

Royal Service

AUGUST 1965

A VACATION MISSIONARY

By Sarah Scanlon

CHRISTIAN SERVICE CORPS

By Beverly Hammack

"MY SALARY IS NOT LARGE ENOUGH"

By D. Lee Ruby



Page 19

WOMAN'S MISSIONARY UNION

Fulfil Its Mission

Help your Sunbeam Bands observe

Christmas in August

Plans are
on page 4 of
SUNBEAM ACTIVITIES
for this quarter



This is also the month for your WMS to focus
on Sunbeam Band work in your church

SUNBEAM BAND FOCUS WEE

AUGUST 8-14

Dear Pastor,

A few years back Convention agencies tried to correlate the work of church organizations through some kind of a church calendar, but there was far too little co-ordination of the work in our churches.

Then churches began to talk about church councils and many of them added emphasis to the "talk" and established councils. The statistics department of the Baptist Sunday School Board reported a recent survey which revealed that 52 per cent of our churches have a church council.

As you know, the Southern Baptist Convention requested the Sunday school, Training Union, Music Ministry, Brotherhood, and Women's Missionary Union to work more diligently to correlate study and action programs which would help our churches to do their work. Leaders of these organizations began meeting monthly. Out of these meetings a correlated curriculum is emerging which will be Bible based, church oriented, and action inducing. This curriculum will be available for your churches to use beginning in October, 1966.

An aid to church councils has been prepared to help leaders as they plan together. It is the Church Program Guidebook and it will be available each year.

There is an aid in this magazine, beginning on page 19. There you will see a twelve-page special section. This is provided to help pastors and WMU leaders as they work with other organization leaders in doing the work of the Lord through our churches.

We trust that as our churches discover needs in communities, determine realistically what they can do to meet them, study the correlated curriculum of church organizations from week to week, that all of us can feel we are attempting to allow the Lord to use to the maximum our varied resources.

Sincerely,

WMU Staff

A Vacation- Missionary

By Sarah Scanlon



Improvising a dentist's chair

*Have you ever wished you could go to visit a missionary?
Or better still, have you wanted to be a missionary—for a short
time at least?*

DR. CASTLE PARKER, a dentist in Murray, Kentucky, must have felt a wish to be a short-term missionary when he and his family were planning a vacation last summer. They wanted to go to a needy mission field. Dr. Parker took along dental equipment so he could work at least part of the time. Central America is of particular interest to the Parkers. They once visited in Mexico on vacation and he had done dental work at that time.

He wrote to the Foreign Mission Board and to missionaries in Guatemala and Costa Rica telling them of his family's desire for this unique vacation. They decided on Guatemala. There they would be "summer missionaries" in this Central American country.

Mrs. and Mrs. Scanlon are missionaries in Guatemala.

Dr. Parker practices general dentistry in Murray, his home town, and he and his wife are active members of First Baptist Church there. They have two children, Paula, ten, and Gene, seven. Both looked forward to being summer missionaries.

In mid-June the Parker family arrived in Guatemala to begin their unique vacation.

They went first to the village of Santiago on the shores of beautiful Lake Aritlan, where they stayed at the Baptist Indian Bible Institute, which was not in session at that time. They carried along cots, bedding, and sleeping bags. Missionaries Charles and Jean Allen joined them to help with meals and in interpreting Spanish into English and English into Spanish.

A clinic was set up in the tabernacle building of the Institute. A kerosene heater provided heat to sterilize instruments for

cleaning, filling, and extracting teeth. An up-side-down chair, a pillow, and a log for support, made an adequate dental chair. Indians of the village came willingly and they expressed gratitude by bringing eggs and vegetables.

In the evenings the Parkers attended revival services in the Baptist church in Santiago. Charles Allen preached and missionary Eddie Gilstrap led the singing. One night Dr. Parker agreed to play a cornet at the service, something he had not done since high school days. The people were thrilled and asked him to play another night.

Mrs. Parker, Paula, and Gene enjoyed visiting with the Allen and Gilstrap families, bargaining at village markets, and getting acquainted with many aspects of primitive Guatemalan life.

After their visit to Santiago, the Parkers then went to Guatemala City, the capital of Guatemala where he opened a clinic on the campus of Baptist Theological Institute. He worked on the teeth of students, many of whom had never had dental care. At the end of the second day the cook at the Institute was heard to remark, "I need not have cooked tonight; none of my boys can eat!" But swollen jaws, aches, and pains, did not lessen the obvious appreciation of the students.

Thus it was that Dr. Parker used most of his time in Guatemala. Briefly he went sightseeing, but his stay in Guatemala seemed to be just the working vacation he had looked for. In summing it up, he said, "I am thankful to God that he has given me the capacity and ability to be a dentist. I consider it a high calling of God to render much-needed dental service in Guatemala. The needs are great and the people co-operative and grateful. I hope that my brief service is a witness for Jesus Christ and his great love."

We missionaries in Guatemala are grateful for the inspiration of this good man's spirit and for the encouragement his stay brought to us.



Latest Guatemalan
Indian styles



"Torture" chair
is how many
feel about a
dentist's chair

Ingenuity can improvise a sterilizing
cabinet for dentist's tools



Tabernacle building at Baptist Bible
Institute in Santiago, Guatemala



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ROYAL SERVICE

AUGUST 1965

COVER STORY

The cover—and the 12-Page Special Section, beginning on page 19 are designed to keep you up-to-date on possibilities for the future.

Share the Special Section with a friend such as your pastor and let him know you are anxious that all organizations of your church perform with greater dedication the work of the Lord.

Woman's Missionary Union's significant task—Teach Missions—is a church task. How will your WMU serve your church in this vital relationship?

God Needs Women

by George L. Bark

God needs women--

- Women who are humble with reserved pride
- Women who are upright but not smugly so
- Women who will speak their beliefs, but be peacemakers
- Women who, in quest of truth, pause to weigh the issues;
- Women who know the right and have courage to defend and promote it.

God needs women--

- Women who believe in individual freedom, and cherish the rights of others;
- Women who participate in democracy, not merely mouth its tenets and make idle gestures,
- Women who know the true value of liberty and guard it as a priceless treasure;
- Women who are not willing to forfeit freedom;
- Women who will not tie price tags on liberty—for all.

God needs women--

- Women who live in strong religious faith, not garbed in ostentatious theology, but women who walk with God as they walk among women;
- Women whose passion is to be like Jesus;
- Women who are not so busy pursuing secondary matters that they fail to live in companionship with God,
- Women who are not ashamed of the gospel of Jesus but have the "effrontery" to proclaim to their neighbors the Lamb of God, who taketh away the sins of the world,
- Women who serve joyously in the vineyard, gathering in God's harvest of souls;
- Women who live to hear, "Well done thou good and faithful servant," and who know that life is fleeting and only God's eternal kingdom stands forever.

Rev. George L. Bark is pastor of Powderly Baptist Church, Birmingham, Alabama.

CHRISTIAN Service CORPS

WE can win for Christ if we have workers," a missionary wrote from a town of 10,000 in Wyoming. "Our town is typical of the Old West: people are honest, but indifferent, and they are lost without Christ. It is a big responsibility and the laborers are so few." The pastor, working for the third year in this area was discouraged and in need of strong leadership in his church. Mr. and Mrs. O. L. Baker from Tulsa, Oklahoma, had contacted the Home Mission Board for a place where they might move and help develop a mission. She was a teacher and he a pharmacist.

Placed in contact with the pastor in Wyoming, the Bakers took their two children and visited the field during Easter vacation. They found a ready-made job of teaching English in the high school open to Mrs. Baker, and a pharmacy position for Mr. Baker. Definitely feeling that God was leading, the Bakers located a house and moved. This family has given encouragement to a struggling church. This type of response from Baptists resulted in the Home Mission Board's Tentmaker program which began in 1951.

Now there is a new program to meet other needs. The Home Mission Board began this summer a new and entirely different program, called the Christian Service Corps. The period of service with mis-

sionaries is limited, and the person does not move; he only goes and "helps out" for a while.

The corps seeks to enlist mature Christians, who have actively engaged in their local church's outreach. They must be in good physical and mental health, and be willing to make adjustments and accept supervision. They need income enough to get them to the field and back home. Most of all, they must have a compassionate heart, and a willingness to share Christ. Such adult leadership will help penetrate the curtain of spiritual poverty on the mission fields. They will help discover mission needs and assist in the development of new work.

Ralph Neighbor, missionary to the greater Philadelphia area and eastern Pennsylvania, says of the need for help in his work. "Frankly, we can't afford to wait for two or three Southern Baptist families to move to a community before we attempt to evangelize it; the population is exploding far too rapidly to afford this luxury. We want to get into the 'furlined foxholes' called suburbs."

Men from the Virginia Brotherhood helped meet this particular need, when a group went to live in the area for a week at their own expense. Through door-to-door visitation of telephone survey prospects, the men witnessed about Christ and

aided in the beginning of a new mission.

A "mission vacation" takes on a new meaning for those who dedicate this period for use in the Christian Service Corps. It is not a "sight-seeing" time, but a time of serving. Adults who have been aware of mission needs in our land, now, can participate by becoming involved in meeting some of these needs. Missionaries seek capable helpers for the task to which the Lord has called them. Missionaries confronted with more to do and more opportunities than they can meet are asking Southern Baptist men and women to come help them "over the hump." Christian Service Corps is the organized way the Home Mission Board is getting together the persons and the need in order to get the work done.

"For how long a time of service?" you ask.

For from two to ten weeks. "Where?" Such places as a good will center, in a remote area in the Northwest, among language groups in Florida, or California, or Texas, or wherever a missionary sends out an SOS, or teach music leadership in the Appalachia area. You might assist with vacation Bible school, religious surveys, evangelistic visitation. Leadership training is needed for new organizations such as Woman's Missionary Union, Sunday school, and Brotherhood.

"Well, who pays the bill?"

Volunteers care for their own expense

to and from the place of service. Room and board at the place of service is provided. There is no salary or honorarium, but a new mission vision and concern for the lost is guaranteed! As one southerner wrote after returning from serving on a home mission field, "I don't know if I will ever return to California or not, but California is the birthplace of my mission awareness."

Paul speaks in the book of Ephesians concerning spiritual gifts from God. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12). Paul did not address this sermon to the clergy of Ephesus, but to housewives, camel drivers, farmers, doctors, and merchants. There are many tasks, but one ministry, many gifts, but one Lord. Every Christian is called to this commitment. Every Christian is a missionary, whether at home or in a pioneer area.

Not every adult will be able to respond to the Christian Service Corps but each has responsibility of becoming involved in being a Christian witness. However, if you can qualify and go, there is a place for you in the Christian Service Corps. Write Christian Service Corps, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.



by Beverly Hammack

Miss Hammack is secretary for Special Mission Ministries for the Home Mission Board.

FROM

Washington

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

Immigration to the United States

THERE were about 4 million live births in the United States in 1964—a figure thirteen times greater than the approximately 300 thousand “foreigners” who entered the country as immigrants.

This is a fact which refutes the cherished old idea that ours is a nation of immigrants. And it is a fact also which is causing national leaders to consider changes in the historic quota system which originally was aimed essentially at preserving the status quo of America's racial and cultural patterns.

Many of last year's immigrants were refugees, responding to the pledge on the Statue of Liberty's plaque: “Give me your tired, your poor, Your huddled masses yearning to breathe free.” But an increasing proportion of the 300 thousand who came in 1964 were successful men and women who had skills to use in the American economy. The proposed new laws will be aimed at encouraging the immigration of these professionally able persons.

Immigrants from North and South American countries are able to move into the United States almost without restriction. About 140 thousand of them enter annually. But an annual maximum of 158 thousand immigrants from the rest of the world are screened through a quota system based essentially on matching their geographical

backgrounds with the composition of our own nation.

Of the 158 thousand individual immigrants (from outside the Americas) permitted each year under the current system, about 80 per cent of these must come from western and northern Europe. Southern and Eastern Europe are marked but 15 per cent of the quota. Only 4.4 per cent—about 7,000—come from Asia and Africa combined.

It is no wonder that the esteemed Oxford English dictionary, published at Oxford University, has been defining “American” as “a native of America with European descent!”

The new legislative proposals before Congress—which are almost sure of passage because they have President Johnson's support—would end national quotas and consider applicants primarily on the basis of professional skills and family ties; the latter two are now secondary considerations.

Immigration from outside the Western hemisphere would be limited to 165 thousand a year—slightly above the present 158 thousand—but no one country would account for more than 10 per cent of it.

It is a controversial proposal, but President Johnson and other sponsors think it will be voted by the present Congress.

Proponents of the change view the present system as appearing to “judge persons by race and place of birth rather than personal worth to society.” The opposition contends that skilled immigrants would take jobs away from those people already living here. But proponents answer this latest charge by pointing out that the new law's favoritism will be toward those craftsmen and trained professional people in areas where America is now in short supply.

Immigration is a subject of concern to church people as we consider the evangelization of the foreign born who comes into our midst and also as we seek to help the refugee who stands in need of Christian compassion. Readers will watch the progress in this proposed legislation with special interest.

Women who are vitally interested in missions find ways to organize a Women's Missionary Society and adapt the organization to fit their needs.

A New WMU in A Mission Chapel

We are pleased to write you concerning the organizational WMU meeting that was held on January 14. After traveling approximately twenty miles, and getting lost several times, twelve women of our church-mission in Cambridge, Massachusetts, met in our home to organize a WMS. Several who could not attend “volunteered” themselves for any office or place of service; therefore, we felt we should elect a slate of officers that evening, following the “WMU Organizational Plan for a Society Without Circles.”* In addition to these five offices we also needed a vice-president and a publicity chairman.

Our mission-chapel is sponsored by the Home Mission Board, Rice Memorial Baptist Church is our sponsoring church. The mission is now meeting in a rented high school building near the Harvard campus. The need is great in this academic area. We want to acquire a building soon Harvard, Radcliffe, and other colleges are in the area. Rev. Tom Hathcoate is pastor of our mission.

Because of many problems inherent in pioneer

missions, our WMU work will have to be tailored somewhat. We are happy to be forming a Sunbeam Band and will report progress as we become more fully organized.

The enthusiasm of the group of women in our Cambridge mission is beyond description, but has been best described by a woman of another faith who attended this organizational meeting as a guest. Her comment was, “I have never seen women so enthusiastic!” We feel that women have a great challenge before them in telling others how Christ saves and changes lives.

MRS. BEVERLY WALL
Massachusetts

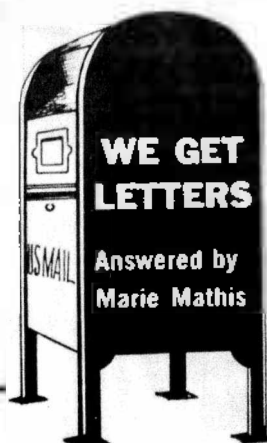
A New Assignment in January

We are taking the “great circular route” to Mbeya as an orientation trip to see other work in East Africa. The trip will cover 2,300 miles in Kenya, Uganda, and Tanzania. We will visit community centers, a Baptist high school, the dedication of a new church, Baptist publication houses, the new Asian work in Nairobi, evangelistic stations, medical mobile clinics, and our seminary. We shall arrive in Mbeya to close the old year and begin the new in hospital administration work there.

JEAN and FRANK
BAUGH
Missionaries,
Tanzania

Mission Study Went On—Regardless!

I thought you might be interested to know that



*For form state W.M.U. offices.

yesterday "our foreign mission study went on—regardless!"

We are a young church with less than one hundred members. Our pastor not only attends to his pastoral duties, but works a forty-hour week as a social worker. We don't own the first piece of property.

Last summer we rented a huge old mansion. We had not been able to get the furnace working. On the day of our mission study in November it rained and turned very cold. Two of us went up early to connect three electric heaters, but this was too much for the circuit, so we heated the nursery only.

Our mission study chairman has a five-month-old baby, but she came, regardless. We used the relay plan for teaching. The woman teaching the first chapter had laryngitis and we crowded around her and she literally taught us in a whisper!

The lady who had the second chapter had to take her baby to the hospital. And so it went for the teachers of chapters three, four, and five. Emergencies developed with each one.

It was rather hectic. We never did get warm. But there were twelve of us who enjoyed the study as well as the luncheon.

We are having a struggle trying to secure property in this new section where there are literally thousands of new homes. But truly, the Lord is blessing in a marvelous way.

MRS. E. N. McPETERS
California

(It is such women as these who study "regardless" who grow in understanding of what they can be and do for the Lord!)

Lottie Moon Offering Is
Not Always Enough

Ernest devotes his full time to church development work. For the past several months he has been serving as interim pastor of the Singapore Baptist Church—the only Mandarin-speaking Baptist church in Malaysia. For the past eight months he has also been helping the Leng Kwang Baptist Church develop an English service. Some of you have been praying with us about the opening of Mandarin language work in another area of Singapore. You will be happy to know that we recently found a vacant shophouse there and have applied to rent it. The development is entirely government owned and the shophouses are rented on a bid basis, the highest bidder getting it. We were, of course, limited in the

amount we could bid. We hope that we will be able to start service there in the very near future.

The Lottie Moon Christmas Offering was not large enough last year to meet all the urgent needs. It is our prayer that the offering this year will be a worthy expression of the desire of Southern Baptists to share Christ with a lost and needy world.

MARJORIE GLASS
Missionary, Malaysia

(We just received word that they didn't get the shophouse. Pray that a place may be found soon.)

Quotes from Letters
Received at "600"

"Please print on only one side of the pages of our magazines. This would make it so much easier for the program chairman to distribute the parts."

—from California

Please send me C.O.D. and please rush this as I need to have this to teach the leadership. I have been told this has been changed.

—from Kentucky
(Send what?)

Please send ten copies of the Ceremony for a Gift Bible Presentation. We have an active YWA getting married.

—from Tennessee
(The entire YWA?)

Please send me a dozen large seals. The ladies want to put them on their fronts. I think they will make the Year Books look nice.

—from Alabama

The Missionary Message of the Bible

BIBLE STUDY: by Gilbert L. Guffin

A Delivered People Developed Through Wilderness Wanderings

Read Numbers, Chapters 1 through 36

"When God is still working at a matter," says Jack Finegan in *Let My People Go*,^{*} "one never knows what may yet come to pass." What abundant witness the book of Numbers gives to this truth! It is a book filled with evidence that God was still working at the "matter" he had begun centuries before with Abraham and had especially undertaken through Moses in the deliverance of the Israelites from Egyptian bondage. Amazing things, therefore, continue to happen, as the book records.

One fears, however, that Numbers, despite its importance, is a book much neglected even by those who read the Bible faithfully.

The present name of the book may itself be somewhat discouraging to the readers. The original Hebrew name for the book was "In the Wilderness," which is much more appropriate than "Numbers" and would more likely arouse the kind of interest the book justifies. The present name was given the book by the Greek translators who made the same assumption many

a casual reader has perhaps made, namely, to identify the book only by the numbering of the people as recorded in the first few chapters.

Those who neglect the reading of Numbers for any reason, whether it is because of the name of the book or because of an erroneous idea that it is all just a record of census taking, miss a gold mine of highly interesting and most instructive material.

Organization of Numbers

Numbers may conveniently be divided into three main sections: (1) The Camp of Sinai (Numbers 1 to 10:10); (2) The Wanderings (Numbers 10:11 to 19:22); (3) The Plains of Moab (chapters 20-36).

This broad division of the book, obviously does not take note of the many events which occurred in these spans of time. The numbering and marshalling of the tribes

For gist of passage, light on words and phrases, and methods of study order the booklet "Helps for Study of the Missionary Message of the Bible: the Pentateuch," 50¢, from Baptist Book Stores and Women's Missionary Union, 600 No. 20th St., Birmingham, Alabama 35203.

^{*}B. G. S. Baptist Book Stores.

Please send your comments to Letters, 600 North 20th Street, Birmingham, Alabama 35203. We will not have space to print every letter, of course. Please include your name and address.

is recorded in chapters 1 and 2; the dedication of the altar and of the Levites, in chapters 7 and 8; the March of the Nation, in chapters 9 and 10; the murmurings and unbelief of the people, which resulted in the judgment of God that they should wander for forty years in the wilderness, in chapters 11-14; the rebellion of Korah, in chapters 16 and 17; the rather detailed history of the last year of the forty in the wilderness, in chapters 20-26; (It is interesting to note that except for the first few months of the forty years and for the last year, there is almost total silence as to what occurred during that long period.) The conquest of Midian, and the settlement of two tribes, in chapters 31 and 32; the discussion of vows, in chapter 30; and material relating to the settlement of the Promised Land (Canaan), in chapters 24-36.

That what is recorded in Numbers had deep significance for early Christians may be seen for example, from the book of Hebrews where we read:

"But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 3:17 to 4:1).

"It only needs," says an able commentator, "that the Lord should put His Spirit upon the modern readers of Numbers and they will not fail to find fresh truth breaking forth out of this portion of His Word" (G. Harford-Battersby in Hasting's *Dictionary of the Bible**). Just so! For those therefore who have the good judgment to read and to study the book reverently and prayerfully, lasting values may be found as a reward.

What are some of the lessons the book of Numbers unfolds? The following, taught

either directly or indirectly, seem to deserve special mention:

1. Organization, order, and preparation have divine authorization and are essential to successful advance.

The first several chapters are the records not merely of the numbering of Israel, but of the importance given to "order and particularity, the distribution of duties, the equalization of burdens, and the provisions for unity by co-operation." The basic purpose of the numbering of the people was probably both to see how many men were available for military duty and to establish a factual basis for dividing the land of Canaan later, but in it all there was evidence that God was training the people in order and organization.

2. Distribution of leadership responsibilities and sharing of burdens by adequate numbers of co-workers is both a physical necessity and a wise strategy in a great enterprise, whether that enterprise be secular or sacred in character.

This principle Moses learned in the tough school of experience. God commanded, moreover, that the principle be put into operation (chapter 11:10-17).

3. Divine guidance is needed in all spiritual advances. Israel moved forward only as the cloud over the tabernacle indicated God was leading (9:15-23).

4. Annual observance of the Passover by Israel as a memorial of divine deliverance from bondage was a sacred obligation for the expression of gratitude and the rededication of the people to the Lord, and was also needed to teach those born later of the source from which they had come (9:1-5). Dare we forget what the Bible has said regarding the Lord's Supper, which for the Christian has supplanted the Passover, "This do ye, as oft as ye drink it, in remembrance of me" (1 Cor. 11:25)?

5. Unthankfulness and complaining always exact their evil toll. Though God may continue to pour out his kindness upon the unthankful and complaining, spiritual loss comes to them anyhow (chapter 11).

This is as true of men now as it was then.

6. The envy of jealousy and of unbrotherly attitudes towards fellow workers and responsible leaders always fall under severe judgment (chapter 12). Do these sins stain any of us today?

7. The future really belongs to the faith-filled. One of the most decisive events in Israel's history occurred at Kadesh-barnea from which place spies were sent to investigate the Land of Promise and bring back a report (chapters 13 and 14). Only two of the twelve spies sent out trusted God enough to believe, despite all difficulties in the way, that he could fulfill his promise to enable them to take the land of Canaan. These were the only ones ever permitted to enter Canaan. The rest, and all the people above twenty-one years of age, died in the wilderness in the 38 or 39 years of wandering which their unbelief thereafter brought upon them. When Israel was first numbered there were 603,550 male adults. After the years of wandering, when the second census was taken, there were only 601,730 besides the tribe of Levi.

8. Divisions are costly, especially when they come about through wrong motivation (chapters 16 and 17). When people assume rights they do not possess and determine to have their own way without divine attestation, only harm can result.

9. A false step or a thoughtless and wayward act even on the part of a religious leader, may have irreparable consequences. Though God may forgive the act, he cannot remove the effect of the act in that person's life, or even in history. This is the grim lesson which Moses' striking the rock at Meribah seems to teach (chapter 20:2-13).

10. The hope of men in their desperation is always the mercy of God, claimed through faith; this the experience of Israel with the fiery serpents seems to declare (chapter 21).

11. The irresistible power of a movement when God is in it, and of a people when God is with them, seems a valid truth to be drawn from the rather lengthy and human story of Balaam and Balak (chapters 22-24).

12. Long discipline and much development are essential in order for a people to be properly prepared to fill a responsible place in spiritual service and leadership. The whole book of Numbers, as well as the whole story of the history of Israel until the birth of Christ, declares this truth repeatedly.

The Work of Missions

But what, if anything, does all of the above have to do with missions?

To the thoughtful and to those informed about missions, it will be obvious at once that all of the above "lessons" may have some bearing directly or indirectly on the work of missions, as they do on the work of the church as a whole and on the lives of Christians generally. It seems proper, however, specifically to draw the conclusion from the experiences of Israel, for example, that: (1) organization, order, and due preparation are legitimate and necessary in the work of missions as in all movements. Missionary boards and agencies, the promotional structures created to serve the churches and the field staffs in various countries where missionary work is being carried on are all essential and proper as long as they exist to serve and not as ends in themselves.

Thorough preparation and careful planning at all stages of the work are also needed. These things are not contrary, furthermore, to the work of the Spirit. If they did not exist and each local church were dependent wholly upon its own resources to get the gospel to all the world, not much could conceivably be accomplished and confusion or chaos might result. This is not to say that human ingenuity may be substituted for divine guidance, but instead that God prefers to work with and through orderly men.

(2) Sharing of leadership responsibilities and providing of adequate co-workers for the leaders in missionary work are as needful as they were for Moses and Israel in the long ago. Too many of our missionaries

*\$1.50 from Baptist Book Stores.

and denominational servants have been worked to death because we did not provide adequate helpers for them.

(3) What a powerful truth is taught, at least indirectly, for the good of the church in all its endeavors and especially in the work of missions, by Israel's never-to-be-forgotten lesson that the future belongs to the faith-filled. The great, decisive test at Kadesh-barnea declares, as with trumpet blast, that those who take God at his word and trust and obey, and those only, can make real spiritual conquests. The rest may spend or waste their lives wandering in the wilderness, merely marking time. Israel was nearer the Promised Land at Kadesh than for the next 38 years; in fact, until all over twenty-one years old at the time had died. What hardship and loss could have been avoided, and what hope fulfilled, if they had only had faith enough to go on then.

The Challenge to Missions

We are now living in the most awesome and revolutionary time of all history. It was never truer than, as the old Welsh hymn puts it:

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling:
To be living is sublime."

—A. Cleveland Cox

The last line of that verse can be true now only if Christians trust and obey God—and advance with him in taking the world for Christ. The means are at hand in TV, radio, printing, etc., as well as in speed of travel, to get the gospel to the whole world as never before. The door is open in most of the world for Christian teachers, medical doctors, nurses, and technically trained people of all kinds, moreover, as never before.

If only there were enough people of commitment, and the financial means were at hand, the world could literally be covered with the Christian witness now. More missionaries and means to send them are needed as never before. In the face of the

Communist threat and the vastness of world need, will we see ourselves only as "grass-hoppers"? Will our answer be too little, too late?

As Balaam foresaw finally obedient Israel, Christians could be irresistible if they only had courage, dedication and faith enough to advance with God.

(4) The hope of dying men in their despair bitten not only by serpents slithering in the dust, but stung by the "fiery serpent" of sin, is, as Jesus declared (John 3:14) to look unto him who was "lifted up" on a cross, even as the bronze serpent was lifted up by Moses in the wilderness. This is the supreme message missions has to give to the world.

(5) All of the above are indirect lessons regarding missions which may be drawn from Numbers. The one direct application of the message of Numbers to missions is, of course, its unfolding of the story of the further development of the people whom he was now preparing for the carrying out of his plan of redemption for all mankind. Human frailty and tendency to sin being what they are, it usually takes a long time of rugged testing and discipline for an individual or a people to reach that degree of spiritual maturity which God can most effectively use. Profound thanks ought, therefore, to be given by us all that God's patience is not exhausted, nor is his grace proved inadequate, in this process. Though Israel often faltered and frequently failed in the long course of her necessary testing, God's patience and grace never failed. This marvelous fact was Israel's grounds of abiding assurance and hope, as it is also ours and the world's.

This lesson may appropriately be concluded, especially for those who heed its instructions, with the famous and often used benediction set down in Numbers 6:24-27:

"The Lord bless thee, and keep thee;
The Lord make his face to shine upon thee, and be gracious unto thee;
The Lord lift up his countenance upon thee, and give thee peace."

CIRCLE PROGRAM

OR FOR SECOND WMS MEETING

MISSION STUDY BOOK

*My Money and God**

by Robert J. Hastings

Make plans to have this book taught in circle or society. This book may be substituted for circle program.

The Offering: Maximum Response

by Albert and Mabel McClellan

OUTLINE for MEETING

Circle Chairman in Charge

Call to Prayer (read Scripture passage and give missionary information)

Song (choose one appropriate to Scripture passage)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge
Program

INTRODUCTION

Last month we discussed "The Tithe: Minimum Requirement." The tithe is a good starting place for giving, but it is only the beginning point. As Christians grow in the Christian life they come to see that the giving of money to the kingdom is

not measured in how little but how much.

Study and prayer make us aware of appalling needs of the world's people and that those who do not know Christ are without hope for now and eternity. In study and prayer we become more keenly aware of the gigantic task that falls to Christians in fulfilling mission obligations which are inherent in the commands which Christ left for his followers.

Life and work for Jesus' sake is a living expression of the love of God in Christ toward all people. Such expression has no self-imposed limits: it is a maximum response in love, not a minimum "counting" of one's deeds; it seeks to give all, in loving service to God. Offerings, above and beyond the tithe, are a part of an expression of generosity and the desire to see kingdom advance.

Special Offerings

There are certain seasons of the year when we give for definite mission causes.

*Order *My Money and God*, Hastings, at \$2.50, per copy, from Baptist Book Stores, Teacher's Helper, 25¢, from Baptist Book Stores and Woman's Missionary Union, 30¢ No. 20th St., Birmingham, Ala. 35205.

These gifts are over and above the regular tithes which are brought to the church each Sunday. Through special gifts, we identify ourselves with the great circle of Southern Baptist life that reaches out to all 50 states and 56 countries. Through specified mission offerings our churches work together in extending the cause of Christ to the whole world. Let us look at the three magnificent spiritual causes which are sponsored by Woman's Missionary Union and to which we have opportunity to give our special offerings.

The Lottie Moon Christmas Offering

In 1888 when Convention-wide Woman's Missionary Union was only three months old, a call for help came from the Orient. Miss Lottie Moon, missionary to China, sent a plea for two women missionaries. There were 1,500 hand-written letters sent out to missionary societies. So spontaneous was the response that not two, but three new missionaries were sent to China.

This was only the beginning, for since that year, a special offering for foreign missions has been sponsored annually by Woman's Missionary Union. This offering, endorsed by the Southern Baptist Convention by the action setting up the Cooperative Program in 1925, in which it was said that the Cooperative Program was in no way to interfere with the Woman's Missionary Union Week of Prayer for Foreign Missions and the offering which resulted. A similar statement appears in the Convention's Business and Financial Plan (See Section VI of the SBC Business and Financial Plan in the Convention Annual which you may be able to borrow from your pastor.)

Mrs. W. J. Cox in *Following in His Train*,* writes: "So with the quietness of a slow tide sweeping in from an infinite sea to flow out again, the Christmas love offering began. There was nothing in that

first offering to indicate that this tidal power would grow mightier and mightier until it would one day save the current work on the foreign fields. The only explanation of the Lottie Moon Christmas Offering for Foreign Missions through the years is—God.

"The blessing of the offering has been twofold. The inward sweep of it has brought to individuals and societies great spiritual power. It has brought the revelation of mission fields, the joy that comes from obedience to the Commission: 'Go ye into all the world, and preach the gospel to every creature.' As this tide has flowed back out to bless other lands, it has carried loving gifts and zealous prayers which have unlocked the powers of Heaven."

The Lottie Moon Christmas Offering makes possible much of the work of foreign missions. It is commingled with all other funds, including the Cooperative Program, and provides for the support of missionaries, current expenses of schools, hospitals, and for evangelism. It also helps to provide some of the funds for construction of church buildings, schools, hospitals, good will centers, camps, and other buildings. Let us look at one example of how the offering works in Colombia.

"On January 6, observed in Colombia as 'The Day of the Three Wise Kings,' 65 Colombian Girls' Auxiliary members from 8 churches in the Cali area, and 11 of their leaders spent a day in study and recreation at a new Baptist camp in the Andes Mountains.

"Arriving unlauded by a bus breakdown enroute, the girls enjoyed a picnic lunch, studied the life of a Spanish Baptist pioneer in South America, and had a 'fun hour,' crafts session, and inspirational period.

"The GAs were one of four groups to use the camp during the first two months after it was purchased with Lottie Moon Christmas Offering funds. Students and faculty from the International Baptist Theological Seminary, Cali, held a conference. Missionaries gathered to celebrate the

giving Day, and missionaries and Colombian pastors went there for a day of fellowship and conferences."

Today many families in our Southern Baptist churches plan their Christmas gifts to missions with much thought and prayer. It heads the Christmas gift list. Christmas becomes a worship experience as they in the spirit of prayer decide on their Christmas gift to Christ which they give through the Lottie Moon offering.

The first foreign mission offering went only to one country—China. Today Lottie Moon offering funds go to help perform mission work in 56 countries where we have missionaries. In 1964, these gifts amounted to \$11,870,649. This year, our goal is \$14,000,000 which we will be encouraged to bring during the Week of Prayer for Foreign Missions, November 28-December 5, 1965.

(Ask members of your circle to tell how they plan toward their gifts to this offering. Is it haphazard? Could they begin now to set aside an amount each month for the Lottie Moon Christmas Offering?)

The Annie Armstrong Offering for Home Missions

We also have opportunity to help Southern Baptist home mission work through a special offering—the Annie Armstrong Offering for Home Missions. Like the Lottie Moon offering, this is in addition to a Sunday by Sunday pledge to the church. Part of our church budget provides for gifts to home missions through the Cooperative Program.

An Englishman was asked, "What do you consider the greatest mission field in the world?" He replied, "America. You have all the nationalities of the world."

Early in the life of Woman's Missionary Union the needs of this great American mission field with its millions were recognized. Missionary boxes were packed and sent to frontier missionaries; gifts were sent through the Home Mission Board to Cuba. Indian and Negro work were among that

supported by gifts from women and young people in our churches. It was not until 1895 that a special week was set aside to pray for home missions and to gather an offering to support this work. First called a Week of Self-Denial, the name was later changed to Week of Prayer for Home Missions and the Annie Armstrong Offering.

In 1913, Miss Fannie E. S. Herk wrote, "To call giving up dessert for a week, putting a yard less ribbon on a spring hat, or deferring the purchase of a dress 'that you get all the same a little later,' do not seem worthy of so large a name [self-denial]. . . . As the Week of Prayer in March helps to bring us nearer the soul needs of our country, it may be that we may come back to the old name with a full realization of its meaning and pour out gifts in a real week of self-denial."

As we realize the material needs of our mission fields, we should remember to make our gifts in the real spirit of self-denial. Each year gifts to the Annie Armstrong Offering are mingled with Cooperative Program funds. This year the annual budget of the Home Mission Board is \$6,730,000. It has been estimated that it takes \$11.57 per minute and \$691.20 per hour to maintain the work of the Home Mission Board. In 1964 our churches gave to this offering \$3,193,954 which was about one half the operating budget of the Home Mission Board that year.

(Discuss: Is this offering a churchwide offering in your church? Can you suggest ways more of your members can be encouraged to give to home missions?)

State Mission Offerings

In 1906, Woman's Missionary Union recommended that each state observe a period of prayer for state missions, and in most states there is program material provided and opportunity for an over and above offering for state mission causes supported by state conventions. *(Your pastor or the church library may have a copy of your state convention annual. Study it and tell*

*Out of print.

about your state plans.)

As we prayerfully realize the needs of a lost world, let us make a pledge of our tithes to the church, and with generosity of spirit bring mission offering with gladness, counting it a privilege to thus serve Him.

How Shall We Give Willingly?

(Read Ex. 35:5, 21-22.) There is a sort of standing joke that any gifts received by a preacher in performing wedding ceremonies go to buy hats for his wife. One pastor's wife, knowing that her husband was to perform a wedding ceremony in February had a better plan. Before the date, she and her husband dedicated the gift to the Annie Armstrong Offering for Home Missions. And when he opened the envelope which the groom gave him he saw that it was the largest gift he had ever received for a wedding!

The wife, rejoicing in the experience, confided the story to the president of Woman's Missionary Union.

Unrestrained Obedience

One day in December, a Young Woman's Auxiliary on a college campus had charge of chapel services. They presented the challenge of giving to the Lottie Moon Christmas Offering for Foreign Missions. A goal was suggested.

In a prominent place the girls placed a toy bank with a poster nearby showing the goal of the offering. On the poster the amount of each day's offering was to be recorded.

To one girl the challenge became real and personal as she prayed about her gift. God seemed to say to her, "Would you be willing to stay on campus during Christmas vacation and give to the Lottie Moon Christmas Offering the money for your train ticket home?"

For two days she struggled with this disturbing and unwelcome question. But one day she felt impelled to slip all her money into the offering!

At the end of the day when the amount

posted was three times the figure for the previous day, the whole campus was caught up in the spirit of giving. When the offering was finally counted the campus had doubled the goal! Students found joy in giving and many sacrificed for the first time.

The college president in commending the students said, "Many of you gave sacrificially, yet you can never really make a sacrifice for the Lord. He repays in so many ways. Blessing comes not only to you, but to many you will never know. Any sacrifice that we try to make leads us to see how completely we can trust God with our lives."

How wonderfully God cares for us. A few days before the Christmas vacation, a friend from the girl's home town called to say, "My husband and I will be coming by the college the day your vacation begins. We would love to have you ride home with us." She did not need a ticket!

The friend never knew about the train ticket nor that she had a part in that Christmas offering! Nor can we know the great joy which resulted from one person making a significant decision.

What we give goes on and on to bless an endless stream of people caught up in its influence. God uses all of man's resources which are dedicated to him.

God still multiplies what we give as he multiplied the loaves and fishes of the little boy who gave to Jesus his lunch!

Worship Period

When we give willingly and with unrestrained obedience, then we have the joy that was a mark of the early Christians. Let us look to the New Testament for Scripture passages about living and giving.

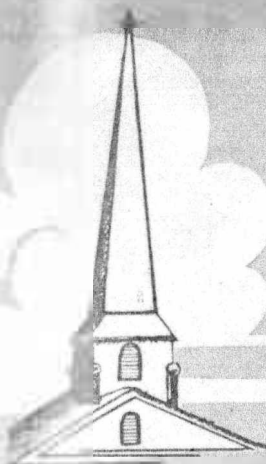
(Have two women read responsively these verses or use as a verse choir, singing, ten or more voices to that which will be read.)

1 Peter 1:3-8; Romans 12:2; Romans 11:17; 2 Corinthians 8:1-5; Romans 10:1-15.

Prayer of thanksgiving to God for our work in his kingdom.

12-Page Special Section

August, 1965, Royal Service



WOMAN'S MISSIONARY UNION

HELPING the **CHURCH**

FULFIL ITS MISSION

Southern Baptist churches stand at an unparalleled moment in history. Over 33,000 in number, we are the largest evangelical denomination in the world. Together, we have the potential for changing the world for Christ.

CHANGING the world for Christ can happen only as each church takes seriously its mission . . . only as each organization of the church marshals its full resources to do the work of the church . . . and only as each church member becomes seriously concerned with knowing and doing God's will.

This special section in *Royal Service*, is designed to interpret the place of WMU in the life and work of the church. It also points up how Woman's Missionary Union at the Conven-

tion level is working with other Convention agencies, making available materials and program suggestions for correlated and co-ordinated work in each church.

These are significant days in the life of the Southern Baptist Convention and in the life of every Southern Baptist church. Woman's Missionary Union is committed to helping each church achieve its full potential in proclaiming the changeless gospel in a rapidly changing world.

Every church is under mandate from Christ, the Lord: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Woman's Missionary Union helps the church fulfil its world mission responsibility.

• **THE MISSION OF A CHURCH** in today's world is great and demanding. Every organization of the church, continually evaluating its efforts, helps the church fulfill Christ's purpose. The first concern of your Woman's Missionary Union as of all church organizations is to help the church do its work. Out of this basic concern, your Woman's Missionary Union finds its distinctive contribution to the life and work of the church. When the work done by WMU is consistently viewed as more than organizational work—church work—then the urgency is more compelling than ever!

Churches are alike in their purpose and basic work, but they differ greatly in opportunities for service. Southern Baptist churches cannot be fitted into a mold; the label "typical church" is a misnomer. Each church has unique and special factors which influence its work. Communities differ; congregations differ in background and experience; churches differ in the amount of leadership and money which are available to carry on work. For this reason, each church decides how it will carry on the work of the Lord in the place where it is located, making the best use of its resources.

As a church studies the New Testament to discover its nature and purpose, it becomes concerned with being and doing what Christ intends. To attempt to live up to the expectations of Christ means that a church will carry out many tasks.

How does a church get its work done? It gets its work done best when people are grouped into working units and responsi-

WOMAN'S MISSIONARY UNION in the WORK of the CHURCH

bilities are assigned. In other words, it organizes to do its work. Southern Baptist churches have discovered certain organizational patterns which aid them in carrying out their responsibilities. Church organizations and committees are examples of working units within a church.

Woman's Missionary Union is one of five educational organizations in a church. The other are: Sunday school, Training Union, Brotherhood, and Music Ministry. As a church organization, your Woman's Missionary Union performs church tasks. The following is a discussion of the four tasks your WMU can perform for your church:

TASK I. Teach Missions

Woman's Missionary Union specializes in teaching missions. Its study program includes the missionary message of the Bible, the history of Christian missions, and contemporary missions.

In teaching missions, your Woman's Missionary Union leads church members to develop a growing understanding of God's missionary purpose and to respond to this purpose in personal commitment and obedience. It also provides information about the strategy and scope of Southern Baptist effort in spreading the gospel throughout the world.

Where your WMU does an effective job of teaching missions, church members grow in their knowledge of the world and God's plan for it. The members develop a deeper understanding of the people of the world and an appreciation for cultures, races, and needs

which differ from their own. They grow in compassion and concern for the lost, the sick and distressed, and in the skills of mission service.

The study of missions is vital and significant in the life of a church. It helps the church overcome a temptation to become so involved in its local work that it overlooks its task to go into all the world. It keeps church members aware that they have responsibility not only for the people in the community served by the church, but also for people of the whole world.

TASK II. Lead Persons to Participate in Missions

Participation in missions is a task which grows out of the study program of Woman's Missionary Union. It recognizes that study about missions should lead persons to be missionary. As your members participate in missions they become individually involved in the process of world redemption, both in proclaiming the gospel of Christ and ministering to human need in Christ's name.

The late Dr. W. O. Carver, who taught missions at Southern Baptist Theological Seminary, said, "Missions must be understood in light of the New Testament emphasis on the lost world, the redeeming Christ, and the intermediary responsibility of individuals. Between the lost world and the Kingdom of God, the Lord placed the church as the medium through which the saved labor for the salvation of the world."

Members of your church need to know how they can relate their lives and resources to missions. Where a person cannot go, he can provide resources. Where the individual can go, he becomes the missionary. Woman's Missionary Union leads people to partici-

pate in missions through praying, giving, and serving.

Daily, through intercessory prayer, church members can labor alongside missionaries around the world. Regularly, members by tithing can support missions through the Cooperative Program. Daily, members can be witnesses and make loving response in Jesus' name to the needs of people in their neighborhoods.

In every community there are groups of people who will never be reached for the church without special attention. They are the migrants, illiterates, deaf, blind, international students, juvenile delinquents, refugees, imprisoned, and others. Some of these are lost; others need special ministry by the church. The church is responsible for these people. Your Woman's Missionary Union can serve Christ and his church by ministering to the needs of these groups and witnessing to them of His love.

Woman's Missionary Union is aware that if mission concern is genuine, it will find expression where people live. Praying and giving are essential but members must also become personally involved in ministering and witnessing if the church is to meet physical and spiritual needs.

TASK III. Provide Organization and Leadership for Special Mission Projects of the Church

Woman's Missionary Union has traditionally provided organization and leadership for two types of projects with church-wide participation, designed to engage the entire church in missionary concern.

During the Week of Prayer for Foreign Missions in December and the Week of Prayer for Home Missions in March, mem-

{Continued on page 24.}

Order for your church copies of the Church Program Guidebook for this year. It is priced at \$1.75 each from Baptist Book Stores.

1. The first task in each organization is a teaching task. All organizations are engaged in teaching, but the content to be taught by each is different. WMU and Brotherhood share the distinctive task of teaching missions.

2. The other tasks of WMU grow out of its teaching task. Because WMU teaches missions, all other activities of the organization are related to missions.

3. Participation in missions includes prayer for missions, giving to missions, and witnessing and ministry through mission action, which we call community missions.

4. Sunday school has the task of reaching all prospects for the church. WMU supplements and supports the outreach activities of Sunday school through mission action in the community. The Sunday school brings prospects directly to the church. WMU ministers to persons of special need or circumstances in the community who are not immediate prospects for the church, with the intention of ultimately reaching them for Christ and the church.

5. As WMU reaches people for membership in the church through mission action, the Training Union stands ready to give these new church members orientation. From this training center provided by Training Union, new church members are sent out to serve through the many avenues of opportunity in the church.

6. The Sunday school, based on its Bible teaching, leads all church members to

worship, witness, learn, and minister daily. WMU, based on the teaching of missions, leads persons to participate in missions. The actions of WMU add dimension to the actions of Sunday school. For example, while Sunday school is leading all church members to worship daily, WMU is leading persons to pray for missions as a part of this worship experience. And where Sunday school is leading all church members to witness and minister daily, WMU is conducting mission action in the community to relate witnessing and ministry to people of special need or circumstances.

7. In addition to new member orientation, Training Union gives training to all church members. This training will help build the skills WMU members need to perform the tasks WMU carries out for the church.

8. The Training Union discovers, recruits, and trains potential leaders. As some of these potential leaders actually assume WMU leadership positions, WMU provides specialized training in the principles and methods of WMU work to supplement the basic training in Training Union.

9. Music is a vital part of WMU. The Music Ministry assists WMU by training musicians to lead music for WMU meetings, and by encouraging and training persons to participate in hymn singing.

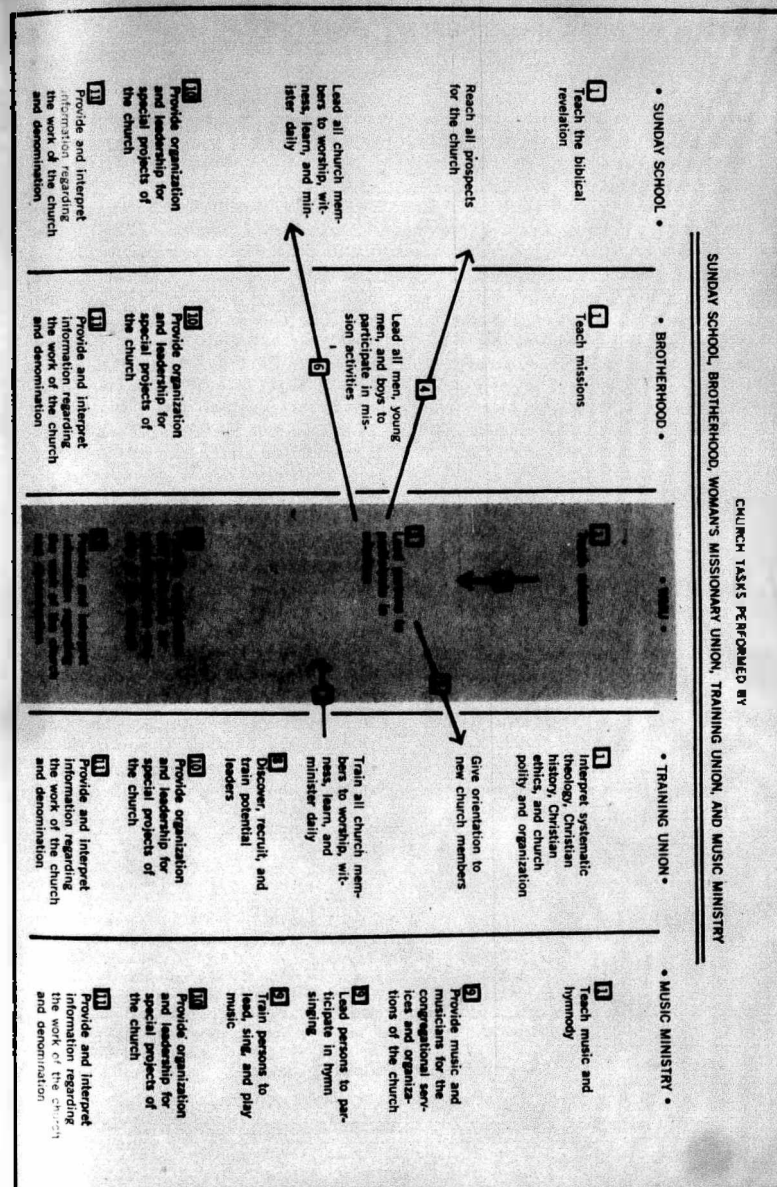
10. The special projects task is common to all organizations. [Continued on page 11.]

WMU tasks in relationship to the tasks of other church organizations

The chart on the right shows the tasks performed by each church program organization.

The arrows show relationships.

Numbers on the chart correspond to numbers used in the article on this page where you find an explanation of the relationships.



WMU in the WORK of the CHURCH

[Continued from page 21.]

bers of your church are encouraged to put aside other interests and give prayerful and concentrated concern to the missionary work God is guiding Southern Baptists to do. They pray with renewed devotion and give to the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Offering for Home Missions. These weeks of prayer and special offerings are highlights in the life of the church.

Any time the church undertakes other mission projects WMU stands ready to provide organization and leadership. These may include study of mission books, service projects, and other things related to missions.

TASK IV. Provide and Interpret Information Regarding the Work of the Church and the Denomination

Woman's Missionary Union plays a vital role in interpreting the work of the church to its members. As your WMU president serves on the church council and participates in church planning, she becomes acquainted with total plans for the church. She has a responsibility to see that members of WMU organizations know about all church plans.

Woman's Missionary Union also serves as a channel of communication for the de-

nomination. Resources of Convention agencies are available to help a church do its work. Woman's Missionary Union can keep WMU members informed about and alert to these resources, such as those provided by the Home and Foreign Mission Board, Christian Life Commission, Stewardship Commission. Woman's Missionary Union is also a channel of information to keep Southern Baptists informed and alert to ever-present opportunities and challenges in the denomination. These receive attention through promotional and interpretative features in WMU magazines as well as by other means. Specifically, Woman's Missionary Union plays a large role in channeling information about the work of the Home and Foreign Mission Boards through the content of WMU curriculum.

• The continuing task of Woman's Missionary Union in your church is to teach missions and to engage members in participation in missions at home and abroad. In helping your church fulfill the mission for which Christ established it, Woman's Missionary Union works closely with all other church organizations, and with the pastor and church staff. Within the fellowship of your church, Woman's Missionary Union can discover new meaning in her watchword—"Laborers together with God" (1 Cor. 3:9).

WMU relation- ships

Continued
from page 22

izations. It means that the organizations stand ready to do any special job the church wants done. WMU will carry out projects for the church relating to missions.

11. In the last task, each

organization serves as a channel of communication for the church and denomination. WMU will keep members informed about and involved in the work of the church and denomination.

"Christian world missions is the projection of the redemptive undertaking of God in Christ. The redemptive work of Christ on earth is to be carried forward by his church under the leadership and power of his Spirit.

• "In a very real sense, Christ was God's missionary to the earth; he was the messenger and agent of God's saving purpose. Following his resurrection, Christ said to his disciples, 'As my Father hath sent me, even so send I you' (John 20:21).

• "It follows therefore that world missions must be central and primary in the concern and practice of Christians. The reason for Christ's coming to the earth must become the major objective of our living in the earth.

• "For we are no longer our own, but Christ's. Participation in missions is the logical and proper expression of union with Christ as Saviour, love for Christ as Redeemer, and obedience to Christ as Lord"—Clifton J. Allen.

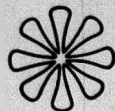
FORECASTER

Planned by Margaret Bruce and Elaine Dickson

August 1965

Volume 8 Number 17

1



Dear President

"Missionaries confronted with more to do and more opportunities than they can meet are asking Southern Baptist men and women to come help them 'over the hump.' Christian Service Corps is the organized way the Home Mission Board is getting together the persons and the need in order to get the work done."

These statements in this issue of *Royal Service* in the article by Beverly Hammack, secretary for Special Mission Ministries for the Home Mission Board, tells of the new volunteer mission program being launched this summer. This month's program, "Co-laborers in Home Missions" also presents this plan (Christian Service Corps) which Woman's Missionary Union is promoting for the Home Mission Board.

If there are qualified women and/or men in your church that can accept this challenge, encourage them to make an investment in missions. There may be qualified volunteers who cannot pay their expenses. Is it possible for others in your church to participate by providing the expense money for those who can go? This could be "The Offering: Maximum Response" of which the circle program speaks this month!

There are four special events in August of which you will want to be aware and to which you will give leadership. These are: Sunbeam Band Focus Week, August 8-14 (see *Sunbeam Activities* for

suggestions); WMU Conference at Ridgecrest, August 12-18; Language Missions Week, August 23-29 (see June issue of *Home Missions*); and "On to College Day."

In just two months the 1984-85 WMU year will close. Throughout the year you and your leaders have been checking on Aims for Advancement. Have the purpose and plan of work of your WMS, as expressed in its Statement of Aims been achieved this year? Does the recognition your organization will obtain indicate high quality work? As you prepare the annual report with the help of your secretary, evaluate your WMS work as a means of proclaiming the gospel around the world.

The annual WMS report is due by October 5. Give to the WMU president two copies of the WMS annual report. She will keep one copy for a permanent record and will send the other one to the associational WMU president along with annual reports from youth organizations. When youth leaders and assistants are members also of the WMS, their membership, attendance at society meetings, and participation in society activities are counted in WMS, as well as in the youth organizations they lead. When WMS and youth organizations meet simultaneously, attendance is counted only where the member is present.

August *Royal Service* contains a special 12-page section which you will want to lift out and place in

your notebook for easy reference. This section seeks to explain the work of the Woman's Missionary Union in the church. It gives information regarding the church council, the Church Program Guidebook, the correlated curriculum,

and relationship of the church program organizations. This aid is provided to help you work with other organizational leaders to do more effectively the work of the Lord through the church.



Dear Circle Chairman

In the June issue of *The Window* there was an article, "At Last—My Own White Bible Ceremony" by Rita Kimball Varnadoe. It was attractively illustrated and caught my eye immediately, for there was an arrow on which the letters "WMS" were printed.

As you know, WMS is the next step for the YWA member who is marrying or for the young woman reaching the age of twenty-five. There are the June brides, the July, August, and September brides. In fact, there are brides and birthdays every month and you as circle chairman need to be alert to these WMS prospects.

In just two more months the 1984-85 WMU year will close. You, with your circle secretary will be making your last two monthly reports to the WMS president. Be sure that these report blanks are properly filled in so that the annual report of your Woman's Missionary Union will be correct. Reports have several purposes, one of which is evaluation. Have members of your

circle become more aware of mission needs and opportunities through the study of missions in your circle? Have they participated in missions through prayer, giving, and serving? Have your circle members enlisted others in the cause of missions?

The general program for August presents a new volunteer mission program of the Home Mission Board which is called the Christian Service Corps. Urge circle members to attend the meeting; perhaps some of them can take advantage of this mission opportunity.

Mission study and circle programs this quarter point up the significance of the cause of missions. "Missions waits on stewardship" and each WMS member needs to be convinced of her responsibility to tithe and to use the nine tenths properly.

Do you want to be a better WMU leader? Come to Ridgecrest WMU Conference, August 12-18. See you there?

Promotional Features

AT YOUR MEETINGS

GENERAL • by Mrs. Homer DeLozier, Missouri

Are We in Focus on Our Sunbeams?



Have a narrator seated at a table with binoculars in her hand. She adjusts them and speaks of the various Sunbeam groups as representatives pass by. It will be more impressive to use the children but if this is impossible, posters with names of the different groups or pictures may be used.

GROUP I: (A leader passes by carrying a baby and leading another child or two from the Sunbeam Nursery.)

NARRATOR: I see children from the Sunbeam Nursery in our church. We are glad we have—
(number)
of these darling little ones learning about the love of Jesus for them and for all children. They are taught by loving leaders while their mothers are attending the WMS meetings.

GROUP II: (Four and five-year-old children pass by.)

NARRATOR: Another picture comes into view. These children are learning how Jesus loves the people of the world regardless of their race or color. They hear about friends of Jesus in other lands.

GROUP III: (Primary children, ages six and seven, are engaged in handwork.)

NARRATOR: How happy these Primary children are! They are more advanced in their knowledge of God's work around the world and enjoy making things which they can share with others who need to know more of Jesus' love.

GROUP IV: (Eight-year-olds are seated in a small circle on the floor.)

NARRATOR: I am so glad I can focus on these children who belong to World Friends. They look as if they are at Day Camp for eight-year-olds. Let's listen. (A leader who is with them talks about the good time they had at Day Camp and about the missionary who was there and what she said. If posters are used, comments about Day Camp may be made. If you did not have a Day Camp, comments about some interesting event in your World Friends group may be substituted.)

NARRATOR: These are happy scenes to bring into focus but as I look into the future, I see many other boys and girls who should be included in these groups I hope that we will have—
(number)
enlisted in our Sunbeam groups by the end of 1965. We can if we try.

Sharing Community Missions Experiences

Give each member a piece of paper with these words at the top: "A community missions experience which blessed my life this year."

Ask each one to write an experience which she remembers as a blessing. Encourage several volunteers to share with the group what they have written. If you know of outstanding experiences which some have had, be sure to ask them to respond.

List these experiences on the chalkboard as they are mentioned. Perhaps some have ministered to international students in a special way and will be anxious to tell others about it. Others may have won people to Christ or enlisted some in church membership through cultivative witnessing. Some may have had blessings from prayer services preceding the revival. Encourage others to become more actively engaged in community missions that they, too, may have the blessing which these experiences bring.

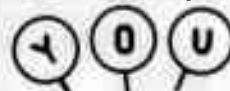
tian's attitude toward money and his accountability for earning, giving, spending, and leaving money. By reading *My Money and God*, one will understand more fully "It is love's prerogative—to give, and give, and give."

(Make a poster out of newspaper or cardboard with the above equation. Read through the poster and then begin the challenge. Put the words, "accountability," "earning," "attitude," "giving," "spending" and "leaving" on strips of paper or cardboard and hold up when mentioning them.)

Enlistment

You are our prize possessions
Only we need to expand
You must help us to enlist . . .
all the WMS members we can.

(Make lollipop posters and letter them as illustrated. Ask members to hold up the posters as the letter is named. Be prepared to distribute the names of prospects. Ask members to make contacts before next general and circle meetings.)



CIRCLE • by Kathryn Bullard,
WMS Director,
North Carolina WMU

Mission Study

M + y = My
\$'s + e = Money
L + o + v + e = God

Put them all together and we have the title of this quarter's mission study book, *My Money and God*. Reading this book, one will have such questions answered as a Chris-

Preview of September General Program

(Conversation between two women)

FIRST: I dreamed the other night I was in Hong Kong gathering people together for some kind of meeting.

SECOND: Could it have been you were dreaming about our next general program?

FIRST: Why?

SECOND: Our program topic for September is "Scattered Abroad In the Orient." And instead of gathering people together for a meeting, we will see how disaster scattered people abroad and how God used this to open new doors. I hope all of our members will join us.

at _____ at _____ for this
(time) (place) time of study and prayer.

Current COMMENTS

Simplified Organizational Plan for a Society Without Circles

Women are commenting on the simplified plan of organization for WMS.

"Enlisting enough leaders for our WMS has always been a problem; the new plan of organization meets our needs."

"We have only five members. The optional plan of organization provides us with an organization we can tailor to our size."

"Hurrah for the simplified plan of organization! How did we get along without it?"

In 1964 the optional plan of organization was introduced. The acceptance and use of it has been widespread. It is a simplified approach to society organization, with fewer officers and no standing committees. Since it is optional, an or-

ganization may use it or use the basic organizational structure described in the WMS Manual. By either plan a society can accomplish its work as outlined in Aims for Advancement.

The pamphlet, "WMU Organizational Plan for Society Without Circles" explains in detail this optional plan of organization. Order it free from your state WMU office.

Fostering—What Is It?

From the beginning Women's Missionary Union has had the missionary education of young people as a primary concern. In fact, there can be no Woman's Missionary Union in a church without youth organizations. WMU is a Woman's Missionary Society and at least one of the youth organizations.

What is fostering? The term, fostering, was chosen to identify the relationship the WMS bears to the youth organizations. This relationship is one of genuine interest which seeks to develop within young people world awareness and real missionary concern and action.

It is the duty of the WMU nominating committee to select YWA, GA, and Sunbeam Band directors and the organizational counselors and leaders. These are then elected by the WMS and the church.

There are certain basic materials which every leader needs. These include the WMU Year Book, leadership course, magazines, report books, plan books, and activity materials. Social occasions during focus weeks, refreshments for meetings, and transportation to meetings when needed, are all a part of fostering.

In the WMS Manual, chapter 7, there are many year-round fostering opportunities. Sunbeam Band Focus Week, August 8-14, is a time when WMS fostering is usually needed. See Sunbeam Activities for Focus Week suggestions.



Sunbeam Band Focus Week

Warning, habit forming!

Think about this slogan and the young children who attend meetings of Sunbeam Bands. Boys and girls are forming habits which will help them develop into mature Christian leaders of the future.

Sunbeam Band Focus Week, August 8-14, is a special time for the church to learn of the important work being done through the Sunbeam Bands and Sunbeam Nurseries.

During Sunbeam Band Focus Week WMS members can honor Sunbeam Band workers at a special luncheon following a WMS meeting. This recognition can show appreciation to those who teach children. Members of WMS need to assure leaders that they recognize the responsibility these workers have and are supporting them through prayer and fostering.

Check with the Sunbeam Band director for suggestions of things to give each leader for her Sunbeam group. Consider giving extra subscriptions to Sunbeam Activities, puzzles, books, dolls, or globes.

Activities throughout the week will promote a better understanding of Sunbeam Bands. Missionary education for young children is vital and the church should be informed of what is accomplished through these organizations.

—MARY HINES, Sunbeam Band Director, WMU, SBC

Communally Missions

Is your survey up-to-date?

No two societies carry out community missions work in exactly the same way. The community missions program is one which must be tailor-made by each WMS. Why? Because the work done is based on meeting needs in the community served by the church. This means every society should have up-to-date information about community needs as a basis for planning activities.

Mission Action Series

A new series of pamphlets is available for help in planning some phases of community missions. These are referred to as the Mission Action Series. The following pamphlets are in the series:

- "How to Discover Needs for Mission Action."
- "How to Minister to International Students"
- "How to Minister in Institutions"
- "How to Minister Through Juvenile Rehabilitation"
- "How to Work with Language Groups"

(The pamphlets may be secured AFTER AUGUST 1 from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores. Price 10¢ each.

Christmas in August

WMS members may aid Southern Bands in their Christmas in August project. This project provides for children to have a part in supplying home missionaries with items which they can use in their work at Christmas time.

July, August, September Southern Activities lists the items and gives the names and addresses of missionaries who have indicated that they need this help. The Southern Band committee will direct the WMS in its participation, if needed, in collecting, packing, and mailing of boxes.

SPICING YOUR PROGRAM

GENERAL •

Overcome the August slump! To help you, we offer the following spicy suggestions for planning a fishy program.

Decorate the room with fishnet cloth, shells, and driftwood.

Begin the program with a cork-spear fishing feature. Have five corks floating in a bowl of water. In each cork insert one of these terms: Tentmakers, UB-2, Student Summer Missionaries, Christian Service Corps, Layman's Crusade. Have threaded darning needles for spears. Call five women to try their luck. Holding the end of the thread in one hand, they throw the needle with the other. Then they identify what they have caught by telling all they know about the term. Those who are successful

might be awarded a can of tuna fish. If unsuccessful, the leader may explain or have them read an explanation.

An alternate suggestion is to have the five terms written on paper cutouts in the form of fish. Members can "Go Fishing" for them or hold them up in a "Name Calling" session.

Conclude your program with a "Fishtation." Have names of prospects or shut-ins, or chronic absentees written on construction paper fish. These are handed to each would-be fishers-of-men or co-laborers in home missions as they go out into that part of the world in which they live.

If some of your members are interested in serving through the Christian Service Corps, write to Miss Beverly Hammack, Home Mission Board, 101 Spring St. N.W., Atlanta, Ga. 30303.

—MRS. LAMAR JACKSON, Birmingham, Ala.

CIRCLE •

The circle program discusses giving offerings beyond the tithe for the support of mission work. Three offerings are emphasized—Lottie Moon Christmas Offering for Foreign Missions, Annie Armstrong Offering for Home Missions, and State Mission Offering. As these offerings are discussed, look at the amount given to these offerings by your church. You might want to secure a record of contributions for the past five to ten years and make a graph showing the increase or decline in the offerings. Challenge each circle member to evaluate the amount of her gifts to the offerings.

correlate and co-ordinate

CORRELATE AND CO-ORDINATE are words used to describe a very simple idea. The idea is that all organizations of the church and all Convention agencies which assist the church will be brought into proper relationship, and that they will work together in harmonious action to help the church carry out the New Testament mission that Christ gave to it.

Interestingly enough, for some forty years messengers from churches at meetings of the Southern Baptist Convention, have asked for more correlation and co-ordination. During this period of time, Convention agencies have sought to find answers on how to correlate, but only recently has really significant breakthrough been made toward achievement of this ideal.

To say that adequate correlation and co-ordination has been lacking is not to be critical of the wonderful progress and work of Southern Baptists. It is only to say that the jobs that have been done well can be done even better in the days ahead.

Think of the potential of Southern Baptists! When the energies we are losing in overlapping and duplication of effort are eliminated and directed into one united thrust toward common goals, who can estimate the tremendous advance that is possible under the leadership of the Holy Spirit?

Correlation is a goal to be achieved both by the church and by the denomination. As the denomination assumes its share of the responsibility, correlation is easier for the churches.

Until recently, most of the planning done by church program organizations on the Convention-level was done unilaterally. Each organization planned its work without disciplined thought about how it related to the work of other organizations.

The pattern is changing. New relationships in planning are taking place in the life of our Convention. The Convention leaders

of church program organizations now sit down around tables to discuss their work at strategic points in its development. Each organization has opportunity to evaluate the work of other organizations . . . and is likewise evaluated! Miss Alma Hunt, executive secretary of WMU, and Mrs. R. L. Mathis, promotion division director, represent WMU in these meetings.

In addition, WMU and Brotherhood staff members have begun monthly age-level planning conferences with Sunday school, Training Union, and Music Ministry staffs. These conferences bring together all the Convention leaders who are working with a given age group in the church. Out of these meetings should

come common understandings and concepts of work with age groups which will influence the planning of every organization.

In the planning sessions described above, the church becomes the central focus in all general planning, and the church member becomes the focus in all age-level planning. This helps move church organizations from an organization-centered concern to a person-centered, church-centered concern. From this vantage point the purposes of the church and the needs of individuals are met first, as organizational interests find proper expression.

This may well be the beginning of a grand new era for Southern Baptists, an era in which our resources can be

consolidated and directed toward helping a church fulfill the commission Christ gave to it. "Business as usual" will not accomplish the task. Changes are necessary to meet the demands of a new age.

Our nature as children of God and the body of Christ will not change! The work which Christ commissioned the church to do will not change. But the demands on the church imposed by its environment will change . . . and methods and procedures must change to equip the church to be and to do what Christ intends. Correlation and co-ordination are concepts which will play a large part in the future work of Southern Baptists. (See below for illustration of correlated planning.)

Examples of Correlation

Familiar Words With New Meanings

Some of the words and phrases in this special section are not new, but they are used in new ways. Efforts to correlate and co-ordinate our work are causing Southern Baptists to use some new terminology. Why? Because this is a part of developing "new ways for new days," we need new labels to designate new ideas in planning.

Think back a few years. Such words as spogee, countdown, and orbit were not a part of your everyday vocabulary. But today—in the space age—knowledge of their meaning is almost universal. They are a part of our way of life.

Here are some definitions to help you increase your programming word power.

1. **Co-ordination:** To bring into common action; harmonious adjustment or functioning.

2. **Correlation:** To bring into proper relationship; to relate systematically.

3. **Church Program Organization:** A church organization with a structured approach to learning. Such an organization has a philosophy, objectives, programmed learning activities, and leaders to conduct these activities. It has a clearly defined constituency and content areas which are properly related to all edu-

cational organizations: Sunday school, Training Union, Women's Missionary Union, Brotherhood, and Music Ministry.

4. **Goal:** An outcome that may be measured in terms of progress toward an objective through specifically planned action.

5. **Objectives:** A statement setting forth an ultimate end and which a church hopes to accomplish.

6. **Project:** An activity with a recognizable beginning and ending time. Projects should support programs.

7. **Program:** Any basic continuing activity which has primary importance in achieving the objectives of the church.

8. **Program Leaders:** Leaders of church program organizations (WMU president, Sunday school superintendent, et cetera).

9. **Programming:** The process of planning in detail a basic continuing activity.

10. **Task:** A basic responsibility of a church which carries with it the obligation of performance. Tasks may be grouped together to form a program, such as the WMU program in a church.

You may be thinking: correlation sounds good, but will it work?

WMU feels the answer is a positive "yes," although a lot of tangible evidence is still forthcoming. Two significant correlated projects are being planned for 1966 and beyond. A preview of these will show examples of correlation.

Correlated Emphasis on Personal Evangelism

"Every Christian a Witness—Now" is the theme for a correlated emphasis on Christian witnessing in 1966. From January to May, during the 1965-66 year of denominational emphasis on proclamation and witness, the five church program organizations and the Evangelism Division of the Home Mission Board will carry out this emphasis. The plans begin with Soul-winning Commitment Day in January and continue

through Christian Home Week in May.

Each church organization will make a distinctive contribution to this special period in the life of the church. Sunday school will teach the biblical basis for witnessing and lead church members to participate in a witnessing campaign; Training Union will train church members in how to witness; the Music Ministry will work on proclaiming the gospel more effectively through music; all organizations will help the church prepare for and carry out revival

plans in the Spring of 1966.

WMU and Brotherhood will be working together to help climax the period with an emphasis on "Witnessing Through the Home." Family witnessing will be presented in WMU and Brotherhood programs during April, May, June, and in articles in their magazines, January through June. Plans for family witnessing will be launched in these organizations during Christian Home Week in May.

Special materials and suggestions are being prepared for this emphasis. You will be reading about them in WMU magazines.

Life and Work Curriculum

"Bible based," "church oriented," and "action inducing" are phrases used to describe a new correlated curriculum for adults and young people to be introduced in the Fall of 1966. This comprehensive, correlated, and co-ordinated church curriculum for adults and young people is known as the "Life and Work Curriculum" (see below). In it the study programs of Sunday school, Brotherhood, Woman's Missionary Union, Training Union, and Music Ministry will find significant correlation.

In Sunday school the curriculum will be alternate to the Uniform Lessons, so each church may choose to use it or continue to use the Uniform Lesson Series.

As its name suggests, the curriculum is designed to lead learners into the fulness of life in Jesus Christ and into obedient service for him as members of the church.

The curriculum is planned so that the Sunday school lays a foundation in teaching the biblical revelation and leads members to engage in appropriate program actions.

Woman's Missionary Union, Brotherhood, and the Music Ministry provide study and other actions which correlate with the biblical foundations laid in Sunday school. Training Union will provide correlated studies and training in skills to carry on actions in which other organizations lead.

A simple illustration of correlated study is as follows: while the Sunday school is studying a unit called "Our Lord and His Church," WMU will be studying a unit on "The Church in Mission Strategy." While church members are learning in Sunday school about the nature and functions of the church, these same persons in WMU will have dimension added to the study by looking at the strategy of church expansion in current mission work and the place of the church as a sphere of influence on the mission field.

In this correlated curriculum, the study offered by each organization will have integrity of its own, but it will have its maximum significance in relationship to other study programs in the church.

The new curriculum is specifically related to the basic functions of a church: worship, proclamation and witness, education, and ministry. Thus, through the various phases of the correlated curriculum, learners may be motivated to Christian actions on the basis of biblical teaching, trained in the use of the best techniques and skills in the performance of actions, and helped to combine individual actions into group actions in carrying out the functions of a New Testament church.

Extensive promotion and interpretation of this new curriculum is planned during 1965-66.



LIFE AND WORK CURRICULUM

This emblem represents the special features of the Life and Work Curriculum. The church is not an end in itself; it is a church curriculum. Five diamond shaped figures represent the curriculum of the Sunday school, Brotherhood, Woman's Missionary Union, Music Ministry, and Training Union. This curriculum is distinctive, yet all are correlated and support each other. The circle indicates the unity of the curriculum. The words "Life and Work" speak for the relationship of the curriculum to the life and work of Christ, the head of the church, and to a Christian's life and work through the church.

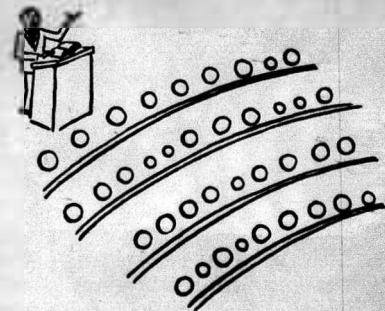
WORSHIP

• PROCLAIM

• EDUCATE

• MINISTER

The CHURCH Planning Its Work



How does a church plan its work?

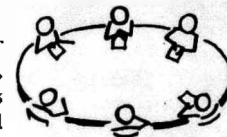
Who decides on the plans?

FIRST, let's begin by reminding ourselves that the congregation, or the body of church members, makes final decisions for the church, under the leadership of the Holy Spirit. Planning goes on at many points in the church. Within WMU there are several planning groups at work—the WMU Executive Board, youth committees, etc. Planning is also taking place in other church organizations.

As committees and organizations plan their work there is need for pulling these plans together into a comprehensive co-ordinated plan of work for the church, as a whole. This job of co-ordination is carried out by the church council.

The church council serves a strategic need in the church, because it helps a church co-ordinate its work. Since 1938 the Southern Baptist Convention has recommended that churches have a council. Does your church have one?

The church council is made up of the pastor as chairman, the Sunday school superintendent, the Training Union director, the Woman's Missionary Union president, the Brotherhood president, the music director or minister of music, and the minister of education. All of these people serve in the church positions of leadership which uniquely equip them to view the needs of



the total church. Other church leaders, such as committee chairmen and the librarian serve as ex-officio members and attend council meetings at times when their work is being discussed.

Church organizations find their highest usefulness as they properly relate themselves to each other in carrying out the tasks of the church.

As the WMU president serves on the church council, she has two major responsibilities. One is to help develop the best course of action for the church. The other

Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . . he is the head of the . . . church . . . Colossians 3:26-27; Colossians 1:18.

is to represent the organization she leads.

Those who work together month after month in the close associations of the church council have the wonderful realization of being co-laborers with God in the church's work. Each member comes to appreciate the work of others. Each sees his organization in relation to the total church program. In the council there is engendered a spirit of co-operation and involvement which helps motivate a church to action.

Usually the pastor takes the lead in starting a church council. However, it is in order for the WMU president to call attention to the wisdom of having one. The

important thing is to get the church council organized and functioning.

Church Program Guidebook

The *Church Program Guidebook* is a tool to be used by the church council in total church planning. The Guidebook suggests sample church goals and plans of action or "strategies" for reaching goals. As the WMU president works with the council, she can readily see what her organization can do to help the church reach its goals. She sees WMU in proper relationship to other organizations as all work together in distinctive ways to accomplish church goals.

As each church program organization completes plans for reaching church goals, the plans are brought to the church council for correlation into a unified church program. The *Church Program Guidebook* is an instrument to aid this correlating process.

The 1965-66 Guidebook contains programming helps for the 1965-66 Southern Baptist Convention emphasis on "A Church Fulfilling Its Mission Through Proclamation and Witness." A special section of the book deals with correlating the work of the program organizations to achieve unified support of the emphasis.

In addition to planning helps, the Guidebook contains suggestions for translating program plans into a church budget and calendar. It gives assistance in the wise use of program services such as the church library and church recreation. WMU has a special section in the book where plans and emphases of its on-going program are detailed.

The *Church Program Guidebook*, 1965-66 is a necessary tool for every WMU president whose church council is using it. It is available from Baptist Book Stores for \$1.75.

"My Salary Is Not Large Enough"

by D. Lee Ruby



OUR Sunday school classroom was crowded with women who were on time in spite of the rain falling lazily outside. A sort of listening quiet pervaded the room as the discussion on stewardship brought out usual excuses. Louise, pulling off her beautiful white kid gloves said, "But, Jan, we can't afford to give 10 per cent to the church. I wouldn't have enough left to pay our bills."

"I know what you mean," agreed Barbara. "I think each month we can get our bills down enough to start tithing, but then an appliance breaks down, the car has to have work done on it, or we see something we just can't resist buying, and there goes the tithe."

"Well, at least, we can give some

Mrs. Ruby lives in Little Rock, Arkansas.

of our time," Alice said. "I need someone to go visiting with me Thursday night. How about you, Doris?"

"I couldn't possibly make it. That's my bridge night."

"Then, how about Monday night? I can rearrange my schedule."

"Heavens no! That's my favorite TV night," exclaimed Doris.

Alice's eyes revealed her disappointment.

As I listened to these, my friends, their familiar words burned my heart. I, too, had made the same excuses many times when I was confronted with tithing or visitation. I believe in giving, but somehow there never seems to be enough to tithe. My salary is not large and for the life of me I cannot see how the difference in the amount I give and the tithe could be so important.

Our pastor preached on stewardship at the evening service last Sunday. He leaned over the pulpit and asked, "Do you believe what God says?" And he picked up his Bible. "Let me read you his Word. 'Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'" He surveyed the congregation. "Do you believe that promise?" he asked. "If you do, then I challenge you to try tithing for three months. If you do not receive a great blessing, then stop."

These words astonished me—and accompanied me home. Did I have the courage to accept his challenge? I recall a picture of a group of men, women, and children, dull eyes dominating dark, skeleton faces, which I saw in a magazine last night. The naked bodies of children with balloon stomachs, and bowed legs—and pleading eyes. I can still see—as if they are visible in the flesh. Their home on a waterfront street was deso-

late and dirty. Crouched in doorways, there were human beings ravaged by dissipation. In one picture a figure was slumped against a stairway rail. Beneath matted hair, dirty skin, and ragged clothes you could see that she was a very young woman.

Fear again clutches my heart! But for the grace of God I might be that woman!

At our circle meeting a woman told about a missionary doctor, weary from long hours of treating endless lines of sick. She said he sat beside a mother of seven children and he knew she was dying. She quoted him as saying, "Antibiotics would have saved her, but there were none available."

Suddenly I realized I was still in our classroom and as I looked around everyone was opening her Bible, ready to begin the lesson.

I clasped my trembling hands together. Each cell of my body was alive to the vision God had given me that I am involved in the needs of others. Could it have come in so brief a time? The vision remained, stamped on my mind and engraved on my heart. "Thank you Lord. O thank you!" I almost said aloud.

The class discussion on stewardship was over and my struggle had ended. Debate and excuses were over! Quickly I figured again a tithe of my income. "That is the amount the church will find in my envelope from now on," I affirmed. "It may be I can give an offering, too—occasionally at least." As we bowed our heads for prayer, I again thanked the Lord for opening my eyes. He truly opened the "windows of heaven" to me.

Then, like a trumpet call, another thought demanded that I heed it. Money is not enough. You must give yourself, too! Without realizing I was going to do so, I turned to Alice as we were leaving the room. "I'll go visiting with you, Alice," I said. Discouragement turned to joy as she said, "I'll call you."



Call to Prayer

Prepared by Janice Singleton

*"In every thing
by PRAYER
and SUPPLICATION
with THANKSGIVING
let your requests be made known unto God"*

Philippians 4:6

SUNDAY AUGUST 1

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. Eph. 3:20-21 (read vv. 14-21).

In Dar es Salaam, Tanzania, a Christmas play last year depicted the biblical story of the birth of Jesus complete with Joseph and Mary, shepherds and wise men. Joan Carter said, "The entire program was quite worshipful. As the choir sang, shepherds bowed at the manger and wise men brought their gifts; but somewhat to the surprise of us missionaries, one wise man brought a potted plant! We thought it a rather unusual gift to place at the manger but the practical African wise man seemed to think a living plant would make a good living gift for a new baby. We too can bring living gifts to our Master." Joan has returned to Africa after furlough,

and will be working with Woman's Missionary Union in Nairobi, Kenya.

Pray for Miss Carter; Mrs. J. B. Durham, Enugu, Nigeria. H. E. Hurst, Tegucigalpa, Honduras. Mrs. J. R. LeRoy, Rio Grande do Sul, Brazil, ev.; Mrs. W. H. Lichter, Rio de Janeiro, Brazil, ed.; Mrs. E. C. Branch, Zuni, N.M., Ind. ev.; Irene Chambers, Ark., field worker; L. S. Craig, Birmingham, Ala., Negro ev.

2 MONDAY In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive." And when he had spoken thus, he knelt down and prayed with them all Acts 20:35-36. RSV (read vv. 31-38).

C. F. Landon is a veteran Home Mission Board missionary working with the deaf. For many years he has directed this work in the Arizona convention territory. During a Billy

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, and in HOME MISSIONS.

Graham evangelistic crusade in Mesa last year he co-ordinated the work with the deaf by arranging for publicity, seating, and counseling. He interpreted the service to the 115 deaf people who attended. Mr. Landon is often called upon to interpret for the deaf in case of accidents or other emergencies. *Pray for this work.*

Pray for Mr. Landon: S. D. Bridgeman, East St. Louis, Ill., SM; Mrs. Francisco Rivero, Cuba, Mrs. L. G. Ogden, Sr., Zambia, ev.; Mrs. W. A. Cowley, Jos, Nigeria, M. W. Stuart, Honolulu, Hawaii, W. L. Hashmon, III, Tokyo, Japan, J. K. Park, Chile, J. T. Owens, Mexico, C. A. Allen, Jr., Guatemala, ed.; E. G. Gocher, Bangkok, Thailand, med.; J. A. Smith, Tokyo, Japan, MA; Mrs. J. W. Fielder, China, S. L. Watson, Brazil, ret.

3 TUESDAY And the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. James 5:15, RSV (read vv. 13-15).

Rev. Ramon G. Medrano has been working with Spanish-language people in Richmond, Texas, since 1959, and in other areas for many years. He has lost no enthusiasm for the work in his years of service. "All our mission people are interested in attending regularly," he writes. With only 42 members, he has enrolled 42 in Sunday school, with an average attendance of 32. He also reports 14 professions of faith with 8 joining by letter and 12 deciding for special service. *Pray for these.*

Pray for Mrs. F. M. Cassidy, Va., ret.; Mrs. J. A. Harrington, Minas, Brazil, ed.; J. E. Turry, Brazil, Mrs. T. W. McMillan, Arusha, Tanzania, D. M. Lawton, Keelung, Taiwan, ev.

4 WEDNESDAY Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words. Rom. 8:26, RSV (read vv. 18-28).

In spite of severe illness last year, Rev. D. M. Regalado worked regularly with his Spanish church in Deming, New Mexico, and started a mission across the border in Palomas, Mexico. "There are four candidates for baptism in the mission. We need help for this work."

In the small church of 33 members he says, "We are emphasizing stewardship and soul-winning visitation."

Pray for Mr. Regalado: J. L. Reeder, Mati, Philippines, Mrs. K. J. Myers, Jr., Oghomoshu, Nigeria, MD; Ruth Womack, Oghomoshu, Ni-

geria, Mrs. D. L. Miller, Garanhuns, Brazil, RN; J. N. Thomas, Spain, ev. Grace Wells, Indonesia, ret.

5 THURSDAY I thank my God in all remembrance of you, always in every prayer of mine for you all making my prayer with joy. Phil. 1:3-4, RSV (read vv. 3-11).

Residences for two Southern Baptist missionary families have recently been completed in Feni, East Pakistan, site of a proposed Baptist hospital. One is occupied by Rev. and Mrs. James F. McKinley, Jr. Until they are joined by another couple the McKinleys will be the only evangelical missionaries in their district which has a population of about two and one half million people. There has been no organized mission work in the district in 30 years. Although there is no church, a small group of Christians eagerly welcomes spiritual leadership.

Pray for Mr. McKinley, Mrs. J. A. Smith, Philippines, H. G. Smith, Singapore, Malaysia, R. B. Wolfard, Brazil, ev.; Mrs. J. W. McGavock, Chile-Pub. House, ret.; R. L. Gros, Albuquerque, N.M., MC; Gilbert Oakley, Espanola, N.M., Sp. ev. ev.

6 FRIDAY I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Psalm 143:6 (read Psalm 143).

"The king is coming! The king is coming!" chanted our MKs (missionary kids). "The king is coming!" Everyone on our hospital compound, doctors, nurses, cooks, teachers, school children—all were excited about seeing the king of Jordan as he passed by. An archway covered with greenery and flags was built for him to drive through, four white pigeons were released in front of his passing car.

The King of kings, Jesus of Nazareth, entered a city on a lowly donkey and the people did not recognize him! "We ask that you pray for us missionaries and for national Christians that we give a positive witness, that we be faithful and loyal to the heavenly King, that souls may be saved and lives changed for his glory," is the request of Mrs. Paul C. Smith, Ajloun, Jordan.

Pray for Milton Murphey, P.O. Tigra, Israel, J. H. Law, Mombasa, Kenya, Dorothy Emmons, Nairobi, Kenya, son, L. Misner, Indonesia, med.; Mrs. L. J. Harper, Paraguay, RN; Hoke Smith, Jr., Buenos Aires, Mrs. C. D. Doyle, Argentina, J. E. Smith, Boguio, Philippines, ev.; Delta R. Smith, Lexington, Ky., Mrs. T. H. York, Zambia, S.C., GWC

1 SATURDAY And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21:22 (read vv. 17-22).

In preparation for an evangelistic campaign a city-wide rally was held in Manaus in equatorial Brazil. Fifteen young people responded to the invitation to dedicate their lives to Christian service. Among them was Margaret Doyle, daughter of Rev. and Mrs. Lonnie A. Doyle, Jr.

Pray for these young people and for others who were blessed by these services.

Pray for Mrs. Doyle, Mrs. G. E. Joiner, Guayaquil, Ecuador, B. T. Thorpe, Lilongwe, Malawi, W. W. Lawton, Jr., Hawaii, P. M. Anderson, Quezon City, Philippines, ev.; W. C. Gavena, Nigeria, MD; J. Z. Alexander, Raleigh, N.C., TM; Mrs. A. L. Iglesias, Panama, ev., Elizabeth Lindy, Atlanta, Ga., GWC

SUNDAY AUGUST 8 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21:36 (read vv. 34-38).

"The thrilling results of teaching, guidance, and counseling are revealed in five professions of faith, two of these being kindergarten mothers," writes Betty Jean Sixk, director of the Baptist Friendship House in Roanoke, Virginia. She loves little children and her favorite work is kindergarten, and she is loved and respected by grown-ups and all ages in the area. The clubs for teen-agers, homemakers, remedial reading classes, and recreational activities make a full schedule. She also finds time for personal visitation. *Pray for the people who go to this center.*

Pray for Miss Siak: Tomaki Masaki, Kyoto, Japan, BA; Mrs. T. C. Bennett, Comilla, E. Pakistan, Mrs. R. M. Bradley, Seoul, Korea, R. W. Harrell, Limuru, Kenya, Mrs. J. A. Lunsford, Brasilia, Brazil, Sara Frances Taylor, Buenos Aires, Argentina, ev.; Marian Sanders Torreon, Mexico, ed.

1 MONDAY If ye shall ask any thing in my name I will do it. John 14:14 (read vv. 12-14).

B. Frank Belvin is general missionary to Creek and Seminole Indians and is located in Okmulgee, Oklahoma. Summer is a busy time for him. It brings many opportunities to witness for Christ in vacation Bible schools, camps, and assemblies. The annual association meeting comes in August, when around 1,000 usually attend. *Pray for these Indian Baptists as they assemble this month at this*

important meeting.

"With every opportunity," writes Mr. Belvin, "there is responsibility. On the mission field one feels deeply his own inadequacy. Therefore pray that our eyes might be opened to see, our strength increased, and our abilities enlarged to make the most of every opportunity."

Pray for Mr. Belvin, Edelmira Robinson, Cuba, ret.; Mrs. R. L. West, Oghomoshu, Nigeria, Mrs. Maurice Smith, Kumasi, Ghana, R. R. Greenwood, Antigua, Guatemala, ev.; W. J. Ferguson, Nigeria, J. D. W. Watts, Zurich, Switzerland, ed.; Mrs. W. E. Emanuel, Japan, RN; Alaska WMU annual meeting, College, 9-10

10 TUESDAY O thou that hearest prayer, unto thee shall all flesh come. Psalm 65:2 (read Psalm 65).

This summer Rev. and Mrs. Charles L. Whaley will be returning to the USA for furlough. In recent months Mr. Whaley held revivals in various churches over Japan. However, his regular work is with students. The church they attend in Yokohama is in the midst of Japan's "Miami Beach" area. Trains are so crowded they dread boarding them on Sunday mornings to go to church. Driving is a problem, too. *Pray for the Whaleys and for their work in the crowded city. Pray for Japan's youth.*

Pray for Mr. Whaley, C. S. Boatwright, Sendai, Japan, P. M. Moore, DaLat, Vietnam, J. B. Slack, Manila, Philippines, M. L. Corley, Bucaramanga, Mrs. A. P. Neely, Cali, Colombia, R. P. Bollington, Porto Velho, Brazil, W. O. Hern, Jerusalem, Jordan, Mrs. J. N. Westmoreland, Rhodesia, ev.; Mrs. D. L. Saunders, Arusha, Tanzania, RN; Mrs. C. J. Lowe, China, Mary K. Crawford, China-Hawaii, Mrs. C. D. Hardy, Brazil, ret.

11 WEDNESDAY But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works. Psalm 73:28 (read vv. 22-28).

A request for prayer comes from Rev. I. B. Williams who works among the Spanish-language people in Flagstaff, Arizona.

"One of our greatest needs is that our people understand that all the program of the church and association is to help everyone to be better Christian workers and not to try to influence anyone to become an 'Anglo.'" *Pray regarding this barrier which keeps men away from hearing the gospel.*

Pray for Mr. Williams: Mrs. L. M. Krause,

Wiesloch, Germany, A. R. Crabtree, Brazil-Portugal, ret.

12 THURSDAY For this cause I bow my knees unto the Father of our Lord Jesus Christ, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man Eph. 3:14, 16 (Read vv. 13-21).

During 39 years of service in Nigeria Miss Mae Perry spent most of her time in the girls' school in Abeokuta. Today it is a woman's college where each year 150 or more young women are trained as teachers. Many of them are the wives of pastors and other leaders. Miss Perry recalls when she had to "pay the parents" to let their children come to school.

Now retired Miss Perry hears from former students. A recent communication from a teacher in Northern Nigeria tells of the continuing problem of selecting students from the many who are eager to attend and are receptive to the gospel. Thank God today for Miss Perry's life of service, and pray for former students as well as those attending this school today, and for the teachers.

Pray for Miss Perry, Mrs. D. L. Jester, Minna, Nigeria, A. B. Craighead, Rivoli-Turin, Italy, Mrs. R. H. Culpepper, Fukuoka, Japan, ed.; Mrs. J. E. Hampton, Tanzania, W. T. Moore, Dacca, E. Pakistan, Mrs. H. E. Spurgeon, Taiwan, E. W. Glass, Mrs. B. C. Thomas, Singapore, Malaysia, Mrs. O. K. Bozeman, Jr., Korea, ev.; Mrs. H. M. Harris, China, ret.; Rafael Fraguela, Matanzas, Cuba, ev.

13 FRIDAY Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. Isaiah 58:9 (read vv. 8-12).

Rev. and Mrs. Andres Viera are products of foreign missions, being converted in their country, Venezuela. They attended the Mexican Baptist Seminary when it was located in El Paso. It is now in Torreon, Mexico. The Vieras have five children. The youngest is about ten years old. Having received seminary training with her husband Mrs. Viera is a great help in the work in Roswell, New Mexico, where they are missionaries of the Home Mission Board.

Pray for Mrs. Eleuterio Figueredo, Las Villas, David Torres, Havana, Cuba, Mrs. M. W. Stuart, Honolulu, Hawaii, Mrs. L. G. Fielder, Fukuoka, Mrs. D. R. Heiss, Aomori, Japan, D. H. Whitson, Mbeya, Tanzania, ev.; Mrs. J. T.

BA	business administration	ret.	retired
ed.	educational	RN	nurse
ev.	evangelism	SM	superintendent of missions
GWC	Good Will Center	SW	social work
Ind.	Indian	Sp. sp.	Spanish speaking
MA	missionary associate	SW	student work
MC	Mission Center	TM	teacher missionary
MD	doctor	WDP	workday program
med.	medical		farlough
pub.	publication		

Owena, Mexico, ed.; Mrs. W. C. Harrison, Brazil, ret.

14 SATURDAY I cried to thee, O Lord; and unto the Lord I made supplication. Psalm 30:8 (read Psalm 30).

"We have spent a year in Costa Rica studying the Spanish language and have been in the Dominican Republic since June, 1964. We are the second Baptist couple here, so you see our work is young, as are we. At present there is only one Baptist mission, and our first prayer request is that doors open for us to start new preaching points. My husband is holding Bible study classes in homes, and is ready to begin regular services in another area, but we have not been able to find a building. We pray that more qualified couples in the States will answer God's call to mission service, particularly pastors and their wives. That is our greatest need here." This plea comes from Mrs. Billy Coffman.

Pray for Mrs. Coffman, Mrs. H. P. Haynes, III, Maracaibo, Venezuela, Mrs. M. E. Fitts, Peru, M. D. Stampley, Ghana, Mrs. G. D. Phillips, Rhodesia, H. L. Raley, Mrs. J. A. Treadway, Taipei, Taiwan; ev. L. G. Bradford, Tokyo, Japan, MA; Jaxie Short, Kailash, Hong Kong, J. A. Foster, Baguio, Philippines, ed.; Mrs. C. L. Culpepper, Sr., China-Hong Kong-Taiwan, ret.

SUNDAY Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers Eph. 1:15-16 (read vv. 15-23).

Mombasa, where the Ray Millans are missionaries, is the second largest city in Kenya, with a population of 170,577. Kenya only recently became a free nation. Dr. H. Cornell Goerner, secretary for Africa for the Foreign Mission Board, in reporting on Africa

notes "remarkable progress" being made by new independent African nations. There were 25 Southern Baptist missionaries in ten nations of Africa on January 1, 1965. He urges that the Africa staff be raised from 436 to 500 as soon as possible.

Pray for many more recruits to fill the many opportunities and needs in Africa.

Pray for Mrs. Milligan, Mrs. R. E. Gordon, Dapunan City, Philippines, Mrs. D. R. Smith, Valencia, Venezuela, ev.; J. E. Jackson, China-Japan-Philippines, Mrs. C. H. Westbrook, China, ret.; Asuncion Sugasti, Pacora, Panama, ev.

15 MONDAY I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now Phil. 1:3-5 (read vv. 3-11).

"To those of us working in Jewish or Muslim lands, answered prayer means a fresh supply of patience just as available sources give out," writes Dwight L. Baker, missionary in Israel. "Answered prayer means the granting of a forgiving spirit when those with whom we work in the churches seem to be a greater hindrance than help. Answered prayer means the courage to start over again when months or years of work in certain directions take us to a blind alley. The big answer to prayer is the daily dependable supply of strength from God which accomplishes what we with our imperfect resources could not do." Pray for missionaries and converts who work in the "Holy Land."

Pray for R. L. Lindsey, Jerusalem, Israel, Mrs. E. B. Dozier, Fukuoka, Japan, ev.; E. L. Morpan, China, ret.; C. F. Eaglesfield, Yaba, Nigeria, pub.; L. H. Neil, Nigeria, R. N. Bellinger, Monrovia, Liberia, R. W. Burnett, Buenos Aires, Argentina, BA; Mrs. C. F. Landon, Mesa, Ariz., deaf ev.

17 TUESDAY Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward thy holy oracle. Psalm 28:2 (read Psalm 28).

"Baptist work at Delacroix Island has reached a high level and attained stability because of widespread prayer and support," writes James E. Coney, pastor of the Baptist chapel in St. Bernard, Louisiana. He tells of a young Catholic mother who came, deeply disturbed and emotionally upset, to the pastor's wife, as the nearest source of help. The calmness she found as her new "friend" lis-

tened to her, and read the Bible and prayed with her, led her to come again and again, and later to bring her husband. Pray for work among the French in Louisiana.

Pray for Mr. Coney, C. M. Case, Shiprock, N.M., Ind. ev.; Herbert Caudill, Havana, Cuba, SM; Willie Johnson, Emmonak, Alaska, ev.; L. L. Vinton, Burleson, Tex., migrant ev.

18 WEDNESDAY God be merciful unto us, and bless us; and cause his face to shine upon us; That thy way may be known upon earth, thy saving health among all nations. Psalm 67:1-2 (read Psalm 67).

"This was truly a red-letter day for us as we opened our first Baptist book store in a building bought for that purpose and dedicated to reaching people with the gospel by means of the printed page," said Toshio Kusnagi, managing director of Jordan Press in Tokyo. Worth C. Grant says that the ministry of Christian literature in Japan, which has the highest literacy rate of any nation in the world, is vital and challenging. There are many secular book stores in Tokyo and the Communists do a thriving business in at least four locations. Pray for the ministry of Jordan Press and this Baptist book store in Tokyo.

Pray for Mrs. Grant, J. C. Cathoun, Jr., Singapore, Malaysia, C. H. Laughon, Sr., Philippines, Mrs. H. B. Lee, Jr., Vancouver, France, Mrs. W. W. Donahoe, Bogota, Colombia, ev.; E. C. Wilson, Jr., Brazil, SW; Martha E. Hairston, Recife, Brazil, T. O. High, Ogbomasho, Nigeria, ed.; Alice Miller, Ogbomasho, Nigeria, Irene T. Brannum, Pusan, Korea, RN; Mrs. P. H. Anderson, China-Hawaii, ret.; T. M. Woo, Port Arthur, Tex.; Edna Ruth Wooster, Washington, D.C., MC

19 THURSDAY And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever. John 14:16 (read vv. 15-17).

Twenty-eight messengers from four Baptist churches of the Guayaquil area of Ecuador organized the Guayan Baptist Association last fall. The first order of business was to recognize a new church, Memorial Baptist, and seat five messengers from it. Annual reports from the churches included ordination of three pastors, organization of five missions, and 151 baptisms. Rev. Garreth E. Joiner was elected moderator, all other officers are Ecuadorians. Churches of the Quito area are planning to form an association this year, and perhaps by 1966 a national Baptist

convention of Ecuador will be formed. Thank God for his blessings!

Pray for Mr. Joiner, Guayaquil, Mrs. M. J. Wright, Jr., Tokyo, B. P. Keith, Sapporo, Japan, Mrs. G. J. Harvey, Salisbury, Rhodesia, Mrs. M. D. Sledd,* Nigeria, ev.; Vera M. Gardner, Bangkok, Thailand, RN; S. P. Mireles, Tex., ret.; E. W. Parker, New Orleans, La., Negro ev.

20 FRIDAY Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. Dan. 9:17 (read vv. 16-19).

Dr. and Mrs. John D. W. Watts both have birthdays this month. Dr. Watts on the ninth and Mrs. Watts today. Pray for them as they serve in the Baptist Theological Seminary, Ruschlikon, Switzerland, where he is president. Last year the seminary began the fall semester with 47 students from 18 countries. There were six students from Sweden, five from Germany, others were from Norway, United States, Italy, Netherlands, Spain, Switzerland, Cameroun, Denmark, England, France, Poland, South Africa, Cuba, Finland, Japan, and New Zealand. Pray for this strategic Baptist Seminary.

Pray for Mrs. R. L. Kolb, Bahia, Brazil, ed.; J. R. Allen, Mrs. J. J. Cousert, Brazil, ret.; P. W. Noland, Vitoria, Brazil, Mrs. E. J. Whitley, Jr., Caracas, Venezuela, Mrs. W. J. Moorhead, Davao City, Philippines, D. E. Mercer, Takamatsu, Japan, Mrs. R. E. Nicholas, Gaza, Mrs. E. H. Clark, Kisumu, Kenya, ev.

21 SATURDAY And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. Rev. 19:5 (read vv. 1-6).

Mr. and Mrs. Max Henry Love are missionaries in Tokyo where they continue language study, and, as Flora writes "happier than we have ever been, because we know we are in the place the Lord has been preparing us for."

Though she says she was called to service through mission study on Africa—helping her mother teach Continent in Commotion, those who know her family understand that love of God and concern for the lost world were part of living day by day in the home of her parents. Thank God for a missionary spirit in Baptist homes out of which God calls young people.

Pray for Mrs. Love, Mrs. L. E. McCall, Agaña, Guam, Mrs. B. L. Spear, Thailand, W.

ZIP CODES ARE IMPORTANT

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We thank you—and so do Uncle Sam's postmasters.

E. Allen,* Tanzania, Mrs. P. S. C. Smith, Ajloun, Jordan, G. B. Cousert, Rio Grande do Sul, Brazil, Mrs. J. W. Bartley, Jr.,* Uruguay, J. F. Narvanjo, Havana, Cuba, ev.

SUNDAY AUGUST 22 Now unto God and our Father be glory for ever and ever. Amen. Phil. 4:20 (read vv. 14-20).

"We were converted under the ministry of Rev. and Mrs. Michael McKay, missionaries in Anchorage, Alaska, just ten years ago. After I surrendered to preach, my wife and I took two years' training at the Native Baptist Training School. Four years we served in Selawik and now we are in Emmonak," write Rev. and Mrs. Willie Johnson.

The Home Mission Board has constructed a building which can be used as an auditorium and as a parsonage by the Johnsons. "Our work is slow," they report. "It will take a lot of patience. We need your prayer. There are unreached areas. More workers are needed—now." Should you go? Pray for Allen.

Pray for Mrs. Johnson, Emmonak, Alaska, Te. Trent, Chinte, Ariz., Ind. ev.; A. G. L. S. Jr., Okuta, Nigeria, Doris Blattner, S. Indonera, ev.; Lenora C. Hudson, Tokyo,

shu, Jan. N. W. Welch, Niteroi, Brazil, ed.; Mrs. J. Quarles, Argentina-Uruguay, ret.; M. G. Jr., Gatooma, Rhodesia, MD

23 MONDAY As you live this new life, we pray that you will be strengthened from God's boundless resources, so that you will find yourselves able to pass through any experience and endure it with courage. Col. 1:11-12. Phillips (read vv. 11-14).

The chief health officer of the Kediri area in Indonesia, headed the examining board for the first class of students in the school of nursing in the Baptist hospital. He expressed deep appreciation for the hospital, the school of nursing, for the dedication of the missionary staff and the service they have rendered.

All six graduating students passed the Indonesia government examinations, an achievement that seems to be unusual. Dr. C. Winfield Applewhite is on the teaching staff. Pray for these nurses.

Pray for Dr. Applewhite; Mrs. E. L. King, Jr., Indonesia, O. J. Quick, Taichung, Mrs. R. E. Morris, Kaohsiung, Taiwan, Mrs. S. R. J. Connata, Jr., Gokwe, Rhodesia, Buck Donaldson, Jr., Eku, Nigeria, Wayne White, Culiacan, Mexico, J. E. Lingerfelt, Salvador, Brazil, ev.; Mrs. A. E. Hayes, Brazil, ret.; Mrs. W. L. Crumpler, San Ysidro, Calif., Sp. sp. ev.; Robert Falls, Stroud, Okla., Ind. ev.

24 TUESDAY I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works. Psalm 9:1 (read vv. 1-10).

Rev. and Mrs. Magnus Gonnens in Albuquerque, New Mexico, have served as missionaries of the Home Mission Board for twenty years. Highly educated, and dedicated, they are not daunted by difficulties in working with Indians in the West. In the book *Winds of Change* Gerald Palmer tells of the persistence with which they met opposition from the village priest and tribal council in a pueblo. Pray that Indians will accept responsibility in kingdom work.

Pray for Mrs. Gonnens, Allen Seward, Ignacio, Colo., Ind. ev.; Vera L. Campbell, Fukuoka, Japan, ed.; Mrs. Tomoki Masaki, Kyoto, Japan, A. R. Milligan, Mombasa, Kenya, Mrs. E. C. Pippin, San Juan, Argentina, J. M. Herndon, Caravelos, Portugal, ev.

*From Baptist Book Stores.

25 WEDNESDAY Because thy steadfast love is better than life, my lips will praise thee. So I will bless thee as long as I live; I will lift up my hands and call on thy name. Psalm 63:3-4, RSV (read Psalm 63).

Richard J. McQueen, who works in the Charleston, South Carolina, Baptist Association writes: "Our juvenile rehabilitation program is one of the newest programs of mission endeavor. It is effective in touching thousands of young lives every year. We who serve in this challenging area need the support given us through prayer. Pray for the troubled youth among whom we work and for their parents."

Pray for Mr. McQueen; R. P. Mathews, Sunnyvale, Calif., Portuguese ev.; Mrs. Sam Morris, Shawnee, Okla., Ind. ev.; Mrs. Andres Viera, Roswell, N.M., Sp. sp. ev.; S. G. Carwell, Manaus, Brazil, Mrs. V. L. Dietrich, Bangkok, Thailand, ev.; Mrs. S. C. Reber, Singapore, Malaysia, MA; Mrs. O. C. Robinson, Jr., Nigeria, RN; J. A. Roper, Jr., Ajloun, Jordan, MD

26 THURSDAY Thanks be to God for his inexpressible gift. 2 Cor. 9:15, RSV (read vv. 10-15).

Rev. and Mrs. R. Elton Johnson, stationed in Feira de Santana, Brazil, have served many years, and in different areas of Brazil, always laying foundations upon which substantial work is built. This fall WMS members will study *Which Way in Brazil*,* by Lester C. Bell, in which we will be made aware of how God is blessing Brazil's Baptists.

This year God guided Brazilian Baptists in a nation-wide simultaneous evangelistic campaign. The lost were saved during preparation time as well as at services. Pray for new converts in Brazil.

Pray for Mr. Johnson; A. C. Robinson, Taiwan, MA; D. N. Dudley, Naha, Okinawa, ev.; G. H. Wise, Campinas, Brazil, pub.

27 FRIDAY Who can utter the mighty doings of the Lord, or show forth all his praise? Psalm 106:2, RSV (read vv. 1-5).

Vietnam is much in the news. In the book *Frontiers of Advance** Dr. Luther Copeland

*From Baptist Book Stores.

reviews its stormy history and the belated entrance of Protestant missions into this country of 27 million people. Herman and Dottie Hayes were the first Southern Baptist missionaries, arriving in 1959. Response to the Christian message has been amazing—blessed of God.

Missionaries and national Baptists in South Vietnam, undaunted by revolution and war have taken action early this year to carry the gospel to the border of North Vietnam.

Pray for the ten couples now serving there, for five stations, publications work just begun, student population in Saigon, exceeding ten thousand, for Christian Vietnamese.

Pray for Mrs. Hayes, Dalat, Vietnam, Mrs. P. S. Johnson, Dacca, E. Pakistan, E. L. Leftwich, Nigeria, L. G. Ogden, Sr., Zambia, ev.; G. O. Poulton, Ill., ret.

20 SATURDAY But be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart Eph. 5:18-19, RSV (read vv. 15-20).

"This is the thing we have wanted to do since we arrived in Spain a few years ago," declared Rev. Daniel R. White. He and Mrs. White and their three daughters left Madrid last fall to make their home in Murcia in southeastern Spain. "We feel that Murcia is God's place for us." Murcia is Spain's eighth largest city and the Whites are the first Southern Baptist missionaries to live there. Pray for the people of Murcia that they may heed the gospel message.

Pray for Mr. White, Mrs. J. R. Moseley, Katsagora, Nigeria, Mrs. H. D. Billings, Guatemala, ev., C. T. Hopkins, Ibadan, Nigeria, CA; Mrs. George Green, Nigeria, ret.

SUNDAY And he hath put a new song in my mouth, even praise unto our God Psalm 40:3 (read vv. 1-6).

A patriarch of Mexican mission work was Senor Matias Garcia. His grandson and namesake Rev. Matias Rodriguez is pastor of the Spanish church in Kerrville, Texas.

A recent evangelistic crusade brought many interested people into the congregations of Spanish-language churches. Also the crusade brought converts into English-language churches. Pray for Mr. Rodriguez and the more than one hundred missionaries, and many pastors, ministering to Latin Americans in Texas.

Pray for B. A. O'Neal, Brazil, E. D. Farthing, Nagasaki, Japan, ev.; Mrs. Ruth R. Berry, Ogbomoso, Nigeria, MA.

30 MONDAY Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead 1 Peter 1:3, RSV (read vv. 3-9).

Demonstrations in drying green beans and cooking are a part of the Christian witness of Rev. and Mrs. Wiley B. Faw, in Jos, Nigeria. Five Baptist churches have demonstration farms. "This is creating an interest among small rural churches," reports Mr. Faw. "People are attending services and one new preaching station has been established."

Mr. Faw also works with an agricultural club at the Baptist high school at Jos—with tropical fruits, poultry, and rabbits. Pray for this practical ministry in northern Nigeria.

Pray for Mr. Faw, C. A. Toppe, Nairobi, Kenya, C. B. Williams, Bangkok, Thailand, Mrs. J. E. Heister, Milton, Italy, Mrs. J. C. Muse, Jr., Quito, Ecuador, ev., Mrs. H. E. Hurst, Tegucigalpa, Honduras, RN, A. P. Pierson, El Paso, Tex., pub.; Mrs. Sari Holcomb, Tanzania, MA; S. A. Perez, Cuba, et.

31 TUESDAY O give thanks to the Lord, for he is good; his steadfast love endures for ever Psalm 118:1, RSV (read vv. 1-9).

Delores Ann Kube of Washington, D. C. was appointed by the Home Mission Board last year as a mission center worker in Dallas, Texas.

Dallas is the largest city in the nine-county area known as North Central Texas Urban Region, with a population of almost two million, an estimated increase of 40 per cent in this decade.

The US census lists people of Mexican origin as the largest "foreign stock" in Texas, also large numbers of European and Asian origin. Pray for vision and work by Baptists as they try to meet these challenging opportunities in Texas.

Pray for Miss Kube: Ramon Medina, Richmond, Tex., Sp. sp., ev.; Lacy K. Solomon, Pine Bluff, Ark., Negro, ev.; Mrs. B. P. Madison, Highland Park, Mich.; W. S. A. Perez, Cuba, Mrs. R. F. Coy, Valparaiso, Chile, J. B. Graham, Taipei, Taiwan, et.; J. F. Kirkendall, Beirut, Lebanon, et.; J. L. Houser, Tanzania, ev.; Mrs. S. I. Jones, Rhodesia, pub.; C. G. Tabor, Pusan, Korea, MD.

Will You Pray?

Below are prayer requests. The Bob Beatts in Rhodesia, Africa, ask that you and your friends agree to pray every day for the pressing, urgent needs which he indicates. A line is placed after each request. Will women in your society make one of these an object of burdened prayer each day, at least for a week? In the blank provided write the name of the woman who will pray. You might get together and pray. Your Intercessory Prayer League could also pray for each one. Here are the requests:

STATION NO. 1—Thirty miles out from Bulawayo is the "Queen's Gold Mine" Church and school with 250 children. Many of the people are Muslims—many others may be members of some church, but without really knowing Christ as Saviour. —

STATION NO. 2—Fifteen miles out from Bulawayo (in the same direction) is the Bulawayo airport, with a school of over 100 children and a preaching place. This needs to be a church. Real revival by the Lord could bring that about. Over 350 people live in that housing area, working for different companies associated with the airport. —

STATION NO. 3—Five miles out (same road) is the Grace Baptist Church and also a school with over 260 children. The real need again is revival in the church. —

STATION NO. 4—Mailikazi Baptist Church is located in the oldest township—the oldest Baptist church in Bulawayo. Many names have been put on this church roll—but only a few faithful ones are attending.

STATION NO. 5—The Mpopoma Baptist Church at one time sponsored many preaching points. But disunity and division

has caused a loss of power and the loss of "missionary zeal." Who will pray and believe with us for God to bring his awakening in this needed place? —

STATION NO. 6—Bethel Baptist Church in another African township. Here again, many of the "sheep" are lost to the Lord's cause, strayed in their Christian witness. Pray that these will truly "go back to Bethel" or better to the God of Bethel. —

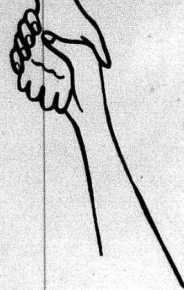
STATION NO. 7—Luvuvu Baptist Church is located in one of the "upper-income" African locations. But many of those who are "rich in this world" are trusting in their uncertain riches. Pray that they may receive God's Word to show them true riches—the living God. —

STATION NO. 8—We might call this "stations" with two High School Bible Classes, totaling over 175 students. Most of these are lost in their sins. They would be called the "upper bracket" educationally. Pray with us, that as they study the "Written Word," that before this year is finished they will know Christ the "Living Word" as their Saviour and Lord. —

STATION NO. 9—This is the work with many teachers of African schools. There are Bible studies with teachers in five different schools each week. Again, definitely pray that the Holy Spirit will give (eternal) life in these teachers who hear God's Word each week. Then they in turn can be used by the Lord to share this message of the good news of Jesus to a total of about 1,200 school children (some of these are in our schools, some are in schools that meet in our church buildings in the townships). —

May God bless you as you pray.

Co-Laborers in Home Missions



SOCIETY PROGRAM

by Mrs. Lamar Jackson

MEETING OUTLINE

Song
Call to Prayer
Business
Promotional Features (see Forecaster)
Program

PROGRAM OUTLINE

Meditation on Matthew
Solo: "Jesus Calls Us"
Name-Calling of Modern Fishermen
Student Summer Missionaries
US-2
Tentmakers
Christian Service Corps
Be Aware of Current Trends
The Ones That Got Away
The Ones That Stayed Home
Fishers of Men
Solo: "Jesus Calls Us"

Meditation on Matthew 4:18-22

Our Scripture passage recounts one of the world's most famous fishing stories (read). These are verses familiar to all of us. What new meaning can we find from them?

Notice these facts. The first co-laborers that Jesus called were fishermen. Did you ever know a fisherman who lacked enthusiasm, patience, dedication? No hour is too early to arise or too late to return in order to put in a full day of fishing. The Friday exodus to lakes and rivers is such a common sight that a boat attached to the back of the car or in the driveway is now a status symbol.

What of our enthusiasm, patience, and dedication? How long has it been since we arose "a great while before day" for prayer and meditation? What a vast difference in our lives would result!

Another fact about this Matthew story is that Jesus did not call these four co-laborers to do something they knew nothing about. He elevated their occupation to a level of higher meaning. This is the way of Jesus whether the call is to leave one's trade or to ply it with deeper devotion to nobler ends.

This thought has real meaning for the housewife. Are tasks performed with an awareness that we are co-laborers in home missions? Have you noticed in reading Kings and Chronicles the phrase "and his mother was" followed by the phrase "and he did that which was good for even in the

sight of the Lord?" The name of a king's mother and the evaluation of his life were placed together. How influential is the role of a mother!

The idea of co-laborers with God in a chosen profession is meaningful to many of our 25 million employed women in the USA. Miss Euber Wheeler, a social worker, found a job in the Health Department in Fairbanks so that she might help with Baptist churches in Alaska. For many years she had given a second tithe for missions, but she had a growing conviction that she should do more. "We need missionaries," she said, "but we will do too little too late unless Christian laymen respond to the need at this strategic time."

Jesus realized the need for co-laborers, and so his call was for workers. It was an urgent command, and their response was immediate. In the chapters that followed, they were instructed to be light, salt, leaven, and keys. All of these figures of speech represent application in order to be effective. Their influence was to be felt in all relationships of life. Christ commanded, and they obeyed.

It is popular to speak of undisciplined children. Perhaps there would be greater advantage in examining our own undisciplined lives. Each of us has felt some call of need in kingdom service. Has our response been immediate? Would we feel imposed upon if our church required us to go on a two-year mission? Could we account for 60 hours a month in definite religious work? This is 15 hours a week or better than two hours a day. The discipline of one American sect requires this of all members.

These first co-laborers were told to follow Christ. They knew him intimately. In those perilous days after the resurrection, they identified themselves to other believers by drawing a fish in the sand. This was the first symbol of Christianity, derived from the first initial of five Greek words which mean "Jesus Christ, Son of God, Saviour."

A twentieth-century missionary to fisher-

men, Sir Wilfred Grenfell, was asked in 1929 to address St. Andrews University in Scotland. They wanted to honor him with an honorary degree, but he was warned that "a sermon will not be tolerated." He should also take care not to offend the "modernist" among the faculty and student body while making his speech of acceptance.

It may have been the irony of the situation that challenged the great man to accept the invitation. By this time, he had completed forty years of service as a medical missionary to the fishermen of Labrador and Newfoundland. Hospital ships and hospitals, seamen homes and orphanages, schools, and libraries had been established there. He had been witnessing to fishermen who looked on Andrew as their "patron saint." He knew that for centuries, Andrew had been called the patron saint of Scotland. So Dr. Grenfell went to St. Andrews University in Scotland and preached the most powerful sermon of his life. You might guess that the subject was Andrew, and the text was "Follow me, and I will make you fishers of men."

These are some words that he used:

"As I picture Andrew, he was a very simple, average man. On the other hand, he had an impulsive, lovable nature, never knew when he was slighted, and possessed a loyalty that he carried to the last ditch. . . . Something came into his life that made this simple fisherman a world hero and benefactor through all the succeeding ages. Something entered his life. What was it? It was a most sublime faith that was born of courage and made absolute conviction by experience. For this faith, he deliberately and gladly chose to live and die. . . . My own faith is that ever so marvelous as is this human life of ours that (I say it reverently) God himself cannot save the world without us. This is for me infinitely sufficient explanation of why we are here."

Jesus called the fishermen, and "Jesus Calls Us." The familiar hymn is based on Matthew 4.

(Read or have sung by someone out of

Program Chairman

Have you heard of the August slump? Have you assumed that almost everyone is on vacation, so you don't expect a crowd for WMS meeting?

Stretch your imagination and plan something out of the ordinary and let your members know what's in the wind. Advertise a Tall-Tale Coke and Coffee Hour, which actually is either a pre-meeting or post-meeting social hour when women may come in vacation clothes—informal dresses, low-heeled shoes, etc. Cover a table with a fish net cloth with cork anchors at corners, and decorated with plastic fish, shells, and a driftwood centerpiece.

Have a few fishing fans tell their most exciting experiences. Please do not assume that men will be your only resource for the tall-fish tale! Some of the fishiest stories are told by women.

For a night meeting, have a patio or park fish fry.

Distribute to each woman one of the leaflets from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303: "Tentmakers," and "US-2."

If some of your members are interested in volunteering for the Christian Service Corps, give them the above address to write Miss Beverly Hammack.

sight of group the first verse of: "Jesus Calls Us" to conclude the meditation.)

Name-Calling of Modern Fishermen

We are going to begin our program by name-calling. That is what happened to first century believers when they were called "Christians." The term, used in derision, became one of honor. The name-calling we will do today will be of honorable names, used by the Home Mission Board to describe opportunities now offered for Christian service in the homeland. Let's bring our terminology up-to-date!

Student Summer Missionaries (Write on chalkboard or place on a poster a strip of cardboard on which this is written.) Student Summer Missionaries are employed during ten weeks of summer vacation. Travel expenses are paid to and from the field of service. Local forces furnish room, board, and travel on the field. These missionaries must be upperclassmen, having a minimum of sixty semester hours or ninety quarter hours of college credit. They must be mature Christians with definite interest in missions. Good physical and mental health as well as experience as an active church member are basic requirements.

US-2 (place before the group) US-2 volunteers are outstanding Baptist young people who invest two years of their lives to meet urgent spiritual needs of people in our land. These college graduates are appointed by the Home Mission Board for a two-year mission assignment in the United States, Panama, and Puerto Rico. They work with missionaries or take the place of missionaries on leave or in language school. The term of service is two years, non-repeatable, beginning approximately on August 15 of each year. Expenses and travel are paid by the Board with a severance compensation based on the months of service plus a scholarship bonus for those planning to continue study in seminary or other graduate study. They must be college graduates, twenty-seven years of age or under, in good health, and active in their own church.

Tentmakers (place in sight of group) take their name from Paul's example of making tents to pay expenses while serving as a missionary. This is a lay movement. Since its beginning in 1951, more than 1,500 have served in this challenging ministry. A tentmaker is one who does secular work for support while rendering a valuable mission service on a mission field. Tentmakers secure and complete information forms provided by the Home Mission Board. This information, including a statement of his beliefs and an autobiography, is sent to a contact on the mission

field. The contact will correspond with the Tentmaker to help secure employment and place of service. The Home Mission Board assumes no obligation for arrangements or for expenses.

Christian Service Corps (place before group) is for mature Christian adults and is sponsored on a trial basis by the Home Mission Board for the summer of 1965. The term of service is from two to ten weeks. The qualifications are: minimum age of thirty-five; no hindering family responsibilities; good physical and mental health; experienced and active member of a Southern Baptist church. Types of service are: mission centers, leadership training, revival preparation, music, mission studies, surveys, office work, soul-winning visitation, and other types of field work. Volunteers will care for expense to and from the place of service. No salary or honorarium will be provided. Room and board will be arranged by local forces unless otherwise agreed upon before going to the field. The place of service is continental United States.

Be Aware of Current Trends

We live in a world of change. How often we have heard this. Our temptation is to dwell on the surface waves of storm and stress where we become seaisick, discouraged, pessimistic, and dismayed. We are like the woman who went deep-sea fishing with her husband. A fierce storm arose, and she became ill. At first, she feared she might die, but after a few hours, she feared she would not.

Beneath surface storms in our country there are deep currents of good will which are in abundant evidence around us. These are not so spectacular as to cause front page news, but there are thousands of dedicated Christians who are aware of being laborers together with God in love and reconciliation.

This movement can be compared to a mighty power in the geophysical world. Every hour 100 billion tons of water pour through the Florida Straits to become the

Gulf Stream. Without the warmth of this stream, all of northern Europe would be Eskimo-land. Part of the Stream returns to the path of Africa's hot trade winds, then back to the Gulf after completing a 12,000 mile journey in three years' time. The course of this invisible river has never been known to change.

The force of the current puzzled early seamen. Ponce de Leon could not understand why his ships were driven backward from Florida despite strong favorable winds. The British failed to understand why ships going to their American colonies took two weeks longer than they did for the return voyage. It was Benjamin Franklin with the help of fishermen and sailors who first mapped the stream's course and gave it the name it still bears, the Gulf Stream.

The comparison is obvious: the power, the pervading influence, the life-giving warmth, the invisible strength yet the visible results of those who are aware that they too have been called to be fishers of men. We have defined the names of some of these co-laborers in home missions. In this program we want to concentrate on the current trend of women who are volunteering for mission service.

There are members of Woman's Missionary Societies who have served for years with an awareness of mission opportunities in their own communities. Others serve as home missionaries year after year. Still others have gone to foreign lands. A few fortunate people, answered God's call in their youth and after retirement or family responsibilities were over, they sought other avenues of service. Miss Juliette Mather, former editor of *Royal Service*, has been in the Orient since her retirement in 1957. Dr. Ruth Berrey, a widow and prominent Birmingham pediatrician, went to Nigeria at her own expense when her youngest child entered college. She is now classified as a "Missionary Associate" in Nigeria.

All over our country there are thousands of women who give freely of their time and money for various worthy causes. The director of the Service Bureau for Women's

Organizations estimated that 100 million Americans volunteered to help operate the aid programs of our federal government in 1962. Add to this those who volunteered in political party organizations, in community projects, in health drives, in club work, and in church activities. The total is staggering. Studies were made of the reasons women volunteered. On every list, the most frequent reply was "to do something useful for others."

The Home Mission Board's newest opportunity program—the Christian Service Corps—makes definite plans for utilizing this desire to serve. A plan of this type was officially requested by Woman's Missionary Union in 1963. The WMS staff was keeping up with the current studies of women. Woman's life span had increased from forty-eight years in 1900 to seventy-two years today. When a woman reaches sixty-five, the usual retirement age, she can expect to live to be eighty-five. With earlier marriages and families, the average woman sends her youngest child to school by the time she reaches thirty-two and off to college by her forty-fifth birthday. This gives a possible forty years before she reaches that eighty-fifth birthday.

Even though the number of women holding paid jobs increased 60 per cent in a decade, making them a third of the working population, there is an estimated 500,000 surplus of older women in good health and with independent incomes. Perhaps few of them were aware that they had become the concern of anthropologist, sociologist, the United States government—and Woman's Missionary Union!

Some individuals with initiative took all of this into account and gave inspiration to both Woman's Missionary Union and the Home Mission Board. Mrs. G. C. Illingworth had been for many years an enthusiastic member of the missionary society in her church. A widow with three married daughters, she asked the Home Board if she could be used in a pioneer area during the summer months of 1961. She paid her own expenses, working under the super-

vision of Miss Nicy Murphy to Colorado, the Dakotas, Montana, and Wyoming. The experience was a great success.

Woman's Missionary Union's Executive Board took action in January, 1963, recommending that the Home Board "explore the possibilities of promoting volunteer mission work." The Board's decision was announced in the fall of 1961. Men, women, or couples over thirty-five applied for a period of time from two to ten weeks for the summer of 1963. These volunteers in the Christian Service Corps, work in our country under the supervision of missionaries who have requested them.

The Ones That Got Away

When a fisherman tells about the one that got away, he is usually describing a fish of great spirit, strength, and determination. We are going to talk about some women who possess these characteristics.

One of these, Mrs. Minnell Graves, a home missionary, has been associated with the Miami Good Will Center and is now at the Good Will Center in Elizabethton, Tennessee. Orphaned at two, she was adopted by an elderly couple. A college scholarship had to be turned down in order to stay home as nurse to her beloved foster father and mother. Upon the couple's death, she taught school until her marriage. Tragedy struck again when her husband died in 1940. Now was a time of decision. As a Sunbeam, she had felt God's call in the mission room of her church. Circumstances had delayed the answer for full-time work, but the call to follow in whatever ways she could had been a determined policy of her life. It led now to New Orleans Seminary and good will center work.

The story of Mrs. Graves illustrates a trend in the life of the modern woman. It is one of education, employment, marriage and family, and then employment. Nine out of ten girls can expect to work at some time during their life. The average wife will be a widow for at least eight years. What of the dreams and calls heard in youth? Some are finding satisfaction fulfilled

of these in later years.

In 1963, as a GA, Miss Marie Greenup had a part on a program about good will centers in told of the House of Happiness in Richmond. The work had been started the previous year by the "City Circle of Woman's Missionary Union" because they wanted an outlet for direct mission work and personal service. As many as fifty volunteers helped each week. Little Marie on the program told about the Mother's Club and the Bible classes for children, never dreaming that thirty years later, she would become the director.

In the best tradition of Tentmakers, a Texas schoolteacher moved to Yampa, Colorado. One woman in this town had prayed twelve years for a church. Bible classes were started. The next summer, twenty-five men from Greenwood, Louisiana, used their vacation to help build a church while their wives conducted a vacation Bible school. A Texas church sejt a steel baptistry. This is an example of how a marketable skill of teaching plus a vision of kingdom service involved many others outside their communities.

When Mrs. May Ekemo heard that nurses were needed in Alaska, she found employment in Valdez, a small fishing village of 650 people. Here she married a man whose parents had come from Norway. Never forgetting her vision of service as a child, she worked with a small group before the coming of the first missionary in 1952.

In La Crosse, Wisconsin, eighteen Southern Baptists organized a church in the basement of the bank. They were offered the space free of charge but insisted on paying for it. It was with satisfaction that they showed the Home Mission Board representative their place of meeting.

Miss Irene Chambers tells of an associational meeting in the West which some women drove 500 miles to attend. "You're going home with us," they told her afterwards. Stopping by the side of the road to eat box suppers on the hood of the car, they told her that their church had been organized for only twenty years but nearly

200 young people had gone into full-time Christian service from it! One couple is on St. Lawrence Island just forty miles from Russia where they witness to fishermen whose livelihood depends on the sea.

These stories are evidences of the deep concern, the dedication, and the enthusiasm of many who have been called to follow Christ. They got away from their own communities or their early commitments. In a very real sense, however, none of them got away for all had been caught by the great Fisher of men.

The Ones That Stayed Home

The American housewife has not escaped analysis. She has been called a non-woman, a second class citizen, the displaced person of American society. Her plight, according to some, is "a fine kettle of fish."

But take a look at the Baptist women who have been American Mothers of the Year and the picture brightens. Mrs. Earl Gillis of Fort Worth, Texas (1919 American Mother), is the mother of six children, three of whom have a doctor's degree, and one is a teacher at Baptist seminary in Argentina. She adopted eight boys who needed assistance in getting through school—cooking, washing, ironing, and sewing for them as she did for her own children. Always active in Woman's Missionary Union, Mrs. Gillis was cited as one who followed Christ's lead in "going about doing good."

Mrs. David Coker of Hartsville, South Carolina, was American Mother in 1958. She makes that special effort to befriend foreign students attending nearby Coker College. Her love of beauty resulted in the development of "Kalmia Gardens." She encouraged Negroes working in mills and on farms to beautify their homes and raise vegetables for their tables. Realizing that many of them were handicapped by lack of education she started a school to teach adults the three R's.

Mrs. George Weatherly of Fort Payne, Alabama, helped her church organize two

missions, taught first aid to Volunteer Firemen, and started a public library because she believed in "opening windows on the world." A district president of Woman's Missionary Union, she too became interested in teaching illiterates and had some as old as sixty in her night classes.

A sense of purpose and an awareness of need makes a vast difference. An Arizona woman had never really noticed the Mexican laborers in her town until a missionary to the Spanish-speaking asked her to lead in prayer for them.

A woman in the Tennessee Valley paid little attention to squatters living under a bridge until eleven were drowned. Then she fired the interest of others in visiting the shacks, starting vacation Bible schools, and providing for both physical and spiritual needs.

A Missouri woman was not interested in missions until she had a Japanese student as a visitor in her home.

A New Orleans woman ignored the riverfront people until she represented her society at a good will center meeting. Mrs. Grace Kirtland of the Gentilly Baptist Church had "settled down to a routine of keeping house, raising children, attending meetings." There came a growing conviction that she should be a participant. She said, "Slowly it dawned on me that I was racing everywhere, but I really wasn't doing much for the Lord. Gradually, I began to feel the urge to start working somewhere in mission work." She made her plea to her WMS. At first, the response was slow. Today, however, her WMS is working at Friendship House each Wednesday and at Carver Center each Thursday. Mrs. Kirtland testifies, "Since starting to work in the mission, my whole life has been changed, my faith has been strengthened and my understanding deepened."

These stories are evidences of the deep concern, the dedication and enthusiasm of those who find ways to follow Christ in their own communities. We have called these "the ones who stayed home." In a very real sense, however, they got away,

for they were lifted out of themselves into the stream of life by becoming aware of the needs of their fellowmen and getting to work.

Fishers of Men

There is a nursery tale about seven brothers who went fishing. At dusk, they started home. One brother began counting to see if all were present. He counted only six. Each in turn counted six. They began to mourn and grieve for the one that had been lost. A boy discovered their mistake. None of the brothers had counted himself.

Each one of us counts at least one. Too often we state the negative attitude, "I am only one," when we should be making the positive statement, "I am one." There is just one word's difference, but what a vast difference that one word makes. We must count ourselves—and on the Lord's side. The call to us from Jesus is not to be keepers of the aquarium but fishers of men.

One woman looked at the neighborhood surrounding her church in the heart of a great city, and a Thursday afternoon program was launched reaching 140 young people who had never entered the church before. One woman felt concerned for Negro children left behind while their mothers worked, and a day nursery began. One woman visited the Juvenile Court, and a rehabilitation program was launched. (Call attention to the possibilities of some of your members as volunteers for short-term home mission service through the Christian Service Corps. Allow time for questions.)

Lord, let me not die until
I've done for thee
My earthly work, whatever it may be.
Call me not hence
with mission unfulfilled;
Let me not leave my space of ground
untilled;
Impress the truth upon me that not one
Can do the portion that I leave undone.

—ANONYMOUS

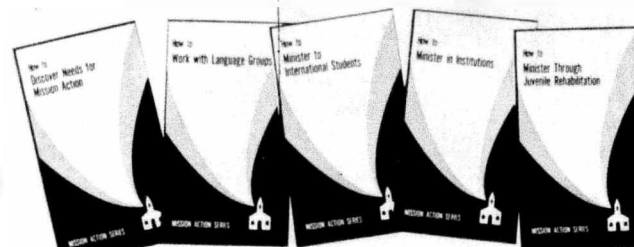
(Unseen soloist sings "Jesus Calls.")

"How can we make our community missions more effective? It's hard to involve every WMS member."

--a WMS Member

Well, we believe that when concerned women want to do the Lord's work, that suggestions help them. So--

Here's help. A series of mission action pamphlets, priced at 10¢ each will be off the press on August 1. You can buy them at Baptist Book Stores or from WMU, 600 No. 20th St., Birmingham, Ala. 35203



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