too busy.

Missionaries were not appointed for work in the Philippines until 1950. Since that time several have gone to work among the Filipinos. However, the Chinese work continues. Its progress is largely dependent upon the Chinese students studying at our seminary.

4. SERVICEMEN SING PRAISES

At Clark Air Force Base in September, 1956, a group of Southern Baptist servicemen met for fellowship, Bible study, and prayer. The question arose as to how they could witness more definitely among the Filipinos.

According to Mrs. Fred Barrington, wife of one of the servicemen, the following plan came into being: "Dividing into teams, members of this group went out to different villages and towns on Saturdays and Sundays, proclaiming the good news of Christ. Their efforts were responsible for the establishment of the Tarlac Baptist Chapel, in the town of Tarlac, about twenty-three miles north of Clark.

"My husband and I count it a blessed privilege to be members of this group. How very thankful we are to be able to serve our Lord while we also serve our country here in the Philippines. We feel very definitely that the Lord had a hand in our transfer here.

"Please pray for us here at Clark, and pray, also that other servicemen will catch a missionary vision."

Also, in October, 1957, the wives of some of the servicemen organized a WMS on the Clark Air Base. The group has grown in spirit and number. The members have purchased a little organ for the Tarlac Chapel and have also furnished curtains for a guest room in the seminary. The offerings at present are going into a fund to support for one term a student in the seminary. Certainly these women are expressing their love for Christ not only through word, but by deed as well.

PROGRAM PLANS for October

by KATE CHENHAULT MADDOY

Devotional Times: Before making final plans to use this presentation in the program, see also the choral arrangement of the 1958-59 Watchword and Hymn on page 8. Choose the presentation which is suited to your group.

The entire section including the part of the two readers and the stanzas of the song may be mimeographed and distributed to the group. All may sing together the stanzas instead of a soloist.

Watchword: Print Psalm 96:2 on a large banner and decorate with a music staff and notes.

Map Study: A map is essential. Order from the Department of Missionary Education, Foreign Mission Board, Box 5148, Richmond 20, Virginia "Southern Baptist Missions in the Philippines," showing positions of places you visit.

"O for a Thousand Tongues to Sing"

Interest Center: Place the watchword banner above a table on which you put a toy airplane in the center. Arrange around it mounted pictures, etc., of the Philippines. Place map just beneath the watchword banner.

Aids: Cut from red construction paper several planes, a bus, and a train to indicate type transportation used in touring the islands. These on program will place these on the map at the proper time.

Panel Presentation: The material in this program may be worked into a panel discussion with a good leader.

Program Folder: Use a miniature outline of the map with the location of the cities where we have work. Write across the top "Clipper Flight to the Philippines."

Cavite City

The following account of the beginning of work at Cavite City is given by missionary Ted Badger:

"Two US Navy personnel, stationed with their families at Sangley Point in the Philippines, became burdened for the 35,000 Filipinos of Cavite City, where their naval station was situated. They appealed to the Southern Baptist missionaries in Manila, twenty miles away, to come to Cavite and open work. Unfortunately, at that time there were no funds and no personnel.

"Undaunted, the two couples began holding Bible study classes in their living rooms one night a week, and soon had a group of more than twenty Filipinos attending. Once again they appealed to the Manila station of missionaries, and this time with more success. Missionary Ted Badger, who was in Manila to do literature and promotion work, expressed his interest in aiding the work, so he was given leave to spend his week ends at Cavite.

"The meetings continued in the homes of the Navy couples for awhile, but on September 15, 1955, an old two-story building was rented and public services begun. A large group of small children were almost immediately enlisted in Sunday school, and teen-agers and young adults began attending the services, some through the invitation of a friend, some through curiosity, and some through tract work and witnessing. Within a year the Sunday school was averaging about fifty each week and Training Union a similar number. By the end of 1956 fifteen people had been baptized.

"Upon completion of their tours of service, both Navy couples returned to America. The E. D. Purifoy family now lives at Abilene, Texas, where they attend Hardin-Simmons University, preparing to do God's work. The other couple attend Southwest Baptist College at Bolivar, Missouri, and also have dedicated their lives to the service of the King. Both couples have expressed an interest in returning to the

Philippines to take up where they left off, and the missionaries in the Philippines pray that this may be so.

"The Badgers continued to labor with the Cavite group and in September of 1957 two years after its inception, the First Baptist Church of Cavite City was organized with thirty-two members. When the Badgers left on furlough in March of 1958, the church called a young man, Fred DeLeon, who was converted in the chapel to serve as pastor. Fred has completed one year of seminary at Baguio City, and promises to be a stalwart pastor. Funds given by Southern Baptists have enabled the group to purchase a choice piece of land on the main street of the city, and a building fund has been set up looking to the day when a house of worship may be erected."

Touring the Islands

1. We Approach Manila

Our plane lands at Manila, "the jewel of Luzon." Flying over the Lingayen Gulf as we approach the city we remember that this was the scene of a great naval battle of the last war. The plane heads across the Subic Bay and Bataan Peninsula. The hush growth visible from the air prevents our seeing the ravages of war. We then circle the little island of Corregidor, then across the Manila Bay and land at Manila International Airport. War scars—not apparent on Bataan and Corregidor from the air are evident in the city of Manila.

The stores are filled with familiar products from the USA and most Filipinos speak English, though their national language is Tagalog, and is still a required subject in the primary schools. However, we feel very much at home.

If we had time to visit the schools we would find that the school system follows more or less the plan of the public school system in this country. Begun in 1900, the schools had as first teachers American soldiers stationed on the islands. This experiment worked so well that after the first

year, trained teachers by the thousands were sent in from the United States. In the four decades that followed, nearly all the Filipinos between the ages of seven and ten were going to primary schools, and one-tenth of high school age were in high school. The Filipinos were wise enough to know that if they ever achieved self-government it would be done through education.

There are many interesting places in Manila, but since our visit will be short, we shall have time only to see some of the places where our missionaries are working. There are two Baptist churches in this city, one Chinese and one Filipino.

Certainly we will visit the Baptist Center which is located near the American Embassy and look in on the production of literature. This, as you know, is essential to the promotion of all of our work.

2. Publications

It is hard for us who have so much religious literature about us, to realize the dearth of it in many mission areas. Not only is there the problem of not having money for printing, but there is also the problem of missionary personnel to write or translate into other languages. It therefore happens that many of our missionaries who go out to preach or teach find that somehow they must also provide much of their teaching materials.

Materials for the Chinese work were available from Hong Kong. However, the Filipino work expanded far too rapidly for missionaries Mary Lucile Saunders and Virginia Mathis to keep up with adapting the American-slanted Sunday school and Training Union materials to be used in Sunday schools, Training Unions, weekday Bible classes and in vacation Bible schools.

Sundays came too close together and the demand grew until Miss Mathis and Miss Saunders could not get all the literature out on time to all of the churches, especially in view of the fact that the orders soon doubled, then tripled.

In 1954 at the annual session, the Mis-

sion called for help, thinking it would have to come from the states. However, the Ted Badgers, then working at Mati, expressed interest in this work and they were on the field at work in about six months, where they were until time for furlough.

Growth of Baptist work is indicated by the following report:

Organized churches	
(4 Chinese; 25 Filipino)	31
Chapels and mission points	80
Missionary pastors	8
National pastors	13
1957 baptisms	520
Total membership	2,213
Vacation Bible schools	93
Sunday schools	89

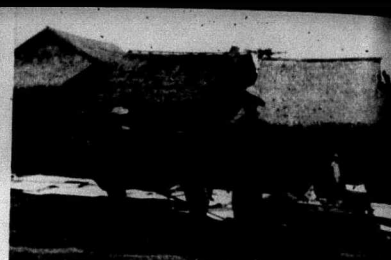
3. Baptist Theological Seminary at Baguio

To save time we fly from Manila to Baguio City and visit a Chinese and a Filipino Baptist church. Most of our time, however, will be given to seeing the seminary, talking to the missionaries, and perhaps to some of the students.

This seminary was organized and classes started under the leadership of Dr. Frank P. Lide in 1952 with five faculty members and a small student body, all Chinese. Twenty-one students were enrolled for the session of 1957-58 and prospects are for more than thirty for 1958-59.

Not all the seminary students are able to continue study until they graduate. Some come a year or two and then because of great need for their services, they fill a temporary gap in local work. In other cases they never finish because of lack of money. Most of the Filipino students have no financial backing, and it is very difficult for them to attend the seminary. Some have heavy family responsibilities and cannot bring their parents with them. The married students have a better opportunity for moving their families since there are adequate apartments to house this small group.

Since the beginning of the Filipino session in the Seminary, despite little money, the number of Filipino students has



Photos by Mary Lucile Saunders

Filipino farmers depend on carabaos for transportation and for work on the farm. The carabao is well-suited for both

doubled that of the Chinese students, yet a few more Chinese have graduated. (11) than Filipino (9) which means that Filipinos drop out.

All the graduates of the seminary have found places of service in churches. The women also are working, but because of limited resources, the churches do not employ these who are trained to help the pastors in their work. These women are teaching in schools and some have organized church-related kindergartens; others are helping with publication work.

Filemon Cosmiano graduated from the seminary, but did not intend to preach. He felt that the Lord had called him to teach. His school was about forty miles from Baguio in a rather remote, though thickly populated area.

Seeing the need of the people for the word of God, he began to hold Sunday schools in two homes located at opposite ends of school territory. The attendance grew until there was a demand for preaching services. He therefore is not only an excellent teacher, but on Sunday is an earnest preacher. With the help of his seminary-trained wife he has led many to accept Jesus as Saviour.

4. Barrio Work Near Dagupan

We now leave the seminary campus and go by car to visit the Dagupan Baptist Church, which is Filipino. We also visit the rented chapel of the Chinese Baptist Church in this city. But first let us go to the *nipa* (thatch-roofed) chapels in the

barrios (villages) in the surrounding areas. The majority of the people in the Philippines live in barrios rather than in towns and cities.

Miss Margaret Collins has taken this work as her special responsibility. Her inspiration came one night as she was awakened to hear these words clearly: "Go into the highways and hedges and compel them to come in." She was working in Dagupan at the time.

She became burdened for the farm people. These people depend upon carabaos (water buffalo) for transportation and for work on the farms. The men love these animals and take good care of them.

Her first work, a week-day Sunday school for the children, was done with the people who lived in a barrio, and Miss Collins started similar classes in other barrios.

Miss Collins met a Christian who formerly had lived in Dalongue barrio. He was concerned because the people had not heard the gospel. One day he took Miss Collins and others to his village and introduced her to the "chief," an old man who had been custodian in the Catholic church for more than thirty years. This man had never been able to satisfy his hunger for God. He welcomed Miss Collins for adult Bible classes. He also made room for young Christians to teach children Bible stories and songs. News spread rapidly, and people out of interest and curiosity came in large numbers.

Once a week in the evenings slides were shown, followed by a missionary message

by one of the seminary students or a missionary. Soon many of them were ready to accept Christ. Those who accepted Christ were required to attend classes on Baptist doctrines. When they had an understanding of these, they were baptized in the city church.

Young Christians need to be trained, so a Training Union was organized, and as the numbers grew, so grew the departments. At the same time, the Sunday school was growing and was being departmentalized.

At first, all the workers among these young Christians were from the city church, but the barrio dwellers responded so rapidly to training that they were soon able to take over the teaching of the children.

Finally the visual aid program developed into a real evangelistic preaching service. Then came regular prayer meeting and business meetings. "As the Lord led we organized them into the Baptist Church of Dalongue with thirty members—a joyful group of believers," wrote Miss Collins.

This type work has been carried on in four different barrios, looking toward a church building in each. In San Carlos a church has already been organized.

5. Branch Seminary in Davao City

We take a train from Dagupan to Manila. From Manila we go by plane to the second largest island, Mindanao.

A branch of our seminary in Baguio was opened in Davao City in July, 1955. Several conditions pointed to the wisdom of

this branch Bible school. In the first place, there is great distance from the island of Mindanao to Baguio on Luzon. Many young people who desired training could never afford the transportation. Also, the cultures on the two islands are quite different. And again, there are many dedicated Christians who are not ready to take full seminary training, but who are good, prospective evangelistic workers.

6. M'Lang College

We shall probably have a humpy bus trip from Davao City to M'Lang. There we visit the combined high school and junior college.

This school was started by a group of Baptist laymen who made great personal sacrifices that this large rural area around M'Lang might have a Christian school.

When these laymen heard that the Jacksons (the first Southern Baptist missionaries to go to the island of Mindanao in 1951) were in Davao City, they went begging for help. Appeals kept coming and finally Mr. Jackson visited M'Lang school and was challenged by its opportunities. There was no Baptist church in the community, although those who were asking for help insisted that there were many Baptists connected with the school. Finally all who were Baptist organized themselves into a church and because there was a church through which to work, the Philippine Mission took over the school.

Seven of the eight students who graduated last spring (1958) applied for seminary entrance in Baguio City. Six of the twenty-four in the high school graduating class applied for entrance into the Bible School in Davao City.

This is a day school. Many come great distances and make their own arrangements for a place to stay. Dormitories are urgently needed as are facilities for teaching home economics.

There is also urgent need for office equipment such as typewriters, mimeograph and adding machines. The library needs not only books but cabinets for

cataloging.

Vocational work is an important part of the high school training. It meets the interests and needs of the people.

Perhaps the most significant influence of this school is felt in the work of gospel teams which go out from the school. From the beginning this work has been led by the principal of the school, Mr. Severo Fabila is now principal and director of the teams.

During vacation time seminary students join with teams from the Bible schools in preaching missions. As a result of the work of the student and Baptist settlers in this area, there are seven organized country churches which have provided themselves with places of worship. Laymen carry on regular services where students cannot go regularly.

7. Baptist Hospital at Mati

Now let us go from M'Lang to Mati to visit our hospital there, a lovely new building which was just dedicated on January 10, 1958.

Within walking distance from town, the Baptist Hospital compound is a little community within itself. It has its own electricity and water supply. The hospital is complete with offices, a conference room, a library, waiting room and lounge. There are three two-story buildings for housing its personnel, one bungalow type building for a family physician's residence, in addition to a thirty-bed hospital and a beautiful church.

Dr. Agusto Resurreccion is the director of the hospital. From 1954, when the medical work began as a hospital, until the new building was dedicated he was the only doctor on the staff. Now Dr. Granada, a fine Baptist woman doctor, is there. The hospital now has a business manager, and Miss Victoria Parsons, the only Baptist missionary in Mati, is the administrator. Five additional nurses have been added to the nursing staff, all Filipinos.

The evangelistic work is carried on by Miss Parsons with the help of young Fili-

pino Christians. Mrs. Paula is the evangelistic worker in the hospital. She contacts each patient personally, and plans for morning watch and evening vespers.

The church with a membership of one hundred has five preaching points. The pastor is Rev. Antonio Fortich, a Filipino, the second pastor to be ordained in the Philippines. This church has a choir, a Sunday school and Training Union. Last year 233 children attended VBS.

Those who have been converted have come from Catholic background. That means that although their families may not be too active in the Catholic church, new converts still face opposition.

Departure

From Mati we fly back to Manila where we enjoy our last evening and night in the Philippines.

Before we retire, I believe all of us want to get together to talk about some of our impressions after seeing our Baptist work. And certainly we want to pray together. Let us all bow our heads.

Let us pray silently for our Baptist work in the Philippine Islands (pause).

Let us pray for our 11 missionaries who are working in the Philippines.

Thank God for the work of the servants and their wives and pray that more and more of them will witness for Christ.

Pray that a promotional secretary for the literature department may be found.

Let us pray for the seminary which is so essential to the progress of Baptist work in the Philippines.

Remember the needs of the high school and junior college and ask God to help us meet those needs.

Ask God to so burden our own hearts for the lost everywhere that we will literally yearn for "a thousand tongues to sing our great Redeemer's praise."

Sing together triumphantly, "O For a Thousand Tongues to Sing," No. 1-9, Baptist Hymnal.

October **CIRCLE** Mission Study

INTO A NEW WORLD

Plans by Elaine Dickson

(See page 29 for Preliminary Plans)

CREATE AN ATMOSPHERE which focuses attention on and stimulates interest in Southeast Asia. Curios and pictures spark interest. A large map is an indispensable aid. If your public library has a record collection on a loan basis, choose some recordings representative of the music of this area, such as "Music of Southeast Asia," recorded by Folkway Record and Service Corp., 117 W. 45th St., N. Y. 36, N. Y. Use the music as women gather for the study.

AS CIRCLE MEMBERS ARRIVE hand each a puzzle map. This provides an outline map for individual use. Give to each a product, article, or picture suggesting natural resources coming from Southeast Asia (see list on page 5 in book). Attach to these a label on which is written some interesting facts about Southeast Asia taken from the book. Have these read at appropriate times.

BEGIN YOUR STUDY by helping the group understand clearly why Southeast Asia is so important today. Make a flip-chart from cleaning bags or a pad of sketch paper using crayon or pen and India ink for printing on titles: 1. IMPORTANCE OF SOUTHEAST ASIA, 2. GEOGRAPHIC LOCATION, 3. HISTORY, 4. RELIGIONS, and 5. SOUTHERN BAPTIST WORK. Under each major page heading fill in other points from the book. As discussion moves along ask the group to read the related facts given them earlier.

Next, establish the geographic location of Southeast Asia. Use the puzzle map and leader's key map along with a large map. Look at the Southeast Asia area in relation to the rest of the world (see text). Note bordering countries; compare sizes of the countries. (Malaya, Indonesia, Thailand, Philippines), and label them. Identify also the other countries in Southeast Asia.

(Save maps for use during entire study.)

Flip your chart to bring History into view. Delegates will not be properly prepared unless history and cultural backgrounds are understood. Cover boxes of varying sizes with plain paper to make building blocks (the soapflakes box is a good example). On one side of each box write a phase of the historical sketch presented in the book: (RACIAL GROUPS, BASIC LIFE AND CULTURE, INFLUENCES FROM INDIA AND CHINA, etc.). As each is discussed, add another block to build up the historical background. The top block indicating the present period in history will be "A CONTINUING REVOLUTION." This should be your main point of emphasis.

Divide the group into delegations. This may be done by allowing members to choose the country each wishes to visit. Another possibility is the distribution of small flags of the four countries, each woman visiting the country indicated by her flag.

Explain the purposes of the delegations to the groups. (Specific instructions for each delegation will be given in November and December *Royal Service*.)

Complete your orientation discussion by covering briefly the religions of the areas. Then pose the question: When in the history of Southern Baptist missions was an apparent retreat turned into a great advance? Show how the retreat from China became an advance with great outreach.

Close with a quiet meditation period. Read Romans 10:11-15. Sing first verse of "We've a Story to Tell." Then lead the group in praying 1. for the people of Southeast Asia, particularly the national Christians, 2. for our missionaries who serve there, and 3. for the delegations who are to travel to the countries via study and return with reports.



by Mrs. R. L. Mathis, president, Woman's Missionary Union

Several years ago the Executive Committee of Woman's Missionary Union set a million dollar goal for the Lottie Moan Christmas Offering.

There were doubtful comments. "How can we possibly do it?" one asked Mrs. B. A. Copass, the chairman of that day. Quickly came the reply, "By getting a good ready."

Getting a good ready is what we must do in preparation for our observance of the Third Jubilee Advance Program. The WMU goals are thrilling. They are challenging. They are big. Yes, they are the largest goals ever set by Woman's Missionary Union. Did you read all about them in July Royal Service? Is your society aware of the significance of its participation? Have you determined your society's goals? Are you ready? It all begins October 1, 1958!

As I look at these goals and the high significance of each one, our WMU watchword begins to take on new meaning. I feel a new surge of faith as I remember that we are, "labourers together," with Him.

The whole idea of this gigantic program of advance might lead some to think that we have taken on a burden of responsibility too difficult. Some could say, "We have so much to do." Others, "So many are looking to us!"

Let us comprehend anew that we are not sufficient, but God is. "Our sufficiency is of God." Let us take heart, for God has led us into this program. In it and through it all we shall know and realize His power, His wisdom. Together, laboring with

God, we shall do it.

If we recognize the needs of our desperate, lost world, if we see the possibilities of a new day in unqualified advance for Christ's kingdom, we shall seek all of God's ways to achieve our Jubilee goals. But we must pray earnestly and fervently within God's will during this Era of Prayer and the Jubilee Advance years.

When we pray we link ourselves with the inexhaustible motive power that spins the universe, that spoke the world into being, that sacrificed Jesus as man's Saviour.

As we face the challenge of days ahead and the establishing of this program in every missionary society, let us recall and make a part of our living and witnessing passages from God's Holy Word which remind of His enabling presence, passages like: "God is our refuge and strength," "They that wait upon the Lord shall renew their strength," "I can do all things through Christ which strengtheneth me." Such reassuring words remind us that God's kingdom advances on the feet of his followers who seek his face as they discover his will.

We must begin to reach goals now, right now. So, study them in Royal Service, in your 1958-59 Year Book. Challenge your organization. Adopt them. Get ready. And let us all be in earnest as we work together for more organizations with members who serve Christ, more members who are awake to the missionary challenge. Then we shall turn away from business-as-usual to a whole new concept of missionary advance in missionary education.

KNOW Your Missionaries

Thomas and Willie Mae Kennedy
Nigeria, West Africa

by Lila Belle Hopkins



I could tell you many things about Willie Mae, for I knew her well. She is going to read this, however, and lots of what I could tell you she would want to mark "not for publication" for many of her sacrifices and acts of generosity were known only to God. You can read between the lines, though.

We were roommates at Hardin-Simmons University and worked together in the University Book Store. Willie Mae worked most of her way through school—with some help from her home WMU.

Often after work, instead of returning to the dormitory, she walked the mile and a half to the mission where she taught a Sunday school class and worked with the Girls' Auxiliary. The mission had little to offer except hard work.

Thomas was a quiet, serious young man. He had just returned from the army and was older than some of the students. He was active in the Life Service Band, and was pastor of two half-time country churches.

He saw to it that Willie Mae was wearing an engagement ring when he went in to Southwestern Seminary. Soon we were shopping for her wedding trousseau. She chose ice-blue satin to make her wedding dress, and threw practicality to the wind with a beautiful white feather hat that sparkled in tiny rhinestones.

"I'll probably never wear it again, but this is a time for at least one luxury!" she laughed.

Carloads of girls from Smith Hall went to Lorraine, Texas for the wedding. I remember the variety of guests which included the campus beauty queen, now a successful television star, and a shy little girl who had few friends.

Tom never asked for an easy job either. During his seminary days he located a community without a church. At the time he was appointed by the Foreign Mission Board in May, 1954, it was a fine, growing church.

We hadn't seen Willie Mae and Tom since their appointment and first-term in Nigeria, but a few days before they were to sail after the first furlough I called them long distance. They were eager to return to their mission post in West Africa.

"Is it a life of sacrifice and hardship?" I asked.

"No!" they each answered. "It is a challenging, rewarding work," Thomas said.

"The only hardship," Willie Mae confessed, "is being so far away from relatives. But don't say it is a life of sacrifice. That is not so."

I hung up the phone thanking God for Thomas and Willie Mae Kennedy.



Variety of Materials Available for Your Southeast Asia MISSION STUDY

Order from your state Baptist Book Store Teacher's Guide, 25c, for your WMS book, *Into a New World* by Crawley (85c); ask also for the 1958 Foreign Missions Graded Series folder.

In the Foreign Missions Graded Series folder you will find a list, with prices, of numerous materials such as these pictured above: A—full color 11"x35" poster murals, B—Packet of 24 pictures of Southeast Asia, C—slide sets for each book in the Graded Series, D—Filmstrips on Southern Baptist work in Southeast Asia, E—Chenille Craft Mission Kit, and F—World Mission pencils.