



Royal Service

OCTOBER 1964

ROYAL SERVICE

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Day by Day—Living

AN EDITORIAL

■ "Women can plan their time more freely than men; therefore, they have a special obligation to devote themselves to the needs of the community" is a statement recently accepted as a principle by a study group of 175 women in Dallas, Texas.

They were in a symposium on the campus of Southern Methodist University to consider the preparation of American women for their service roles in our society today. Three outstanding and noted speakers presented challenges upon which discussion revolved.

The basic premise of the study was that of responsibility which wives and mothers have for the family. The idea of a woman's time being flexible was discussed in light of this premise. It was assumed also that for both family and community service roles, women require training.

Baptist women also are realizing with mounting urgency the necessity for more skilled training in doing the work of the Lord. They are eager to be prepared for this new age.

In May of this year a woman from Chattanooga, Tennessee, called the WMU offices and said that a group of women from her church wanted to come to Birmingham to discuss mission action with the WMU staff. A profitable afternoon of discussion ensued. These women want to serve the Lord with skill, but most of all they want to witness significantly.

"There is but one mind which is adequate for this new age. It is the mind that is prepared to go out boldly to meet life, facing it with creative confidence," wrote Alan Walker. And he affirmed: "God is present in this moment of living. He is never archaic, never apart from the passing moment." Realizing that it is God who empowers us, members of Woman's Missionary Societies, well trained and able, are devoting themselves in searching out and meeting need in their communities and the world. These serve God boldly, with creative confidence in the present moment.

by Ethalee Hamric



WHAT IS APPALACHIA?



WHAT is Appalachia? The most talked about region in the United States today is yet unfamiliar to many. Such phrases as "the mountains" or "the underprivileged" suggest something of the general area and condition of some of the people who live there, but "the hill" has never been told.

It Is Hill Country

Appalachia is the hill country of Alabama, Georgia, Kentucky, Maryland, North Carolina, Ohio, Pennsylvania, South Carolina, Tennessee, Virginia, and West Virginia. It takes its name from the long ranges of the Appalachian Mountains which stretch from New York to Alabama on the eastern interior of the nation. Within the circle of Appalachia are 11 states, 360 counties, and 15 million people.

by Harold G. Sanders
Executive Secretary-treasurer
Kentucky Baptist Convention

ing place there is yet great need to be met.

It Is Proud Country

Appalachia is rich in history and struggle. It is the route of the pioneer who opened the west when the nation was young. It is the land of Daniel Boone, Davy Crockett, Alvin York. Its people, largely of native Anglo-Saxon stock in Southern Appalachia, are not rolling stones—that is, until the great migration of the past decade when the mines played out for the laborer. They've grubbed the land, dug the hills, built cabins and churches, stood their ground, raised their children and their grand children in the same "holler" or on the same ridge. They are a hearty, show-me, don't push me, I-like-this-land people. Family names do not run out—their children are many and they have not been rivers.

It Is Dependent Country

The eyes of the nation are fixed

upon the plight of Appalachia. Lack of conservation of natural resources, scandalous strip mining operations by some operators, the development of a mechanized coal industry—these and other factors have placed a proud people in a dependent stance.

Unemployment problems are so acute that more than a third of the population of many counties are on relief. The Poverty Program of the federal government is beamed directly at Appalachia, where need appears to be greatest.

Editor Walker L. Knight in the August, 1962 *Home Missions*, thumbs up the economic picture thus:

"The mountains are famous for mining, and a sixth of all male employees are engaged in mining. From one third to two thirds of the bituminous coal used in America comes from Appalachia. But modern machinery is replacing many men, and producing more coal.

"Farming, including livestock, is the primary source of income in Southern Appalachia, but less than a tenth of the land is under cultivation.

"Crafts that use mountain skills are being emphasized, especially weaving and pottery making, to fill the economic gap and put idle hands to work. However, the primary sources of income in the mountains are farming, mining, and lumbering."

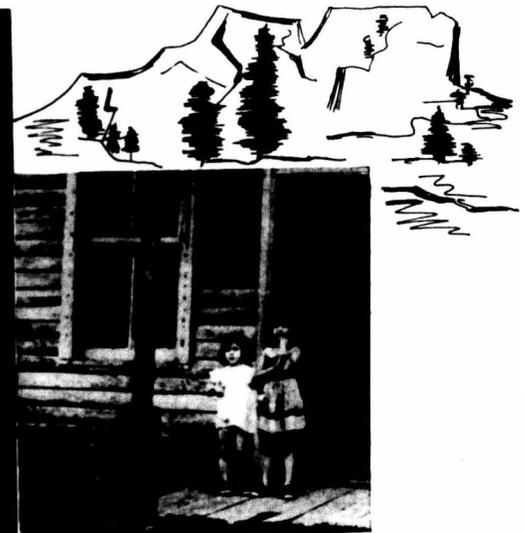
Of late, tourism and industry are playing stronger roles. National forests, state parks, dams with resulting recreational areas, better roads all stimulate new industry and tourists.

Continued dependence upon government and other outside sources tends to undermine the self-sufficient spirit of the Appalachian mountaineer. Ways and means must be found to provide employment for the people who love their hill country and who want to regain their full sense of pride in providing for their house-

Forests cover the hills, creeks and streams dictate the road routes, and little towns and farms gravitate naturally to the valleys. Coal and other minerals are treasures in them that hills."

Life anywhere has many ups and downs," but in the hill country of Appalachia that is not simply a metaphor—it is a physical, economic, and social fact. Tour Appalachia, beautiful Appalachia, and you will see up and down views, up and down people, up and down economic levels, up and down forests, and up and down social patterns.

In these hills there are contrasts of misery and majesty, of rich and poor, education and illiteracy. There are disease and distress, hunger and heartache, ignorance and superstition. Although vast changes are



is and their churches and schools.

It Is Disturbed Country

More than "the eyes of Texas" are upon Appalachia—the eyes of the world of churches, government, social workers, writers, artists, and businessmen are upon these hardy and proud people.

After decades of extreme privacy and isolation, the Appalachian mountaineer is being pushed, if unwillingly, into the mainstream of American life. The object of concern, love, curiosity, or what-have-you, Appalachia is also looking at the passing world?

Walker L. Knight adds: "Every-

where he turns, he sees the outside world coming to meet him: to help, to exploit, or to look. Huge earth-moving machines chew up the hills for roads and rails. Teachers, surveyors, businessmen, government workers, ministers, and social workers form a stream of in-migration while his sons and daughters form a huge river flowing out.

"He looks up from his farm in the hollow, comes out of the mine, or stops in his work at the lumber mill to see the jet streaking across the sky. He sees new dams fill the hollows with lakes. He fills his evenings watching the antics of the 'outside' world on television, listening to the radio.

"School buses . . . his many children and . . . off to crowded but well- . . . school. Unlike his parent- . . . mountaineer has discovered that education is the key to the modern world and not only wants his children educated but attends his own classes as he can himself." If the mountaineer never can be quite the same again, will he strengthen the mainstream of life in America?

It Is Religious Country

There are few atheists among the mountaineers. To them only a few would suggest that God is dead. Close to nature, they respect nature's Creator. Yet, the mountain people have consistently had a lower percentage of church membership than the nation as a whole. Nearly 55 percent of her people are unsaved churchless persons who present a home missions opportunity almost without parallel in the nation. Yet the mountaineer and his family are religiously inclined and need but to know the truth of Christ in order to be set free.

There is great religious variety in

the mountain area. "The mountains present a picture of religious variety like that of the whole country except in a greater concentration of fundamentalist Protestant sect groups. The middle-of-the-road groups (e.g., Methodists) are at a relative standstill, while those at either extreme (e.g., Baptists native to the area and the liturgical groups, e.g., Roman Catholics and Lutherans, largely recent imports) are making a two-pronged attack on the population." (*Life and Religion in Southern Appalachia*, Weatherford and Brewer).

Baptists are the dominant religious group. There are many varieties of Baptists, but Southern Baptists report 40 percent of all church membership—nearly a million in the mountains. Methodists are second. On a percentage basis, Southern Baptists are four times as numerous in the mountains as in the nation as a whole—and growing twice as rapidly as the total membership. The reasons are obvious: (1) Southern Baptists have a concern and a program to bring the gospel to them, and (2) the free-church, independent nature and spirit of Baptist churches suit the independent, rugged spirit of the Appalachian mountaineer. They can identify with Baptists and through them with Jesus Christ, the head of the church.

Will We Remember?

With the urban trend to the cities, attention of missions leaders must also be given to metropolitan missions of tomorrow—for the people are going there. But, missions work in the mountains must be accelerated and intensified now. They present not only an opportunity for evangelism but also they can provide from their Christian ranks the rugged, elemental but educated leadership of the world of tomorrow. God seems to look to the hills for giants such as George W. Truett and Billy Graham who are products of Appalachia.

FROM OLD TESTAMENT TO NEW



During the past two years we have traced in the Old Testament—from Genesis to Malachi—the unfolding of God's missionary message to man. We have seen how the divine promise to make a way of deliverance for fallen man dates back to man's earliest experience. The amazing response of God's love to human need is to seek man even in his guilt. Adam hid from his Creator and deepened the gulf his disobedience had caused in his fellowship with God. But "God called unto Adam: 'Where art thou?'" (Gen. 3:9).

The marvelous grace of God continues to follow man across his years—ever seeking to draw the forlorn and fleeing sinner back into the fellowship of the Father.

In time, God chose Abraham (then called Abram) and made a "covenant" with him, that through his descendants all the nations of the earth should be blessed (Gen. 12:1-3), and that one should at last come of his "seed" through whom this promise would have its ultimate fulfillment (Gen. 17:5-8).

The Old Testament closes with the greatest seers of all time standing almost on tiptoe to see the event of the ages—the coming of God's Messiah. These "holy men of God [who] spake as they were moved by the Holy Ghost" (2 Peter 1:21) saw beyond the horizon of their times. What they beheld kept hope alive in Israel that God would one day do a

work which would cause all men to marvel. As we turn to the pages of the New Testament, it is almost with bated breath that we hasten to see what that "marvel" really is.

As we open the New Testament, what do we discover? The answer may be familiar, but is it understood? We know the so-called Christmas story with which at least two of the Gospels begin—every detail—but have we pondered its significance to the missionary theme of the ages? to the mission of the church? to our mission personally?

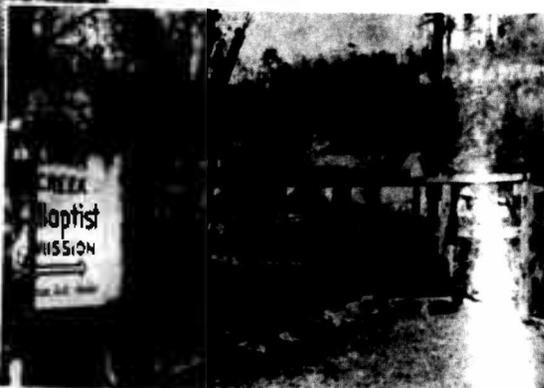
The challenge for missionary concern continues to ring out. The deafening roar of our modern world revolution may tend to muffle the clarity of this challenge, but for the informed Christian this noise cannot entirely drown it out. What is the extent of man's response to God? More importantly, what is our own response personally? With these poignant questions ringing in our ears let us now humbly and prayerfully enter upon the study of the New Testament, resolved to see what it actually says about the missionary message of the ages.

If it were not so familiar, it would be the most exciting discovery ever made. May it please God, however, to make our study of the New Testament message regarding missions one of the most rewarding we have known. With the lesson found on page 36 we begin that journey.

by Gilbert L. Guffin



PHOTOS BY HOME MISSION BOARD



missions

HERE and THERE

by Dallas M. Lee and Ione Gray

● Language Training for Home Missionaries

The Southern Baptist Spanish language school in San Antonio illustrates two important facets of Baptist missions work within the borders of the US. First, it shows that we are training missionaries to meet needs. Secondly, it shows how the Home Mission Board functions.

First enthusiasm for this Spanish language school came out of Texas, where leadership for Latin-American work had to be drawn either from Anglo seminary graduates without language training, or from native Latin Americans who lacked seminary and often college training.

So Texas grabbed the ball in 1962, and through its Mexican Baptist Convention (a department of the Baptist General Convention of Texas) adopted the Mexican

Mr. Lee is associate editor of *Home Missions* magazine.

Laboratory for Southern Baptist language school in San Antonio, Texas, where missionaries study Spanish.



Baptist Bible Institute, until then a project of the San Antonio Association. Here, for the first time, was a school for Latin-American pastors or student pastors. About that time the Home Mission Board's department of language missions was studying the problem of language training for home missionaries. The solution—at least the beginning of one, was a combination of efforts. Texas agreed to provide facilities at the institute for a Spanish language school if the Home Mission Board would provide the students. The Board agreed.

Backing the Texas part of the bargain, the Texas WMU provided \$30,000 for a library language school building, and another \$9,000 to equip the school with two-way communication gear.

The Mexican Bible Institute then agreed to should administration responsibilities. And the Home Mission Board's department of language missions, presently headed by Gerald Palmer, began providing student through its regular missionary appointment procedure.



Mr. Lee



Miss Gray

The Home Mission Board pays tuition, salary to the head of the missionary family in training, and moving costs for the family to the school. Texas continues to budget salaries for tutors who assist missionaries, and to support the facilities.

The missionaries study full time at the school for ten and a half months. Although they are there to learn the language, the curriculum provides lectures on history and culture of the people among whom they will minister. The two-way communications gear shown in the photo on page 6 allows a missionary student to listen to and repeat from tape recordings in Spanish without disturbing fellow students. M. David Oates is director of the school.

Previous graduates have gone to Southwestern United States, the Northeast, to Chicago, and Sterling, Illinois. The need is great among language people. The training program is available. Getting God's dedicated missionaries trained as fast as possible is the challenge.

● Christianity in the Arab World

Something is happening in the Arab world in regard to Christianity and the Bible. It is too early to know exactly what it is and how important it is in the world mission of the church.

Jordan and Lebanon

Last year in Jordan more than fifty members of a fraternal order (most of them Muslims and many of them prominent in government and business) requested and received Bibles from Rev. Paul S. C. Smith, Southern Baptist missionary in the country. There is also interest in the Bible among even more prominent people in the country. The reasons for this new interest (or curiosity) are yet undetermined.

Articles on Baptist beliefs have been prepared for publication in the newspapers of Beirut, Lebanon. Ap-

Miss Gray is director of press relations for the Foreign Mission Board, Richmond, Virginia.

parently this is the first attempt at regular newspaper evangelism in the Arab world.

Morocco, Algeria, Tunisia, Libya, Egypt

Southern Baptists are now focusing attention on the 59 million people in five independent nations which occupy the Mediterranean coast of Africa: Morocco, Algeria, Tunisia, Libya, and Egypt. Two couples appointed by the Southern Baptist Foreign Mission Board in 1965 for service in North Africa are believed to be the first missionaries ever designated by a Baptist missionary agency for service in that part of the world.

Rev. and Mrs. Harold L. Blankenship of Erwin, Tennessee, have been in Tripoli, Libya, since September, 1965, working with the 250-member English-language Baptist church there. Missionary work among the Libyan people has not been authorized, but the Blankenships are studying the Arabic language so that they will be prepared when conditions permit to communicate the gospel in that language, also.

Rev. and Mrs. Joseph A. Newton of Nashville, Tennessee, were scheduled to arrive in the Spanish enclave of Melilla on the coast of Morocco in May after studying Arabic and Spanish in Washington, D.C. It is expected that soon missionaries will be appointed for work in Morocco itself.

A Second Chance for Christianity

North Africa is part of the Arab world. Arabic is the common language, and Islam is the religion of most of the people. Once a Christian stronghold, North Africa helped to determine the course of Christian history and theology—through such men as Tertullian, Cyprian, and Augustine.

But Christianity was the religion of the Roman and Greek colonizers, and when the Arab followers of Muhammad swept across North Africa in the seventh century, there was too little rootage among the indigenous people. Those who had called themselves Christians had been too weak in faith and practice, and theological arguments had created bitterness and confusion.

Christianity returned to North Africa in the nineteenth and twentieth centuries, again in the persons of European conquerors and colonizers. And though some missionary activity took place, few Arabs or Berbers (indigenous North Africans) were converted. Christianity was regarded as the religion of Europeans.

Now, as the last remnants of colonialism disappear, there may be another opportunity for Christianity in North Africa. The conditions are not yet very favorable, but the gospel can spread under any circumstances, provided those who bear the good news love, with God's love, the persons they would win, and live out this love in all their actions.



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

Johnson's War on Poverty

The War on Poverty is entering its third year. It is spending about \$1.5 billion a year, operating some two hundred federal projects administered by an agency set up especially for the purpose, the Office of Economic Opportunity. President Johnson pulled Sargent Shriver from his successful direction of the Peace Corps to head up the new war, or the "better war" as Washington officialdom chooses to call it.

It is safe to assume now, two years after Congress made its first allocation (a timid \$800 million in October, 1964) to the battle against poverty, that significant progress is being made. Office of Economic Opportunity Director Shriver himself admits that the first two years have been rough ones, largely because of the immensity of the task. There also have been unfortunate episodes attributable to the human element of personal greed. Political leaders in scattered sections of the country have grown jealous of local administration committees for War on Poverty funds, fearful that some of their personal political power be lost. And there have been times, like the Watts riot in Los Angeles, when poverty-stricken people demonstrated because the government's publicity and promises ran too far ahead of actual performance.

Its Purpose.—The War on Poverty aims at giving every American family an adequate standard of living. Social economists figure that as a general rule an average urban family of four with an income of less than \$3,000 annually is living in poverty. (The figure is \$2,200 for a farm family.) Six million families or about 35 million persons—one person out of every five in America—fit into this so-called "poverty" category. Twelve to 15 million of these 35 million are children.

The program leans over backward to avoid any appearance of a dole such as we knew in the welfare and relief programs of depression years. Its goal is to give young people an education, train both youth and adults

in a vocation, give everyone a sense of responsibility—and the opportunity—for making his own way.

The Program.—Here are some of the new programs being operated by the Office of Economic Opportunity.

• **Job Corps.** Unemployed and out-of-school youths from sixteen to twenty-one are provided with medical education and job training. These are the much-publicized "dropouts" who, if unaided, would turn from delinquent youths into delinquent adults. Twenty-five thousand youths are in training in 101 Job Corps Centers. The first 1,500 graduates have found jobs, and cooperating firms already have jobs available for 30,000 more.

• **Neighborhood Youth Corps.** Restless youths are employed in after-school and summer jobs with the aim of discouraging delinquency and encouraging ambition. These teenagers might otherwise become dropouts. There are almost 600,000 participants.

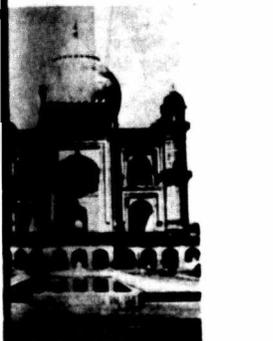
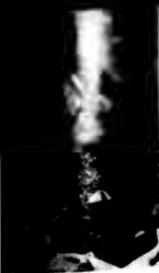
• **VISTA.** A domestic "peace corps" this program utilizes volunteers from eighteen to eighty years of age in programs across America rendering assistance on Indian reservations, in rural areas, among retarded children, and on urban reclamation projects. There are 2,230 people at work in this program.

• **Head Start.** Preschool age children from poor homes are enrolled in child care centers to be given medical attention, a sense of importance, a glow of hope. Almost 66,000 children from slum areas were helped in the summer of 1966.

• **Community Action Program.** Local committees (including a good representation of poverty-stricken people) plan and execute local projects to meet specific needs of their communities. Mr. Shriver's contention is that the poor know their needs and know their hopes. More than one third of all counties in the USA have been reached by this program. In a one crop tobacco area, a group of farmers working through CAP set up a strawberry cooperative and doubled their earning potential. Detroit created a center for medical and dental treatment. Atlanta developed a child care center, instruction classes in homemaking, a legal aid office, and a vocational training program for the unemployed.

• **Others.**—There is special work also for the aged helping them to help themselves by being useful to others. There are rural loans and small business loans, helping the ambitious person to buy his own farm and start his own business.

Mr. Shriver sees the War on Poverty as a long term effort, but he is far from discouraged. "The program of the OEO will cost taxpayers only one cent out of every tax dollar. Because this one cent is directed at self-help, self-motivation, education, and local community action, all our programs are designed ultimately to end poverty."



A MIRACLE in INDIA

by Johnni Johnson

SINCE 1962, Dr. and Mrs. Jasper L. McPhail, Southern Baptist medical missionaries, have been working in India. Several times they have been visited by Dr. Winston Crawley, secretary for the Orient for the Foreign Mission Board.

"The McPhails," says Dr. Crawley, "have explored avenues that might lead to an opening for Southern Baptist missions effort in India."

This exploration enabled the Foreign Mission Board to take specific action with regard to India in August, 1965, which was that plans be projected for the development of a hospital in South India instead of in North India on the recommendation of Dr. and Mrs. Jasper McPhail and the medical consultant of the

Miss Johnson is an associate in the Visual Education Division, Foreign Mission Board, SBC.

Foreign Mission Board, subject to further approval of the medical consultant or area secretary, or both, after examination of the proposed site.

Four months later, Dr. Crawley reported to the Board that he and the Board's medical consultant, Dr. Franklin T. Fowler, had visited India and the McPhails. They confirmed the August action of the Board "as a basis for moving right ahead with plans for medical work in India."

The opening of Southern Baptist medical work in India—when it is accomplished—will be a step toward fulfillment of hopes long cherished, and attempts often frustrated. For the McPhails it will be the culmination of many years of work and prayer. Actually, they presented themselves to the Foreign Mission Board expecting to serve in Nigeria.



Christian Medical College, Vellore, India
Dr. McPhail has worked for four years in preparation for a permanent medical ministry in

with their intense desire to... it appeared there was no... there for Southern Baptists

"The appointment to Nigeria was...," said Dr. McPhail, "but... the problem (of my call... in) with the Mission Board. The men there were just as... as I about doing God's will. ... mutual confidence, we and the... opened conversation about

conversation changed the... plans and provided South-... Baptists with an opening in

was almost six years ago that... Brand, serving as director... Vellore Christian Medical... in South India, visited the... Mission Board in Rich-... Virginia, and made a sug-

indicated that the medical... would be happy to have on... a well-qualified Southern... doctor and felt sure the col-... would secure a visa for such a... With missionaries in In-... that arrangement, the For-... Mission Board realized that it

would be in a much better position to explore the possibility of government approval for a Southern Baptist medical project," wrote Dr. Crawley.

"In response to the suggestion the Board offered the services of the McPhails to the Vellore Christian Medical College and Hospital

"The Vellore Christian Medical College and Hospital grew out of the work of Dr. Ida Scudder, a famous American medical missionary. She began in 1900 with one hospital bed in her father's bungalow. The medical school, originally for women only, opened in 1918; men students were admitted beginning in 1947. The medical college now admits twenty-five women and twenty-five men each year. In addition, sixty nurses are graduated annually

"The hospital has more than nine hundred beds and a staff of over two hundred full-time doctors in the college and hospital together. The faculty and staff are predominantly Indian. About fifty foreign staff members (missionaries or exchange personnel) come from seven countries and represent a number of

Christian denominations.

"Vellore is particularly noted for the surgical corrective work Dr. Brand has developed for rehabilitation of leprosy patients. In many other ways also, the medical college is recognized professionally in India and among Christian groups throughout the world as a most remarkable Christian mission undertaking."

"If I had not specialized, I could not have qualified for the Vellore faculty," Dr. McPhail said. "If God had not spoken to me again during the appointment service, I would be in Nigeria. There are so many ifs connected with our being in India that only the Master Planner could have put all the pieces in place."

During four years in India, Dr. and Mrs. McPhail have... in Vellore. At first he was a... lecturer in surgery. Later he was named acting head of the Thoracic Department, which has responsibility for chest, lung, and heart surgery, including open-heart operations. Mrs. McPhail, a nurse anesthetist, has worked in the anesthesia department of the medical college hospital.



Mission study this fall for Woman's Missionary Society is *Beneath the Himalayas*, by McPhail, 85 cents, and *Teacher's Guide*, 25 cents, from Baptist Book Stores (see pp. 32-3).

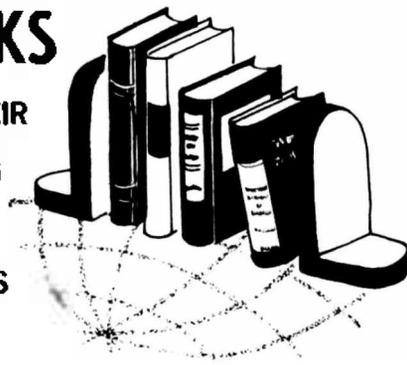
In addition to their medical work, Dr. and Mrs. McPhail have studied Tamil in the language school of the United Theological College in Bangalore and investigated possibilities for Southern Baptist witness in India

Following up investigations by Dr. Crawley, Dr. McPhail's presence and work in India led to the granting of permission for Southern Baptists to begin medical work.

"This permission is a miracle," said Dr. McPhail. "This will be the first new Christian mission of any kind approved since 1947. Using the [Baptist] hospital as a springboard for the Christian witness, we hope to move ahead with establishing churches in the surrounding area."

Now building plans for a Southern Baptist hospital in India are on the drawing board with the hope that it can be in operation within a few years. When this hope becomes reality, Southern Baptists will indeed, at last—have an opening in India.

BOOKS AND THEIR MEANING FOR MISSIONS



by Fayly H. Cothorn

What does the phrase, "the thunder of bare feet," conjure in your mind? It's a provocative book title, isn't it? And no less stimulating is the content of a book by this name.

If you walk through history with the author, J. Wallace Hamilton, you will see the consistent push of the man in the peasant hut as he attempts to overthrow the man in the house on the hill. You may stop in amazement as the author points toward Egypt and suggests that the exodus was the beginning of the common man's drive to overthrow lords and owners so that he might have a voice in deciding his own destiny.

You will note that Bahaism, practiced in the time of Moses, is still in existence today—only by a different name. You will be aware of startling contrast and continuing conflict between Christianity and Bahaism.

You will take a quick, easy look at the revolutions of history. Your emotions will not rest easy, however, as you come face to face with world problems which must be solved.

"The barefoot man is coming up in the world to sit in the driver's seat, to set the standards, to make the laws, to shape the culture, to take over the palace from which he was formerly excluded." The barefoot man has come to palaces of some forty new nations since World War II. He comes with liabilities of which we must be aware in order to understand, pray intelligently, and help reshape the changing world with the loving, caring ties of Christianity. You will want to read, underline, and think much about the content of *The Thunder of Bare Feet*, Hamilton, \$2.95, from Baptist Book Stores.



Mrs. Cothorn lives in Phoenix, Arizona, and is an avid reader of good books.

THE NEED of a CITY

CHICAGO



by J. E. Godsoe

*Home missionary
Bradview, Illinois*

TAKING a big city for Christ appears simply impossible while concentrating on its problems. Land on which to build is too expensive, the people are too indifferent about religious matters, and a lot of the people do not even speak English! Difficult, yes, but not impossible, for a close look at the big cities show individuals—like Jose Garcia, Harry Goldstein, Ivan Matejowsky, Mary Smith—people with individual hopes and feelings and a pressing need for Jesus the Saviour to be in their lives.

Impossible, yes, except that Christ expects us to win the cities for him—and that it is the Holy Spirit who works in men's hearts to change them.

Big cities have problems because they have people—a lot of people! A century and a half ago there were only two cities in the US with over 25,000 in population. Now, though the big cities occupy only 1 percent of the land area of our nation, 70 percent of all Americans live in them. Average population density in Chicago, for instance, is 17,000 per square mile with many areas housing twice that number. In one block chosen at random, and by no means a slum, 1,200 people were counted

living in the three- and four-story apartment buildings on both sides of the street.

And big-city churches have their problems. Many old established churches, once powerful in membership and influence, are now reduced to little more than a memory.

Some people who come to the city find a church ready to minister to their needs. Others find the church just leaving their neighborhood. Its members have moved to the suburbs, and the church, unwilling or unable to minister to its new neighbors, soon follows.

Southern Baptists moving into the big cities are establishing missions and thereby are trying to minister to need in the inner city. Occasionally they buy the fine, proud buildings once occupied by other churches. In Chicago, one new church or mission is formed almost every month to be added to the eighty churches and missions now cooperating as Southern Baptist churches. However, in our cities, as many Southern Baptist churches per capita as the rest of the nation, 1,500 new churches are needed in this area.

Who are some of the people in Chicago among whom there are

groups meeting together for spiritual help?

In a cozy apartment on Chicago's north side, six or eight Cherokee Indians get together each week for an hour of Bible study. The host and hostess, originally from the reservation in North Carolina, watch with wonder and delight as they see one young couple for whom they have been praying grow night after night in understanding of gospel truth. From such Bible study we can expect that souls will be saved and a work established among these Indian people. Similar home Bible study classes are reaching out for souls in other places over the city, and hundreds more are needed. Each year more than 10,000 Indians leave reservations to live in big cities, and 15,000 now live in Chicago.

Also on Chicago's north side, the Victory Baptist Church surveyed its area and noted that 20 percent of the people spoke Spanish. Feeling that they were obligated to take the gospel to all the people, this church enlisted a Baptist couple from South America to begin a Spanish Sunday School class as a part of the regular Sunday School of the church. Now this Spanish-language group has called a missions pastor, and in ad-

dition to the class, they have a Spanish service in the chapel downstairs while the English service is in progress in the main auditorium. A similar program is needed in scores of other churches to minister to language people who live near them.

Several miles to the west, meeting in what was originally a Jewish grammar school, the Rockwell Baptist Chapel ministers to its people through a program of weekday activities. Spanish, Italian, Polish, and English-language Americans living in the neighborhood, and sewing classes, woodshop activities, and boys and girls clubs are designed to provide a point of contact so that a church-centered program of Bible study can bear fruit in their lives. This is hard work, and expensive, but many more churches need this program of weekday activities.

In the shadow of the Loop's Marina Towers, a new group meets in the lovely and ample facilities of the YMCA. Other churches and missions rent lodge halls and school buildings. Some groups have bought apartment buildings or store buildings and have remodeled them to meet their need for a house of worship.

There are 800,000 Polish people

in Chicago. One Southern Baptist church witnesses to these people with Polish services, a radio ministry, and evangelistic services in the park.

A new work has been started among the Czechoslovakian and Bohemian people of the city, and a similar beginning is needed among Italians, Orientals, the deaf, inter-nationals (students, embassy officials, and so forth), and scores of others who as groups number in the thousands and hundreds of thousands in this great city.

Quite hopefully, there is a growing awareness among Southern Baptists of Chicago and the other great cities that every individual of a neighborhood is a prospect for evangelism, and plans are being made to translate that concept into activities that will reach them for Jesus.

The big cities, for all their problems, have a charm and a spine-tling vigor that cannot be denied. The people are warm and friendly, however varied their national backgrounds. They invite the newcomer into their hearts, asking only to be loved and to be understood.

Precious are the rewards of those who do understand them and who, for Jesus' sake, love them sincerely.



**SIGNIFICANT
ACTION in
SIGNIFICANT
TIMES**

by
**Alma
Hunt**

**The
North
American
Baptist
Fellowship**

DR. JOSEF NORDENHAUG, general secretary of the Baptist World Alliance, called to order a significant meeting in the nation's capital at 9:05 A.M. on Monday, March 28, 1966. It was the formal organization of "the North American Baptist Fellowship, a committee of the Baptist World Alliance." In the meeting were representatives elected by six conventions and observers from three conventions which have not yet voted on participation in the body. The bringing into being of this fellowship body is significant action, made in significant times. Are we not living in history-making days? No doubt with the passing of years we will look back to March 28, 1966, as we now look back to May 18, 1814, when the Triennial Convention was organized.

I feel that in a very definite way Baptist women of this continent helped pave the way for this organization. Since 1951 the North American Baptist Women's Union, an arm of the BWA Women's Department, has been in existence.

While the women's groups on every continent were establishing and using lines of communications, there was no such communication among the Baptist conventions except in Europe.

After World War II, the European Baptist Women's Union did much to heal spiritual wounds suffered during the war. Erstwhile enemies were brought together by the faith they held in common. European Baptist men found themselves separated from their Baptist brothers in neighboring countries. Men and women together organized the European Baptist Union.

Baptists on the North American continent did not feel a need for organization; we had not taken up arms

against fellow Baptists; we had suffered the loss of churches, the scattering of members, the loss of other church properties and institutions. It took a different stimulation to motivate organization on this continent.

Then in 1955 the president of the Southern Baptist Convention, Dr. C. C. Warren, had an idea that the Baptist bodies of this continent should plan together for a continental meeting to celebrate the 150th Anniversary of organized Baptist life on this continent. His was a magnificent dream. All the Baptist bodies acclaimed Ann Hasseltine and Adoniram Judson. All looked with gratitude on Luther Rice's efforts to unite the scattered churches. All recognized the Triennial Convention as the forerunner of other Baptist conventions on this continent.

Who could call a meeting of leaders? No Baptist body has authority over another. Dr. Warren discussed his dream with the leaders of the Convention and in the meeting of the Executive Committee of the Southern Baptist Convention. The committee could not authorize the calling together of the group, but individuals could "pat him on the back."

Chicago seemed rather centrally located. Dr. Warren sent out his letters and in faith went to Chicago. Others responded and the Baptist Jubilee Advance evolved—a movement that encompassed seven Baptist bodies and extended over the five-year period leading up to the Baptist Jubilee celebration in Atlantic City in 1964. Lines of communication were established. Broad overall objectives were suggested, each to be developed within the framework of the separate conventions. Stimulating goals were set by the various Baptist conventions. Woman's Missionary Union organized its 75th Anniversary goals within the framework of Southern Baptist Convention goals for the Baptist Jubilee Advance. It helped us to feel that we were moving with the times.

Many Baptists learned many things during the period of the Baptist Jubilee Advance. We recognized that together we create the Baptist image of North America. In all the world there is no comparable unit for on this continent live 24 million of the 27 million Baptists in the world. The non-Baptist world does not look at us as Southern Baptists, American Baptists, National Baptists, Seventh Day Baptists, et cetera. To Islam, Buddhists, to Communists, we are Baptists—a religious group of formidable size in North America.

Admittedly there are differences, differences which will continue to exist. But these need not destroy lines of communication, need not make Baptists strangers one of another, need not prevent our doing again what was done to the profit of all during the Baptist Jubilee Advance. When occasion demands or when opportunity presents itself, we can unite behind a great movement, each convention deciding whether it will participate and if so what its objectives and goals will be.

WOMAN'S MISSIONARY UNION

*Teaching Missions /
Learning about Missions*

The SBC denominational emphasis during 1966-67 is "A Church Fulfilling Its Mission Through Education." The teaching of missions is one part of a church's total educational task. A WMU teaches missions which helps a church fulfill its mission.

TEACHING and learning may be thought of as reverse sides of the same coin. Learning, in the Christian context, is designed to bring about changes in persons in their relationship to God and in their relationship to other persons. Teaching, on the other hand, is planning for and guiding learning experiences which will bring about desired changes. Education is the term which describes the teaching-learning process.

Woman's Missionary Union is known as a missionary education organization. As such, WMU is concerned with both the teacher and the learner. Beginning with the youngest child in Sunbeam Band and continuing with the mature adult in WMS, Woman's Missionary Union guides its members as they grow in their understanding of and response to missions.

In teaching missions, Woman's Missionary Union leads persons to

explore with growing understanding the nature and implications of God's missionary purpose and to respond to that purpose in personal commitment and obedience. Awareness and response to God's missionary purpose is a lifelong task for Christians.

Throughout the life span, church members need to explore the truth about God's missionary purpose as set forth in the Bible. They need to discover ways churches fulfill God's missionary purpose, both in the historical and the contemporary setting. Church members must prayerfully consider the meaning of God's missionary purpose in today's world. Then, these understandings reached under the leadership of the Holy Spirit must be applied in personal experience as each person assumes responsibility for missions.

At every age level and during every era in time, missions concepts must be made relevant to the Christian. This is one reason missionary education of youth is so important. Each generation must rediscover the meaning of missions, for the unchanging missions task is carried out in a rapidly changing world.

Missions is not static. Missions is not just something enshrined in history, or lodged only in the minds and hearts of missionaries. Missions is a living, life-changing idea, which makes demands of every Christian who considers Christ's command: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost



by **Elaine Dickson**

Miss Dickson is assistant to the Promotion Division Director, WMU, SBC.

of the earth" (Acts 1:8).

Teaching missions in churches began with the modern missionary movement. As societies for the support of missions began to spring up in the latter part of the eighteenth century, there was a growing recognition that prayer for missions and the financial support of missions must be undergirded by adequate information about missions. This led to the study of missions in an intensive way. The recognition existed then as it does today that what a person ultimately does in behalf of missions springs from adequate information, proper understandings, deepened appreciations, improved attitudes, and developed skills.

Few church members would boast that they know as much as they need to know about the world in which they live and God's purposes in that world. Because of inadequate information, there is sometimes a lack of understanding of the peoples of the world, the circumstances under which they live, and the means by which they are being reached with the gospel. Because of lack of understanding or lack of appreciation, church members sometimes hold attitudes toward the missions task and toward peoples of the world which are not conducive to effective missions concern. Woman's Missionary Union, through a sustained program of mission study, seeks to change this.

Maturing in missions implies change. Change occurs primarily in the learner's knowledge, understandings, appreciations, attitudes, and skills as these relate to missions.

To develop awareness of and response to the full scope of missions, Woman's Missionary Union leads its members to study the missionary message of the Bible, the progress of Christian missions, and the contemporary missions work of Southern Baptists. Viewing missions from these three vantage points builds an understanding of the nature and implications of God's missionary purpose for the world.

REVERIE

GOD ON EARTH

I CAN REACH MEN, for they are on my level.
Can look into their eyes,
And touch their hands, and hear their words,
And join their laughter and their sighs
But men are not enough.
I want someone who more than man is kind
And wise and worthy of all trust,
One to be worshiped and enshrined.
I think of God, but he is far beyond my reach,
Beyond my view.
I yearn for one infinitely above me,
But beside me, too.

AND THEN I READ that God once dwelt within a body like mine
That what God is, and man may hope dimly to be
In Him were shown
And I in gladness thus behold my paradoxical hope fulfilled,
In One who was a babe, a lad,
But still the God whose power had willed the world, the stars,
Who knew the pull of sin, but not its stain,
Who trod earth's dusty roads,
But in Himself was a shining road that leads to God

O STRANGE GOD-MAN,
I find in Thee the song to which my heart is keyed
Mysterious, yet I know Thee real,
For only Thou canst fill my need

Clara Aiken Speer

"For ye know the grace of our Lord Jesus Christ, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32)

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A material characteristic of a woman is that she usually knows. She keeps up with trends. This means she is always asking questions to find answers. This section anticipates some of your questions. Do you have any?

What study unit in Training Union, "How to Pray," attends to the Week of Prayer for Foreign Missions?

This is a good question! I believe that one of Southern Baptist's greatest assets is having an organization that trains church members to do what they need and want to do. Individual growth seldom just happens. Church growth does not just happen. A week of prayer will not be all that it could be unless people know how to pray.

I believe that deep in the heart of every Christian there is a sincere desire to know how to pray. Just as those first Christians asked Jesus to teach them to pray—so do we need to draw near to him and learn.

In the development of the new Life and Work Curriculum, the Training Union will be leading adults in learning how to pray at the very time of the December Week of Prayer for Foreign Missions. This will strengthen the total observance of this vital week.

What is the hymn of the month?

There is a radio program on which periodically the announcer pauses to dial a telephone number and when he hears an answer, he asks the listener to identify a certain song.

This is not a radio program, but I would like to ask if you know the title of Southern Baptists' "hymn of the month" chosen for October by the Music Ministry Department of the Sunday School Board.

It is not one of the older, familiar hymns, but it is a lovely one and worthy of our learning it. The title of it is "Revealing Word, Thy Light Portrays."

by Marie Mathis



IS THIS YOUR QUESTION?

In all the vicissitudes of life, the Bible brings the message of hope to human hearts. The message is written from the beginning of the Bible to the end.

A hymn with such a central message will fit well with the first general theme of the Sunday School Life and Work Curriculum, "The Story of Redemption."

What is the Church Growth Plan?

No doubt many are hearing about the most recent plan for church advance, the Church Growth Plan. What is this plan? Is this your question?

Very simply, it is a plan for reaching prospects for the church and involving them in the church's life and work. This plan will be initiated in Southern Baptist churches this October. Its main purpose is to increase Sunday School enrollment, which means that more people will be taught the Bible, will be won to Christ, and will unite with the church.

This means, too, there may be a substantial increase in the number enrolled in all church program organizations.

Woman's Missionary Union stands to gain in membership for the purpose of teaching missions and leading these new Christians to participate in missions. It will be a wonderful opportunity to enlarge our program of missions beginning with mission action in the community and through our gifts and prayer for all the world's people.

To aid in launching the Church Growth Plan, many of the program magazines are carrying articles and "how-to" suggestions. For instance, *The Sunday School Builder* for August outlined the plan in detail. Also, read about it in the 1966-67 WMC Year Book.

Southern Baptists need to adopt the Church Growth Plan in every church, for the real purpose of it is the mission of the church—winning lost people.

Call to Prayer

Prepared by Mrs. Charles A. Maddy
Foreign Mission Board, SBC



1 SATURDAY Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me Isaiah 6:8 (read vs. 1-9, 11-12)

The Lamar Tribbles, missionaries to Chile, and others have prayed earnestly that a new mission might be opened in Parral. Last November the answer to prayer came when a Baptist family opened up their home to be used as a place for teaching and winning people to Christ.

Thank God for these nationals, for a Chilean pastor, and faithful layman from a church in a neighboring city who will help.

Pray for Mr. Tribble, Mrs. R. W. Smith, Uruguay; Mrs. R. N. Boswell, Brazil; D. E. Elliott, Thailand; ev.; M. N. Alexander, Thailand, BA Helen McCullough, China-Hawaii; ret.; T. K. Muskrat, Kan.; Ind. ev.; Guyana Evangelistic Crusade, 1-31; Japan Evangelistic Crusade.

SUNDAY October 2 In the beginning God created the heaven and earth Genesis 1:1 (read vs. 1-13)

Three years of working with Spanish-speaking migrants in Palm Beach and Broward counties, Florida, has convinced Mrs. Francisco Platillero that it is a physical impossibility for her and her husband to reach all the migrant camps during a week. Therefore, the burden of their prayer, in which they invite us to share, is for a nearby meeting place away from the camps for Spanish speaking services on Sundays and facilities for a weekday program. Many Christians could be trained, and some would come to literacy classes in order to read the Bible. Pray that a building will be made available.

Pray for Mrs. Platillero, Miami, Mrs. Gilbert Oakelev, Chavis, N.M., Sp. sp. ev.; Mrs. Truman Granger, Lawtell, La.; Fe. ev.; Norah Lee Brown, New Orleans, La. GWC; Frederick Brown, Mobile, Ala.; CD; Mrs. Gil Aldape, Tex.,

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

Mrs. T. N. Johnson, China, ret.; Mr. and Mrs. S. J. Longbottom, Jr., Vietnam; A. V. Jones, Ecuador; ev.; Mrs. H. D. Duke, Chile; D. L. Orr, Columbia; ed.

3 MONDAY So God created man in his own image, in the image of God created he him, male and female, created he them Genesis 1:27 (read vs. 14-28)

The Cooperative Program continues to be the foundation of worldwide missions. Dr. Baker J. Cuthbert, executive secretary for the Foreign Mission Board, has pointed out that "every Southern Baptist who contributes through the Cooperative Program has a share in worldwide missions." Pray about your church's support of the Cooperative Program.

Pray for A. K. Faris, Brazil; Wheeler Kuhl, Malaysia; Mrs. J. F. Bough Jr., Lanzania; Mrs. S. R. F. Swellen, Nigeria; ev.; W. I. Jester, Nigeria; ed.; Mrs. J. C. Baker, Korea; MA; Claribel Jeffers, Tex.; ret.

4 TUESDAY And I will put enmity between thee and the woman, and between thy seed and her seed; she shall bruise thy head, and thou shalt bruise her heel Genesis 3:15 (read vs. 1-15, 22-23)

The Von Wortens arrived in Indonesia in September 1965. In a letter Mr. Worten wrote "Language study is challenging, frustrating, enjoyable, and awful at the same time." He continues "Enrollment in the Seminars decreased this year. The need for national leaders is critical. Also, we are trying to turn mission property over to the nationals, but because of law complications this has been impossible." Pray about this and that Christ's loving people of Indonesia will answer God's call.

Pray for Mr. Wooten H. A. Fox, Thailand; Mrs. J. Hartfield, Mexico; Mrs. C. M. Hobson, Columbia; ev.; L. Johnson, Argentina; Mrs. E. B. Trent, Brazil; ev.; Brown, Jr., Costa Rica; BA R. B. Hilliard, Spain; M. R. I. Bowlin, Rhodesia; ed.; Linda Phillips, Liberia; ed.

Angela, Panama; ev.; Francisco Platillero, Miami; Fla.; Sp. ev.; Miss Mae Popwell, New Orleans, La.; RM; M. Cassidy, Va.; ret.

5 WEDNESDAY And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing Genesis 12:2 (read vs. 1-9)

Mr. and Mrs. Rafael de Armas work among the Spanish speaking of the Perrine Mission Center, Perrine, Florida. The twenty-five children cared for each day at the center are transported by a bus. Their safety is a great responsibility. They need dependable bus drivers. Pray about this need and for this mission center.

Pray for Mrs. de Armas, J. E. Benson, San Antonio, Tex.; Sp. sp. ev.; Mrs. Robert Gross, Albuquerque, N.M.; WC; Mrs. Lillian Robertson, New Orleans, La.; RM; Thomas Love, Los Angeles, Calif.; Ch. ev.; Alcides Luciano, Panama; Mrs. J. M. Sanchez, Habana, Cuba; B. W. Coffey, Dominican Republic; Mrs. A. A. Giannetta, Brazil; Mrs. D. H. Redman, Costa Rica; Mrs. G. D. Herrington, Malaysia; Mrs. J. D. Hopper, Switzerland; D. E. Kendall, Zambia; ev.; Maxine Lindau, Jordan; RN.

6 THURSDAY And Abraham said, My son God will provide himself a lamb for a burnt offering, so they went both of them together Genesis 22:8 (read vs. 1-14)

Dr. Nathan C. Brooks, Jr., pastor of Highland Baptist Church, Louisville, Kentucky, says "The Christian problem of the twentieth century is to come to the place where we believe that the Christian gospel is really for the Jew. The less we are going to find Jesus unless people like you and me begin to understand him, the Word of God, and ourselves enough to do something about witnessing to our Jewish neighbor." Pray for Jews.

Pray for J. I. Porter, Thomasville, N.C.; deaf ev.; Helen Stuart, Railton, Canal Zone; Mrs. R. J. West, Puerto Rico; Sp. sp. ev.; C. D. Dixie, Costa Rica; J. I. Ballenger, Germany; Mrs. D. E. Hill, Philippines; Mrs. D. M. Lawton, Taiwan; Mrs. W. W. Lawton, Jr., Taiwan; Mrs. C. J. Hopkins, Nigeria; ev.; Gerald Riddell, Chile; ed.; W. C. Newton, China; ret.; District of Columbia WAMU Annual Meeting, Washington, 6-7.

7 FRIDAY And behold the Lord stood above it, and said, I am the Lord, God of Abraham thy father, and the Lord of Isaac, the land wherein thou livest, to thee will I give it and to thy seed Genesis 28:13 (read vs. 1-4, 10-22)

MC mission center
MD doctor
med. medical
MJ missionary journeyman
ret. retired
FM foreign mission
RN nurse
SM superintendent of missions
sw social work
Sp. sp. Spanish speaking
SW student work
Turbough

Continuing work under trying circumstances" are two Southern Baptist missionary couples stationed in the Dominican Republic. They are Howard and Dorothy Dell Shoemaker and Billy and Ann Colman. Despite difficulties, the missionaries are making plans to open a new mission station in the interior of the country when they are joined by appointees now in language school.

Pray for Mrs. P. M. Anderson, Philippines; Mrs. M. J. Ledbetter, Guatemala; J. A. Lanford, Brazil; H. E. Renfrow, Brazil; Mrs. H. W. Schweinsberg, Spain; ev.; Marie Van Leuz, Nigeria; ed.; D. J. Rollins, Yukon, Alaska; ev.; Mrs. L. E. Lawson, Kentucky; GWC.

8 SATURDAY But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness Isaiah 5:16 (read vs. 8, 11-12, 18-23)

Mrs. John Hubbard, missionary to Indians in Oklahoma, writes "We are still praising God for a beautiful new building for the Pawnee Indian Baptist Church which was dedicated over a year ago. Pray for our church leaders and members that our witness may win the lost to Christ."

Pray for Mrs. Hubbard, M. V. Gommson, Albuquerque, N.M.; Mrs. James Nelson, Crownpoint, N.M.; Ind. ev.; Mrs. J. F. Spann, Brazil; ed.; Mrs. J. E. Mills, Ivory Coast; Mrs. J. E. Tolat, Jr., Nigeria; Mrs. J. E. Walker, Tanzania; RM.

SUNDAY October 9 And he said, I am God, the God of thy father. Fear not to go down into Egypt; for I will there make of thee a great nation Genesis 46:3 (read vs. 1-7, 47-52)

Today marks the beginning of the evangelistic campaign in Venezuela. Already campaigns are in progress in Guyana and Japan. Pray for these.

Pray for J. D. Hooten, Ecuador; Mrs. J. B. Matthews, Argentina; Mrs. J. D. Mill, Peru; ev.; Dorothy Latham, Brazil; son; H. D. Garrett, Philippines; LL.

10 MONDAY And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land into a good land, and a large, into a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites Exodus 3:8 (read vs. 1-10)

The missionary journeyman program of the Foreign Mission Board went into action when forty-six young people were employed, oriented, and sent by the Foreign Mission Board to twenty-seven countries the latter part of 1965. Others are going out this fall.

A missionary journeyman is a single young person between twenty and twenty-seven years of age, a member of a Southern Baptist church, having finished college, and willing to spend two years overseas.

Career missionaries are reporting that where there is a job to be done these missionary journeyman are doing it. One journeyman wrote "I probably will not see the world on fire, but perhaps I can help one little boy to know the love of Christ." Pray for these young people.

Forecaster

Planned by MARGARET BRUCE



WMU Tasks and the Aims for Advancement

IN 1959 the Southern Baptist Convention adopted a recommendation that stated that one of the functions of the Executive Committee, SBC, should be, "to maintain an official organization manual defining the responsibilities of each agency of the Convention for conducting specific programs and for performing other functions." So in 1961 Woman's Missionary Union was asked by the Convention to state her tasks in terms of a church's nature, purposes, and functions. This was done and the tasks which Woman's Missionary Union are to perform for the church are stated as follows:

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

Now, how do these tasks relate to WMS Aims for Advancement? If you will turn to the Statement of Aims for Advancement, WMS Manual, and to the WMS Aims for Advancement in the WMU Year Book, you will discover that there is very close relationship. For the tasks express Aims for Advancement in a new and different way.

To teach missions is to help persons become world aware. The purpose of teaching missions, or developing world awareness, is to cultivate an appreciation for all people and a deep concern for those who are lost

without Christ. WMU teaches missions through the study of the missionary message of the Bible, month by month study of contemporary missions, and the progress of world missions. Emphasis on continuous reading of missionary books and missionary periodicals is another attempt at teaching missions or developing world awareness.

To lead persons to participate in missions is to seek to strengthen the spiritual life of members. It is to lead them into experiences of Christian witness and ministry and to seek to magnify Christian sharing. In order to lead persons to participate in missions, they must be brought into the growing experience of missionary endeavor which also includes youth. So we seek to cultivate missionary convictions in hearts of youth by fostering a graded program of missionary education, including each of the four WMU tasks (Aims II [electives 2-3], III, IV, V, VI).

To provide organization and leadership for special missions projects of the church is to lead the church in an observance of Weeks of Prayer for Foreign Missions and Home Missions and Season of Prayer for State Missions. It is to lead the church in sharing possessions through the Lottie Moon Christmas Offering for Foreign Missions, the Annie Armstrong Offering for Home Missions, and for State Missions. Any time the church undertakes other missions projects, WMU is ready to provide organization and leadership (Aim II, basic objective 1, elective 1, and Aim IV, basic objective 3, elective 3).

Pray for Mrs. J. B. Slack, Philippines, RN; Mrs. T. E. Smith, Jr., Korea; Mrs. D. B. Ray, Korea; J. L. Moon, Brazil; J. F. Mitchell, Chile; Mrs. W. M. Garrott, Japan; G. H. Hays, Japan, BA; D. C. Cather, Ghana; Francisco Rivero, Cuba; Mrs. Enrique Vasquez, Cuba; Mrs. R. B. Alvarez, Harlingen, Tex., Sp. sp. ev.

11 TUESDAY And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies. Exodus 12:51 (read vs. 21-36, 51).

Mr. and Mrs. A. L. Lawovin are home missionaries of the Nigerian Baptist Convention, working among the Bantou people.

She was constantly by the side of her husband following a serious motorcycle accident, but every weekend the 120 miles to their church. She knew the inexperienced Bantou people would lose interest unless a missionary was there to encourage and love them. During her husband's long illness, she spoke at preaching stations and did WMU field work in two associations, in addition to looking after her family. Pray for the Lawovins.

Pray for Mrs. A. G. Dunaway, Jr., Nigeria, RN; O. C. Robison, Jr., Nigeria; Mrs. R. C. Sherer, Japan; J. D. Bryan, Spain; L. M. Krause, Germany, EL; T. C. Hamilton, Philippines, MA; Mrs. J. T. Adams, Tanzania, med.; Y. W. Chambliss, Jr., Mexico, BA; Mrs. Frank Mender, Calif., Sp. sp. ev.

12 WEDNESDAY And Moses said unto the people Fear not: for God is come to prove you and that his fear may be before your faces, that ye sin not. Exodus 20:20 (read vs. 1-20).

Harvey, Illinois, thirty miles south of Chicago, with 33,000 people, is like other American cities: its "inner city" is in transition. Middle class families are moving in suburbs, low income families—white and Negro—are moving in.

The question facing Harvey's thirty-nine Baptist churches is: how does a church plan outreach to a people who are "passing through" its community?

Pray for churches in inner cities.
Pray for Mary C. Page, St. Louis, Ill., GWC; Mrs. Richard Matanec, Ill., Slavic; Mrs. Edmon Buryher Jr., Los Angeles, Calif., Russian; R. A. Holdfield, Italy; Mrs. A. L. Hoard, Thailand; Mrs. R. A. Morris, Singapore; Mrs. G. F. Tyner, Jr., Philippines; Mrs. H. L. Shoemaker, Dominican Republic; S. L. Simpton, Ecuador; R. W. Smith, Uruguay, ev.

13 THURSDAY And there we saw the giants, the sons of Anak, which come of the giants, and we were in our own sight as grasshoppers, and so we were in their sight. Numbers 13:33 (read vs. 1-3, 25-33).

National and Southern Baptists in a ten-county area of southeast Missouri are raising \$8,000 to construct a chapel for the Southeast Missouri National Baptist Youth Camp. The chapel will seat 175 persons in an area where 40,000 people live. Pray for the camp program and its leaders and for Loren J. Belt, director of work with Na-

tional Baptists for Missouri.
Pray for J. G. St. John, Jackson, Miss.; Mrs. J. G. Ramirez, Waco, Tex., Sp. sp. ev.; Mrs. J. G. Ramirez, Berkeley, Calif., SW; Mrs. H. H. Holt, O. J. Quick, Taiwan; Evelyn Schwab, R. H. Stuckey, Indonesia; Mrs. P. J. G. S. Williamson, Mexico; Mrs. R. C. Henderson, Ghana; E. C. Mrs. B. L. Nuhids, Indonesia, ed.

14 FRIDAY But my servant Caleb because he had another spirit with him, and hath followed me fully, he will I bring into the land wherinto he went, and his wife shall possess it. Numbers 14:24 (read vs. 11-24).

More than 65,000 students and faculty members from other countries are now in colleges and universities in the United States. Most of them are from non-Christian backgrounds. O, how wonderful if many of these can be won to Christ—to go home as "missionaries!"

Let us pray for church-related campus ministries to international students, for the Christian homes and young people who will work and pray with students. Should you WMS be witnessing to international students?

Pray for J. H. Shope, Weir, Kan., SM; Mrs. D. L. Baker, Israel; Mrs. W. C. Hunker, Taiwan; Mrs. D. M. Simms, Guatemala; Mrs. S. D. Clark, Argentina; R. E. Evenson, Uruguay, ev.; Mrs. O. W. Gowan, Brazil, RN; Martha Ann Blount, Brazil; Mrs. G. R. Cowart, Brazil; J. B. Sutton, Brazil; Mrs. J. O. High, Nigeria, ed.

15 SATURDAY But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint. Isaiah 40:31 (read vs. 7-32, 40-41, 1-3).

Francisco, one of 48,000 students of Mexico's National Polytechnic Institute, became a Christian when a Baptist student cultivated his friendship, often inviting him to church services. Francisco is now a fine member of a student cell, a soul-winning group for students. Pray for Francisco and for expanding student work in Mexico.

Pray for Mrs. J. C. Bridges, Mexico; Mrs. R. C. Hines, Bahamas; O. W. Brady, Guyana; Mrs. Martha Hagan, Nigeria; MD; B. W. Hunt, Taiwan; Mildred Lovejoy, Hong Kong, SW; Mrs. G. R. Wilson, Jr., Hong Kong; D. Belote, Hong Kong; Carol Henson, Chile; J. I. Nichols, Nederland, Tex.; J. F. Plimfield, SC, ev.

SUNDAY Have not I commanded thee? Be strong, October 16 and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. Joshua 1:9 (read vs. 1-11).

For eight years Miss Freddie Mae Bason has been a Baptist Good Will Center in Atlanta, Ga. A community which Miss Bason has right now is that of eight Baptist churches near the community. The center will center is located will be empowered with the Holy Spirit as witnesses in this community.

Pray for Miss Bason, Murl Platt, Atlanta, Ga., Ngr; Mrs. Curtis Roland, Salinas, Calif., Sp. sp. ev.



To provide and interpret information regarding the work of the church and the denomination is to give to the organization an informed leadership through leadership training. Month by month ROYAL SERVICE and Forecaster channel information from denominational agencies. Leaders are encouraged to use this informa-

tion to inform members of the work of their church and denomination. They are encouraged to take advantage of cooperative planning, and to work with all church program organizations through the church council. Yes, WMU tasks are another way of stating Aims for Advancement.

To the PRESIDENT

ROYAL SERVICE has a new look

The Sixtieth Anniversary of ROYAL SERVICE is 1966, and its new size makes it look as if it has become of age! Do you like the additional one and three-eighths inches in width and the one inch in length? Perhaps it isn't the new look that matters so much as the fact that there is more space. This enables us to place helps for study of "The Missionary Message of the Bible" in ROYAL SERVICE along with the monthly lessons. The enlarged size makes it possible for new features to be added. It allows us to give more organizational helps with more supplementary material for the two missionary programs for circle and society meetings. We hope you are going to be so pleased with your new ROYAL SERVICE that you won't mind the hike in price which had to come because of the increase in production costs.

Forecaster has a new look

Forecaster headings have changed, but its purpose is the same. Each month the lead article will speak to all WMS leaders about techniques of leadership and procedures. It is hoped that the article will facilitate work and develop skills which will enable leaders to become more effective.

The section addressed to the president each month will bring to your attention WMU and denominational emphases for which you have responsibility. It will seek to show how to strengthen the organizational structure and accomplish the purpose of WMU.

In speaking to the circle chairman, we will present her monthly responsibilities. Relationships and ways of improving the work of the circle will also be included.

A new section, "To the Chairmen," will guide chairmen in doing their work well as it relates to teaching missions, leading persons to participate in missions, and providing leadership for missions projects.

The "Bulletin Board" will give information concern-

ing the work of the different denominational agencies.

As usual, suggestions will be given each month for promotional features which may be used at the general WMS meetings and at circle meetings. These features scheduled at appropriate times will focus the attention of WMS members on different phases of the organizational work. In the study section of ROYAL SERVICE there are ideas for varying study procedures, so we will no longer have "Spacing Your Programs" by this title.

1966-67 WMU Year Book

The new WMU Year Book is another innovation for WMU members. For the first time planning sheets based on Aims for Advancement have been added to help with the setting of goals and the planning of organizational activities.

Detailed suggestions have been included for arranging the annual planning meeting. Different agendas are given to fit different amounts of time which may be used. Participation in an annual meeting of officers, chairmen, counselors, and leaders for making broad plans based on the current WMU Year Book is most necessary. At this meeting, leaders of WMS, YWA, GA, and Sunbeam Band receive inspiration and information which enable them to know how to plan their work and how to do it more efficiently and effectively.

WMS Leadership Course

Early in the year plans need to be made for teaching the WMS Leadership Course and classes should be scheduled at times most convenient for class members. Those who cannot attend the class should be encouraged to use the *WMS Assignment and Answer Booklet* designed for individual study. The content of the WMS Leadership Course is the WMS Manual and the 1966-67 WMU Year Book. See the WMU Year Book for required class time, 1966-67 Refresher Course, and the WMS Leadership Card. Order WMS Manual, 75 cents, WMU Year Book, 25 cents, Teacher's Help for WMS Leadership Course, 50 cents, Series of Posters

(6) for use in teaching WMS Leadership Course, \$1.25, and *WMS Assignment and Answer Booklet*, 35 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

WMU Council

The WMU executive board has changed its name. It will now be known as the WMU council. This change is an attempt to simplify the terminology used in the church to designate different executive planning groups.

Plan carefully the agendas for meetings of the WMU council (executive board). You will preside and have prayer for missionaries listed in ROYAL SERVICE. Call to Prayer. The agendas should include: reading of minutes of last meeting and approving them as read or correcting them; reports of officers and circle chairmen; summary of committee plans implemented since the last meeting; and presentation of plans for the month or months ahead. You will bring a report from the church council and correlate WMU plans with church plans. Recommendations to WMS should then be formulated. A check made on progress on Aims for

To the CIRCLE CHAIRMAN

A new WMU year begins each October. One of the first things WMS members want to know is, "What's new in WMU?" There are many new things for 1966-67, and you will want to know about each of these:

(1) New WMU Concept Book

You are aware of the emphasis of our denomination on correlation of church programs and of the centrality of the church in all programming. To express the influence of these concepts on Woman's Missionary Union there is a new book available from Baptist Book Stores, *The Woman's Missionary Union Program of a Church*, 75 cents, by Marie Mathis and Elaine Dickson. The book is recommended for study April-June, 1967, and is required reading for keep-

ing WMS Leadership Cards current during 1966-67.

(2) New format for ROYAL SERVICE and Forecaster

The enlarged size of ROYAL SERVICE and Forecaster has enabled us to include additional features which we hope will be most helpful to all WMU members. See the section "To the President," and read descriptions of the different Forecaster sections. These will show you how to make the best use of Forecaster. Because of rising costs in production it is necessary for ROYAL SERVICE to go from \$1.50 to \$2.00 per year beginning with October subscriptions.

(3) New Life and Work Curriculum

A curriculum correlating the studies of Sunday School, Training Union, Music Ministry, Woman's Missionary Union, and Brotherhood is being offered for the first time beginning October, 1966. The significance of the name is found in the words of Jesus: "I am come that they might have life, and that they might have it more abundantly." John 10:10. "I must work the works of him that sent me, while it is day: the night cometh, when no man can

Advancement, announcements, and closing prayer.

Encourage the use of the *Church Program Guidebook* at WMU council meetings. The Guidebook will keep before members of the WMU council church goals and the responsibility which Woman's Missionary Union has for helping the church reach its goals. The *Church Program Guidebook* may be secured for \$1.25 from Baptist Book Stores.

This Month

Follow-up suggestions are given in the society and circle program material. Study these carefully and with the help of the community missions chairman decide which of the suggestions are appropriate for your WMS. Are there foreign-language groups in your community? Should your WMS lead in a ministry to these groups? Do you live near the territory known as Appalachia? If so, should your WMS lead in a ministry to the people there? See suggestions to community missions chairmen in this Forecaster.

Read carefully this month's "Bulletin Board" and channel information from denominational agencies which WMU members need.

work." John 9:4.

Correlated study for circles, as well as societies, will include missionary information and will seek to develop an appreciation for all people and a deep concern for those who are lost without Christ (4) New WMU Year Book.

See the section addressed "To the President" and read about the new look which the 1966-67 WMU Year Book has. The Year Book will include the watchword and hymn for 1966-67. The watchword is "... grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). The hymn is "O Master, Let Me Walk with Thee."

Promotional Features at Circle Meetings

Each month Forecaster suggests promotional features which may be used at circle meetings. You may choose to use your own creativity and work out other ways of promoting the work, or you may ask a member of your circle to arrange features which may be most suitable for your group. Some of the ABC's of a good promotional feature are:

- It's attractive—There are a variety of techniques on methods to make promotional features attractive. Visuals may be used, or a conversation, a song, a poem, a costume, or any number of other ways may be used. If the feature is well planned and presented, it can be done in a straightforward way without any additional aids.
- It's brief—It is important to remember that the message you want to present should get right to the point. There should be no extraneous words and should take as little time as is necessary to get across the idea.
- It's clear—The purpose of promotional features is to inform and to involve persons in the phase of work being presented. Be sure that the message says what it means to say, is appealing so that response will be realized.

Good Meetings

The circle chairman is responsible for the success of the circle meeting. Check yourself on the following and see how effective your last circle meeting was.

- I understood clearly the purpose of the meeting.
- The meeting was planned to accomplish the desired purpose.
- All needed materials were on hand.
- The meeting was a good learning experience.
- The meeting resulted in planned action.
- The room was arranged in an attractive and comfortable manner.
- There was a spirit of fellowship and understanding among members.
- New members or visitors liked what they experienced.

- Too much time was given to business.
- I did too much talking.

Be sure to plan an agenda for your circle meeting. It should include Call to Prayer from *ROYAL SERVICE*, business, promotional features, and circle program mission study.

There are two things to keep in mind: (1) Schedule your time. Begin on time, and close on time. (2) See that the meeting is well planned and earned out.

I can, I will, I did with God's help!

To the CHAIRMEN

At the beginning of the New WMU year committee chairmen will remember their responsibilities for having an annual planning meeting in order to make broad plans for the year. Specific plans will be made at regular meetings throughout the year. Determine the purpose of each committee meeting and plan the agenda to accomplish a particular purpose or purposes.

Success in leading a committee meeting depends largely on the leader's attitude and manner and the way she listens and speaks. The tactful, alert, courteous, pleasant leader who is not opinionated or dogmatic can lead the committee to do constructive work.

It is important to know when to listen and when to speak. Evaluate the reasoning of others and relate their ideas to yours and to those of the group.

When you speak, speak distinctly and with conviction. Talk to people by catching their eyes and directing your remarks to different people.

This section to chairmen is written to help those who have responsibility for the first two tasks of Woman's Missionary Union.

Teaching Missions

There are three chairmen who are responsible for the first task of teaching missions. They are the program chairman, mission study chairman, and publication chairman.

PROGRAM CHAIRMAN

The denominational emphasis for 1966-67 is education. The program chairman should be aware of the definition of educate being used in Southern Baptist

churches. "To educate" is to lead persons to a knowledge and acceptance of the Christian faith and life, to train church members to perform the functions of their churches, and to motivate them in Christian living and service.

Missionary education is a primary concern of the program chairman. She and her committee will know the purpose of each society and circle program and will work and pray each month for the achievement of these purposes.

Read about the new Life and Work Curriculum in the section "To the Circle Chairman." You have heard that the new curriculum is Bible-based, church-oriented, and action-inducing. Plan carefully and prayerfully for each program so that it may lead persons to participate in missions.

MISSION STUDY CHAIRMAN

The study of missions books is another way Woman's Missionary Union undertakes the task of teaching missions. The recommended book for study during October-November-December is *Beneath the Himalayas* by Jasper I. McPhail, 85 cents. A Teacher's Guide by Hermone Dannelly Jackson, 50 cents, is available from Baptist Book Stores. Some of the recommended materials for use in the study of the book are: A leaflet, *Creative Uses of Wright Studio Accessories on Southern Asia*, price 15 cents from Baptist Book Stores; From the Literature Distribution Department, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 22606, order the Teacher's Mission Study Packet for 1966 and the pamphlet "Pakistan: In Search for Tomorrow." These are free. Allow six weeks for your order from the Foreign Mission Board to be filled. A paper atlas map, Southwest Asia, price 50 cents, is available postpaid, from National Geographic Society, 17th and M Streets, N.W., Washington, D.C. 20036.

PUBLICATION CHAIRMAN

How many members in your WMS receive *ROYAL SERVICE*? The new look of *ROYAL SERVICE* will add impetus to your emphasis on every member's receiving and reading the magazine. The enlarged size gives room for several new features and sections. Remind WMS members that helps for study of "The Missionary Message of the Bible" are now in *ROYAL SERVICE*.

More and more churches are placing the WMU magazines in the budget. There are two ways to handle budget subscriptions orders. These are the common expiration date plan and the bulk subscription plan. These two plans are explained in the WMU Year Book. Read about the plans and consider the possibility of WMU magazines in your church or WMU budget. Every member receiving *ROYAL SERVICE* should be your goal for 1966.

Leading Persons to Participate in Missions

Study about missions should lead persons to be missionary. There are some lines that put it this way, "If we know, we care; if we care, we pray; if we pray, we give; and if we give, we go." In WMS there are four chairmen whose responsibility is to lead persons to participate in missions. These are the enlistment chairman, the prayer chairman, the stewardship chairman, and the community missions chairman.

ENLISTMENT CHAIRMAN

The enlistment aim of WMS Statement of Aims reads, "We will seek to bring others into the growing experience of missionary endeavor through sustained efforts to enlist all members in full participation."

Women are not really enlisted in WMS until they begin to participate. Every woman needs the growing experiences of a missionary society, so your efforts as enlistment chairman should be sustained, continuous, constant!

One of the suggested promotional features in Forecaster for October is an enlistment feature. This one may be used, or you and your committee may plan other ways to interest WMS members in enlistment efforts. The enlistment survey is always a good way to begin. The WMS Enlistment Survey Card, 50 for 40 cents, 100 for 75 cents (packaged only as listed) may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

PRAYER CHAIRMAN

October is not too soon to begin planning for the Week of Prayer for Foreign Missions, December 4-11, 1966. As plans are made, keep in mind the need for involving the whole church in praying for missions during this significant week. Some prayer periods should be planned early in the mornings and in the evenings so that those who punch a time clock from eight to five can participate. Efforts should be made to encourage families to observe the Weeks of Prayer in their homes. Wednesday evening prayer services and the Sunday services offer opportunities for leading all persons in the church to become interested in and concerned about missions.

At the annual planning meeting of your committee review all of the prayer plans of Woman's Missionary Society. At regular meetings throughout the year you will plan specifically for promoting: (1) Use of Call to Prayer in homes and at meetings; (2) Family worship; (3) Attendance at Wednesday evening prayer services; (4) Weeks of Prayer for Foreign and Home

Missions and Season of Prayer for State Missions. (5) Pre-revival prayer meetings and other prayer plans of the church. (6) Prayer retreat.

STEWARDSHIP CHAIRMAN

One of the first responsibilities of the stewardship chairman as she faces a new WMC year is to make plans for promoting the Lottie Moon Christmas Offering for Foreign Missions. Since this offering is of such significance to world missions, people must be prepared for it. This preparation includes giving information about what the offering does. From *The Commission* and back copies of *ROYAL SERVICE* select brief stories and features which can be used on bulletin boards and in church bulletins and other channels of communication. With the help of the WMC council and the church council, determine what your church goal should be. What did your church give last year to the Lottie Moon Christmas Offering? Was it a worthy amount? What could your church goal be for 1966? The Convention-wide goal is \$14,500,000.

Do you know what your church gives through the Cooperative Program? Evaluate the percentage of your church gifts going through the Cooperative Program. Is it a fair amount? Should it be more? If so, what can you do to increase the percentage?

COMMUNITY MISSIONS CHAIRMAN

The October study topics suggest appropriate mission action for those living in areas where there are language groups and where juvenile delinquency is a recognized problem. There are two mission action pamphlets which give guidance to those undertaking such action. These are "How to Minister Through Juvenile Rehabilitation" and "How to Work with Language Groups." Order these from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or from Baptist Book Stores. They are 15 cents each.

Always remember the following steps when planning community missions or mission action:

1. Find out the needs of people
2. Do not undertake a ministry you cannot perform (do you have the people, time, finances?)
3. Determine the length of service
4. Instruct those participating
5. Report to the WMS and secure interest and prayer support of all members

PUBLICITY CHAIRMAN

Have you ever stopped to think what the word *publicity* means? One definition is "information with news value, designed to advance the interests of an organiza-

tion, usually appearing in print or broadcast media." The following B's are basic for good publicity:

1. Be the only person from your group to contact news media. Two members trying to give the same information are bound to cause conflict and confusion.
2. Be quick to establish personal contact with the right persons at newspapers.
3. Be sure to write everything down, don't depend on your memory.
4. Be prompt in getting the news out.
5. Be legible, be accurate.
6. Be honest, be impartial.
7. Be brief, be original.
8. Be businesslike and be appreciative.

SOCIAL CHAIRMAN

In WMS it is the responsibility of the social chairman and her committee to help maintain Christian fellowship among the members. One way to do this is by greeting new members and letting those who have been absent know that they were missed.

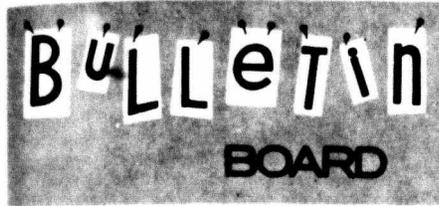
The social committee will be sure that the meeting room is always attractive and ready for the meetings. This committee works with other committees in preparing displays and interest centers which add to the effectiveness of the meetings. Occasionally there will be social events for which this committee will be responsible.

Organizing for Missions Projects

The third task of Woman's Missionary Union is to provide organization and leadership for special missions projects of the church. Traditionally, Woman's Missionary Union has provided organization and leadership for the Week of Prayer for Foreign Missions in December and the Week of Prayer for Home Missions in March. During each of these weeks offerings have been gathered. The tremendous growth of the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Offering for Home Missions can be explained only from the fact that people learned of needs, then they prayed and gave.

It is the responsibility of the prayer chairman and stewardship chairman to work closely with their committees and with the WMC council, the Brotherhood council and the church council. In this way every member of the church can have a part in praying for the 1966 Week of Prayer for Foreign Missions and the 1966 Week of Prayer for Home Missions.

Any time the church undertakes other missions projects, WMC stands ready to provide organization and leadership.



Channeling for the Church and Denomination

One of the church actions relevant to the Life and Work Curriculum for 1966-67 is to determine church, community, and world needs and opportunities. One of the proposed actions of Woman's Missionary Union is to work with other church organizations in making a church and community survey. This survey would include an investigation of special crisis situations such as juvenile delinquency, alcoholism, and salacious literature.

To help with meeting the needs which may be discovered through your survey, the following materials are available:

Home Mission Board

Booklet from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303 (free).
"The Mission Task in Juvenile Rehabilitation"

SOCIETY

ENLISTMENT FEATURE

Let's Push Enlistment or Wilma Wallflower Wilts
by MRS. LEWIS MARTLER

Place an arrangement of flowers on a table, and as the following is read have someone point to the flower mentioned or hold it up.

Wilma Wallflower lived a life of boredom. That is before she learned the art of visitation. All that she ever did was to wash dishes, sweep floors, and tend to SWEET PEA. She felt so sorry for herself that she had not been able to MARI-GOLD. However, SWEET WILLIAM was a good guy and made a real good puppy.

Wilma Wallflower was bored because no one ever ASKED to join a circle or work in youth organizations.

Stewardship Commission

October has been designated as Cooperative Program Month. What does that mean? It means that our denomination is seeking to inform Southern Baptists of the basic channel of mission support which is the Cooperative Program. It is hoped that during October church people will learn of the work supported through the Cooperative Program and will pray for this work.

Some of the suggestions which have come from the Stewardship Commission for achieving this goal follow:

1. Distribution of Cooperative Program tracts (*write your state convention headquarters to see what is available*)
2. Use of Cooperative Program Bulletins from Church Literature Department, 127 Ninth Avenue, North, Nashville, Tennessee 37203. Specify October bulletins only, 40 cents per Sunday for twenty-five copies.
3. Study the book *Our Cooperative Program*, by Grindstaff, 75 cents, from Baptist Book Stores.
4. Use of Training Union undated units of study and suggested materials for assembly programs.

* PROMOTIONAL FEATURES * AT YOUR * MEETINGS

One day Dr. JACK-IN-THE-PULPIT, the pastor, came to call. As usual Wilma had BLEEDING HEART and she just broke down and told him with her TULIPS how wilted she felt. Dr. JACK-IN-THE-PULPIT advised that she had better SNAPDRAGON and cultivate a radiant personality. But how was she to do this? Again, Dr. JACK-IN-THE-PULPIT came to the rescue. He sent PHLOX and PHLOX of women from the WMC to visit her. There came to her house BLACK EYED SUSAN, the enlistment chairman, DAISY, a circle chairman, and LILY, a WMS member. Their visits meant so much to her that she no longer felt wilted. She felt like a SHOOTING STAR. Soon she visited a WMS meeting and was enlisted.

Now she is a different person. Each day of visitation she A-ROSE early, cleaned the house, and bathed SWEET PEA. Then she called the PHLOX of women and said "Let's go see someone. I'll be ready at

FOUR O'CLOCK with my BLUE BONNET on to go visiting." Now Wilma is changed from a WALL-FLOWER to a SUNFLOWER. If you should ASTER if visitation pays, she'll say, Yes. . . . For it put her in the PINK!

Announcement of Study BENEATH THE HIMALAYAS

Ask two or three women dressed in saris (see description below) to give the information concerning study of the book, *Beneath the Himalayas* by Jasper L. McPhail. The announcement of the mission study can be presented with some "Do You Know" questions asked by those dressed in saris.

Do you know what religions govern the lives of those living in India and Pakistan?

Do you know about a modern miracle which has occurred in India recently?

Do you know the location of Afghanistan, Kashmir, Nepal, Assam, Ceylon?

Do you know the names of some large cities in India?

Do you know where the most beautiful building in the world is located?

Do you know the national flower of India?

You will learn the answers to these questions and many others concerning lands "Beneath the Himalayas"

if you will come _____ where _____

the book *Beneath the Himalayas* will be taught.



Wear Saris to Mission Study

Description of a sari:

Wear a long petticoat and a blouse. Using five to six yards of fabric carry it around the body once; tuck the corner into the waist slightly right of center and form pleats, tucking them into front waistband and leaving about two yards free. Carry the balance around waist. Pull for smoothness. Throw remainder over left shoulder. Silks, cottons, and synthetic fabrics with border designs make interesting saris.

CIRCLE

Encouraging Participation in Mission Action

On poster board draw an outline of a right foot and just behind it a left foot. Underneath these footprints write the words "Take the First Step." The one hold-

ing the poster says, "An old Chinese proverb reads 'The journey of a thousand miles begins with a single step.' The ministry of juvenile rehabilitation is the name of Christ helps youth in trouble to take these first, second, and third steps in the journey toward life fulfillment." If you are concerned about this ministry, there is help in the pamphlet "How to Minister Through Juvenile Rehabilitation." (Price 15 cents from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.) The pamphlet tells how churches can help with the problem and what activities are appropriate.

Reading Foreign Mission Book

To promote the reading of *Beneath the Himalayas* by Jasper L. McPhail have someone pop up with a placard hung around her neck. On one side of the placard print "Who Am I?" While this side of the placard is in view have the following read: "I went to India in the fall of 1962. I am a thoracic (chest, lung, heart) surgeon, and my wife Dorothy is an anesthesiologist. We are the first Southern Baptists to serve in India under appointment by the Foreign Mission Board of the Southern Baptist Convention. My name is?" Let group decide. (Answer—Jasper L. McPhail.)

Now the speaker flips the placard over on which is printed the title of the 1966 Adult Foreign Mission book *Beneath the Himalayas* and continues reading: "I have written a book *Beneath the Himalayas*. I hope you will read the book for it presents the mission opportunities in India and Pakistan. You will learn about the history, geography, religions, and customs of 600,000,000 people who live in these ancient lands."

Tell about the availability of the book for each member and urge them to read *Beneath the Himalayas*.

Preview November WMS Program

Make a large GO sign on poster board and explain that in Japan "Go" is one of the most popular indoor games and has established itself as one of the Japanese national games since ancient times. It is played on a square gaming board, chequered with nineteen horizontal and nineteen vertical lines. The game is played by two contestants, one taking a number of small round black pieces of stone and the other a number of white pieces of stone. Each of these stones is alternately placed on the board and he who conquers a larger area by establishing a boundary line of his own stones is the winner.

After this explanation of the game tell of how WMS members may "Go" to Japan in November, not by JAL (Japan Air Lines) but by ROYAL SERVICE's WMS program. The November study will show the difference Christianity has made in Japan as a result of the going of missionaries to that land.

Give time and place of WMS meeting.

STUDY GUIDE [Continued from p. 35]

a reference, or refers to himself, some twenty-one times in John as "The Light." He emphasizes that this light is for all men (John 1:7-9, 12, 16).

Searching Myself

Answer prayerfully the questions at the beginning of the guide.

My Response

Fully aware that God sends all his "born again" sons on the same mission for which he sent Jesus (John 20:21) and that the gospel is for all men everywhere, I dedicate myself to (check):

- ___1 Tell someone today what Christ has done for me.
- ___2 Express to my church concern for any persons of special need who have been neglected or overlooked.
- ___3 Decide to go as a missionary.
- ___4 Give a part or all of my vacation to help a missionary this next year.
- ___5 Volunteer to help this fall in a mission center in my city.
- ___6 Pray for a lost friend.
- ___7 Pray for a missionary.

(Add a personal missionary commitment of your own.)

Simpson S. M. ret. Mrs. Benjamin Valdes Habana, Cuba. H. L. Harbo Jr. Chile. Mrs. F. B. Kintler, Jr. Venezuela. Mrs. R. J. Starnes, Italy. J. M. Carpenter, Liberia, ex. J. A. Hucks, Nigeria, BA. Mrs. H. E. Spencer, Philippines, ex. Mrs. W. J. Blair, El Paso, Tex., pub.

17 MONDAY And it came to pass at the seventh time when the priests blew with the trumpets, Joshua said unto the people, Shout, for the Lord hath given you the city. Joshua 6:16 (read vs. 1-2, 12-20).

Hong Kong, a crown colony of Great Britain, is a haven for refugees from Red China. Miss Juliette Mathes wrote from there of extremes in wealth and poverty. "Your prayer, your money can help," she says.

Pray for Baptists of Hong Kong and about your Lenten Mass Christmas Offering which you will bring soon.

Pray for Mrs. F. C. Parker, Japan. F. O. Sanders, Indonesia. W. A. Sidesbee, Philippines. Mrs. S. M. James, Vietnam. Mrs. T. E. Crismer, Liberia. Z. D. Reece, Nigeria. R. E. Shelton, Uruguay. L. R. Branch, Jr., Brazil. Mrs. J. D. Carter, Brazil. Mrs. L. E. Ledford, Peru, ex. Mrs. J. K. Park, Chile, ex. Mrs. Juanas Valdivia, Tex., ex.

18 TUESDAY And the people said unto Joshua, The Lord is God will we serve, and his voice will we obey. Joshua 24 (read vs. 1-15, 24-25).

The first missionaries sent by Southern Baptists arrived in France in 1960 to develop and to extend English-

language work there. This work is prospering. Wendell and Margaret Page are new missionaries in this work. They got to France in September, 1965. Pray for France and for the Pages as they learn French.

Pray for Mr. Page Mrs. J. A. Yarbrough, Nigeria. J. L. Martin, Thailand. Mrs. D. P. Daniell, Mexico, ex. M. D. Moore, Jr., Gaza, MD. Miss Bonnie Sanderson, Japan, ex. J. F. Leeper, Turkey. H. Lunnis, Anderson, Israel, ret. Mrs. Rogelio Paret, Las Villas, Cuba, ex. H. E. Hardin, Sumter, S.C., Negro, ex. Mrs. Carter Brantley, Decatur, Ga., deaf, ex.

19 WEDNESDAY And they stood every man in his place round about the camp, and all the host ran, and cried, and fled. Judges 7:21 (read vs. 6:1-2, 11-14; 7:19-21).

What sort of witness are you among American Indians when you visit their reservations and to their villages?

In the summer of 1965 North Carolina college students helped to paint, repair, remodel church and education buildings on the Cherokee reservation. They taught, preached, held Vacation Bible Schools for ten weeks. The churches are proud of their Baptist heritage. Tourists have opportunity to encourage Indian Baptists. Pray for Indian Baptists.

Pray for D. B. Warren, Tulsa, Okla., Ind. ex. R. A. Hernandez, Dallas, Tex., Sp. sp. ex. Mrs. S. A. Scarlett, Cristobal, Canal Zone. R. H. Wolf, Mexico. J. L. Hauser, Kenya, ex. R. W. Fuller, Vietnam, ex. Mrs. W. B. Sherwood, Brazil, ret.

20 THURSDAY And Ruth said, Intreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Ruth 1:16 (read vs. 1-18).

Mrs. Lester C. Bell shares in her husband's work. He is general secretary of the Executive Board of the Brazilian Baptist Convention. Mr. Bell recently has been revising the stewardship materials used in the churches of Brazil. Pray for Mr. Bell and his work.

Pray for Mrs. Bell, Brazil. Mrs. L. G. Henson, Brazil. Mrs. J. L. Moam, Brazil. Mrs. J. C. Culham, Jr., Malaysia. E. J. Tharpe, Hong Kong. Mrs. W. L. Page, French West Indies, ex. Doris Knight, China-Manchuria-Nigeria, ret. W. L. Couper, Argentina, ex. Mamie Nell Booker, New Orleans, La., GWC. J. R. Zehner, La. JWJR.

21 FRIDAY And her mother in law said unto her, Where has thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom I had wrought, and said, The man's name with whom I wrought to day is Boaz. Ruth 2:19 (read vs. 1-6, 17-23, 4:13-17).

The Immanuel Baptist Church in Dacca, East Pakistan, has been trying without success to purchase property for a new building.

Also, for over three years the East Pakistan Mission has been attempting to obtain permission from the government to begin a hospital program in the vicinity of Fern. This will mean permission to carry on the work.

mission to buy property on which to build. Pray for Pakistan.

Pray for Mrs. C. A. Beckett, East Pakistan. W. L. Medcalf, Thailand, MD; Mrs. H. A. Brown, Jr., Nigeria, ed.; J. H. Sullivan, Nigeria, Annie Hoover, Japan, Mrs. W. P. Malone, Jr., Argentina, Mrs. E. E. Brown, Sr., Bahamas, Hilario Valdes, Habana, Cuba, Ruby Müller, Miami, Fla., ed.; Eunice Heath, Chattanooga, Tenn., GWC, Currier Beckelman, Ga., ret.

22 SATURDAY God is our refuge and strength, a very present help in trouble. Psalm 46:1 (read Isa. 37:14-21a [through "saying"], 33-35).

Miss Nina Gillespie, home missionary in Tucson, Arizona, asked that you "pray for home missionaries learning a second language and for Christian Chinese who are learning English in weekday classes, for Chinese Christians who have not closed their stores on Sundays, for young people, the only Christians in their homes."

Pray for Miss Gillespie. Ch. ev.; Mrs. Raul Freire, Las Villas, Cuba, L. G. Henson, Brazil, Mrs. V. O. Vernon, Brazil, Mrs. R. B. Robertson, Mexico, H. R. Tatum, Hawaii, Mrs. S. C. Jowers, Philippines, Mrs. W. A. Solesbee, Philippines, Mrs. J. H. Teel, East Pakistan, Mrs. T. J. Kennedy, Nigeria, ev.; G. R. Wilson, Jr., Home Komp, Mrs. Anne Margaret, Argentina, ed.

SUNDAY And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. 1 Samuel 3:19 (read vs. 1-10, 19-21)

When Brazilian Baptists met in annual session in January, 1966, to receive reports from the yearlong nationwide evangelistic crusade under the theme, "Christ, the Only Hope," they also affirmed their cooperation in the beginning of the Crusade of the Americas. Dr. Rubens Lopes, past president of the Brazilian Baptist Convention proposed that Baptists in North, Central, and South America participate in a hemisphere-wide crusade. Several Baptist groups, including the Southern Baptist Convention, have begun to plan for this campaign set for 1969. Pray for committees already meeting and planning.

Pray for Josephine Harris, Hawaii, SW; Berrie Lee Kendrick, Hawaii, Mrs. B. R. Lawton, Italy, J. A. Newton, Spain, G. W. Carroll, Uganda, W. H. Conedon, Nigeria, ev.; Mrs. R. M. Wright, Korea, RN, D. F. McDowell, Paraguay, MD; Mrs. H. L. Stevens, Mexico, R. K. Parks, Indonesia, ed.; Isaías Bass, Pleasanton, Tex., Sp. sp. ev.; Mrs. C. J. Kraus, Houma, La., Fr. ev.; Mrs. Spurgeon Swinney, Baltimore, Md., MC; Mrs. Elias Delgado, Calif., ret.

24 MONDAY And Samuel said to all the people: See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king. 1 Samuel 10:24 (read vs. 17-25).

Let us rejoice with James W. Smith over the completed second floor to the elementary building of the Nazareth Baptist School in Israel. This much needed space will care for the increased enrolment of 530 students.

Pray for Mr. Smith, Israel, J. W. Smith, Jr., Ind., Mo. D. L. Baerman, Kenya, M. E. Phillips, Ind., Mo. Dickinson, Brazil, T. S. Green, Paraguay, Uruguay, Mr. and Mrs. W. B. Johnson, ret.; C. W. Wiggins, Korea, BA, Mrs. W. B. Johnson, Nigeria, ed.; L. H. Morphis, Germany, Garcia, Habana, Cuba, Mrs. Luciano, Cuba, ev.; Mrs. Moises Gonzalez, Cuba, Naranjo, El Prado, N.M., Ind., ev. N. Annual Meeting, Rapid City, 24-25.

25 TUESDAY And Samuel said, Hasten the Lord as good delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of lambs. 1 Samuel 15:22 (read vs. 10-23).

The Colombian Baptist Convention meeting in annual session early in 1966, set 1970 for beginning foreign missions work. Colombian Baptists have been accumulating funds for foreign missions for the past ten years, although the field has not yet been determined, several couples have already applied for missionary appointment. The convention plans to appoint its first missionary couple in 1968, orient and train them in 1969, and send them on to fields the following year. Pray for this effort.

Pray for Peggy Pemble, Brazil, ev.; J. A. Parker, Chile, Mrs. V. W. Chumbley, Jr., Mexico, Mrs. D. C. Cather, Ghana, Mrs. H. W. Lewis, Trinidad, ev., R. A. Morris, Singapore, SW, Pedro Arrambale, Casa Grana, Ariz., Sp. sp. ev.; James Bowen, Bernadillo, N.M., Ind. ev., L. F. Lawson, Ky., GWC, Mrs. P. H. Peterson, Tex. ev.

26 WEDNESDAY But the Lord said unto Samuel: Look not on his countenance, or on the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. 1 Samuel 16:7 (read vs. 1-13).

This fall churches all over our country are beginning to study the correlated materials prepared for the Life and Work Curriculum. Pray for our churches.

Pray for Mrs. J. L. Bue, Brazil, ret.; E. P. Doster, Nigeria, MD, J. G. Goodwin, Jr., Korea, BA, W. C. Grant, Japan, Mrs. R. F. Travis, Lanzhou, I. E. Hamer, Mexico, Aurelia Dankins, Panama, ev.; J. W. Heald-Douglas, Ariz., Sp. sp. ev.; J. A. Cooper, Plantfield, Ind. deaf ev.

27 THURSDAY Thus the king said: Nathan the prophet. See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. 2 Samuel 7:2 (read vs. 1-7).

The Spanish Baptist Convention met a year or so ago at an attractive new church building at Jales, where a few years ago a number of people were put in prison for taking part in a baptismal service.

One of the features of the program of this meeting was the Five Year Plan of Expansion which calls for Baptist witness in every city of 100,000 inhabitants, and more and the doubling of the number of active churches.

BIBLE JOY [Continued from p. 38]

...but I tell you, Christ, he declares, is the true Light which "lighteth every man that cometh into this world." No man can know God except through Jesus. Jesus reveals the true likeness of the Father and makes known also what God expects of men and how men may come to God. John the Baptist was sent to bear witness, the apostle says, of that Light. The purpose of his witness was "that all men through him might believe" (John 1:7).

The more one looks at the first accounts of Christ's coming into the world (especially with the thought of the messianic significance of this event in mind), the more overwhelming becomes the evidence that mission lay at the very center of it all. It was the true essence of his glorious advent. Despite all the narrow

in Spain by 1970. Pray for Spain.

Pray for Mrs. Eddie Savoie, Youngsville, La., Fr. ev.; Valeria Sherard, Kiama, Alaska, L. E. Ledford, Peru, R. P. Malone, Jr., Argentina, Mrs. T. E. Savage, Zambia, Evelyn Stone, Ghana, Mrs. S. T. Tipton, Kenya, B. D. Tom, Malaysia, ev.; Olive Allen, Thailand, ed., O. E. Gilliland, Jr., Indonesia, R. E. Amis, Nigeria, MD.

28 FRIDAY Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. 1 Chronicles 22:11 (read vs. 1-16).

Bechuanaland (Botswana) is a British protectorate in central South Africa, in which the Bantu people have their own form of government. Already there is an English-language Baptist church in Windhoek, the administrative capital of South-West Africa. This church would welcome a missionary pastor. The Foreign Mission Board would like to place a missionary in each of these places if it is the will of God. Pray.

Pray for Mrs. R. W. Terry, Iceland, ev.; Mrs. C. G. Labor, Korea, Evelyn Hayes, Indonesia, Wanda Ponder, Paraguay, RN.

29 SATURDAY Be not afraid of their faces, for I am with thee, to deliver thee, saith the Lord. Jeremiah 1:8 (read vs. 1-10).

As Spanish W.M.U. publications director for the Home Mission Board, Miss Martha Thomas Ellis, with the help of her associate, Olga Nyberg, has the staggering responsibility of publishing all missionary materials used by Spanish-speaking women and young people served by the Home Mission Board in the States, Panama, and Puerto Rico. Pray for this work.

Pray for Miss Ellis, San Antonio, Tex.; J. D. Cavendish, D. I. Miller, Brazil; R. L. Stocks, Jr., Jamaica; R. Compher, Vietnam, ev.; Josephine Ward, Japan, W.

nationalism and prejudice of the Jew at the time, those who set down the Gospel records of his coming somehow were made to see beyond the horizons of their natural vision and to behold the universal purpose God had in mind in this event. They saw that God's compassion is to be revealed to all men. His justice is to affect all men. His salvation is for all men. Christ is the Light of all men.

Every forlorn soul sitting in darkness anywhere in the world at any time and learning the good news of Christ's coming, may rejoice, knowing that the angelic announcement, "For unto you is born . . . a Saviour," is for him, too. All who find him as Saviour, moreover, like John, are privileged—and appointed—to bear witness of that light, which light, according to John, is as the sunrise to all who sit in darkness everywhere.

SUNDAY Give me now wisdom and knowledge, October 30 that I may go out and come in before this people, for who can judge this people, that is so great? 2 Chronicles 1:10 (read vs. 1-13).

Suppose you went out to organize a Sunbeam Band and found a group of 117 children waiting for you! This is what happened to Margaret Fairburn when she went to organize a Sunbeam Band in a church in Monrovia, Liberia. She provided "activities" and found the attention and interest of the children in Bible stories wonderfully rewarding. Pray for this new Sunbeam Band.

Pray for Miss Fairburn, Mrs. R. B. Hilliard, Spain, F. L. Lewis, Indonesia, H. E. Bird, Guatemala, J. T. Norman, Colombia, Mrs. J. O. Teel, Jr., Argentina, ev.; J. W. McGavock, Chile, Hannah Phowden, China-Hawaii, ev.; Rebekah Lambert, Korea, med.; Mrs. J. W. H. Richardson, Jr., Nigeria, MD; J. J. Rodriguez, Habana, Cuba, ev.; J. W. Gardner, Tex., ret.

31 MONDAY And he said, Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepeth covenant and mercy with the servants that walk before thee with all their heart. 1 Kings 8:27 (read vs. 1-2, 22-30).

During this 150th Anniversary year, the American Bible Society is seeking to accelerate distribution of the Scriptures. Last January the 750 millionth copy printed since 1816 was distributed. Pray for Bible Societies.

Pray for Hubert Neely, Memphis, Tenn., RM; Mrs. H. J. Webb, Mexico-Guatemala-Venezuela, Mrs. S. S. Storer, Brazil, ret.; Sophia Nichols, Brazil, Mrs. A. B. Oliver, Brazil, Mrs. G. C. Tennison, Portugal, Mrs. C. L. Phillips, Philippines, ev.; B. L. Nichols, Indonesia, med.; J. P. Norman, Japan, ed.; J. D. Johnston, Nicaragua, W.M.U. Annual Meeting, Spring Field, W.M.U. Annual Meeting, Dallas, TX, N.

WMU AND THE CHURCH COUNCIL

BY
BETTY JO
CORUM



■ How can your church develop an effective program to reach persons and minister to them in Jesus' name?

This significant question can be answered in part by the formation of a church council. As your church determines what kind of church it is to be and what it is to do, it will inevitably discover that the organizations of the church can best carry out the activities of the church when the organizations are properly related to one another and to the total work of the church.

The church council will survey the total church program, relate the parts properly, and develop a program with each organization playing a supporting role. The church organization leaders who form the council are in a position to do this type of planning and work.

Woman's Missionary Union is represented on the church council by the Woman's Missionary Union president. As a member of the council, she helps develop the best course of action for the church and represents the organization she leads.

The president of Woman's Missionary Union gains an appreciation for the work of other church program organizations and she helps other church leaders gain an understanding of and appreciation for the organization she represents. She sees her organization in relationship to the total church program. She acts in the best interest of the whole church rather than in the interest of one organization. If there were to be a conflict in loyalties, she would act in the best interest of the congregation and support the program of the church.

In serving on the church council the Woman's Missionary Union president assists in planning, coordinating, and evaluating the church's work.

Miss Corum is director, Editorial Services Department, Woman's Missionary Union, SBC

As the council reviews the suggestions of each organization, the council members engage in behind-the-scenes activity which includes the church planning process. Adequate church planning requires skills of analysis, creative thinking, and decision-making. When the council members are defining the problem, gathering facts, and making judgments, they are to be creative; they must be willing to suggest all ideas and approaches which might get the job done.

Planning is decision-making in advance. All decisions made by the council are tentative because they require the approval of the congregation.

Approaches to meeting the needs of each program organization are decided upon and coordinated. Decisions about calendar time, persons involved, and money spent are made in unity. The plans of any organization become the plans of the church.

If a church council is effective in its job of coordination, each member must understand the relationship of each program organization and committee to the total life of the church. Each council member should study *A Church Organized and Functioning* by Hens and Thomason, available for 75 cents from Baptist Book Stores. Council members must also be able to see and assign priorities. Communication is another vital function of the church council. The Woman's Missionary Union president informs the church council about the work of Woman's Missionary Union and informs the WMU council about the work of the church.

Evaluation is also a part of the work of the council. Evaluation begins in the planning stage when standards for measuring the effectiveness of a project are set up. Evaluation is simply taking stock of where the church is and how it got there in its progress toward achieving the plans which were made and accepted.

The church council prepares recommendations to the congregation regarding these coordinated plans. While the congregation looks to the council for advice and information, the congregation is the decision-making group.

A person who is elected to serve as a Woman's Missionary Union president assumes a major leadership responsibility in a church. A church looks to the leader as being responsible for leading the Woman's Missionary Union to perform its tasks. The church expects this leader to think comprehensively about church needs. The president is responsible for leading the Woman's Missionary Union to help coordinate the program of a church. Such responsibility makes participation on the church council essential.

Those who work together in the church council are co-laborers with God and with each other in a church's work. The Woman's Missionary Union president is a vital part of the fellowship among church leaders.

Untie the Apron Strings!

by David K. Alexander

WHEN a young person enters college, he begins to assume responsibility for choices and decisions. Now Susy or Johnny must mature—and fast. Mom and Dad have some growing to do, too! They must demonstrate that they recognize that son or daughter can make responsible use of new freedom.

Entering college is a crowning event for parents and a pivotal point for a son or daughter. In fact, registering as a freshman is an adventure into adulthood. It is a time of beginning consciously to test values, loyalties, affirmations, and commitments. Through the years parents have sought to lead significantly their children to this crossroads. Now Mom and Dad must untie the apron strings and let go.

Of course, long before this significant date many decisions have been made. Whether a young person goes to a Baptist college, to the university, to a junior college, or a trade school after high school graduation, there must come a decisive turn. There is no psychologically sound standard which dictates that every seventeen to nineteen-year-old must choose at once an occupation which requires a college diploma. Actually, Johnny may be more ready for college after two years in military service or in junior college. Whatever the decision is—he needs assurance that he can make it himself.

Allowing a son or daughter to decide the direction his life will

Mr. Alexander is secretary, Student Department, Baptist Sunday School Board.

take, no doubt began with parents giving limited guidance to help him discover the type work which he and God hold in partnership. But at this point he must move in the direction of fulfilling his mission in life. Ahead there are choices which he must make and most of them he will make without specific help from his parents.

It is highly important that he make his own decisions, for he will have to live with them. He must learn with Reinhold Niebuhr that: "The problem of life is never how free you can be, but how free you can be when you are bound to responsibilities." After high school a young person must be secure in the feeling that his parents believe in him and trust his judgment. He grows as he assumes responsibility.

A Christian young person, brought up in a home where he has been respected and loved, has foundations to rely upon. When a family talks over problems and decisions, prays about them, and trust each other, there is a security in each life. Mother's apron strings are not too firmly tied, nor are Father's decisions arbitrary. In a Christian home, young people learn to rely on God for guidance. They have confidence in those whom they love and respond to the precepts "in the way they should go." And seldom will they "depart from them."

These comments blink the amber light at Mother and Dad who have yet to untie the apron strings and accept their grown-up children as adults.

Study in October

FOR WOMAN'S MISSIONARY SOCIETY

The Search for God AMONG LANGUAGE GROUPS

- in DETROIT
- PITTSBURGH
- and ATLANTA

by Mrs. Lamar Jackson

Study Aim: How have Southern Baptists helped people in Detroit, Pittsburgh, and Atlanta in their search for God?

Introduction to WMS Research Laboratory

Welcome to our WMS Research Laboratory. Although you can see that we have a great deal of equipment here, we need your help. We are going to experiment with you. Do you trust us? *(Leader and assistant take hold of a member as if to give an injection or take a blood sample.)*

Perhaps we should assure you that we are not searching blood samples for hidden bacteria or lurking viruses. We are on a search, however, and we do need volunteers. How many of you would be willing for us to search through your handbags? *(Pick one up as though you intend to search it.)*

Actually, we do not need to search your bags, as a scientific study has been made of the items that women carry around with them. If our group

is typical, 90 percent of us have some kind of medication: headache pills, sleeping pills, tranquilizer pills, acid pills, pep pills, cough drops, and breath tablets. These indicate that we are searching for a degree of health or a state of being which we do not now possess.

The search for a better life and for the meaning of life has characterized the existence of man on earth. His attempt to explain powers he did not understand brought about the development of different religions. Man's most dramatic efforts have involved this search for the unknown: his search for God in the bank of those eighty pyramids in the desert sands of Egypt, the shattered buildings of the Acropolis of Athens, the columns of old temples, the Roman Forum, the lonely pillars of

Stonehenge in England, the abandoned Mayan temples of Central America. A long and impressive list from every continent could be gathered as evidence that a major effort of man has been his search for God.

In our WMS laboratory, we have researched the Scriptures for examples of how man finds God. Our conclusions should come as no surprise to Christians. Let us hear these histories from the Scriptures.

First Assistant: Let me present from our files a case history labeled "Woman of Samaria." She asked Jesus where she could find God. Should she look on Mt. Gerizim or in Jerusalem? He answered in John 4:23-26 *(read the passage).*

Second Assistant: This bottle labeled H₂O (water) symbolizes several significant aspects of this case. Jesus shared his message of redemption on the level of this woman's everyday life. She had come seeking water, but Jesus knew that her real longing was to be delivered from the bondage of sin. He revealed himself as the "Water of life," and she immediately rushed back to tell others to "come, see" Jesus.

First Assistant: This second case history is labeled "Paul." As you can see, our file is full of information about this great soul-winner. We are using only one study of his methods. It deals with men of Athens. *(Read Acts 17:24-30.)*

Second Assistant: This bottle labeled "Unknown" symbolizes significant facts about this case. It was the altar erected to an "unknown God" that inspired Paul's opening remarks to these socially prominent intellectuals. Our study shows that Paul could meet them on their own scholastic level. He quoted from a philosopher and poet. Why did so few people believe as a result of this

magnificent sermon? We present this idea for your consideration: The individual needs and longings of these men were "unknown" to Paul. While mass evangelism has its place, God needs individuals who tell other individuals the good news that they have "found the Christ."

First Assistant: Here is an interesting case study labeled, "Jonah, the Reluctant Witness." God's instructions were clear *(Read Jonah 1:2-3.)* Jonah thought he could run away from God, but the Lord knew where he was all the time. After the traumatic experience in the whale, God had to speak to Jonah again. Listen *(Read Jonah 3:1-5.)*

Second Assistant: Let this smoked bottle represent a great city. Jonah was prejudiced against Nineveh. They were Gentiles and enemies of his people. They lived outside his familiar territory. They were different and "unclean." He was not even glad when they responded to God's message of redemption. As a matter of fact, he was "displeased exceedingly" and "very angry."

Could a comparison be drawn to our hesitancy in going to the "great cities" of our country? We hope not. Our program will research this problem further.

Third Assistant: These are conclusions from our case histories:

1. God is searching for man. God's presence was a constant factor in each of these studies. "The Father seeketh such to worship him" (John 4:23). "He is now far from each one of us" (Acts 17:27 RSV). "The Son of man is come to seek and to save" (Luke 19:10). He searched for the lost sheep and the lost coin until he found them. He walked with Adam, Eve, and Enoch. He was called the friend of Abraham and Moses. He yearns for fellowship with man. He is God. There is

MEETING OUTLINE

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

STUDY SESSION

Introduction to WMS Research Laboratory
Case Histories from the Scriptures
Findings on the Search for God in
Detroit
Pittsburgh
Atlanta
Leader's Concluding Prayer

PROGRAM CHAIRMAN, Here's the Idea: You have a WMS Research Laboratory. Those taking part have on white jackets or nurses uniforms or aprons. Have old medicine bottles or test tubes with different colored liquids in them. Three bottles are used for the biblical case histories, one should have water (labeled H₂O), one with an odd color (labeled UNKNOWN), and one dark bottle (labeled SMOKE). Three bottles are used for metropolitan areas: a half gallon for Detroit (labeled 4½ million) with 4 percent colored water representing Baptists; a quart for Pittsburgh (2½ million) with 10 percent water; a pint for Atlanta (1½ million) with over 50 percent filled with water.



CHURCH PROGRAM ORGANIZATIONS: Sunday School, Women's Missionary Union, Brotherhood, Music Ministry, and Training Union

The emblem of the Life and Work Curriculum has five diamond shapes representing the ministries of the Sunday School, Women's Missionary Union, Brotherhood, Music Ministry, and Training Union. Each diamond is distinctive, yet all are overlaid and support one another. The design indicates the unity of the curriculum. The words "Life and Work" point to the relationship of the curriculum to the life and work of Christ, the head of the church, and to a Christian's life and work through the church.

...one other and he loves man. (Read John 3:16.)

2. Man is searching for God, but man's identification of his need by the name of "God" is the non-constant factor in our study. The names he gives to the things he seeks are security, happiness, status, power. These are not always defined in his mind as "God." He searches for satisfaction through immoral behavior, as did the woman of Samaria, or intellectual and social activities patterned after the men of Athens, or follows after false religious beliefs as did the inhabitants of Nineveh.

Searching man needs the triumphant witness of one who knows Christ to help him be aware that what he really desires is God. He needs a Philip who goes to him as a friend and says, "I have found that for which you seek. Come and see." He needs an Andrew in his family to tell him, "I have found the Christ." He needs a deacon-Philip to explain the Scriptures, a Paul to preach to him, a Barnabas to encourage him, a Luke to minister to his needs, a Mary to invite him to meetings in her home.

What Christian can escape a feeling of individual responsibility in God's missionary purpose? "Ye also shall bear witness" (John 15:27). "Pray one for another" (James 5:16). "Give to him that needeth" (Eph. 4:28). "We are . . . created in Christ Jesus unto good works" (Eph. 2:10). We have been "saved to serve," and in his service we know that we are "laborers together with God."

Leader: Findings on the Search for God

These case studies form the basis of our consideration of man's search for God among the language groups in Detroit, Pittsburgh, and Atlanta. The smoke over our great modern cities can be seen from the air before the city itself becomes visible. Smoke screens which prevent men from finding God are the concern of our study today.

There are smoke screens, or barriers, which hinder Southern Baptists in witnessing to the 35 million language people in our country. Some of these have been listed by Dr. Loyd Corder, associate director in the Division of Missions of the Home Mission Board. There are differences of race, language group customs, concepts of values, type and place of residence, economic circumstances, vocational limitations, and religion.

How we are sharing the "Water of life" in three great metropolitan areas has been the study of my three assistants. We would like to experiment with you in a more serious way than at the beginning of this program. What are your estimates on the population of the metropolitan areas of Detroit, Pittsburgh, and Atlanta? (Introduce bottles as suggested in "Here's the Idea.")

Now we want to probe your minds again by asking what is your image of these cities? (Wait for responses.)

Assistant on Detroit: Perhaps your memory goes back to the days of the French explorers when Cadillac estab-

lished a trading post on the strategic location between Lakes Erie and Huron. Or maybe you think of modern Detroit as "the car capital of the world" because of Ford, Chrysler, General Motors, and American Motors. When Henry Ford in 1914 started paying workers \$5.00 a day, the city was flooded with immigrants: Irish, Italians, Poles, Belgians, Hungarians, Armenians, Lebanese, French Canadians. Detroit has more people than any city except Chicago and Warsaw and more Belgians than any city outside that country.

In the 1920's, Ford sponsored the migration of Southern Negroes. After World War II, white Southerners began moving in large numbers to Detroit. Many of these were Southern Baptists. They searched in vain for churches like the ones back home. When they did not find them, they organized their own. By 1951, there were six churches forming the Motor Cities Association of Southern Baptist Churches in Michigan. Now there are 148 churches in the Michigan convention with 43 church-type missions and 50 institutional missions. These churches have impressive records for sponsoring new work. The Eber Church in its fourteen years has started seven missions. The Columbia Avenue Church has sponsored one new mission every two years for the past sixteen years.

The Michigan convention also felt concerned for the language groups. Seeing the need of special guidance, they contacted Dr. Loyd Corder at the Home Mission Board. He discovered a Spanish-speaking mission already started by a convert from his pastorate in Uvalde, Texas. This work has grown with such enthusiasm that they are now in a beautiful new building on a corner lot facing a six-lane thoroughfare.

The Hamtramck section of Detroit near the Chrysler plant is called "Little Poland." The Polish population has been estimated from 200,000 to half a million, depending on whether first and second generation people are included. Even though the ones born in this country speak English well and are American citizens, their way of life and patterns of thought are influenced by early home environment. It was felt that a Baptist minister with a Polish background would be invaluable in reaching them. The Home Mission Board found him in Poland!

This is not unusual. Since Dr. Eliaz Golonka has been with the Board he has brought pastors to Chicago, Buffalo, and Detroit who were associates back in Poland. These men were searching for a place to preach the gospel in freedom. A pastor in Chicago came by way of Israel. The ones in Buffalo and Detroit came by way of Canada on returning wheat-shipment boats. No more could be brought out of Poland and only limited amounts of worldly goods.

Some pastors like Mr. Galonka came to the United States as displaced persons immediately after World War II. A Baptist association of twelve Slovak churches

was organized and cooperated with American Baptists until gradual withdrawal from language missions work was evident. They maintained these people should be in English-speaking churches which would discourage a clinging to foreign culture and customs. But immigrants are still arriving at the rate of one every one and a half minutes.

New arrivals tend to flock together in the same neighborhoods in cities, thus forming a "language belt" from New York across the southern part of the Great Lakes. Dr. Corder states that the primary objective of our work among them is "not to Americanize, nor to culturize, nor to educate, nor to emancipate" but "to impart to them the gospel of the Lord Jesus Christ."

Southern Baptist policy is to share the gospel in terms of the context in which persons live, as Jesus approached the Samaritan woman and Paul appealed to the Mars Hill intellectuals.

The words on the City-County Building of Detroit must have looked wonderful to John Pancewicz: "Where the spirit of the Lord is, there is liberty." For this cause, he had dedicated his life. A Slavic church on the Edsel Ford Expressway had been freshly painted and redecorated to greet him on arrival. Three summer student missionaries had held a Vacation Bible School and conducted a community survey. Dr. Corder estimates that 95 percent of all language group people are unevangelized.

The Cass Park Church in the heart of downtown Detroit calls itself "The Church of the Nations." Indians from the Midwest who are skilled in constructing high buildings belong here. In the area of the church, there are Spanish, Chinese, Negro, and Slavic people. The weekday programs attract Negroes from the surrounding area. The National Baptists emphasis is mainly on the Sunday morning services.

Wayne State University located nearby is building for an anticipated enrolment of 50,000 by 1970. Baptists have purchased space in the new Student Activities Building. Foreign students from all over the world study here to return home as leaders in their own countries. In this endeavor, home and foreign missions unite in what is more correctly called "the world missions" effort of Southern Baptists.

Assistant on Pittsburgh: Your image of Pittsburgh may go all the way back to Ft. Pitt. In post-Revolutionary War days, this was the last spot on the frontier where those going West by the way of the Ohio River could purchase supplies.

Or your mind may flash back to the last part of the nineteenth century when Andrew Carnegie, "Caesar of Steel," and Henry Clay Frick, "King of Coal," sent agents to Europe to recruit cheap labor. Thomas Mellon backed the wealth of the area and founded the largest family fortune in America. The concentration of banks

in downtown Pittsburgh earned the name "Golden Triangle" for the spot where the Allegheny and Monongahela Rivers unite to form the Ohio.

Maximum production during World War II left Pittsburgh "the dirtiest smoke-covered slag pile in the United States." The city fathers called in the noted architect Frank Lloyd Wright to see what could be done to make the city livable. He recommended that it be abandoned! Instead, some of the most dramatic city planning in the world is making Pittsburgh into a beautiful and clean city of steel and aluminum.

A 1,600-acre common campus is planned for Carnegie Tech, Mellon Institute, and the 42-storyed University of Pittsburgh. A community-center park with a six level subterranean garage cost half a billion dollars. A three-mile ledge of seven thousand public housing units extends from river to river forming a red-brick band behind the Golden Triangle.

To the search for pure air, clean water, better housing, culture, education, and wealth can now be added the search by Southern Baptists for the spiritually lost. This is a recent development, but the response has proved that thousands are searching for a personal Saviour. Tragedy is seen in the number of suicides that end the search for the "unknown." A "Suicide Bridge" spans the Westinghouse Plant, and a cruelly joke of the area states: "You can be sure if it's Westinghouse."

The decade of the sixties has seen great progress taking place in church growth. US Steel reorganized in 1963, moving large numbers of executives from the South to its main office. Many of these came from Birmingham, Alabama, "the Pittsburgh of the South."

As in Detroit, the people looked in Pittsburgh for churches. Rev. Joseph Waltz, superintendent of the association, says: "We are not up here to form 'You-All Clubs,' but to help these people from the South to form New Testament soul-winning stations to reach those who have never been saved."

The association now has seven churches and ten chapels. A church of two hundred members has started five missions, and one church with one hundred fifty members is sponsoring seven. Naturally, those with such missionary concern are keenly aware of people speaking seventeen different languages in their midst. These flock together in certain sections of the metropolis so that natives speak of the Slavic Southside or the Italians of Turtle Creek.

Rev. Armando Silverio is the son of Italian immigrants who came with ten thousand fellow countrymen to Pittsburgh in the ten years before World War I. The family was Roman Catholic. After leaving home to become an insurance salesman, Armando married a Baptist who was used of the Lord to win him to Christ. Soon thereafter, he entered the ministry. The Home Mission Board persuaded him to become a missionary to the Italian-speaking and in 1964 sent him to Italy for a

six-month language refresher course.

Now settled in Pittsburgh, Mr. Silverio is attempting to teach his fellow Italians, including his own brothers and their families. Because of characteristic Latin loyalty they come and invite others to "Armando's revival," although they are not exactly sure what this means. There has been a warm reception of him as a person in the Italian community, but how the gospel he proclaims will be received is a story yet to unfold.

Reborn on Atlantic Your image of Atlanta may return to the "moonlight and magnolias" of the Old South in *Blow With the Wind*. Its change of name back in 1845 might give you a clue to its modern prosperity. Marthasville became Atlanta when someone assumed that this

Be on the lookout in November

ROYAL SERVICE

for discussion of a strange—and frightening—new religion in Japan.

time the feminine form of Atlantic. The Western and Atlantic Railroad had just been built through the town, so the city fathers wanted to honor the railroad. Today it is serviced by thirteen main lines. From its \$20 million airport there are over 500 daily flights. Four thousand national business concerns serve southeastern markets and of Coca Cola's hometown, Atlanta.

Those who think of the people who live here in terms of black and white will have to get out their technical glasses for Atlanta is fast becoming an international city. Unlike Detroit and Pittsburgh with their well-defined foreign-speaking communities, the Atlanta area presents a new image of language missions work. Corder says: "The day is passing when most of our work is started by a language missionary establishing a separate congregation." Established churches are realizing that missions is work the individual does in his own community and not just something he sends another to do for him.

For instance, in the fall of 1962 laymen from Atlanta took part in the Brotherhood's soul-winning campaign among Cuban refugees in Miami. There were "opened doors on both sides." Among those churches in Atlanta that began sponsoring the resettlement of Cubans was the Southern Baptist Church. They requested a non-territorial family, and were so pleased with the success of their first effort that they sent for more families. Five other members of two families have made professions of faith. One said, "I tell my friends at work that I have found a new family."

The Capitol Avenue Baptist Church has an outstand-

ing ministry in the heart of downtown Atlanta. Mrs. Fred Propst, pastor's wife, reports seven nationalities in their services. Some are students attending the ten institutions of higher learning in Atlanta. One from Bombay, India, received a master's degree at Georgia Tech and helped design a multimillion dollar sports stadium. He assisted the church in its young people's work. However, his keen mind observed many inconsistencies in those who professed to be Christians.

Another international is the wife of an American soldier. She was a Buddhist from Japan. Her husband had never made a profession of faith. A woman in the church taught her the English language, and the W.M.C. gave her an English-Japanese New Testament. After reading it through four times with "much seeking and searching" she was saved. Later her husband and two of his children made professions of faith. Kinko invited the W.M.C. to her home for a Japanese dinner, but the story does not end here.

Back in Tokyo was Kinko's seventy-three-year-old mother, Mrs. Shimado, and nine brothers and sisters. Foreign missionary Virginia Highfill was contacted to locate the family. In Japan they attended the Christmas services in 1964, and several have shown interest in becoming Christians. Mrs. Shimado took all the grand children to Vacation Bible School last summer.

This is not the only contact which has transcended barriers and brought continents together. Working through foreign missionaries in Hong Kong, the pastor, Rev. Fred Propst, was able to bring the Kwan family from interior China to Atlanta. The three oldest children have already become Christians. Because both the mother and father work, they have been unable to attend many church activities. An interpreter who asked them about their religious faith was told, "We are nothing, just empty." The church members are burdened for this family and pray that soon emptiness will be filled with a knowledge of Jesus Christ.

Leader's Conclusion: These specialists have now given you some highlights of their findings. We have tried to involve you in our research, but so far we have only a superficial response. Now we call upon you in earnest.

1. Will you engage in intercessory prayer for all our language group people and for all people everywhere who are searching for the "unknown"?

2. Will you read your New Testament every day with a prayer that God's missionary purpose for your life will be revealed?

3. Will you befriend and win those people who live in your part of the world into which you go every day?

4. Will you give more money to send the message into that part of the world where you cannot go to reach those to whom you cannot witness in person?

Pray for more personal involvement and renewed dedication to Christ.

Study in Circle

OR SECOND WMS MEETING

Baptists in Appalachia

by Eunice Allison

Study Aim: Why is there need for a specialized ministry in Appalachia?

OUTLINE FOR CIRCLE MEETING

Circle Chairman in Charge

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

Song (choose one appropriate to Scripture passage)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge

Study "Baptists in Appalachia," of mission study book, *Beneath the Himalayas*, McPhail, 85 cents, and Teacher's Guide, 25 cents, from Baptist Book Stores.

To the Program Chairman: Plan discussion on Appalachia. Give questions and information to members in time for them to be prepared.

Ask women to come early for an Appalachian museum tour. Your museum treasures will be those old family quilts, handloomed materials, and other similar items for display. On a card write information about the origin of these treasures or family heirlooms. As women leave the museum area, serve a treat made by a recipe from Appalachia. See page 39 for customs, recipes, songs. You may wish to provide Appalachian folk music on a record player. Briefly, after women gather for the meeting, ask any with authentic Appalachian treasures to tell briefly their origin.

Resource Materials: *The Dark A-Creepin'*, M. Wendell Bell, 50 cents. *The Tall Woman*, Wilma Dykeman, \$4.95. *Life and Religion in Southern Appalachia*, Weatherford and Brewer, \$1.50; these books may be ordered from Baptist Book Stores. *Yesterday's People*, Life. *Contemporary Appalachia*, Jack Weller, \$1.75. From the Council of the Southern Mountains, P.O. 2307, Berea, Kentucky 40403. Brochure, "How Beautiful on the Mountains," free from Clear Creek Baptist

School, Pineville, Kentucky 40977. Display and use at meeting all resource materials on table.

AT THE MEETING

Scripture Study: Read Isaiah 52:7; Romans 10:12-17; John 20:21.

(Develop your remarks, using these ideas.) Bearers of good news are always welcome. Isaiah described the beauty of the feet of those upon the mountain who bear the good tidings of peace and salvation. Christianity is a "going" religion. The command to go and to send has never been revoked. It is ours to cross the street, to climb the mountains, and to sail the seas. How beautiful are the feet that go!

Pray for open hearts, discerning minds, and willing feet.

Leader's Introduction: Southern Baptists are interested in the people of Appalachia. Our purpose today is to see why this area needs a specialized ministry.

Do you know what is included in Appalachia? Let me show you. (Unfold map in which are outlined the eleven states considered to be Appalachia: Pennsylvania, West Virginia, Ohio, Maryland, Virginia, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, and Alabama.) See this large territory? We call it Appalachia because in every one of these states either the mountains or foothills of the Appalachian range ridges into them.

Nearly 15 million people live in this scenic area that includes 360 counties and stretches approximately one thousand miles from Alabama to Pennsylvania.

In reading newspapers and magazines, we sometimes get the impression that all of this area is poverty-stricken and "backwoods." But drive through mountainous countryside and you see beautiful estates as well as lovely, modest homes. Look at some of the cities in the area. There's Pittsburgh in Pennsylvania; Knoxville in Tennessee; and Charleston in West Virginia to mention only three.

Edward Cunningham, associate superintendent of the Kentucky Baptist Convention, says: "The true picture of our mountains is not gained from reading newspapers or listening to politicians. Statistics are often exaggerated. Ours are the same statistics that exist everywhere except in a more acute form in our mountain area. The Appalachian Bill will meet all the needs of Southern Appalachia. It is designed to help the mountain people to help themselves. We can truthfully say that for the first time there is a new opinion sweeping over the mountain area."

Question One: My question is, Why is the government poverty program so concerned over this area?

Answer: I think I can answer that. The government recognizes that in isolated mountain areas there is poverty perhaps on a higher percentage basis than in any other area comparable in size in the United States. Through the years, people living in remote areas were able to make a livelihood from employment by companies dealing in coal and iron, and by the railroads. When automation has taken over many jobs leaving thousands of poverty. Job opportunities today simply cannot sustain the people.

In most of the families earn less than \$3,000 annually. They do not accept welfare in order to live. Appalachians are leaving their homeland at the rate of 200,000 a year. Dr. Pryor, Baptist pastor, says there is poverty such as he can see, but there is also a great amount of wealth.

Question Two: Do contrasts exist in the educational level of the people?

Answer: Yes. I read that a county may have a high literacy record, and at the same time an unusually high percentage ratio of college graduates. In Pike County, Kentucky, there were about twenty small one-room school buildings in 1965. Yet, a high school in this county ranked in the upper 10 percent academically in our nation's schools in 1964. But school dropouts are a real problem in areas where 30 percent of the people are functionally illiterate.

Question Three: Are there many churches to serve the mountain people?

Answer: Of course this will vary. However, it may surprise you to know that a recent survey shows that as a whole the area is "over-churched." There are twice as many churches in Appalachia per one thousand population as compared to the national population. Membership of the churches averages less than one hundred members.

In spite of the number of churches, the area is not evangelized. More than half the people do not belong to any church. Even in southern Appalachia where the people are basically religious, only 27 percent are church members.

MISSION Study

ADULT BOOK

Foreign Mission Graded Series

There is no typical Appalachia. Too many contrasts exist in culture, in education, and in the economy of the area to make a generalized statement. In order to meet the spiritual needs of the people, our mission program must be varied.

Question Four: What of the people in the isolated areas of Appalachia?

Answer: Appalachian people have a wonderful heritage. They are basically honest and have a deep love for freedom and justice. Life to them is something to be enjoyed. Because many early settlers fled from oppression by a state church, their descendants have a divine love for independence. As a whole, the mountaineer is a rugged individualist and asks only for the opportunity to provide for his family. This attitude, of course, affects Baptist work. Today, in many areas, if the leader or a group opposes a new idea, it is hard for the idea to make any marked progress.

Question Five: What religious teachings do Baptists encounter in Appalachia?

Answer: There are many. There is traditional opposition to any resemblance of a state church. It expresses itself in dislike for Sunday Schools, missions, and an educated ministry.

Christian workers in Appalachia learn to accept the people as they are and to practice patience. Dr. J. S. Bell worked for sixteen years in a mission in Middlesboro, Kentucky, before he saw a church organized and a pastor called.

Question Six: How have Southern Baptists helped to meet the spiritual needs of Appalachia?

Answer: The first organized attempt was the establishment of schools and academies under the leadership of J. T. Tichenor, an early secretary of the Home Mission Board. The peak of this type work was reached in

NEAR the HIMALAYAS by Jasper McPhail

Review: *Himalayas* by Jasper McPhail is the Adult Mission Study book for this quarter. It is priced at 25 cents, with the Teacher's Guide for 25 cents from Baptist Book Stores.

Bangalore was chosen as the place to build a Baptist hospital because it is the central and most progressive city in South India, with a million and a half people. The population has tripled since 1947, and hundreds of people from all over the South India states live in the city, with five major languages being used," writes Dr. Jasper McPhail, the author of our Mission Study Book. Don't miss this study of India when your Woman's Missionary Society provides it! Dr. and Mrs. McPhail are our first missionaries to India.

Teachers: Order a copy of the Leader's Mission Study Packet Booklet on New Mission Fields in Asia, free from the Department of Missionary Education and Promotion, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.



Order all books from Baptist Book Stores.

1926—thirty schools and academies were in operation.

In 1947 the Home Mission Board and Kentucky Baptists agreed to cooperate in promotion of a special program of mountain missions work. Other states were added at a later date. Since 1963, mountain missions work has been accelerated by workers of state and Home Mission Boards.

Southern Baptists now spearhead an approach with three types of missionaries: (1) the county missionary who is pastor in a county seat town and seeks to establish missions throughout the county; (2) the local missionary who goes into an area and stays until a church is organized; and (3) the associational missionary who is in charge of general promotion.

The Appalachian program is church-centered. The emphasis is on the local church and its responsibility in sharing the gospel with others. "This is the closest thing to New Testament Christianity I've seen," one said.

Baptist churches in Appalachia are engaged in kindergartens, literacy work, Bible schools, youth camps, schools of missions, study courses, pastors conferences, surveys of need, a few good will centers.

The first Baptist Church of Pikeville, Kentucky, is typical of the outward reach of churches in Appalachia. The church was already sponsoring two missions and paying the salary of a mission pastor when it became aware of the spiritual plight of the Meta community.

With the help of the mission pastor, James Lochridge, who is now a foreign missionary to the Philippines, the Pikeville church took a census, rented a building, and held a Bible school. At a later date during a revival there were twenty-six additions. Almost all additions were by profession of faith.

Pikeville church needed an educational building. At the same time Meta wanted to start the first unit of its building program. The total amount of money needed was too large for the mother church to assume. Do you

know what they did? They cut enough items out of their building plans to enable Meta to have its building.

Through the state missions offering, Kentucky Woman's Missionary Union helped Meta with \$2,000 for building and pew and \$500 on purchase of a bus.

There have been evidences of growth in many relationships. In one church in Jackson County, North Carolina, there had never been a concern for missions. No money had been given to missions through the Cooperative Program. The pastor and a deacon of the church enrolled for a seminary extension class. After studying the missionary journeys of Paul, these returned to their church to present the cause of missions. The church voted to send regularly money through the Cooperative Program to world missions.

Question Seven: Do the people who are isolated respond to the gospel when it is preached in ways familiar to us?

Answer: Southern Baptists are the largest and fastest growing group in Appalachia. There is a reason for this. The polity of a Baptist church permits the people to enjoy a spirit of independence. We have no hierarchy and our missions program is church-centered. These are appealing to Appalachians.

The work of the Isaban Baptist Church in West Virginia shows how responsive the people are. In the summer the church sponsored two mission Vacation Bible Schools. At Horse Pen, many of the 164 enrolled were not attending any church. The Juniors met under a tent and the other departments under trees.

The second school was at Bull Creek. Eddie Henson, pastor at Welch, was teaching Juniors. Noticing unusual interest in the Bible lesson one day, he gave an invitation to publicly acknowledge Christ as Saviour. There were twenty-two present, including the pastor and his son. All twenty of the others responded. Many will re-

and when they have the opportunity.

Question Eight: What is being done for the illiterate?

Answer: Did you know that the Literacy Missions Commission of the Home Mission Board began in Appalachia at Clear Creek Baptist School in Pineville, Kentucky? A student pastor found a new convert who said that it would do no good for him to have a Bible since he could not read. The concern of the student and others resulted in a literacy workshop being sponsored by the Home Mission Board.

"Literacy missions is a great movement of adult education centered in love," says Mrs. J. W. Lester, Kentucky. Mrs. Lester knows that the percentage of the lost and unchurched seems to run parallel with illiteracy.

Question Nine: What is unique about Clear Creek Baptist School?

Answer: Clear Creek Baptist School at Pineville, Kentucky, is a theological school for adults who have answered the call to preach after reaching mature years. The average student is said to be thirty years of age, has three children, and a ninth-grade education.

The school started in 1926 as a two-weeks summer school to train mountain preachers who had not finished high school. At that time, only one minister in Bell County had college and seminary training. Short in by lack of roads, high hills, and oftentimes swollen creeks, few of the pastors had a chance to improve themselves.

You may wonder just how preachers with families are able to stay in school. There is a student aid program. This provides expenses while they study the three-year course. While in school, they serve the mountain areas as pastors, preach in jails, conduct street services, teach Sunday School classes, and lead in Bible schools. A survey taken a few years ago revealed that one out of every thirteen persons baptized in Kentucky churches was baptized by former Clear Creek students.

There's an interesting story of a former student at Clear Creek. We will call him Mr. Kendall. He came from West Virginia. "God has called me to preach, and I want to go to school. Will you teach me to read?" asked Mr. Kendall.

Mrs. L. C. Kelly, wife of the president at that time, taught him to read. In six years this brilliant mountaineer learned to read, finished at Clear Creek, graduated from Pineville High School, and a junior college. During the last year, he has been pastor of a strong rural church and teaching school while continuing his graduate school study.

At Clear Creek, pastors' wives also are trained which is the main purpose of its Women's Missionary Union. Mrs. D. M. Aldridge, wife of the president, says that the "women develop wonderfully. They are eager to learn and willing to study. One woman had never heard of Girls' Auxiliary. Through study and with devotion

and love, she enlisted every girl on campus in G.A.U."

A favorite example of a woman's growth was that of a Mrs. Johnson. She formerly was not a Christian and felt she could not speak before a group. However, she tried and soon became a fluent public speaker. When she graduated and went to their first pastorate, the Johnsons found the Lottie Moon Christmas Offering goal for the church to be only \$5.00. With prayer and encouragement, she and her pastor-husband led the church that year to give over \$200.

Question Ten: Does Clear Creek Baptist School need our help?

Answer: Does it! Mrs. Aldridge asks that we continue to pray for this significant school. She said last fall that they were almost out of sheets. I'm sure that the supply is entirely depleted by now. In fact Mrs. Aldridge said that they could use sheets, pillowcases, towel bedspreads, washcloths, and kitchen towels. Perhaps some members of missionary societies living in the Southeastern parts of our country will be driving by Pineville, Kentucky, and could take supplies to the school. Wouldn't it be fun to visit the school and meet the faculty and students—not to mention seeing the beautiful mountains! Those of us farther away can send packages. We will hear more about this in a few minutes.

Leader: Now, let us summarize. Will you give reasons why there is need for a specialized work by Baptists in Appalachia. (Lead women to include these)

1. Appalachia includes many isolated communities as well as many modern and progressive areas.
2. There is much poverty here.
3. There is a high degree of illiteracy in remote areas.
4. A strong individualistic spirit makes for resistance to new ideas in many communities.
5. Traditional religious influences make it difficult to win people to Christ.

Pray for Appalachia

Question: We've talked about Baptist work in Kentucky and West Virginia. What about the work in the other nine Appalachian states?

Leader: We'll have to read faithfully the Home Missions magazine to learn more about Appalachia.

Follow-up: Are there isolated groups in your community? Isolation occurs anywhere there is sickness, sorrow, loneliness, where there is need.

Before meeting, find out definite needs. Ask church members to accept written assignments and to report at next meeting. Also, decide whether you will send packages to Clear Creek Baptist School, Pineville, Kentucky 40977 (see list above).

Pray for yourselves as you go from this meeting to meet

STUDY GUIDE for the Missionary Message of the Bible



by Marguerite S. Babb

Using the Bible, the lesson on page 36, and this Study Guide, study the Missionary Message of the Bible.

Scripture Material: Matthew 1:1 to 3:17; Mark 1:1-11; Luke 1:1 to 3:23; John 1:1-18

Lesson, page 36, "Missions in the Purpose of His Coming"

What to Look For

This lesson examines the statements made by Matthew, Mark, Luke, and John concerning Christ's coming. Through study, you will discover that his purpose of incarnation had as its major objective world missions.

With this as your purpose, look for answers to the following questions as you reexamine the familiar Christmas story.

1. Why did God reveal himself to the world through Jesus Christ?
2. How did Christ's coming fulfill Old Testament prophecies concerning "the promised one"?
3. What is the significance of this message to the mission of your church today?
4. How does this have significance for me personally?
5. What will be my missions response?

Searching the Scriptures

Study Mark 1:1-11 and the lesson, page 36.

"The beginning of the gospel" (Mark 1:1) could literally be translated "The beginning of the facts of the good news." It merely means that this is where Mark starts his account.

The name "Jesus" was a common

Mr. Babb belongs to Edgefield Baptist Church, Nashville, Tennessee.

name among Jews and basically the same as "Joshua." Here, however, it was more than a given name and signified "Saviour." The name "Christ" means "Anointed One" or "Messiah." By joining the two, the deity of Christ is emphasized.

What prophecy is referred to in verse 2?

What was the mission of John the Baptist?

The "wilderness" where John preached was the desert region near the Jordan River and along the west side of the Dead Sea. It could also have a symbolic meaning referring to the wilderness of human need and sin which is universal.

What was the message John preached?

How did God indicate his approval of Jesus when John baptized him (vv. 10-11)? Was this a fulfillment of prophecy? How was the kingdom now "at hand"? Who was the King? Who could belong to "his kingdom"? Was this the kind of King and kingdom for which the Jews had longed? How does the message Jesus proclaimed in Galilee set forth the missionary objective and purpose of his coming?

Study Matthew 1:1 to 3:17 and the lesson, page 36.

What was Matthew's purpose in tracing the ancestry of Jesus back to Abraham? Does this give the chronology missionary implications? How? Compare this genealogy with that recorded by Luke. (Matthew gives the genealogy of Joseph, the legal father of Jesus, while Luke provides that of Mary but uses Joseph's name since it was not the practice in that day to have a wom-

an's name appear in a genealogy.)

All the Gospels agree that Jesus was both human and divine.

Read Isaiah 7:14, Jeremiah 23:5, Numbers 24:17. Relate these Old Testament prophecies to the purposes of God to redeem all mankind ("God with us," Matt. 1:23; "Execute judgment and justice in the earth," Jer. 23:5).

Notice how Matthew shows that the "one promised" is to be no mere Jewish sovereign but will belong to all nations as evidenced by the visit of the wise men from the East—"representatives of other nations."

Study Luke 1:1 to 3:23 and the lesson, page 36.

Both Matthew and Luke agree that the birth of Jesus was through the work of the Holy Spirit (Luke 1:35).

The same Holy Spirit is later said to have moved upon Elizabeth and Mary, as well as Zacharias, Simeon, and Anna to make prophetic utterances concerning Jesus. (See Luke 1:42, 46-55, 68-79; 2:30-32.) What missionary message do you find in each?

Notice how John the Baptist prophesies that all mankind shall at last acknowledge the salvation of God (Luke 3:6).

Study John 1:1-18 and the lesson, page 36.

How far back does John trace the genealogy of Jesus? Compare with Luke's account. In what way does John go a little farther than Luke?

John seems to have been written with the whole world in mind. Jesus

[Continued on p. 21]



Bible Study

LESSON I

The Missionary Message of the Bible

by Gilbert L. Guffin

Missions in the Purpose of His Coming

Scripture Reading: Matthew 1:1 to 3:17; Mark 1:1-11; Luke 1:1 to 3:23; John 1:1-18

Purpose: Our purpose is to examine initial statements in the Gospels to see whether there are direct statements concerning Christ's coming which reveal his purpose to have had world missions as its major objective.

"Yet . . . a little while . . . and the desire of all nations shall come; and . . . fill this house with glory," said Haggai centuries ago (Hag. 2:6-7). As the apostle Paul puts it: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). But as the first chapters of each Gospel are examined, what can be found in them, if anything, regarding the realization of the prophetic hope or the fulfillment of the Abrahamic Covenant? Is the thread of missionary concern traceable throughout the Old Testament discovered here? Or was it only rediscovered later by the church? To answer these questions calls for an examination of what is said about the coming of Christ in each Gospel.

The Purpose Proclaimed in Mark

As we turn to this Gospel, generally conceded to be the first written, we come immediately upon a familiar Malachi prophecy: "Behold, I send my messenger before thy face, which shall prepare the way before thee" (Mark 1:2). Mark applies this reference to John the Baptist and adds: "A voice of one crying in the wilderness—shouting in the desert—Prepare the way of the Lord, make His beaten-tracks straight (level and passable)!" (Mark 1:3 *Amplified New Testament*). The mission of John the Baptist was to prepare the way for the coming of the Messiah. John later preached: "After me comes He Who is stronger—more powerful and more

valiant—than I, the strap of whose sandals I am not worthy of fit to stoop down and unlace." (Mark 1:7 *Amplified New Testament*). Though John had been baptizing men with water upon the evidence of their true repentance, he declares that the One who is shortly to come will baptize with the Holy Spirit.

Into this scene on the Jordan came Jesus of Nazareth and was later baptized by John. As Jesus came up out of the water, the Holy Spirit "like a dove" descended upon him and a voice out of heaven declared: "Thou art my beloved Son, in whom I am well pleased" (Mark 1:11). This statement seems to be a fulfillment of the prophecy in Isaiah 42:1, as well as perhaps of Psalm 2:7. Following the temptation to which Mark refers only briefly (Mark 1:13), Jesus proceeded to Galilee preaching the good news of the gospel of the kingdom of God and saying the kingdom was at hand. He called upon men to repent and believe the gospel. In the message he also set forth one of the basic essentials of the missionary message of the ages—that he himself is the King, the promised Son of David, the long-awaited Messiah. In his coming, the kingdom was at hand. That kingdom had world dimensions. Every man, everywhere, without regard to circumstance, might through repentance and belief in Christ claim the glorious privilege of entrance to this kingdom. His kingdom was to be one of righteousness, peace, and truth. It would consist wholly of those who acknowledged him as the rightful king and Lord, and turning from their sins, found his forgiveness. The gospel he proclaimed was "the good news!"

The Jews who had failed to see the purpose of God

in the kingdom had continued to long for a restoration of the earthly kingdom of David. They had anticipated a ruler like David who would sit on an earthly throne. A far higher kingdom, however, is at hand and a far greater King than this King. David was only a type. From the brief review above, it is obvious then that even in the early message Jesus is said to have proclaimed in Galilee, there is set forth at least a suggestion of the purpose of His coming. That purpose contained the glorious missionary objective of establishing his reign universally in the hearts of men.

The Purpose Proclaimed in Matthew

Matthew begins his Gospel with a genealogy tracing the ancestry of Jesus back to Abraham. His purpose is apparently to reveal that Jesus Christ is the true Messiah, the Anointed One, and the promised descendant of David and of Abraham. The genealogy itself thus has genuine missionary implications. It intentionally unfolds the fulfillment of God's ancient promise to Israel (Luke's genealogy, though it traces the lineage of Jesus all the way back to God, has a similar purpose, but also stresses the deity, as well as the humanity of Jesus.)

It was to Abraham that the covenant had first been given. God's promises were later renewed in David with the assurance that through his lineage and that of Abraham, one should ultimately come who should be the King-Redeemer and in whom all the nations of the earth should be blessed. Matthew calls special attention to this, declaring that the covenant made with Abraham was in truth fulfilled in Christ, and the great prophetic hope of the Messiah, reiterated across the centuries, has its realization also in him.

Matthew's purpose becomes clearer as we examine the angelic revelation given to Joseph: "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21). (The name "Jesus" means Saviour.) The explanation which follows in the text indicates the reason why Jesus was thus named. Matthew adds: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22-23). Matthew's reference is clearly to Isaiah 7:14.

In the coming of Christ, God is taking the necessary step to span the gulf between himself, the infinite Spirit, and man. Later John explains that the "Word was made flesh and dwelt among us" (John 1:14). Man in his finitude could not become God or rise to God, but God, the Creator, could "come" to man and even dwell with him. This, however, necessitated the Incarnation. That Incarnation, of course, would have a significance reaching beyond all human barriers, whether of race, tongue, or nation.

Matthew proceeds to reveal that Jesus is "King of the

Jews." He possibly has in mind Jeremiah 23:5, which reads: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." Zechariah also had said: "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: behold, thy King cometh unto thee" (Zech. 9:9). Matthew may, moreover, have had in mind Numbers 24:17: "I shall see him, but not now. I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." It is clear from Matthew, however, that the one promised above is to be no mere Jewish sovereign. He will belong to all nations. As evidence of this, Matthew introduces in this very context the account of the coming of the Magi, the wise men from the East. These were distinguished representatives of other nations. They, too, came in to offer their fealty and to worship Jesus. This event itself has missionary overtones. Christ, of course, is destined to be King of kings and Lord of lords. To him at last, not only representatives of other nations, but every knee will bow and every tongue will confess. He alone has power to save. In his rule alone can men everywhere find peace and hope, a mighty motive for missions.

The Purpose Proclaimed in Luke

Of all the Gospels, Luke gives the fullest account of the birth of Christ. It begins with his record of what the angel said to Zacharias. Zacharias was told that his wife was to bear a son whom they should call John. "And he shall go before him [Jesus] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord" (Luke 1:17). This is a reference to Malachi 4:5-6 and Isaiah 40:3. The *Amplified New Testament* helps us to see the statement of purpose contained here. It reads: "And he will [himself] go before Him in the spirit and power of Elijah, to turn back the hearts of the fathers to the children, and the disobedient and incredulous and unpersuadable to the wisdom of the upright [which is the knowledge and holy love of the will of God], in order to make ready for the Lord a people [perfectly] prepared—in spirit, adjusted and disposed and placed in the right moral state." John's work as forerunner of Jesus is to lead men to true repentance and thus to preparedness for the coming of the Lord.

Luke reports that the angel became more explicit to Mary, who was engaged to be married to Joseph: "Do not be afraid, Mary," the angel said, "for you have found grace—free, spontaneous, absolute favor and loving kindness—with God. And listen! You will become pregnant and will give birth to a Son, and you shall call His name Jesus. He will be great (eminent)

and will be called the Son of the Most High; and the Lord will give to Him the throne of His forefather David, and He will reign over the house of Jacob throughout the ages, and of His reign there will be no end" (Luke 1:30-33 *Amplified New Testament*). Luke wants us to know that the Son to be born of the virgin Mary will fulfil the predictions made in Isaiah 9:6-7. He is to be called "the Son of the Most High" and is to occupy the throne of David forever. Obviously, no mere earthly throne is in mind, as it is to be occupied "forever." Nor does the reference to the house of Judah in this context appear to change this fact.

Later when Mary visited Elizabeth, who was to become the mother of John, Elizabeth was given an overwhelming impression that Mary was to become the mother of her Lord, and rejoiced in this fact. Mary was then moved to predict that all generations, for all ages to come, would call her blessed. The birth of Jesus, she saw, would give expression to the universal mercy of God and would reveal his compassion toward the afflicted from generation to generation, and age to age (Luke 1:50). Justice would be wielded by this one to come; powers and thrones would be subject to his will (Luke 1:51-52). All of this, she recognized, was to be the fulfilment of the promise made to Abraham (Luke 1:55).

Mary's Magnificat (Luke 1:46-55) is a poetic expression with deep missionary connotation. Mary was inspired to see that in the coming of this son to be born to her, God's gracious mercy would somehow be visited upon all men in all generations, and his justice would at last obtain in the earth. Though she had her own people primarily in mind, it is clear that all men somehow were affected.

Later Zacharias, the father of John, saw that in the events to take place God was bringing deliverance and redemption to his people and raising up a horn of salvation in this house of David. He was sure the promises of the prophets were being fulfilled in the birth of John and in the coming of the one whom John would announce. He also saw justice to be a consequence of what God was doing and that the compassion of God was being expressed through it all. He was confident, moreover, that the covenant which God "sealed by oath to our forefather Abraham" (Luke 1:73 *Amplified New Testament*) was now being realized. To him it was clear that John, his son, would go before the face of the Lord to make ready his ways and to bring the knowledge of salvation to those who were longing for remission of their sins.

Luke adds that Zacharias was inspired to say the "dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:78-79). This marvelous display of God's gracious mercies, this "sunrise from on high" (as the expression may more

literally be translated), was in reality a dawning of hope on earth. Since the birth of Christ has never been, nor can it ever be, utterly dark again.

The announcement to the shepherds in the Judæan hills, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11), set a note ringing down the ages, as did the song of the angelic host "Glory to God in the highest, and on earth peace among men with whom he is pleased" (Luke 2:14 Moffatt). The assurance here given has become the hope and inspiration of all nations to which it is known. It was, indeed, good news. Micah had prophesied: "But thou, Bethlehem Ephratah, 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; whose goings forth have been from of old, from everlasting" (Micah 5:2).

Eight days after his birth Jesus was taken to the temple for his "purification." There an aged disciple by the name of Simeon, moved by the Holy Spirit, spoke also of the fulfilment of God's promise of salvation: "For mine eyes have seen thy salvation, which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2:30-32).

How significant this moving declaration is, pointing as it does, not merely to the fulfilment of the hope of a Messiah for the Jew, but also of one who should bring salvation to the Gentiles as well. Simeon forewarned Mary that not only was Christ to be appointed for the fall and rising of many in Israel and a sign to be spoken against, but also that "a sword" would pierce through her own soul. This seems clearly a foreshadowing of the cross upon which Christ died for the whole world.

The Purpose Proclaimed in John

Although John was likely the last Gospel written and possibly one of the last books of the New Testament, the prologue of the book points further back than does any one of the other accounts in the Gospels. Luke admittedly traces Jesus' genealogy (Luke 3:23-38) back through Abraham to God; but he does not interpret, as does John, the significance of what he had in mind. John sets down not only a record of events and discourses associated with Christ in the days of his flesh, but also gives us the theological and mystical meaning of it all.

John, as one of the twelve, had enjoyed one of three years of close association with Jesus. With unshakable certainty, growing out of personal knowledge, he portrays Jesus as God himself, as eternally united with the Father as well as with the Holy Spirit, as the creator of all creation, and as the light and the life of men. John was writing not merely for his own people, the

(Continued on page 38)



by Mrs. J. S. Bell, pastor's wife
Hindman, Kentucky

QUILTING and WEAVING

One of my most prized possessions is a century-old quilt—handmade by my grandmother—with no special design, no two pieces alike, and of materials unfamiliar to most of us now. The pieces are outlined in various kinds of embroidery stitches, which my grandmother identified for me, but these names I no longer remember. Women still make quilts and they weave on handlooms such patterns as "Lee's Surrender," "Braddock's Defeat," "Rose of Edinburgh," "Double Chariot Wheel," "Whig Rose," and "Windflower."

FOLK SONGS

The people I know best in Appalachia have been able to preserve something that is beautiful and even as old as our country itself—a song in their hearts! Their songs have been passed down and learned "by ear" from one generation to another. Here in Knott County, Kentucky, where songs can be heard as they were first sung, even in England, they impress us with their beauty and simplicity. These songs are based on true life experiences of our people, either those who have lived here or in England. Some of these are "Shady Grove," "Pretty Saro," "I Wonder When I Shall Be Married," "Black Is the Colour," "Farewell, Sweet Jane," and "Lord Lovel." The oldest and best known in this area is "Barbara Allen" (written as "Barbr'y Ellen" in Appalachia).

There are hymns with the same words as the hymns we all sing in our churches, but the tunes are very old and usually in a minor key. A hymn favorite is "Amazing Grace." We use, in addition to those in most hymnals, the other stanzas:

1. Lord has promised good to me,
His word my hopes secure;

He will my Shield and Portion be,
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the veil,
A life of joy and peace.

The earth shall soon dissolve like snow;
The sun forbear to shine;
But God, who called me here below,
Will be forever mine.

Folk songs have lived so long, shaped by the folk over the centuries, that they may fairly be said to have come out of the people. They express the people, and for that reason would seem to have lasting values of satisfaction for the people.

HOSPITALITY

Ever since houses have dotted the hills of Appalachia, the early families and their descendants have shown an interest in, and concern for, the people around them. In early years when traveling was really hard—in wagons driven over creek beds—it was most unusual for even a stranger to be refused a night's lodging "at the edge of dark."

In this county seat town, even in the past half century, homes were often opened to people who could not make a trip home and back for another "day of court." One resident here said he never had any idea when he retired at night who or how many people would be around his breakfast table the next morning—and the breakfast was a delicious meal prepared entirely by the mother in the cordial home. Even today,

when one visits a home, he immediately becomes an honored guest. These people are happiest when their neighbors and friends visit them and, through the years, their deep desire for friendliness has been very naturally expressed as they conclude a conversation either with "Come, go home with us," or "Come, take a night with us."

NEIGHBORLINESS

In times of sorrow or distress, nobody has to be asked to come—they are there! And the deepest snow or coldest rain would not hinder their coming. When death enters a home, people from every area and every position in life come to call or to help in any way. From the time of the first notice of the death until the time for the burial, they bring to the home every kind of good food they know about. Food in abundance is at the home and every person who comes to express sympathy (between meals) is offered a cup of coffee and a choice of one of the tasty desserts. In addition to this, it is not unusual for as many as one hundred people to eat at the home at mealtime during the day. All of this food had been prepared and served by friends, leaving the family entirely free of this responsibility. This they do primarily because they know the one "who has gone on" would want this type of hospitality expressed and kept alive even "in the hour of death."

RECIPES

The women of Appalachia have available to them many electrical appliances and the most recent recipes, but they still rely to a great extent on the "grandmother-tested" recipes. Of any one of these women we could say: "She looketh well to the ways of her household" (Prov. 31:27) and she provides for her family, or for her guests, the best food she knows how to prepare. In recent days, some women have used their telephones, have lent or given cookbooks, have driven their cars to visit their most elderly relatives, and have spent much time in search of fifty to one hundred-year-old recipes in order that they might be shared with the readers of ROYAL SERVICE. Here are some of them.

Quick and Easy Spoon Bread

- 1 cup boiling water
- 1 1/2 tsp. baking powder
- 1/2 cup white corn meal
- 1/2 cup milk
- 1/2 tsp. salt
- 1 tbsp. soft butter
- 2 eggs, beaten

Pour boiling water over meal, mixing as you go. It will be like a stiff batter. Blend in remaining ingredients. Pour into a buttered one-quart casserole and pop into a 400° oven. Bake 20-25 minutes until just set. Serve piping hot with butter. Makes four servings.

—Mrs. Pauline Garrett, Hindman, Kentucky

Famous Sweet Potato Pudding

- 1 lb sweet potatoes (after boiling and peeling)
- 1 cup sugar
- 6 egg yolks, well-beaten
- 1 cup orange juice
- 1/2 cup butter
- 1/2 cup grated lemon rind
- 6 egg whites
- citron or cinnamon

Press cooked potatoes through colander. Add sugar and melted butter, mixing well; add well-beaten eggs, grated lemon rind and orange juice, beating well after each addition. When all is well mixed, fold in the egg whites, beaten to a stiff froth. Grease pudding dish with butter, pour in pudding, sprinkle top with granulated sugar and bits of citron or cinnamon. Bake in moderate oven until well done. This should be sliced.

—Miss Best Fasson, Ashland, Kentucky

Sour Cream Pound Cake

SIFT AND MEASURE 3 cups flour
RESIFT twice with 1/4 tsp. soda
CREAM 2 sticks soft butter
ADD SLOWLY: 3 cups sugar, CREAM WELL
ADD 6 eggs one at a time, beating well after each addition
STIR IN: 1 cup sour cream
ADD dry ingredients, 1/2 cup at a time, beating constantly
STIR IN 1 tsp. vanilla (or 1 tsp. lemon, or 1/2 tsp. almond flavoring)
POUR into well greased, floured 10-inch tube pan. Use salt free shortening for fat for greasing pan.
BAKE 1 1/2 hours in 325° oven or until done. Place pan on rack to cool 5 minutes. Loosen cake around edge of pan and edge of tube with dull side of knife. Press toward pan rather than toward cake. This protects crust. Turn cake on to rack to cool immediately. Serve plain. When freezing, either whole or half, wrap in several thicknesses of clear plastic or foil.

—Mrs. Jack Stumbo, Printer, Kentucky

Apricot Bread

1 1/2 ounce box of apricots
1/2 cup sugar
1/2 cup warm water
SOAK overnight. Drain water off and save. Cut apricots into small pieces (set aside). Chop nuts.
MIX together thoroughly 2 cups sugar
4 tbsp. butter
2 eggs
STIR IN 1/2 cup juice from apricots
1 cup orange juice
SIFT TOGETHER and stir in 4 cups flour, 1 tsp. baking powder, 1/2 tsp. soda, 1 tsp. salt
BLEND IN 1 cup chopped nuts and apricots
Line with wax paper four 3" x 7" greased loaf pans; pour batter into pans. Bake 55 to 60 minutes in 350° oven. Turn out on rack to cool, remove paper from bread while still hot. When cool, wrap in foil, store in refrigerator or freezer.
—Mrs. Dalma Sturdivant, Hindman, Kentucky

For other recipes, order *What's Cooking in Kentucky*, \$2.95 from the Cookbook Chairman, Hueyville, Kentucky 41640, making check or money order payable to him. Do not send cash.

You may order a list of resource materials—books, records, booklets, games—of the Appalachian South from the Council of the Southern Mountains, C.P.O. Box 1387, Berea, Kentucky 40004.



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Dear Pastor-

"Bible-based," "church-oriented," and "action-inducing" are phrases used to describe a new correlated curriculum which begins this October. This comprehensive, correlated, and coordinated church curriculum is known as the Life and Work Curriculum.

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

The curriculum is planned so that the Sunday School lays a foundation in teaching the biblical revelation and leads members to engage in appropriate program actions. In it the content areas of Sunday School, Woman's Missionary Union, Brotherhood, Training Union, and Music Ministry find significant correlation.

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

Any church will be able to use this curriculum whether it has one, two, or all five organizations active. It is significant that each curriculum is complete within itself, though it supports the curriculums of the other organizations.

This October Southern Baptist churches have a choice of two curriculums for use by Adults and Young People—a new Life and Work Curriculum and the present Uniform Series. All age groups of WMU will use the Life and Work Curriculum.

Your church will need to decide which Sunday School and Training Union curriculum it will choose. This decision should be made after careful study of your specific needs.

If your church has not made a decision, perhaps your leaders will want to restudy the May issues of Sunday School Board magazines, Brotherhood magazines, and ROYAL SERVICE.

Sincerely,

WMU Staff