

JULY 1963

ROYAL
SERVICE

Before All Else

WE SEEK, upon our common labor as a nation, the blessings of Almighty God. And the hopes in our hearts fashion the deepest prayers of our whole people.

May we pursue the right without self-righteousness.

May we know unity without conformity.

May we grow in strength without pride in self.

May we, in our dealings with all peoples of the earth, ever speak truth and serve justice.

And so shall America—in the sight of all men of good will—prove true to the honorable purposes that bind and rule us as a people in all this time of trial through which we pass.

This is our home—yet this is not the whole of our world. For our world is where our full destiny lies—with men, of all people, and all nations, who are or would be free. And for them—and so for us—this is no time of ease or of rest—Dwight D. Eisenhower. Second Inaugural Address, January 21, 1957.

TRENDS

in

CITY LIVING



Photos and information courtesy WHO

■ Skylines of our cities are marked by skyscrapers, and dotted indiscriminately about are housing projects built often in close proximity to uptown or to business areas. At one time in the immediate past such locations were reserved for business, and housing was moving to the suburbs. But modern students of city living tell us that the trend seems to be inward and not outward. Many business-

men are weary of shuttling back and forth from home to business twice daily, and are moving their families uptown.

men are weary of shuttling back and forth from home to business twice daily, and are moving their families uptown.

Nowadays as one makes closer scrutiny of new, efficient, functional buildings he often discovers that many of them are not business offices but are housing families, jammed so close together that privacy is at a premium.

A frustrating and almost despairing aspect of these new housing units is that they actually have been an attempt to provide healthier surroundings for families. Slums have been cleared to provide space for them. But many feel that those who live under such conditions are apt to grow in spirit to resemble the buildings in which they dwell, arid, identical, and unadorned.

It is in such circumstances that children as well as adults find themselves imprisoned, and under such conditions they have little opportunity for personal privacy and wholesome family living. Many times these families do not lack for money because both parents are at work. The depravity is in the realm of the spirit.

Sociologists, doctors, and mental health specialists tell us that often these families suffer greater estrangement than when they live in old dilapidated sections where business is moving in. They cite that often in



TRENDS in CITY LIVING

these familiar slum areas there are opportunities for better family living because there is more privacy and less noise.

In block after block of housing units and in the skyscraper apartment buildings there appears to be a sort of selfish indifference not only to the needs of neighbors, but it spills over into the family. In the social vacuum of faceless crowds, people have no spontaneous urge to make acquaintances and to be friends with their neighbors. Some appear to live as travellers without luggage:—babies go to the nursery; children go to school; sick people, whether physical or mental, go to hospitals; old people go to the old people's homes. There is no kind of social maturing process at work. On the other hand, it is a proven fact that in shantytowns and slums people give their neighbors a hand much more readily.

Adults suffer under both circumstances, but it is the children who bear the marks of insecurity and grow into adulthood inadequately equipped for life.

Some who build these great groups of cliff dwellings maintain that there are not as yet gangs of young people hanging around the entrances. But they say, "The children in these new blocks are not yet old enough to form gangs?" What is certain, however, is that parents are not always in a position to look after their children. One specialist points out "Think of a twenty-story building with perhaps four apartments on each floor. With an average of two to three children a family, that adds up to 150-250 children. If all the families send them to the playground downstairs, that makes a small army on the loose."

What can be done about the children? Children have a right to their corner in any home, a place where they can play with their friends. They need a social life as much as anyone else. If the parents don't help them, they will find a social unit elsewhere. Young people often desert the home



Children are entitled to a place at home where they can visit friends

because they discover there little evidence of affection and no concern for their social needs as they grow toward adulthood.

A family making provision for the needs of its members is the ideal situation regardless of where they live. But in countless situations this is not being done. Our schools and churches, in many instances, are discovering need for a broader ministry than that traditionally assigned to them.

We are concerned with how our Baptist churches can meet this challenge. Our study this month in the general missionary program will help us evaluate the position and work of our churches. Whether a church is uptown, small town, or rural, an adequate church ministry must discover how its members can help more people to make Jesus Christ their Saviour and Lord. Only those with the living Saviour as guide and counselor can, by his help, live abundantly in any place.

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ROYAL SERVICE

WOMAN'S
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WHO Photo by K. Kalisher. Modern housing for families in uptown city areas has brought about a great deal of discussion concerning whether project- and apartment-living provide a better climate for family living than former slums. Our missionary program this month presents Home Mission Board work in cities.

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Needs Every Day

DOWNTOWN

by Jacqueline Durham ■ The story is not new. Capitol Avenue Baptist Church was the only church still standing in its downtown location in Atlanta. Other churches had moved out; buildings had been razed.

Now the city planned clearance and revamping of the section. Would Capitol Avenue, a church which had provided state and denominational leadership for eighty years, follow in the footsteps of other churches in the mushrooming cities of America—and move out?

Pastor Fred Propst, once-retired but challenged by this church, and the much-dwindled congregation refused to believe this could be the answer.

He led the people to repair and remodel the building, and in 1960, they were ready for the big step which

Practical help—such as a ten-week course in inexpensive, attractive cookery and sewing taught by a teacher from a local vocational school



A warm, cheery greeting is the beginning of week day activities at Capitol Avenue. Louise Propst believes you must reach people with the best, in leadership, in equipment, and in dedication

Photos by Home Mission Board

Bible study—a vital part of the program, reaches all ages. Evening classes like this are designed to reach men, morning classes for women, afternoon classes for school-age children and teen-agers

would lead into undreamed-of service to the community—every day.

The Home Mission Board which had set up a plan of weekday ministry in downtown churches, was already answering requests from churches for guidance in setting up a program and in acquiring a qualified missionary.

The Board helped with the project—making it a pilot for other churches interested in meeting needs of the people around them.

Louise Propst, the pastor's wife and long-time Good Will Center worker, was chosen to direct the ministry.

Mrs. Propst began with nurseries, Bible

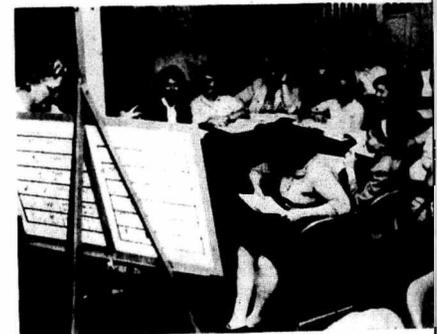


Babies are well-tended while mothers learn. Pastor Fred Propst checks in on the nursery



Creative expression is encouraged through crafts projects. Here Mrs. Charles Waddy shows a woman how to make a decorative plaque for her home

Learning to read and write—or to improve both has proved a joy. Classes were started to meet a need; volunteer teachers use the Laubach method of teaching



classes and guided activities for children. Women's groups, teen-age groups, Adult Bible classes, and literacy classes were added as interest grew. And that was rapidly—within a year, three hundred and sixty were enrolled in various activities. Louise Propst was teaching all of them. Many people had accepted Christ as Saviour and were in the church worship services because of this weekday ministry.

Second Ponce de Leon Baptist Church had been watching prayerfully. Now, they asked if they might participate financially and with volunteer workers.



Volunteer workers share love and warmth

Another missionary, Mrs. Charles Waddy, was added at that time. Lydia Wheitsel is presently Louise Propst's assistant. Eager women began to come faithfully to work with the children and women. Vivacious young couples served among teen-agers. The enrolment is now greater than six hundred.

The city's drawing board includes plans to develop the immediate vicinity of this church into one of the most elaborate "apartment cities" of the South. Capitol Avenue has tried to meet the needs on its present "doorstep." In the future it will be in a position to expand and meet the needs and interests of sophisticated "cliff dwellers" (see page 1).

"Many churches across the country are starting this weekday ministry," according to Clovia Brantley, assistant secretary of city missions in charge of mission centers with the Home Mission Board.

Their programs are as varied as the needs around them—medical clinics, quiet rooms for homework, gymnasiums, sports and crafts, and discussion groups.

Church members with unusual talents—like art, ceramics, medicine, sewing, cooking, carpentering, athletics—are given an opportunity to use them within the church.

As in the case of Capitol Avenue, the relevance of Christianity can become a reality on the crowded bustling streets around downtown churches.

Eager minds are stimulated and guided in a whole new world of activities and Bible stories



Teen-agers want a good time and a laugh—they get it at this "hat-designing" session on Tuesday night which is feature time. Couples devoting time to these young people find many opportunities to teach



Young, inquisitive, impressionable—they come. They have a good time, and they learn eternal truths just as eagerly

THE ARTISTIC JAPANESE are skilled in growing miniature trees, planted in shallow soil in small dishes which cramp the roots and stunt growth. Dorothy G. Haskin, Christian writer and commentator, finds pathos in the fact that a tree with potential for stately growth, one meant to stretch skyward majestically on some mountain

likeness. To grasp this concept is to grasp one of the most exciting dynamics of our faith and to embrace the WMU Aim of Leadership Training. Long have Southern Baptist women thought in terms of geographical and numerical expansion but there is also responsibility for mental and spiritual expansion. Concerned leaders are

MINIATURE CHRISTIANS

slope perhaps, should become just a miniature.

Likewise, there is pathos in the realization that Christians, meant to grow "unto the measure of the stature of the fulness of Christ" may become mere "miniatures." Development is stunted by failure to "take root downward, and bear fruit upward," as 2 Kings 19:30 expresses it. We must beware lest we confine ourselves to the shallow soil of our lesser abilities, never drawing on deep-rooted spiritual resources, never developing our full capacities in service.

A thinking Baptist woman, seriously weighing her commitment to Christ, her obligation to youth, and her response to the Great Commission, can never be content as a "miniature Christian." Deep within her heart is an unquenchable longing for spiritual stature, for wholeness and usefulness as a mature Christian. This is no strange stirring. Marguerite Harmon Bro has expressed the belief that there is "a gnawing, unrelenting desire to become more than we are because we are more than we are!" Indeed, we are children of God yet we are not meant to remain as little children.

In our anxiety, as Baptists, to defeat a false idea that individuals can be developed into Christians we have neglected to emphasize the truth that they can and must be developed as Christians. In the New Birth we are endowed with every faculty needed to grow from childlikeness to Christ-

quite frank in their opinion that we cannot go farther in organizational achievement until we awake from our spiritual siesta. Nor can we tuck ourselves into a cozy mental cot and expect world problems to vanish when we pull the covers over our heads.

Woman's Missionary Union offers many avenues of leadership training for adults who never reach a terminal point in learning. Indeed, the years can be welcomed when their losses are counteracted by an enrichment of mind and soul.

Many women honestly desire to render meaningful service to God and yearn for growth and training. But it must be guidance in significant service with depth to satisfy. We fail if we offer only superficial activities and a half-hearted invitation to "easy" service that misses the mark.

Leadership training is a journey, not a destination. It is a voyage, not a harbor. It is growth in the likeness of Christ. However no woman will travel far toward maturity who does not resolutely set a goal, making a definite place for study, stretching her mind and strengthening her soul. The chief hindrance to such growth is not lack of ability nor even lack of time. It is lack of purpose. But in such a day as this no Christian woman has the right to live in a wasteland of unthinking existence. The superb task of making Christ known throughout the world waits, as it has always waited, on trained Christian leadership.

by Helen Fling

GOD'S WORK TEAM

• 1963 •

I WONDER how the contentious members of the church at Corinth reacted when the letter from Paul was read to the congregation. After an introductory greeting he bluntly deals with their strife and divisions (1 Cor. 1:10-13). Groups within the church had formed "parties" favoring one preacher above another: "I am of Paul; and I of Apollos, and I of Cephas." And some even formed a fourth party under the slogan: "I am of Christ" (1 Cor. 1:12).

Paul reprimands them for being so childish and explains that "We are labourers together with God" (1 Cor. 3:1-9). Cephas, Apollos, and Paul are co-workers; they are the work team for God. The sowing, the watering, and the reaping are all necessary labors. But God gives the increase. None of the team members counts apart from the others, and the whole work team counts for nothing save for the grace of God.

The meaning of 1 Corinthians 3:9 is: "We are co-workers who belong to

God." The whole team rather than just the one "carrying the ball" is essential to the task entrusted to the church by the head of the church, Jesus Christ. He is the captain of our salvation (Heb. 2:10).

The objective of God's work team was and is to proclaim the good news of God's redemption in Christ Jesus and to establish his reign in the lives of people everywhere. Jesus Christ is the same (Heb. 13:8), the gospel is the same (Gal. 1:6-7) and the promise of Christ remains (Matt. 28:20) as in the first century. But the conditions under which we bear witness have changed.

Our age is preoccupied with material things. When material values become the center of man's striving, the moral tone of society sinks to lower levels. God's work team must keep itself unspotted from the world, for how can we share the fruits of the spirit with others if our own appetites are set on the fruits of the flesh?

The so-called "population explo-

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sion" also profoundly affects the responsibility of God's work team in the year 1963. From 1950 to 1960 the number of people in the world increased from 2 billion 500 million to 2 billion 900 million. The best estimate is that the present population is 3 billion. The population increases by one million every week!

Even if we count all nominal church members, the Christian religion is receding in relation to the total world population. We must acquire a new dimension in our thinking, praying, and giving in regard to world missions.

Other religions are on the march. Mohammedanism, Buddhism, and Hinduism are increasingly missionary. Political forces undergirded by materialistic philosophies and sustained by military power have set as their aim the conquest of the world. Never before has the work team of God encountered so many formidable foes.

But let there be no discouragement or wavering of faith. Victory belongs to Christ (Phil. 2:10-11). My hope and prayer is that he will be pleased to own and endow us as his work team in our time.



Josef Nordenhaug
General Secretary,
Baptist World Alliance,
Washington, D. C.

A LEADER in Training

by Josephine Cook



WOMAN'S MISSIONARY SOCIETY in Woodlawn Baptist Church has changed considerably in the years in which I have been a member. I was first a member of a Business Woman's Circle, an organization which met monthly at night, had its own chairmen and was rather remotely connected to the Woman's Missionary Society.

Of course, our advisor brought information to us from the WMU Executive Board and did what she could to make us feel a part of Woman's Missionary Union. I remember that I served on the program committee one year. I know I learned some things about the missionary program of Southern Baptists during those years, and I am sure I learned from experience some things about WMU work. However, I cannot recall any intensive leadership training.

We progressed to that stage when we had several "night" circles, all a part of the

Miss Cook is president of the Night Woman's Missionary Society in Woodlawn Baptist Church, Birmingham.



one WMS in our church. We had monthly circle meetings and a monthly general program meeting for all the night circles. The WMU president did double duty. She presided at both the "day" and "night" general meetings. We had night enrollment and program chairmen and a secretary, but all other chairmen were members of daytime circles. If that work was promoted in our night meetings, it meant double duty for them. Though this plan of organization was a step forward, it still failed to meet the needs of the members of WMS who could come only at night.

A new day really dawned when Plan B was introduced and adopted in our church. Now we have a Night Woman's Missionary Society with an entire corps of officers, committee chairmen, and representatives on youth committees. Every phase of the work is promoted by a committee and our concept of the work of a missionary society has been enlarged and, I believe, has become more satisfying to our members.

The richest spiritual blessings to come to our Night Society have been during the Weeks of Prayer for Home and Foreign Missions and the days of prayer for associational and state missions conducted by our Prayer Committee. The daily prayer periods are held at 6:30 A.M. so that our members, so many of whom are employed in the business world, and the men of the church can attend. These quiet periods of information, meditation, and prayer, engaged

in at the beginning of the day when our minds have not become cluttered with the mundane affairs of our lives, are mountain-peak experiences.

The Night Society brought increased opportunities for training more of our members as officers and committee chairmen; true also in the other two Societies in our church. I served in the Night Society for the first two years as chairman of the Community Missions Committee. When first elected to serve I realized I actually knew little about my duties, but before taking office I was invited to—and urged to attend—the annual planning meeting of the officers and committee chairmen.

This meeting was conducted by our president, during which, using the current WMU Year Book, she led us in discovering the various phases of missionary society work as given in Aims for Advancement. We studied our duties, and using emphases for the year, we made broad plans for the work of our society. I was led to see how important the work of the Community Missions Committee is in relationship to the



purpose of WMS—the promotion of Christian missions, beginning right in our community.

I learned that I was to call a meeting of the Community Missions Committee so that we could make plans for the year, keeping in mind the emphases set out in the Year Book and the needs of our own



community. Our plans were to be submitted to the WMS Executive Board in writing.

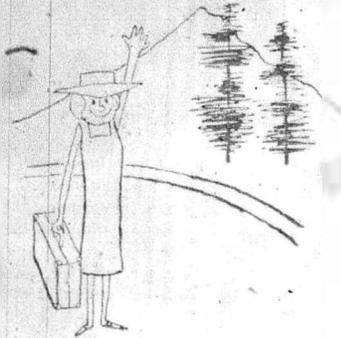
To get ready for that meeting I read again the duties of our committee in the Year Book and studied the entire chapter on Christian Witnessing in the Woman's Missionary Society Manual. I had to know what I was to lead this committee to do!

The next opportunity for training was a clinic sponsored by our WMU for officers, committee chairmen, and circle members in all three societies. The discussion in the Community Missions section was very helpful as we considered the work of our committees and how we would go about accomplishing the work our committees had worked out from a community survey.

The most comprehensive training I received was in the basic leadership course taught by our WMU president. The study of the entire WMS Manual and WMU Year Book made it possible for me to understand more fully the purpose of Woman's Missionary Society, and how each officer and committee member fits into the plans. Seven and one-half hours of class study, the reading of the material and the use of the WMS Assignment and Answer Booklet to put in black and white the things learned, gave me training that fitted me to some degree for other places of responsibility in Woman's Missionary Society.

I am glad that a refresher course is re-

quired yearly for those who have completed the basic course in order to keep the WMS Leadership Card current. A well-informed WMS member needs to know the new emphases for each year as outlined in the WMU Year Book, and certainly the study of an Aims book, or other books which



may be required, will enlarge one's vision of the task to which we are committed.

I was privileged to attend the WMU Conference at Ridgerrest in August, and since I had been asked to serve as chairman of the Community Missions Committee again the next year I, of course, attended the Community Missions conferences where I gained much valuable information and resolved to lead my committee to do better work in the new year.

Even with all the training I received, I found it necessary at times to seek counsel from the president of our WMS on some phase of community missions work, and sometimes, when she recognized that our committee had some misconceptions, she very carefully offered advice and suggestions. She recognized her responsibility for giving to our WMS a trained leadership, and sometimes she "trained me" individually! You will not question the good training I received when I tell you our WMS president was Miss Ethalee Hamric, editor of *Royal Service*!

Check up on those in your WMS who hold a WMS Leadership Card. Have they fulfilled the requirements for renewal this year?

THEY ARE

Read:

1962-63 WMU Year Book, 25c
Enlistment for Missions,
Fling, 85c

Or By Class Study (ten 45-minute periods)

CONTENT OF COURSE—Read and Study:

WMS Manual, 65c
Current WMU Year Book, 25c

Those who do not now hold Leadership Cards may earn one by class study (see above) or by individual study:

Do **YOU** Hold
a **WMS**
Leadership Card?

CONTENT OF COURSE—Read and Study:

WMS Manual, 65c
Current WMU Year Book, 25c
WMS Assignment and Answer Booklet,
35c

It isn't too late to meet the elective* under

*Each member of the executive board completing during the year the respective basic leadership course, WMU, 58c, or if previously completed, renewing Leadership Card



This year I am serving as president of the Night Society, so I availed myself of the opportunity to attend the WMU Weekend, sponsored by the Alabama Baptist WMU, at Shocco Springs last July since it was not possible for me to go to the WMU Conference at Ridgerrest due to my work. The conferences for presidents in churches using Plan B, which was led by our state WMU president, gave me insight into the position

I was assuming.

Now I am a member of the WMU Executive Board of our church, and find that the meetings of this board, so ably conducted by our WMU president, Mrs. B. Lloyd Parsons, offer training similar to that which I received as a member of our WMS Executive Board. I now find myself responsible for seeing that those serving with me in the Night Society receive training.

"Here ye the Master's call, 'Give Me thy best!'" are the first words of a familiar gospel song we sometimes sing. Surely, to give one's best demands consecration to the Lord and the task of giving the gospel to every creature. It also demands that leaders be trained in the "know-how" of the work. Learning and training go on all the time when you work in Woman's Missionary Society. That is as it should be, for we live in a changing world and we must remain pliable to meet the challenges in whatever time we live—whether in the sixties or in the far future.

leadership training which requires that each executive board member either take the basic leadership course or the refresher course during the year. This is minimum, however. Every WMS member potentially is a leader and every member needs leadership training every year.

The summer months are ideal for small group study in a cool spot. Individuals may get together and work on the Assignment and Answer Booklet questions. Discussion of basic principles will help clarify many points.

Even a Leadership Course may be taught. No training is ever wasted and the elective under Aim VII, Leadership Training, may be

the grad to planning for the course. Fulfilling this requirement may be the final point you need for attaining Honor recognition this year.

However you do it—by renewal of your leadership card, by individual or class study—don't let a year end without specific attention to this opportunity.

Do you keep records on who holds Leadership Cards in your Woman's Missionary Society? It's a good idea. Set up a card file, and you will know those to contact regarding renewal, class or individual study.

See current WMU Year Book page 70 for discussion "WMS Leadership Courses."

Order all books from Baptist Book Stores; all WMU materials from 600 No. 20th St., Birmingham, Alabama

Retrospect

1888 - 1963

TRACTS, ARTICLES in the Foreign Mission Journal and personal letters were primary sources of information and help in early organizations.

Miss Alice Armstrong's "Woman's Obligation to Spread the Gospel" was written not as a tract but as a paper to be read on the now historic day, May 11, 1888. It carried weight in favor of organization. After the all important affirmative vote for organization, action was taken at once to publish this paper in tract form.

As we read today we see Miss Alice's message has power. She asks questions and answers them.

*Are we obliged to spread the Gospel?
What is our obligation to spread the Gospel?
What is an obligation? . . . What do we owe the Gospel?
As American women what do we owe the Gospel?*

She answers in part:

Look at the women of Siam,

Look at the women of Syria,

Look again at the women of China,

Africa's degraded millions stand before us,

Christian women of America, with these facts to stir our keenest womanly sympathies, our truest patriotism and deepest gratitude, . . . the answer is not far to seek: the difference between our elevated position today and that of the most degraded . . . is the exact measure of our earthly obligation to spread the gospel.

IN THE EARLY YEARS of our history, another tract reminds us of the worth of a nickel and the need of an expense fund:

THE "NICKEL FUND"

To secure an expense fund, a five-cent annual subscription is solicited. Collections at quarterly or



annual society meetings might also be devoted to this purpose. This money is kept separate from mission receipts and used only for expenses.

IT HAS BEEN SAID that Baptists have not taken time to write history because they have been too busy making history. Be that as it may, Baptists have taken the time to commemorate meaningful occasions. Woman's Missionary Union was only three years old when it made plans to participate with the Convention in the 1892 Centennial of Missions, celebrating the awakening of the Christian world to William Carey's sermon at Nottingham. Like God's trumpet blast, summoning Baptists to the work, the sermon resulted in "A Baptist Society for Propagating the Gospel among the Heathen." In honor of the occasion, the Home and Foreign Mission boards appealed to Southern Baptists for \$250,000 to be used for chapels and other permanent work.

In a tract prepared by Miss Annie Armstrong and kept in an old scrapbook we note today her words:

How can we . . . celebrate the one hundredth anniversary of an occasion whose results are second only in the history of our earth to the advent of the Saviour himself? . . . The ideal measurement of Christian love has not been left to our own decision. "As I have loved you" is the standard set up by Infinite Love. . . . Let us ask God to teach us what He would have us do and "do without."



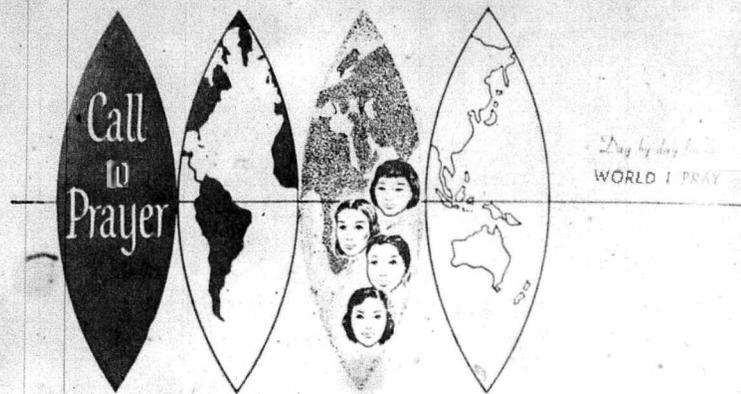
This commemoration was the beginning of many in our history. Today we look toward the Jubilee in 1964, commemorating the 150th Anniversary of the Triennial Convention and the beginning of organized Baptist work on this continent.

What is the ideal measurement in reaching the Third Jubilee goals? Is it not the same as in 1892—"As I have loved you?"

Maria Mathis and Alma Hunt



William Carey



Prepared by Mrs. Roswell E. Owens

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

1 MONDAY And Paul dwelt two whole years in [Rome], . . . preaching the kingdom of God Acts 28:30-31 (read vv. 28-31).

The Association of English-language Baptists in Continental Europe held its fourth annual meeting last October in Orleans, France. Congregations in Germany, France, Spain, and Italy were represented. Thank God for provision to preach the gospel to Americans and other English-language groups overseas.

Pray for W. C. Rucht, Jr., Rome, Italy, Mrs. W. H. Warren, Rio de Janeiro, Brazil, ev.; Earl Parker, China-Korea, ret.; Mrs. A. V. Alvarado, Galveston, Tex., Sp. sp.

2 TUESDAY Thou hast a little strength, and has kept my word, and hast not denied my name Rev. 3:8 (read vv. 7-13).

Hawaii is our nation's youngest state. Since 1960 Hawaii has not been listed as a foreign mission field, but as one of Southern Baptists' "pioneer states," with Home Mission Board encouragement to the Hawaii Baptist Convention.

The Foreign Mission Board and the Hawaii Baptist Convention have planned in such a way as to preserve continuity and to main-

tain resources of workers and funds at an adequate level during the period of change-over. Some of the foreign missionaries continue in Hawaii for a period of years, and some financial undergirding by the Foreign Mission Board continues on an annually diminishing basis. For these reasons Hawaii needs to remain more than ever in our praying.

Pray for Chester R. Young, Hawaii, G. H. Clark, Malaya, D. L. Saunders, Nairobi, Kenya, F. G. Ross, Durango, Mexico, ev.; Mrs. R. J. Green, Tuba City, Ariz., Ind.

3 WEDNESDAY Philip . . . said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? Acts 8:30-31 (read vv. 26-38)

Of the 10 million Negroes in the USA, more than 8 million are Baptist. The Home Mission Board has 35 teacher-missionaries, 18

ed. educational	ret. retired
ev. evangelism	RN nurse
GWC Good Will Center	Sp. sp. Spanish speaking
Ind. Indian	WDP weekday program
MD doctor	* furlough
pub. publications	

workers in Negro centers, 8 state directors, and 24 other workers helping to train 39,200 Negro preachers and leaders. There are now Baptist Student Unions in 53 Negro colleges.

Pray for T. B. Brown, Jackson, Miss., Negro ev.; W. L. Clinton, Brazil, Mrs. J. R. Gray, Nigeria, ev.

4 THURSDAY Trust in the Lord with all thine heart; . . . and he shall direct thy paths Prov. 3:5-6 (read vv. 1-6).

At their appointment service in Atlanta, in March, 1961, Donald and Marianne Rollins had no starry-eyed conceptions of a missionary's life in a remote Indian village in Alaska. They had lived and worked there before, she as a schoolteacher, he in the US Air Force. But they knew that God wanted them there in His service. So they were going!

Pray for Mrs. Rollins; Mrs. Kent Faris, N. M., Ind.; G. T. Martin, Tampa, Fla., Negro ev.; Rosa Lee Franks, Miami, Fla., GWC; Mary Alice Ditsworth, Bandung, Indonesia, T. V. Farris, Japan, Mrs. S. P. Schmidt, Singapore, J. E. Mills, Mrs. C. F. Roberson, Mrs. I. N. Patterson, Nigeria, ev.; Mrs. L. C. Smith, Nigeria, med.; Mrs. R. W. Fuller, Hong Kong, ed.

5 FRIDAY Pray for us, that the word of the Lord may have free course, and be glorified 2 Thess. 3:1 (read vv. 1-5).

The Cooperative Program has become a respected plan in the Argentine Baptist Convention. Slow to accept it at first, the churches were amazed to find that, after one year of giving to all causes through the Cooperative Program, the Convention agencies received 85 per cent more funds than in any previous year.

Undergirding this growth and striving to meet the demand for more trained pastors, the International Baptist Theological Seminary in Buenos Aires trains young men and women for service.

Pray for Mrs. Cecil L. Thompson, who has taught at this seminary since 1958; Mrs. E. C. Wilson, Jr., Rio de Janeiro, Brazil, ev.; Mrs. T. C. Bagby, P. C. Porter, Brazil, Anne Lanster, Chile, ret.; Mrs. Jose Corrales, Havana, Cuba, ev.; Marvin Jackson, Louisville, Ky., WDP; Mrs. T. E. Lee, Ala., field worker

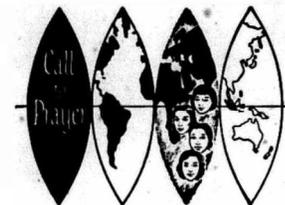
6 SATURDAY Come unto me, all ye that labour and are heavy laden, and I will give you rest Matt. 11:28 (read vv. 28-30).

Between five and eight million tracts put out by the Baptist Spanish Publishing House

in El Paso, Texas, blanket Spanish-speaking fields annually. This testimony from Chile is typical:

"I was converted through tracts that my children brought home from a Baptist kindergarten. At first I refused to accept them, but one day when I was feeling desperate, I went to the kitchen to cry. I started reading in a tract, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' That day I decided to accept the Lord's offer, for I felt I could go no farther alone. Today I rejoice in my work with Sunbeams I have five children of my own, and all are faithful members of the church."

Pray for F. W. Patterson, director of the Publishing House in Texas, J. C. Raborn, Hong Kong, pub.; Mrs. R. M. Willacks, Korea, W. T. Roberson, Vietnam, W. C. Lanier, Israel, Sittie V. Givens, Rio de Janeiro, Brazil, ev.; Blanche Groves, China-Hawaii-Hong Kong, ret.; Mrs. Rager Baxter, Jr., Dayton, Ohio, WDP



1 SUNDAY My heart's desire and prayer to God for Israel is, that they might be saved Rom. 10:1 (read vv. 1-13).

Perhaps nowhere would great spiritual power in the lives of Christians be of greater significance than in the land of Israel. Her people have gathered from the ends of the earth. But some who visit Israel are impressed with the spiritual vacuum. The people are concerned about erecting more buildings, developing farms and orange groves, and improving defenses. Their minds are upon the things that can be built, bought, and used.

If Israel experiences an awakening wherein her people recognize Jesus Christ as Saviour and Lord, turning to Him in faith, the attention of the whole world would be alerted to this part of the world wherein Christ lived on earth. Are more interested in the physical return of the Jewish people to Israel than about their spiritual turning to God in this and every land? Pray today for

the Jews of Israel and in all the world.

Pray for Mrs. Milton Murphy, Petah Tikva, Israel, ed.; G. G. Pitman, Ogbomoso, Nigeria, MD; Stanley Crabb, Jr., Italy, ev.; Alda Grayson, China-Hawaii, A. E. Hayes, Brazil, ret.; Armando Silverio, Tampa, Fla., Italian; J. L. Prickett, Okla., ind.; Mrs. C. E. Sanders, Tucson, Ariz., Sp. sp.; David Jemmott, Balboa, Canal Zone, ev.

8 MONDAY I will pray with the spirit, and I will pray with the understanding also 1 Cor. 14:15 (read vv. 9-19).

Anne Dwyer, nurse, Southern Baptist Hospital, Ajloun, Jordan, writes:

This has been an awful day. Nothing went right and it seems I did not accomplish a thing. A patient died unexpectedly. Student nurses complained and one of them was sick and off duty. I was the only one who could play in chapel, and even though I had practiced, the music did not sound right. There was no mail from the States. The food was tasteless, and even the water ran short. There were so many problems I had not met before. I was too tired to think as I read my Bible, and I went to sleep while praying. How I wish today had been my birthday! My name would have been on the prayer calendar and people at home would have been praying for me. I wonder—did the people back home forget to pray today? If not, how fervently and specifically did they pray? Was it so general that they did not even know what they meant? We missionaries need intelligent prayer for particular needs."

Pray for Miss Dwyer; Mrs. G. E. Robinson, Nigeria, ed.; Mrs. John Mein, Brazil-Bahamas, ret.; H. H. Pike, Brazil, Mrs. R. B. Fryer, Jr., Indonesia, Mrs. J. B. Graham, Taiwan, ev.; Job Maldonado, N. M., Sp. sp.; Mrs. Marvin Sorrels, Okla., ind.

9 TUESDAY I looked . . . but there was no man that would know me: . . . no man cared for my soul Psalm 142:4 (read vv. 1-7).

"This is Miguel Lopez speaking. Since 1947 I have been pastor of the Spanish Baptist Mission in Santa Fe, New Mexico. Over 22,000 Spanish-speaking people live in my city with more than 400,000 in my state. The eight million Spanish-speaking people in America can be reached with the gospel. How do I know? My story has the answer.

"In 1936 I became janitor of the First Baptist Church in Albuquerque. The pastor, a former missionary to Brazil, knew Portuguese and loved to practice it on me. We discussed the differences between our respec-

tive beliefs. Other members of the church also talked to me about my spiritual condition. One night I saw myself as lost Shaken, I walked down the aisle to make my profession of faith. Several members told me later they had been praying for me."

Pray for Mrs. Lopez, Enach Ortega, San Bernardino, Calif., Sp. sp.; A. C. Daniels, Donaldson, La., Negro ev.; Cirilo Mogena, Matanzas, Cuba, Leonardo Miseli, San Blas, Panama, Mrs. T. O. Badger, Cavite City, Philippines, C. E. Compton, Jr., Mrs. J. E. Musgrave, Jr., Brazil, ev.; K. R. Wolfe, Brazil, Mrs. A. H. Dyson, Jr., Nigeria, ed.

10 WEDNESDAY I thank my God upon every remembrance of you Phil. 1:3 (read vv. 3-9).

The following letter to Southern Baptists, is from Robin Hintz, nine-year-old daughter of Rev. and Mrs. William R. Hintz, appointed to Guayaquil, Ecuador, in 1960:

"My mommy and daddy just told me that you send the money that sends me to school. What a good time I have there! It would be terrible not to be able to go! Thank you for giving the money that sends me to school! Thank you again." Robin is in the fifth grade.

Pray for Mr. Hintz, Mrs. L. C. Schochter, J. N. Young, Campinas, Brazil, Mrs. W. A. Pennell, Bandung, Indonesia, T. L. Law, Jr., Spain, ev.; J. A. Turnbitt, Sr., Brazil, Mrs. M. W. Rankin, China-Malaya-Hawaii, F. H. Walters, Canal Zone, J. B. Lawrence, Ga., ret.

11 THURSDAY I pommel my body and subdue it, lest after preaching to others I myself should be disqualified 1 Cor. 9:27 RSV (read vv. 19-27).

A former missionary reminds us: "Whether he likes it or not, the missionary's effectiveness is inextricably tied to what happens in his homeland. For example, a much married Moslem hears the missionary declare the Christian concepts of marriage and the sacredness of the home. As he listens, the Moslem reflects to himself on the high divorce rate in the United States. He remains singularly unimpressed." God forbid that we in any way weaken the testimony of our missionaries or bring dishonor on the name of Christ.

Pray for G. C. Martin, Makati, Philippines, Eleuterio Figueredo, Las Villas, Cuba, ev.; M. S. Leach, Sr., Kingsville, Tex., Sp. sp.

12 FRIDAY Ye turned to God from idols to serve the living and true God 1 Thess. 1:9

(read vv. 5-9).

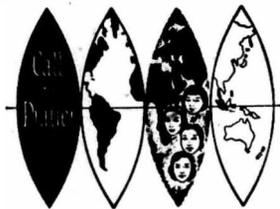
W. Hoyd Pearce, missionary to Kenya, tells of a visit back into the hills above Mombasa to the home village of two fine African evangelists. "There had been a death there a short time before," he writes. "Around the grave we saw men in weird dances. Older men were drinking native beer. At times we heard loud wails of ceremonial mourning coming from within the house of the deceased. I looked at Morris and Dickson, the two evangelists and I felt a greater appreciation for them. This was the background from which they had come four short years before. They had found in Christ the meaning of life and the answer to death. What difference in comparison to their brothers in the village." Pray for national pastors, many of whom have recently come out of heathenism "to serve the living and true God."

Pray for Mr. Pearce, pub.; Marie Conner, Taiwan, Mrs. O. D. Martin, Jr., Brazil, ev.; W. J. Webb, Mexico-Guatemala-Venezuela, ret.

13 SATURDAY Cast thy bread upon the waters: for thou shalt find it after many days Eccl. 11:3 (read vv. 1-6).

Can one lone missionary span 7,083 islands, populated by over 27 million people, to share the story of God's love? Howard D. Olive, missionary to the Philippines, thinks so. He is finding the answer through radio. He projects the Christian message far beyond the Baptist seminary in Baguio where he is a professor. He calls a weekly radio program, "The Baptist Hour" of the Philippines. Four stations carry the program, with an estimated combined audience of 8 million persons.

Pray for Mr. Olive; Mrs. E. G. Gantner, Thailand, MD; Mrs. J. A. Parker, Santiago, Chile, Mrs. E. F. Pickers, Panama, ev.; Mrs. Celso Villarreal, Albuquerque, N. M., Sp. sp.



14 SUNDAY Ye were without Christ . . . having no hope, and without God in the world Eph. 2:12 (read vv. 11-18).

Edward and Anne Nicholas live in one of the trouble spots of the world—the Gaza Strip. A barrier of hatred separates Arab Gaza from the Jewish state of Israel, and since the Suez conflict, a United Nations Emergency Force patrols the border. "The main buildings of our Baptist hospital in Gaza," writes R. Edward Nicholas, "has a forty-bed men's ward on the first floor, and women's and children's wards of twenty-six beds each on the second floor. Connected with the hospital is the chapel where we have services. The name of Allah is on every tongue, but no knowledge of the Christ who died for their salvation."

Pray for Mr. Nicholas, Mr. A. W. Gam-mage, Jr., Korea, W. D. Moore, Rome, Italy, D. H. Thompson, Argentina, Adela Lapinell, Las Villas, Mrs. Cirilo Mogena, Matanzas, Cuba, Napoleón Gomez, San Blas, Panama, ev.; A. V. Alvarado, Tex., Sp. sp.; Mrs. W. W. Adams, China-Manchuria, ret.

15 MONDAY If we walk in the light, as he is in the light, we have fellowship one with another 1 John 1:7 (read vv. 5-9).

It is estimated that approximately 3,000 Baptist youths between the ages of seventeen and thirty will attend the Sixth Baptist World Alliance Youth Congress in Beirut, Lebanon, July 15-21. Robert S. Denny, secretary of the Youth Department of the Baptist World Alliance, has said that young people from at least one hundred nations, where there are Baptists, will be represented at this meeting. Pray for this conference.

Pray for Mrs. W. A. Poe, Liberia, Evelyn W. Owen, Japan, ed.; Mrs. L. G. McKinney, Jr., Kowloon, Hong Kong, J. B. Hill, Nigeria, ev.; Frances Greenwood, Gutuoma, So. Rhodesia, MD; Thelma Williams, Kowloon, Hong Kong, RN; Jean Stamper, New Orleans, La., GWC

16 TUESDAY How is it that thou, being a Jew, satest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans John 4:9 (read vv. 1-42).

A recent appointee, Mrs. Jean H. Law, arrived in Dar es Salaam, Tanganyika, last fall only to find that for three days the main headlines of the leading newspaper there concerned the race situation in our country. Immediately she wrote back, heavy-hearted "We cannot be proud of everything which comes from America," she said. "The editor of the Swahili paper here told one of our

missionaries that the Government was going to stop admitting missionaries who come from churches in America where segregation is practiced." Pray about this.

Pray for Mrs. Law; W. M. Moore, Nigeria, MD; Bonnie Jean Ray, China-Hawaii, N. C. Young, Nigeria, ret.; Mrs. Romelio Gonzalez, Havana, Cuba, ev.; Lelia Jackson, Phoenix, Ariz., Sp. sp.

17 WEDNESDAY So mightily grew the word of God and prevailed Acts 19:20 (read vv. 13-20).

Ever since Pablo Besson, a Swiss Baptist preacher, responded in 1881 to the plea of Baptist immigrants in Argentina to "come over and help us," Baptists there have been growing. Robert S. Hoafard, from Ireland, arrived in Argentina in 1898. He was there in 1903 to welcome and aid our first Southern Baptist missionary, S. M. Sowell. Mr. and Mrs. Joseph L. Hart, and Mr. and Mrs. Franklin Fowler came in 1904. Mr. Sowell found three organized Baptist churches. The Argentine Baptist Convention, organized in 1906 with five churches, has more than doubled in size every ten years since then.

Pray for Mrs. R. H. Lloyd, Buenos Aires, Argentina, ev.; Mrs. E. F. Hallock, Jr., Rio de Janeiro, Brazil, Mrs. J. C. Pool, Nigeria, ed.; Ruth Pettigrew, China-Hong Kong, ret.

18 THURSDAY David . . . served his own generation by the will of God Acts 13:36 (read vv. 26-37).

North American missionaries overseas have increased 81 per cent during the last ten years to a total of 27,219 missionaries. This is 64.4 per cent of the total of all Protestant missionaries from all lands, which now number 42,250. But the world's population is increasing 50 million every year! Twice this number are needed. Pray for a missionary to go from your church now.

Pray for J. R. Saunders, China, ret.; D. G. Hooper, Kenya, S. D. Stamps, Ecuador, ev.; WMU Conference, Glorieta, N. M., 18-24

19 FRIDAY There is . . . a pain that never leaves me. It is the condition of my brothers and fellow-Israelites, and I have actually reached the pitch of wishing myself cut off from Christ if it meant that they could be won for God Rom. 9:2-3 Philippi (read vv. 1-5).

A former missionary says of Margaret Lutz Lindsey, "She is a remarkably versatile missionary. Her responsibilities in Israel have

been principal of a school, co-director of a children's home, teacher and organist, youth camp worker, wife and mother of six children."

Pray for Mrs. Lindsey, Jerusalem, Israel, Nita McCullough, Nigeria, J. P. Smyth, J. F. Spantu, Brazil, ed.; W. A. Hickman, Jr., Anuncion, Paraguay, Frances E. Roberts, Argentina, V. H. Moorefield, Jr., Italy, ev.; Mrs. Buck Donaldson, Jr., Dar es Salaam, Tanzania, MD; Mrs. James Minnis, Clinton, Okla., Ind.

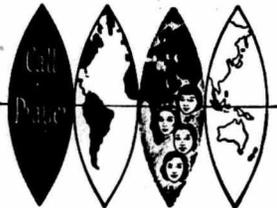
20 SATURDAY Remember now thy Creator in the days of thy youth Eccl. 12:1 (read vv. 1-7).

Hong Kong Baptist College began with 377 new students and a total enrolment of 850, almost 200 more than last year.

Instilling in students a sense of Christian responsibility as future leaders is an aim of this Baptist college where Dr. Maurice J. Anderson, Southern Baptist missionary is vice-president and dean.

Since its beginning in 1955, the college has had to meet in borrowed facilities, but contracts for the first buildings are let.

Pray for Dr. Anderson; T. E. Wiginton, Korea, Mrs. W. R. O'Brien, Indonesia, C. F. Ryther, Dacca, E. Pakistan, Mrs. C. D. Mullins, Waianae, Hawaii, Ethel Harmon, Nigeria, G. M. Bridges, Campo Grande, Brazil, ev.; Mrs. Fred Ellis, El Rito, N. M., Sp. sp.; Hermelinda Hayans, Panama, Ind.



21 SUNDAY And on the sabbath we went out of the city by a river side, where prayer was wont to be made; . . . and we spake unto the women which resorted thither Acts 16:13 (read vv. 9-15).

Last November during the Colombia Baptist Convention (30 churches) messengers from the 27 Woman's Missionary Societies held their annual session. A brief historical sketch told of the organization of the first WMS in 1842, and of the growth through the years, until now there are 27 Societies, plus 17 Young Woman's Auxiliaries, 24 Girls'

Auxiliaries, and 24 Sunbeam Bands.

Pray for Mrs. Donald L. Orr, general secretary of the Colombia Woman's Missionary Union; Mrs. D. C. Askew, Tokyo, Japan, Mrs. J. W. Smith, Nazareth, Israel, Mrs. Z. D. Reece, Nigeria, Mrs. L. D. Wood, Canal Zone, ev.; J. W. Shepard, Jr., Fukuoka, Japan, ed.; Mrs. J. D. Crabb, Texas, Sp. sp.; Pauline Cammack, N. M., ret.

22 MONDAY I am the way. . . no man cometh unto the Father, but by me John 14:6 (read vv. 6-14).

The world's students search for a powerful ideal to follow in these revolutionary days. Will messengers of Christ reach them in time with the claims of Jesus Christ, the one strong Personality to whom they can give themselves in utter loyalty? Southern Baptist student workers now serve in more than a dozen countries. Pray for them.

Pray for Josephine Randall, Baptist Student Center, Tokyo, Japan, Mrs. J. M. Watson, Spain, Jose Corzales, Havana, Cuba, ev.; Mrs. M. D. Garbarino, Reddell, La., French

23 TUESDAY The Lord bless thee, and keep thee Numbers 6:24 (read vv. 22-27).

Pray for Mrs. W. C. Gavena, Eku, Nigeria, A. E. Spencer, Jr., Okinawa, ev.; C. L. Culpepper, Jr., Taipei, Taiwan, ed.; E. L. Cole, Guadalajara, Mexico, MD

Today, their birthday! their special day!

Today the morning dawned more fair;
Small cares more lightly pressed.

Their busy hours of ministry

Continue to bring joy, before unguessed.

Their day? Yes but more—our day to pray for them,

And thus their work to share,

That they may live each day

With strength renewed by prayer."

—Blanche S. White, adapted

24 WEDNESDAY Brethren, pray for us 1 Thess. 5:25 (read vv. 12-25).

"One day in the hospital ward I talked with a heathen woman whose emaciated baby was obviously near death," writes William R. Norman, Jr., mission doctor at Baptist Hospital, Joinkrama, Nigeria. The tragedy was not the condition of the child alone. The mother faced the possibility of death without a Saviour.

"The heart of a missionary almost bursts to accept salvation for others. But it cannot be done. We must tell them of Christ and pray and wait. Pray with us!"

Pray for Dr. Norman; Sue McDonald, Singapore, Malaya, ed.; C. O. Griffin, Bandung, Indonesia, Enrique Vazquez, Pinar del Rio, Cuba, ev.; J. A. Monroe, Miami, Ariz., Sp. sp.

25 THURSDAY God shows no partiality Rom. 2:11 RSV (read vv. 1-11).

God has raised up from among the Nigerian Baptists men and women of deep consecration and high capability. Today, almost all Baptist pastors are Nigerians. The most important places of leadership in the Nigerian Baptist Convention are in the hands of nationals.

Missionaries are particularly needed to work as advisors to pastors and church workers, and in institutions of higher Christian education. With a sense of deep appreciation for the partnership in Christ which exists between national Christians and Baptist missionaries, a Nigerian student concluded his letter to a missionary with these words, "You are still needed, please."

Pray for Mrs. C. F. Whitley, Ibadan, Nigeria, J. E. Hester, Italy, Floryne Miller, Kōkura, Japan, D. J. Spiegel, Brazil, Mrs. M. E. Toratrick, Santiago, Chile, Mrs. Carlos Perez, San Blas, Panama, ev.; R. F. Mazonec, Fla., Czech.; YWA Conference, Glorieta, N. M., 25-31

26 FRIDAY Before they call, I will answer; and while they are yet speaking, I will hear Isaiah 65:24 (read vv. 22-25).

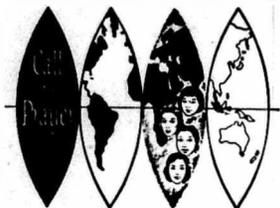
"My husband and I surrendered our lives for foreign mission service more than thirteen years before we were appointed to Ghana," Mrs. G. Clayton Bond testifies. "Many times we felt well enough prepared and were prone to impatience. How thankful we are now that God opened each door only when the time was right. In performing the duties of missionary advisor over a large area, my husband has to be away many days and nights. Our house is rather isolated, with no near neighbors, yet my two daughters and I feel secure. Security comes from the firm conviction that we are exactly where God wants us, and that he will take care of his own."

Pray for Mr. Bond, J. F. Kirkendall, Lebanon, Pearl Johnson, Taipei, Taiwan, Alma Oates, Brazil, ev.; A. J. Bagby, Rio Grande do Sul, Mrs. J. B. Sutton, Rio de Janeiro, M. H. Wilson, Taichung, Taiwan, Mary Broomer, Gatooma, So. Rhodesia, ed.; E. F. Hallock, Jr., Rio de Janeiro, Brazil, pub.; George Green, Nigeria, ret.

21 SATURDAY Also the sons of the stranger . . . will I bring . . . and make them joyful in my house of prayer Isaiah 56:6-7 (read vv. 3-7).

"Our ministry is primarily one of visitation," says Mary Etheridge, who works with the Chinese in Tucson, Arizona. "Nina Gillespie, my co-worker, and I visit among the two thousand Chinese living in the Tucson area. Our purpose is to arouse their interest in Christianity and to encourage them to attend local Baptist churches where they are made welcome. The first year, 1955, when this unique and ideal ministry was first tried, neither the Chinese nor the churches responded well to this approach. But we continued to work, and by the end of the third year God's results were encouraging. Pray for this work."

Pray for Miss Etheridge: Pantaleon Molina, Tex. Sp. sp.; Mrs. D. A. Bonnell, Jr., Kitwe, No. Rhodesia. G. W. Puskatan, Bandung, Indonesia. S. J. Lennon, Bangkok, Thailand. Mrs. J. D. McMurray, Montevideo, Uruguay. ev.; R. C. Bethea, Kediri, Indonesia. O. L. Butcher, Jr., Bangkok, Thailand. MD: Hannah P. Saltee, China. W. H. Berry, Brazil, ret.



22 SUNDAY Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens . . . and that thou bring the poor that are cast out to thy house? Isaiah 58:6-7 (read vv. 3-7)

Sarah Wilson, Good Will Center worker in Buenos Aires, Argentina, recounts what has been made possible through this ministry. In a community whose people have been taught prejudice against Baptists and all Protestants, there is evidence that they are learning to respect and appreciate the work, and some are believing in the living Christ.

Pray for Miss Wilson: Mrs. R. L. Bivins, Petah Teqva, Israel. Mrs. J. R. Cheyne, Salisbury, So. Rhodesia. Mrs. W. E. Hattom, Nassau, Bahamas, ev.; C. F. Whitley, Nigeria, ed.; E. C. Branch, Blackfoot, Idaho, Ind.; Moses Gonzalez, Cuba, ret.

23 MONDAY Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude 1 Cor. 13:4-5 RSV (read vv. 1-7).

James M. Short, Jr., and his wife, Sarah, are administrators of the Baptist Student Home in Chihuahua, Mexico. "It is apparent that we need to work harder to train nationals. We must be willing to serve under their direction. We missionaries have a deep desire for Mexican people to love us, as Christian brothers and co-laborers." Pray about this.

Pray for Mr. Short: D. C. Johnson, Antofagasta, Chile. Mr. G. E. Kingsley, Nyasaland, ev.; J. S. Key, Rio de Janeiro, Brazil, ed.; Reba Stewart, China-Manchuria, ret.

24 TUESDAY All scripture is given by inspiration of God. . . . That the man of God may be perfect, thoroughly furnished unto all good works 2 Tim. 3:16-17 (read vv. 14-17).

Comparatively speaking, the response of the Filipinos to the gospel has been phenomenal. During the first 14 years, 33 churches were established with 5,328 members. A continual prayer among missionaries is that God will lay the burden on the hearts of the nationals and will call them into his service. Pray for national workers.

Pray for Francis P. Lide, president of the Baptist seminary since 1952, Baguio, Philippines: Mrs. B. L. Lynch, Taiwan. R. E. Gilstrap, Sr., Mrs. H. N. Lindcott, Guatemala, ev.; Aletha B. Fuller, Joinkrama, Nigeria, RN

25 WEDNESDAY As every man hath received the gift, even so minister the same one to another, as good stewards 1 Peter 4:10 (read vv. 7-11).

Approximately ten million adults in the USA cannot read well enough to read the Bible, the daily newspaper, labels on medicine bottles, or even road signs. Included in this figure are four million foreign born who may be educated in their native language but are illiterate in English. Not only are these adults handicapped but their fellow citizens are affected by their handicap. Literacy is a WMS Community Missions emphasis this fall.

Pray for Mrs. Minelle Graves, GWC, Elizabethton, Tenn., where literacy classes are offered. Antonio Castillo, Texas. Sp. sp.; Leoncio Veguilla, Las Villas, Cuba. R. C. Hill, Thailand, ev.; Mrs. E. M. Fine, Nigeria. Mrs. J. E. Giles, Colombia, ed.; Mrs. W. W. Enete, Brazil, ret.

Mrs. William Carey James

President Woman's Missionary Union
1916-1925

by Alma Hunt



ON the afternoon of January 10, 1963, a chapter in WMU history was lovingly closed as friends paid tribute to Mrs. W. C. James, the fourth president of the Union. While rejoicing in her long awaited call to be with her Lord, there was at the same time a sense of loss to the Union, a severing of ties that reached back to the turn of the century, to the early years of our history.

Mrs. James' influence in the life of the Union spanned fifty years from the 25th anniversary when she served as chairman of the Jubilate to the Diamond Jubilee of 1963. At the time of her death, she was an honorary member of the Executive Board. Last year upon receiving from the Union a diamond anniversary pin, she expressed her thanks in these words by Sara Feastale:

"For better than the minting
Of a gold-crowned king
Is the safe memory
Of a lovely thing."

Mrs. James was born in Palestine, Texas, February 1, 1874. After thorough preparation, she began her career as a public school-teacher in Rockford, Texas. Here she met and married William Carey James, also in the educational field. After their marriage he entered the ministry. Mrs. James took up her teaching again in Keneucy while the young ministerial husband studied at the Southern Baptist Theological Seminary in Louisville.

Aside from early pastorate years in Ken-

tucky and eight years in denominational work in Birmingham, Alabama, Dr. and Mrs. James served the rest of their lives in Virginia in various capacities. Mrs. James was president of Virginia Woman's Missionary Union when called to her highest honor by women of the Southern Baptist Convention.

Mrs. James served the Union as president for nine years. Her wisdom and courage were stabilizing influences through the difficult years of World War I. Her stewardship convictions were evident in her leadership during the 75-Million Campaign. She was outspoken in asking for support to resolutions that gave women opportunity to serve on boards of the Southern Baptist Convention.

Mrs. James represented Woman's Missionary Union at the third conference of the Baptist World Alliance in Stockholm, Sweden, July, 1923, and presided over the women's sectional meeting. Her interest in European mission fields led to the establishment, at her retirement from the presidency of WMU, of the James Memorial Training School in Bucharest, Romania. The Union is indebted to Mrs. James for the biography of Miss Fannie E. S. Heck whom she succeeded.

The years did not take the light of mission interest from Mrs. James's eyes nor dim her appreciation and love for the Union. To Woman's Missionary Union "the safe memory of a lovely thing" epitomizes the life and service of Mrs. James.

The Church in the City

Books and magazine articles have been written on metropolitan America, but few have made as clear that living and making a living in the city has become cluttered to the point of frustration as the author of *The Squeeze*.^{*} This is an important book, engagingly written and filled with facts which should not be shrugged off by the churches, that have a responsibility for these millions who are lost to themselves and to God.

In other countries the problems of the city are being tackled by church people. This month in the city of Dortmund, Germany, which lies in the Ruhr industrial area, will be held a Congress for lay Christians. The sponsors of this event propose to concentrate on the art of living in a great city with all its fascinating yet perplexing problems of life in multi-story apartments or suburbia. These problems are as American as European. Christians must pay attention to the conflicts in modern industrial life, to tensions between groups in our urban society, to the retreat of the church from the storm centers of the city, the refusal of churches to co-operate with one another in facing forces of evil.

If you are going to Europe this month put Dortmund on your itinerary for July 24-28. Perhaps Christians in this country can learn how to organize a lay Congress where serious discussion will be given to these problems which confront the whole people of God be they in Dortmund, Manchester, Singapore, or Detroit.

Death by Mail

How can an enterprising 14-year-old get a submachine gun, pistol, rifle, grenade, and other arms? It is very simple. He can buy them by mail. Supplying America's small fry, narcotic addicts, hardened criminals and what-have-yous with lethal weapons is a multi-million dollar business by respectable companies. Any person in the country can purchase one of these weapons from a mail-order firm providing he can write his name and put up the cash. (A .22 pistol can be bought for as little as \$5). To receive interstate shipments the customer must purchase a Federal Firearms License which he can buy at a post office for \$1, no questions asked.

In California a youngster opened his door one day to find his friend standing there with a mail-order pistol leveled at his stomach. "Don't be afraid," said the friend. "It isn't loaded." The gun went off and the child dropped dead. In Los Angeles nine police officers have been slain since 1957 with mail-order type pistols. (Most of these guns are not standard size.) In Washington a senate subcommittee inquiry showed that fifty deliveries of mail order weapons out of a total of two hundred went to individuals with criminal records.

Further frightening details given in testimony before the subcommittee were reported in issues of *The New Republic*. Congress is being urged to adopt legislation which would prevent interstate shipment of mail-order firearms to criminals, juvenile and the mentally ill. As long as federal law permits it, local authorities cannot stop death-by-mail.

^{*}*The Squeeze* by Edward Higbee, price \$5.95. Order from Baptist Book Store.

The New Torah

In a new translation of the Torah (first five books of the Old Testament), Jewish Bible scholars have introduced a number of changes. Implying that eternity began before the creation of heaven and earth, Genesis opens with "When God began to create the heaven and the earth." Moses does not lead the children of Israel across the Red Sea but according to current knowledge "they actually crossed an area where the Suez Canal lies today." The word soul is interpreted to mean "the person himself . . . the very blood in his veins." Another change is in the third commandment. The editors believe that this has been inaccurately interpreted as an injunction against profanity when actually it is concerned with perjury. The commandment now reads: "You shall not swear falsely by the name of the Lord your God."

The new Torah is the first modern version to be translated directly into English from the ancient Hebrew text. The work was under the direction of Dr. Harry Orlinsky, the only Jew on the committee which produced the RSV of the Old Testament in 1952.

DID YOU READ IT

by Mrs. William McMurry

Making God in Our Own Image

Recently a woman possessing remarkable spiritual insights wrote in the *Manchester Guardian* five penetrating paragraphs on the littleness of our organized religion. Instead of using the life-giving truth on which our faith is founded to probe deeper into the human spirit, "We have chosen to imprison our minds" inside our theology in "shameful safety." We are afraid to reach out for God at the expanded frontiers of thought. If we were to question Christians from all denominations about what God is like, he would turn out to be "as petty and boring as we are ourselves; a wizened little deity who is ours to manipulate."

She suggests that we admit we are not the know-all we have long pretended and that for the tiny fragment of God which we have seen and which has made us "indelible Christians," there is infinitely more that we have not seen and have not begun to guess. "We are like archaeologists reconstructing a civilization from one piece of pottery while a whole city lies buried beneath our feet."

Y CAN TELL YOU IT'S TRUE. When you know you are going overseas on a trip—all you do night and day is anticipate. All your plans center around the event. "No, I'll not get that hat. I can't take it with me." "Yes, that's a good packable suit. I'll get it." And so it goes.

Since January, 1962, my anticipation of an overseas visit has gained steady momentum. It was in the first month of the year that Woman's Missionary Union asked me to attend the Sixth Baptist Youth World Conference at Beirut, Lebanon, July 15-21, 1965. So with gratitude and appreciation—I have anticipated that moment. In July the conference becomes a reality and I will be in Lebanon, that country located at the far eastern end of the beautiful Mediterranean Sea. What do I anticipate?

Fellowship and friendship with young people and youth leaders from more than sixty countries is high on the anticipation list. Afternoons during the conference will be filled with opportunities for delegates from all nations to share experiences in music, drama, recreation, and other interests.

Doris left Birmingham on June 27 for New York City. She flew by jet from Idlewild International Airport, to Spain to begin a two-week tour of Europe, visiting mission fields and sightseeing. She arrives in Beirut, Lebanon, on July 14, the night before the conference opens.



Nationals from countries represented in the attendance will give glimpses of their home-life, their churches, and their communities.

I look forward to the program. The theme is "Jesus Christ—in a Changing World." It offers opportunities to hear evening messages on such subjects as "Changeless Gospel of Love," "Living for Jesus Christ—in Our World."

On Tuesday evening a dramatic presentation, "Our World" will focus on people, their needs and experiences. Our Baptist witness in the world will be examined. A thrilling roll call of nations will climax the evening.

Morning sessions will be small discussion and study groups with topics "A Changing World," "A World of Wealth and Poverty," "A World of People Living with People," "A World of Scientific Achievement and Challenge," "The Mission and Message of the Church in a Changing World."

I anticipate a wonderful opportunity—to visit places in "the Holy Land." I have wanted all my life to see the places which have become familiar through Bible study. This was a determining factor in the choice of Beirut, Lebanon, for the conference.

I anticipate visiting Southern Baptist mission work in European and Near East countries, and wonderful fellowship with missionaries and national Christians.

Anticipate, anticipate—and your anticipation may become reality in missionary experiences. Mine did.

ANTICIPATE ANTICIPATE

by Doris DeVault

Miss DeVault is director of the YWA department, W.M.U., Birmingham

PROGRAM FOR CIRCLE OR SECOND WMS MEETING

MISSION STUDY BOOK:

Annie Armstrong*
by Elizabeth
Marshall Evans

Make plans to have this book on the first eighteen years of W.M.U. history taught in Circles or Society.

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

LEADERSHIP TRAINING

by Mrs. Louis L. Dabney

Purpose: To cause WMS members to want to be trained leaders; to show the leadership opportunities in Woman's Missionary Union.

Outline for Meeting

Circle Chairman in Charge

Call to Prayer

Business and Promotional Period (see Forecaster)

Song

Program Chairman in Charge

*1914—Annie Armstrong, Evans, pp. 85c. cl. \$1.50, and Teacher's Helps, 25c, from Baptist Book Stores, available July 15.

To the Program Chairman:

Make for each member copies of the questions used in the program; leave space under each for comments and answers. Pass these out with pencils to every member after the introduction. Allow time for members to write answers.

Leadership Training

Introduction: Today we are going to talk together about the Aim which plays such an important part in an effective organization of Woman's Missionary Union: Leadership Training. As a guide for our discussion, these "work sheets" have been prepared. On your paper you will find four questions.

Beneath them there are spaces to write your own ideas. You will have thirty seconds to answer each question. Then after time is called, we will discuss the questions, add other information as needed, and summarize our findings. Please add on your paper those answers which will help to broaden our understanding of the discussions. This is in no sense a test of knowledge, but a means of directing our thoughts toward the subject of leadership. (Give papers and pencils to members; allow time for answering. Each discussion leader reads the question and pauses to give time for members to write answers.)

Question One: What are qualities of a good leader?

Let us define "leader," first of all. A leader, as we think of her involved in Christian work, is one who guides others into truths and activities. She is one who influences others to work with her to accomplish desired goals. Within the framework of Woman's Missionary Union then, the leader will be the woman who seeks to guide others in promotion of Christian missions at home and overseas.

The basic quality of the leader should be loyalty to Jesus Christ. In other words, she must be a follower first before she can be a leader. Jesus called two of his disciples with these words from Matthew 4:19-20 (read).

A good leader must be informed about the task to which she is committed. A soldier does not become a good soldier just by donning the uniform. He undergoes vigorous training and discipline. The doctor may not practice medicine until he has passed examinations testing his knowledge and judgment.

We who deal with the promotion and challenge of missions should be well informed about God's desire for His workers, and know effective ways to work with the saved and the unsaved. Paul, in writing to his younger friend Timothy, challenged him in 2 Timothy 2:15 (read).

A good leader serves. Commitment and knowledge are used. The leader puts into practice what he has experienced and what he has learned. James urges in James 1:22 "But be ye doers of the word, and not hearers only." A modern day historian, Arnold Toynbee, has come to the conclusion that a main cause of the fall of civilizations has been a drying up of the creative efforts of leadership. Leaders fail to face up to increasingly demanding challenges, and use outmoded solutions. Leaders in our church groups must serve with their minds attuned to God, using modern methods and develop an ever increasing understanding of people and their needs.

We find that a good leader is one who depends on God for guidance and direction, one who is trained and informed, and one who is willing to put into practice what she has learned. (Add other qualities as you wish.)

The greatest example of a good leader was Jesus Christ. He took untrained, ordinary men, and made of them extraordinary men. He took men with average faith and made them men of unshakable faith. We have his example as a guide to becoming worthy leaders who serve without shame or apology.

Question Two: Who benefits from good leadership?

Our immediate answer is, the people who are led. A good leader inquires those who work with her to give their best in service. People are happy to have a part in a successful venture. The good leader delegates responsibility to others and believes in them that they will fulfil responsibility. As they work together each develops confidence in her own ability.

A thoughtful leader benefits from success and failure. She continually reevaluates the goals set by her group, and explores the prospect of going beyond expectations. As she presides at meetings, and plans with her

group, she becomes more proficient in methods of procedure. As she depends more and more upon guidance from the Holy Spirit, she grows spiritually. As she delegates responsibility to others, she sees in a specific way the meaning of the Scriptures: "For we are labourers together with God."

The cause of Christ benefits from good leadership. Enthusiasm and influence in good leaders have always been basic factors in the growth of any religious faith. The work of the kingdom is done by the Holy Spirit implemented by human hands. As well led groups prosper and grow, people are reached with the gospel message.

Kagawa, the great Japanese Christian, lay ill with a terrible disease. A missionary asked to see him. Kagawa, at that time ignorant of personal salvation through Christ, told the visitor not to come in, for his disease was contagious. The visitor replied: "I have something more contagious than your disease. I have the love of Christ."

When our leaders are afire with the contagion of Christ's love, others respond to Christ's gospel of love with increased devotion, and the cause of Christ around the world is served.

Question Three: Why do women fail to take places of leadership in Woman's Missionary Union?

A woman may be indifferent or even ignorant of need. She may be too busy with other worthwhile activities, and tend to underestimate her obligation in the missionary endeavour which is the business of Christ's followers. She may see the Great Commission as marching orders for others and not for herself. She may not be aware of the importance of her willingness to spend her time and energy in guidance of our young people in missionary auxiliaries.

A woman may be hesitant about taking a place of service because she does not under-

stand what is required. She may feel unqualified since she is untrained in the purpose and methods of Woman's Missionary Union.

There are those who are qualified for service, and yet have never been asked to take a place of service. It seems to go against our nature to volunteer for jobs. We hesitate to make our willingness known. Our nominating committees need to be ever watchful in finding the experienced and qualified and in making training possible for others who are willing workers. (Discuss: How can we help women who give these and other reasons for not taking places of leadership?)

Question Four: What opportunities for leadership training are offered by Woman's Missionary Union?

As our WMS Manual tells us, "There is probably no other organization that offers such diversified opportunities for leadership as Woman's Missionary Society." Women are needed as general officers of the Society, circle chairmen and officers, and as leaders for our youth organizations. Actually, this often includes everyone. Ours is an organization in which everyone potentially is a leader. Because of the need for so many women serving in so many capacities the Society's leadership training program is designed for every member.

The WMS Leadership Course was developed for the first time in 1959. The course is planned to be used in the local church, for it is here that practical application can be made. The course may be studied in classes or it may be pursued by individual study. This course includes a study of the WMS Manual and the current WMI Year Book. Those taking the course read and discuss various aspects of WMI work: WMS Aims for Advancement, the purposes and methods of the Union's task, the necessity for trained leaders in the promotion of

Christian missions. Current emphases are presented from the Year Book, duties of all officers and chairmen and every phase of WMU work.

In and near Nairobi, Kenya, a leadership school was conducted for officers of WMU's in Baptist churches. All officers but one attended the school. As one African woman left the school, she said: "Now our load is heavier because we know more."

Surely our prayer load is heavier as we become aware of the needs of the world. Our leadership course helps us to prepare to meet these needs in a very real way.

The president of a society in a large city church took the Leadership Course by individual study. She said: "I realized as I worked on the course at home how much better I could have functioned as a circle chairman last year if I had only taken the course first."

The Leadership Courses for youth Auxiliaries also are essential to good leadership. In classes there is a sharing of ideas and proved methods which inspire new leaders and the discouraged ones, to work more effectively and enthusiastically.

The WMS circle plan has proved to be the training ground for many women. Here in small groups, even timid women may be enlisted as leaders and to take part on the program among friends. After a woman has carried out her task as prayer chairman in a circle, she may accept a similar job for her society.

One creative society president had a "Circle in a Capsule" demonstration at the first general meeting of the year and demonstrated a good circle meeting, showing the new, and perhaps nervous, committee chairmen how to conduct a circle. This was a "training on the job" which was beneficial to all who saw it.

The training-planning progression of work in WMU results in leadership training. Training must precede planning, because planning is dependent upon training. There are four suggested steps by which the committee work of a local Woman's Missionary Society can best be carried out. (See

WMS Manual, pages 42-47, for discussion.)
The Committee Plans; the Executive Board Co-ordinates; General WMS Approves; the Committee Implements. Through an annual planning meeting, monthly executive board meetings, the work of the Society is planned, reported on, and evaluated. Every woman taking part in these meetings receives direct and indirect training for better service, going from these meetings to the Society where plans are implemented through the circles.

There are also associational WMU meetings, state and district gatherings which help local groups co-ordinate activities and goals. Assemblies at Ridgecrest and Glorieta each summer serve to train, strengthen, inspire, and challenge women to greater missionary service.

Royal Service, another tool for training informs and inspires members. *Forecaster*, a lift-out supplement, is edited for specific help to chairmen. It has a wealth of practical suggestions for promotion and materials available to enhance and implement our work. (Use the *Forecaster* from this issue to illustrate its value, also see "A Leader in Training," page 10.)

We learn as we participate. Our greatest incentive to learning comes when we discover the gap between where we are and where we would like to be by training ourselves for greater service in missionary tasks. (Discuss the needs for training which you have and bring suggestions to your Executive Board.)

Conclusion: Let us glance over our questions again, and ask ourselves truthfully: Am I seeking God's guidance in my life day by day? Am I attempting to develop my talents for His service? Do I see in our Society's plan of work an area of service and spiritual enrichment for me? (Give time for adding to the questions and discuss.)

Silent Prayer about the things you have realized today.

Reverie

There must be recognition that one's right can be exercised only as consistent with the similar rights of others. In a good society there must be discipline, self-control, and hard work. There must be thoughts not only for the day but for the morrow — *John Foster Dulles*.

"For it is the will of God that by your good conduct you should put ignorance and stupidity to silence. Live as free men; not however as though your freedom were there to provide a screen for wrongdoing, but as slaves in God's service.

Give due honour to everyone: love to the brotherhood, reverence to God, honour to the sovereign" 1 Peter 2:15-17

New English Bible.

"The feelings with which we face this new age of right and opportunity sweep across our heartstrings like some air out of God's own presence, where justice and mercy are reconciled and the judge and the brother are one. We know our task to be no mere task of politics but a task which shall search us through and through, whether we be able to understand our time and the need of our people, whether we be indeed their spokesmen and interpreters, whether we have the pure heart to comprehend and the rectified will to choose our high course of action.

"This is not a day of triumph; it is a day of dedication" — *Woodrow Wilson*.

The earth belongs to the
Eternal, and all earth
bolds,
the world and its inhabitants;

Who may stand within his
sacred shrine?

He only who has clean hands
and a heart unstained,
who never sets his mind on
what is false,
who never breaks his word;
he gains a blessing from the

Eternal,
a boon from God his saviour.
Such are the men who are in
quest of him.

Raise your arches, O ye gates,
raise yourselves, you ancient
doors!

Welcome the glorious King!
"But who is the glorious King?"
'Tis the Eternal. . . .

Psalm 24 (Moffatt)



from
WASHINGTON

by Cyril E. Bryant

Editor, *The Baptist World*

Publication of Baptist World Alliance

The Catholic Church and Religious Liberty

ROMAN CATHOLIC LEADERS in the Second Vatican Council have before them a Baptist Manifesto on Religious Liberty, adopted by the Tenth Baptist World Congress at Rio de Janeiro in 1960 (see next page). The document, which succinctly declares the principles of soul liberty which Baptists hold dear, could conceivably become a pattern for future policies of the Roman Church.

Dr. Josef Nordenhaug, general secretary of the Alliance, sent the document to Monsignor J. G. M. Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity, after the Secretariat's president, Augustin Cardinal Bea, announced plans to consider a proposal "to proclaim the Catholic Church's belief in freedom of worship."

Cardinal Bea's announcement had gone on to state that the proposal being presented to the Council would set forth "the

right of each to follow his conscience and worship as he chooses without interference."

Dr. Nordenhaug's letter to the Secretariat welcomed the announcement and suggested the Council's study of freedom may lead the Catholic Church in the direction of the "position on religious liberty which Baptists have cherished and championed throughout their history."

And he suggested pointedly that man's liberty might be as much restricted by a majority church as by a totalitarian government. "May I respectfully express the hope," Dr. Nordenhaug said, "that the action on this document [Cardinal Bea's proposal] by the Council may serve to forward religious freedom everywhere and set forth the meaning implied in the phrase 'without interference' with specific reference to religious minorities in every land."

"Baptists believe," Dr. Nordenhaug declared, "that religious liberty is a God-given right that cannot be encased within an institution. Man must be free to respond to the grace of God in Jesus Christ. He must be free to interpret truth according to the light of his conscience without interference by the state, the church, or any human agency. God has the sovereign right to deal directly with man through his mind and conscience."

Even as the Vatican and Baptist officials exchanged letters, a glimmer of hope was seen for the easing of restrictions on non-Catholic minorities in lands where the Roman Church is dominant. Alonso Alvarez de Toledo, secretary of the Spanish embassy in Washington, called Dr. Nordenhaug's attention to announcements of a proposed new law in Spain that will allow non-Catholic churches to run their own schools and seminaries, print and distribute their own translations of the Bible, and operate hospitals and cemeteries.

The law also would recognize Protestant and evangelical churches as "religious groups," rather than preserve their present juridical status as "foreign commercial enterprises." But its continued denial of the

right to "proselytize" will still restrict evangelistic activity by non-Catholics.

Many areas of non-Catholic life would be favorably affected by the Spanish law, if enacted. Dr. Nordenhaug mentioned particularly that Baptist young people have been subject to long delays in getting married while they waited for "clearance" from a Catholic bishop. Evangelicals also have been denied the right to public funeral processions or burials in Catholic cemeteries. No outward sign has been permitted to indicate a non-Catholic church. The present law provides: "No external ceremonies or manifestations other than those of the Catholic religion are permitted."

News comes, as this is written, that eleven non-Catholic churches previously closed in Spain have been allowed to reopen. A ban also has been lifted on activities of the British and Foreign Bible Society. But one Baptist church is still closed: the Second Baptist Church in Madrid.

No conclusive legal actions have been taken as yet by either the Vatican or the Spanish government. But indications are hopeful in these and other areas.

The second session of the Vatican Council opens in September of this year. At that time religious liberty and the Catholic Church will be studied further.

*"Those who desire
liberty must court
responsibility"*

The Tenth Baptist World Congress, Manifesto on Religious Liberty

We believe:

1. That God created man in His own image and endowed him with freedom to respond to His redemptive love;
2. That man is responsible to God for his religious belief and practice;
3. That religious faith and participation must be voluntary in order to be real.

We rejoice:

1. That God gives grace to endure oppression and to use freedom;
2. That friends of religious liberty are found in all Christian communions;
3. That recent legislation in several countries is favorable to religious liberty.

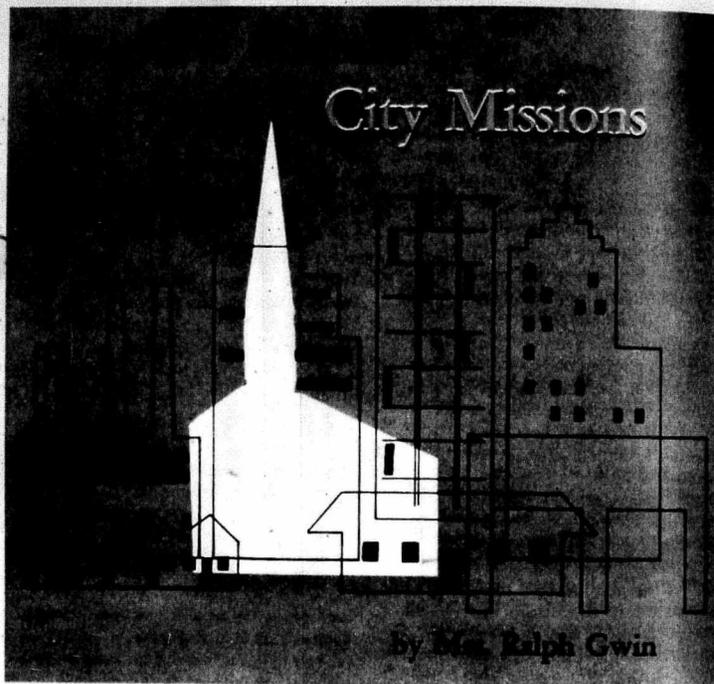
We earnestly desire:

1. That all forms of discrimination against religious minorities shall cease;
2. That all religious bodies shall make an unequivocal commitment to full religious liberty for all people;
3. That all nations shall guarantee the right of all citizens to believe, to worship, to teach, to evangelize, to change their religious affiliation, and to serve their God as their consciences dictate.

We solemnly covenant:

1. To study and proclaim the freedom men have in Jesus Christ, the Lord;
2. To show Christian understanding and love towards those whose beliefs and practices are different from our own;
3. To pray and use our influence for the preservation and extension of religious liberty for all men.

ADOPTED IN RIO DE JANEIRO, BRAZIL, JUNE 30, 1960



PROGRAM SUGGESTIONS

Make small poster. Print on it "Ministry to the City" and display the three leaflets "Spiritual Conquest Now," "Reclaiming the Inner City," and "Cities Are Mission Fields;" order three of each from Home Mission Board, 161 Spring Street, N.W., Atlanta 3, Georgia. Make small poster to be shown by Panelist Two who tells briefly about content of leaflets (see page 33).

For background make a cutout city silhouette or paint on wrapping paper a silhouette with black tempera or water paint. Use pamphlet "Reclaiming the Inner City" for a pattern.

Panel of five is seated at a table. They represent the President of the society, Community Missions Chairman, and three members of her committee.

The Voice of the City may be effectively taped. The song, "O Let Thy Heart Be Moved by Compassion," may be recorded also or presented "live" by duet or group (see it on cover 3). Ask members to bring July Royal Service that all may sing this new song at close.

Panelist Three may dramatize stories by arising from her place, knocking on imaginary doors, and asking questions as in a census or survey. Answers should be given by persons hidden from view.

PROGRAM OUTLINE

Introduction
Duet
Panel Discussion
Conclusions
Closing Meditation

INTRODUCTION

Chairman: Thank you for coming. May we pray. (She leads in prayer asking God to open the eyes of people to the need of missions in cities.)

As you know our president asked us to meet to discuss our City Missions program in order that we might be prepared to make a positive contribution in reaching the people of this downtown area. We will not make decisions, but we hope to have some suggestions to pass along to our church missions committee.

We are a downtown church, with all the problems that title suggests. Great City Baptist Church is a strong church with a solid financial program. We lose members all along to suburban churches, but we continue to receive others. We are not about to "fold our tents" in the city and move to an outlying residential area. On the contrary, we are awakening to the mission opportunity that is ours. Woman's Missionary Union should play a vital role in any missions program the church undertakes. We want to be ready. With this in mind, let us "pool" our thinking about need, the program to meet the need, and the WMU part in the program. Our president is going to tell us something about the need.

President: I think I never really saw our city until recently. After helping with a survey, as did some of you, to determine the needs right at our doorsteps, I began to see the city in a new light. Perhaps I should say it came more into focus, for I realized that so many are without the Light of Christ. The city began to speak to me of need, not just need in our own city, but in cities and towns and rural places everywhere. I wonder if you feel this way too.



Diagram of small poster to use in advertising and in program. See Program Suggestions, page 34.

Voice of the City (hidden): Yes, I am in need. I am the voice of the city. I speak to Woman's Missionary Union and church members everywhere who will listen.

I am big, sprawling, and spreading rapidly. Every day three thousand acres of land are cleared and developed for suburbs. You ask who will populate all the new homes? Many couples marry every day. Many people move from rural areas, where farms are being deserted for life and labor in the city. Did you know that 21 million Americans move each year? And did you know that the population explosion is four times as rapid in metropolitan centers? The city gets its share of America's babies, born at the rate of eight every minute. Multiply that by 60, then by 24, and you will see there are more than 10,000 births every day. Do you realize that nearly one-third of the population lives in just 15 metropolitan areas? That more than 69.9 per cent of our total population lives in urban areas?

Do you know the meaning of the word "megapolis?" It is coming into our language as city boundaries stretch out and overlap one another. Already we have what amounts to a 600-mile city stretching from Maine to Virginia. By 2000 A.D. one-third or 107 million Americans, will live in ten super-cities across our country we are told.

While many people move into the "up-town" city each year, there is also a movement outward from the central city to the suburbs. Cities of all sizes are faced with decline of the downtown, or inner city, where older homes and residential streets give way to business and manufacturing places. Those who can afford it move out, leaving homes to be converted into multiple apartments for rent to low income

LEAFLETS ON CITY MISSION WORK

"Crossing Barriers"
 "The Rescue Mission"
 "Winning the Jew"
 "Jewish Fellowship Week"
 "Many Jews Believed"

Order from Home Mission Board, 161
 Spring St., N.E., Atlanta 3, Ga.

"A Jewish Ruler"
 "Juvenile Rehabilitation"
 "Understanding Roman Catholic Beliefs"
 "Winning Roman Catholics"
 "Reclaiming the Inner City"
 "Cities Are Mission Fields"
 "Spiritual Conquest Now"

*SEE PROGRAM FOR USE OF THESE THREE LEAFLETS

groups. Gradual deterioration makes slums where people may not live by choice, but because rent is cheap. Slum clearance programs in inner cities do not relieve crowded and undesirable living conditions unless other housing is provided for the people who have to move. In one large city, 1,000 people have been found living in space originally intended for 200. (See page 1.)

I have so many things that are good—schools, hospitals, churches, beautiful homes; but I have so many people in need of these things. I also have numerous evils which can destroy good.

As members of a church and missionary society, shall I speak to you of churches? Six out of ten of my citizens do not belong to any church. My new suburbs need churches, but the need is as great for the older churches located in the central city—which now may be a run-down neighborhood or a new apartment or housing project. Churches can help alleviate the tremendous problems of the inner city if they will adapt to meet the needs. Urge your church not to desert my downtown people.

I need you. I need your church. I need your collective concern for people: the rich, poor, young, old, hungry, well-fed, down-and-out, up-and-out, lost, saved, serving, straying. Now as never before I need you. People are here. Their concentrated need challenges your churches. A Methodist church leader said that many churches in the inner city "have died . . . with more people within their reach than at any time in their history."

Will you help my people? Will you help your church help me?

Duet: "O Let Thy Heart Be Moved by Compassion" (see Cover 3).

PANEL DISCUSSION

Panelist One: I doubt that I ever gave much thought in the needs of the people who live in the inner city until recently. I knew about Good Will Centers where we provide some supplies, but these are not always right downtown. What else does the Home Mission Board do in its City Missions program?

Chairman: I anticipated that question and have asked Louise to give us some facts from the Home Mission Board pamphlets, "Cities Are Mission Fields," and "Reclaiming the Inner City."

Panelist Two: Every city has mission opportunities. Southern Baptists have mostly been a rural people, but now one-fourth of our churches and half of our membership are in urban areas. Inner cities claim 1,100 of our Baptist churches. This is where our concern is just now.

The purpose of the Home Mission Board's City Missions Department is to assist in establishing new churches and church-centered missions in cities of 100,000 or larger; and to help in plans to minister to people in spiritual and physical need in urban centers. The Home Mission Board seeks to develop a uniform convention wide program of city missions in line with the Southern Baptist Convention directive given in 1959. To do this several ministries

are included in the program of City Missions. The Board is working with more than 80 city associations.

The City Missions program, under direction of a superintendent of city missions, gives guidance in developing a total mission program in the city through the organization of all the churches into a city association to deal with each phase of the work, promoting the entire program of the denomination, including teaching and training, evangelism and stewardship.

With over two-thirds of the population living in cities, one of the primary activities is establishing new churches and mission points. Surveys are made, property purchased, missions started, and churches organized.

Mission Centers, Good Will Centers, and Rescue Missions are a vital part of City Missions. We know what a Good Will Center does. A Mission Center combines the week-day activities of the Good Will Center with regular church activities on Sunday. I think you are familiar also with the work of the Rescue Missions as they aid in rehabilitating the homeless and degenerate in the inner city. These three ministries provide evangelistic opportunities to win people who may not be reached by regular church activities.

City Missions sponsor spiritual ministries conducted by the churches in institutions such as hospitals, jails, fire stations, rest homes, etc. A committee may work especially with families of men in jail, and be of help to the man when he is released. Another committee will be concerned with members of the military and their families, and with preparation of youth for military service and their re-adjustment to civilian life.

Juvenile rehabilitation has an important place in City Missions, for delinquency is increasing. One of every six persons arrested is under 21. Southern Baptists now have 35 juvenile rehabilitation ministries in 17 states. "The problem of delinquency is primarily the problem of the churches," says an eminent juvenile judge. A deten-

tion center in Cincinnati reports that half the children who come there have never been inside a church.

Other ministries included in City Missions are work with Roman Catholics, Jews, National Baptists, and language groups.

One of the Board's special efforts has been the "Big Cities" program, giving emphasis and extra funds to strengthen Baptist work in one large city each year. This program was unwillingly abandoned in 1962 with the drop-off in Cooperative Program funds. Resumption depends upon additional income. Pray that this emphasis may be reinstated soon.

It has been demonstrated that a week-day program in the inner city church reaches people who do not come to the usual church services. An athletic program, clubs for boys and girls and young people, mothers clubs and other adult group activities all will attract lost and unenlisted people. Some inner city churches need assistance from outside sources to sustain such programs. The associational city missions committee can give guidance and help. I am glad you asked me to review these pamphlets. I have a better understanding of City Missions now—though I have given only a bare summary. Let me tell you a little bit about a church in Atlanta (see page 4 and briefly tell about work at this church).

Chairman: Thank you, Louise. Betty, you told me the other day about some of the people you met when you helped with the survey. Will you tell the committee about two or three of these?

Panelist Three: I wish every member of Great City Church had helped in the survey. Their eyes would be open to opportunities. Every kind of person and every kind of need must be right here around us.

Let me tell you about the Kolski family. Mrs. Kolski's tired, discouraged look seemed to be permanent. Several small children climbed around her, their curiosity stirred by a visitor in their crowded bed-living room. The second oldest child was at home

with a cold, but he would have been much warmer in a heated schoolroom. Mr. Kolski is in prison for armed burglary. "Illness and lack of work drove him to it," said Mrs. Kolski. She goes to see him every two weeks, but the distance makes it difficult. Mrs. Kolski's mother lives with the family, working daytime as maid and cleaning woman. While her mother is at home nights with the children Mrs. Kolski works in a restaurant as dishwasher, or cleans in an office building, but she is often without work. She doesn't get enough sleep in the daytime.

Yes, she knows about the church, but the children's clothes are shabby—and mostly Mrs. Kolski is just too tired to get them dressed to go. If she could afford nursery care for the small children she could get a daytime job.

This family needs the church. This mother and grandmother need encouragement of friends who care. This father needs help now and later when he returns to his family, in order to be a good provider and a useful citizen.

Next, I want you to meet Mary Mondin, a teen-ager who is old beyond her years. Mary gave up school to look after her ill mother and keep house for her younger sisters and brother. Mary's father has a steady job but his earnings won't cover their medical expense, plus the high cost of living. They live in a low-rent housing area. When they lived on the farm, this family attended the small rural church where they knew everyone. Here in the city they feel lost, knowing very few people. Mary doesn't see many young people her own age.

Mary needs our church—and so does her family—but they are afraid they will be different from the others and might not be welcome here.

Then I want you to know Mrs. Johnson. I thought no one was at home when I visited her. Finally the door opened cautiously. Mrs. Johnson looked worried and frightened. Her relief was apparent when she found I was from the church. Soon she

was telling me about her son, Joey. He is constantly in trouble. She keeps after him, she said, begging him to be good and not play hookey from school. He isn't at all interested in getting a job after school. "Joey would rather hang around with his pals at the corner drug store, and goodness knows where else." Mrs. Johnson doesn't approve of Joey's friends and has asked him not to bring them to the house, especially when his father is at home.

Mrs. Johnson used to take Joey to Sunday school before they moved here, but after they moved to Great City Joey thought only sissies went to church—so she just doesn't go either. Mr. Johnson never went with them. He sleeps and reads the paper on Sundays—and fusses if Joey makes any noise.

This boy and his parents need the church. They need help before Joey gets into serious trouble.

Chairman: Thank you, Betty. Now Dorothy is going to give us some illustrations about some of the City Missions work in other cities.

Panelist One: It was very interesting to read the *Home Missions* magazine. I got a stack of them from the church library—but I have sent in my own subscription now so that I can stay up-to-date about mission work in our homeland.

I found that juvenile rehabilitation work is one of the fastest growing services of the Home Mission Board. Churches and mission centers are promoting fine athletic and recreation programs to attract the Joys and his friends. Sponsors are enlisted to counsel and be friends to young people in trouble, with the aim of winning both child and parents to Christ. Nearly 12,000 boys and girls and their homes have been served in the juvenile rehabilitation ministries. From these, almost a thousand were converted and joined a church. Another judge is quoted as saying that "90 percent of the children I have dealt with would not have come before the court if they had known just one adult who was really in-

terested in them and on whom they could rely.

The First Baptist Church of Elizabethton, Tennessee, sponsored a Sunday school and preaching service in a neglected area of the city. They were not reaching the people with these services, so they started a Good Will Center and employed an experienced worker. Response to the new type program was immediate. This church faced up to its responsibility to adapt a program to the need.

The District of Columbia Baptist Convention established the Johnning Baptist Center in a crowded, low-income housing area in Washington, D. C. Rev. Martin L. Pratt is the minister. Activities for Beginners through Adults include Sunday school, worship services, Bible clubs, and missionary organizations. Supplementing these basic services are religious drama clubs, choirs, crafts and hobbies, with competitive sports and recreation. Many nationalities are represented in the attendance. Several Hindus attend and are interested in Christianity. A woman who holds a doctor's degree from a University in India said, "While I am not teaching . . . I want to do a comprehensive study of the Bible. I tell people I come here to Bible class and I must be able to tell them all about the Book. . . ." Another said the Center is one of the nicest things he has found in America and he wants to tell his people in India about it.

Miss Edna Woolger, director of Johnning Center, visited the home of two boys who were faithful Bible club members. The mother thought that as long as there was sm on her file she should not go to church, and so had not attended since she was twelve. On a later visit she told the missionary she had heard a great deal about sin, but nothing about salvation. The Holy Spirit was guiding her, and she was easily won to Christ. The father began to attend the Center with his family. Within two years the parents and three sons made professions of faith.

A similar program in Chattanooga, Tennessee, is maintained by the Avondale Bap-

tist Church, the Association, and the Home Board. This Center's director, Duane Highlander, knows that visitation is necessary to this work. He is deeply concerned for human welfare, not only in providing for immediate physical need, but he gives guidance in budgeting and buying. He is in contact with public housing, public welfare, and courts in behalf of inner city people.

There is much more I could tell, but perhaps I should not take more time.

CONCLUSIONS

Chairman: Thank you, Dorothy. Now let us spend a few minutes considering action. What might be our own beginning point? I am going to jot down your suggestions, so I will have concrete ideas when I go to the Missions Committee meeting. I'd like you to say also how you think the WMCU can participate.

President: It seems to me, one line way to start would be to organize a kindergarten and possibly a day outsets here in our church. This would meet a need of the pre-school children of members who work. (Tell plans at your church if you are working in this area, if not wait suggestions to actual need.)

Panelist One: I think a welfare program is going to be a necessity. We have members who might assist on a voluntary basis until we can employ a trained worker. As for WMCU members, we could start a clothing room here at the church where wearing apparel would be available when calls come. Members could meet in small groups to mend and put clothing into wearable condition. To begin with, we might specialize in children's clothing if we wished.

Panelist Two: Dorothy mentioned the value of visitation. It takes more than one visit, of course. Not all people living in apartments and rooming houses around are needy, although we would have to care for physical needs at times. We have circle members who love to visit, and would be

glad to do so. Also, in connection with supplying clothing, why could we not begin to stock a pantry with staple groceries? When there is an emergency we would not have to wait for members to bring food for a basket. One society keeps such a pantry for the use of the missionary who works with migrants in that locality.

Panelist Three: Until the Missions Committee gets a master plan under way, why couldn't we start a Sunday school on Sunday afternoons? I have seen many children at the housing project playing on the sidewalks. If we cannot get them in our Sunday school on Sunday morning, perhaps they will come in the afternoon. All our departments are never in use at one time. A Sunday school could be the basis of a larger work later. I would like to help and there must be other WMU members who would give a part of their Sunday afternoons.

Chairman: These are good suggestions. Your enthusiasm may be the thing that will get us started—and help to give Great City Church a real urgency to "go ye" into the area surrounding us.

To close our meeting, the three panelists will guide us in a brief meditation.

Closing Meditation (By Panelists One, Two, and Three, standing)

All: And when he drew near and saw the city he wept over it, saying, "Would that even today you knew the things that make for peace! . . . (Luke 19:41-42 RSV)

JERUSALEM! JERUSALEM!

All: Jesus wept over the city.

One: There on a hillside
Looking down on streets
And houses teeming with the lost
And unbelieving,
Jesus wept.

Weeping for their sins,
Their hardness of heart,
Their denial of truth
That in Him the lost

Are freed from death and sin.

All: Jesus weeps over the city.

Two: At the Father's throne,
Looking down on darkened streets
And alleyways where men grope
In degradation of despair and
want,
Jesus weeps.

Weeping for their sins,
Their need for beautiful feet
To bring the good news
That the lost, in Him
Are freed from death and sin.

All: Shall we too weep?

Three: The lost still are lost
In the city's din.
The needy need bread
And a faith to win
Over life's trials.

All: Yes, let the church weep!
But let the church
Go on beautiful feet
And wings of the Spirit

One: Into alleys and tenements,

Two: Into the dark and the strife,

Three: To bring the lost out
To the knowledge of Life.

All: Yes! Let the church weep!
But let the church
GO!

Sing "O Let Thy Heart Be Moved by Compassion (all sing verses 1 and 2).

Prayer for city mission work, especially for those employed in the Home Mission Board Department of City Missions:

Harold C. Bennett, Secretary
Clovis A. Brantley, Mission Centers
L. W. Crews, Juvenile Rehabilitation
William B. Mitchell, Jewish Work
William E. Burke, Information on Catholicism

Office Secretaries:
Mrs. Betty Hooker
Mary Alice Massengale
Sarah Tanner

O Let Thy Heart Be Moved by Compassion

Words and music by
BERNICE M. STAPLES

1. O let thy heart be moved by com - pas - sion, Je - sus is
2. O shame, ye Chris - tian, to be con - tent - ed, While in the
3. Heed ye - the cry - ing of lit - tle chil - dren, Lost in the
4. O let thy heart be moved by com - pas - sion, Love one an -

call - ing, "Come, fol - low Me;" Wak - en the cit - y sleep - ing in
cit - y stalk want and pain, Seek out the fall - en, com - fort the
cit - y so all a - lone, With sweet com - pas - sion, bring them to
oth - er as Christ loves thee, Bring Him a cit - y, ho - ly and

dark - ness, Tell all the peo - ple of Cal - va - ry.
weep - ing, Pray for the err - ing in Je - sus' name.
Je - sus, Long He has wait - ed to claim His own.
faith - ful, Sing - ing His prais - es e - ter - nal - ly.

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(Use this hymn with the missionary program.)

THE DARGIN CARVER LIBRARY
127 9TH AV N
NASHVILLE 3 TENN

er loo
for this new boo

Annie Armstrong

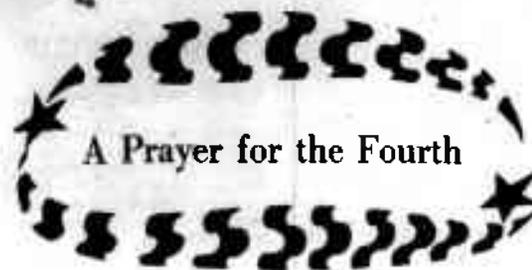
by Elizabeth Marshall Evans

Mrs. Evans' book "Annie Armstrong" deals with the first eighteen years of WMU history when Miss Armstrong was corresponding secretary.

Because Mrs. Evans completed the book *Annie Armstrong* earlier than was anticipated, it seemed wise to study her book before Miss Hunt's.

We will study Miss Hunt's book in 1964, the year of the Baptist Jubilee celebration of the 150th Anniversary of the organization of Baptists on this continent.

Order **Annie Armstrong**, 85¢, and **Teacher's Helps**, 25¢ from Baptist Book Stores.



A Prayer for the Fourth

God of our Fathers, whose Almighty hand has made and preserved our Nation, grant that our people may understand what it is they celebrate.

★ May they remember how bitterly our freedom was won, the down payment that was made for it, the installments that have been made since this Republic was born, and the price that must yet be paid for our liberty.

★ May freedom be seen not as the right to do as we please but as the opportunity to please to do what is right.

★ May it ever be understood that our liberty is under God and can be found nowhere else.

★ May our faith be something that is not merely stamped upon our coins, but expressed in our lives. . . .

To the extent that America honors Thee, wilt Thou bless America, and keep her true as Thou hast kept her free, and make her good as Thou hast made her rich. Amen.

*(From the Prayers of Peter Marshall)
In the United States Senate*

JULY

FORECASTER

Prepared by Margaret Bruce, WMS Director

July 1963

Volume 6, Number 10

On the Tip of Your Tongue

The Foreign Policy Association is seeking "to put intelligent words about foreign affairs on the tip of everyone's tongue." Their ninth such campaign includes the plan of gathering a group of friends together for discussing the material secured in a Great Decisions Fact Sheet Kit. The Fact Sheet Kits provide material on such subjects as the Common Market, Red China, Russia, India, the Alliance for

Progress, and other newsworthy topics.

Do you realize that *Royal Service* can easily be called a Fact Kit? It puts intelligent words about our foreign and home mission enterprise on everyone's tongue. See July *Royal Service* for intelligent words about:

"Trends in City Living"
"Miniature Christians"
"God's Work Team, 1963"

Read *Royal Service*

A leaflet, "Mosaics of Methods" found in an old scrapbook mentions a "missionary salad" and "missionary nuts" which may be used by the publications committee to promote the reading of *Royal Service*.

Missionary Salad

Make the salad of leaves cut from green paper and on each write crisp missionary items from *Royal Service*, *The Commission*, and *Home Missions*. The missionary salad may be served and directions for making given at the promotion time in WMS and circle meetings.

Missionary Nuts

Put inside English walnuts, bits of missionary news, then tie them together with narrow, bright ribbon and pass them around to each member. Let each one "contribute her portion" of news.

For the Poster Maker

(Some rules to follow in designing a poster)

1. Make it simple
2. Make it colorful
3. Make it speak
4. Make it create interest

—Mancil C. Ezell

Display it wisely
Remove it immediately when date has passed
Clip good ideas from current sources
Good posters will be seen, read, remembered, and acted upon

Study...

Annie Armstrong

Instead of WMU History

In this 75th Anniversary Year we study the biography of Miss Annie Armstrong, first Corresponding Secretary of Woman's Missionary Union. Study *Annie Armstrong* by Elizabeth Marshall Evans (price 85c from Baptist Book Stores), July-August-September. The WMU history by Miss Alma Hunt will be used the third quarter of 1963-64 during the time Our Baptist Heritage unit is scheduled for circle study.

You may choose to have a backyard study of *Annie Armstrong* or a lawn party in connection with it. If it is to be a lawn party, those who help with the teaching and those who serve refreshments may wear anniversary dresses.

The book is an interesting story to read and you will want to en-

courage every WMS member to read it.

Order the lovely Anniversary Bookmarks, 25c dozen, from Woman's Missionary Union, 600 No. 20th St., Birmingham 3, Ala., and give one to each member who reads *Annie Armstrong* or some mission book listed in *The World in Books* during the Anniversary Year.

Annie Armstrong is available July 15 in Baptist Book Stores.

Teacher's Helps, 25c, are available at that time from Baptist Book Stores or from Woman's Missionary Union, 600 No. 20th St., Birmingham 3, Alabama.

Call a Meeting

This last quarter of the 75th WMU year 1962-63 is most important. It can mean attaining all anniversary goals or not attaining them; it can mean being an Honor WMS or not being one. Call the members of your committee together and review your work of the past nine months. Take for instance, the mission study committee. Does the committee know—

- that 75 per cent of WMS members have read a mission book
- that the book, *World Awareness* has been studied
- that plans have been made for the study of the book, *Annie Armstrong*

The mission study committee must also know how many of the basic objectives and electives relat-

ing to study have been achieved—

- two books listed for mission study classes in *The World in Books* taught
- one half of the members reading a book listed in *The World in Books*
- additional book(s) listed for mission study classes in *The World in Books* taught
- all members reading one or more books listed in *The World in Books*
- WMS Round Table(s)
- WMS qualifying for recognition on WMS Mission Study Chart

Call a meeting of your committee and check on the 75th Anniversary goals and WMS Aims for Advancement. Then use these last three months to spell success in your WMS.

The After Fives

The business woman and WMS is an interesting topic of conversation these days, for the business woman is taking her rightful place in Woman's Missionary Union and no longer does she have to have a soft-diet missionary education program. She has progressed from the status of Business Women's Circle member to an integral working member of a Woman's Missionary Society. She attends the WMU executive board meetings of her society and helps make the plans and policies.

Recently at a WMS supper meeting, a business woman said, "I used to be so active in WMS work in the church and in the association before I went to work. Then I had to confine my WMS activities to the BWC. Often I wished I might be WMU president again, but I thought that would have to wait until I retired. But now that the plan has been changed, I was able to say "yes" to the nominating committee when they asked me to become WMU president for next year."

This business woman will be WMU president next year in her church with a membership of more than 3,000. Using her same businesslike approach that's second nature to her in the office, and with her love for missions, she will make

the whole WMU run smoothly and efficiently, with real missionary zeal.

Are "The After Fives" in your church being given the opportunity of using their full potential for Woman's Missionary Union?

Glorieta YWA Conference

"The girls are pulling weeds, washing cars, baking food, baby-sitting, sewing, and even spreading dirt to make money to go. I think that they are the most determined group of girls wanting to go," said Mrs. Harold Shaw of

Ozona, Texas, regarding her YWAs preparing to go to Ridgecrest YWA Conference last summer.

Encourage the girls in your YWA to go to Glorieta YWA Conference, July 25-31. See what help your WMU or church can provide.

A Day at Glorieta

Come and enjoy all these things at WMU Conference, July 18-24, and YWA Conference, July 25-31.

Bible Study



Leadership Conferences



Missionary Messages



Fellowship



Wonderful Food



Recreation



If there is an artist in your WMS have her draw these illustrations as someone tells about the happenings at Glorieta WMU and YWA Conferences. Or, "A Day at Glorieta" may be enlarged and made into a poster.

The City Church

The prayer committee in co-operation with the program committee may help create the right atmosphere for the July program, "Changing Patterns in City Missions."

The following prayer by Ralph Walker may be mimeographed and given to the women as they come into the meeting. Suggest that it be read before the program is presented.

"God bless the church on the avenue
That hears the city's cry,
The church that sows the Seed of the Word
Where the masses of men go by,
The church that makes, midst the city's roar,
A place for an altar of prayer,
With a heart for the rich—a heart for the poor.
And rejoices their burden to share

CURRENT CARDS

Leadership cards are awarded for the completion of the basic leadership courses either by class study or by individual study. These cards are valid for one year and must be kept current by taking the refresher course on or before the date of issuance of the card.

Each year the refresher course is outlined in the WMU Year Book. If an individual prefers taking the basic leadership course in class study again rather than taking the refresher course she may do so in order to keep her card current.

The 1962-63 refresher course consists of the reading of the 1962-63 WMU Year Book (25c from Woman's Missionary Union, 600 No. 20th St., Birmingham 3, Ala.) and

Enlistment for Missions by Helen Fling (85c from Baptist Book Stores).

The fourth 75th Anniversary goal is 75 per cent of leaders holding current leadership cards. Check carefully with those leaders of WMS, YWA, GA, and Sunbeam Band nominated by your WMU nominating committee. See whether or not their leadership cards are current. If not, encourage them to take the refresher course or to take the leadership course again in a class.

Our purpose in leadership training is to give to WMU organizations an informed leadership. Keeping leadership cards current is one way of attaining this purpose.

Publications Chairman

Is every WMS member receiving *Royal Service*? Plan for next year with new chairman so no one will miss a copy of *Royal Service*. Send

subscriptions in soon. (October *Royal Service* is mailed in August!)

Is your WMS 100 per cent in the plan, "Each One Give One"?

Evangelism Promoted by New FILMSTRIP

"The waters of baptism are stirred and a new member finds a place of service. Each year thousands express their faith with the words, 'I know Christ died for me, and I accept him as my personal Saviour.'"

This narration begins *Church Centered Evangelism*, a new color filmstrip which presents the year-round Southern Baptist program of evangelism as promoted by the Home Mission Board's Division of Evangelism.

The narration is printed in illustrated tract form. Extra copies of this tract also titled "Church Centered Evangelism" are available free from the Home Mission Board Tract Service, 161 Spring St., N. W., Atlanta 3, Ga.

The 48-frame color filmstrip is now available through Baptist Book Stores for \$3.50.

—from *Baptist Features*

TEACH Tithing

A quarterly emphasis on stewardship of possessions as outlined in the WMS Manual suggests that emphasis be given to the Bible teaching on tithing during July, August, and September.

A 12-minute film vignette, titled *What First*, is available from your nearest Baptist Book Store. It may be rented for \$5.00 per day or \$15.00 per month.

In the Utilization Guide which accompanies the film there is material to use as follow-up points for group discussion. This includes the following information which may be used even without the film.

"Christian stewardship requires

a person to give at least one tenth of his total income for sharing in the work of his church.

"Tithing is scriptural. It is taught in the Old Testament and New Testament. The New Covenant does not do away with the Old Covenant. The Ten Commandments are still valid expressions of moral law and are mandatory for Christian practice. Jesus said he did not come to destroy the law, but to fulfill it. This means that tithing cannot be ignored as outmoded practice, when in reality it is scriptural truth.

"Tithing strengthens kingdom work in all its aspects. Where tith-

ing is not taught and promoted, there results less money for gospel endeavor and mission enterprise. Stress on tithing does not place an upper limit on the money given, only a lower limit—ten per cent is the minimum. Worthy stewardship requires that a person acknowledge God's bounty by a return commensurate with the added surplus of his income.

"Tithing is a blessing to the person who gives. A person who tithes

knows that he is doing what he should—that he is doing God's will—that he is doing the right thing. There usually follows a greater participation in all the programs of the individual's church. There is a real sense of belonging, and a stronger fellowship with others who are faithful Christian stewards."

"Tithing can be . . . a symbol of your faith—a servant of your love."

Scoop!

Some of the new books which will be in the 1963-64 WMS Round Table Booklist are:

AFRICA

- Let My People Go*, Albert Luthuli, \$5.50
On the Edge of the Rift, Elspeth Huxley, \$5.00
Tom Mbaya, Young Man of New Africa, Rake Alan Rake, \$4.50

AMERICANA

- So Laugh a Little*, Molly Picon, \$3.00
The Tall Woman, Wilma Dykeman, \$4.95

TOWARD RACIAL AND RELIGIOUS UNDERSTANDING

- Some of My Best Friends*, Benjamin R. Epstein and Arnold Forster, \$4.50
Meet the American Jew, Belden Menkus, \$3.95
A Tale of Ten Cities, Eugene Lyman and Albert Vorspan, \$4.95

EUROPE

- A New Russia*, Harrison E. Salisbury, \$3.50
The Survivors, A Report on the Jews in Germany Today, Norbert Muhlen, \$4.95
The Last of the Just, Andre Schwarzbart, \$4.95

LATIN AMERICA

- The Fourth Floor*, Earl E. T. Smith, \$5.00
Impressions of Latin America, Frank Macshane, \$5.95

THE ORIENT

- Hong Kong*, Gene Gleam, \$5.95
My Land and My People, by Dalai Lama of Tibet, \$5.95
Escape from Red China, Robert Loh as told to Humphrey Evans, \$5.75
Ocean in a Teacup, Ray A. Hauserman, Jr., \$4.50

THE NEAR EAST

- Uneasy Lies the Head*, King Hussein of Jordan, \$4.95