

ROYAL SERVICE



PORTUGAL



VACATION—1966

by Roy Jennings

WHERE are we going on vacation this summer?

That's a common question Baptist families discuss this time of year at the breakfast table, after family devotions, or almost any time.

Responses differ from California to Connecticut, depending upon current interests of the family and upon the family budget!

More and more families are insisting on getting more from their vacations than just pleasure.

Some seek a place where they can combine relaxation with spiritual growth. They can discover this unusual combination at Ridgecrest, North Carolina, and Glorieta, New Mexico, at the Southern Baptist assembly grounds, especially during Home and Foreign Mission Weeks.

Traditionally, sponsors of these special weeks have avoided scheduling events during the afternoons so participants can tour nearby points of interest.

Ridgecrest is in the Blue Ridge Mountains and nearby are the tourist-conscious Smokies.

Glorieta boasts of such scenic attractions as historic Santa Fe and the Indians of Teos, as well as many missions points which give added dimension to a vacation.

But what about spiritual growth?

For years the missions weeks have provided Baptist men and women information about missions. Hundreds of missionaries on the grounds provide opportunity for visiting and hearing from

Mr. Jennings is press representative for the Brotherhood Commission.

them testimonies which can be related to friends at Woman's Missionary Society and Brotherhood meetings.

For men, missions weeks at the assemblies offer a third benefit. There are planned conferences for those who want help on how to work with Royal Ambassadors and Baptist men. They are scheduled to fit in with other missions week events.

For instance, this year leaders of Royal Ambassadors hear a preview of 1966-67 chapter programs and learn how to involve boys in missions.

Baptist men's conferences include help in conducting programs for Baptist men. Participants this summer look at what men will be doing in 1966-67 and discuss ways men can help persons in need through missions activities.

The events of the weeks, provided by the Home Mission Board and the Foreign Mission Board are highlighted by noted personalities ranging from seminary presidents to Baptists who influence the nation's thinking on church-state issues.

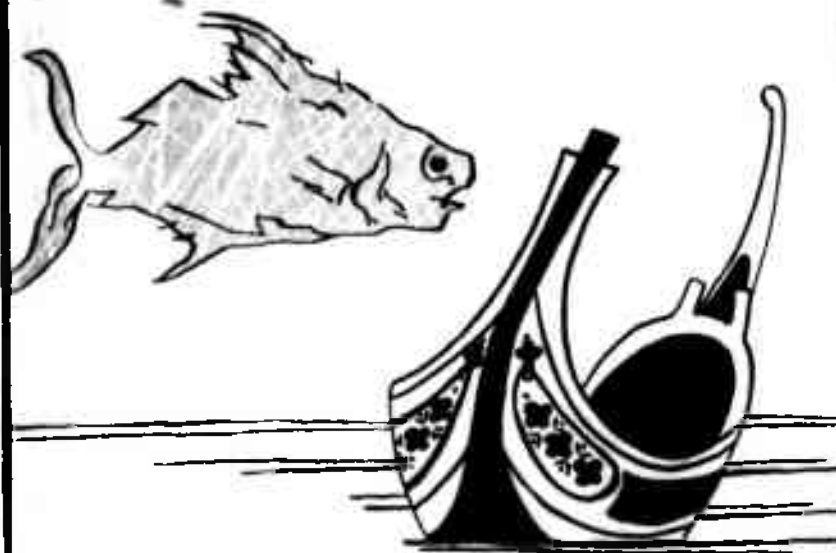
Home Missions Week is planned at Glorieta August 4-10 and at Ridgecrest August 18-24.

Foreign Missions Week is scheduled at Ridgecrest June 23-29 and at Glorieta August 18-24.

For reservations write Mr. Willard K. Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina, or Dr. E. A. Herron, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico.

For women who have been observing that their men are not articulate about missions, these are opportunities for solving that problem—and for enjoying a family vacation at the same time.

PHOTO BY H. ARMSTRONG



Beautiful PORTUGAL!

by Grayson C. Tennison

Mr. Tennison is a missionary in Portugal.

"Europe's garden planted by the sea" describes Portugal in the words of one of her poets. This little land of the Lusitanians is nestled on the southwestern corner of Europe, bathed on the west and south by the waves of the Atlantic, and bordered on the east and north by Spain.

*"This is Portugal—
a nation of bard-working,
dependable people who
have long known
the sign of the cross but
never the power of the
resurrected
Christ."*

For those who pause and consider the impact of Portugal on the history of mankind, there comes a vivid reminder that with courage and faith, man can reach for the stars. With a population of only one million in the fourteenth and fifteenth centuries, Portugal dared to push back the barriers of the unknown, to challenge the superstitions of the day, and ultimately to remake the maps of the world. The pages of history pay homage to the vision of the Portuguese and their conquests that encircled the globe.

Come with me and let us stroll together through this enchanting garden by the sea. Here you will find an array of medieval culture that glows with a mellowness of the centuries as it both harmonizes and contrasts with the intense crispness of modern life. Look deep into the fertile soil of this "garden" and you will find the richness of eight hundred years of nationhood covering centuries of a solid foundation blended from many cultures. For five hundred years the Moors spread their influence, but the Visigoths had already left their mark following the centuries of Roman rule. At the same time the color left by the presence of the Celts and Phoenicians was still visible. From this heterogeneous blending, this garden derives much of its uniqueness and charm.

From the sea that kisses Portugal's shores comes the humid breeze that caresses the land and assures his out-

grow. The fields of tender grass cover the emerald mountainsides highlighted by relaxed movement of snow-white sheep as they munch and nibble and amble along, gently prodded by a patient shepherd.

Across the serpentine walks that slither aimlessly over the terrain comes the haunting, melodious sound of the sea breeze playing in cloth sails of old lumbering windmills. Out at sea the waves grasp the rays of the sun and break into a million sparkling shimmering gems. Pine trees perfume the air and shiver with delight at the delicate touch of the salty sea breeze. A delicate orchid blanket of heather encircles and protects the splash of crimson as poppies stretch to drink in the surrounding beauty.

High on the peak across the valley and through the forest of eucalyptus and pine towers a sleepy castle, haloed in an ephemeral glow by a low hanging cloud. Below stretches a beautiful garden with camellia trees, heavy with delicate pastel blooms, lining a placid pool where graceful swans glide. Far in the distance on another peak one can see a strong fortress, hardly dented by the passing centuries since it housed Moorish warriors.

Out across the rolling hill country plodding oxen traverse the fields, musing along a wooden plow, filling the air with the pungent odor of freshly turned soil. On beyond are the cork forests with blushing red tree trunks which tell that their precious bark has been removed. The gray

green of gnarled olive trees are haphazardly sprinkled across hill and dale, standing sentinel over the rainbow hues of millions of wild flowers in bloom. In the distance a walled city raises its head from its dreams of days of glory long since passed, and bows to the passing of time.

This is Portugal—a land of ancient tradition and beauty, crisscrossed with deep cut paths made by the passing of countless feet through countless ages. This is Portugal—the Land that produced men with the world on their minds, which inspired Prince Henry, the Navigator, Vasco da Gama, and Magellan to push back the darkness of ignorance and superstition. This is Portugal—a land teeming today with nine and a half million people who proudly recall those giants of the past who gave to the Portuguese a noble heritage of integrity and culture, and who today face the uncertainties of the future surrounded by the glow of a glorious history.

This is Portugal—a nation of hard working, dependable people who have long known the sign of the cross but never the power of the resurrected Christ.

In obedience and faith Southern Baptists entered this garden planted by the sea to join hands with a small, struggling group of their Portuguese brethren with one thought in mind, to enhance and revitalize this "garden" by planting there the unfading beauty of the Rose of Sharon—THE Lilies of the Valley.

ETHALEE HAMRIC, Editor
MARGARET BRUCE, Director,
WMS

BETTY JO CORUM, Director,
Editorial Services
BILLIE PATE, Director,
Field Services

ELAINE DICKSON, Assistant to the
Promotion Division Director

MRS. R. L. MATHIS, Promotion
Division Director

Consulting Editors:

MRS. ROBERT FLING, President

ALMA HUNT, Executive Secretary

Layout and Design:
FLORENCE JEFFARES

WOMAN'S MISSIONARY UNION

Volume 60

Number 12

ROYAL SERVICE is published monthly by Woman's Missionary Union Auxiliary to the Southern Baptist Convention, 606 North Twenty-sixth Street, Birmingham, Alabama 35202. Price: \$1.50 a year, single copy, 15¢. Annual subscription only. Alabama subscribers add 4% sales tax. Allow four weeks for renewal, new subscription, change of address; include your zip code. Entered as second-class matter at the post office in Birmingham, Alabama at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1918.

CONTENTS

Grayson C. Tennison	1	Beautiful Port
Jacqueline Durham	5	A WMS—And Wedding
Indy Whitten	8	Old New Spain
Cyril E. Bryant	11	From Washington
Alma Hunt	12	New in WMSU
Gilbert I. Giffin	13	Bible Study
W. Barry Garrett	18	Baptists and Vatican Council II
Marge Caldwell	21	Call to Prayer
	28	Studying the American Jew
Howard Lucas	29	Family Witnessing—Unlimited Possibilities
Mrs. Pat Clendinning	31	Circle Program
Mrs. Lamar Jackson	35	Society Program

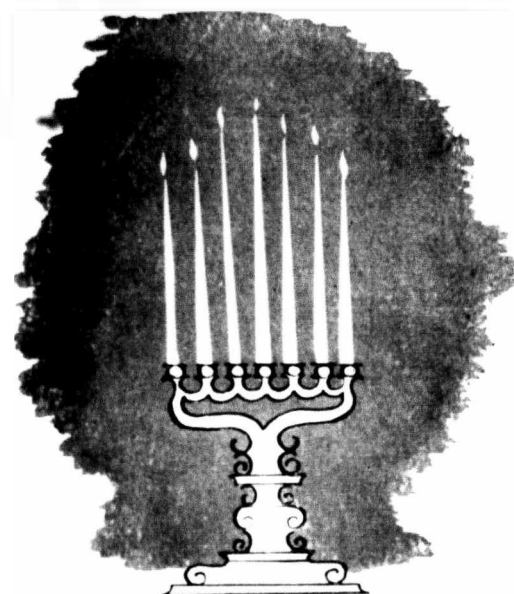
ROYAL SERVICE

JUNE 1966

COVER STORY

Let this month's study of Portugal and Spain springboard you to go to the library and read about these countries. There are many fascinating books available. Several are listed in WMS World in Books catalog.

Portugal, whose national colors are depicted on the cover, is a country where Roman Catholicism is traditionally a dominant force. The sea beating against craggy shores has also determined Portugal's destiny. At your society meeting this month, Portugal and Spain are the subjects.



A WMS— And a Wedding

by Jacqueline Durham

Mrs. Durham lives in Decatur, Georgia.

HOW would your WMS like to play mother and father at the wedding of a young Brazilian bride and her Brazilian groom? That's what the Woman's Missionary Society at First Baptist Church, Decatur, Georgia, did for Glancia Vasconcelos, who had been in the United States only twenty-five days before her wedding to Joao Carlos Keidann at the Decatur church on December 19.

Of course, not every WMS is fortunate enough to have in their midst Dr. Florene Dunstan, professor of Spanish at Agnes Scott College, wife

Manfred Grellert, Dr. Edgar Dunstan, Glauca Vasconcelos Keidann, Joao Carlos Keidann, the pastor Dr. Dick H. Hall, Jr., and Mrs. Dunstan



of the son of Brazilian missionaries, and "number one hostess" to foreign students in Atlanta and Georgia. It was through this remarkable woman that the Woman's Missionary Society heard of a romantic "missions" opportunity.

Glauca was planning to come to the United States to study organ at Southern Baptist Theological Seminary in Louisville, Kentucky, and to marry her fiance, Joao Carlos, who had been studying for two years at the same seminary. She and her mother made her beautiful satin wedding gown with a long train for her United States wedding, but many questions about particulars were still unanswered. She would be virtually alone except for her sister, a student in Wayland Baptist College in Texas. But Glauca was soon to discover that she probably had the largest "family" on record.

Mrs. Dunstan was aware of the situation because of her close contact with Joao Carlos. He was the second recipient of the Dunstan Memorial Scholar-

ship, started by Dr. Edgar Dunstan in memory of his parents, and Joao had been a guest in the Dunstan home several times since his arrival in the states. Rev. Adolpho Keidann, his father, is pastor in Pelotas, Brazil, which work has been partially supported for eighteen years by First Baptist, Decatur, Georgia. Dr. Dunstan's sister, Mrs. Pearl Stapp (deceased 1964) had also served as missionary in that area of Brazil.

To shorten a fascinating story, when Mrs. Dunstan had the word from Joao Carlos and Glauca that they wanted to be married in Decatur, arrangements were made with the Woman's Missionary Society of the church to sponsor the wedding in the chapel and entertain wedding guests at a reception in the church parlors. (This WMS also sponsored the wedding of a Cuban young woman whose family had been adopted by the church a few years ago.) Talented church members offered their services for organ, flower arrangements, serving, and photography. Dr. and Mrs.

Dunstan quite naturally would be sponsors for Glauca's mother and father, and Mrs. Dunstan's Sunday School class of young matrons planned a surprise bridal shower for the couple.

The mid-December day was mild and beautiful. Glauca was elegant as she walked down the aisle in the princess style gown which she and her mother had made. The A-line skirt was embroidered with elongated crystal beads and pink Brazilian satin. The veil hung from a tiara of orange blossoms and roses and fell the full length of the cathedral train which was embroidered in the same design as the skirt. She carried a bouquet of pink camellias and the white Bible presented to her by the Young Woman's Auxiliary in the church in Rio de Janeiro, which is pastored by her father, Rev. Altino Vasconcelos.

The ceremony was a combination of Brazilian and American customs. A choral ensemble sang and there were eight witnesses instead of attendants. These were Mrs. Dwight Pearce, Woman's Missionary Union president, Ilma Grellert, a Brazilian friend, and three couples from Mrs. Dunstan's

Sunday School class. English and Portuguese languages were used alternately with Dr. Dick H. Hall, Jr., and Rev. Manfred Grellert officiating. (Manfred, a college friend of Joao Carlos, is from Ijuí, Rio Grande do Sul, Brazil, and like Joao Carlos is studying toward a doctor of theology degree at Southern Seminary.) Deborah Vasconcelos sang "The Lord's Prayer" in Portuguese. A recording was made of the entire ceremony so the parents in Brazil and the members of their churches might "attend" the wedding of these promising young people.

The reception for wedding guests was complete with wedding cake, punch, coffee, nuts, and mints. Tables were decorated in turquoise and white with arrangements of chrysanthemums, wishbones, and silver Brazil nuts.

Before returning to Louisville, Glauca and Joao Carlos spoke at the Christmas service at First Baptist, Decatur. If the joy in helping plan a wedding and reception had not been great enough for the WMS members, their joy was complete as Glauca said: "You have made a girl's dream come true."



Mrs. Dwight Pearce, serving tea to Nathan Porter of the Home Mission Board. Mr. Porter is a son of Brazilian missionaries.

OLD NEW SPAIN

by Indy Whitten

IN anybody's book, Spain is an old country. Her mountainous and rocky terrain stands like a deformed exclamation point on the western edge of Europe. Her 197,883 square miles, which would make three quarters of a Texas, is filled with reminders of a long and fascinating past. Her thirty-one million population is proud of Spain's historic glory and somewhat breathless as to what the future is unfolding before them.

A group of statisticians have found there are more than 1,100 castles in Spain. In the early 1950s, a popular newspaper in Barcelona related the account of a family from

Mrs. Whitten is a missionary in Madrid, Spain.

A sandstone set is made up of four children—John Whitten, Jr., Law, Nita Watson, Mary Janet Hale, Susie McFord, and Skipper Bryan.



the United States who bought a castle in Spain and decided to transport it to the other side of the sea, stone by stone. The disappointing factor was that the castle could be reassembled, but the atmosphere of Spain was not transferable.

In truth, Spain is old, old, and it is new. Its charm lies in the fact that it comes out of an old dusty history book wearing modern dress. Nobody thinks it strange to see a sleepy, gray Spanish burro, dozing in the shadow of the Mercury tracking station in the Canary Islands.

Spain is old in its history. Many races of people have occupied the Iberian Peninsula and have left their calling cards scattered around the countryside: Phoenicians, Carthaginians, Greeks, Romans, a half dozen Germanic tribes, and the Moors have made their homes in Spain.

Historians say that the Phoenician traders established a port in the city of Cadiz as early as eleven centuries before Christ. Tradition claims that the apostle Paul preached in the city of Tarragona during the first century A.D.

Isabella I and Ferdinand V of Castile played a major role in Spain's historical past. In 1469 their marriage united Spain's two largest Kingdoms, Aragon and Castile, and thus began the policy of "Catholic Unity" which continues up to the present. The Spanish Inquisition was set in operation in 1480; the Moors and Jews were expelled from Spain in 1492, and Roman Catholicism became firmly established as the official religion.

Also in 1492, Isabella financed Columbus in his plan to find the Indies by sailing west and thus gave Spain a foothold in America.



Rev. Joe Underwood preaching through an interpreter at First Baptist Church, Barcelona. The interpreter is Rev. Jose Botras.

Spain is largely an arid, treeless table land, and has every climate of the Temperate Zone. The land is made productive through irrigation. Wheat, olives, grapes, cork trees, oranges, and livestock form the principal products. Tourism is frequently named as the principal "crop" to be cultivated. Millions of tourists cross over Spain's borders each year and are fascinated by bullfights and Spanish fiesta attractions. The summer of 1965 brought sixteen million tourists.

To say what a "typical" Spanish person

is like is as impossible as to describe a "typical American." Attractive, affectionate, impulsive, individualistic—these are some of the terms that have been used. Their beautiful Spanish language is based on the Latin spoken by ancient Romans. Most people in Spain have a passion to learn English or some other language other than their own.

Among the more than 1,400 castles that perfume the atmosphere with the past, there stand the thousands of factories which signify progress and change. New homes, new automobiles, TV antennae, increased attendance in secondary schools and universities all speak of the brave new Spain "slowly emerging from a middle ages tempo into a jet age."

Nowhere is the change more evident than in the increase in automobiles. The number of car owners in Spain has doubled since 1960. The roads are filled with small, four-passenger Seals [SAV abis]—all colors, affectionately referred to by some as "bugs." Spain is going somewhere, and obviously she's in a hurry to get there.

At this point, a good question would be, Where is Spain headed? Her lack of spiritual orientation is alarming, and her ignorance of Christ, the living Saviour, is a tremendous challenge to Christian people to witness.

Almost 100 percent of the people are nominal Roman Catholics, but perhaps 80 percent of the population practices no religion at all. The Catholic Church itself recognizes the spiritual needs of the country and laments the fact that so many people are nothing religiously.

The high school and college generations are particularly agnostic or atheistic in their approach to life. They seek to separate intellect from spiritual teachings and values. Appliances, house instalments, car payments, amusement centers, hufflights, and football games absorb the thoughts and energies of the people in general. Religion is considered inadequate and outdated. Spain is falling in step with the rest of Europe and with a world that too

often considers material things to be answer to man's every need.

A bright part of new Spain is the witness of Baptist congregations in its cities and villages. Though many of these groups are small and influenced by the world's standards, they are alive and growing. They are busy about the King's business and are winning people to Christ the King!

October, 1965, was the month for the first simultaneous evangelistic crusade in Spain. Most of 1,600 members in the fifty-three churches that make up the Spanish Baptist Union participated in this effort, and the results were nothing short of God's miracle! Over six hundred people made professions of faith, and thousands of people were reached for the first time with the message of Christ.

First Baptist Church, Madrid sent out thirty-six teams of visitors in groups of two, to contact new people. The result was sixty-one professions of faith during one week of revival and hundreds were contacted.

During the evangelistic crusade, the church at Elche sent the invited evangelist to preach in a village mission. A taxi driver was hired to take the evangelist to his preaching point and to wait down stairs until the service was over.

The preacher had a powerful voice that filled the little room of the mission and could easily be heard on the street below. Upon giving the invitation at the close of the sermon four people made professions of faith. Then when the preacher went downstairs, the taxi driver informed him that he had heard the sermon, and he wanted to accept Christ as his Saviour.

This began a sort of "chain" reaction, and three members of the taxi driver's family were saved later in the week.

Perhaps a taxi driver in Spain will serve as a symbol for us. He truly has the answer to man's needs—every need that could come to the aid of anybody in old old but new new today.

FROM WASHINGTON

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

Foreign Aid Is Tied to US Security

PRESIDENT JOHNSON'S foreign aid program for 1966 has taken what he himself calls "a new and daring direction."

Addressing the Congress with his proposals, he urged adoption of a plan "to make a maximum attack on hunger and disease and ignorance in those countries that are determined to help themselves."

The President actually is seeking to extend worldwide many of the elements of the domestic Great Society program.

He told the Congress, "We will place the matchless skill and the resources of our great America in farming and in fertilizers at the service of those countries committed to developing a modern agriculture."

"We will aid those who educate the young in other lands, and we will give children in other continents the same head start we are trying to give our own children. To advance these ends I will propose the International Education Act of 1966."

I will also propose the International Health Act of 1966 to strike at disease by a new effort to bring modern skills and knowledge to the untrained for . . . and by going to wipe out smallpox and malaria and controlling yellow fever . . . during this decade, to help countries trying to control population growth by increasing research, and we will earmark funds

to help their efforts."

Some hard facts went along with the President's message. The program (which included military aid to our allies as well as the economic objectives), will require \$3.86 billion in 1966, as compared with \$3.5 billion in 1965. But the 1965 expenditure, big as it was, was only half of one percent of our gross national product. It is reported that the foreign and monies do not cause any great drain on the balance of payments deficit, more than eighty cents of every aid dollar to other countries is spent for American goods and services.

But the President admitted what all newspaper readers know: "There is much on the less developed world that causes us deep concern today: famine between neighboring nations that threatens the hard-won gains of years of development effort; reluctance to move rapidly on needed internal reforms; political unrest that delays constructive programs to help the people; and an uncertain race between food supplies and population."

Despite all this, he said we have a right to be optimistic for the future. "Whether it provides strength for threatened peoples like those in Southeast Asia, or support for the self-help of millions on the move in Latin America, in Africa, in the Near East, and South Asia, our foreign assistance program remains an investment of critical and promising importance to our own national future."

In another sentence, the President put it even more bluntly. The appalling conditions of the poorer nations is, he said, "a challenge to our own security." He means, as most all of us can realize, that peace cannot come to individual nations of the world until stomachs are satisfied, minds are inspired to greater things, and the economy of nations becomes so self-sufficient that these countries can support these better things with their own agricultural and their own skills.

It is an expensive road. But the President said not only human decency but concern for our own security demands it.



Betty
Bock

New in WMU

by Alma Hunt

WMU welcomes to its staff Miss Betty Bock as YWA director. Miss Bock is a native of Marshall, Missouri, daughter of Mr. and Mrs. Harry Bock. She is a graduate of Slater High School, Slater, Missouri, Central Missouri State College at Warrensburg, and Southwestern Baptist Theological Seminary at Fort Worth.

Her coming to work full-time with and for Young Woman's Auxiliary is understandable after one has heard her story. It was in a YWA weekend at Missouri's beautiful assembly, Windermere, that she came into an awareness that God has a plan for every life and that she was not only willing but desired to find and follow that plan.

YWA was a major interest with her during her college years. She served as YWA president, editor of the state YWA paper, YWAYS, and as a member of the state YWA council. Her state YWA involvement brought her under the influence of Miss Martha Fellows, YWA director for Missouri WMU, of whom Miss Bock speaks with gratitude for her consistent positive guidance.

Also she is mindful of the steady but potent influence of Dr. and Mrs. Curtis Hutcherson, campus BSU directors, as contributing to her making a decision for a Christian vocation in Warrensburg's First Baptist Church.

Steadfastly, Miss Bock worked to prepare herself for whatever work God opened to

her. Her summers were spent working in her native state—in Vacation Bible School one summer, and in C.A. camps for four summers.

All of her leadership during her college years was not given to YWA and C.A. In college, her leadership qualities were recognized early and she was elected Freshman Council president. When an upperclassman, she served as an officer of the Religious Life Council, campus BSU president, and state BSU president.

A combination of scholarship and leadership brought Miss Bock election as an officer in the Association of Childhood Education, Student National Educational Association, Association of Women Students, and Collegiate I-IE Club. She was one of the students chosen by the college president to serve on The President's Council—the student group the president wanted to share in administrative decisions. The manner in which she executed the offices brought her into the honor society, Alpha Phi Delta, and the Hall of Recognition.

Her interest in WMU again found expression during her years at Southwestern Seminary. She was program chairman of the seminary YWA, and in University Baptist Church, where she held membership; she served as the C.A. director from the fall of 1964 through May, 1965.

Upon accepting that responsibility

(Continued on page 15)

BIBLE STUDY:

LESSON IX

The MISSIONARY MESSAGE of the BIBLE

by Gilbert L. Guffin

Judah: From Jehoram to Amos

A Period of Vast Missionary Vision and Prophetic Glory

Scripture Reading: 2 Kings 17:18 to 21:26, 2 Chronicles 21:1 to 33:25; Joel, Isaiah, Micah

This lesson falls in an age of lasting missionary vision and prophetic glory. In it lived not only the great missionary prophets, Jonah and Amos, but also the immortal missionary seers, Isaiah and Micah. In the early part of the period, Elijah and possibly Joel had preached valiantly, and Elisha's ministry continued a long while. Near the end, Hosea did his great work, but these were not as distinctly missionary in their ministry or message as were Jonah, Amos, Isaiah, and Micah.

March and April Royal Service, pp. 16 for chronological tables of the reigns of Israel and Judah from 933 B.C. to the parallel kingdoms of Israel and Judah.

Previous studies have traced the history of the Kingdom of Israel from its beginning down to its fall in 722 or 721 B.C., and have noted how Amos preached in Israel with great power during the reign of Jeroboam II, and how Hosea, beginning his work near the end of the ministry of Amos, continued to preach to that nation, perhaps on down to its destruction. Indeed, some scholars think Hosea may have been a victim himself of the final captivity of Israel.

While Amos and Hosea preached to Israel and while that nation was plunging toward its final ruin, what was going on simultaneously in Judah? A careful review, especially of 2 Kings 8:16 to 17:46 will provide at least a partial answer. In the first

part of this period, while Elisha was still exercising his prophetic office (primarily in Israel, though some of his work affected Judah also). Joel may have been preaching in Judah. Though there is uncertainty about this, we do know that Isaiah began his great work in Judah at the time of the death of Uzziah (Isa. 1:1 and 6:1). Micah was a contemporary, having begun his preaching probably not much later than this. Because the preaching of Isaiah and Micah is so significant to the missionary message of the ages, the major emphasis of the present study will be given to this.

Political History of Judah

A brief summary of the political history of Judah in this period, and especially of the reigns of some of the more significant kings, may be helpful.

Jehoram, the fifth king of Judah was an unworthy son of Jehoshaphat, himself a rather worthy ruler. The explanation of Jehoram's evil reign seems to be that he had married a daughter of Ahab and Jezebel, the most notorious rulers Israel ever had. Jehoram was thus a brother-in-law of the present king of Israel (also called Jehoram or Joram). These two kings were much alike. The most tragic thing about the reign of Jehoram of Judah is how, under the influence of his idolatrous wife, Athaliah, he attempted to foist Baal worship on Judah as Ahab's house had already done in Israel.

So wicked was Jehoram's reign that at his death he was buried without honor by his people. His youngest son, Ahaziah, then rose to the throne and reigned but one year. Then Athaliah, Jehoram's widow and the mother of Ahaziah, came to the throne of Judah. Wicked like her

mother Jezebel, she even murdered her own grandchildren, killing all but one, whom her own slaughter with the help of Jehoiada the chief priest, she spared. Thus the horrible influence of the house of Ahab brought its curse on Judah as well as on Israel. It was with good reason, therefore, that Athaliah after six years was dethroned, and Jehoash (called Joash in 2 Chronicles) became king.

Joash, though a grandson of Athaliah, ruled well as long as Jehoiada lived and influenced him for good. After Jehoiada's death, however, Joash turned to evil. The son of Joash, Amaziah, also did evil. Then Uzziah, (called Azariah in 2 Kings), came to the throne. Influenced by a prophet named Zechariah (not the Zechariah who wrote the book by this name) he was generally a good king, as was his son Jotham who succeeded him.

Hezekiah, a grandson of Jotham, came to the throne of Judah in 726 B.C. In contrast with his men father, Ahaaz, he was a noble ruler like Uzziah and Jotham, and perhaps even better than they. Now that he ascended the throne of Judah only two years before neighboring Israel fell in 722 B.C., Hezekiah, we shall find, was greatly influenced by Isaiah, a distant cousin. In contrast with his own father, Ahaaz, who had rather rejected the advice of Isaiah, he evidently sought the prophet's guidance. Ahaaz had stooped to great depths of Baal worship, even going so far as to offer some of his own sons as sacrifices after the manner of the ancient Egyptians. But Hezekiah, one of the best kings Judah ever had, inaugurated a great religious revival. He thus proved to be a noble son of an unworthy father. In the next reign there was again a shocking reversal. In Hezekiah's own son, Manasseh, came one to be one of the most wicked kings Judah ever had. Some scholars, for instance, think Manasseh even put aged Isaiah, his father's trusted friend, to death. So wicked Manasseh died innocent blood much, till he had filled Jerusalem one end to another. 12 Kings

Amos, who succeeded Manasseh for a reign of two years, was also evil like his father.

God Blesses When Men Obey

In this brief sketch of a period of over two hundred years of Judah's history, taken in all, when the kings of Judah heeded to God's priest or prophet, as did Joash in his early years, and as did Uzziah and Hezekiah, good reigns ensued, but when they refused to listen, as did Athaliah, Ahaaz, and Manasseh, who not only would not heed the priest and prophet of God, but rejected or killed them, a night of darkest evil fell upon Judah as it had on Israel.

The magnificent preaching of men like Amos and Hosea seemed to do but little, though through no fault of their own, to slow the onward rush of the kingdom of Israel to its doom. So far as is known, no real revival ever came to that nation. A chief reason was that no king of Israel ever seriously listened to the prophets in a spiritually concerned

In Judah even while Israel steadily descended to her ruin, at least some of the kings did take heed to the prophet's voice. Thus great revivals followed. Though it is difficult to understand why a wicked son often seemed to follow a noble father, and would undo much of the good done by his father, these good kings left a lasting influence on the people. This is one reason Judah was to endure for at least 185 years after Israel fell, and why even then there was a remnant preserved through the hardships of captivity, and later enabled to return and rebuild Jerusalem.

The Prophets, Isaiah and Micah

Looming above all events in the period under study as suggested earlier and even overshadowing the noblest kings of the period, were the prophets Isaiah and Micah, and especially the former.

Micah, possibly younger than Isaiah, did his work, according to the opening words of his book, during the reigns of Jotham,

BETTY BOCK [Continued]

recognized that with their four counselors, one Intermediate and two Junior Girls Auxiliaries were not adequate for that church. She left that church with three Intermediate and four Junior organizations under the leadership of eleven counselors.

Her fellow students at the seminary elected her a member of the student council. The women students living in Barnard Hall elected her their dormitory president. The faculty made her the 1965 recipient of the coveted J. M. Price Scholarship Award, granted each year by faculty vote to the most outstanding student in the Religious Education School of the seminary, selection being based on scholarship, leadership, and personality.

Recognizing that her dedication, poise, and wisdom would enable her to YWAs and that her preparation and stability qualified her for the position, the Executive Board of WMU elected Miss Bock to an important place to work with an important age group. She, her associate in the YWA work on the staff, Miss Laurella Owens, and YWAs all over the Convention territory deserve the prayer of adults in the WMU family.

Ahaaz, and Hezekiah, and may have lived on into the reign of the wicked Manasseh. The picture Micah paints in chapters 6 and 7 of his book is thought by some scholars to be a portrayal of conditions under Manasseh. In contrast with Isaiah, a prince of the ruling family, Micah was from the Judean countryside. He may later have moved to Jerusalem and thus have become a colleague of Isaiah.

Micah was burdened for the oppressed and seems not only to have been moved by sympathy for the poor, but also to have had firsthand acquaintance with their plight. The opening message in his book announces the coming judgment of God upon Samaria and Jerusalem, the capitals of Israel and Judah, for their moral and spiritual corruption. He preached mightily against social injustice and gave par-

For list of passages, list of words and phrases, and methods of study, order the booklet "How to Study the Missionary Message of the Bible: Isaiah Through Malachi," 50¢, from Wagon's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, and Baptist Book Store.

Have a Marking Bee

You may want to mark New Testaments with verses of comfort and encouragement for shut-ins, for bereaved, and troubled Christians: 1 John 3:1-4:8; Romans 5:1; 2 Corinthians 1:3; Galatians 5:22; James 1:17; 4:8.

These references in the New Testament show the way of salvation: John 3:16; Romans 10:13; Luke 13:3; Acts 16:31; Romans 10:9; John 1:12.

Woman's Missionary Union could provide New Testaments for YWAs or GAs to mark and go out to take to people of special need in your community.

This is the 150th Anniversary year of the American Bible Society when we want to encourage all Christians to distribute



the Bible or portions of the Scriptures with greater diligence this year.

Copies of the New Testament may be ordered from the American Bible Society, 150 Park Avenue, New York, New York 10022:

1. New Testament with illustrated cover, paper binding, designated *James Version* or *New Age*, King James or Revised Standard Versions, 15¢ each.

2. Pocket-size New Testament with blue simulated leather flexible binding, King James Version, 25¢ each.

ticulars in chapters 2 and 3 of his book. One of the loftiest statements ever made is from this book: "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God" (Micah 6:8).

Lord of All Nations

"Not only does the Old Testament from its very opening pages recognize God as the Lord of all nations," remarks a writer, "but it likewise recognizes all nations as being regarded by God as intrinsically kin to one another." This truth is seen for example in Micah's great messianic expression (Micah 4:1-4).

Micah looked to a day when all peoples would be drawn unto God. Vigorous and fearless in his denunciation of evil and positive in his prediction of judgment, he also was powerful in his proclamation of the coming of the Messiah: "But thou, Bethlehem, Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel" (Micah 5:2). The

New Testament reveals this prophecy as fulfilled in the coming of Christ (Matt. 2:5-6).

Micah's prophecy was thus deeply missionary in concept. He persistently and persistently held before the people of Judah their mission in the world. He also foresaw that ultimately the world would be turned to God through that One who was to come out of Bethlehem. Somewhat like Hosea, who was probably preaching in Israel at the very same time, Micah is so seen in the climax of his book. And great stress on the forgiveness and compassion of God. Though God would punish evil, He will again have compassion upon us.

Thus with eye all our sins and the depths of the sea, the prophet said: "We all" (Isa. 49:1, RSV). Micah's vision was not only of the coming and universal reign of the Messiah, but also of the salvation of mankind everywhere through divine justice and compassion. This was an exact missionary concept. Hence the work of Micah is of unique importance for missionary study.

Isaiah, the Genius Prophet

As if he had not stood in the shadow of a "wonderful genius," Isaiah, would probably appear to us a man of far greater stature. Yet he was among the truly great.

Isaiah, a man of rare culture, royal blood, and massive capacity, was called into his remarkable ministry by an unforgettable vision (Isa. 6:1-13). His answer was that of total commitment.

Isaiah's prophecy and work were so vast that even a summary is difficult. It has been said of the book that bears his name: "It may be safely asserted that nowhere else in the literature of the world have so many colossal great ideas been brought together within the limits of a single work" (Moulton).

Easily one of the greatest characters of world history, first citizen of Jerusalem in his day, and preeminent among the prophets, Isaiah was a statesman, a poet, an author of a number of books (See 2 Chron. 26:22, 32-33), an advisor of kings, and a savior of his nation. He was a tower of strength to his people in the crisis of siege and famine (2 Kings 18 and 19) and quickened them with hope as they faced fearful and aggressive world powers of the day. Yet he foretold in no uncertain terms the judgment that would be the consequence of the people's sins (2 Kings 20:1-19). Mighty preacher and far visioned seer, he recognized with new clarity the real missionary purpose God had for the chosen people. His immediate purpose may have been to help his own people to understand that Israel's suffering was related to God's worldwide purpose of redemption (Isa. 49:7; 55:5). But he saw more than this. He saw that God's glory would be revealed to all nations and "all flesh shall see it together" (Isa. 40:5).

Israel, through her suffering, was to become a "light to all nations" (Isa. 42:6; 49:6). But beyond that nation's redemptive suffering, another, the Messiah, was also to suffer. This Messiah who was to

come would bear the name "Immanuel" (Isa. 7:14-16). He was to be known as "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). He would come from the house of David (Isa. 11:1-10; Acts 13:22) and the Gentiles would be drawn unto him. He would bear vicariously the "stripes" of many (Isa. 53:1-12). By these stripes men would be healed.

Isaiah proclaimed that all nations are subjects of God's love and concern and that the people of God were to be witnesses to all nations. Through this witness all nations would come to know that the Lord is God. Isaiah revealed the Lord's promise of the resurrection and of eternal life saying: "We will swallow up death for ever, and the Lord God will wipe away tears from all faces" (Isa. 25:8, RSV).

To be sure, much of what Isaiah said may have had its special meaning to his own people for that day, but the New Testament sees the final fulfillment of Isaiah's prophecies to have been made in the coming of Christ and in his world-redemptive mission.

The message of Isaiah thus speaks to us as it did to the people of his day concerning the world mission task. He saw in part what we should now see in full, that our mission indeed is Christ's mission, for Christ says: "As my Father hath sent me, even so send I you" (John 20:21).

No man before Christ ever saw farther and penetrated more fully into the mystery of God's plan of the ages than did Isaiah. He literally held the whole world in his view and saw it as the subject of God's great redemptive compassion and purpose. One cannot truly absorb the spirit and vision of Isaiah without becoming also himself possessed and caught up with the divine compassion and purpose which laid hold of him. He who really listens to what this inspired prophet says may hear, too, that same voice Isaiah heard: "Whom shall I send, and who will go for us?" May God give us grace to answer as he answered: "Here am I, send me."

BAPTISTS and VATICAN COUNCIL II

by W. Barry Garrett



FROM a Baptist point of view Vatican Council II climaxed its four years of annual sessions by its declaration on religious liberty. However, other actions of the Council also will affect Baptists, as well as Protestantism as a whole.

Sixteen documents were promulgated by the Council, but all of the effects of the assembly are not to be found in these decrees and declarations. Often the "intangibles" are as significant as the official actions. The full impact of the Council, of course, must await the passage of time. Meanwhile, we cannot ignore the obvious.

After weathering four years of furious storms on the subject, the

Council finally, by a vote of 2,308 to 70, declared that all persons and religious groups have the right of religious liberty. This is a new and official teaching of the Roman Catholic Church.

Coercion Is Rejected

The declaration is summed up in this paragraph: "This Vatican Council declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such ways that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits."

The Council declared that the right to religious freedom has its

date in the very dignity of the human person. This represents a basic shift from the former view that only truth has rights but error has no right.

Although this new teaching of the Roman Catholic Church represents a reversal of its historic position and offers much hope for religiously oppressed minorities in Catholic dominated countries, it did not go as far as many had hoped.

Shortcomings Listed

It insists that the "one true religion subsists in the Catholic and apostolic church," and that all men are bound to seek the truth concerning God and his church, and when this truth is found to embrace it and to hold fast to it. Nevertheless, no coercion is to be used to achieve this end.

It fails to recognize the contradiction between approving an established state church and the freedom of religion for all men. Nowhere does the declaration advocate the separation of church and state.

In its emphasis on freedom in education the Council advocates a position that leaves the door open for public tax aid to parochial schools. The declaration fails to take into account adequately the rights of children and could be interpreted to hit at public schools as well as education in totalitarian societies. It said:

"The rights of parents are violated if their children are forced to attend lessons or instruction which are not in agreement with their religious beliefs, or if a single system of education,

from which all religious information is excluded is imposed upon all."

The neutrality and incompetency of government in religious matters is overlooked by the Council in this statement: "Government, therefore, ought indeed to take account of the religious life of the citizenry and show it favor, since the function of government is to make provision for the common good."

The limitations on freedom suggested by the Council could result in the restriction of religious liberty under certain circumstances. The limitations of freedom are to be imposed when the common welfare, the public peace, and the public morality are endangered.

Other Decrees

Among other decrees and declarations of the Council we make special mention of the following:

Modern World: In this decree the Roman Catholic Church established a precedent by defining its relationship to man in the modern world and its position on most of the major problems that confront him. By this decree the Catholic Church is seeking to establish a rapport with modern man, and to expand its ministry effectively to minister to the whole man.

Divine Revelation: This decree takes steps toward clarification on the relation between tradition and Scripture and it moves toward a more vital role of Scripture in the life of the church. It declares that "easy access to sacred Scripture should be provided for all Christians faithful." It urges

Mr. Garrett is editor of "Report From The Capital," from which this article is taken. It is \$1.50 per year from 200 Maryland Avenue, N.E., Washington, D. C. 20002.

Catholic teachers, theologians, priests, and church members to extensive and prayerful reading and study of the Scriptures. It looks favorably toward a common Bible for all Christians.

Non-Christian Religions: This declaration strikes hard at anti-Semitism and says that Jews of today cannot be held guilty of the deeds done by Jews of the New Testament day who demanded the death of Christ. It calls for dialogue and collaboration with non-Christian religions and "rejects nothing that is true and holy in these religions."

Ecumenism: One of the aims of Vatican Council II was "the restoration of unity among all Christians." The decree confesses its share of blame for the division of Christianity, recognizes other believers as Christians, and declares that other communions share in the nature of the church. It sets forth principles for Catholics to follow in dialogue with others and encourages common worship and activity wherever possible.

Laity: Both in the decree on the Apostolate of the Laity and in the Constitution on the Church a new role for lay members of the church is set forth. Heretofore, the clergy has been almost the sole active element in the Catholic Church, but here the laity are described as the "people of God" with the inherent right and responsibilities that this involves. Although the Catholic Church retains its hierarchical structure, a new, active, and dynamic role for the lay members is now open.

Effects On Other Christians

Among the "intangible" results of the Vatican Council on the Baptist movement can be mentioned the following. Others will become as silent as the effectiveness or ineffectiveness of the Council becomes more certain.

1. We must reexamine the motivations for our Christian witness. Are we moved by the Spirit and love of God, or are we impelled by fear and the challenges of intercredal conflict? We must maintain our position in the world on the basis of the merit of our message, principles, and performance.

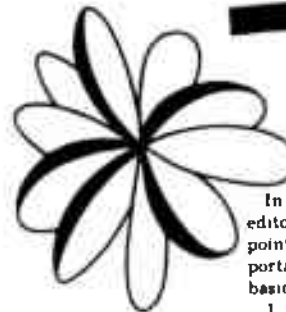
2. Four centuries of bitter conflict came to an end with Vatican Council II. The encounter between Roman Catholicism and other Christian faiths now must be conducted on a higher level.

3. Concern for the whole man, for meeting human need, whatever they are and wherever they may be found, will be a growing challenge to all Christians to proclaim and practice a whole gospel.

4. In the dialogue among Christian faiths that will increase in the years ahead, Baptists have something to share with other Christians and others have much of profit to share with Baptists. Baptists can no longer afford to ignore their relationships to other Christian movements. Effective ways and means for Baptists to communicate with their fellow Christians of all faiths must be discovered. The day of an isolated Christian and of an isolated Christianity is at an end.

FORECASTER

Planned by Margaret Bruce



The More Excellent Way

In a recent copy of *The Baptist Program*, W. C. Fields, editor, writes that Harold Sharp in "Executives' Digest" points out that decision-making is one of the most important functions a leader performs. And he lists seven basic principles for making sound decisions. These are:

1. Don't drag your feet. The decision must be made sometime. Putting it off usually results in adding it to an already overflowing inventory of unfinished business.
2. But don't make snap decisions. The spur-of-the-moment decisions are merely guesses unless they are backed up by adequate data.
3. Consult other people, particularly those who will be affected by your decisions.
4. Don't make decisions while under stress. It's better to delay a decision than to make it when you're angry, upset, or under great pressure. Sound decisions are—or should be—the result of calm, considered judgment.
5. Don't try to anticipate everything. You'll never have all the facts, so you'll have to base your actions

[Continued on page 21]

on those facts available at the time a decision is required.

6. Don't be afraid of making a wrong decision. No one is omniscient! There is some risk involved in every decision.
7. Once the decision is made, go on to something else. You gain nothing by worrying about past decisions and you lose in capacity to give your full and dispassionate attention to other important decisions.

From this same issue we quote Adolph Monod: "Between the great things we cannot do and the small things we will not do, the danger is that we shall do nothing"—and from Hugo H. Culpepper, director of the missions division, Home Mission Board:

"Verbalization of the gospel is not enough. We must make the gospel incarnate. Even God could not find a better way."

And again from Mr. Fields: "As Christians we are enjoined to love people whether we like them or not. Human nature, or something, leads many of us to limit our love (eros, agape, and the other kinds in between) to those who are 'our type,' whom we admire and like. The real achievement is in loving the unloved, the unlovely and those who may be considered by some to be unlovable."

Indeed the good leader does love people she seeks to make the gospel incarnate, and she is a decision-maker! This is the more excellent way!

memo to Presidents

JUNE marks the close of the third quarter of the 1965-66 WMU year. With just one more quarter in this year you will be checking to see if each member of the executive board has completed during this year the respective basic leadership course, WMU, SBC, or if previously completed, renewed her Leadership Card by completing the Refresher Course. The required reading for the 1965-66 Refresher Course is *Christian Witnessing* by Floy Barnard and the 1965-66 WMU Year Book (WMU and WMS sections). Supplementary reading which is suggested but not required is listed on pages 45-46 of the WMU Year Book. June also ends the study of this quarter's recommended book, *Meet the American Jew*. Has the study helped WMS members to understand their Jewish neighbors better and made them more aware of their need of salvation through

Jesus Christ? If so, there will no doubt be more efforts made toward Jewish evangelism. (See Current Comments for prices of materials mentioned above.)

UNITED prayer may be experienced by those participating in the Intercessory Prayer League. Though the Intercessory Prayer League is sponsored by the WMS, its fellowship may include any members of the church or community who may wish to participate. Give the prayer chairman an opportunity at general or circle meetings to explain the purpose and plan of the Intercessory Prayer League. The WMS Manual tells how to begin this united Intercessory Prayer plan and how it continues to function (pages 70-71). Remind WMS members that "through the medium of intercessors prayer a Christian can labor on every continent, can witness literally unto the uttermost part of the earth, can minister in the name of Christ in a thousand places, can help to remove obstacles and discover workers and achieve victories in the cause of missions at home and around the world." (Clifton J. Allen)

NOW is the word of the hour! These uncertain and changing times make us conscious of the significance of the present. You know the phrase, "Every Christian a Witness—Now."

This correlated emphasis of the denomination is being featured this quarter in WMS circle meetings. The unit "Witnessing Through the Home" has sought to help women become aware of witnessing opportunities in their homes and neighborhood and to accept responsibility for a continuing witness. June's topic, "My Family—Witnessing in the Community" is the last in the unit. A filmstrip *Visiting the Unsaved* is available from your nearest Baptist Book Store. There are fifty color frames with manual and recording. \$1.00. If a training session is planned for soul-winners, the filmstrip could be used at that time.

The April, May, June 1966 *Church Recreation* has an article which should be helpful to those who are seeking to witness through the home. The title of the article is "Our Family Welcomes Your Family." If you have not used the playlet "You—a Missionary," now would be a good time to present it in your church or WMS. See Current Comments.

EVERY member receiving *Royal Service* is a goal which most presidents adopt. One of the surest ways of reaching this goal is the Budget Subscription plan. This means that provision is made for every member to receive *Royal Service* through the WMU or church budget. This plan is clearly explained on pages 31-32 of the 1965-66 WMU Year Book. There are some churches which pay a certain amount of the subscription price and the member pays the remainder. If your church or Woman's Missionary Union does not provide *Royal Service* through the budget plan, then every member should be encouraged to subscribe personally. At WMS meetings give the publication chairman opportunity to call attention to certain articles she has read in *Royal Service*. Have you read "Family Witnessing—Unlimited Possibilities," "A WMS—And a Wedding," "Old New Spain," and "Beautiful Portugal" in June *Royal Service*? If you are a WMS president in a society without circles, see the section in this Forecaster addressed to Circle Chairmen.

memo to Circle Chairmen

June Circle Program

"My Family—Witnessing in the Community" is the topic for this month's circle program. Its purpose is to lead women to help their families witness in daily encounter with others and to seek opportunities to witness among persons of special need. Who are the people in your community that need your witness? Where are they?

The Mission Action Series, 10¢ each, may be just what you need. There are five of these pamphlets:

- How to Discover Needs for Mission Action
- How to Minister to International Students
- How to Minister in Institutions
- How to Minister Through Juvenile Rehabilitation

How to Work with Language Groups. These may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Stores.

June Reading

Has every member of your circle read the recommended book for study this quarter *Meet the American Jew* by Menkus? If not, urge them to do so. Understanding the American Jew is the first step in witnessing to him. By reading this book the Christian woman will become more aware of the Jew's need for accepting Jesus Christ as Saviour.

Christian Witnessing by Floy Barnard is the book to be read this year for the WMS Leadership Refresher Course. Those holding the WMS Leadership Card may renew their card by reading *Christian Witnessing* and the WMU-WMS sections of the 1965-66 WMU Year Book.

The Christian's Business by Roland Q. Leavell presents some techniques in soul-

winning and gives advice on how to answer objections.

Royal Service—"Family Witnessing—Unlimited Possibilities" is an article in June Royal Service which you will not want to miss. Please do not fail to read the daily missions paragraphs in Call to Prayer. Then you will join your prayer with others around the world who are interceding for our mis-

sionaries and God's work.

Each year for every one person converted to evangelical Christianity, five turn to Islam and nine to communism, with one person out of three cut off from personal missionary contact. These facts should cause us to bow our knees in prayer and send us out to tell the wonderful story of God's love and salvation through Jesus Christ his Son.

Promotional
Features



AT YOUR MEETINGS

SOCIETY •

Beginning an Intercessory Prayer League

Have a small table with telephone on it and a chair at the front of the room. The prayer chairman will come and take the chair and pick up the telephone.

Prayer Chairman: Mrs. I'm calling to thank you for indicating your interest in the Intercessory Prayer League. I have talked to ten other women and two men who have agreed to be a part of our league. I shall call you when special prayer requests come to me. There will be such requests in time of serious illness, death, family problems and concern for lost persons. I shall count on you to pray daily for our pastor and church staff and leadership, our denominational leadership, governmental leadership, and world issues.

You know that we do not have regular meetings, but we pray with regularity. I am sorry that we have waited until June to begin this wonderful venture, but I'm glad we do not have to wait any longer. I know that this experience of praying together shall result in blessings for others.

Good-by.

Reporting on Youth Work

Mix in Action

Let each girl wear a streamer or carry a poster with her title on it. Each one will share her experience and remain on the platform until all have spoken.

Mix Action in Sunbeams: Let me tell you about our visit to dear Mrs. on her birthday. We took her a sunshine basket with a little present from each of us. We sang some of the songs we sing in Sunbeam Band and "Happy Birthday." We then had a good time letting her tell us about remembrances from eighty years of living.

by MRS. A. L. PARKER
President, North Carolina WMU

Mix Action in GA: I brought along with me a sample of a gift we took to all the residents of the county home. We had fun working together making these. We had even more fun as we delivered one to each person. You should have seen how their eyes sparkled as we walked into their rooms. We visited with them "two by two."

Mix Action in YWA: I cannot show you about our mission action, but I can share with you. We are happy about our "Operation Friendship." Our group has been going to the nursing home weekly ever since last October. Some of us go regularly to help feed certain ones who need help. Others of us go to particular ones and have become their special friends. We write letters, mend clothes, manicure fingernails, brush and comb hair, run errands, and just listen to them. We really didn't know that we could receive such joy from serving in Jesus' name. Won't you each accept opportunities which come to you?

CIRCLE •

by MRS. H. E. SNIDER
President, Arkansas WMU

Preview of July Society Program

To create interest in the program the program chairman, assisted by others, will hold flash cards and make a brief statement of ask a question.

Thrivng American Cults

In July we will focus attention on thriving American cults.

Who
Where
Why

Who are these cults?

Where are they thriving?

Why are these cults thriving in our country?

How can Baptist women meet effectively the challenges these cults make to evangelical Christianity?

What should be our Christian attitude toward minority religious groups in a democracy?

When can we know the answers to these questions?

July Society Program (Give date and place of WMS program.)

Sharing Experiences in Community Missions

In keeping with the denominational emphasis on Proclamation and Witness, ask members of the circle to give brief reports of their community missions activities.

For instance, each member could be asked to share one or more of the following:

My most rewarding experience in community missions.

My happiest experience in community missions.

My most difficult experience in community missions.

A progress report on a current sustained activity.

The kind of activity most desired.

Reading State Baptist Paper

Read Acts 18.

Did You Know?

In Acts 18 Jesus tells Christians to be witnesses in Jerusalem, Judea, Samaria, and unto the uttermost part of the earth.

Did You Know?

Our STATE BAPTIST PAPER keeps us informed of Baptist progress in each of these four areas.

Through reports from churches we know about witnessing in Jerusalem (or in our own cities and towns).

Through reports of state work in WMU Sunday School, Brotherhood, and other departments we know of witnessing in Judea (or in our state).

Through reports of the Home Mission Board and other means we are informed of the Baptist witness in Samaria (or in the United States).

Through reports of Baptists around the world we know of witnessing unto the uttermost parts.

Did You Know?

EVERY ONE should read the state Baptist paper to be a well-informed witness.



Checking on Absentees

One definition given for the word absent is "inattentive to what is passing." This is just what happens to a WMS member when she is absent from circle or society meetings. She is inattentive to what is happening in missions.

This is serious and should cause other WMS members to be concerned. Why was she absent? Sick? Illness in the family? Disinterested? Out of town? Weather? No transportation? Conflict of meetings? No baby-sitter? Work?

Check on members who were not at your last meeting. Discover why they were absent and set out to overcome absenteeism in your WMS. If the member is sick or has illness in the home, that is when she needs you and others most. If the member is not interested, find out why. Is it because the meeting provides no real fellowship or learning experience and offers no worthwhile channel of service? If the member was unable to attend because of conflicting meetings, work, or small children, you may need to consider rescheduling your meeting or providing a Nursery Sunbeam Band.

Just be sure that you know why there are absentees and then do something about solving the problem.

Mission Study Institute

A mission study institute is a meeting of teachers for instruction in the teaching of specific missions books. These are usually planned by the state or associational Women's Missionary Union. At the institute

teachers are introduced to resource materials which may be used in teaching the book. Teaching techniques are demonstrated to show the teacher how to teach more effectively. A mission study institute is not the actual teaching of a book, but it is the giving of information which should result in more competent, enthusiastic teachers of missions.

The good institute teacher is one who can outline the book, suggest assignments, list reference books, lead in the preparation of visuals, point up appropriate Scripture passages and songs, and suggest relevant topics for discussion. She will cause teachers to use every available "eye-gate and ear-gate" learning technique.

Types of Mission Study Classes

How are missions books taught in your WMS? Is adequate time provided for the teacher or teachers to do a thorough job of teaching the book? Have you been in a mission study class where seven and one half hours were used? Were there outside assignments and group participation because there was enough time allowed? Such a class with every member encouraged to read the book is known as an intensive class.

An extensive class meets a minimum of five hours, and every member of the class is encouraged to read the book and participate in class discussion and activities.

Why not raise the standard of mission study in your WMS by having an intensive, extensive, or a relay class? A relay class is at least three hours in length and is taught by two or more teachers.

When longer periods of time are used for the class, the teacher has responsibility for using the time wisely. It should be a learning experience which results in greater missionary activity.

Prayer Retreat

"More things are wrought by prayer than this world dreams of." For what are men better than sheep or goats? If, knowing God, they lift not hands in prayer.

Has your WMS had a prayer retreat this year? If so, you know how much such an experience can mean to a person. If your society has not had a prayer retreat, June is a good time to have one. A Prayer Retreat pamphlet is available for 10¢ from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. The 1965-66 pamphlet points up the denominational emphasis of Proclamation and Witness

and gives suggestions regarding place, prayer retreat, schedule, publicity, Bible study, discussion groups, prayer requests.

To emphasize proclamation and witness you may want to prepare cards with a personal commitment printed on each one as suggested in the pamphlet and printed below.

My Personal Commitment

Recognizing God's blessings upon me as a Christian and desiring to become more like Christ in witnessing to others of his love and saving grace, I do promise to try to
Pray daily for and witness to lost people of my community
Proclaim the message of salvation to my nation and the world through life, prayer and gifts
Lead my family into a deepening spiritual life

(As a daily reminder of this commitment, use this card as a Bible bookmark.)

Undergirding Prayer Plans of Church

What are some of the prayer plans of your church?

- 1 The weekly prayer meeting, Wednesday evening, or at some other regularly scheduled hour
- 2 Neighborhood prayer meetings held in homes of church members
- 3 Pre-revival prayer meetings at the church or in homes
- 4 Prayer meetings held in connection with soul-winning and enlistment visitation
- 5 Encouraging family worship

These and other prayer plans which your church may have should be the concern of all WMS members. Keep WMS members informed of prayer plans and encourage them to undergird every prayer plan of the WMU and the church.

Do You Have?

• A Royal Service Binder—designed to hold twelve issues of Royal Service. The binder is bound with a blue-purple plastic covering and is washable. Royal Service is stamped in gold foil on front cover and spine. Magazines are held in place by removable wires. The price for the binder is \$3.75. Available from Baptist Book Stores only.

• A WMU emblem charm (1/4" x 1/2") gold filled, \$3.00. You may want to wear it on a grandmother bracelet, a regular charm bracelet on your watchband, or even on a neck chain.

• Gevel Guard with safety catch (worn by president with WMU pin), \$3.00.

• A WMU emblem pin (1/4" x 3/8"), with safety catch, 14K gold, \$7.50; 10K gold, \$6.50; gold filled, \$3.00.

• A Prayer Retreat pamphlet revised to emphasize the 1965-66 theme of proclamation and witness, 10¢.

• A WMU Carryall (zippered portfolio with WMU emblem), \$1.25.

Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

Do You Need to Order?

From Baptist Book Stores only:

Meet the American Jew, Belden Menkus, cloth, \$3.75, paper, \$1.25.

Christian Witnessing, Floy Barnard, 85¢.

The Christian's Business, Roland Q. Leavelle, \$1.50.

From Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, and Baptist Book Stores.

Teacher's Helps for Meet the American Jew, 25¢.

WMS Manual, 75¢.

1965-66 WMU Year Book, 25¢.

"You—a Missionary," a dramatic presentation on Christian witnessing, 10¢.

Next Month

July Forecaster will have a different look. It is being used as a supplement to the Church Program Guidebook and will be prepared by Mrs. R. L. Mathis, promotion division director and Elaine Dickson, assistant to the promotion division director.

Since you will not have the regular features in Forecaster next month, we call to your attention:

July WMS program topic: Thriving American Cults Purpose—To show why the cults are thriving in our country and to suggest ways Baptist women can meet effectively the challenge which these make to Christianity.

You may want to use the Home Mission Areas program cover in July and the Orient program cover in August, 25¢ for 50¢, 100¢ for \$1.75. Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

August WMS program topic: Understanding Malaysia Purpose—To help women understand Malaysia and how our missionaries there work among people of different cultures and religions. Preview the program at circle meetings by using a key placard on which

the words "Key to Southeast Asia" are printed. You may prefer making a large key and printing the words on the key.

In presenting the program tell why Malaysia is the key to southeast Asia (location, language, culture, religion, different racial groups—Malays, Chinese, Indians, Eurasians, Europeans, English-speaking). Give time and place of meeting and urge 100 percent attendance.

Mission Study: Great Is the Company

The recommended book for study in July-September is *Great Is the Company* by Violet Wood, paper \$1.25, available May 1 from Baptist Book Stores only. Teacher's Helps for the book available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Stores for 25¢ after June 1.

The Church Program Guidebook, 1966-67

by Billie Pate

The Church Program Guidebook, 1966-67* is a tool to help church leaders adopt mutual goals for church advance and to plan to implement and accomplish these goals. As a member of the church council, the WMU president will use the Guidebook as a participant on this planning group. She will also use the Guidebook as she leads the WMU to consider and plan the work which the church looks to Woman's Missionary Union to do.

Several church goals suggested in the Guidebook imply special interest and responsibility for WMU. One calls for ministry to persons of special needs. The two types of ministries suggested are juvenile rehabilitation and work in institutions. These are only two suggestions.

Missionary organizations should stand ready to accept responsibility for witnessing and ministering to persons of special need who frequently are bypassed in a church's direct outreach efforts.

There are three main values of the Guidebook as a tool for planning mission action. First, a church can use the Guidebook to unify its efforts to meet the needs that seem to be the most urgent at the time. While WMU and Brotherhood would assume the lead in planning and implementing mission action, other organizations will give their support. Secondly, the Guidebook provides current lists of resources for planning all actions to meet church goals. Finally, it is a tool for planning the best use of the resources a church has to do its total work.

*Available from Baptist Book Stores, price \$1.25.

SPICING

by KATHRYN BULLARD
WMS Director, North Carolina WMU

SOCIETY •

Use one or two people to present briefly points 1-8 under "Guess What." Have globe or map and point to places as they are mentioned.

Use a panel to present information concerning "It's Those Baptists." Have two panel members for Spain and two for Portugal. These participants may be introduced as "Missions Commentators" from Questions can be distributed among members to ask "Missions Commentators." Answers are included under "It's Those Baptists" in the program. After introduction of panel members, the audience will begin questioning. These questions may be asked.

How many churches, members, and missionaries in Portugal and Spain?

What is the trend toward religious liberty in Spain?

What about economic influence in Spain? How does the political situation affect Baptist work in Spain?

Have any of the closed Baptist churches in Spain been opened?

What are means of witnessing and advance in missions work in Spain? (Both "Commentators" representing Spain should share this question.)

What is the attitude of the leader of Portugal toward evangelicals?

How old is Baptist work in Portugal? Describe the churches and schools in Portugal.

Is there a limitation on personal evangelism in Portugal?

Do the Portuguese participate in the European Baptist Federation or the Baptist World Alliance?

The "Missions Commentators" may close by suggesting that Southern Baptists can assist the work in Portugal and Spain by

praying for the leaders, national Christians, and missionaries.

Conclude with a directed prayer period.

CIRCLE •

Remind circle members this is the last program in a series on "Witnessing Through the Home." The emphasis this month is on "the family's witness in the community." Name some of the different people or groups of people in your community to whom your family can witness.

Ask members to name some of the different contacts their family had today. If there has been an unusual experience in a family allow time for this to be shared.

Consider the questions asked in the program under "Your Family and People of Special Need." Discuss ways to minister to these people. Be sure to include specific ways younger members of the family may participate to make this "family witnessing."

If some have had personal experiences in working with a language group, international students, in juvenile rehabilitation, or institutional ministries, let them share these. (Be sure to indicate amount of time allotted.) Or some of these experiences may be shared if you have a file of the following magazines:

"My Life Has Changed," pages 9-10, *Home Missions* magazine, February 1966

"Migrants, Missions, and Miracles," pages 5-8, *Royal Service*, March 1966

"The Stronghold of Family Life," pages 32-33, *Royal Service*, June 1965

"The Yellow House," pages 12-13, *Royal Service*, May 1965

"The World at Our Hearth," pages 8-9, *Royal Service*, April 1965

"Your Teen-ager on Sunday Afternoon," page 10, *Home Life*, February 1966

"When Lisa Goes Along," page 31, *Home Life*, February 1966

Visual Aids: Sketch map of community and insert pictures depicting various areas where families can minister to persons of special need.

Call to Prayer

Pebbles of Prayer

As each Christian
Drops a pebble of prayer
Into God's great sea of Love,
The ever widening circles
That they make
Merge each into the other
In bonds of Christian
Fellowship and love.

(Cathryn Rhea in *My Heart Kneels Too*.)

Used by permission \$1.50 from

Baptist Book Stores

Prepared by Marge Caldwell

1 WEDNESDAY It is of the Lord's mercies that we are not consumed, because his compassions fail not. *Lam. 3:22* (read ver. 22-41)

How our hearts go out to young men who are fighting in the Vietnam war and to the suffering Vietnamese whom the missionaries try to comfort with the blessed gospel. As a new day dawns, it brings happiness to some of us but to many of our neighbors and friends and to many who read these words there is overwhelming tragedy that husbands, sons, relatives are fighting in Vietnam. Let us thank God for his love and care, and ask him to comfort those in sorrow, pain, and hunger. **PRAY THAT SOON THERE SHALL COME AN HONORABLE ENDING OF THIS WAR.**

Pray for Elaine Sun, Kyoto, Japan. MJ Olive Riddell, China, ret. Mrs. H. W. Hunt, Taichung, Taiwan, SW. Mrs. C. O. Griffin, Surabaya, Indonesia. Theresa Anderson, Pasay City, Philippines. H. W. Lewis, Europe. Trinidad, et. George Madison, Highland Park, Mich. WDM

2 THURSDAY Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old. *Lam. 5:21* (read ver. 1-22)

A G.A. director, a woman wrote: "The program of Girls' Auxiliary has blessed my life. What a precious privilege to lead a girl to find security in Christ! What a joy

to witness a self-centered girl become aware of needs of others and lose self in service. I'm glad to have a part in a missionary education program which helps to prepare the hearts of girls as well as their minds. I'm grateful for dedicated counselors who help girls to develop Christian principles to face a world that glamorizes immorality." **PRAY FOR ALL LEADERS OF YOUTH IN OUR CHURCHES.**

Pray for Mrs. A. H. Foster, Albany, La. Miss Mrs. W. T. Robertson, Saigon, Vietnam. Mrs. J. H. Gaultney, Eku, Nigeria, et. Mrs. J. A. Clarke, Nigeria. MA. Connelia Leavelle, Kowloon, Hong Kong, et.

3 FRIDAY For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel. *Ezek. 3:5* (read ver. 4-14)

Robert C. Muckelt, a Papago Indian, a former home missionary and pastor of First Papago Indian Baptist Church, Selk, Arizona, resigned to become chairman of the Papago Tribal Council, governing body for the Papago Indian Reservation where 5,000

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

Americans live. Mr. Mockett was converted through the influence of home missionary Marvin Sorrels and was for eight years interpreter for the Sorrels and other missionaries. In his new relationship with his people, he will have even wider avenues of Christian service. **PRAY FOR MR. MACKETT AND OTHER INDIAN CHRISTIANS.**

Pray for Phyllis Ragan, Kansas City, Mo. WDM; Bibiana Molina, Pinaras, Cuba, Mrs. R. H. Garrett, Umligi, R. L. Rummage, Gatooma, Rhodesia, R. B. Fryer, Jr., Bukittinggi, Sumatra, Indonesia, Mrs. P. C. Mosteller, Haadysai, Thailand, ev.

4 SATURDAY For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. 2 Chron. 30:9 (read 2 Chron. 29:1-11, 35b-36, Isa. 30:15).

Last January Dr. Arthur B. Rutledge challenged Southern Baptists to the need for five hundred new churches to be constituted each year to keep up with the population growth and movement. Should your church help establish a mission that later might become a church? **PRAY ABOUT THIS NEED.**

Pray for Mrs. J. L. Martin, Thailand, L. P. Marler, Seoul, Korea, ev.; C. R. Bumpus, Rio de Janeiro, Brazil, BA; Mrs. David Mein, Recife, Brazil, ed.; Mrs. J. G. Watson, America, La, French ev.; Mrs. J. A. Bowen, Bernadillo, N.M., Ind. ev.; Mrs. D. Bejarano, N.M., ret.

SUNDAY June 5 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Eph. 1:3 (read ev. 3-14).

A Baptist layman told a missions leader that in his church there was no attempt being made to win to Christ the poor who lived around the church. Indeed, he said, there was evidence that some in the church did not want them to come to the services! **PRAY FOR BAPTISTS!**

Pray for Mrs. David Richardson, Montgomery, Ala., deaf ev.; R. C. Watson, N.M., ret.; Quinn Morgan, Bakersfield, Calif., Sp. sp. ev.; Mrs. A. J. Glaze, Jr., Argentina, Mrs. C. R. Crowder, Oghomasho, Nigeria, ev.; Stella Austin, Iles, Nigeria, Mrs. W. D. Moore, Rome, Italy, Mrs. W. H. Matthews, Davao City, Philippines, ed.

22

4 MONDAY For by grace ye have come through faith: and that not of works, but is the gift of God. Eph. 2:8 (read ev. 1-16).

In Indonesia a Radio-TV Committee worked almost two years to get a program on television at which time missionary Jimmerson went again to persuade the program director to retrieve his unused film which had been submitted. While there he mentioned a music program, and the director was immediately interested. Before he left a date for the first Baptist music program was inked on the program schedule. By now residents in central Java are viewing programs relayed from Djakarta.

Pray for Mr. Jimmerson, Djakarta, J. A. Smith, Angeles, Philippines; C. R. Owens, Kigoma, Tanzania, J. W. H. Richardson, J. Kontagora, Nigeria, L. E. Lee, Lima, Peru, Mrs. P. W. Stouffer, Baoru, Mrs. H. M. Flannoy, Florianopolis, Brazil, ev.; T. E. Haisell, Belem, Brazil, S. C. Jowers, Davao City, Philippines, ed.; Mrs. J. E. Gudger, Broadview Ill., ev.

7 TUESDAY Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4:13 (read ev. 1-16).

Do you read the Calendar of Prayer faithfully and pray for the missionaries earnestly? This moving testimony comes from Mary Louise Clark. "Before God's call I had no interest in foreign missions. Then one day the president of our Women's Missionary Society invited me to a circle meeting. I became active and one day someone put a Royal Service in my hand. When I received it each month, I read it from cover to cover keeping Call to Prayer for private devotions. One night I read there an appeal made by a missionary for personnel on the foreign field. As I knelt in prayer, I felt compassion and

concern. I had not experienced before. I came to see, 'Why not me?' How could I have ended my prayer? But God answered! And on May 6, 1962, I committed my life to foreign missions!" Miss Clark, a nurse, is now a missionary in troubled Rhodesia. Is God calling you? **PRAY FOR MISSIONARIES AND NATIONAL CHRISTIANS IN RHODESIA.**

Pray for Miss Clark, Gwelo, Mrs. H. T. McCormick, Nigeria-Hawani, ret.; Mrs. W. H. Compton, Chingho, Nigeria; W. H. Ferrell, Buenos Aires, Argentina; O. W. Gwynn, Itahang, Mrs. D. J. Spiegel, Teresina, Brazil, ev.; Eunus Parker, Tex. int.

1 WEDNESDAY And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32 (read ev. 17-32).

"You love everybody here, don't you?" a Junior boy asked after he professed faith in Christ at Vacation Bible School. This boy and 542 other children were in Bible School at Baptist Mission Center in Houston, Texas. This center ministers the year around to more than 900 Latin-American people. Seven summer missionaries and thirty volunteers from Houston Baptist churches worked side by side in this exciting adventure for the 'Saviour'!

Pray for Mrs. Callie Brown, New Orleans, La. GWC; Mrs. W. O. Cottingham, St. Rose, La. French ev.; Mrs. T. W. Hill, E. Paso Tex. pub.; Mrs. G. W. Reid, Guadalajara, Mexico; Mrs. P. A. Taylor, Cordoba, Argentina; Mrs. J. W. Merritt, Vuerza, Italy; Mrs. W. H. Jones Jr., Brinken Hill, Zambia, ev.

5 THURSDAY For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. Eph. 5:31 (read ev. 5:25 to 6:4).

A group of Baptists were discussing the possibilities of a new mission, and one commented, "We already have too many small, struggling churches. It may be popular to assume that a church requires the prestige which wealth and number bring, but all of us would agree these are not necessary in order to do the Lord's work effectively. Spirit-filled, dedicated, and committed Christians are sorely needed to make vital the witness of our churches. **PRAY FOR YOUR CHURCH.**"

Pray for Mrs. Thomas Woon, Port Arthur, Tex.; M. S. M. Hernandez, Phoenix, Ariz.; Sp. sp. ev.; Mary Frances Gould, Bangkok, Thailand, pub.

10 FRIDAY Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. Eph. 6:11 (read ev. 10-20).

In Mississippi, there are about 3,600 Choctaw Indians. Until recently the average Baptist in the Lauderdale County knew nothing about these people who lived nearby. When they became aware of the need for trained leaders among the Indians, they got busy and set up an Indian scholarship fund which works in the framework of Woman's Missionary Union of that county. The Indian Agency and the Home Mission Board are both giving a lift in this program which keeps two students in college. **PRAY FOR THE INDIANS WHO NOW ARE USING THE SCHOLARSHIP FUND.**

Pray for S. D. Swinney, Jr., Baltimore, Md.; MC Eugene Bragg, Livonia, Mich., Sp. sp. ev.; J. H. Hammett, Taipei, Taiwan, Mrs. R. C. Davis Jr., Nhoitang, Vietnam, ev.; L. E. Blackman, J. H. Ware, China-Hawaii, ev.

11 SATURDAY Therefore to him that knoweth in da good, and doeth it not, to him it is sin. James 4:17 (read 2 Kings 21:1-4, 9-15; 2 Chron. 33:12-13).

Margaret Fairburn wrote from Monrovia, Liberia. "Two thirteen-year-old Liberian girls were staying in my home during school vacation. We had just finished morning devotions and one of the girls had given thanks for our food. We ate silently, and then I felt as if the world were caving in around me as she turned to me and asked, 'Miss Margaret, your people in America don't like black people, do they?' She kept her eyes riveted on my face. For a moment I could only stare back. Then, as calmly as possible, I answered, 'My dear, some of them do.' The other little girl piped up, 'Miss Margaret does. She loves us!' No doubt Miss Fairburn searched her heart after that conversation. **PRAY FOR MISSIONARIES IN AFRICA AND FOR YOURSELF.**

Pray for Mrs. G. G. Piman, Shaki, Nigeria, RN; Mrs. J. A. Gatlin, Sr., Dur es, Solaam, Tanzania; Mrs. R. D. Hardy, Niigata, Japan; Mrs. P. M. Moore, Dalat, Vietnam; J. F. Poirton, Bangkok, Thailand; Mrs. H. L. Raley, Taipei, Taiwan; R. L. Smith, Mrs. A. T. Wilkins, Bandung, Indonesia, ev.; Philip Casskey, Dagupan City, Philippines, MJ; Mrs. M. I. McKay, Anchorage, Alaska, ev.; G. B. Juelin, Garland, Tex., deaf ev.; Fortunato Gonzalez, Del Rio, Tex.; Mrs. Oscar Hill, Alamogordo, N.M., Sp. sp. ev.

BA	business administration	mig	migrant
CD	center director	MJ	missionary journeyer
DOS	deaf	pub.	publication
ed	education	ret.	retired
ev.	evangelism	RN	nurse
GWC	good will center	SM	superintendent of mission
Ind.	Indian	Sp. ki.	Spanish kindergarten
int.	international center	Sp. sp.	Spanish speaking
LGM	language instruction	SW	student work
MA	missionary associate	TM	teacher, missionary
MC	missionary center	WDM	weekend ministry
MD	doctor	*	on furlough

SUNDAY June 12 And he is before all things, and by him all things consist. Col. 1:17 (read vv. 2-22).

More than 1,900 years ago Christ commissioned his disciples, and still the world is largely non-Christian. Furthermore, each year the world becomes increasingly non-Christian as the population explosion continues. Do we truly believe that the gospel is the "power of God unto salvation"? Let us pray that God will work miracles and compel us to be burdened and concerned, and to go out and work for him through the power of the Holy Spirit—now. **PRAY FOR CHRISTIANS**

Pray for C. S. McCall, Richmond, Va., TM; Mrs. Francisco Diaz, San Blas, Panama; Raul Freire, Lajas, Cuba; Mrs. J. H. Green, Mexico; H. L. Price, Tokyo; Mrs. W. L. Walker, Fukuoka, Japan; S. C. Reber, Singapore, MA; Mildred Crabtree, Agbor, Nigeria, ed.; Mrs. M. G. White, Brazil, ret.

13 MONDAY And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. 3:17 (read vv. 1-17).

From Hiroshima comes news of a survivor of the terrible atomic attack on that city. Mrs. Yamashita has had some physical difficulties resulting from the bombing, but she is now living a normal, happy life with her husband and three-year-old child. In April of 1957, she found Christ as Saviour, and says that it was missionary Marion F. Moorhead who led her to Christ. Her husband is not yet a Christian. She earnestly asks that Southern Baptists pray for him. **PRAY FOR MR. YAMASHITA**

Pray for Sally Cooper, Buenos Aires, Argentina, MJ; Mrs. J. C. Redding, Lima, Peru; A. D. Elston, Warm Springs, Ore. Ind. ev.

14 TUESDAY For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre. Titus 1:7 (read vv. 1-16).

In a concentrated survey many pastors (74 out of 90) indicated that new approaches are needed to reach people who are living in inner city and other urban areas. They suggested more meaningful benevolent work, recreational activities, worship services in homes, businesses, weekday religious education, and others. **PRAY THAT CHURCHES WILL "BY ALL MEANS" WIN PEOPLE FOR CHRIST**

Pray for R. H. Green, Memphis, Tenn.

TM; J. W. Beam, Savannah, Ga.; C. Truett Fogle, Toledo, Ohio, Sp. sp.; Amis, Sapele, Nigeria, Mrs. Guadalupe, Mexico, Mrs. J. C. Cepcion, Chile, ev.; Dorotha, Janeiro, Brazil, BA; Ruth Dick, East Pakistan, MD.

15 WEDNESDAY In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity. Titus 2:7 (read vv. 1-15).

"During the past few months my life has been blessed by personal fellowship with a sizable number of home missionaries," writes Arthur B. Rutledge, executive secretary, treasurer of the Home Mission Board. "We thank God for every missionary now serving. Their dedication and their joyous self-sacrifice are an inspiration to the rest of us. But are there not others who should join the group? Vacant fields and hungry hearts ask for help. Our Lord commands: Go!" Is God calling you to be a home missionary? **PRAY ABOUT YOUR ANSWER**

Pray for Mrs. M. E. Naranjo, El Prado, N.M., Ind. ev.; Jane Caudill Pringle, N.M. Sp. sp. ev.; F. C. Rowland, N.M. Mrs. A. G. Ortiz, Tex.; J. V. Larson, China-Philippines-Taiwan, ret.; Mrs. W. L. Hashman III, Tokyo, Japan, ed.; Mrs. L. I. Myers, Jr., Saigon, Vietnam; A. B. Scull, Palembang, Indonesia; Mrs. R. L. Storks, Jr., Kincir, Zambia; W. T. Ligon, Santiago de Compostela, Spain; Mrs. R. A. Patrick, Columbia; Mrs. J. M. Wilson, Teresina, Brazil, ev.

16 THURSDAY Put them in mind to be subject to principalities and powers to obey magistrates, to be ready to every good work. Titus 3:1 (read vv. 1-15).

Frank and Margaret Baker are missionary associates teaching at Korean Christian Academy, a school for missionary children at Taejon. This plan for short-term service is designed to meet needs that cannot be filled by a regular missionary. Foreign missionary associates are persons between the ages of thirty-five and fifty-nine employed by the Foreign Mission Board for one term of service (three to five years) to do a particular job for which they are uniquely equipped. The missionary associate is a vital member of the Mission team and fellowship. **PRAY FOR MISSIONARY ASSOCIATES ON FOREIGN FIELDS**

Pray for Mrs. H. K. Jacks, Indonesia; Mrs. H. E. Poorey, Taipei, Taiwan; C. E. Limbe, Malaya; Mrs. J. O. Watson, un-

known, Panama; Mrs. C. P. Love, Georgetown, Guyana, ev.; Mrs. L. C. Atsip, Bulawayo, Rhodesia, pub.; Charles Briscoe, Kansas City, Mo.; C. D. A. McCauley, Tex.

17 FRIDAY Not now as a servant, but above all as a brother beloved, specially to me, become much more unto thee, both in the flesh and in the Lord. Philemon 16 (read vv. 1-25).

Dr. Donald Gruver, doctor in Panama, says of his work on the San Blas Islands: "We need facilities for general anesthesia, more surgical instruments, facilities with which to operate on more than six babies with cleft palates and a large group who have skin cancers." In reading his list of a day's work it is clear that he also needs help. Are you a nurse or a doctor? Could you give someone on these islands off the coast of Panama? **PRAY ABOUT THESE NEEDS**

Pray for Celso Villaverde, N.M., ret.; Mrs. Lombardo Estrada, New York, N.Y., Sp. sp. ev.; Mrs. Aniamu Santana, Alquezar, Cuba; R. H. Lloyd, Buenos Aires, Argentina; Victor Lou Lamer, Rio de Janeiro, Brazil; Mrs. M. H. Wilson, Taichung, Taiwan; Mrs. F. P. Lide, Kuching, Hong Kong; Mrs. W. G. Henderson, Pusan, Korea; Mrs. B. P. Keith, Singapore; Leslie Watson, Miyazaki, Japan; Mrs. H. L. Adams, Nigeria; ev. Arthur Jane Egan, Abokuta, Nigeria; ed. Mrs. L. H. Morphis, Berlin, Germany; MA Robert F. van Turen, Brazil; MJ J. I. Bue, Brazil, ret.

18 SATURDAY Whereunto shall a young man cleanse his way? by taking heed thereto according to thy word. Psalm 119:9 (read 1 Kings 22:8-13, 23:1-3).

Baptists of Hawaii are led by dedicated well-trained men and women. For instance, Rev. Dan Kong, a graduate of Southern Baptist Theological Seminary, Louisville, is president of the state convention. Mr. Sam Choy is state director of religious education and a graduate of Southwestern Baptist Theological Seminary, Fort Worth. Miss Sue Saito, state WMC executive secretary, is also a graduate of Southwestern Seminary. There are many many more in this new state where there are about 27 Baptist churches with more than 7,475 members. **PRAY FOR HAWAIIAN BAPTISTS AND FOR THE UNSAVED OF THAT STATE**

Pray for F. R. Marble, San Antonio, Tex.; Sp. sp. ev.; Carlos Perez, San Blas, Panama; Mrs. M. Freire, Jacarta, Benjamin Valdes, Cuba; Mrs. C. D. Riley, Campinas,

Brazil; R. E. Wakefield, Singapore; Anthony Stella, Jr., Seoul, Korea; Mrs. E. L. Hollaway, Jr., Tokyo, Japan, ev.; Mrs. L. G. Bradford, Tokyo, Japan, MA; Catharine Bryon, China, ret.; Nancy Lyons, Oshogbo, Nigeria, MJ; Mrs. W. A. Hutton, Rio de Janeiro, Brazil, ed.

SUNDAY June 19 Remembering without ceasing your work in faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. 1 Thess. 1:3 (read vv. 1-10).

"Did the government send you here?" asked a patient. "No," replied Dr. Wu. "Jesus Christ sent us to this fishing village." The village is on mountainous Green Island, twenty miles off Taiwan's southeastern coast where thousands of Taiwanese-speaking people live. There are about one thousand prisoners in what is called "New Life Camp." At a Baptist chapel Mandarin Chinese is spoken, but the Taiwanese-speaking have no sustained witness. **PRAY FOR THESE SOUTHERN BAPTIST MISSIONARIES ON TAIWAN AND FOR THE LOST IN THESE REMOTE VILLAGES**

Pray for H. L. Lynch, Tainan, Taiwan; Mrs. C. L. Whaley, Jr., Yakohama, Japan; Mrs. J. W. Melford, Jr., Barcelona, Spain; ev. Larry Smith, Bangkok, Thailand; MJ Jose Escalante, Tex. Sp. sp. ev.

20 MONDAY And sent Timotheus, our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you and to comfort you concerning your faith. 1 Thess. 3:2 (read vv. 1-13).

Charles A. Beckett, missionary to Dacca, East Pakistan, writes: "How courageous are new Christians in Pakistan! A Baptist assembly was held some distance from Dacca and could be reached only after hours of travel by train and river steamer. En route, a small group of Christian young men gathered at the steamer's stern and began singing hymns. A Scripture passage was read and explained. Within minutes a crowd had assembled and was listening intently. Following the message, the Christians engaged in personal conferences until late that night. The situation could have been dangerous. Normally in a group of several hundred passengers, there would be no more than two or three Christians. With an accusation by a passenger, a mob could have formed and the Christians thrown into the swift river." Witnessing required great courage by these Pakistani Christians. **PRAY FOR**

CHRISTIANS OF PAKISTAN

Pray for Mr. Beckett* Harriette King, Penang, Malaysia. Mrs. W. T. Hunt, Davao City, Philippines. Mrs. Gerald Riddell, Punta Arenas, Chile. M. D. Sledd, Enugu, Nigeria. en. Jeannie Mailow, Ajloun, Jordan. M. J. C. F. Clark, Jr., Kyoto, Japan. MD. W. M. Garrott, Kitakyushu, Japan. ed. Mrs. E. R. Perez, San Benito, Tex. Sp. sp. ev. Mrs. I. B. Williams, Flagstaff, Ariz. Sp. kt. Mrs. Ruby McGehee, Ill., ret.

21 TUESDAY For God hath not called us unto uncleanness, but unto holiness 1 Thess. 4:7 (read vs. 1-12)

Missionary doctor M. Giles Fort, Jr. and his wife, also a doctor, could talk for hours about opportunities which come for witnessing because of the hospital ministry at Sanyati Reserve, Rhodesia. The calm way a Christian mother took the death of her son, the chapel services which touch the life of every patient, even funeral services which are a gospel message—all these and many other situations glorify Christ and give opportunity for the people to see Christianity in action! **PRAY FOR THIS HOSPITAL AND CHRISTIANS IN SANYATI RESERVE**

Pray for Mrs. Fort Gatooma, MD. J. E. Foster* Tamale, Ghana, et.

22 WEDNESDAY Therefore let us not sleep as do others, but let us watch and be sober 1 Thess. 5:6 (read vs. 4:13 to 5:11)

A missionary writes: "A few hours ago I was walking through some of the most heart-breaking need I have even seen. You have seen the name of this village, Dong Koi, in recent headlines. It was the scene of a bloody chapter of the war in Vietnam. Hundreds lost everything. The physical needs are overwhelming. Our hearts are breaking for the millions here who are in such desperate need!" **PRAY FOR MISSIONARIES VIETNAMESE, YOUNG SOLDIERS IN VIETNAM**

Pray for R. C. Bruce, Yokohama, Japan. Mrs. E. P. Dasher, Nigeria. S. D. Sprinkle, Jr. San Jose, Costa Rica. R. F. Coy, Valparaiso, Chile. ev. Clara Brincefield Temuco, Chile. ed. R. R. Harvey, Tex. mig

23 THURSDAY Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle 2 Thess. 2:15 (read vs. 1-15)

A pastor with the lost world on his heart inevitably leads his congregation to share that burden. Burdened persons act. They

pray for missionaries, believe in God, and answer prayer. They give money to missions, not in tokens, but in hundreds and thousands of dollars. Young persons have a world vision of their church and listen to the Word of God. Their lives for his service. In this world, the spiritual atmosphere of our church is **PRAY FOR YOUR PASTOR, YOUR CHURCH, YOURSELF**

Pray for Mrs. J. W. Hartley, Buenos Aires, Argentina. Mrs. J. S. Kuy, Rio de Janeiro, Brazil. S. I. Junco, Sancti Spiritus, Rhodesia. B. L. Spear, Ayudhya, Thailand. M. J. G. Goodstein Jr., Kwangju, Korea. H. S. Whillour, Kowloon, Hong Kong, ed.

24 FRIDAY But ye, brethren, be not slothful in well-doing 2 Thess. 3:13 (read vs. 1-13)

From the good will center in Granite City, Illinois, comes this report: "Our G.A. Convention was lovely. Dena Takmanian, Nina Dorskyan, and Helen Velloff received capes and their older sisters, Clara, Janet and Mary (who also were Queen Regent), presented the capes to them along with their charges. It was most impressive." **PRAY FOR YOUNG PEOPLE AND OTHERS WHO COME TO THIS GOOD WILL CENTER**

Pray for J. D. Comer, Gallup, Mrs. James Huse, Rudoso Downs, N.M. Ind. ev. Faust Morales, La Vihora, J. R. Perez, Catalina, Guines, Cuba. Mrs. T. L. Watson* Durango, Uruguay. ev. Joanna Mauden* Junkkara, Nigeria, MD.

25 SATURDAY For the Lord will not cut off for ever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. Lament. 3:31-32 (read vs. 2 Chron. 36:11-21)

In a letter Hong Kong missionary Kathryn White wrote: "I have just finished my month language tests and they were tough. This is the hardest thing I have ever tried to do. I am learning to read Bible passages now and it is such a thrill! I tried to pray in Chinese a few weeks ago and it was an experience I shall never forget. I felt that I saw Christ as the Chinese see him—and I felt a unity with the people I had not felt before." **PRAY FOR MISSIONARIES WHO STUDY ANOTHER LANGUAGE**

Pray for Mrs. D. D. Cruise, Camaguey, Brazil. ev. Pearl Elizabeth Gifford, Mercedes, Fla. WDM

SUNDAY June 26 I exhort therefore, that ye first of all, supplication, prayers, intercessions, and songs

WMU CONFERENCE • GLORIETA • July 28-August 3, 1966

shanks, he said for all men 1 Tim. 2:1 (read vs. 2:14-15)

A college student writes: "I have seen in some Christians that which I lack and desire. I have heard them express a concern for others and I realized that I have been an about in myself that I hadn't been concerned about others. I thought I was doing so much good because I was doing so much. But I have been a most miserable Christian for the last few years. I am YWA president, Primary 6 superintendent, and teacher in Sunday School, Training Union group leader, member of two choirs, and pianist for a third, as well as doing BSU work on the campus. I am too busy! I have been a Christian nine years, half of my life, but I have been too busy to lead a single lost person to Christ!" Do you know one lost person whom you call by name and pray for every day? **PRAY!**

Pray for Mildred McWhorter, Houston, Tex. GWC. Mrs. Pedro Hernandez, Tolleson, Ariz. Sp. sp. ev. N. M. Carter, Selma, Ala. Negro ev. Mrs. Costa Lima, Remedios, Cuba. G. W. Doyle, Maria, Ecuador. Mrs. T. C. Hollingsworth, Buenos Aires, Argentina. Joy Hall, Ibadan, Nigeria. ev. W. W. Logan, Enugu, Nigeria. DDS. C. A. Leonard, China, Hawaii, ret.

26 MONDAY Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity 1 Tim. 4:12 (read vs. 1-16)

A special evangelistic campaign in Good Hope, British Guiana, in South America, where Baptist work was begun a short time ago, brought reaction from two sources. Hindu leaders forbade children to go to the Baptist Sunday School and brought in a monk to conduct a bagwal (a special meeting of their own) at which they admonished the people against attending Baptist meetings. "It [persecution] is viewed as proof of the impact Christ has made on this community where there are only a few Christians," reports missionary Harvey I. Kneisel, Jr.

Pray for Mrs. Kneisel, Georgetown, Mrs. C. S. Ford, Nigeria. Mrs. H. H. Pike, Victoria, B. H. Oliver, Cidade da Barra, Brazil. L. C. Turney, Medellin, Colombia. ev. B. E. Adams, Concepcion, Chile. SW. Jean Putter, Tazewell, RN. Mrs. R. C. Lovelace, Tokyo, Japan. MA. Herbert Black, Salinas, Calif. SM

27 TUESDAY Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses 1 Tim. 6:12 (read vs. 1-16)

What happens to a church, to people, to the entire community when minority groups move into an area? How can churches reach isolated families in high-rise apartments? With increased leisure, should more attention be given to resort areas, and how? With increased crime, what of the ex-prisoner, how can he be helped? Interesting questions? Certainly, and each represents a depth of study or pilot projects sponsored by the Home Mission Board, and WMU locally seeks to meet such need. We might easily classify this year in home missions as the year of the "search" because of attention being directed to these areas. **PRAY FOR THE HOME MISSION BOARD**

Pray for W. L. Crumpler, San Ysidro, Calif. Sp. sp. ev. Mrs. Nadine Elson, Tex. LGM. Mrs. I. H. Gunn, Janes City, Okla. deaf ev. Mrs. Helen L. Solomon, Margarita Canal Zone. Mrs. C. W. Bryan, Mrs. D. R. Kammerdiener, Cali, Colombia. Mrs. W. P. Carter, Jr., Santiago, Chile. L. B. Akins, Hinkley, Taiwan. R. R. Stewart, Bangkok, Thailand. ev. Violet Papp, Ajloun, Jordan. RN. Herbert Maher, Makati, Philippines. MA

28 WEDNESDAY For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind 2 Tim. 1:7 (read vs. 8-16)

Does this statement challenge you? "Southern Baptist churches stand at an unparalleled moment in history. Over 33,000 in number, we are the largest evangelical denomination in the world. Together, we have the potential for changing the world for Christ. But changing the world for Christ can happen only as each church takes seriously its mission. Only as each organization of the church marshals its full resources to do the work of the church—and only as each church member becomes seriously concerned with knowing and doing God's will." Churches are made up of people—of you and me. **PRAY FOR AN OUTPOURING OF THE HOLY SPIRIT**

Pray for Mrs. W. M. Gilliland, Nigeria. MD. R. C. Davis, Jr., Nha Trang, Vietnam. G. L. Johnson, Buenos Aires, Argentina. Mrs. G. A. Nichols, Aruncion, Paraguay. ev. Mrs. R.

[Continued on page 10]

Meet the American Jew, edited by Belden Menkus, \$1.25, is available from Baptist Book Stores; and **Teacher's Helps**, 25¢, are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, and Baptist Book Stores. Jewish Fellowship Week in Southern Baptist churches is April 11-17, 1966.

MEET THE AMERICAN JEW is your WMS mission study book for this quarter. Is your WMS studying it in circle or as a society? An important decision is to study this significant book. The purpose of your study is to make women alert to their responsibility to witness day by day to Jews who are often neighbors.

We need to make Jews our friends. They, like other Americans, are lovely, gracious, fine people. Then, after we become friends, we will be concerned as Christians that they, individually, know Christ as Saviour. A friend can talk with a friend about the Saviour.

This quotation from the book should encourage you to buy your own copy and to read it, but especially to be deeply concerned over the necessity for witnessing to Jews. The quotation is:

"Since World War II American Jewry has reached a high level of maturity. It has thoroughly assimilated and Americanized the last large group of immigrants of the 1920's, as well as the two hundred fifty thousand who came to these shores during and after World War II. At least 75 percent of the total number of Jews in America are now native born. The community

has succeeded in developing institutions necessary for its survival, as well as leaders to guide and perpetuate these institutions.

"The religious life of American Jews is more vibrant than it has ever been, although one may question whether personal, individual religiosity is very deep.

"Whatever his differences, the Jew, together with all other Americans whose ancestors came to these shores as immigrants, finds himself living in the most liberal, most prosperous, and most powerful nation on earth. Together with all Americans, the Jew has the responsibility to maintain the freedom and liberties and economic health which alone will insure the security and well-being of all our citizens. The fate of the Jew in America is involved with the fate of the nation as a whole; his fate is linked with the fate of our whole society. If he has any special role it is that he is still a barometer of the health of our society: historically the Jew is the first to feel the disintegrating factors of society in the form of special discrimination. The challenges which face our nation in the middle of the twentieth century will take the combined efforts of all our citizens to maintain the IDEAL which is America."

STUDYING THE AMERICAN JEW



The Lucas boys—Roger, David, David, and Scott—and their parents

FAMILY WITNESSING

UNLIMITED POSSIBILITIES

by Howard Lucas

Several months ago our oldest teenager, David, became deeply concerned about the long condition of a close friend. They played baseball on the same team and were together constantly during the summer months. His lost friend is a quiet young man, well-mannered, and he excels in athletics. He is well-liked by adults and teenagers, but David knew that his friend's life was lacking because he had not accepted Christ as the Master of his life.

One evening David decided that he just had to witness to his friend, so he made arrangements to visit in his home. He witnessed as his heart dictated, and his young, lost friend promised to attend church services the following Sunday and to think about the act of becoming a Christian. David was fidgety throughout the week, impatient for Sunday. His friend was in the worship service, and when he walked firmly forward to profess his faith in Christ, "Dave was happy."

Mr. Lucas is from Birmingham, Alabama, a deacon in his church.

All the Lucases, needless to say, shared Dave's gratitude to God and a rewarding thrill. My wife, Zenoba, and I were frankly amazed at David's action, but we quickly responded to the opportunity to lend encouragement and assistance.

Dave's younger brother, Darell, told us that he was concerned about two of his friends who were not attending church services. He began witnessing to them, and one of his friends has recently become very active in our church life.

David was asked to give testimonies concerning his experience which he readily accepted, and the testimonies lifted him even higher in spirit and confidence in prayer. As a climax, he dedicated his life to special Christian service during a recent youth service, and he is now seeking God's purpose for the use of his life.

The family is a vital part of each witnessing opportunity—and the opportuni-

ties are unlimited. Soon after Zenoba and I were married, we realized that we were enjoying a pleasant social life, but we were neglecting to live a better spiritual life. I was not a Christian and my hobbies were hunting and fishing. (As a matter of fact, they still are.)

I fished with several fellows, but I was closer to one fellow who actually taught me how to use a reel and rod. He was not a Christian, and he was quite surprised when I walked down the aisle of the Montevallo Baptist Church to profess my new life through Christ. We continued to fellowship with our unsaved friend and we earnestly talked with him about his need to attend church. His argument was that churches talked money too much, and when we finally succeeded in getting him to our church, he came on the Sunday set aside to discuss our financial needs and budget promotion! We attempted to explain the church program, but it was a long time before we got our lost friend to return to a worship service.

My wife and I grew from this experience, because we realized how much we needed to learn if we were to be effective witnesses.

In recent months the entire family has been blessed because of David and Darell's efforts. We are more mindful of our need to witness daily and to live in such a way that Christ is exemplified and glorified. There are as many opportunities to witness each day as there are contacts with people—all people.

Can you witness during a coffee break? I found this to be possible. Can you witness for Christ while on vacation, in the beauty shop, during a business conference, during a visit with relatives? We all know that opportunities are ever before us.

My wife's nephew now is pastor of a nearby Baptist church. He told us of how thrilled he was one day when he led a young Negro man to Christ. The man worked at a service station which he had called when he needed a tire repaired. At the time, our nephew was a student at

the seminary in New Orleans. He said he felt that he just had to witness to this attendant. Christ saved another soul as he sweated over a flat tire, because someone cared and realized an opportunity was before him for witnessing.

Witnessing can be natural if we plan to make it blend in with our daily responsibilities and activities. Sometimes we seem to think that witnessing is a "church affair." Perhaps those around us encourage such thoughts. We therefore do not permit witnessing to become a natural, unrestrained action. For instance, if we know that we will be in a situation where we must decline participation in an activity because of our Christian beliefs, we should plan very carefully what we will say. Christian conviction should be expressed when declining, and yet it should be done in a way that those with whom we speak will fully realize our sincerity. They will not only respect your decision, but will usually give you an opportunity to witness to them.

Perhaps in your business you have the responsibility of assisting management with policy and personnel programs. What better opportunity could you ask for than this? Will the principle, do unto others as you would have them do unto you, work in business? "Love thy neighbor as thyself"—would this improve personnel and public relations in a business? Yes, of course. God's loving ways are needed everywhere all the time, and if the family will accept the responsibility, each day will present golden opportunities for witnessing, and each will be a source of strength and encouragement for the others.

Today why not relieve your entire scheduled life. Pick any day and count the number of opportunities you had to witness. To maximize why not live your entire schedule in such a planned way that every member of the family can relate at least one experience after dinner in which he or she brought someone closer to Christ? If possible, and the family who does so will surely be together forever.

CIRCLE PROGRAM

OR FOR SECOND WMS MEETING

My Family: Witnessing in the Community

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 Future)

Program Chairman in Charge

Program or Mission Study

Program Aim: To encourage women to help their families witness in daily encounters with others and to seek opportunities for witnessing among people of special need.

Buzz Session

(Divide into two groups, giving the leader of each group pencil and paper.) Let

Study: Meet the American Jew Menkus (with 1975 copies \$1.00 from Baptist Book Stores)
Study: Help, We're from Women's Movements (1975) \$1.00 North American Street, Birmingham, Alabama 35203 and Baptist Book Stores

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

us make our discussion today very practical, and answer the question, Who lives in our community?

Group 1 will list types of people other than family members, whom they have encountered recently. You will include the mailman, the grocerman, the maid.

Group 2 will list people of special need in our community. This includes people who for one reason or another cannot participate regularly in the activities of the church—the deaf, international students, juvenile delinquents, language groups, persons in jail, children's homes.

After five minutes I will ask each leader to read her list.

Report Session

(Allow no more than five minutes for the reading of the lists.) As we have heard read the list from Group 1, perhaps we have asked ourselves, Do these people know by my actions and attitudes that I am a Christian woman? Are there ways my family can be more surely a witness to them? Discuss.

To the Program Chairman: This last program in our series on "Witnessing Through the Home" emphasizes the family's witness in the community. Endeavor to make plans as practical as possible as you seek to relate this program to the families represented in your circle. To enrich your own background for leading, study in advance pamphlets in the Mission Action Series: "How to Discover Needs for Mission Action," "How to Minister to International Students," "How to Work with Language Groups," "How to Minister Through Juvenile Rehabilitation," and "How to Minister in Institutions" (Order 10¢ each from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.)

These pamphlets could be displayed in the meeting. If practical, give time for brief discussion, using "How to Discover Needs for Mission Action."

It may be helpful to ask the community missions chairman to share responsibility for this program or to help in its planning. She may be able to secure actual photographs of groups represented in "Our Ministry to People of Special Need" (pages 33-34).

Our Example

What are we doing to set a radiant, generous example in witnessing for our families?

Dr. Roland Q. Leavell, an outstanding soul-winner, said he could never forget an early impression. He said that while he was too young to be in school, his mother took him along as she visited from time to time in local jails, where she distributed homemade cookies and witnessed.

Dr. Catherine Walker, missionary in Indonesia, tells about how the Holy Spirit guided as she witnessed to her housekeeper. For many years Mina had kept house for Miss Walker. Friends had joined her in praying for Mina's conversion. The mis-

sionary had to be very careful in talking with Mina, for she might feel that she should become a Baptist in order to keep her job. It was the consistent Christian life of this missionary which had its influence on Mina.

One morning after breakfast, Mina spoke of her distress about the disappearance of her mentally retarded son. She had searched all night for him. The missionary became burdened about this boy and she asked Mina if she might pray, asking God's guidance and welfare over the boy. Then she provided comfort—that Mina could go to the mountains where she thought he might be.

Mina found him and the smile on his face showed her great joy. She entered the kitchen, and raising her hand high above her head and with an emphasis gesture, she loudly affirmed, "I do believe on the Lord Jesus Christ."

They prayed together then and then thanking God for the physical safety of the lost boy and for the spiritual salvation of his mother.

If time permits, ask members to share their own experience in witnessing to a person encountered in daily contact with those in special need groups.

Your Family and Everyday Contact

Most members of families have contact every day with others. Some may not be aware that this is a natural contact for witnessing. Some members of your family may not have realized this or realizing it may need encouragement. At no time or in family worship, you may want to discuss these opportunities and encourage one another to take advantage of them.

In an unhurried way you may add to the discussion by suggesting that each of you can make two lists such as these made today: (1) types of people whom you have encountered recently, and (2) people of special need.

You can say to your family or church in prayer with people, all of us are witnesses for or against Christ.

An illustrated illustration can illustrate the truth. A woman was walking home, well carrying a bucketful of water. She stumbled and almost fell. What was in her bucket? (Give opportunity for answers.) Why, water, of course. But what filled the bucket—water? No, it was in the bucket could spill out. So it is in regard to our lives. Only that with which we are filled can spill out. We are jostled by people every day. When spills out on them? Is it our bad temper, ugly disposition, concern only with self. Or are we indwelt with the Holy Spirit and is Christ so real in our lives that a Christlike spirit is unmistakably evident?

Family members need to be reminded of the importance of individual witness and the witness as a family which they are making.

Young people and adults within a family circle may need further help on how to witness. You may want to look briefly at *and a moving book such as Helping Others to Become Christian* by Roland Q. Leavell. (See paper from Baptist Book Stores, to discuss the new leaflet, "Your Family in Mission Action" which is available free from state WML offices and state Brotherhood secretaries. Either of these would be helpful to families to consider together. At this time you may distribute the leaflet and let each person turn to the checklist in the leaflet and fill it in. Then you might lead in a discussion to help women in encouraging their families to use the leaflet.)

Finally a woman could suggest that her family pray together by name for those whom they encounter every day and for people whom they cannot call by name.

Your Family and People of Special Need

To help family members to become aware of people of special needs within the community, you may want to check the lists they made earlier against such ques-

1. Who are the people of different nationalities and races in our community? List them.

2. Is there a college or university here or nearby where international students are enrolled? Are there exchange students in our high school?

3. Are there migrant workers helping farmers nearby?

4. Are there those who are blind or deaf?

5. Are there adults living here who cannot read or write?

6. What institutions are located within our community?

Family members may be assigned responsibility of learning what the church is doing to meet needs of these people. Are members of your family helping the church to do its work in these areas? Has a survey been made to discover actual needs or is the church just assuming that it knows the things which need to be done?

A member of your family can be asked to find out: If actual needs are not known, can your family influence organizations at the church to learn the needs? Are there community organizations meeting some of the needs? Assign a family member to find out what is being done and what is needed. Are there ways members of the family may participate in these efforts? If no ministry has been started, can your family suggest to your church that it provide a ministry?

Our Ministry to People of Special Need

(Secure newspaper pictures or photographs of areas from your own community, or display pictures to represent the following groups.)

Language Groups (display pictures)

Let us take a closer look at people of special needs in our community. We will not want to overlook working with language groups. There are among us thirty million people associated with a language other than English. How may our families join with others in witnessing for Christ

ZIP CODE KNOW-HOW

Always include
your zip code on
every letter to us—and use
ours, please. It is 35203. Thanks!



to those who live in our communities? (Discuss. Include prayerful, careful visitation; distribution of Scriptures in their language; teaching of Laubach literacy course; teaching citizenship classes; participation in Bible classes, Vacation Bible Schools, and worship services. Additional suggestions may be found in "How to Work with Language Groups." See "To the Program Chairman," page 12.)

International Students (display pictures)

There are more than 65,000 international students and trainees within our borders. What are some practical ways families can show Christian love and concern for these young people living in a "strange" country? (Relate discussion to specific needs in your community. Include opening of homes to students; inviting them to accompany us to community and church affairs, to church services and church-planned activities, especially during the holidays. Additional suggestions may be found in "How to Minister to International Students." See "To the Program Chairman," page 12.)

Juvenile Rehabilitation (display pictures of troubled youth)

Juvenile rehabilitation is a matter of great concern to us. The director of the Home Mission Board's Juvenile Rehabilitation Ministry, William Crews, says, "There is much that can be done in helping these youth. The question is, How can we help them? Primarily there are three areas in which we must work—prevention, control, and rehabilitation."

What are some possible avenues for involving our families? (Discuss. Include providing funds for youths to attend camps;

providing appropriate and furniture—for youths and providing appropriate home magazines, arts, crafts; offering our homes and homes members, under guidance. Additional information may be found in "How to Minister Through Juvenile Rehabilitation." See "To the Program Chairman," page 12.)

Institutions (display pictures)

As we lived institutions in our community, did we consider hospitals, sanatoriums, nursing homes, homes for the aged, for children, and for unwell mothers, veterans hospitals, institutions for the crippled, the handicapped, and mentally deficient, correctional centers, jails, and prisons?

Each year there are thirty million people living in institutions. Ministry varies in these. Our ultimate goals are winning to Christ, and tutoring Christians. How can we lead our families to minister in institutions? (Discuss. Include teaching a Bible class, helping with a class in art, recreation, sewing, handicrafts, music, dramatics, secretarial work, conducting evangelistic services in jails or visiting in wards, helping released prisoners, showing concern for families finding jobs, places to live, reading to patients, shopping and cooking in wards. A more detailed list may be found in "How to Minister in Institutions." See "To the Program Chairman," page 12.)

Leader: Obviously no family can become involved in ministry to all these groups discussed today. What do you see residing in your life and that of your family as a result of this study? (Discuss and distribute to everyone the leaflet "Your Family in Mission Action" and a pencil. Ask that they turn to the checklist and place an X if they have not already done so. Discuss the possibilities of definite decisions, readiness or pray immediately for group or a free discussion would not be profitable.)

Closing Prayer: Pray that we shall come dedicated Christian families who may faithfully

SOCIAL PROGRAM by M. Lamar Jackson



BAPTISTS in Spain and Portugal

MEETING OUTLINE

Song
Call to Prayer
Business
Personal Features and Testimonies
Program

PROGRAM OUTLINE

Special Feature: Gurne What
It's Those Baptists
Devotional Thoughts: It's a Saying
Hymn: "The Church's One Foundation"

Special Feature: Guess What

1. It's a date.

Guess a date significant to both Spain and Portugal—and to us. What date do you guess? It is 1492. This date not only has significance for our country but for our Baptist witness in these two countries. Events of 1492 molded the mind of Spanish and Portuguese who lived on the Iberian Peninsula. The year 1492 was when the Moors finally were driven from Spanish soil—after seven centuries of occupation.

To the cry of "Long live Christ the King," Ferdinand and Isabella sent their combined forces against the last strongholds in Granada, and then on to the new world. Spanish and Portuguese looked upon themselves as defenders of the faith. Those who were Catholics were "brothers." Non-Catholics were enemies and dangerous. This concept has persisted into the twentieth century and has greatly affected evangelical work in both countries.

2. It's a rock.

What great rock is located on the Iberian Peninsula where Spain and Portugal are located? If you said Gibraltar, you have mentioned a very touchy subject to a Spaniard because of an event of long ago. But you could discuss a Portuguese rock that is not controversial at all. On the barren rock of Sagres [SA gresh] on Cape St. Vincent, Prince Henry located his famous school of navigation. Here he trained hundreds of seamen. Turning its back on Europe, Portugal took "The Faith" to Brazil, Africa, India, Timor, and Macao.

Gibraltar, instead of being a source of pride, is a reminder of Spanish defeat in 1704—at the hands of Protestant Britain. Spain wants back these two square miles.

3. It's a capital.

Can you name the capital city in each country? Our Foreign Mission Board has missionaries in both capitals—Madrid, Spain, and Lisbon, Portugal. Lisbon is located seven miles up the Tagus [TAY gush] River where it broadens into a wide marine

Program Chairman: That's what you will want everybody to do—to guess what the program is. Provide eight numbered slips of paper for each person. As you call out "It's a . . ." they write what they think the answer might be. To guess what it matches yours, they get to keep the slip. If the guess is not accurate, they put it aside. The one with the most slips wins an olive on a stick.

interroom. This wonderful natural harbor was used in the centuries past by Phoenicians, Greeks, Romans, and Moors. Today Lisbon is also an international airport.

Madrid was made capital of Spain in 1561 by Philip II, the grandson of a Ferdinand and Isabella, as he centralized power in the monarchy. During the Middle Ages, old provincial capitals had been granted liberal charters which guaranteed individual freedoms. These were systematically abolished, but the Spaniards' passion for personal liberty survived. Some speak of this "exaggerated individualism."

Lisbon is a storehouse city of old world architecture where pastel-colored buildings cling to the mountainside and are reflected in the harbor.

Its people, in contrast, dress in somber colors and grow flowers in profusion to sell in the market place.

4. It's a religion.

What religion is predominant in both countries? Yes, the Catholic Church enters any discussion of Spain and Portugal, which has a monopoly on education. These countries have the highest rates of illiteracy in western Europe and the lowest per capita income.

This Church in Spain has been used by Spaniards themselves of being the lightest in every political struggle of the last century. Between 1833 and

country experienced one year of civil war for every seven years of peace. Whenever the people have established a republic, they have sought to break the Catholic power structure. It was during one of these periods in 1870 that the first Baptist Church in Madrid was organized.

5. It's a dictator.

The head of state in Spain is Franco. He is a dictator, born in 1892. Making the army his career, he rapidly rose to prominence. Franco's road to power has been a bloody one which has lasted twenty-seven years. Just a little over five feet tall, he loves to pose as a benevolent grandfather with his daughter's children. Today the country's economy desperately needs aid and tourist dollars. Per capita income is about \$150 a year.

Even worse off economically is Portugal, where Antonio de Oliveira Salazar has exercised dictatorial power since 1932. Today he is seventy-seven years old. Salazar turned from the priesthood to law and then became a professor of economics until his appointment as Minister of Finance in 1928 from which he moved into his present role.

6. It's a vacation spot.

Do you know a popular vacation spot in Spain? If you said, "Costa del Sol," Coast of the Sun, you keep up with the international set. The southern part of Spain is Europe's warmest place in winter. It has been especially popular with Scandinavians in Valencia and points south. Swedish Baptists began organizing churches in 1880. After World War I, Southern Baptists were asked to assume responsibility for missions work in Spain.

Sixteen million tourists spent one billion dollars in Spain during the summer of 1965. Portugal also is so interested in the tourist dollars that the government has financed hotels in Lisbon. Political exiles called world attention to the dictatorship when they seized a cruise ship in 1961.

7. It's a base.

The United States and Spain have a de-

fense agreement through 1968 whereby we gained three air bases and the use of the Rota Naval Base near Cadiz in exchange for economic aid and arms.

The agreement was not popular with many in Spain. It was opposed because Spain had no voice in determining policies of NATO or the United Nations. She had been barred from membership in the latter until 1955 because of her former alliance with Nazi Germany. Even after these objections were removed, there were those who feared the bases would invite attack by Russia.

Cardinal Segura in his opposition maintained that "it would be better to renounce American economic aid if to accept it meant to submit to tolerant measures favoring the propagation of concepts opposed to the true religion, which is the Catholic."

8. It's a Council.

Did you write Vatican Council II? That's correct. After four years of furious storms, beginning in October, 1962, and terminating in December, 1965, Vatican Council II, by a vote of 2,308 to 70, declared that all persons and religious groups have the right of religious liberty.

The declaration is summed up in "This Vatican Council declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such ways that no one is to be forced to act in a manner contrary to his own beliefs, whether alone or in association with others, within due limits."

But nowhere does the declaration advocate the separation of church and state.

The full impact of this declaration will have to await the passage of time to see what it can mean for Baptists in Spain and Portugal, in Colombia, South America, and in other "Catholic" countries.

It's Those Baptists

In this part of the program, there is no guess what, for the difficulty of a Baptist

witness in Spain and Portugal has already been indicated. Statistics confirm the baptisms: 27 churches in the Portuguese Baptist Convention with about 1,350 members and 4 missionaries; 53 churches in Spain with 4,600 members and 26 missionaries.

Our missionaries look to the future with great optimism, however, for they see hopeful trends away from the restrictions of the past. Grayson Tennison writes: "In spite of handicaps, Baptist work has been firmly established in Portugal. There are many indications that the time is right for Baptist advance."

From Spain Charles Whitten writes: "We should all be optimistic about the future. Now is the time to make a 'big push' since we do not know how long this new opportunity [leniency by church and state] will last."

There are reasons for this trend toward greater tolerance in Spain. They can be listed as religious, economic, and political. At the Vatican Council meetings, the most outspoken opponents to the religious liberty proclamation were Latin representatives. This led the world news media to inquire about the status of non-Catholic minorities in these lands. Seals came off the doors of Spanish Baptist churches. The Second Baptist Church of Madrid had been denied the use of its sanctuary since 1956 and several buildings throughout the country had been sealed two years later. To counteract unfavorable reports abroad pressures on evangelicals were lifted in Spain.

There were economic influences at work, also. In addition to American aid already mentioned, American industries were being encouraged to invest in Spain. More than two hundred major companies either have a plant or commitment to manufacture or to begin selling on the Iberian Peninsula. Sears will open a Barcelona store in 1960, and the Woolworth Company has a license to operate retail outlets. Libby, Procter and Gamble, and Chrysler plan multimillion dollar investments.

Spain can never project a progressive

image to attract new business. Long in the shadow of the Inquisition.

The episcopacy had good reason to fear that Americans would throw the weight of their influence behind greater religious tolerance. At a Washington National Press Club interview in the spring of 1962, the Spanish ambassador was asked how religious freedom applied to Protestant groups in Spain. "I believe in religious liberty," he said. "I will tell you very frankly that I am a Catholic, that we in Spain have committed some errors toward others. We are correcting this, and we are on our way to finishing entirely with it."

The president of the German Parliament on a visit to Spain in 1961 emphasized to the authorities the importance of freedom of evangelism. The Liberator ambassador to Spain is a Baptist and a regular attendee at Emmanuel Church in Madrid.

With the unsealing of the churches in Spain, there was renewed hope. Baptism applied in 1961 for permission to open fourteen new chapels, and all these were granted. Fifteen were permitted the next year. In 1963, the English Language Emmanuel Baptist Church of Madrid was allowed to put a sign on the outside of its building. The framed permit was hung in the vestibule. This church is mainly American servicemen and their families stationed at an air base in this vicinity.

In 1963 for the first time evangelicals were permitted to open a book store in Barcelona. Evangelical books could be imported, and no printing petitions were denied. Last spring in Madrid, Jose Cardoba, a Baptist minister who serves as executive secretary of the Evangelical Defense Committee, was accredited as a journalist by the government. This means that he will not only have access to primary sources of information but that he will have legal status to inform others about evangelical progress.

The first nationwide evangelists' convention was held last October 1961. More than six hundred professions of faith by preachers from Mexico, Costa Rica, and

Argentina, and Colombia avowed Spanish Baptist pastors as evangelists. Official regulations prohibited Baptists from using newspaper, radio, or television advertising, so they devised ways for personal witnessing. This included planned visitation from house to house and contact with individuals and friends on the street. Madrid's First Church had the greatest number of professions of faith, sixty-one in all.

The church in Murcia, with only twenty-five members, reported twenty professions during the campaign. Those making decisions included a young man who was converted one evening, and the next morning rode his bicycle four miles to attend a seven o'clock prayer service.

The Baptist church in Bazaun, a suburb of Bilbao in northeastern Spain, started with services in the home of a Baptist layman and later met in the apartment of the pastor. Now it has more spacious accommodations, a remodeled bar on the first floor of a recently constructed apartment building. Special services were conducted by Rev. Jose Buitas, a former Catholic priest.

The church's pastor was educated in Cuba and has been working in northern Spain for three years. The new meeting place was open for visitors on the day before the first services. An estimated one thousand people came to receive tracts and Gospels.

Plans have been made to begin in the next five years a Baptist witness in all of the cities that have a population of 100,000 inhabitants or more and to double the number of Baptists.

About half of these cities now have a Baptist witness. Featured also in future projects is the development of a campsite on the Mediterranean coast. Last July during the G.A. camp, there were eighteen professions of faith. Sixty girls slept in tents at the site of this new venture for the Baptists of Spain.

There is an excitement and enthusiasm among Spanish Baptists that they have

never had before. "Perhaps the greatest blessing," one of the pastors stated, "is what has happened in our church members as they have given themselves to visitation and witnessing. The fires of revival are burning in their hearts."

Portugal's aging Salazar has not attempted to improve his image in the world community. He has defied the trend toward granting independence to African provinces even at the threatened loss of membership in the United Nations. There is closer supervision over evangelicals in Portugal than in Spain, and the existence of any evangelical groups is a monument to the penetrating power of the gospel.

The Portuguese Baptist Convention dates its founding as December 27, 1908, when Brazilian Baptists returned to the mother country. In 1959 they requested help from Southern Baptists. Our first "fraternal representatives" found twenty churches and eleven missions affiliated with the convention. There were an equal number outside this official organization. Last fall twenty-seven churches reported at their thirty-first annual meeting.

Missionary Grayson Tennison writes about conditions in Portugal: "Most of the churches have less than fifty members. Few congregations own their buildings. Rental property for a Baptist church is extremely hard to find and is usually inadequate and expensive. Most of the churches have little or no educational space.

"Most publications must be censored before they can be distributed. Baptists have no primary or secondary schools. All schools are required to have religious [Catholic] instruction, and for a child from an evangelical home, this creates great difficulties. It is impossible to secure radio or television time for our churches. Building permits are very rarely granted. All open-air meetings are prohibited. The convention has no theological school. The economic situation of the average Christian greatly limits the possibility of advancing the work.

"Despite the difficulties and oppression, there is a sure sign of growth. No limita-

tion is placed on personal evangelism. The convention publishes a monthly paper. An active part is being taken by Portuguese Baptists in the general work and the woman's work of the European Baptist Federation and the Baptist World Alliance."

Rev. José Gonçalves, pastor in Porto and president of the convention, represented Portugal at the Baptist World Alliance in Miami and serves on the BWA executive committee. He met his Swedish wife while they were both at the seminary in Switzerland. They speak three languages in their home.

The English language is studied by many Portuguese because of historic alliances between England and Portugal over the past two centuries. Tourists from the States talked to one young woman at Third Baptist Church in Lisbon. She had just returned from studying in England. When asked if her family were Baptists, she replied with a smile, "Not yet."

Mrs. Eunice Machado, re-elected president of the Baptist women of Portugal, is a pastor's wife at Queluz. The church meets in a rented store. Enough hymnbooks and Bibles are kept in the racks for each member to have one during the services. Church usually starts after nine on Sunday night as many of the people work late, and it will last until eleven or later. After the final hymn, everyone gathers outside the building to talk and visit while the lights are carefully turned off and the door locked.

These glimpses of Portuguese Baptists give some indication of trends in the development of our work. The first is the training for leadership of national pastors. Not many can go to Switzerland for study because they are not prepared for it. With the development of a seminary, they hope to keep their own pulpits supplied as well as encourage the affiliation of other Baptist groups.

Helping provide adequate meeting places is one of the most pressing needs. Several churches have been able either to build houses of worship or to buy old buildings and remodel them for church use through

CALL TO PRAYER

G. Falcon, El Paso, Tex. Sp.
Epps, Nashville, Tenn. MC

20 THURSDAY No man that warreth can
tangleth himself with the affairs of this
life: that he may please him as though
him to be a soldier. 2 Tim. 2:4 (read vs. 1-18)

Miami is no longer the same. The palm trees still wave in the evening breeze on Biscayne Boulevard, but Miami is different. What a few years back was considered to be a winter vacationland for Northerners fleeing the cold has now become a permanent refuge for thousands fleeing the red heat of communism in the life of Cuba. **LET US PRAY FOR THIS COMMUNITY AND OTHERS IN OUR HOMELAND THAT THEY MAY TRULY BE A REFUGE SPIRITUALLY AS WELL AS PHYSICALLY FOR DISPLACED PERSONS.**

Pray for Mrs. J. L. Nollette, Los Angeles, Calif.; Mr. Delbert Fann, Magdalena, RM Ind. ex; Mrs. R. M. Douglas, Ballina, Panama; JGM, Katherine Cozzens, Rio de Janeiro, Brazil; ed. B. R. Frazier, San Paulo, Brazil; Mrs. S. D. Hale, Salamanca, Spain; H. E. Sprague, Tainan, Taiwan; Mrs. R. G. Lefson, Tanzania; ex Carol Stelling, Accra, Ghana; MJ. Mrs. P. W. Hamlett, China, ex.

the gifts of Southern Baptists. Our two missionary couples, the Grayson-Tennison and the John Herndons, ask us to pray that "the Baptists of Portugal may possess their land for Christ."

Devotional Thoughts: It's a Saving

There is a popular tongue twister. The rain in Spain stays mainly in the plain, but this is not the saying I have in mind. The saying is found in Revelation 3:20 and is a simple explanation of the plan of salvation. *(Refer to doors that have been mentioned in the program. Then speak of doors of opportunities that are open to us. Have we knocked, entered, or opened at the appropriate time? Lead in prayer for our witness as well as for those who witness for Christ in Spain and Portugal.)*

Hymn: "The Church's One Foundation"

from Birmingham

Dear Pastor-

In *Baptist Beacon*, state paper for Arizona Baptists, J. Dev Cates wrote an editorial on church programming. We asked his permission to use it in *Royal Service*.

We think highly of this editorial, we trust that you do. Mr. Cates wrote: "Programming is a rather new word to most Baptists. And it is a long word. To make it more easily understood we should attempt to define it perhaps."

Programming means planning. But it also means more. Planning is the devising or preparing of a method or course of action. Programming is a planning of future procedure, and it includes not only the course of action but the goals to be reached as well.

There is a tendency among us to hear strange terms or words, especially if they are long. Programming may be both strange and long but it is a good word. It suggests that which wise Baptist leaders have long understood to be a real need within the churches. We would do well to understand it, lose our fear of it, and begin to do what it suggests.

Associate Executive Secretary Roy Sutton, Arizona, is saying over and over again to church leaders, "Church advance doesn't just happen. It requires careful planning and dedicated efforts. Churches must be motivated by the Spirit of Christ as they seek his will."

The Church Programming Guidebook, published by the Baptist Convention, displays the best thinking of Convention-wide leaders. But more important, it presents the best of the methods and means which have been practiced by growing churches throughout the Southern Baptist Convention (see July Forecast, supplement to *Guidebook*).

Church programming is a large word, but empowered and directed by the Holy Spirit it can do well, doing large results to the glory of God.

The Church Programming Conference, June 16-22 at Glendale, is designed for training church leaders in how to program. *The Church Programming Guidebook* will be a main focus of the conference.

All church council members would profit from the conference. We find ourselves wishing that every pastor and every WMU president, along with other church council members, could be present.

Sincerely,
WMU Staff

■ THE DARGIN CARVER LIBRARY
■ 127 9TH AV N
■ NASHVILLE TENN 37203

*Where is
YWA
Conference
this year?*



North Carolina

ormation.)