

# Royal Service

MAY 1966



A Correlated Church Curriculum  
by W. L. Howse, page 1



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## ROYAL SERVICE MAY 1966

### COVER STORY

Study of Life and Work Curriculum materials results in concerned women responding in royal service.

The emblem of the Life and Work Curriculum has five diamond shapes representing the curriculum of the Sunday School, Brotherhood, Woman's Missionary Union, Music Ministry, and Training Union. Each curriculum is distinctive, yet all are correlated and support one another. The circle indicates the scope 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 his church.

## A Correlated

## Church Curriculum

by W. L. Howse

A brand-new series of literature will be available for use by Young People and Adults during the fall quarter of this year. Known as the Life and Work Curriculum, this literature will be the first fully correlated church curriculum ever produced for use by Young People and Adults in Southern Baptist churches. It will be a three-year course covering the period from October 1, 1966, to September 30, 1969.

In this curriculum the quarterlies of the Sunday School, Brotherhood, Woman's Missionary Union, Music Ministry, and Training Union will find appropriate correlation. In Sunday School the Life and Work materials will be alternate to Uniform lessons. Uniform lessons will be improved and a new Christian training series in Training Union will be correlated with Sunday School Uniform lessons for Young People and Adults, Brotherhood and Woman's Missionary

Dr. Howse is director, Education Division, Sunday School Board, SBC.

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## WMU in the Correlated CHURCH Curriculum

Royal Service for WMS members and The Window for YWA members are the monthly magazines published by Woman's Missionary Union under the Life and Work emblem.

Within the WMU curriculum there is correlation. Members of Sunbeam Band

Union materials for all ages will be published only under the Life and Work emblem.

### VALUES

Many values can come through the use of these new materials. The achievement of these values will depend to a great degree upon user understanding of the basic concepts upon which the Life and Work Curriculum is developed. But without this understanding, the use of the materials themselves will create a sense of completeness by their use. Correlation is built into these materials so that lesson courses used by the members will fit together and make contributions in and of themselves. Some of the specific values of this new correlated church curriculum are:

1. The Life and Work Curriculum will increase the potential for individual knowledge of the Bible.

The Life and Work Curriculum will major on Bible content and members will be encouraged to study their Bibles more. The chief purpose will be to let the Word of God speak for itself, to come alive in the life of the user of the materials. Bible content which will be covered in the three-year Sunday School course is as follows:

<u>Date</u>	<u>Bible Material</u>	<u>Emphasis</u>
October, 1966- March, 1967	Selected passages from Genesis to Revelation	The Story of Re- demption (Salvation History)
April-June 1967	Colossians (selections from), Matthew (selections from), Acts (selections from), *Ephesians (continuous study)	Our Lord and His Church
July-September 1967	Matthew 5:13-16; John 17:15-16; *1 Corinthians (large portions); Revelation 2-3	Our Church in To- day's World

\*The asterisk indicates that the book will be studied through, or very largely so; or that the large portions will be studied consecutively.

and Girls' Auxiliary will study units related to the same themes and areas of study dealt with in WMU and YWA.

### Quarterly Women's Missionary Union Study Themes:

1966-67

Man's Response to God  
The Christian's Response to  
Christ's Commission

The Church in Missions  
Strategy

World Conditions Affecting  
Missions

2. The Life and Work Curriculum will assist Young People and Adults in understanding the nature, purpose, function, and tasks of their churches.

The content of the correlated church curriculum will be directed toward understanding the church as an organism and the way it should organize itself to express its organic nature. Consideration will be given to the church as a fellowship of baptized believers who have been drawn together by the Holy Spirit to serve their Lord. Studies will be made of a church's nature, purpose, and its four functions: to worship, to proclaim, to educate, and to minister.

3. The Life and Work Curriculum will assist in mobilizing Young People and Adults in doing the work of their churches.

Churches are hindered when only a few members participate in their essential work. The Life and Work Curriculum is designed to help church members improve this situation. Poor participation can be traced to lack of a clear understanding of personal responsibility for participating in a church's work and the lack of training for doing so. As members understand better that they are needed and that their lives are useful to Christ and their churches, they will be more inclined to share in their church's work.

4. The Life and Work Curriculum will give balance to the work of a church.

The program tasks of a church are biblical tasks. When a church assigns these tasks to its program organizations, they then have biblically based work to do. This approach makes it possible for Bible study to interpret the biblical actions which members should take. The Life and Work Curriculum has been developed on the assumption that a church will assign its program tasks to its program organizations. Such an assignment means that the work load of the church is made definite and is balanced among the church's organizations best able to conduct this work. Life and Work study materials will provide a correlated study program for a church in support of its balanced work assignments.

5. The Life and Work Curriculum will provide appropriate sequence and continuity to study and actions.

While sequence and continuity have been developed in individual curriculums, for the first time these desirable features have been built into all lesson materials. Planning of this nature will give a sense of wholeness

Missions concern finds expression where people live. Each church is responsible for meeting physical and spiritual needs of special groups of persons in the community. Suggested actions by individuals and by groups for meeting these needs will be planned as a part of the WMU Life and Work Curriculum.

### The tasks of WMU are:

1. Teach missions
2. Lead persons to participate in missions
3. Provide organization and leadership for special missions projects of the church
4. Provide and interpret information regarding the work of the church and the denomination

WMU will accent the belief that learning about missions

and completeness to the work of the church which members have not experienced before. Sequence will make all study more relevant and all actions more concentrated.

### CHARACTERISTICS

This correlated church curriculum has several characteristics designed to provide the best possible learning opportunities for the churches' constituencies.

1. All parts of the curriculum are based upon the Bible. The Bible is the basic content of all parts of the curriculum. The content to be covered by Sunday School lessons was outlined first. The materials of the other four organizations then were planned in such a way that the Bible content of the Sunday School lessons became foundational for the curriculum of the church. The Training Union, Brotherhood, Woman's Missionary Union, and Music Ministry materials also are rich in Bible content in their own right. The four sets of materials are based upon the Bible study done in Sunday School but have not been limited to the Bible content in the Sunday School materials. They have drawn upon other sections of the Bible as needed.

2. All parts of the curriculum have been planned to assist church members in achieving their greatest spiritual potential.

Young People and Adults build strong churches as they understand God's will for their lives and for their churches, participate in their churches' work, and learn to cooperate more effectively as members. Therefore, the curriculum will be beamed toward providing content and appropriate actions which will enable the churches to guide the spiritual growth of their members.

While the lesson materials are of particular value to church members, lesson course materials are also strongly evangelistic so that those who are not Christians will be led to accept Christ as Saviour and Lord and become his disciples in the fellowship of churches.

The evangelistic emphasis in Sunday School materials will further strengthen the Sunday School as the church's organization for outreach. Church members studying these Bible materials will be encouraged to be witnesses daily.

should result in personal involvement in missions. The individual and group actions planned by WMU will relate appropriately to the actions being engaged in by other church organizations.

In teaching missions, WMU leads church members to develop a growing understanding of God's missionary purpose as revealed in the Bible.

The study of missions helps a church look at its world task as well as to become aware of its local responsibility.

WMU leads church members to respond in personal commitment and obedience to God's missionary purpose.

The lesson materials of the other church program organizations are designed primarily for Young People and Adults who are church members. These materials are planned to teach and train church members and to lead them to perform the functions of their church skillfully and effectively. Such performance may be individual, in groups, or corporate as the church.

3. All parts of the curriculum seek to involve Young People and Adults in applying immediately the truth they learn.

A basic principle of education is that all learning should issue in action. A person has not truly learned until he has acted upon what he knows. As he participates in the life and work of the church, he puts into action what he learns. This theory of learning has been followed in developing previous as well as current lesson course materials. However, the actions which have been suggested in the past have not always been basic actions for the church. Nor has study been as directly related to the suggested actions. In the Life and Work Curriculum the suggested actions will be basic church actions. This means that persons who study these materials will be encouraged to apply what they learn to the basic continuing work of their churches.

### UNIFORM LESSONS

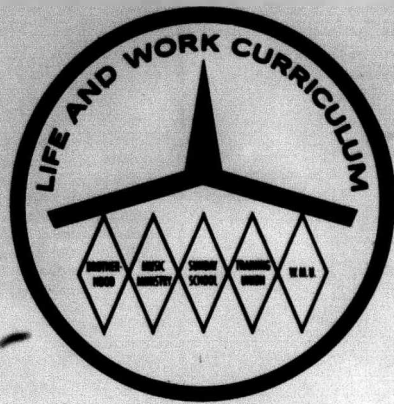
Sunday School Uniform Lesson Course materials for Young People and Adults will be continued and improved. Uniform lessons have played a major role in the progress of the Sunday Schools of Southern Baptist churches. The same number of quarters will be provided for Uniform lessons as for Life and Work.

The Training Union Christian training series will be correlated with Uniform lessons for Young People and Adults. Churches choosing to continue with Uniform lessons can achieve a degree of correlation by choosing the Christian training series for their Young People and Adults. The Woman's Missionary Union, Brotherhood, and Music Ministry will produce only Life and Work materials for Young People and Adults. The Life and Work Curriculum, the Uniform lessons, and Christian training series will support the same basic church actions appropriate to the content being studied. In this way a church will receive support for its basic work from all courses of study.

The study of missions should lead persons to become missionary. Participating in missions involves persons in prayer for missions, financial support of missions, the proclamation of the gospel, and a ministry to persons of special need.

Church members can relate their lives and their resources to missions as they pray, give, and serve.





### REACTIONS REQUESTED

Those responsible for preparing these courses of study are anxious to have reactions from the churches which use them. They are particularly eager to know whether the materials are suitable and whether they meet the needs of the churches. Since this first approach to a correlated church curriculum has been developed on a three-year basis, all suggestions can be used to evaluate the materials and the planning processes as well.

As indicated previously, these materials have built-in values so that whether or not a church understands them fully, they will fit together according to a correlated plan and can be useful to a church. But understood, planned for, and used, the Life and Work Curriculum can be extremely valuable in assisting a church to become more self-determinative. It will assist a church to decide what it wants to do, when it wants to do it, and how it will go about accomplishing what it desires to do.

These understandings do not come accidentally. They are achieved as persons study carefully all that is involved in these concepts. The new Life and Work Curriculum is the response of the Sunday School Board, Brotherhood Commission, and Woman's Missionary Union to the request of churches to provide them with materials to assist them in achieving their God-given purpose.

### THE LIFE AND WORK CURRICULUM THEMES for 1966-67

Beginning in October, 1966, in churches where the Life and Work Curriculum is studied by Adults and Young People, Brotherhood, Music Ministry, Sunday School, Training Union, and Woman's Missionary Union will find their materials for study in literature of the organizations. In the Life and Work Curriculum, the materials are all integrated in the Life and Work Curriculum.

Young Women's Missionary Union, in addition to Women's Missionary Union, Young Women's Auxiliary, Early Adventists, and Audubon Band materials are also integrated with the biblical themes. Note below the materials for each theme. The materials for Brotherhood, Sunday School, and Woman's Missionary Union, Brotherhood and W.M.U. will serve as the basis for the study of the Life and Work Curriculum.

### QUARTERLY THEMES

	BROTHERHOOD	MUSIC MINISTRY	SUNDAY SCHOOL	TRAINING UNION	WMU
October through December, 1966	God's Concern for People	Music in the Bible	The Story of Redemption	Adult How to Study the Bible; How to Pray; How to Use Life and Work Curriculum for Adults	Men's Response to God
January through March, 1967	Man Participating in God's Missionary Purpose	Music in the Bible	The Story of Redemption	Young People How to Study the Bible; Deepening Our Commitment; How to Tell the Story of Redemption	The Christian's Response to Christ's Commission
April through June, 1967	The Church's Mission Obligation	Music in the Early Church	Our Lord and His Church	Learning from Men Who Told the Story; How to Pray; Our Response to the Lordship of Christ	The Church in Mission Strategy
July through September, 1967	World Conditions and Modern Missions	The Singing Church	Our Church in Today's World	Developing Skills for Leadership; Responsibility in Church Government; Living in the Covenant Relationship; The College Student and His Church	World Conditions Affecting Missions

## g the Bayous

by Louise Kraus

home missionary  
in Louisiana

IN south Louisiana there are many waterways called bayous used by boatmen and fishermen who fish and trawl for shrimp and oysters for a livelihood. Many residents along these water highways are descendants of early French settlers. Years ago they lived close to nature, and their entire life was centered on and around the water.

Today progress has come to these parts. Good roads aid transportation. Conven-

iences bring more people into the communities. Factories and oil industries raise the standard of living. Better schools decrease illiteracy, once so prevalent. These improvements help to overcome isolation and separation of the past. Gradually residents are becoming an integral part of regular USA life. Especially is this manifested on voting days when so many go to the polls to prove their interest in govern-

ment affairs.

Naturally, my chief concern is that the gospel reach those who have been more concerned with possessing a religion than possessing a Saviour, with ritual than righteousness, with knowing a creed than knowing God's Holy Word, with approval of a church than approval of Christ.

Some of these can be best understood in the experiences of a few whose lives have been changed by the gospel.

While of Junior age, Barbara lived with her French family on Bayou du Large, where her father was employed in the oil industry. Her Presbyterian mother had not relinquished her faith when she married a Catholic, but the children were brought up in the father's church. When we were teaching in the Baptist Mission School and had no literate help for our Vacation Bible School, we urged Barbara's mother to help. She came with her three children, and Barbara had an introduction to Bible teaching day by day.

Thus, years later, when Barbara was a wife and mother herself, she had no objection when her husband asked the pastor of the First Baptist Church to help settle their troubles. Soon Barbara was converted and proved a sincere Baptist. Her beautiful voice was an asset to the choir, and she eagerly enrolled in all the study courses provided by her church. This gave her valuable training for work she was to do later. Her first husband was killed in a wreck; and later she married a man from north Louisiana, and they moved to Grand Caillou, where we are now missionaries. Barbara immediately moved her letter and began to work for Christ in our community.

Three families had moved from our missions area after Hurricane Hilda, leaving eighteen vacancies in leadership. Other Baptists were moving into the community, but they did not attend services or help. All of this made Barbara even more valuable. Her concern and loyalty to the church won her little girl, and then her husband to Christ. Susan is now active in Junior Girls' Auxiliary. Her husband, Gene, is

Royal Ambassador leader. Their baby is adored by all, and Barbara's beauty is enjoyed by everyone. She speaks French and is a good neighbor and friend in the community.

Let us tell you about another young mother. Her testimony thrills our hearts. Betty is typical of the many people, both French and otherwise, who live in this section and follow the age-old custom of common-law marriage. Changing mates was once looked on with approval by the majority. But now, she is glad that such an arrangement, though definitely against her present Christian convictions, was used of God to introduce her to the gospel as proclaimed by Baptists. Betty, too, was won to the Lord by the witness of both Baptist churches in Houma, Louisiana, which is a town of over 22,000 people about sixteen miles north of our community, Grand Caillou Bayou. Will you share her joy, as you hear Betty's stirring testimony.

"I could say that my life really began about three years ago. For it was then that I started to learn about Jesus. I was born and reared in the Grand Caillou community along the bayou. Both of my parents, and all of my friends, were Catholics. I knew what a Bible was but was never taught to read from one. I do not regret my childhood days, only that my parents passed away before learning a lot more than they knew about Jesus. What a joy to know the experience one has after trusting in the Lord and accepting Christ as his personal Saviour! I feel very good now that I have put my trust in him. One of my great desires is to tell more people about Jesus. I get so much joy in telling others about my Saviour and how his presence in my heart has made a great change in my life."

Betty and her family are an inspiration to us here on Grand Caillou Bayou, where they now live and maintain a Christian home. Her husband and three stepchildren dearly love and respect her. They are all active in all our work. When one of us is sick or away, she acts as chauffeur so no one will be without transportation. She is

always willing to accept the humble tasks. Her radiant personality and dedicated ability are inspiring indeed.

Now, go with me to meet our "Bayou Parents," whom we call "Brother and Mrs. John." Their little two-room, unpainted house is a precious spot to us. There we always eat Christmas dinner. It was in this home that Brother John first professed his faith in Christ. His chief joy is hunting, and Sundays were his best days for hunting deer, muskrat, and other animals. But immediately after Brother John became a Christian, he said, "No more hunting on the Lord's Day!" He still says: "Even if a deer gazed in my yard on Sunday, I'd not lift my gun to kill it." His sincerity soon won his wife and others to Jesus.

Many have heard God's Word within the humble dwelling where Brother John lives. It is here that the Woman's Missionary Society meets every month. The warm

French hospitality gives strength to this organization. This dear couple have nine children, fifty-seven grandchildren, and thirty-two great-grandchildren. Most of whom are a burden of prayer to these dedicated Christians. Many come and go, but this couple, among the very best converts, remain steadfast.

Though often it seems that much effort and expense are wasted on many who prove untrue and who return to former ways of living, we know that the changes which have taken place in the lives of some of our dear friends and their joy in the assurance of salvation is sufficient incentive not to give up or lessen our efforts. We must persevere and strengthen the cause of the Blessed One who said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd" (John 10:16).

## CHRISTMAS IN AUGUST a SUCCESS

You might be interested to know that the Christmas-in-August gift boxes flowed in to us from the middle of August last summer until Christmas Eve and passed the six hundred mark. (The Krauses were listed in Feb.)

First I will tell you the number of boxes created a problem because of the immense amount of time involved. I got quite nervous at times, until I began sharing with hurricane victims and missionaries and pastors in our area. They (fifteen preachers and ten missions) were so grateful, too.

I was much concerned that the use of the gifts truly count for His glory; so much prayer went into the project. All in all, I can say it was a wonderful experience, and I had lots of fun along with the work and responsibility.

We enjoyed many of the gifts that met

our personal needs. Our people received more than ever and were really happy about it. The gifts made the entire Christmas for two or three needy families. We were able to share with more families than ever.

We still have a good bit left for use next year when our names will not be on a list. The gifts also made another project possible.

Some of our women wrapped little packages of two bath cloths and two bars of soap to take as gifts as they visited the week before Christmas and our revival. They left about 120 gifts with an invitation to the revival. I was thrilled over the participation of our women. About six or seven helped. Whether much spiritual good was accomplished, I cannot say, but many people were given a witness of love because of these gifts—Louise Kraus.

## FROM WASHINGTON

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

## Cigarette Smoke— Poison or Profit?

SMOKE GETS IN YOUR EYES when you try to find out the official government policy on cigarettes. Actually the answer depends largely on whom you are talking to and whether the particular party's primary concern is health or profit.

You may remember that the Surgeon General of the United States announced in 1961 the results of an intensive survey on the relationship of cigarette smoke to lung cancer. The report termed cigarette smoking a definite health hazard.

The Federal Trade Commission soon launched a major effort to protect the public. They proposed to forbid certain types of advertising, especially that which would appeal to young people, and they proposed that a warning statement, "Cigarette smoking may cause death," be printed on every package of cigarettes sold in the United States.

But then the nation's economic interests got worried. Not only tobacco producers, but also advertising agencies and those communications media which profit from the advertising and sale of cigarettes sent their lobbyists to Congress. Congress wrote and passed a watered-down bill.

The new law provides that all cigarette

packs be marked with the warning, "Caution, cigarette smoking may be hazardous to your health." This was not as strong as the Federal Trade Commission and perhaps the Public Health Service wanted. But the most tragic aspect of the bill is that it forbids until July, 1969, any other action on the part of the government to interfere with the manner in which cigarettes are sold to the public. The Federal Trade Commission is thus prohibited from using its normal powers (and normal responsibilities) to police the contents of cigarette advertising. The cigarette industry has, fortunately, set up its own good advertising code.

Meanwhile, 47,000 men and women continue to die each year from lung cancer, and physicians estimate that 75 percent of these deaths could be prevented by abstinence from cigarette smoking.

The newest shocker of the whole tobacco picture comes in a revelation by Senator Warren G. Magnuson that the US Department of Agriculture has allocated \$516,000 to promote the sale and use of cigarettes in foreign countries! A sum of \$106,000 has been paid to Warner Brothers to include cigarette smoking scenes in a travelogue called *World of Pleasure*. This effort to show tobacco as a necessary part of romantic situations is about equivalent to the practice of other industries in what the government condemned as "payola" a few years ago.

Senator Magnuson said, too, that the Department of Agriculture has spent \$210,000 to subsidize the cost of making cigarette commercials in Japan, Thailand, and Australia.

One wonders (or does he?) about the consistency and ethics of a situation in which one part of the government declares that cigarette smoke is poison, while another part of the same government allocates funds to encourage the use of cigarettes. Are we that anxious for financial profit? Yet, we should not be too surprised. How can one say we are any less divided on the alcohol question?

# Our Witness Begins at

by Mrs. J. Winston Pearce

THE HOME, the church, the school, and the neighborhood affect the life of the growing child. But we know that the home has the first and the greatest opportunity with the child. We constantly recognize the social significance of this early association in his development. This is the year when we think especially in our churches about proclamation and witness. The building of Christian personality, the enrichment of lives, the development of concern for the unsaved are contributions of Christian home life.

The home has undergone basic structural changes in the past few decades. Our grandparents would be utterly amazed to see the quarters in which today's family moves and lives. Gone are the traditional patterns of self-contained farm life where each member of the family accepted responsibility for certain work. It is necessary for us to view the home today realistically in its present setting. In the modern scene the home will never again be a center of work and living.

Inventions have made work in the home simpler. Modes of transportation and communication have expanded, contacts have been broadened; at the same time recreation has become commercialized, and the creative urge to provide fun at home has diminished. The American public school system has assumed the task of banishing ignorance, and the scope of school work has broadened.

In the midst of change, the Christian

Mrs. Pearce lives in Tiburon, California, and is on the Executive Board of Woman's Missionary Union, SBC.

home must continue to meet certain needs of members of each household. At the beginning of marriage, the relationship of a husband and wife is vitally important. The home they establish should have a significant part in the growing life of church and community. A Christian home begins its witness by the emphasis it puts upon spiritual matters. Some couples become "furniture conscious," others become "money conscious" or "position oriented." Wise are the united lives that are God-conscious.

The safeguarding of a time for prayer and Bible reading, for quiet meditation, will give a sense of balance and poise in daily living. As plans are made for church activities in their lives, the witness of family members begins to spread. Many of us will never forget the impact of a brilliant young doctor and his wife who let it be known in a very sophisticated university community that their church had priority in their lives. A home witnesses when families make choices which give evidence that Christ is vitally real to its members.

When children are in the home, a family adds to its dimensions of living. It becomes a training ground for new relationships. The child is surrounded with love and his life unfolds. But affection must be wisely bestowed and the human relationships must contribute to the growth of each personality. As a child grows in a natural setting of warmth, the family can comfortably and naturally talk about God and his expectations regarding their daily living.

I remember when our son was quite small that at the first snowfall we caught together big flakes on a piece of black paper to see their wonderful and varied

shapes. Very quietly I said to him, "God made them—every one." He made no comment. But weeks later I saw him showing snowflakes to a friend. His comment was, "And God made them every one. You know that, didn't you?" His little friend's reply was "No." Our son was quiet for a moment and then he said, "You've got a lot to learn." Great truths are learned and lodged in human hearts in the day-by-day experiences of life. A small boy was witnessing to a friend what he had come to know already.

The home is the first learning post for the child; and we must remember that he learns wherever he is, and he learns many things at one time. The mother witnesses as she sings about Jesus—as she reads from the Bible. It is not just the words alone which bring truth. A child senses how the mother feels about the words she speaks.

On one occasion Mrs. L. E. M. Freeman was leading a conference on community missions work. She dropped a hint about the use of hymns in family devotions. One lady inquired about what hymns she would suggest. Thoughtfully Mrs. Freeman replied that she would not know what to suggest because, she said, "In our family we sing them all and love them." What a marvelous aid to have a good hymnbook in the home and really to make singing a part of the experience of family worship. The home is a beginning place for witnessing by becoming acquainted with spiritual truths in our great hymns.

Knowing where we want to go in building a home, as in going on a trip, does help us get there. We give ourselves to the biggest business in the world when we bend our energies and efforts to building better

homes. The achievement of a Christian home demands intelligent understanding of what it means to be a Christian. As children live and relate to their families, so they will live in the larger community.

The home has opportunity for developing virtues which will bring stability in a sick world. Love, understanding, capable guidance in ambition and achievement, unselfishness, self-sacrifice, chance for advancement, fellowship, occasions for fun and laughter are some of the essentials. There will be little hope for human society if a sense of these values is lost in our homes, for they will no longer be Christian.

Our witness begins at home in helping our children to grow in ability to live with others. It is a sad day when a child has parents too busy to really know him. A little girl wanted a wrist watch and asked her mother to ask her father to get it. The mother replied, "Ask him yourself."

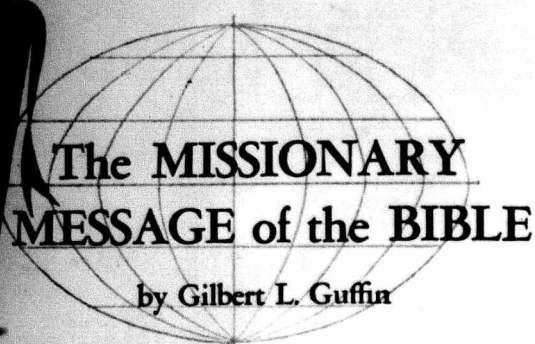
"I would," replied the girl, "but I'm not very well acquainted with him." The couple recounted the incident gaily to their friends as though it were a huge joke. It should have broken their hearts!

We should be witnesses in the home in learning to live with people of different ages and also of different interests. First lessons in love and appreciation for others who differ from ourselves are learned in the home. What a difference there would be today if a Christlike spirit could be evidenced in the warm atmosphere in our homes.

There is no easy road for parents, but there is a road, and it can be found and it can be followed. Our witness begins at home.

# Home





## The MISSIONARY MESSAGE of the BIBLE

by Gilbert L. Guffin

### Immortal Missionaries of the Old Testament

*Scripture Reading: 2 Kings 1:1 to 17:18; Amos, Jonah*

We are not accustomed to thinking of Jonah and especially of Amos as missionaries, but both highly deserve the title. Each fulfilled a role comparable to that of the noblest of our modern missionary heroes.

Dr. John R. Sampey, a former president of Southern Baptist Theological Seminary and a distinguished Old Testament scholar, classifies these heroes of the faith with the following impressive descriptions: "Jonah, an unwilling foreign missionary," and "Amos an aggressive home missionary." Such they surely were.

To be sure, both Jonah and Amos are rightfully listed among the prophets. The book that bears the name of each is in each instance an important prophetic contribution. This is especially true of the masterful utterances of Amos who is rated as one of

the very greatest among all the prophets of Israel.

#### Amos, a Home Missionary

A prominent Old Testament scholar (Harrelson) recently has referred to Amos as "the most important prophet in the history of Israelite prophecy and religion."

Amos was, however, in one sense of the term, a true home missionary. He was a native of Tekoa in Judah, the Southern Kingdom, and called himself a herdsman and a dresser of sycamore trees. One Old Testament scholar says of him: "His knowledge of the ancient world was considerable. He probably was a man of considerable standing in the community." Nothing is known, however, of his family or of his personal life other than that which is stated or implied in his prophecy. He was

evident, though, a man of great courage and competence, of deep spiritual insight and social conscience, of high moral principle and ethical understanding. Above all, he must have been a powerful preacher in the best sense of the phrase. From his prophecies, he seems also to have had an amazing awareness of the international situation of the day and to have been able to discern with remarkable accuracy the trend of events in the world scene of that time.

The last named fact is the reason Bible students have traditionally been convinced that Amos truly spoke, as he claimed to do, by divine inspiration. He makes this claim himself introducing his predictions for example with "Thus saith the Lord . . ." or "Thus hath the Lord God shewed unto me . . ." That God's spirit was upon him and that he became a channel of God's revelation seem obvious conclusions from what followed.

But why is Amos considered not only a prophet, but also a home missionary? The answer is that he, while living far to the south in Judah, was called to become a messenger of God to Israel, a neighbor nation to the north. This nation, it will be recalled, was formerly a part of the United Kingdom. Amos was sent in a true sense then to his own brethren, though these brethren were now citizens of another nation. Though some think he possibly did some preaching in Judah (See *Amos 2:4-5*), or at least about Judah, he felt called distinctly to preach to Israel. And what preaching he did!

#### Amos' Message: Repent

Journeying to Bethel, one of the former

centers of Samuel's work and the place where Jeroboam I later set up a temple for calf worship, and to Samaria, now the capital of the Northern Kingdom, he condemned unrighteousness in powerful and specific terms, warned of judgment to come, and called the nation to repentance with uncompromising fervor and conviction. A careful reading of his written prophecy will reveal the vivid and colorful phrases Amos often used, as well as his pointedness and persuasiveness.

Religion had fallen into sad decay in Israel, as previous lessons in *Royal Service* have noted. Idolatry was rife. Whatever worship of God remained apparently was only a form and a hollow mockery. The prosperity of the times but added to the iniquity of the people. Luxury was matched with greed and injustice. Even womanhood seemed to have become so degenerate that Amos felt called upon to denounce the society women of the day, concerned only to loll on their ivory couches of ease, as "kine [cows] of Bashan" (*Amos 4:1*). Even the women, except possibly for the poor, were given to drunkenness and moral carelessness and cared only for what brought them pleasure, while they were indifferent to need about them. When womanhood decays, the last human resource of a nation's strength is gone.

Amos' preaching in Israel is thought to have taken place about 753 to 751 B.C. during the reign of Jeroboam II. Though this king proved to be a capable political leader, he was concerned not at all for the spiritual condition of himself or of his people. While prosperity seemed to mark a good part of his reign, it only helped to hasten the decay of the heart of the nation. Amos, shocked at all of this, longed to see the nation turned to repentance. Making assault after assault upon the sources of moral decay and social evil of the time, he sought valiantly to help his hearers see that practice must conform to profession in such a way as to change all of life, or judgment was inevitable. No group and no evil practice was exempted.

For part of message, light on words and phrases, and method of study, order the booklet "Helps for Study of the Missionary Message of the Bible: *Jonah Through Malachi*." \$0.10 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Ala. 35203 and Baptist Book Stores.

## Divine Forgiveness

All of Amos' work had its distinct missionary purpose. It was to bring Israel back to Jehovah. Amos wanted the people to know that although God's judgment must fall upon sin at last, the door of divine forgiveness still stood wide open. God still cared. If men would repent of their sins, there was yet hope. Nor was this hope available only for Israel. Amos saw all the nations under God's judgment: Damascus, Gaza, Tyre, Edom, Ammon, Moab, and even Judah, as well as Israel, are included in his message. But to Israel he especially and pointedly pleaded, "Let justice roll down like waters, and righteousness like an everflowing stream" (Amos 5:24, RSV). He also begged this sin-laden nation to "Seek the Lord and live" (Amos 5:6, RSV).

His final message (Amos 9:1-15), thought by some possibly to have been messianic in character, is like the coming of daybreak after a stormy night. It contains a marvelous promise that despite the judgment which was to come, the kingdom of David would be restored and would be endless. This promise seems to have had its fulfillment, according to the New Testament interpretation in Acts 15:16-18, in the spread of the gospel among all the nations. "These closing verses," says one respected commentator, "foreshadow the glories of the restored kingdom of David (*compare Haggai 2:7*) wherein we see the germ of the great messianic prophecies of Isaiah."

## Was the Work of Amos Wasted?

Intelligent, informed, and inspired, Amos was not only the bearer of grim warning for the consequences of sin, whether in the form of spiritual backsliding or social wrong, but he was also the messenger of God to call a nation to revival, to reconciliation, and, finally, to an expectation of the fulfillment of God's ultimate kingdom purpose for the remnant who would hear and heed. The fact that Israel ignored this intrepid and noble missionary-prophet and went on down, in not more than twenty-five to thirty years, to its final and cata-

strophic doom is no discredit to the work of Amos, but rather an evidence not only of the truth of what Amos preached, but also of the depths of spiritual and moral decay to which this people had fallen. Was the work of Amos then wasted? Neither God nor Amos felt so. Is the work of our modern missionaries, home or foreign, useless especially when, as has happened in some areas, it seems in the light of later events to have been lost? Amos might reply: "That is not our question to answer. It is our business to go where God calls and to leave the results with him."

## Jonah, a Foreign Missionary

How clearly the above conclusion is emphasized also in the life of Jonah to whom we now turn. Jonah, called to be a foreign missionary, desired to escape the responsibility. The vivid story of his attempted flight toward Tarshish is known to all who know the Bible. Did he flee because he thought it would be useless to go to Nineveh, or was it because of the ill feeling he and his people had toward this foreign city and the nation of which it was a part? More than likely the latter reason predominated, but both could have affected his decision. He and his fellow Israelites likely had strong feelings against Nineveh and against Assyria as a whole. The attitude in Israel then could in reality be compared, for example, to our present American attitude toward Red China or Russia. The feeling of Jonah must have been somewhat like that which one might now have if confronted with a sense of divine call to go to Moscow or to Peking to serve as a missionary. One could in this day well reason, "What could be the use of such an attempt? How could I expect to be heard? Anyway, it would be dangerous to go."

## "Arise . . . Go . . . Proclaim"

But for Jonah it proved to be more dangerous not to go than to go! The storm at sea drew from him a strange and bold confession, a confession to heathen gods:

## Missions — Without Portfolio

by Doris Jackson, Honolulu, Hawaii

And Mordecai said unto Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" And with this challenge Mordecai flung an obscure little Jewish girl like a flaming arrow into the pages of history. She stepped forth to meet her destiny and saved a race of people by the simple act of preparing a meal! What little things are needed to make for immortality! To a young woman looking forward to sharing her life with a military husband, or being transferred by his company, or as a representative of our government overseas, this can be her motto:

"God hath sent me to the kingdom for such a time as this—and I must do his will."

During mission study recently a fine young Christian wife made this statement: "As my husband is sent to each new assignment, I feel God is sending me as a missionary to a new part of the world." And this is exactly what she and her family have become! What an exciting prospect—missionary not just to one place or land, but to many.

What an extraordinary way of carrying forth our Great Commission: "As ye go—preach!"

What a wonderful privilege and responsibility to be—missionary without portfolio.

that he was running from God! The experiences which followed for Jonah also brought him to a settled conclusion: He must go to Nineveh. How vividly do the Scriptures tell that story: "Then the word of the Lord came to Jonah the second time, saying, Arise, go to Nineveh . . . and proclaim to it the message that I tell you." So Jonah arose and went" (Jonah 3:1-3, RSV).

Recall that Jonah evidently lived in Israel, not in Judah. His call to go to Nineveh, moreover, apparently came during the evil but prosperous reign of Jeroboam II, whom we have earlier noticed in connection with the preaching of Amos. (*See 2 Kings 14:23-27 for a reference to Jonah and his relation to the reign of Jeroboam II.*) From this passage it is evident that Jonah preached some in Israel, possibly it was before the time of Amos, and that the expansion of Jeroboam's kingdom was predicted earlier by Jonah. Why did not God allow Jonah to stay in Israel? Was there not enough there for him as well as for Amos to do? Why should one be interested in foreign missions anyhow when there is so much to do at home?

## God Cares for Wicked Men

Just here we come face to face with one of the great lessons taught by the book of Jonah. It is that God cares for other nations as well as our own, even for the most

wicked, such as Nineveh. No one could deny that every preacher God has called could be used here at home. Indeed, thousands more are needed. But God cares for others, too; so our needs at home can never be an allowable excuse to refuse to heed God's call to other lands nor to help send and support those who are thus called.

Though traditionally Jonah has been taken as a historical account, there are wholars, to be sure, who insist it is only an allegory, that it is a story told to teach a special lesson. Most scholars who hold this view believe the story was built around the real prophet Jonah, mentioned in 2 Kings 14:25-27, and that the purpose of the story was to teach Israel the great lesson that God cared for and wanted other nations, as well as Israel, to repent and thus turn to him, and that, if they did so, he would forgive them, too.

Whatever be the facts about the nature of the book itself, that is, whether its details are fully historical or allegorical (and most of us see no reason why they cannot be taken as historical), the major lesson of the book really remains the same. For Israel, and surely for us in this day, too, it emphasizes God's desire to have men of all nations repent and be saved. This is a basic lesson for missions.

Several other lessons of great value for missions also stand out in the book of

Jonah. One of these, as already noted, is that God calls men to be foreign missionaries, as well as home missionaries, and that, regardless of the need at home, this call must be heeded. Another is that an essential in the message to be delivered on that foreign field as well as at home is that men must repent toward God and seek his pardon or there is no cure for their wickedness and no avoidance at last of God's judgment on unrepented sin. Repentance is a consistent theme throughout the Bible. John the Baptist preached it down by the Jordan and Peter preached it at Pentecost and Paul preached it at Athens, as did all the prophets.

### God Forgives!

Another truth Jonah affirms is that God always forgives when men truly repent. Though God's messengers themselves may find it hard at times to forgive, and may sometimes even prefer to see judgment fall as did Jonah regarding Nineveh, God never fails to hear the truly repentant cry of any man. Missionaries may go to the ends of the earth with this assurance.

Furthermore, no people are to be considered too wicked to be reached and redeemed by God's grace if they can be brought to repentance. Nineveh could hardly have been better and possibly it was not worse than many a modern city of the present day. When then will Christians regain the biblically justifiable conviction that even a Moscow or a Peking can be saved and begin to pray and work accordingly? The miracle of God's transforming power is surely needed in many a modern Nineveh as is nothing else.

The book of Jonah, moreover, magnifies the compassion of God, even as it emphasizes the mission of Israel, and, of course, of God's people to this day, to all the world. Forgiveness granted to a city as wicked as Nineveh is conceivable only in terms of the "amazing grace" of God.

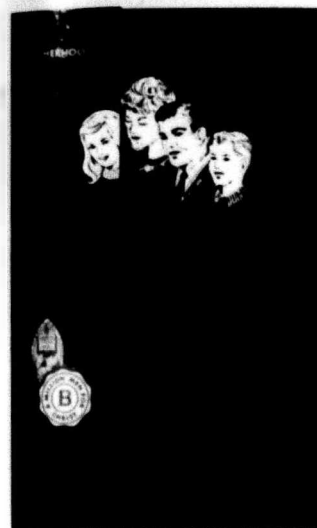
Dr. Joseph R. Estes, a former Southern Baptist missionary and professor at the Baptist Theological Seminary in Zurich,

Switzerland, has recently said: "I don't think there has ever been a time when Christian missions was more in jeopardy than now." Though admitting this possibility, Dr. Kenneth Scott Latourette, a world-renowned Baptist church historian, however, said: "Non-Christians are more numerous today [despite the fact that there are now Christian bodies in every nation but possibly two, the Mongolian People's Republic and possibly North Korea] than when Carey and Judson were commissioned." He then adds the following plea: "Increasingly we are aware that if we are to be true to our Lord, we must dream and act in terms of the entire globe . . . and those whom we have been taught to regard as foreign missionaries are as urgently needed as they were in the days of our fathers."

Only God knows how much greater the world scene may become and how much greater may grow the jeopardy to the missionary enterprise. But it should be self-evident that the more Christians delay or make excuses for not taking the message of God to all men, the more critical will become the need of the world. This in turn will but increase the jeopardy for missions. Thus the deadly cycle grows more deadly.

Jonah found his delay in responding to God's call only brought him jeopardy, not escape from responsibility. If there were no other reason then for making missions urgent business—and there are many others, and much more important ones, too—this reason alone is enough to prompt us to action.

The only way in the final analysis that the church can "save" itself is to save the world through bringing it to Christ. This is confessedly not the highest reason for missions, but it is a grimly serious one. And let us not forget that despite whatever was lacking in Jonah's spirit and attitude, God nonetheless did marvelously honor his obedience. It was true then, as it is now, that "to obey is better than sacrifice and to hearken than the fat of rams" (1 Sam. 15:22).



**Order this free  
leaflet from your  
state WMU office.**

**I**N the Christian Home Week packet for this year which your pastor has received, there is a sample leaflet, "Your Family in Mission Action." This has been produced by the Brotherhood Commission and Woman's Missionary Union for use by Christian families. Your pastor may order enough of this leaflet for use by Christian families in your church, or the president of WMU or Brotherhood may want to order them. The leaflet, "Your Family in Mission Action," is available free from state Brotherhood secretaries or from state WMU offices.

You may want to use this leaflet in connection with your circle study this quarter on "Witnessing Through the Home," or the church could decide that the emphasis will follow Christian Home Week, May 1-8.

The family offers a most natural and appropriate setting for sharing the gospel. In the New Testament, we note how families opened their homes for others to hear the gospel and to share testimonies. These families were involved in mission action. They sought to share Christ with friends, neighbors, business associates, and family members.

In today's society what is the role of the Christian home? Can Christians use their homes to share the gospel as did New Testament Christians?

The leaflet, "Your Family in Mission Action," will help families evaluate their witness and suggest ways to use their homes to share the gospel.

# Call to Prayer

**SUNDAY May 1** Is not this the fast that I have chosen? to loose the hands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Isa. 58:6 (read vv. 1-12).

A pastor said Baptists do not win and baptize in a year as many souls as are born in a day. His conclusion was that no more urgent need confronts the churches today than that of a fresh baptism of evangelistic fervor, of pioneering zeal and outreach. To yearn for God, to witness for Christ, to win lost souls to Jesus is our eternal mandate from heaven. The world is moving at such a dizzying pace these days! LET US PRAY FOR THE HOLY SPIRIT TO INFILL OUR HEARTS

Pray for Mrs. J. A. Cooper, Plainfield, Ind., deaf; Mrs. Shirley Veirington, Espanola, N.M., Ind. ev.; Korea Sunday School Crusade.

**2 MONDAY** So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. Isa. 59:19 (read vv. 1-2, 12-21).

Isn't this a challenging and exciting age? In the last ten years more has been accom-

**The Invisible Senses**  
I felt that someone prayed for me  
For there came an inner awe  
That someone cared enough to pray  
through God  
Remembrance of my heavy burden  
and my special need of Him.  
It was as if God's mercy  
Transformed that prayer into  
invisible senses  
Which lifted me while the weight of my  
burden  
Rested briefly on the other end  
And with the lightened load I sense  
new thawed in the warm thought of  
love and care  
And new strength came now that I was  
more relaxed and trusting  
I knew that somewhere someone had  
prayed for me

—Carolyn Rhea in *My Heart* (Song)  
Too Used by permission \$1.50  
from Baptist Book Store

Prepared by Marge Caldwell

plished in some fields than had been done in the fifty years preceding. What wonderful insight God has given us! "In days like these," a missionary said, "we have to leave the future in God's hands." PRAY THAT CHURCHES IN FOREIGN LANDS MAY SEE SPIRITUAL GROWTH

Pray for Claudio Iglesias, Newkirk, Okla., Ind. ev.; A. F. Cabrera, Belen, N.M. Sp. ev.; G. S. Harvey, Salisbury, Rhodesia, B. F. Travis, Mombasa, Kenya, ev.

**3 TUESDAY** And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Isa. 60:3 (read vv. 1-5, 19-22).

After the Baptist World Alliance Congress in Miami last year, certain world Baptists came to the conclusion that attributes of Baptists which the Congress revealed were awareness of the needs, differences, and common missionary task of Baptists throughout the world. PRAY FOR 27 MILLION BAPTISTS IN 122 COUNTRIES

Pray for Mex. A. E. Corugedo, Matanzas, Cuba, J. H. Ballard, Campinas, Sao Paulo,

Missionaries are listed on their birthdays. Addresses in **DIRECTORY OF MISSIONARY PERSONNEL**, from **Foreign Missions Board**, P. O. Box 8597, Richmond, Virginia 23290, and in **HOME MISSIONS**

# FORECASTER

Planned by Margaret Bruce

## Your Three Questions

by Billie Pate

From the minute you started reading this magazine until now, you have been reading about the Life and Work Curriculum.

You have seen on the cover the Life and Work emblem and on the inside cover an explanation of the emblem. The WMU viewpoint is expressed in the small column in the article by Dr. W. L. Howse, page 1. The tint block in the chart showing quarterly themes gives you an overview of this year's study for WMU. You probably still have at least three unanswered questions: (1) What does this mean to me as a leader? (2) What should I say about this to my group? (3) What if my church doesn't choose the Life and Work Curriculum?

The first issue of *Royal Service* containing Life and Work material will have a new look. When your October issue comes to you, one change will be obvious: size. This change, however, is not related to the Life and Work Curriculum except from the standpoint of a need for more space. With added space, two missionary programs and the materials for studying the missionary message of the Bible can appear in the program section of *Royal Service*.

[Continued on page 2]

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At your first meeting in October, review this magazine with your members (keep this copy). Help them to be aware that Southern Baptists are beginning study in a correlated church curriculum. This is the first correlated curriculum in Southern Baptist history. Tell them about activities which should be results of study. Encourage them to participate in the church and individual actions. Tell them that Life and Work Curriculum means three things to WMS members.

1. Their study is correlated with other church program organizations. The curriculum of each program organization will be distinctive and will be valid as a separate curriculum. But to the extent that the approach in all the study materials relates to one correlating concept, learning in all program organizations will be related and easier.

2. There will be two missionary programs each month in Royal Service. Help your members to see that each program should be a learning experience. Members are learning about the missionary message of the Bible, progress of Christian missions, and the contemporary missions work of

Southern Baptists. WMS has always accentuated the belief that study about missions should result in participation in missions. Study and action are integral parts of the Life and Work Curriculum.

3. Actions related to the Life and Work Curriculum will be engaged in by individuals and by groups.

If your church voted to use Life and Work Curriculum in Sunday School and Training Union, you will need to keep your members aware of actions which involve other church program organizations. Many of the following actions which the study suggests are to be individual. You will want to encourage members to let their study result in action. Some actions suggested are meant to be engaged in by the church.

If your church does not choose Life and Work Curriculum, you will continue to find in Royal Service a balanced curriculum which teaches missions.

Other periodicals which your church receives will have information about this curriculum. Study them for additional information.

relate to those of the Sunday School, Training Union, and other church program organizations.

You will keep in mind the purpose of the Life and Work Curriculum which is "to lead learners into the fullness of life in Jesus Christ and into obedient service for him as a member of the church." Learn all about the Life and Work Curriculum in May Royal Service and help your church decide whether it will use this curriculum for Sunday School or the Uniform Lesson Series.

#### Meet the American Jew

This is the second month we have called your attention to the recommended book for study this quarter. It is important that we witness to the Jews among us. To do this we need a good understanding of their background, their culture, their religion, their attitude toward Christians. There are parts of the book you may not like, and you may not agree with all the Jewish writers. But we must be willing to try to understand our Jewish neighbors, to become interested in them, and to be concerned for their salvation. Teacher's Helps by Belden Menkus, price 25¢.

from Woman's Missionary Union, 800 North Twentieth Street, Birmingham, Alabama 35202, or Baptist Book Stores.

#### Your Family in Mission Action

A new leaflet has been prepared jointly by the Baptist Brotherhood and Woman's Missionary Union. Its title is "Your Family in Mission Action." Be sure that every family in your church has a copy of the leaflet. You will decide with your pastor and the Brotherhood president which of you will order the leaflets. They may be secured free from state Brotherhood secretaries or from state WMU offices. The circle program topic this month is "My Family Witnessing to Other Families," and the leaflet can well be used in connection with the program. The purpose of the leaflet, as the title suggests, is to help families evaluate their witness in the community and to suggest ways to use their homes to share the gospel of Jesus Christ. A sample of this leaflet has been sent to your pastor in the Christian Home Week packet. The date for Christian Home Week is May 1-8. This will be an excellent time to promote the use of the leaflet.

#### American Bible Society

1966 marks the 150th Anniversary of the American Bible Society. Read the article in this issue of Royal Service, "A Significant Anniversary." Southern Baptists appreciate the magnificent work of the Society in translating, publishing, and distributing the Word of God.

There have been wonderful accomplishments during these 150 years. But the American Bible Society still has the unfinished task of bringing the Word to every man of every land, and we must help with this task. Some of the tasks to which we can devote ourselves are:

- helping locate sightless people without Scriptures to bring them the Word of God
- making greater use of the women of the churches of America in making the Bible a truly family book of devotion
- launching a Bible Brother's Fellowship, Christians giving Bibles to adopted brothers in other lands with the slogan, "Use One—Give One"

Arrangement has been made by the American Bible Society to market several special items through Baptist Book Stores. These include:

1. "One Way for Modern Man" (booklet of Gospel of John), price 13¢



### God's Word for a New Age

2. The New Testament with Pictures, price \$2.50
3. The Wide Margin, Loose-Leaf New Testament, price \$5.95
4. The New Testament in Extra Large Print, price \$2.18
5. The New Testament with Psalms and Extra Large Print, price \$2.55

If you are interested in helping the American Bible Society get the word out to the ends of the earth, write to them at this address: 450 Park Avenue, New York, New York 10022.

#### GA Focus Week

May 8-14 is GA Focus Week. You will want to read the features in this Forecaster regarding this important week. Lead your WMS to help in every possible way to make the week a meaningful one to the GAs of your church.

#### The Circle and the Society

In order to keep WMS circles in close relationship with the WMS, follow these directives and receive the most advantages from the circle plan:

- Show equal interest in every circle
- See that circle chairmen are chosen with care
- Lead circle chairmen to keep the missionary programs and business meetings of the WMS before circle members
- Urge circle members to attend general WMS meetings
- Urge circle chairmen to plan carefully for each meeting of the circle, leading members to feel the inspiration of being a part of a great missionary movement
- Continually re-emphasize and promote the aims and purposes of Woman's Missionary Union in circle meetings
- Keep circles as nearly equal in number, ability, and interested members as possible

# P memo to Presidents

#### Life and Work Curriculum

Doubtless you have heard about the Life and Work Curriculum which many Southern Baptist churches will begin to use in October, 1966. This month's Forecaster leadership article is given to its presentation, as well as the cover of Royal Service and other pages in the magazine.

As you know or will learn, this is a correlated curriculum. This means that the programs for the WMS and for the circle will

# memo to Circle Chairmen

## What Kind of a Leader Are You?

Only five months remain in the 1965-66 WMU year. With such a short time left you no doubt are asking yourself what kind of a circle chairman have I been this year?

Look at this checklist and decide what kind of a leader you have been!

- Have you interpreted to circle members the purposes and plans of Woman's Missionary Union?
- Have you been present at each meeting to preside and lead your circle?
- Have you counseled with other leaders in making plans?
- Have you kept members of the circle informed and enlisted in all WMS plans?
- Have you cooperated in getting reports in on time?
- Have you attended meetings of the executive board and reported on the progress of your circle?
- Have you kept the general missionary program meetings of the WMS before circle members, encouraging them to attend?
- Have you led circle members to realize that they are a part of the WMS and

that all circles are working together for the cause of missions?

## Discovering Leaders

Before long the nominating committee will be looking for leaders for 1966-67. If there are those in your circle who have developed leadership qualities this year, pass the good word on to the committee. One of the purposes of the circle is to develop leadership. Often the society's ablest leaders are discovered or developed in circles.

## Witnessing Through the Home

The program topic for the May circle meeting is "My Family, Witnessing to Other Families." This is a timely subject for Southern Baptists. The ratio of baptisms to membership among Southern Baptists at the last report was 1 to 28.3. What is the ratio in your church? The Westlake Southern Baptist Church, Daley City, California, has a pace-setting record. Their ratio of baptisms to members is 1 to 1.6. At the beginning of last year their total membership was eighty-four. Over the year fifty-five persons were baptized. Thirty-eight of the fifty-five persons baptized were won in homes. Plan and pray that this month's program in your circle will influence members to witness for Christ in their homes.

## WMU Annual Meeting

May 23-24 is the date for the 1966 annual meeting of Woman's Missionary Union. The meeting will be in Detroit, Michigan, and the headquarters hotel is the Sheraton-Cadillac. Read about the meeting in this issue of *Royal Service* and decide to attend this inspiring meeting.

The Southern Baptist Convention will be held in Detroit May 24-27. Headquarters for this Convention will be the Pick-Fort Shelby and both meetings will be at Cobo Hall.

by CAROLYN WEATHERFORD

Director, Promotion Division  
Alabama WAMU

## Promotional Features



AT YOUR MEETINGS

## SOCIETY •

## Summer Conferences and WMS Round Table

Two women will be needed for this feature

To one side of the front place a rocking chair or armchair. To the other side place a table on which is a suitcase. At announcement time, one woman will go to the chair, the

other to the suitcase.

**First woman, packing suitcase:** What fun it is to take a trip! And the pleasure increases if the trip is especially worthwhile! That's why I enjoy the summer WMU meetings—my new friends, learn new ways to do my work, hear missionaries speak, come home with lots of new ideas and inspiration. My suitcase will stay packed this summer, with state and Convention-wide WMU meetings calling for my attendance. (At this point she will give information on conferences in your state.) Our state meetings are always helpful. This year I'm looking forward to (Ridgecrest or Glorieta), too. (At this point announce state or local plans for special buses, etc. WMU Conference at Glorieta is July 28-August 3, Ridgecrest August 11-17.)

**Second woman, in chair:** I'm taking a trip, too, but I won't need a suitcase! I am going by way of the WMS Round Table. All I need is a comfortable chair, for I am taking an armchair trip. I am going out West through the pages of *Star Over Adobe* to visit the people who live in Santa Fe, New Mexico. From there I shall fly to the Orient, where I shall visit with a Korean family through *The Living Reed*. I've always wanted to visit the Holy Land, so I am accepting Mrs. Patterson's invitation to *Come With Me to the Holy Land*. From there I want to visit Brazil, so I shall open the pages of Brazil on the *More*. My hope is that the summer lasts long enough for me to spend a great deal of time in my own country! The WMS Round Table just includes so many fine books dealing with current issues. Won't you join me in my armchair travels? (These titles are only suggestions. Use books that are available to you. Display them, holding them up as they are mentioned.)

## Girls' Auxiliary Focus Week

Ask the GA director to make this announcement, which requires some advance preparation. She will prepare six flash cards: (1) Girls' Auxiliary; (2) Focus Week; (3) May 8-14; (4) Proclaim to Every Nation; (5) Activities; (6) Enlistment. As she holds up each flash card, someone whom she has prompted will give the responses.

**Girls' Auxiliary.** (response) This is the name of the missionary organization for girls nine through fifteen. We have GAs in our church.

**Focus Week.** (response) This is the special week set aside to spotlight Girls' Auxiliary. May 8-14. (response) May 8-14 is the date for Focus Week, 1966.

"Proclaim to Every Nation." (response)

This is the theme chosen for Focus Week. It pretty well sums up the purpose of GAs, too.

**Activities.** (response) Tell briefly what the girls will be doing in your church during Focus Week.

**Enlistment.** (response) To enlist other girls in missions is the real reason for observing Focus Week. We have prospects for Girls' Auxiliary in our church. Let's help enlist them!

## CIRCLE •

by EULA MAE HENDERSON  
Executive Secretary, Texas WAMU

## Use of Call to Prayer in Family Group

Since intercessory prayer is the best avenue for a Christian to travel to help someone else, seek to offer several suggestions to members for observance of the Call to Prayer in the home. It is especially good to give this emphasis in May when Christian Home Week and Mother's Day are observed.

Make several suggestions as to ways and times since family schedules vary so much. Include earlier to bed to make it easier to arise for the entire family to be together at breakfast for prayer time; placing of Call to Prayer on the table so it is ready for use at any or all mealtimes; making attractive poster of Call to Prayer for the week (children may participate by making poster) and placing the poster on the refrigerator door, by the telephone, on top of the TV in the den, so that throughout the day various ones will be reminded of certain missionaries. Make such a poster on poster board with names pasted on it, or use a picture frame and insert sheet of paper.

Suggest the assignment of the observance of the Call to Prayer to different members of the family by the week—let each decide how and when it will be observed. Each day claim one missionary as "your" missionary for that day and thereby pray from time to time throughout the day for "your" missionary!

## Reading of Mission Study Book Meet the American Jew

"I wish I might  
I wish I MAY  
Have the wish  
I wish today

and that would be ALL members reading  
*Meet the American Jew* by Beiden Menkus  
MAYbe you would like for your wish to

come true in MAY!

It MAY be you need to be sure that copies are available for your members.

It MAY be necessary to keep a record of books, who has them, who wants to read them next.

It MAY be a telephone chain call would be a good reminder about reading.

It MAY be you need to suggest times for reading. Include: while under the hair dryer, waiting for school children, waiting for a cake to come out of the oven, waiting at the laundry or doctor's office, middle-of-the-night insomnia!

It MAY be that you need to expect all members to read the book!

It MAY be that roll call MAY be answered by "yes" or "no" or "almost"—referring to reading of *Meet the American Jew*.

MAY be you will push reading and it MAY be that your members will surprise you by making your MAY wish come true.

And it MAY be that the reading of *Meet the American Jew*, Menkus (price \$3.75, cl., \$1.25, ps., from Baptist Book Stores), will result in meeting and knowing personally a Jew. And this could result in another Jew meeting and knowing the Saviour.

#### Preview of June Society Program

Print the following terms on a long strip of wrapping paper about six inches wide: **OPPOSITION PERSISTS DENIAL OF PERMIT TO CHURCH UNEXPECTED MOVE GOOD OMEN NEWSPAPER ADVERTISEMENTS PERMITTED SPANISH CHURCH GETS HOME SPANISH CHOIR APPLAUDED REPORT IN SPAIN ENCOURAGING BROADER TOLERATION FIRST EVANGELISTIC CAMPAIGN IN SPAIN CHRIST, MY REASON FOR LIVING CHURCH WITH A VISION CAUTIOUS OPTIMISM COME HEAR MORE ABOUT SPAIN AND PORTUGAL AT WMS MEETING ON YOU WILL? AT GOOD!**

Roll the paper so that it may be unrolled as a ticker tape with words in proper order to show progression. By unrolling the tape indicate the progression of items favorable to Baptist witness in Spain.

To help make brief and interesting statements read the related articles from file copies of the following issues of *The Commission* for 1945: January, page 30; February, page 29; April, page 32; May, page 27; June, page 30; July, pages 29 and 32; October, pages 25 and 29; December, inside front cover.

#### Girls' Auxiliary Camps

by MARJORIE JONES  
GA Director, WMU, SBC.

One missionary appointee stands before an audience on appointment night and testifies that a call to missions was born or strengthened in a GA camp. Another says that an awareness of world need took shape in a GA camp. A girl on a nature trail is quiet and God speaks to her. Wearing a national costume in a camp play teaches a girl about a foreign country where people live who do not know Jesus. A campfire glows while a missionary or favorite counselor tells the age-old story of the gospel. She tells of places where the gospel is still good news to people.

The basic purpose of Girls' Auxiliary camps is to provide an experience away from routine living where girls can be taught of God's love, God's world, and his missions program. GA camps help the girl develop missionary concepts that will help her become the missions-minded woman of the tomorrows.

Every society should be aware of camping opportunities for members of Girls' Auxiliary. Every society should send or help to send girls to camp. GA directors will receive information about camps in each state. Reservations should be sent to designated persons early because most of the state GA camps limit the number of girls who may attend.

#### GIRLS' AUXILIARY FOCUS WEEK

What is it?	GA Focus Week
When is it?	May 8-14, 1946
Where is it?	In your church—in every Baptist church
Why is it?	Churches provide a time for special emphasis on girls and their missionary organization
How is it?	The week will be successful if it is placed on church calendar publicized, and promoted!



#### The Nominating Committee

It isn't too early for the nominating committee to get at its work, choosing and enlisting leaders for 1946-47. This isn't an easy job. It is one that requires much thought and prayer. Some questions to be asked are: Which leaders are needed? What work is to be done by these leaders? What persons are qualified? What approach should be made to the prospective leader?

The WMS Manual, price 75¢, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, outlines the work of each WMS leader. Nominating committee members need to be thoroughly familiar with the pages which present duties of all officers and leaders. Use of the Interest-Talent card, price 10¢ for 10¢, from Woman's Missionary Union (address above), or Baptist Book Stores, will be invaluable in discovering the desires of women and their willingness to serve. These cards will aid in securing the following information:

Name, address, and telephone number	
Activities which they will be willing to help with from time to time in the society	
art, publicity	working with
visitation	youth
flower arrangement	music
costuming or displays for programs	drama
	teach or assist in
	teaching mission study book
Committee(s) they would be most interested in serving on	prayer
mission study	program
youth	enlistment
community missions	stewardship
publications	social
publicity	

Study the jobs to be performed, the qualification of members, and then fit the job to the person. Leaders of missionary societies are not to be chosen because of personal re-

lationships but because of ability and interest. Such characteristics as ability to organize, ability to get along with people, creativity, love of the Lord and his work ought to characterize those whom the nominating committee seeks to enlist as leaders.

The approach used by the nominating committee is also most important. After the committee has made its study and survey and through prayer has decided on those who should be contacted, there are certain things to keep in mind. Explain clearly the responsibilities involved. Use only the highest motives when seeking to enlist leaders. Remind the prospective leader of the purposes of Woman's Missionary Union and the faith which the committee has in her ability. These procedures will surely help your nominating committee find just the right persons for the right places of leadership.

#### Call to Prayer

A letter has just come from Paula Wright, wife of our missionary doctor in Pusan, Korea. In the letter she tells of their plans for furlough and she says: "Bob will spend a year studying thoracic surgery in Houston."

Please pray for us as it is rather frightening to think of returning to set up house for a year! I know the Lord will provide; he always has, but just the same it does look like a tremendous undertaking from here. When we return to Korea, our two older children will be left behind in college, we hope! This will be a bigger testing of faith on my part than coming to Korea in the first place. His grace is sufficient.

"You will be interested to know they have cleared off a huge area of many, many blocks downtown in Pusan, and we are making plans to buy one small block, conveniently located, to expand our hospital. We are all so excited. We have been so cramped in this present inadequate building. Remember us as we undertake this tremendous undertaking. We expect to hear from the board any day now as to a request for more money. Dr. Fowler and Dr. Crawley both have been out here helping us in our decisions."

The above excerpts may be used at meetings to encourage the daily use of Call to Prayer.

Do you realize that Call to Prayer found in *Royal Service* each month is just like receiving a letter from missionaries every day? Prayer requests come from missionaries here at home and from every part of the world. Do not deny them the prayer help you can provide. Do not deny yourself the privilege of praying for them every day.

You do want the members of your family to experience this going into all the world through prayer, don't you? Then be faithful in scheduling and planning family worship in your home. See suggestions given for the promotional feature at circle meeting. "Use of Call to Prayer in Family Group"

#### The Tithe

"Bring ye all the tithes into the storehouse" (Mal. 3:10), brings us up sharp with our responsibility for tithing. How many members of your WMS tithe? Perhaps there is a need to emphasize this first step in stewardship of possessions. Here are some tracts which may be available from your state Baptist office either free or at a small charge.

- "Is Ours a Worthy Budget?"
- "Young People Can Tithe"
- "Why Be a Tither?"
- "Where Shall I Give the Tithe?"
- "What Jesus Taught About Giving"
- "What Is Tithing?"
- "Tithing Excuses and Answers"
- "Motives for Giving"
- "I Almost Stopped Tithing Once"
- "Children Can Be Taught to Tithe"

There are several ways these tracts may be used: display them at WMS meetings, mail them to WMS members, hand them out at meetings, leave them with members as you visit them. Tracts are of value when read, so be sure to promote the reading of them when they are distributed.



by KATHRYN BULLARD  
WMS Director, North Carolina WMC

#### SOCIETY

At the front of the room where the meeting is held, give the appearance of a sidewalk cafe in the French Quarter. Have one table covered with red-checked tablecloth, serve coffee and doughnuts, and have four chairs around the table. Use the historian, poet,

and Southern Baptist as suggested in the program and let them sit around table and talk, sharing the program material. When poet talks, a woman speaks for Truman Granger and tells his conversion experience. The historian asks: "What happened in 1714? 1718? 1755-65? 1763? 1800? and 1803?" People around the table answer. Then the historian shares other information. The Southern Baptist holds up placard as he talks about the different ministries among the French in Louisiana (Radio Ministry, Financial Aid, Youth Organizations).

Follow-up: (1) Find out if there are any French living in your community. Lead society to plan a definite witness among them to others. (2) Urge members to plan family vacations to include mission points (visit some of the language groups). Write Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, for a "Travel Guide". (3) For at least a month, pray daily for the missionaries among the French in Louisiana by name and for the ministries among them.

#### CIRCLE

Ask a woman to tell the story of how one family cultivated interest in and witnessed to a family in the community (see Circle Program). A panel should be prepared to discuss the following questions after the story has been told: (1) Are there "tools" that can be used? (Have some on hand to show and discuss how they can be used: tracts, Scripture portions, marked Scripture portions, books.) (2) Will there always be a response from the other family? (Sometimes we have to show people we are interested and concerned. There must be patience on the visitor's part. The ones being visited may need to gain more knowledge of the Christian life.) (3) If there is no visible response, should there be follow-up visits? (Share a personal experience which required many visits, much prayer, and dependence upon the Lord.)

Have prayer period, praying for greater concern by church families. Ask each person to write the name of a family in her community on a card (card and pencil provided for each member when she arrives). Ask each to pray for the family whose name appears on her card, pray that the Lord will use her in winning this family to him.

Program chairman should have names and addresses of families for distribution to members who have been challenged to witness to a family and do not know of one. These should be families within the church community, if possible.

Brazil: S. W. Davenport, Buenos Aires, Argentina; D. M. Carroll, Jr., Buenos Aires, Argentina; D. W. King, Beirut, Lebanon; C. Harrison, Brazil, ret.

**WEDNESDAY** The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound (Isa. 61:1 read vs. 1-11)

Mr. and Mrs. Gerald W. Doyle, missionaries to Ecuador, moved one year ago to Mantua, a seaport in Manabí Province, to open a third Southern Baptist mission station in that country. Evangelistic campaigns were held simultaneously in 1965 in seven cities in which Baptists have work. LET US PRAY FOR THE DOYLES.

Prayer for J. J. Hartfield, Mexico City, Mexico; J. B. Matthews, Buenos Aires, Argentina; E. H. Clark, Kisumu, Kenya; Mrs. J. A. Moore, J. P. Wheeler, Rueschikon, Zurich, Switzerland; Mrs. A. R. Craighhead, Rivoli-Turin, Italy; ed. T. E. Donthill, Jr., Sand Kurea, MD; Marge Bell Taylor, Aracuan, Brazil; Mrs. Cirilo Aleman, Las Villas, Cuba; Mrs. J. D. Beal, Atlanta, Ga.; Dorothy Miam, Wichita, Kan.; MC, Duane Smith, Omaha, Neb. US-2.

**THURSDAY** I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence (Isa. 62:4 read vs. 1-7 10-12)

On a Baptist college campus not many months ago, a lovely, talented, agnostic sophomore student found Christ. It was during a religious emphasis week that she was brought face to face with the Savior's love, and she was gloriously saved! She joined a small Baptist church in the town and was baptized one Sunday evening. She writes: "This final step in public affirmation of my faith meant there was no turning back. I have God's love and security, happiness, and the tremendous responsibility of being a Christian. It is not hard to be a Christian, but it is hard to follow Christ—wherever he leads." PRAY FOR CHRISTIAN COLLEGE STUDENTS.

Prayer for J. K. Solomon, Margarita Canal Zone; Mrs. T. G. Small, Lusaka, Zambia; J. E. Maffey, Thailand; ex. Rosemary Spear, Bangkok, Thailand; RN, Mrs. J. D. Rags, Singapore, Malaysia; MA, Anita Roper, Thadon, Nigeria; BA.

**FRIDAY** In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old (Isa. 63:9 read vs. 1-9).

What does "summer missions" mean to you? Does it mean that some young people "somewhere" are making a special effort to help career missionaries in pioneer areas or elsewhere in our country? Does it mean "someone else" is doing it? The truth of the matter is that through the Christian Service Corps of the Home Mission Board, an adult or a couple can engage in short-term missionary service during vacation or at other free intervals. Summer missions could also mean that you help young people in your home and church to use their time well, not wastefully, that you help them know how to win people to Christ and lead them to do so. PRAY FOR SUMMER MISSIONARIES.

Prayer for J. B. Henderson, Norfolk, Va.; TM, Mrs. R. C. Johnson, Bucos del Toro, Panama; Mrs. J. D. Hallis, Mrs. H. L. Sinclair, Mrs. E. J. Thayer, Kowloon, Hong Kong; J. D. Spann, Montevideo, Uruguay; ex. Alma Jackson, Guiana, Brazil; RN, M. E. Torstrik, Santiago, Chile; Mary Cannon, Kitakyushu, Japan; ed.

**SATURDAY** Wherefore now let the fear of the Lord be upon you: take heed and do it: for there is no equity with the Lord our God, nor respect of persons, nor taking of gifts (2 Chron. 19:2 read vs. 4-11)

In her mid-eighties, Edna Earle Teal was honored last year for a life of missionary service with a plaque presented by Georgia Baptist Hospital. The emerita missionary received a standing ovation from hundreds of nurses and staff members. "Miss Edna probably has witnessed to and won to Christ more people in Villa Rica than all the pastors there combined," declared her pastor, Rev. Don Hazel. The first question she asks every person she meets is, "Are you a Chris-

BA	business administration	pub.	publication
ed.	education	ret.	retired
ex.	evangelism	RM	rescue mission
GWC	good will center	RN	nurse
Ind.	Indian	SM	superintendent of missions
		soc.	social work
MA	missionary associate	Sp. sp.	Spanish-speaking
MC	mission center	SW	student work
MD	doctor	TM	teacher-missionary
med.	medical		* furlough
MJ	missionary journeyman		



tion?" If she knows a young person is already a Christian, her first question is: "Why can't you go to the mission field?" Are you helping young people answer this question? **PRAY FOR GOD TO USE YOU TO GUIDE YOUNG PEOPLE.**

Pray for G. K. Offutt, Louisville, Ky., Negro ev.; A. A. Moore, Flagstaff, Ariz., Ind. ev.; Mrs. J. A. Monroe, Yuma, Ariz.; A. G. Virgen, Waco, Tex., Sp. sp. ev.; Mrs. D. E. McDowell, Asuncion, Paraguay; Mrs. E. O. Sanders, Jogjakarta; Mrs. R. C. Belheo, Indonesia, ev.; H. P. Haynes, III, Maracaibo, Venezuela, SW.

**SUNDAY May 8** But now, O Lord, thou art our father; we are the clay, and thou our potter; and we all are the work of thy hand Isa. 64:8 (read vv. 1-12).

On May 3, 1952, in Houston, Texas, God used the Billy Graham Crusade to bring into focus for my husband and me how empty a life and marriage can be without him as a vital guide! We have a new awareness of God in our family in every facet of our lives! And the open doors! God has opened doors that were completely unthought-of—doors of opportunity to serve him! This year we have been aware of the idea of "Every Christian a Witness—Now" with emphasis on family witnessing. Today is the close of Christian Home Week. Have you talked over with your family the ways you can plan to witness as a family? **PRAY FOR YOUR FAMILY.**

Pray for Sam Morris, Shawnee, Okla., Ind. ev.; Mrs. Lillian Bragg, Livonia, Mich.; Miguel Lopez, Santa Fe, N.M., Sp. sp. ev.; W. M. Clawson, Torreon, Mexico; R. E. Baker, Rio de Janeiro, Brazil, ed.; Betty Easton, Nassau, Bahamas, M.J.; Mrs. R. L. Lambright, Kediri, Indonesia, med.; Mrs. B. P. Emanuel, Manila, Philippines; Mrs. R. E. Wakefield, Singapore, Malaysia; Virginia Highfill, Tokyo, E. P. Bennett, Oita, Japan, ev.

**9 MONDAY** And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear Isa. 65:24 (read vv. 17-25).

Have you ever wondered if your talent could possibly be used in the service of Christ in some missions field? In 1950 a few more than 800 missionaries served in 27 countries—after 105 years of Foreign Mission Board operation. Now 16 years later, there are more than 2,870 missionaries in 61 coun-

tries. And the Foreign Mission Board is anxious to get at least 5,000 missionaries on the fields as fast as possible. Is God calling you? Have you seriously considered the possibility? Your particular talents may be just what God needs for some particular field! **PRAY FOR YOURSELF, YOUR CHILDREN.**

Pray for W. A. Compere, Ibadan, Nigeria, ed.; W. R. Hall, Nyeri, Kenya; J. C. ... Jr., Quito, Ecuador; M. G. Gentry, Bandung, Indonesia; Mrs. R. E. Shell, D. B. Hama, Seoul, Korea; ev.; Mrs. J. Y. Greene, Seoul, Korea; SW. J. E. Hubbard, Pawnee, Okla., Ind. ev.

**10 TUESDAY** Be not afraid of their faces for I am with thee to deliver thee, saith the Lord Jer. 1:8 (read vv. 1-10; 17-19).

Some days after a state GA Queens' Court, an unsigned letter was received by an adult. It read: "When dating was discussed and how a GA Queen should conduct herself, I felt guilty. You see, I haven't always conducted myself on a date like a GA Queen should." This lovely girl wrote how she shed tears of regret and repentance as she prayed **PRAY FOR GAS AND THEIR LEADERS.**

Pray for Mrs. Margie Benson, San Antonio, Tex., Sp. sp. ev.; Antonio Santana, Alupizar, Cuba; F. H. Anderson, Perugia, Italy; Mrs. J. M. Young, Jr., Taiz, Yemen, ev.; W. E. Arnold, Kumasi, Ghana; W. L. DuVal, Oshogbo, Cora Mey Hardy, Zaria, Nigeria; Mrs. J. L. Wilson, Bangkok, Thailand; ed. J. P. Satterwhite, Kyoto, Japan, MD.

**11 WEDNESDAY** For my people have committed two evils, they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water Jer. 2:13 (read vv. 5-13).

Gene O. Wilson, missionary in Brazil, writes: "During Brazil's evangelistic campaign, I led music at one church where seventy-five decisions were made during the week. The church choir was not strong and on one night the choral number sounded particularly weak, or so I thought. Across the street there is a large high school. A teenage girl sitting in a night class heard the choir. Attracted by the music, she left class and came over to the church. God's Holy Spirit was evidenced as she came during the invitation hymn to accept Christ **PRAY FOR MUSIC MISSIONARIES.**

Pray for Mrs. C. E. Westbrook, Buenos Aires, Argentina; J. I. Nance, Surabaya, Indonesia; H. C. Starnes, Taejeon, Korea; Reiji Hoshizaki, Nagoya, Japan; ev. M.

P. Olvera, Panama; Julian Reyno, Clavis, N.M., Sp. sp. ev.

**12 THURSDAY** I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the adornings of their God, but these have altogether forsaken the yoke, and burst the bonds Jer. 5:5 (read vv. 1-6).

Lloyd Under, of the Home Mission Board, writes: "As a denomination, Southern Baptists today are more mature. In breaking out of our old southern homeland, both geographically and ideologically, we have discovered the rest of the nation and the world. We are becoming a world-aware denomination. More Southern Baptist churches are now doing language missions work, not just praying and paying for it to be done by someone else." This is good news. It means that more Christians are concerned over their responsibility to witness personally.

Pray for Anna Pender, Singapore, Malaysia; Mrs. W. C. Warmeth, Yokohama, Japan; T. G. Small, Lusaka, Zambia; R. R. Morris, Tanzania; ev. Helen Meredith, Cartagena, Colombia; Mrs. Burton Davis, Fortaleza, Brazil, ed.

**13 FRIDAY** They have healed also the hurt of the daughter of my people slightly, saying Peace, peace, when there is no peace Jer. 6:14 (read vv. 9-19).

This is Girls' Auxiliary Forum Week all over the country. It is significant that at many appointment services of the Convention there are missionaries who testify that their first impression for missions came from Girls' Auxiliary **PRAY FOR GA LEADERS THAT THEY KEEP THEIR WORK MISSIONS-CENTERED.**

Pray for Mrs. Lorene Juulin, Garland, Tex.; desfer, H. D. Shield, Waipua, Calif.; Ind. ev.; F. W. Wiggins, Deming, N.M., Sp. sp. ev.; Mrs. R. A. Hampton, Brazil; ev. Mrs. R. B. Wyatt Jr., Temuco, Chile, ed.

**14 SATURDAY** For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts Mal. 2:7 (read 2 Kings 11:49-12:17-19; 12:2; 2 Chron. 24:15-16).

A girl who is a student at Henrietta School in Hong Kong asked missionary journeyman Hazel Borland if the members of her family were all Christians. When told that they were, the young girl sadly commented, "You are very lucky. My family are not Christians."

They worship in the old Chinese way. I wish they were as happy in Jesus as I am." **PRAY FOR THIS FAMILY, THE OTHER STUDENTS AND THEIR FAMILIES, FOR THIS BAPTIST SCHOOL IN CROWDED HONG KONG.**

Pray for Mary Lee Ernest, Singapore, Malaysia; J. E. Ingolf, Surabaya, Mrs. W. N. McElraith, Bandung, Indonesia; J. G. Conley, Tukunja, Tanzania; ev. Roberta Ryan, El Paso, Tex.; pub. Indonesia Sunday School Crusade, May 14-June 4.

**SUNDAY May 15** This saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place Jer. 7:3 (read vv. 1-16).

"The purpose of the church assembled is to become the church dispersed in the world," asserts a professor. "Every Christian needs to accept his calling to be a witness. The church must be less regarded as a place to go and more as the people of God in the world, engaged in the redemptive work of Christ—living, serving, and bearing the cross of disciplined sacrifice." Are you "going out" each day to live and witness radiantly for Christ? **PRAY FOR YOUR CHURCH.**

Pray for R. D. Withams, Enugu, Nigeria, ed.; Mrs. J. T. Poe, El Paso, Tex., pub.; Jane Conth, Hale Center, M. D. Oates, Tex., Sp. sp. ev.; Mrs. Francisco Rodriguez, Malanzas, Cuba, ev.

**16 MONDAY** Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. 9:1 (read vv. 8, 18 to 9:8).

This year is being called "The Year of the Bible" because it is the 150th anniversary of the organization of the American Bible Society. The purpose of this significant organization has remained the same during its 150 years—"to make the Scriptures available to all people in the languages they speak, and at a price they can afford to pay." It is largely through gifts from churches and individuals that the Scriptures have been prepared and published in more than 1,200 languages and dialects. The goal this year is to distribute 75 million copies of the Scriptures to people everywhere **PRAY FOR THE AMERICAN BIBLE SOCIETY.**

Pray for Mrs. Lawrence Stanley, Phoenix, Ariz.; Chinese, ev.; Mrs. S. M. Hernandez, Phoenix, Ariz., Sp. sp. ev.; Mrs. Roe Beard,

Muskogee, Okla., Ind. ev.; Mrs. F. H. Walters, Canal Zone, ret.; J. O. Watson, Asuncion, Paraguay, Mrs. W. L. Wagner, Austria, Mrs. J. W. Fuller, Ajloun, Jordan, Mrs. J. E. Posey, Jr., Baguio, Philippines, ev.; Catherine Walker, Semarang, Indonesia, P. H. Carter, Merida, Mexico, ed.

**17 TUESDAY** But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord Jer. 9:24 (read vv. 12-24).

Mrs. W. R. Wakefield, who works with her missionary husband in the Philippines, writes: "Mrs. Mahandi, wife of a former pastor of Pasay Baptist Church, returned with her husband to her hometown to attend the funeral of a relative. The priest did not show up for the services, and Pastor Mahandi offered to read. He used this opportunity to tell the wonderful story of Jesus and eternal life! Some months later a group of these relatives came and asked to hear more." Bill Wakefield then went with Pastor Mahandi to preach to them on that first trip, and has continued to teach and preach there. More than fifty persons made professions of faith in four months! **PRAY FOR THESE CONVERTS AND THOSE WHO STILL NEED TO HEAR THE GOSPEL.**

Pray for Mr. Wakefield, Makati, SW J. G. Partam, Nairobi, Kenya, ed.; R. Z. Chamlee, Jr., Peru, ev.; Pascual Carrasco, Crosbytown, Tex., Sp. sp. ev.

**18 WEDNESDAY** Blessed is the man that trusteth in the Lord, and whose hope the Lord is Jer. 17:7 (read vv. 1-14).

Mrs. N. Hoyt Eudaly of the Baptist Spanish Publishing House in El Paso, Texas, writes: "In Spanish-speaking America many persons interested in the gospel will not attend Baptist services. But they will read, even buy attractive gospel materials. They read, become convicted of their sins, find Christ as personal Saviour, and reach others for the Lord. This requires still more printed matter. The publishing house is now printing the magazine *La Respuesta* [The Answer] to help people know Christ as Saviour. The Lord can use this new magazine for a major breakthrough in souls saved. **PRAY FOR THIS NEW PIECE OF LITERATURE AND THOSE WHO WILL READ IT.**

Pray for Felix Torna, Aguacate, Cuba, C. W. Campbell, Buenos Aires, Argentina,

A. L. Gillespie, Osaka, W. C. Smith, Yokohama, Japan, ev.; A. L. Davis, Kowloon, Hong Kong, MD; J. E. Smith, Arusha, Tanzania, Mary Jane Wootton, Oshogbo, Nigeria, ed.

**19 THURSDAY** And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it Jer. 18:4 (read vv. 1-10).

Enrique and Hazel Pina, who work with Spanish-speaking migrants in Immokalee, Florida, report nine families connected with the mission have bought lots in the Eden Park section of Immokalee and have houses on them. This indicates the possibility of a more stable community where sustained work can progress. There is good attendance in open air meetings at the migrant camps where sermons, filmstrips made in Mexico with titles in Spanish are shown, all with evident results. **PRAY FOR THIS COUPLE AND SPANISH-SPEAKING MIGRANTS.**

Pray for Betty Guthrie, St. Louis, Ill., US-2, Mrs. Claudio Iglesias, Newkirk, Okla., Ind. ev.; Peter Chen, San Francisco, Calif., Chinese ev.; Mrs. H. H. Snuggs, China, Mary Alexander, China-Hong Kong-Korea, ret. Mrs. Wayne White, Mazatlan, Mexico, C. W. Bedenbaugh, Dar es Salaam, Tanzania, W. J. N. Westmoreland, Gatooma, Rhodesia, W. D. Bender, Oshogbo, Nigeria, ed.

**20 FRIDAY** Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay Jer. 20:9 (read vv. 1-9).

This month Southern Baptists will go to Detroit for the WMU Annual Meeting and for the Southern Baptist Convention. In 15 years Michigan Southern Baptists have started 192 churches and missions, with more than 25,000 members from among the state's 8 million residents. There is expectation that the coming of thousands of Southern Baptists to Detroit for the Convention will result in more interest and that God will use this meeting to bless his work in this strategic state. **PRAY FOR THOSE WHO WORK ON THE CONVENTION PROGRAMS, FOR MICHIGAN SOUTHERN BAPTISTS, FOR THE LOST OF DETROIT.**

Pray for Mrs. Lee Streeter, Oklahoma, Okla., Ind. ev.; H. D. Duke, Valparaiso, Chile, ed.; Mrs. G. H. Ware, Campinas, Sao Paulo, L. C. Bell, Rio de Janeiro, Brazil, J. S.

Gee, Nigeria, ev.; Lorenz Tilford, Tanhuan, SW.

**21 SATURDAY** Pride goeth before destruction, and a haughty spirit before a fall Prov. 16:18 (read 2 Kings 14:23-29, Amos 2:10-12).

A busy and effective means of fulfilling the promise of Christian missions at home is through the appointment of missionaries by the Home Mission Board," so writes Dr. Arthur Rutledge, head of this agency. A record number of missionaries were appointed last year, but still there are many places where a missionary is needed. **PRAY FOR YOUNG PEOPLE IN OUR CHURCHES THAT THEY WILL HEED GOD'S CALL.**

Pray for N. E. Douglas, Nashville, Tenn., Negro ev.; N. D. Brown, Ibadan, Nigeria, ed.; Mary Heater Powell, Nigeria, RN, G. E. Kingsley, Limbe, Malawi, ev.

**SUNDAY** Thus saith the Lord, Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow: neither shed innocent blood in this place Jer. 22:3 (read vv. 1-13, 15).

Many times we have asked ourselves this question, "What can I do to help Christians in Red China?" We can be in continual prayer for them, be hopeful for the future of Christian work in Red China, and believe that God's purposes eventually will be manifested. **PRAY FOR CHRISTIANS IN RED CHINA AND ALL OTHERS WHO ARE OPPRESSED.**

Pray for Maurine Perryman, Ajloun, Jordan, ed.; G. B. Hardister, Gaza, V. G. Vernon, Fortaleza, Brazil, O. W. Reid, Guatemala, A. W. Compton, Mexico, ev.; Row Heath, Muskogee, Okla., Ind. ev.

**22 MONDAY** And I will set up shepherds over them which shall feed them: and then shall fear no more, nor be damaged, neither shall they be lacking, saith the Lord Jer. 23:4 (read vv. 1-8).

Mrs. C. Ray Rogers and her husband serve the Lord in Surakarta, Indonesia. She writes: "A new missionary family is confronted with two problems from the outset—the language barrier and an unchristian population. After eight months in language study opportunity was given my husband to preach in the language of the people. An invitation was

extended at the close of the service, and two young women made professions of faith." God saves souls and encourages his servants as they serve him! **PRAY FOR THE ROGERS AND FOR LOST PEOPLE IN INDONESIA.**

Pray for W. G. Henderson, Pusan, Korea, Mrs. H. T. McKinley, Guelo, Rhodesia, Mrs. R. W. Harrell, Linn, Iowa, Mrs. W. N. Claron, Ibadan, Nigeria, Mrs. N. R. Beckham, Venezuela, ev.; Mrs. H. T. Gruber, Aguadilla, Puerto Rico, Sp. sp. ev.; Joan Frisby, Dallas, Tex., MC, WMU Annual Meeting, Detroit, Mich., 23-24.

**23 TUESDAY** But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and will be their God, and they shall be my people Jer. 31:33 (read vv. 27-34).

Have you wondered what you could do to show your love for missionaries when they are on furlough? A church in South Carolina did this. "We furnished a home for foreign missionaries. Last year Rev. and Mrs. J. N. Thomas and family of Columbia, South America, lived in it. Our people furnished three bedrooms, den and living room, area, bath and kitchen. As missionaries return to their fields, others will occupy the house. Our church and community were blessed by these missionary sojourners."

Pray for Mrs. C. W. Campbell, Buenos Aires, Argentina, Mrs. W. W. Stennett, Quetzaltenango, Guatemala, Mrs. H. V. Werten, Indonesia, ev.; Mrs. Earl Parker, China-Korea, C. D. Hardy, Brazil, ret.; Doris Penkert, Recife, Brazil, soc. N. L. Peyton, Wake Forest, N.C., deaf ev.; Southern Baptist Convention, Detroit, Mich., 24-27.

**25 WEDNESDAY** But they said, We will drink no wine, for Immanuel the son of Rechab, our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons for ever Jer. 35:6 (read vv. 1-11).

From the Hech Mahers in Makati, Rizal, Philippines, comes word that they have been assigned (from Guam) as dormitory parents of high school age missionary children. Mrs. Maher said, "The Filipinos always seem ready to break into a smile, but they wait for us to make the first move. Often they call out to Herb, 'Hello, Joe.'" **PRAY FOR THESE LOVABLE PEOPLE.**

Pray for H. E. Spencer, Quezon City, Phil-

ippines, T. E. Bryant, Sao Paulo, Brazil, ed.; A. F. Garner, Santa Fe, Argentina, D. R. Smith, Valencia, Venezuela, S. M. James, Saigon, Vietnam, G. A. Clark, Fukuoka, Japan, ed.; Joyce Carmichael, New Orleans, La., RM; John Norwood, Havre, Mont., US-2.

**26 THURSDAY** The words of Jonadab the son of Rechab, that he commended his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me. *Jer. 35:14 (read vv. 12-19).*

Word from the George S. Lozuks is that "the coming year will be one of evangelism for Venezuelan Baptists. We will have help by Baptists from other countries and from the Foreign Mission Board. You can help by praying that the Lord will ignite these efforts by the power of his Holy Spirit. Seeds of the gospel have long been planted in Venezuela. We need a harvest."

Pray for Mrs. M. R. Ford, Ecuador, Mrs. J. E. Thawer, Brazil, Mrs. W. M. Moore, Joinkrama, Nigeria, C. H. Morris, Sandakan, Malaysia, W. D. Morgan, Balboa, Canal Zone, ev.; J. V. de la Cruz, Weslaco, Tex., Sp. sp. ev.; Carter Bearden, Decatur, Ga., deaf ev.

**27 FRIDAY** Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book. *Jer. 36:4 (read vv. 1-8).*

During the first thirty-five years that Waldimar Zaro was pastor of First Baptist Church of Sao Goncalo, in the state of Rio de Janeiro, Brazil, the church helped organize twelve new churches. To observe the pastor's 35th anniversary, members voted to organize the 13th and 14th churches. **PRAY FOR THE NATIONAL PASTORS AND FOR THESE CHURCHES**

Pray for Mrs. J. S. Perkins, Vitoria, Brazil, Mrs. H. B. Bickers, Jr., Malawi, ev., F. M. Horton, Fukuoka, Japan, ed.; Richard Daniels, Covington, Ky., JR.

**28 SATURDAY** Who is wise, and he shall understand these things; prudent, and he shall know them: for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein. *Hos. 14:9 (read 2 Kings 17:9-18).*

"We can win for Christ if we have workers," a missionary wrote from a town of

10,000 in Wyoming. "Our town is a remnant of the Old West; people are honest and indifferent to the gospel, and they are without Christ. It is a big responsibility that 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. Now they work in the church while pursuing their vocations. The Home Mission Board calls them Tentmakers. **PRAY FOR THE PEOPLE OF WYOMING**

Pray for Alvin Louise Mitchell, Magdalena, N.M., Ind. ev., B. J. Davenport, Belo Horizonte, Mrs. T. N. Clinkarales, Curitiba, Brazil, W. R. Medling, Naha, Okinawa, ev.

**SUNDAY May 29** And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. *Jer. 36:23 (read vv. 11-24).*

Paul Box and his family serve the Lord in Kuala Lumpur, Malaysia. He writes: "Three young Malay men walked in just as I began to preach in one of our English-language churches. Because of the political situation and recent rioting, I was uneasy. By law we are forbidden to witness to Malays, who make up about half of the population. This is a Muslim state, and freedom of religion is granted only to Chinese and Indians. I preached as I had planned on the subject of hell. At the invitation, I saw one of the Malay youths make his way from the middle of a row and come forward. Soon the other two were on their way to the altar. All three stood before the church to declare that following Christ is worth the price. For them that could mean exile." **PRAY FOR THIS FAMILY, FOR NEW CHRISTIANS TO HAVE COURAGE**

Pray for Mr. Box, ev., Mrs. J. A. Foster, Baguio, Philippines; Mrs. J. D. Belote, Hong Kong; Mrs. R. K. Evenson, Montevideo, Uruguay, ed. Ruth Porter, Arancion, Paraguay; Donna Siles, Gatooma, Rhodesia, RN; L. F. Gomez, Anthony, N.M., Sp. sp.; Johnnie Hobbs, New Orleans, La., GW.

**30 MONDAY** Take thee again another and write in it all the former words. [Continued on page 16]

## Inventory of Bottlenecks

by Louise Courtney

(1) There is no cut-and-dried plan for being a wife, mother, and neighbor; but let's see if we can find some of the bottlenecks. Let's take inventory by answering a few questions. Write in the blanks one of never, always, usually, sometimes, or seldom.

1. Does husband find a clean house and good meal waiting? \_\_\_\_\_

2. Is your appearance neat and attractive at all times? \_\_\_\_\_

3. Does Sunday morning find you in a nervous rush, yelling, scolding, and nagging? \_\_\_\_\_

(Early rising and good old "planning" will ease much tension. Starting Sunday dinner preparations on Saturday will eliminate some hungry waiting after church services at noon.)

4. Is all clothing for the family ready, with shoes polished? \_\_\_\_\_

5. Do must you iron a shirt and search for clothing that is still waiting at the cleaners? \_\_\_\_\_

6. Do you politely invite neighbors to attend church services with you? \_\_\_\_\_

7. Do you graciously accept their answer? \_\_\_\_\_

8. Do you deliver the sermon that they want to avoid? \_\_\_\_\_

9. When you are on the way home from church do you chatter constantly? \_\_\_\_\_

(Perhaps in silence others are remembering the sermon, the hymns, the invitation. Perhaps the Holy Spirit is speaking to hearts. Be still and pray.)

10. Do you serve "toast preacher and

breaded deacons" for Sunday dinner? \_\_\_\_\_

11. Do you encourage your husband to guide in daily family worship? \_\_\_\_\_

12. Do you go ahead and worship with the children if he does not do so? \_\_\_\_\_

13. Is your life a prayer? Do you pray daily, regularly for husband and children, for others? \_\_\_\_\_

We can pray while we cook and wash dishes. We can pray while we clean house or mend. We can pray for our husbands while they are at work. We can pray for our children at school. We can pray for our neighbors. We can "pray without ceasing."

Each day can be a prayer. This is not easy. Prayer is work. And prayer leads us to greater work.

With faith in God and continual prayer, we can serve our Lord at home through our church, and in our community. Others will desire the Saviour who lives through our lives if we daily walk with Christ.

Will you let the words of this hymn speak to your heart?

*I would be prayerful thro' each busy moment;*

*I would be constantly in touch with God;*

*I would be tuned to hear the slightest whisper;*

*I would have faith to keep the path Christ trod.*

—Howard A. Walter

Mrs. Courtney lives in Kansas City, Missouri.

by Porter Routh  
executive secretary  
Executive Committee, SBC

# A SIGNIFICANT Anniversary

150th Year of the  
American Bible Society

Following the Revolutionary War, our young nation was almost destitute of Bibles. The war had shut off the flow of Scriptures from the old world and expansion into the West meant that there were many areas without church buildings, and almost without copies of the Bible.

Adoniram Judson and Luther Rice sailed for India in 1812; and by 1811, when the Triennial Convention was organized, there was a growing demand for Scriptures, not only in this country, but in the new mission areas.

Dr. Elias Boudinot, president of the New Jersey Bible Society and a former president of the Continental Congress, led in correspondence with a number of pastors and laymen which concluded with a meeting in the Garden Street Dutch Reformed Church in New York City on May 8, 1816. The sixty men present, representing both pastors and laymen, discussed the need for two days and finally reached a decision to go ahead. The constitution of the American Bible Society was adopted on May 10, 1816.

Since 1816, the American Bible Society has distributed 750 million Bibles, Testaments, Scripture portions, and selections. The Society is now at work in 131 countries, and furnishes Scriptures in more than

150 languages. The commercial production of the Bible in English has grown tremendously, but nearly four-fifths of the world's population today is still dependent upon the Bible Societies for Scriptures in their own languages. The American Bible Society provides about two-thirds of the Bibles furnished around the world.

Several years ago the United Bible Societies, under the leadership of Donald Coggan, the Archbishop of York, surveyed the world Bible situation and discovered seven urgent needs.

1. Seven out of eight Christians in the world do not possess a separate New Testament in their own or their own language.
2. Three nations in Africa do not have a complete Bible in a language of their land.
3. Fifty percent of the Christian homes in the world are without a complete Bible in their own language.
4. Seventy million new adult literates annually require new Scripture lessons in simple languages.
5. There are still 1,000 languages and dialects in which the Scriptures need to be translated.
6. Many more institutes are needed for Scripture distribution and translation.
7. Augmented staff is needed in most of

the 131 countries where the American Bible Society is contributing Scriptures.

With these problem areas defined, the American Bible Society adopted four goals looking toward the celebration of the 150th Anniversary in 1966:

1. A Bible in every Christian home
2. A Testament in every Christian's hand
3. A Scripture portion for every reader
4. Supplies of Scriptures for Christians to share

The United Bible Societies has selected for its theme for the year "God's Word for a New Age," as it faces the twin explosions of population and literacy.

In the face of these and at the present rates of Scripture distribution, and computing no increase in population, it is estimated it will require the following years to reach each person with some portion of God's Word:

North America	17 years
Latin America	16 years
Australasia	30 years
Africa	75 years
Europe	90 years
East Asia	97 years
West Asia	120 years

The complete Bible has now been published in 235 languages. The complete New Testament has been published in an additional 280 languages, and at least one complete book of the Bible has been published in an additional 507 languages. This makes a total of 1,232 languages and dialects in which some portion of the Scriptures has been published.

What can we do? The Southern Baptist Convention approved the following resolution in its meeting in Atlantic City:

"WHEREAS, this Convention recognizes,

GOD'S WORD



FOR A NEW AGE

first, that widespread distribution of the printed Word of God is a basic need in mission work around the world, and second, that missionary advance calls for even greater distribution of Bibles, New Testaments, Gospels, and other individual books of the Bible, and

"WHEREAS, we recognize that the American Bible Society renders an essential worldwide missionary service through translating and publishing the Scriptures without note or comment and through distributing these without profit and usually below cost, and

"WHEREAS, we recognize that the American Bible Society is planning to observe its 150th Anniversary in 1966 by launching an advanced program for greatly increased service throughout the world, emphasizing the present opportunities for a massive advance in placing the printed Word of God in the hands, hearts and lives of more people in more lands and more languages, and

"WHEREAS, we recognize that the American Bible Society is rendering an additional special service through providing, without charge to the Chaplains, Scriptures for distribution to the men and women of the Armed Forces and to patients in Veterans Hospitals,

**FURTHER, BE IT RESOLVED,** that we fraternally urge all our churches and our people to make worthy contribution to the work of the American Bible Society, in order to provide the Scriptures needed for the missionary advance to which we are committed, and

**BE IT FURTHER RESOLVED,** that the Southern Baptist Convention observe the 150th Anniversary advance of the American Bible Society in 1966 with special services, emphasizing the need for a wider reading and sharing of the Holy Scriptures, and that the Executive Committee be asked to appoint a committee of five to work with the American Bible Society in making plans for this observance.

We can share in this anniversary through study, our prayer, and gifts.



# CIRCLE PROGRAM

OR FOR SECOND WMS MEETING

## My Family: Witnessing to Other Families

by Mrs. Pat Clendinning

### OUTLINE for MEETING

#### Circle Chairman in Charge

*Call to Prayer (read Scripture passage, giving missionary information, and praying for missionaries)*

*Song (choose one appropriate to Scripture passage)*

#### Business Period

#### Promotional Features (see Forecaster)

#### Program Chairman in Charge

#### Program or Mission Study

### AT the MEETING

**Introduction:** The second program in our series of "Witnessing Through the Home" focuses on one family as it witnesses to another family in the community.

All of us like to hear a good story. In a few minutes we shall hear the story of how one family witnessed to another. Following

\* (Order *Meet the American Jew*, Menkus, cl. \$3.75, pp. \$1.25, from Baptist Book Stores, Teacher's Help, 254, from Woman's Missionary Union, 600 N. 2nd St., Birmingham, Ala. 35203, and from Baptist Book Stores.)

**Mission Study**  
**Meet the American Jew**  
by Belden Menkus  
Make plans to have the mission study book read in circle or society. This book may be substituted for circle program.

the story, we shall have a discussion period. So that you may be better prepared to discuss, please make brief notes under each question (see below; provide copy for every one) on the paper you hold. You will discover answers as you listen carefully to the story.

As we hear this experience of witnessing, let us look for answers to the following (Read through questions with members before story is told):

1. Why did Mary and Joe Evans become concerned about the Jackson family?
2. How did Mary first make contact with Jane?
3. Did Mary relate her own conversion experience the first time she talked with Jane? If not, what did she do?
4. How did Jane guide the conversation from the subject of kindergarten to Jane and Harry's spiritual need?
5. What preparations did Joe and Mary make for the Jacksons' visit?
6. During the visit, who took the witnessing?
7. How was the Bible used?

8. Mary and Joe each told of his own conversion experience. Is this a good way to witness? Why?

9. What was the reaction of Mary and Joe when the Jacksons did not make a commitment to Christ in their first interview?

10. What part did prayer have in this conversion experience?

11. What kind of continued contact should Mary and Joe maintain?

### Episode I

Mary Evans had become dissatisfied with her spiritual growth. She read her Bible faithfully every day. Long ago she had established the practice of praying for missionaries on the prayer calendar. But the words from her pastor's sermon kept ringing in her ears: "Are you burdened for one lost person, and are you praying daily for that person by name?" She had talked with Joe, her husband, and together they prayed that God would lay some lost person on their hearts. So far, they had written no name on their prayer card.

One day during a quiet time, Mary took mental census of the people living in her block. The Moores, to their left, were all active members in a church of another denomination. Next came the Jacksons. What about them? Mary recalled what Kate Black, the former owner, had told her about Jane Jackson. When Kate had invited the Jackson children to Sunday School, their mother coolly commented, "When they go, they will go to their own Sunday School."

Mary had assumed that they were not interested in her church, but now she could not dismiss the Jackson family that easily. She asked herself: "To which church do the Jacksons belong? Do they attend worship and Sunday School? Here I am, a close neighbor, and I don't know!"

That night Mary and Joe had the name of a family for whom they wanted to pray, at least until they were sure about the spiritual status of the Jacksons.

### Episode II

Mary and Joe talked about and prayed for the Jacksons. How could they make contact with this family? There seemed no logical opening. Occasionally their children played together, but still there was no contact with the parents. One morning as Mary prayed, she pled earnestly that God would open the doors of communication if he wanted her to witness to Jane Jackson and her family. At intervals throughout the day, as she worked, Mary continued to talk with God about Jane.

Several weeks passed, and still there was no progress. One day the ringing of the door bell interrupted Mary as she washed dishes. Opening the door, Mary was speechless.

"Hello, I'm Jane Jackson," the attractive

**Program Aim:** To help women discover ways their families can witness to other families through cultivating family friendships and using the home as a center of witness.

**To the Program Chairman:** In advance, select four members who will relate the episodes one after the other, without interruption. Or if you have a gifted storyteller in your circle, you may ask her to relate the four episodes of the story. Caution the storyteller(s) to pay attention to areas which include answers to questions listed in the Introduction.

As the meeting begins, distribute to each member pencil and paper on which are written the questions found in the Introduction. Answers to these questions will be discovered by your members as the story is told.

Your pastor has received a Christian Home Week packet. Enclosed in it is a sample leaflet, "Your Family in Mission Action" (see page 19). Talk with him about ordering enough leaflets for every church family. Distribute one to each person present at your circle meeting.

young woman introduced herself. "You're Mrs. Evans, aren't you?"

"Yes, I am," answered Mary. She tried to keep her excitement from showing too much as she continued. "Won't you come in?"

"Thank you," answered the visitor, "but I have just a minute. I'm sorry I've been such a poor neighbor, and now I've come to ask you something. Isn't your husband connected with the summer hotel here?"

"Yes, he is," Mary nodded her assent.

"Well, two girls from my hometown are interested in coming here to work for the summer, and I wonder if it would be possible for them to secure work at the hotel," continued Jane.

"I don't know," Mary answered. "but I shall surely ask my husband and let you know as soon as possible. I wish you had a minute to come in; I'd like to visit with you."

"Thank you," Jane smiled as she spoke. "But really I must go. Please don't go to a lot of trouble, but if there are openings at the hotel, we would appreciate knowing about them. I'm sure I can secure references on the girls. Goodbye."

"Bye, and do come again." As Mary closed the door, she softly thanked God for this contact with Jane.

### Episode III

Mary could hardly wait until Joe arrived that evening. With usual enthusiasm, he investigated every possibility for work at the hotel for the two friends of Jane Jackson. Soon Jane was invited for a conference with Mrs. Brown, who was in charge of summer workers at the hotel.

In a few days, plans were under way to receive applications from the girls. But throughout these days, Mary had not seen Jane again, although she continued to pray for her.

One day Mrs. Brown called from the hotel to say that Mrs. Jackson's little boy had left a box of coloring pencils at the hotel

when he had visited there with his mother, and that she would send them to Joe. Mary prayed that when she returned the pencils to Jane she would be guided by what she should say.

The next morning Mary was next door. Jane received her graciously, expressing appreciation for the pencils and for the interest shown in her friends.

"Don't you have a child in kindergarten?" asked Mary. When Jane answered in the affirmative, Mary continued: "We have a child who will be ready for kindergarten next year. I wonder if you could tell me something about your experience some time."

"I'd be happy to," answered Jane. "Do you have time to come in a moment now?"

Soon the two women were involved in discussing kindergarten. When Mary asked about spiritual values the children acquired, she remarked: "I hope the kindergarten will underline the fine learning experiences in our Sunday School. Have you found this to be true?"

"Well, I'm not sure," said Jane. "We often go across town on Sundays to spend the day with my husband's parents. When the children attend Sunday School, they go with their grandparents."

"Sunday is a very special day for us because the children look forward to the whole family going to church," said Mary. "The children enjoy Sunday School almost as much as we do our adult Bible classes. We think Sunday School is one of the week's highlights."

"Well," said Jane thoughtfully. "I do think Bible stories are important for children, but I think my husband and I could find Sunday School awfully dull."

Silently praying for guidance, Mary shared with Jane something of her reliance on God's Word and the joy she experienced in her own daily life as she tried to live for Christ.

Jane slowly shook her head. "I just can't see anything if I could believe like that."

"Oh, but you can," quickly added Mary. "And Joe feels exactly as I do. A child

and his husband like to come over and see us so that we may talk about this further."

"I'll show it to Harry," Jane promised. "I like to hear more, but I don't know when Harry will be home."

Before Jane left that morning, they had agreed on a tentative date for the couple to get together.

### Episode IV

Joe was in agreement with Mary's visit, and together they prayed for the Jacksons and for God's leadership in making their plans for the forthcoming visit.

Finally the long-awaited night arrived. Mary had put the children to bed early so the adults would have opportunity to talk quietly with their neighbors. They had decided to come at once to the subject.

Reaching over to the coffee table for the Bible, Joe turned to Harry: "Harry, I and my wife have been discussing religious matters, and that is really the purpose of our get-together tonight."

Harry and Jane nodded then, as Joe continued: "Mary and I don't claim to know all the answers, but we do know that we have had some spiritual experiences, and that being a Christian is the most important thing in our lives."

And so it was that the two couples shared an unforgettable evening. Joe, in an earnest, straightforward manner, simply retold his conversion experience, reading from the Bible one passage (Read John 3:16). Then Mary, in telling of her conversion, read several passages (Read Rom. 8:24-25; Acts 16:31; Rom. 10:4-10). Harry and Jane noted that here was the same experience, basically, as Joe's, an awareness that each was a sinner in God's sight and that salvation came only when he repented and trusted Jesus as personal Savior.

Joe and Mary tried to answer questions about their faith. They shared with their neighbors these experiences in family standings and a quiet, daily personal Bible reading. They

told them of the joys and responsibilities of church membership, especially of their opportunity to give and pray for world wide missions.

The guests did not make a commitment to Christ that night, but before Joe led in prayer, the couples had set another time for a visit. Joe and Mary assured their new friends of their continued concern and prayer. They maintained their interest through neighborly contacts and invitations to attend worship services and other activities at their church.

Mary and Joe testify that the happiest night of their lives was several weeks later when in their own living room, Harry and Jane accepted Christ as personal Savior, promising to present themselves for church membership the next Sunday. Through persistent prayer, concern, and tactful, helpful deeds, Joe and Mary had experienced the joy and blessing of witnessing as they, under the leadership of the Holy Spirit, won their neighbors to Jesus Christ. They also had made new friends who proved a benediction to their lives.

### Conclusion

(by Program Chairman)

*(Family visit members in discussing how its witnessing as they answer questions which you may have. Encourage members to apply in their own lives principles learned from this witnessing experience. Challenge them, under the leadership of God's Spirit, to try to put these into effect during the month, sharing in next month's meeting their experiences. Distribute the leaflet, "Your Family in Mission Action." Ask each person to answer the checklist questions. Then challenge members prayerfully to consider how they and their families can witness.)*

Pray, asking God that just as one family prays to lost people around the world, we may also become burdened for at least one family within our community, and to be used directly to bring that family to Christ.

A visitor to St. Martinsville, Louisiana, will see this statue of Evangeline in a Catholic churchyard.

# THE FRENCH in LOUISIANA

SOCIETY PROGRAM  
by Mrs. Lamar Jackson



## MEETING OUTLINE

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

## PROGRAM OUTLINE

Sing: "O for a Thousand Tongues to Sing"  
Introduction: The French in Louisiana  
As seen through the eyes of a poet  
As seen through the eyes of a historian  
As seen through the eyes of Southern Baptists  
"Lift up your eyes, and look."  
Prayer  
Program Chairman: Ask the poet to wear glasses decorated with flowers and to carry a copy of "Evangeline" by Henry Wadsworth Longfellow. The historian with horn-rimmed glasses, carries an enormous history book. The Southern Baptist has clear glasses and a book of reports.

## AT the MEETING

Sing: "O for a Thousand Tongues to Sing"

### Introduction: The French in Louisiana

"It was the month of May. Far down the Beautiful River,  
Past the Ohio shore and past the mouth of the Wabash,  
Into the golden stream of the broad and swift Mississippi,  
Flotted a cumbersome boat, that was rowed by Andean boatmen."

These words are from Longfellow's poem "Evangeline." He wrote them two years after the Southern Baptist Convention was organized. Longfellow looked at Louisiana with the eyes of a poet who saw romance and beauty. He also used the eyes of a scholar to research a bit of American history.

In 1815 Southern Baptists, with their eyes

expressed concern for the spiritual welfare of "the South's greatest city," New Orleans. At the very first meeting, the newly formed Southern Baptist Convention and Board of Domestic Missions resolved "to aid the present effort to establish the Baptist cause in the city of New Orleans." Continued interest was assured by the election of Russell Holman as corresponding secretary of the Board of Domestic Missions, later called the Home Mission Board.

Mr. Holman had been the moving spirit in constituting the First Baptist Church of New Orleans in 1843. His successor in this pastorate complained that he could "distinctly feel that the churches are not praying for New Orleans." An earlier missionary, who had been appointed by the Triennial Convention for Louisiana in 1817, had raised the question, "Are they to be neglected and lost just because they are supposed to be rich?"

The difficulty of establishing Baptist work in Louisiana is seen in the early reports. In the thirty-one years from 1817 to 1848 when the Louisiana State Convention was organized, only two thousand Baptists were reported. When New Orleans Seminary was founded in 1917, there were only six Baptist churches in the city with only one of these strong enough to be self-sustaining.

A new day dawned for Baptist work, however, and the success story of New Orleans Baptists since 1917 is one of God's miracles. There are more than sixty churches now with approximately 35,000 members. The Home Mission Board's good will center program, the Southern Baptist Hospital, the Sellers Home, and the rescue missions have all contributed a telling witness in this great city. Half a million Southern Baptists now reside in Louisiana. Twenty-eight percent of the total population is Baptist, about equally divided between white and Negro. In fact, one missionary reported a complaint that the state had become "infested with Baptists." He misinterpreted the comment as complimentary.

The question arises as to why we still have Home Board missionaries among the French in Louisiana. Can we justify language missions work with people who have been in this country for 250 years with few new arrivals?

One answer to these questions can be found in a glance at some locations where our language missionaries are serving: Evangeline, St. Rose, Belle River, Mamou, Lafayette, Anglia. Just to mention these names reminds us of the French flavor in southern Louisiana. Away from the big cities of New Orleans and Baton Rouge, there is a "tenacious determination" to maintain the traditional religion and patterns of life. Ninety percent of the 800,000 "French Americans" are unevangelized.

In our program we take a closer look at this fascinating missions field.

## As seen through the eyes of a poet—

*It is the month of May. Far gone that  
January day  
(When the Sugar Bowl classic was played  
Past February's Mardi Gras, March's Garden Tours by car,  
April's floods when the Mississippi swift  
Threatens the levees as the waters lift).*

The writer's poem will never be immortal like Longfellow's, but it proves that the Louisiana Chamber of Commerce has been busy getting the idea across that almost any month is a good time to come to Louisiana.

Down in "Evangeline Country" there is a missionary named Truman Granger. He was born in this region so beautifully described by the poet, but he has not always been a Baptist. Would you agree that there is true romance in his conversion experience if I tell you it was aided by a Sears, Roebuck catalogue. This is called a "dream book" in hazy Olden country, and here is the story of how it helped in the conversion of this faithful missionary.

Mr. Granger was reared in a strict Catholic home with careful instruction in the

## CALL to PRAYER

(Continued from page 26)

were in the first roll, which Jehoiakim the king of Judah hath burned Jer. 36:28 (read vs. 27-32).

"It was Sunday and I went to church as usual," writes Ralph W. Burnett, business manager and treasurer for the Argentine Baptist Mission. "But the day became electric for me when I saw new faces a few rows ahead of me. There was the mechanic who regularly repairs Mission cars. He was with his wife and two children. When I saw this fellow businessman and his wife go forward during the invitation to tell the pastor of their interest in knowing Christ as Saviour, I realized how important that we witness as we pursue our tasks, living daily by God's Word." PRAY FOR THIS FAMILY'S WITNESSES.

Pray for Mrs. Burnett, Buenos Aires, Argentina; Mrs. J. A. Herring, Taichung, Taiwan; Mrs. A. L. Davis, Jr., Kanchoon, Hong Kong; Mrs. L. M. Southerland, Jr., Fukuoka, Japan; Mr. G. D. Groher, Belem, Brazil; Mr. H. V. Davis, Rio de Janeiro, Brazil; Mr. Patterson, Ibadan, Nigeria; Mr. G. L. Gladney, Caruthersville, Mo.; Negro ex. Dan Contreras, El Paso, Tex. Sp. ex. E. D. Eberson, Pinetop, Ariz. SM; H. O. Hurt, Miami, Fla.; Mrs. Rafael Guillen, Panama City, Panama, ex.

**31 TUESDAY** For I will surely deliver thee, and thou shalt not fall by the sword but thy life shall be for a prey unto thee because thou hast put thy trust in me, saith the Lord Jer. 39:18 (read vs. 28-7-13, 39:15-18).

A chaplain's wife, Mrs. Arthur J. Estes, wrote: "During the four and a half years we have been stationed at Fort Benning, Georgia, we have met young people from all over the world. Most of my contacts are with wives whose husbands are taking basic courses. . . . What an opportunity to witness for my Lord, to tell of his love before they scatter to the ends of the earth for military service." PRAY FOR THIS COUPLE AND FOR THOSE TO WHOM THEY WITNESS.

Pray for Mrs. J. F. Potter, Thomaston, N.C., deaf ex.; J. W. Nelson, Cuba, N.M. Ind. ex.; Mrs. A. W. Compton, Mexico; Mrs. William Skinner, Asuncion, Paraguay; W. W. Stennett, Quezaltenango, Guatemala; Mrs. H. L. Price, Tokyo; June Cooper, Ichikawa, Japan, ex.

catechism. He tells the story that the teachings of the Church were the final word. The commandments of the Church were stressed and taught as if they were the commandments of God. We were taught that the Bible was the Word of God but that we could not read or understand it. Should we try to do so, we were told we would get crazy. I respected the Bible as God's word but I had no desire to read it. It never occurred to me or to my parents that we might have been wrong. We had complete trust in our priest.

"A farmer for whom I was working often brought into conversation things that had never come to my mind. He not only questioned the authority of my church but said he could prove it was teaching doctrines contrary to the Bible. We had many arguments. One day I decided the only way to prove he was wrong was to get a Bible and show him that my church was true to the teachings of the Lord."

Mr. Granger decided that the best way to be impartial was to order a Bible from the Sears catalog. "To my surprise," he said, "my church and the Bible did not agree. In fact, in doctrines they contradicted each other. The Bible says, 'Who can forgive sins but God only?' (Mark 2:7b). But in my church I was taught that confession is the telling of our sins to an authorized priest for the purpose of obtaining forgiveness. Who was I to believe, the Bible or my church? Also, I found that God would not accept the works of any other than his Son to pay for my sin, even though works were performed in the name of religion or by a church. Jesus said, 'No man cometh unto the Father, but by me.' (John 14:6). I accepted his Word, accepted his offering as sufficient. Now I know the joy and the assurance of salvation which Jesus alone can give."

## As seen through the eyes of a historian

Now, let's get these dates straight:  
1711: First permanent French colony

the Natchitoches by a group from Canada.

1718: French arrived in large numbers from France.

1755-1764: Acadian French came from Nova Scotia.

1763: After the French and Indian War, Louisiana was ceded to Spain. The British received Canada, including Nova Scotia, home of Evangeline. Many of the Acadians from Nova Scotia came to Louisiana thinking it was still French.

1800: Napoleon, strong man of Europe, persuaded Spain to transfer the territory back to France.

1803: France sold Louisiana to the US for \$15 million. Napoleon needed the money for his all-out effort to dominate Europe.

These dates are not just significant to historians. They explain why the Home Mission Board still works among these people. The French and Spanish had a "Black Code" which forbade non-Catholic worship. When the first Baptist preacher migrated to East Feliciana Parish in 1798, he was put in prison. In Evangeline Parish, west of the Mississippi River, the second Baptist church in the state was organized in 1812. This is the oldest church with a continuous history in the state.

The Baptist work grew most rapidly in the Anglo communities where they were not branded as "heretics and bigots." Those of French descent looked down on converts as "unpatriotic to their heritage." Rev. Carl Conrad, who directs the French missions work in the state, says that in many areas of southern Louisiana Baptists are considered "ignorant, lost, second-rate people." There are still more than a hundred communities without a Baptist witness.

The 1960 census recorded 8,000 recent French immigrants in the state. Many of these are from Canada. One couple from Quebec settled near Morgan City. The father became a Baptist. On Easter, his daughter and her new husband came to visit, and he made statements about the correction which she challenged. He con-

tacted his pastor, Rev. J. G. Watson. "Then I found out the truth," she said as she told of her conversion experience. The six adult believers in this family have erected a simple chapel across the road from their homes where they conduct prayer services before driving into town. These people still speak French in their homes.

The Houma Indians are also French-speaking. Two centuries ago they intermarried with the Old World settlers and adopted their speech and religion. They still live in the bayous, making a living by trapping and fishing. When the first Baptist missionary went to work among them in 1938, he was asked: "Don't you know you will bury yourself in those bayous?" He replied, "But I believe in the resurrection of Jesus Christ." Rev. C. J. Kraus says that at one time it would have been as easy to hear about Christ in the Orient as in the remote regions of south Louisiana. This is not true today because of the work which Home Mission Board missionaries have done. Even though roads go for miles with water on both sides, and hurricanes bring destruction, missionaries are taking the gospel into many of the remote areas.

Two missionaries in Louisiana had decided to go to the foreign field, but they felt there were many similar elements in the French language work. Just out of a seminary, Rev. and Mrs. J. O. Johnson served in south Louisiana. After he had preached for a year and a month without a single convert, he prayed that if the Lord wanted him to remain he would be able to win someone to a saving faith in Jesus as Saviour. The next Sunday, he had his first convert! The Johnsons drive two cars thirty miles in different directions to bring people to Sunday services.

## As seen through the eyes of Southern Baptists

Almost all conversion experiences could be told by a poet. Our WMS hymn for the year bears testimony to this truth as Charles Wesley on the anniversary of his conversion wished "for a thousand tongues" to

sing his great Redeemer's praise.

A look at Louisiana through the eyes of a historian shows the influence of the French in language, cultural background, and religious practices.

Southern Baptists have looked at the situation with realistic eyes. They see the advantages of modern mediums of communication, for instance, and have strengthened their radio ministry to those who still speak French. Thirteen radio stations in southern Louisiana carry thirty-minute programs. These are taped by the Radio and Television Commission of the Southern Baptist Convention. Pastors, missionaries, and laymen follow up inquiries with visits.

Near Lafayette, one middle-aged couple heard for the first time by radio the Bible read in French. They wrote to the station requesting a Bible. The missionary later found that they had eagerly read the entire New Testament and were distressed over their lost condition. They told him, "We are glad that you loved Jesus enough to come and tell us about him."

Southern Baptists have realized that in those areas where Baptists are few in number, the State and Home Mission Boards need to work together with financial assistance. Supplements are paid to sixty-six missions pastors in southern Louisiana and to five missions teachers. Sixteen missionary couples are jointly supported, with the remainder directly supplemented by the Louisiana Baptist Convention.

There has been an effort to reach the young people through strong youth organizations. At St. Rose, the daughter of Rev. W. O. Cottingham had a Junior Girls' Auxiliary with twenty-seven in regular attendance. This community has strong traditional French influence although the language is seldom used. The public school is next door to the Catholic Church. Protestant children do nothing while others attend catechism class. Catholic children are permitted to come to Vacation Bible School or chalk-talks as long as they take no active part. But the priest refused to let the Baptist preacher's daughter be a

bridesmaid in a wedding he performed for one of her close Catholic friends.

The lessening of tension has been an encouraging feature of the work in Louisiana. The recent Vatican Council exposed to world opinion the fact of religious oppression. With the eyes of the world upon them, Catholics must prove the sincerity of their pronouncements. This is perhaps the greatest day of opportunity our missionaries have ever had in areas long dominated by this Church.

Better education and a stronger economy are helping those in the more isolated places to get in the mainstream of American life. Our Baptist work is challenged to keep abreast of the times.

Dr. David Corder, formerly secretary of language groups ministries for the Home Mission Board, sums up the aims and objectives of our work among the French in Louisiana and all other language groups as "the same as the aim and objective of all Christian effort on behalf of all people, namely, that they should be evangelized, sanctified, trained, and utilized."

### "Lift up your eyes, and look."

Read John 4:35-38. It is the month of May in the Holy Land and the time of wheat harvest. The same laws of nature that governed the opening of grain in Jesus' day are in operation today. Jesus spoke to his disciples, however, about a harvest that was not dependent on the seasons of the year. As they had looked down at the growing crops, they had commented, "It will be four months until harvest." Jesus challenged them to lift up their eyes and look at the people flocking out of the villages in search of him. Here before their very eyes was a harvest of souls that was ripe for the reaping.

The same challenge is before us today. A spiritual harvest calls for lifting up the eyes and looking.

"Lift up your eyes, and look" in our own community. Are there people who speak a different language or live in different economic and social conditions

you think are not endeavoring to reach?

Rev. Mrs. Melvin Plauché witness effectively in Mamou. Nine children were taken from their parents after a drunken orgy. The twelve-year-old boy asked the court if he might live with the Plauchés. They have found their most effective testimony to be a life lived for Christ with the eyes of their neighbors upon them.

"Lift up your eyes, and look" beyond your own community. Dr. Corder makes an interesting comment in regard to Southern Baptists. "As a denomination, we are more mature than ever before. In breaking out of our old southern homeland both geographically and ideologically, we have discovered the rest of the nation and the world. We ourselves are learning to be so much a language or ethnic group and are becoming the world-wide denomination that God would have us be."

"Lift up your eyes, and look" as you go on your summer vacation. What opportunities for worship are there at your favorite resort? Will your witness be such that you will cause others to "look up"? Rev. Daniel Dufrene at Grand Isle is concerned about the effect that the tourist trade will have on this right-mile-long beauty spot. A new bridge makes it easy for vacationers to visit. Whether this will be a blessing depends upon the Christian's sense of responsibility in the world of French-Americans.

"Lift up your eyes, and look." It is easy to become discouraged without the upward look. Would you be concerned enough to witness to someone for six years before he accepted Christ? Or would you become discouraged and give up after one or two visits? Rev. and Mrs. Curran T. Gunn talked to a woman more than six years before she made a profession of faith. Although her husband and daughters were interested in Baptists, she discouraged them from attending services because she knew she could not be buried by the side of her small son in the Catholic cemetery if she changed faiths. But it was a day of great rejoicing when this whole family made public professions of faith.

Rev. Roy Remont says that strong family ties and traditions serve as an effective block to Baptist witness. All evangelicals are called "Baptists." He has been asked repeatedly, "How can you be a 'crole' [a white person descended from the French or Spanish settlers of Louisiana and the Gulf States, and preserving their characteristic speech and culture] and a Baptist?" In speaking of French Louisiana, he says: "The average French person has no concept of New Testament Christianity. Religion is ceremonies, sacraments, memorized prayers, and liturgy. To him God is like an emperor in a faraway place who must be reached through someone else. The personal element in relation to God is totally lacking. This is no longer the call to a primitive territory of forest wilderness and alligator-infested swamps, but a call to carry the gospel to a people who are 'strangers from the covenants of promise, having no hope, and without God in the world'" (Eph. 2:12).

**Prayer:** In the quietness of this moment, ask yourself these questions:

Will you resolve to visit again that indifferent or lost person whom you have disparaged of ever reaching?

On your vacation, will you be aware of opportunities for Christian witnessing by attending services, by the clothes you wear, by the places you go, by your manner of speech, and your actions?

Will you pray for the missionaries among the French-speaking and for these Americans among whom they work?

Would you drive thirty miles to bring people to church on Sunday, or are you reluctant to take even yourself a few blocks?

Can you pray with sincerity, take my eyes and let them see, take my feet, my hands, my voice, my moments, my money, my will, my life and let them be consecrated, Lord to thee?

"Take My Life, and Let It Be" (Pianist plays as hands remain bowed and leader closes with "amen.")



# 1966 Annual Meeting

Woman's Missionary Union, SBC

Detroit, Michigan

May 23, 24

Theme: To Every Nation and Tongue and People—Now

President, Mrs. Robert Fling

Music Director, Claude H. Rhea, Jr. Pianist, Mrs. David Ford  
Organist, Mrs. Cecil Roper Soloist, David Ford

## MONDAY MORNING

Organ Prelude  
Worship Service  
"Where Cross the Crowded Ways of Life"  
Witnessing in Song  
Experience in Prayer  
Organization  
Recognition of Hostess Committee  
A Tribute to Mrs. W. J. Cox  
World Crises  
The Hour of Opportunity in America  
Hymn  
Prayer  
Solo, "The Consecration Hymn," H. Jude  
Arranged by F. Boggs  
To Every Nation—NOW  
Meditation, "Shepherd to the City"  
Adjournment

9:30 o'clock  
Claude H. Rhea, Jr.  
Claude H. Rhea, Jr., Director  
Arthur and Vesta Rutledge

Mrs. R. L. Mathis

William H. Dye

Mrs. Mary Ross  
David Ford

Mrs. Edgar Bates  
Francis M. DuBose

## MONDAY AFTERNOON

Piano Prelude  
Worship Service  
"Where Cross the Crowded Ways of Life"  
Witnessing in Song  
Experience in Prayer  
World Crises  
The Hour of Opportunity in Rhodesia  
Hymn  
Solo, "I Love to Tell the Story," W. G. Fischer  
Proclaiming to Every Nation and Tongue and People—NOW  
In the Cities, USA  
In Jerusalem, Jordan  
In Lima, Peru  
In Paris, France  
Meditation, "Shepherd to the City"  
Adjournment

1:30 o'clock  
Claude H. Rhea, Jr.  
Claude H. Rhea, Jr., Director  
George and Lorraine Schneider

Mary, Roemer

David Ford

Mrs. Edgar Bates  
Francis M. DuBose  
Mrs. David Still  
Jack, Lincoln

## MONDAY EVENING

Organ Prelude  
Worship Service  
"Where Cross the Crowded Ways of Life"  
Witnessing in Song  
Experience in Prayer  
Tongue and People—HERE  
International Students  
Deaf  
Spanish  
Spanish Choir  
Polish (Prayer)  
Duel, "Are Ambassadors for Christ," Mendelssohn  
World Crises  
The Hour of Opportunity in Vietnam  
Meditation, "Shepherd to the City"  
Adjournment

7:15 o'clock  
Claude H. Rhea, Jr.  
Claude H. Rhea, Jr., Director  
Baker James and Eloise Cauthen

Eva Marie Kinnard  
Mrs. Eugene Bragg  
Mr. and Mrs. Francisco Lemuc

John Pancewitz  
David Ford and  
Claude H. Rhea, Jr.

Robert C. Davis  
Francis M. DuBose

Piano Prelude  
Worship Service  
"Where Cross the Crowded Ways of Life"  
Witnessing in Song  
Experience in Prayer  
Business  
Woman's Missionary Union—NOW  
Hymn "O for a Thousand Tongues to Sing"  
World Crises  
The Hour of Opportunity, Cuba and Panama  
Hymn  
Solo, "In Loving Kindness Jesus Came," Charles H. Gabriel  
Proclaiming Christ in India—NOW  
Meditation, "Shepherd to the City"  
Adjournment

9:00 o'clock  
Claude H. Rhea, Jr.  
Claude H. Rhea, Jr., Director  
James H. and Velma Sullivan

Alma Hunt

Mrs. Douglas Pringle

David Ford  
Jasper and Dorothy McPhail  
Francis M. DuBose

Organ Prelude  
Worship Service  
"Where Cross the Crowded Ways of Life"  
Witnessing in Song  
Experience in Prayer  
Business  
Election of Officers  
World Crises  
The Hour of Opportunity in Indonesia  
Hymn  
Solo, "Eternal Life," Olive Dungan  
Who is My Neighbor?  
Meditation, "Shepherd to the City"  
Adjournment

1:30 o'clock  
Claude H. Rhea, Jr.  
Claude H. Rhea, Jr., Director  
Porter and Ruth Routh

Catherine Walker

David Ford  
Kenneth Chafin  
Francis M. DuBose

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from Birmingham

Dear Pastor-

Since 1937, Southern Baptists have been asking for an effective correlation of the study materials for Sunday School, Training Union, Woman's Missionary Union, Brotherhood, and the Music Ministry. In October, your church can begin using this correlated curriculum. It is called the Life and Work Curriculum.

WMU leads members to develop a growing understanding of God's missionary purpose as revealed in the Bible, to study missions in the contemporary setting, and to study the history of missions. Areas of the world are magnified as the contemporary study shows world needs and Southern Baptists' response to this need.

The curriculum will suggest appropriate actions which should follow the study. The actions suggested will be designed to help the church achieve its objectives; this may be done by individual or group actions which will help the church.

A brochure called *The Life and Work Curriculum* is being mailed to you. In it you will find an article explaining the Life and Work Curriculum, a suggested procedure your church can follow when deciding whether to use the Life and Work Curriculum, and other information.

Please read the other articles in this magazine and in other literature for May which your church receives.

Your church will choose whether the Sunday School and Training Union will study the Life and Work Curriculum, but in WMU all materials for all ages are published only under the Life and Work emblem.

Since WMU has only one curriculum, each church will use *Royal Service*, *The Window*, *Tell*, and *Sunbeam Activities*. No new magazines are planned for WMU organizations.

We hope that these magazines will be made available to all members of WMU organizations as well as to other interested church members.

Sincerely,

WMU Staff