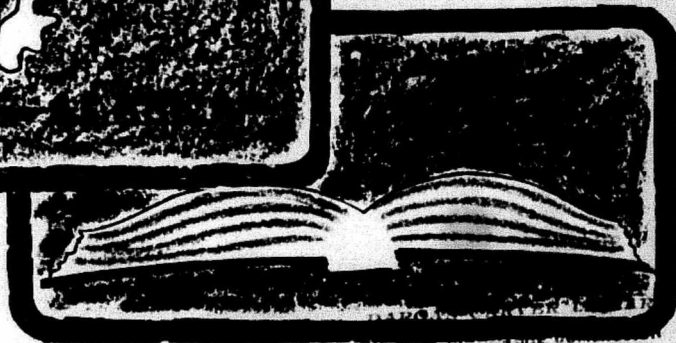
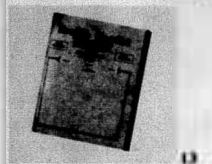




Royal Service



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WOMAN'S MISSIONARY UNION

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| | Layout and Design: |
| | Florence Jeffares |

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Day by Day--Living

AN EDITORIAL

Readers of a large daily paper, *The Dallas Times Herald*, were startled by a half-page advertisement which read, "We humbly confess our sins." The space, purchased by the Tyler Street Methodist Church, carried reprints of newspaper headlines indicating instances of crime and immorality in the community. A resolution of the church's official board stated "that recent events in the area and across the nation led to the conviction that we have not lived the message of Christ as befits persons committed to his way of love and service."

The resolution continued: "We humbly confess our sins as seen in our halfheartedness, complacency, love of ease, material seeking, hesitant witness, and self-centeredness. We have not as parents and church members led our youth to deep enough dedication in faith, moral discipline, and values that are eternal. We have not encouraged our city at large in similar commitment to love and concern." The ad concluded with an invitation to attend church, to make confession of failures, and to become true people of faith.

"We humbly confess our sins" would be an appropriate attitude for many of us. It is so human to read headlines with half a mind, which never lets the message of human suffering seep through to the heart . . . and so inhuman! It is so convenient to drop a check in an envelope, or send clothes to a mission, without really seeing those who walk in wistfulness, lonely and afraid. Yet it is so unlike Christ, who saw individuals in the multitudes.

Dr. Hugo Culpepper has said: "It is not enough to verbalize the gospel. . . . Our message must be authentic as an expression of God's grace working through us on its way to others."

We, who have been spared through Christ the pain and penalty of sin, must daily take upon ourselves some of the guilt and pain of the world, and proclaim his love in our own communities.

"For not with swords' loud clashing,
Or roll of stirring drums;
With deeds of love and mercy
The heavenly kingdom comes."

ERNEST W. SHURTLEFF

by Helen Fling

Mrs. Robert Fling is president of Women's Missionary Union, SBC.

by William H. Hansen, pastor

A Promising Future in Alaska



William H. Hansen, former executive secretary of Alaska Baptist Convention, is now pastor of Calvary Baptist Church, Anchorage.

THREE PERCENT of Alaska's 250,000 people are members of Southern Baptist churches. If the Lord tarries, state leaders believe the day will come when one out of every three or four Alaskans will be a Baptist.

The progress of the Baptist cause in states such as Texas and Louisiana, which were once the frontier of Baptist advance, gives heart to the small group of Baptists in this forty-ninth state.

The Baptist way is suitable to life on the frontier. Independent, people-oriented churches thrive on Alaskan soil. Churches which encourage a person to give a testimony, win a person to Christ, and express himself before other adults in Training Union harmonize with the spirit of the great North.

Visitors from out of state soon take note of the "life" in Alaska Baptist churches. Singing is lusty, preaching direct, and church interest high. The Sunday School registers in an average church may show Sunday School attendance to be two thirds of the enrolment, which often pushes past church membership, as it should do in pioneer work.

Visitation programs involving the young and the strong have high priority on church calendars. In some churches "visits made" means more on Sunday School reports than the grade. In Baptist churches, however, concern for the lost is not generally as great as it should be, and Alaska church members and churches are not immune to indifference. Most, however, show a spirit of witnessing and concern for soul-winning, and often these flames flare brightly.

A recent analysis of baptisms in Alaska churches revealed that they are indeed reaching out. Alaska churches baptized an average of fifteen persons in 1965. Of these

a high percentage are adults, and many came from families which had no previous relationship with the membership of the church.

Prospects are not hard to find in Alaska. Most churches have long lists of lost people as well as unaffiliated Baptists. The turnover of the Alaska populace is still at a high rate, which means that new prospects are always moving in. The churches report large numbers of visitors.

Community awareness has grown as churches have sought out people with special needs around them. One church has a class for Spanish-speaking people. Several hold services in jails on Sunday afternoons. Some reach out through fellowship Bible classes in homes. One church in Anchorage has Saturday classes for children in a housing area. A number are sponsoring church-type missions, some a great distance away.

The Friendship Mission in Fairbanks and the Church Association in Anchorage sponsor effective literacy and citizenship classes for foreign-born persons.

Alaska Baptist churches are different, too, because of the youth who fill them. In every church the elementary departments are bursting with pupils beyond their normal ratios. It is not unusual for church officers to be in their twenties, deacons to be in their thirties in this young state. Young married people with growing families abound. Gray hairs are few and grandparents rare in our churches.

Training Union is a popular organization in Alaska. It is not unusual for churches to have 50 percent of Sunday

School attendance in Training Union. Some do even better. Fairview Baptist Church of Anchorage has averaged 70 percent. University Baptist Church at College, First Baptist Church at Kotzebue, and Calvary, Grandview, and First at Anchorage all have exceptional Training Unions.

But the average Alaska church struggles against difficulties. High building costs, abnormal operational costs (especially is heat expensive), rotation of leadership (military) away from the state, pastorless periods—these are constantly recurring problems in many Alaska churches. But problems become opportunities, and problem-solving under God a way of life for pioneering faith. Trials seem to keep these Baptists close to the Lord.

In the Anchorage area particularly a number of attractive new structures have been erected since the 1964 earthquake (churches received only light damage). Quonset huts and barracks buildings, once so typical of Baptist work in Alaska, are almost a thing of the past. Two churches in Anchorage each have overall budgets of \$100,000.

Support of missions is growing, too. Gifts through the Cooperative Program rose from \$33,000 in 1963 to \$50,000 in 1965. The Lottie Moon Christmas Offering exceeded \$12,000 in 1965. State missions budget last year furnished 10 percent of its total undesignated receipts for miscellaneous state direct-missions work. The young convention shares 28 percent of its receipts with the SBC Cooperative Program.

In past years it was natural that Baptist work in the territory and later the state of Alaska should have been geared largely to the military and other "Southern" people. An increasing sign of encouragement to missions leaders now is that there seems to be impetus toward reaching non-military and permanent people as well. First Baptist Church, Anchorage, is one which has historically reached a high proportion of military people. Now, says its pastor, Rev. Felton H. Griffin, it numbers fewer military and more

permanently located people and local residents. In the past few years a number of old people have greatly blessed the church by their presence.

North Pole church, not far from Fairbanks and situated close to both Fort Wainwright and Eielson Air Force Base, has always been largely military in its constituency. Now pastor Frank Miller reports that the people living in North Pole are showing response to the church's witness.

All told the permanent Alaska population is, of course, more difficult to reach. Some have become accustomed to a godless atmosphere and the heavy drain of following the pursuit of material things and are hard to get inside churches. Others, and this includes some young adults, are militantly "anti-church" and want Alaska to stay sinful.

Four Negro churches are affiliated with the Alaska Baptist Convention. The Negro pastor of Greater Friendship Church, Anchorage, is second vice-president of the convention. One Fairbanks Negro church has a white pastor.

Alaska has about 45,000 persons whose ancestors called Alaska home. Baptists have established work among the Eskimos and have provided one missionary couple to the Indians, but there is no specific work among the Aleuts, the third group of "natives" in Alaska.

Thirteen missionaries work among the Eskimos and Indians. Eleven are supported jointly by the Home Mission Board and the Alaska Convention. Rev. and Mrs. Mike McKay are at the East Third Avenue Mission of Anchorage. This work over a dozen years has provided Eskimo and Indian leaders and has developed a pride in indigenous accomplishments. In Fairbanks Rev. and Mrs. John Isaacs work through the Friendship Mission and reach both natives and people of other national and racial backgrounds. A church service in this mission has a cosmopolitan atmosphere.

Rev. and Mrs. Willie Johnson, the only missionaries who are Eskimo, work in the Lower Yukon in the almost totally Catholic village of Emmonak. In the Arctic, Rev. and Mrs. Harley Shield, with a background of Indian work in California, are at Kotzebue, the state's largest Eskimo village. At Kiana, Miss Valeria Sherard has been used of the Lord to build a well-organized work among the Eskimos. Rev. and Mrs. Norman Harrell, US-2 appointees, are in the upper Kobuk River villages of Kobuk, Shungnak, and Borneite in the Arctic. At Fort Yukon and at two nearby outstanding outstations Rev. and Mrs. Don Rollins work among Indians of the Athapaskan region.

Alaska needs more churches to keep pace with the growth of the state's population. Missions leaders realize that this means advance planning. One of the most pressing needs for the immediate future is funds for church sites. As in many other parts of the United States, land prices are increasing sharply. Sites need to be purchased now.

Thirty-five churches and 12 missions numbering about 7,500 members look forward with faith to a promising future.

Mrs. John Isaacs, missionary in Fairbanks, Alaska, uses charts to teach a literacy class.



A CITY MISSIONARY was in Chicago's famed Marina Towers where many people were hurriedly going about their business. At a parking arena level, a woman in flashing jewels and a mink cape stepped onto the escalator ahead of him. She was on her way to the luxury shop area, and from there to the Chicago River front entrance, gradually making her way to her sixty-first floor secluded apartment.

The city missionary had spent an hour of profitable time with the manager of the Twin Towers, getting information and permission to rent an apartment for a missionary couple in order to establish contacts within the Marina Towers where some 1,300 people live in about 900 apartments.

About half way to the next landing, the missionary saw that the mink-caped woman was in serious trouble. A high heel had caught on the edge of the moving escalator, and she lost her footing. She was thrown face forward on the descending escalator. She tried desperately to right herself but she could not do so. She faced the possibility of getting her hair and clothing caught in the crevices of the metal-jointed, ever-moving escalator, especially when she reached bottom.

Realizing her danger, the missionary managed to run down the up escalator and was ready to pick her up as she reached the bottom. Others saw her predicament and danger and came running or stopped to wait to see what could be done. She was safely rescued, but she suffered bleeding legs, a bruised face, and ripped clothing. People expressed concern. She was helped to her apartment.

In most cases people respond to physical need of people, but we often do not show similar concern for man's spiritual needs. In the past, history tells us Christian people have gone into the wilderness, onto the plains, across mountains, over wide distances of land and sea to minister to the spiritual needs of whatever people were there.

When are Southern Baptists going to face all odds to get the gospel to the increasing multitudes in high-rise

apartments of our cities? We are making a beginning effort at least, in a few places. We hope to do more.

My experience is that high-rise residents are people who respond in the same way as any other people. Yes, I know that to some extent they are a "different" people, but this can be said of any group of people. All people, of course, have the same basic spiritual needs. The Home Mission Board realizes with greater conviction that high-rise apartment dwellers need a specialized witness if they are to be reached for Christ.

My experience in several high-rise ministries has been that we make the best beginning by having in residence a dedicated person or couple. They take the initiative to interest their friends and neighbors in Bible classes, Bible discussion, and prayer periods. This is slow, patient work. The beginning get-together is in the couple's living room where they have invited their neighbors for an evening.

A problem in reaching more than a few people at a time is that in most high-rises there is not a public assembly room for large gatherings. But there is no restriction on use of a person's apartment or the number of people present. Of course, the size of a small living area limits the number who can come.

A dedicated, alert Christian, living in a high-rise, may befriend other residents in the lounge, halls, elevators, laundry room, sun decks, business offices, service shops, parking arenas, information desk, switchboard, making initial contacts.

Some managers when tactfully approached supply a church representative with a list of resident names and apartment numbers for an interview or mail-out. Central bulletin boards are often available for announcements and posting of information of general interest.

We have found that high-rise people are lonely and hungry for fellowship with others in the high-rise. However, some are reserved and modest and wait for another to take the initiative in being friendly. Here is where a Christian with Christlike compassion can be light and salt for Christ.

A High-rise Witness

by Preston M. Denton

Superintendent of City Missions, Chicago



A home fellowship can be an effective witness in a high-rise apartment.

missions

HERE and THERE

by Dallas M. Lee and Ione Gray

● Cincinnati, Ohio

Nelson Russell, Baptist juvenile rehabilitation worker in Cincinnati, tells this story: "L. W. (Bill) Crews, the Home Mission Board's juvenile rehabilitation director, was here not long ago, in the Vine Street-East Basin area. He walked between two crowded, two-story houses where there was a little courtyard with ash pits and garbage cans in evidence. A little grubby girl was scrubbing a walk.

"That's where these kids play. Bill stopped and talked with the little girl, and before he left he reached in his pocket and got a nickel and put it in her hand.

"I knew what he was feeling, but I wanted to know what he would say and why he gave her that money. So I asked him. He said he felt he wanted to do something right then, and that was the only thing he knew to do.

"Bill said it just tears his heart in two to see families living in a couple of crowded rooms."

Nelson Russell knows that Bill Crews was seeing conditions which are like those in the East Basin area of Cincinnati, an area from which 75 percent of the juvenile delinquency in Cincinnati originates. There are in the area only fifty-three churches and missions.



Nelson Russell, juvenile rehabilitation worker, investigates renovation of building to house Cincinnati Baptist Center.

To meet challenges of such areas in cities across the country, the Baptist Home Mission Board faced two basic alternatives: institutions, or personal encounter. "We took the personal route," Crews said. "Good will centers and institutional ministries are important and necessary, but we feel that by putting our dollars into personnel, we can broaden our ministry and support juvenile rehabilitation workers, such as Nelson Russell in Cincinnati, who work to develop the ministry to juvenile delinquents through local churches."

"About 75 percent of our associations are either urban or rural-urban," he said. "Where large numbers of volunteer workers respond, we can minister to thousands of troubled young people in a foster-home type program."

This is the task Nelson Russell, a Home Mission Board appointee, takes in Cincinnati. He is liaison between the court and Baptist churches, working with pastors and individuals who want to help.

"What I attempt to do, really, is to make initial contact at the court level, follow up by locating a helpful pastor, then together we find in the pastor's church a sponsor who will take a young man or young woman under his wing for a while," Mr. Russell explained.

Mr. Russell works closely with Hamilton County (Cincinnati) Juvenile Center officials, including Juvenile Court Judge Benjamin Samuel Schwartz, an outspoken supporter of church-led rehabilitation work.

"From my standpoint," Russell said, "follow-up means that I visit in the young person's home to get acquainted with the family. After the ice is broken, a pastor and I go together to the home and try to build a relationship which is a kind of bridge involving the court, the church, and the home."

Mr. Russell and the pastor then work to find a sponsor or in some cases foster parents who are willing to spend time with young people. "About seventy-five young people have joined Cincinnati area churches in the last two years as a direct result of referral or contact at the court," Russell said.

● Overseas "Special" Missionaries Number 200 Plus

Southern Baptists any age between twenty-one and fifty-nine may now go overseas under appointment or em-

ployment of the Foreign Mission Board if they can meet spiritual, physical, emotional, educational, and other qualifications.

Though the Foreign Mission Board continues to major on the appointment of career missionaries—the “permanent corps,” as Personnel Secretary Jesse C. Fletcher calls them—almost two hundred persons are now serving overseas in the several short-term categories of personnel (special project medical persons, missionary associates, and missionary journeymen).

Short-term missions personnel are employed by the Foreign Mission Board to do specific jobs for which they are trained and/or experienced. Of course, any missionary—long or short-term—may find himself doing, in addition, a string of things for which he is not trained or experienced. Twenty-three-year-old journeyman Henry Hawkins writes:

“Future J-men, beware those job descriptions. Mine read: ‘Student worker, Maracaibo, Venezuela.’ The true picture: dishwasher, shrimp-peeler, playmate for MKs and friends, RA worker, student of Spanish, volleyball player, jump-rope twirler, four-square expert, lover of ‘Forty-two,’ reader of *Time* and digester of news, chauffeur, basketball fiend, friend of dog, cat, parrot, MKs and assorted-sized people, and mankind in general—and, oh yes, in between I work at the Centro Bautista.”

Current trends indicate that in the future the number of short-term missionaries will be even higher. In April, 1966, the Foreign Mission Board took action which makes possible the reemployment of missionary associates for subsequent terms of service up to retirement age.

Under the Board's original missionary associate program two terms (of three to five years, varying by country) was the limit, with the second term being an exception.

In addition to full-time, official service through the Foreign Mission Board, many opportunities to be unofficial missionaries await Southern Baptists who go abroad. “Our greatest effort,” says Dr. Baker J. Cauthen, the Board's executive secretary, “must be given to encourage all Baptist people who go abroad in military, government, business, or tourist capacities to dedicate their time and efforts to the glory of our Master.”

Rev. Lewis M. Krause, Southern Baptist missionary in Germany, says English-language Baptist churches have sprouted, taken root, and grown all over Europe as Baptists from America have been planted there—“whether by military order, business venture, educational appetite, or the wanderlust of the tourist.” Such churches in Europe, as in other parts of the world, cooperate with the national Baptist bodies in their countries and serve as bases for a ministry to the nationals themselves.

From Jordan comes an example of still another avenue of service. Miss Carol Wyant, registered nurse from Arlington, Virginia, traveled to Beirut, Lebanon, in December, 1964, to study in the American University of Beirut and to visit missionary friends in the city. Her plans to re-

Lewis M. Krause is a fraternal representative from Southern Baptists to the German Baptist Union.

E. Henry Hawkins, Southern Baptist missionary journeyman, talks with Iria Arriaga at the Baptist student center in Maracaibo, Venezuela, where he works.

Dr. John A. Roper, Jr., missionary in Ajloun, Jordan, presents a Bible to Carol Wyant in appreciation of her service at the Ajloun Baptist Hospital.

turn to the States in the summer of 1965 were changed when she found she could meet an urgent personnel need in the Baptist Hospital at Ajloun, Jordan.

Employed by the hospital, she spent the next nine months as a nurse in the pediatrics ward and as a teacher of pediatrics in the school of nursing.



COMMUNICATION is a two-way affair.

Recently I came across a good example. It involves the rather precocious preschool-age daughter of some friends.

One day at church her teacher said with some amazement, “Nancy, I can understand every word you say!”

Without looking up from the drawing she was doing, Nancy replied, “And Mrs. Bennett, I can understand every word you say.”

Sending messages back and forth between the child's special world and that separate world of grown-ups—and understanding the messages—that is communication.

It's really quite a miracle.

The wonder is that we have any meeting of minds at all. Stop to consider the difficulties—the “kookie” language of teen-agers, the need of each generation of young people to set straight everything that is here when they arrive, the private, skintight world of each adult, the maddening way we use the same words with wildly different meanings. Even among themselves adults are uncommunicative, poor on transmission, haphazardly tuned in on each other, having all kinds of static interference with reception.

Communication is the sharing of meaning. We share meaningful information and ideas by signs and symbols, by words. Words are containers into which we put meaning and pass them on to others. Vocabulary is the supply of these containers we have available for communication. The words in our vocabulary may be used in spoken or written form. They are vehicles by which to convey meanings which we have in mind.

We also communicate on a deeper level than language. This is the level of emotion, the level of the heart, by which feelings and attitudes are transmitted. For this reason personal factors, personal qualities, are very important in communication.

It is not enough for us just to take, or write, or stand up to teach or speak. Unless we somehow can really be heard, understood, and have our message considered in

that inner sanctum of people's minds and hearts, we are wasting our time—and theirs!

What Is the Problem?

To talk or write is one thing. To get that message through to people is something else!

We are surrounded by polite people. In a religious setting people are generally disposed to let us say our piece. They don't usually interrupt us in mid-sentence to argue or question. They don't throw tomatoes when they disagree. Generally, they will look straight at us when we talk. They are courteous.

This doesn't mean, however, that we are being understood, or that we are even being heard. Religious gatherings are frequently peopled with inert bodies whose minds have quietly tiptoed out of the building and gone off somewhere else.

At best, it is difficult to get into the thought stream of people. All of us have filters which screen out many of the street noises, appeals, signals, and signs which constantly fill the air. Some things are just tuned out. We all have a great amount of sales resistance. To get through all these barriers with our message requires considerable skill as a communicator.

You Know the Remedy!

The real trick is to get the attention of the listener, viewer, or reader. Then, give him something worthy of his consideration—and in terms which he can understand! And in a way that can lead him to react! That's communication.

We get through to the individual when we deal meaning-

by W. C. Fields



Dr. Fields is public relations secretary, Executive Committee, SBC, Nashville, Tennessee.

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fully with his needs. For instance, he has certain social and psychological needs which should be kept in mind when we want to get his attention. What are some of these?

He needs to belong. We are social creatures. There is a lot of the herd instinct in us. We want to identify with other people. Each individual needs the strength which comes from a group.

Each individual needs to accomplish something. He must have some sense of progress toward a goal.

He needs a boost for his sense of personal worth.

He needs to feel accepted.

He needs a sense of security.

There are some of the needs which affect his response and arouse his interest and attention.

But when we have secured the attention of our audience, how do we make our message clear and forceful?

Warren C. Stevens, editor of *Modern Office Procedures*, gives some interesting suggestions on getting the message across:

Know your audience.

Know what you're talking about.

Avoid the ambiguous.

Say what you mean.

Take time to explain.

Don't talk, talk, talk.

Establish rapport.

Be sincere.

Beware of double meanings.

Don't talk to impress.

Control gestures and tone.

Pay attention to small talk.

Measure the response.

Avoid extremes.

Don't use irritating names.

Listen to your own voice.

Don't be antagonistic.

Don't toss around technical terms.

Cultivate listening.

There Are Principles

The Public Relations Advisory Committee of the Southern Baptist Convention recently developed a group of "Guidelines of Crisis Situations." These were intended as a checklist for handling public relations problems in Baptist churches and church-related groups. One of the guidelines deals with suggestions on communicating clearly. Some of the points are as follows:

Speak, fair, and honest.

Tell your story directly to individual in his own language.

Don't talk up or down to anyone.

Use simple, unvarnished words and facts so that every

(Continued on page 35)

The WMS Circle Has a New Look

by Margaret Bruce
WMS Director, WMU, SBC

THE AMERICA of the 1960's has been one of change. It has been said that mankind has gained more knowledge in the two decades following 1945 than had been accumulated in all previous time.

The growth in areas of science and technology have produced great changes in today's world. One of the greatest changes is the move from a rural to an urban society, and with this move there have been numerous social changes. The many labor-saving devices and shorter work hours have brought about an abundance of leisure time. Today each worker has on the average nineteen more hours of leisure each week than in 1880.

Indeed we are living in changing times! And Woman's Missionary Union has always sought to be alert to trends and to keep abreast of the times. This attitude has kept us looking forward and willing to experiment with that which might advance the cause of missions.

Beginning with October, 1966, the new Life and Work Curriculum came into use. This new curriculum caused us to reconsider circle programs. The evaluation led us to plan circle programs on the same basic framework statement as that used for general WMS programs. This plan offers more opportunity for developing units of study and for making a more detailed study of missions. It is hoped that with the two distinctly missionary programs provided each month, WMS members will learn more of our rapidly expanding missions work.

Another innovation for circles is the flexible plan of organization suggested in recent years. A circle may have the same organizational plan as the WMS or it may have fewer officers and chairmen.

Now that Bible study lessons concerning the missionary message of the Bible are provided each month in ROYAL SERVICE, a wider variety of study materials are available. Some societies use this material at circle meetings.

Although WMS circles today have a "new look," they really have not changed. They continue to assist the Woman's Missionary Society in implementing its plans and purposes. Circles enlist women in mission study and action, they distribute responsibility and develop potential leaders by stimulating participation. And then, circles provide for one of the most basic needs of a woman—friendship and fellowship!

What does it cost to attend a Baptist college?

Looking forward to college? No, not you perhaps! But it may be in the mind of the thirteen-to-eighteen-year-old in your family—or your church. This is a great decision time for the teen-ager and a great decision time for the future Southern Baptist Convention. So much of our future is tied to the decisions made in this area by our Baptist young people.

In this time of deciding, very likely the first question is, What does it cost to attend a Baptist college? Since we have more than fifty Southern Baptist colleges and universities, I cannot answer that question. Each school must answer. Just give them a chance by writing to the Education Commission of the Southern Baptist Convention, 460 James Robertson Parkway, Nashville, Tennessee 37219, for a very attractive map of the United States showing where these colleges and universities are located, and with analysis on back of subjects offered. This will take a minute and a 5-cent stamp and then one more minute and another 5-cent stamp placed on an envelope addressed to a college, and you will receive help in answering this question.

In the meantime, there are questions and ideas adults might discuss with an interested boy or girl. The very first thing will be to answer such questions as, What are some reasons why I should go to college, and Why should I consider attending a Baptist college. "Looking Forward to College" is a wonderful leaflet that will give answers to these two questions and many others. It is priced—but not high. Just send your request and 30 cents to the Church Literature Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203, and secure this leaflet.

Then there are available free or less expensive leaflets. Let me mention two, and you can ask for a list of others.

Write to the Education Commission, address listed above, and ask for "What Baptist Colleges Have to Offer," up to 20 copies free; additional copies 2 cents each; and "Set Your Course," up to 6 copies free, 7-24, 5 cents each, 25-99, 4 cents each, 100 or more, 3 cents each. This will get any interested boy or girl started and give you time to get additional information.

Your church might be interested in conducting a workshop for a group. There are very fine filmstrips available, as well as leaflets, to answer the many, many questions. Get ready for the one, How can I pay for my college education. Yes, there is help in answering questions, and good answers are important in youth's decision times.

1967 is decision time for adults of the seventies.

Our young people are wondering about the world into which they have been born. It is difficult even to imagine what the world will be like into which our children's grandchildren will be born and live. Within the lifetime of many of us, the power of the atom has been harnessed, the A-bomb hurried us into the atomic age, and before we knew what was really happening, the space age was born. The accelerated pace of scientific development staggers the imagination.

The demands of our times require an education in line with the realities which face us. It is our duty to guide youth to extend their knowledge. It is equally our duty to teach them not only to seek the truth in Jesus Christ, but also to live the truth at the highest level.

The people who stand out from the crowd today in creativity are those who have the qualities of self-reliance, resourcefulness, courage, and independence of judgment that characterize men who advance the knowledge and learning of man.

Let us help our youth to meet the challenge of this age by giving them the opportunity to learn about the values of Christian education.

by Marie Mathis

IS
THIS

YOUR
QUESTION?

Mrs. Victor L. Frank
Missionary in Hong Kong

NEED, NEED, NEED . . .

One of the most pressing needs around the world for personnel in the area of publishing is in Hong Kong. From every-where, the need arises: We need better Bible study course books, better Sunday School and Bible study guides and helps, better magazines, and more people to help us! Who will do the job?

Materials are very important in the Lord's work, especially where many of the church leaders have only three or four years or less. Many in Hong Kong are first generation Christians; by and large their parents and grandparents were not Christians. Therefore, they do not have the background of knowledge that many of the church leaders in the United States have. Most of the Sunday School and Training Union workers are in this category as are some pastors and ordained ministers.

There is no little resource material in Chinese for the workers. They must depend almost entirely on Baptist Press materials. If these do not give sufficient helps, and if the workers then dismiss their pupils early, they are in a position to have discussion entirely unrelated to the Bible or Christian living. There is a quarterly for the women called *Woman's Light* and several programs for each quarter, three of which are for the women's missionary union. There is not much promotional material in this area.

There is a Band quarterly for leaders plus a packet of materials for children has been provided for some time. The leader's book is very inadequate, however, and more material must be provided as soon as possible.

There are many commentaries and other books in Chinese available, but no one had the foresight to get them translated in time to be of use today; so such books, and many more textbooks, must be prepared now.

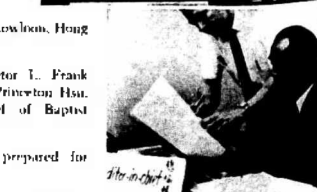
Baptist Press has few materials for parents. Letters are sent to parents of Cradle Roll children, and information is sent to parents of Beginner Sunday School pupil leaflets. The magazine called *Heavenly Bread* is being published in some ways resembles *Home Life*.

IN HONG KONG

Baptist Press, Kowloon, Hong Kong

Missionary Victor L. Frank
consults with Princeton Hsu,
editor-in-chief of Baptist
Press.

Materials are prepared for
shipping.



Mrs. Hsu and missionary John Raborn
talk in classroom.



Mr. Raborn speaks at meeting prayer meet-
ing for staff at Baptist Press.

Baptist Press provides Sunday School teacher and pupil quarterlies for each group from Beginners up. The Beginner, Primary, and Junior materials are closely graded. For Intermediates, Young People, and Adults, Baptist Press previously used the International Sunday School lessons, getting galley proofs from the Sunday School Board in Nashville, translating them and adapting them where necessary. This is now being replaced by the Life and Work Curriculum. Writers are finding this work very difficult, however, because of lack of experience and few people to do research.

Baptist Press has one training course book and one promotional leaflet for each age group except Young People. There are some other general leaflets, such as "Come with Me As I Prepare to Teach," "If I Were a Teacher," "Absentees and What To Do with Them," "What Method Should I Use?" There is not nearly enough of this sort of material.

Baptist Press, because of its nature, cannot give out free materials, so all leaflets are priced items. There is also a great need for a magazine similar to *The Sunday School Builder*.

Helps must be inexpensive enough so that even the small, weak churches and chapels can buy them. At present the materials are priced so printing costs will be recovered. This does not include any overhead expenses, such as taxes, translation, or workers' salaries, but only the paper and printing. Were it not for the help from the Foreign Mission Board and the Lottie Moon Christmas Offering, Baptist Press could not exist.

Vacation Bible School materials have been available for over ten years, but there has also been an insufficient number of helpers for this. A new series is being prepared now to guide workers in teaching the Bible.

Baptist Press has also translated and published several Bible study books such as the ones on Genesis, Psalms, and Philippians. Rev. Princeton Hsu has written a two-volume commentary on Luke and one book on John, plus a number of devotional books which are widely read.

Tracts of various kinds for Christians, as well as non-Christians, are being published and are widely used.

Training Union quarterlies for Juniors, Intermediates, Young People, and Adults have also been available for some time. But here again there is need of a large number of people who have been trained to do research at the various age-group levels to feed information to our writers and editors. There are many problems which are unique in the Orient, and so translations will not do. Also some of the problems of young people at home appear at a later date than they do in the United States, though this is changing, too. Problems here are intensified, however, because of crowded living conditions, pressure of school work, or just the business of "keeping the wolf from the door."

There is an urgent need for a series of Bible study books which can be used in Baptist schools here, but so far a writer for this work has not been secured. A set of four small booklets for kindergarten use has been published and has been well received by the schools even of other denominations.

Books for use in the Beginner and Primary interest centers of the various organizations are almost nil. This is a great problem in our organizations and comes to you as a prayer request for another worker.

At present there are about twenty-six nationals on the Baptist Press staff and two missionaries helping in the work. Mr. John Raborn as general secretary and treasurer and Mrs. Victor Frank as advisory editor for *Woman's Light*, for Vacation Bible School and Sunbeam Band materials, for all Sunday School training course materials and Sunday School promotional leaflets. The national workers help and are to be praised for their devotion to the Lord, to Baptist Press, and to their work. They work under heavy handicaps and are doing a good work.

Baptist Press is grateful for the help given by the Sunday School Board in Nashville. They provide Baptist Press with as many galley proofs as can be used, they grant printing rights and offer every service possible.

Lastly, the influence of Baptist Press, however, is not limited to Hong Kong. Materials are shipped to twenty-six countries around the world, including the United States, where the Chinese language is used. Taiwan and Hong Kong, of course, are the main users of these materials. Baptist Press is still quite small and needs much prayer on its behalf. There are places here for many dedicated Christians, nationals as well as missionaries, to serve the Lord in publication work and the promotion of materials.



The Supreme World
of Baptist World Alliance

Working Women—a Revolution in American Life

SEVENTY-SEVEN MILLION AMERICAN WOMEN work outside their homes. This is more than a third, or 37 percent, of all American women between eighteen and sixty-four years of age. Three fourths of them work full time, the rest on a part-time basis.

With no immigration, therefore, when the newest book from the Women's Bureau, US Department of Labor, reads this paragraph:

"Housework is one of our country's greatest responsibilities. Women's skills and abilities are being used more and more creatively than ever before—in the home, in the community, and on the job."

The 271-page volume edited by W. Willard Wirtz, Secretary of Labor, and Mary Dublin Keyserling, director of the Department's Women's Bureau, tells us further that houseworking women make up 35 percent of the nation's labor force. Some women head America's large industries, some are lawyers, 1.4 million are teachers. Several million do jobs as stenographers, typists, clerks, and secretaries in offices throughout the big cities and little towns across the country. Other millions work in factories, in restaurants, in stores, and service industries.

Statistics on these 77 million women workers go on and on. It is characteristic of much government research. But the mood need not be dull if we recognize each of these 77 million as persons. A woman may be young, with dreams of the future, for most modern girls like to work a year or more between graduation and marriage. She may be a neophyte, hoping to buy extra pieces of furniture before her honeymoon. She may be a mother, who discovered that her husband's paycheck won't stretch to buy groceries and clothes for a growing family. She may be a widow, independently forced to earn a living for herself and her children. She may be a mature woman who has raised her family and now needs extra dollars to pay her children's

tuition in college. Or she may be as millions of these working women are, a self-sufficient person who chose a career over homelife because of the desire to be both creative and independent.

These women are your neighbors. You meet them in the market and you meet them in church. They also may be among the unenlisted persons in your church area.

In 1920 the Federal Government recognized the working woman's importance when Congress voted to establish a Women's Bureau in the Department of Labor, in order to assure better working conditions and improve opportunities for gainful employment. There were only eight million women workers at that time, and they constituted only 20 percent of the national labor force. Their number grew slowly the next two decades, reaching fourteen million, or 25 percent of the labor force, in 1940. With the war years, there was an increased demand for women workers, first in the war economy and then in the post-war boom.

There has, at the same time, been an inflationary spiral in living costs that makes work an economic necessity for more and more women. Three of every five working women are married and must divide their time between wage earning and homemaking.

Fortunately the greater economic demands on the family purse—increased medical costs, increased educational costs, more expensive clothes, and rising standards of living—have been matched in part by labor-saving equipment and prepared foods which mean a wife is able to spend less time doing the essential chores of a home. There, too, has been the development of part-time jobs, wherein a mother can work during school hours and still be at home when her children return from school. A mother's being away from home is never ideal—but these things make a job less impossible.

Mrs. Esther Peterson, Assistant Secretary of Labor, was doubtless speaking truths as well as spinning puns when she said: "Most women do not work for pin money; if they do, it's for the pins that hold the family together."

Labor Department researchers believe that the ratio of working women will increase to the point that perhaps nine of every ten girls now in school will at sometime in their lives be gainfully employed.

The late President Kennedy added two milestones to women's role in the national economy. He named a special Commission on the Status of Women, seeking by research "to strengthen family life and at the same time encourage women to make their full contribution as citizens." He also initiated the Federal Equal Pay Act, guaranteeing to women workers equal pay (with men) for equal work. President Johnson has continued this attention to women's needs, and has placed many women in responsible government jobs.

May I Introduce?

How would you like for your Sunday School quarterly or ROYAL SERVICE to be the size of a large mail-order catalog? This problem constantly faces our blind friends. In fact, taking the entire Bible in braille to church would be somewhat like taking a set of encyclopedias!



What Is Braille?

Invented in 1829 by Louis Braille, a blind teacher of the blind in Paris, braille is a system by which blind persons can read and write. It is based on raised dots in six possible positions, which stand for the English alphabet, words, punctuation, notes and symbols in music, and anything else connected with communicating the written word to the blind. It has been said that these six dots may be put into over sixty possible combinations.

A person can write braille by punching a pointed tool like a pencil into paper. Then the paper is turned over to be read by placing the tips of the fingers on the dots.

How Do You Read Braille?

A blind person trains himself to read braille by placing the tips of his fingers on the raised dots. He develops a sensitivity to the differences in dot combinations.

The Braille Baptist

The Sunday School Board began publishing *The Braille Baptist* in October, 1946. Presently it is published in two grades of braille, 1½ and 2. (The difference between the two grades of braille may be likened to the difference between shorthand and speed writing.)

The Braille Baptist is a monthly periodical and includes these regular features:

1. The hymn of the month, music and words, and the story of how they came to be written.

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shortened, taken from *Sunday School Adults*.

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Intermediate Braille Baptist is used by teen-agers between the ages of thirteen and high school graduation. This periodical includes the lessons from *Sunday School Intermediate Pupil* plus an article or story from *Upward*, a magazine for youth.

After graduation, these blind young people may begin receiving *The Braille Baptist* if they wish. We have no braille periodical to span the years between teen-agers and adults.

How to Order Braille Periodicals

The braille periodicals published by the Sunday School

Doris Cutter, Editor, *The Braille Baptist*



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

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TWENTY-SEVEN MILLION AMERICAN WOMEN hold jobs outside their homes. This is more than a third, in fact, 37 percent, of all American women between eighteen and sixty-four years of age. Three fourths of them work full time, the rest on a part-time basis.

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Doris Cutter, Editor, *The Braille Baptist*

Board are not listed on the Church Literature Order Blank. They are available only to blind persons and are free. If you know a blind person, determine whether he receives one of our periodicals and if he wishes to receive one. If he does, write to Braille Editor, 127 Ninth Avenue North, Nashville, Tennessee 37203. Send this information: name and address of person and the grade of braille he reads if he is an adult.

We appreciate very much the eagerness of well-meaning people to inform us of blind persons who do not receive our periodicals. In recent weeks, however, we have received names of persons (1) who do not want either braille periodical; (2) who are not even blind; and (3) who are small children not ready to read braille at all.

No Free Samples

We wish we could supply every church in our Convention with as many sample braille periodicals as they can use. That, unfortunately, is impossible. Printing braille is very expensive. We have a contract with our printer which enables us to have printed the exact number we need for our mailing list plus a few extras for new people.

If you wish to secure a card showing the braille alphabet and a Bible verse in braille, write to American Bible Society, P. O. Box 2185, Grand Central Station, New York, New York 10017.

Our Readers

The circulation of our braille periodicals is almost 1,900. We are indebted to Woman's Missionary Societies and Training Unions for discovering blind persons who did not know our braille periodicals existed. We are grateful for your help.

Several WMS circles searched for blind persons to determine if they owned Bibles in braille. (Bibles in braille may, also, be secured from the American Bible Society; order an American Bible Society catalog from above address.)

A GA counselor wrote that her members were ministering to blind persons as a special project.

A blind person who is a new Christian wrote asking that her name be added to the mailing list for *The Braille Baptist*. She wants to grow in her knowledge of the Bible.

What Can You Do?

Blind people want to be accepted for themselves and treated just as are sighted people. A blind friend tells me blindness is not a handicap, just a nuisance!

If there are blind persons in your church, make them a part of your WMS. If you are in a circle or Training Union with blind persons, encourage them to participate in all possible ways. If blind persons are in your Sunday School class, draw them into the discussion.

Help the blind to grow in Christian grace. They will bless your life, just as you will bless theirs.

Call to Prayer

Prepared by Mrs. Charles A. Maddy

SUNDAY January 1

Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he is that doth go with thee: he will not fail thee, nor forsake thee. Deuteronomy 31:6 (read vv. 1-8).

On this first day of a new year do we not need to resolve with God's help to make America a more Christian nation? A missionary wrote: "America must dare to be Christian. Men must dare to be openly and outwardly on the side of Christ."

Pray for Preston Pendergrass, Rock Hill, S.C., TM; Mrs. Dorothy Jemson, New York City, N.Y., WI ev.; Mrs. Peter Chen, San Francisco, Calif., Ch. ev.; Mrs. L. A. Warren, Granger, Wash., J. A. Mouser, Dulce, N.M., S. F. Torres, Whitharral, Tex., Sp. sp. ev.; Rafael Melian, Cuba, J. H. Green, Mexico, J. D. Luper, Brazil, Helen Gilmore, Tanzania, Mrs. C. D. Langford, Hong Kong, M. J. Bradshaw, Japan, ev.; Cecile Lancaster, Japan, Cornelia Brower, Chile, rei.

2 MONDAY *And he said, My presence shall go with thee, and I will give thee rest. Exodus 33:14 (read vv. 12-19).*

Guyana (British Guiana) changed from colony status to an independent nation on May 26, 1966. Half of her people are East Indians who still rally behind their Marxist leader. However, the constitution of Guyana guarantees religious freedom. The present government consists mainly of Africans, and deep and bitter feelings exist between the East Indians and the Africans. *Pray for the future course of this nation, for our six missionaries there.*

Members are listed as their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, from Foreign Missions Board, P. O. Box 4597, Richmond, Virginia 23220, and in HOME MISSIONS

Pray for B. D. Bruly, Yemen, MD; Mary Demarest, China-Taiwan, rei.; Barbara Epperson, Nigeria, pub.; Edythe Montroy, Nigeria, ed.; G. E. Robinson, Nigeria, Mrs. C. R. Rogers, Indonesia, E. B. Trott, F. E. Holbrooks, Jr., Brazil, Christina Guerrero, Panama, ev.; M. P. Jones, Paraguay, SW; H. Y. Bell, Wimpfield, La., Negro ev.; L. D. Clepper, Cottonport, Truman Granger, Lowell, La., Fr. ev.; C. H. Rankin, Topeka, Kan., Sp. sp. ev.

3 TUESDAY *He giveth power to the faint; and to them that have no might he increaseth strength. Isaiah 40:29 (read vv. 25-31).*

Chaplain Richard M. Tipton, Southern Baptist in Vietnam, was presented the Navy Commendation Medal "for unending endurance in reestablishing religious facilities . . . braving savage fire of attacking Viet Cong suicide squads to comfort wounded Marines . . . and his devoted assistance to the Vietnamese poor, aged, orphans, and displaced refugees." *Pray for the chaplaincy work of the Home Mission Board.*

Pray for Mrs. V. L. Frank, Hong Kong, pub.; Mary Ellen Wine, Korea, MI; J. A. Abernathy, China-Philippines-Korea, rei.; C. K. Hayes, Japan, C. D. Mullins, Hawaii, Mrs. D. E. Merritt, Nigeria, H. N. Lindwall, Guatemala, ev.; E. R. Isbell, Citronelle, Ala., Ind. ev.

4 WEDNESDAY *The Lord of hosts is with us; the God of Jacob is our refuge. Psalm 46:7 (read vv. 1-11).*

Buildings, air conditioning, and concentration on self are reflected in church budgets. Service is equated with giving and going to meetings, and success is often measured by the budget and the local church plant. This is a candid evaluation by a Baptist leader of the trend toward materialism in Baptist churches today. Community outreach and making America Christian are vital if our churches are to fulfill their mission for Christ. This means getting out of our "sanctuaries." *Pray for your church.*

Pray for Mary Drucilla King, Uvalde, Tex., Sp. hi.; Mrs. D. A. Morgan, Brooklyn, N.Y., Mrs. Rafael Fraquela, Antonio Ramos, Cuba, J. H. Binner, Mrs. C. L. Tribble, Chile, Mrs. Murray Smith, Uruguay, Mrs. D. W. Morgan, Hong Kong, Mrs. A. E. Spencer, Jr., Okinawa, Mrs. Leslie Watson, Japan, ev.; Frances Talley, Japan, Marjorie

Spence, Chile, rei.; Edith Rose Weller, Brazil, L. R. Brothers, Nigeria, BA; Mrs. R. K. Parks, Indonesia, ed.; R. M. Wood, Luxembourg, EL.

5 THURSDAY *Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Psalm 139:6 (read vv. 1-12).*

In mid-1966 Rev. and Mrs. James Leeper, first Southern Baptist missionaries to Turkey, began working among an English-language Baptist congregation in the capital city of Ankara. The congregation was organized more than two years before as a Christian fellowship, and most of the members have been Southern Baptists. Missionaries in Lebanon had gone to Ankara once a month to assist this congregation. *Pray for Turkey Baptists and missionaries.*

Pray for Mrs. L. G. Lega, Nigeria, RN; Mrs. J. W. Buie, Spain, Mrs. H. B. Mitchell, Brazil, Mrs. J. N. Thomas, Colombia, Mrs. Rafael Melian, Rogelio Parei, Cuba, ev.; Daniel Gruver, Panama, language study; E. L. Hamrick, Alexandria, Va., Mrs. Martin Pratt, New Orleans, La., MC; Mrs. Pablo Flores, Ariz., Sp. sp. ev.; Minnie Berry, Ky., rei.

6 FRIDAY *There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God. 1 Samuel 2:2 (read vv. 1-10).*

Rev. L. A. Combes is superintendent of missions for the Atoka Baptist Association in Oklahoma. His work is with twenty-one churches, two missions, and four institutional missions. He also manages a cabin on the Kiamichi Assembly grounds during the encampments for RAs, GAs, and young people. While Mr. Combes covets for the churches in his association a more enthusiastic evangelistic spirit, he is likewise greatly concerned that these churches nurture those they have already won to Christ. *Pray for this work.*

Pray for Mr. Combes, Coalgate, Okla., SM; Mrs. A. G. Virgen, Waco, Tex., Sp. sp. ev.; A. N. Murray, La., rei.; G. A. Nichols, Paraguay, Mrs. A. C. Scanlon, Guatemala, Mrs. W. R. Medling, Okinawa, H. R. Watson, Philippines, ev.; Margaret Lamberth, Nigeria, ed.

BA business administration	pub publication
Ch Chinese	ret retired
ed education	RM rescue mission
EL English language	BN nurse
ev evangelism	SM superintendent of missions
Fr French	soc social work
GWC good will center	Sp hi Spanish kindergarten
Ind Indian	Sp sp Spanish speaking
MA missionary associate	SW student work
MC mission center	TM teacher missionary
MD doctor	WDM weekday ministry
MI missionary journeyman	WI West Indians
MM mountain missionary	lrlough

1 SATURDAY Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall ye do: because I go unto my Father. John 14:12 (read Luke 4:16-19; 5:18-26).

The Home Mission Board calls our attention to the fact that in states where Southern Baptists do not have organized state conventions it is difficult to find pastors for new churches. Mr. Wendell Belew says there are immediate needs for pastors in nine of these states. The Annuity Board has agreed to permit a year's service without relinquishing annuity payments to retired ministers who serve in these areas. *Pray about this need.*

Pray for Mrs. J. D. Black, Whiteriver, Ariz., Ind. ev.; T. A. Welch, Kansas City, Mo., Negro ev.; Isias Valdivia, Tex. ret.; Luciano Marquez, Cuba, R. D. Clement, Ecuador, Mrs. D. L. Bailey, Argentina, Mrs. N. W. Welch, Brazil, Mrs. E. P. Bennett, B. W. Western, Japan, Mrs. Anthony Stella, Jr., Korea, D. G. Thorne, Israeli, Mrs. K. L. Oliphant, East Africa, ev.; Mrs. J. D. Johnston, Nigeria, RN; Mrs. J. W. Patterson,* Columbia, ed.*

SUNDAY Ask for me, and I shall give thee the heaven; for thine inheritance, and the uttermost parts of the earth for thy possession. Psalm 2:8 (read vv. 1-12).

In July, 1966 Home Missions Victor Glass of the Home Mission Board wrote: "Contrary to some observers, communication has increased among Negroes and whites. To be sure, it is not in the same context that is traditional. It is going on in sit-ins, court cases, and political campaigns. After all, communication is not just conversation between good guys. This [communication] will continue to grow in all walks of life in America, a communication of respect and dignity." *Pray.*

Pray for J. J. Spate, Alexandria, La. WDM; M. A. Sanderford, El Paso, Tex., pub.; W. E. Lewis, Jr., Tanzania, M. H. Love, Japan, Mrs. H. G. Gueles, Korea, B. B. Tisdale, Philippines, Mrs. B. D. Braly, Yemen, ev.; Mrs. B. W. Orrick, Uruguay, ret.

9 MONDAY He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Psalm 72:8 (read vv. 1-20).

Southern Baptist work among the deaf in Michigan began in January, 1965, because a dedicated high school YWA carried in her heart a concern which compelled her to learn the sign language. She interpreted Sunday School lessons, sermons, and hymns in her church and community. She taught another YWA the language of the deaf before she went away to college. Now Carol Ray ministers to the deaf in her college town. *Pray for these YWAs and for Mrs. Eugene Bragg, missionary to the deaf in Michigan.*

Pray for Mrs. T. E. Oady, Liberia, Lucille Dawdy, Taiwan, MA; J. H. Carpenter,* Indonesia, MD; R. F. Ricketson,* Philippines, Mrs. M. C. Reed, Israel, J. W.*

Burtley, Jr., Uruguay, ed.; L. G. Keyes, Honduras, Mrs. J. E. Lingerfelt, Brazil, ev.; Mrs. Louise Probst, Atlanta, Ga. GWC.*

10 TUESDAY For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. Job 19:25 (read vv. 14-27).

Rev. Lewis M. Krause, a fraternal representative from Southern Baptists to the German Baptist Union, says "All over Europe, English-language Baptist churches have sprouted, taken root, and grown, resulting from the witness of military, businessmen, tourists, and other Americans and Europeans." *Pray for German Baptists.*

Pray for S. P. Schmidt, Malaysia, ed. Mrs. H. A. Fox, Thailand, Mrs. D. N. Dudley, Okinawa, Josephine Scaggs, Nigeria, ev.; G. A. Bowder, Sr., Argentina, ret.; Mrs. M. E. O'Neill, Atlanta, Tex., Sp. sp. ev.

11 WEDNESDAY And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. Isaiah 59:20 (read vv. 16-21).

The Virgie Baptist Mission, located in the mountains of Kentucky (Pike County), is sponsored by the Grace Baptist Church, Shelbyville, the Kentucky Baptist Convention, and the Home Mission Board. Mountain missionary Howard E. Pryor is the pastor of this mission. He works among people of Appalachia where more churches must be established if the lost are to be reached.

Pray for Mr. Pryor, Virgie, Ky., MM; C. E. LeClair, Oklahoma City, W. W. Boggan, Okla., Ind. ev.; S. M. Corruitt, Albuquerque, N.M., Sp. sp. ev.; Mrs. M. C. Gurnea, Tex. ret.; Mrs. H. R. Tatum, Hawaii, Mrs. J. U. Moss, Venezuela, O. D. Martin, Jr., Brazil, Mrs. C. F. Ryther, Pakistan, R. H. Stuckey, Indonesia, ev.; L. J. Myers, Jr., Vietnam, pub.; V. L. Frank, Hong Kong, Mrs. M. F. Moorhead, Japan, ed.; Mrs. C. H. Favell, Ghana, RN.*

12 THURSDAY For mine eyes have seen thy salvation. Luke 2:30 (read vv. 25-35).

The Northwestern Baptist Association of Oklahoma covers an area of approximately one hundred square miles, where only sixteen churches and one Indian mission are located. Superintendent of missions, Rev. P. E. Tapp, says missions are needed in the city of Woodward.

Pray for Mr. Tapp, Woodward, Okla., SM; Mrs. Delbert Funn, Magdalena, N.M., Ind. ev.; Lok-Tin Cheung, Houston, Tex., Ch. ev.; D. M. Simms, Guatemala, Mrs. M. E. Cunningham, Jr., Zambia, B. E. Towers, Jr., Hong Kong, ev.; Victoria Parvins, Philippines, Mary Evelyn Fredenburg, Nigeria, RN; Mrs. J. W. Moore, China, ret.

13 FRIDAY Wherefore God also hath highly exalted him, and given him a name which is above every name. Philippians 2:9 (read vv. 1-11).

During the annual Foreign Missions Conference at Ridgecrest (N.C.) Baptist Assembly in June, 235 persons made public decisions for Christ; of these, 112 were missions decisions. *Pray for these young people.*

Pray for Charles Myers, Ghana, M.J. Mrs. J. S. McGee, Nigeria, W. M. Burris, Malaysia, Mrs. D. H. Burt, Jr., Brazil, ev.; Mrs. S. A. Candul, Puerto Rico, Sp. sp. ev.; C. E. Holliday, Beaufort, S.C., TM; L. C. Smith, La., ret.

14 SATURDAY And why call ye me, Lord, Lord, and do not the things which I say. Luke 6:46 (read vv. 20-23, 27-36).

A Brazil missionary of only a few years, Mrs. Paul W. Noland has been a worker with the WMU on the state level as well as state YWA director. She and her husband are now in the capital city of Brasilia. "We certainly feel that we are in the center of God's will," she says. "It is hard work but very rewarding. Almost everytime God's message of salvation is explained, people trust Christ as Saviour!" *Pray for Brasilia, the Noland, and new converts.*

Pray for Mrs. Noland, Brazil, Mrs. A. B. Bedford, Argentina, Mrs. H. L. Hards, Jr., Chile, J. W. Melford, Jr., Spain, Mrs. M. G. Duncan, Kenya, Mrs. G. H. Hoyt, Japan, ev.; Mrs. F. S. Wells, Indonesia, SW; S. D. Clark, Argentina, ed.; Mrs. Joh. Maldonado, Carlisle, N.M., Daniel Alenun, San Angelo, Tex., Sp. sp. ev.; Mrs. Charles Fanshaw, Cave Spring, Ga., deaf ev.

SUNDAY Thou sendest forth thy spirit, they are created, and thou renewest the face of the earth. Psalm 104:30 (read Gen. 1:1-2, Psalm 104: 24-35).

Last summer J. N. Evans, Jr., went to the Home Mission Board from Maryland to direct missions work in large city areas. This includes experimenting in high-rise apartment witnessing. "We must train and give guidance to membership of local congregations"; person-to-person encounter is the way of Christian discipleship. Mr. Evans believes. Are you involved in confronting the lost with the love of Christ? *Pray for our cities.*

Pray for Mrs. Forrest Wiggins, Deming, N.M., Sp. sp. ev.; Mrs. E. W. Mueller, Liberia, Mrs. R. J. E. Stewart, Tanzania, RN; Mrs. L. B. Olive, China, J. F. Ray, Japan; ret.

16 MONDAY And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. Exodus 31:3 (read vv. 1-11).

As the first Halsell child left home in Brazil to study in the states, their mother wrote friends, "One of the most difficult times in the life of a foreign missionary family is when the birds begin to leave the nest."

Pray for Mrs. T. E. Halsell, Mrs. A. B. Oliver, Brazil, C. E. Evans, Kenya, ev.; E. W. Miller, Switzerland, MA; H. D. Griffin, Japan, EL.

17 TUESDAY Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them. Numbers 11:29 (read vv. 24-30).

Too often the military youth becomes just another "inactive member" in our thinking. "We don't lose them—we forget them," writes Willis A. Brown of the Home Mission Board. A chaplain says: "A church ministry to service personnel is not only commendable; it is absolutely necessary." What is your church doing for its servicemen to prepare them for military service and encourage them while they are away from home? *Pray for servicemen.*

Pray for Mrs. C. W. Dickson, Brazil, H. J. Kneisel, Jr., Guyana, Mrs. J. A. Newton, Spain, Mrs. A. A. Cummins, Jr., East Africa, Mrs. C. D. Clarke, Japan, ev.; V. O. McMillan, Jr., Japan, M. T. Bond, Hong Kong, W. J. Moorhead, Philippines, A. J. Glaze, Jr., Argentina, ed.; Mrs. Charles Rankin, Tapeka, Kan., R. B. Rodriguez, Colo., Sp. sp. ev.; W. T. Moore, Tulsa, Okla., Negro ev.*

18 WEDNESDAY Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. Matthew 4:1 (read vv. 3, 13 to 4:4).

Mrs. Tom Muskrat and her husband serve as general missionaries to the Choctaw and Chickasaw Indians in southeastern Oklahoma. Their work depends entirely upon the cooperation of both the white and Indian people. Their efforts are related to two Indian associations with a total of thirty-seven churches, and also to Indian people who could be reached by Anglo churches. *Pray for wisdom for Baptist leaders.*

Pray for Mrs. Muskrat, McAlester, Okla., Ind. ev.; Mrs. Allegra LaPrade, New Orleans, La., RM; G. C. Prock, Washington, D.C., deaf ev.; Leonardo Estrado, New York City, N.Y., Milton Leuch, Jr., Puerto Rico, Sp. sp. ev.; Christine Garner, Cuba, Luis Chapa, Tex., ret.; W. H. Cain, French West Indies, C. M. Hohman, Colombia, Mrs. J. H. Birner, Chile, Mrs. C. R. Smith, Venezuela, L. E. McCull, Guam, B. C. Thomas, Malaysia, S. M. Waldron, Philippines, J. L. Walters, Japan, ed.; Audrey Fontaine, Japan, L. C. Smith, Nigeria, MD; H. L. Blankenship, Libya, MA; G. D. Grober, Brazil, Mrs. Minor Davidson, Malaysia, ed.; Mrs. R. A. Jacob, China, ret.*

19 THURSDAY But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things. John 14:26 (read vvs. 15-26).

About a year ago, at Hosei University in Tokyo, in a survey students were asked to list interests in order of importance. Highest were employment, reading, sports, and jazz. Social services and politics were seventeenth and eighteenth. Religion did not even make the list! *Pray for the Japanese young people.*

*Pray for Mrs. A. L. Gillespie, Japan, RN; Mrs. LeRoy Albright, Malawi, M. L. Garrett, Rhodesia, A. E. Senter, Tanzania, Mrs. W. J. Damon, Mrs. F. E. Halbrooks, Jr.,**

Brazil, B. R. Murray, Mexico, ev.; R. L. Mefford, Philadelphia, Miss., Ind. ev.

20 FRIDAY And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. John 16:8 (read vv. 1-15).

In the Appalachian Mountains, at Clear Creek Baptist School, Pineville, Kentucky, E. Stanley Morris was named "Mountain Minister of the Year" last summer. He has been pastor of New Armuchee Baptist Church, Armuchee, Georgia, for sixteen years. He was selected from a nine-state Appalachian area. The award was based on length of pastorate, work with community leadership, support of denomination, and evaluation by others. Thank God for the work of dedicated pastors, including your own.

Pray for Larry Wilkerson, Tracy, Calif., Sp. sp. ev.; Adriano Robles, Canal Zone, C. W. Bryan, Columbia, R. N. Boswell, Brazil, D. A. Bonnell, Jr., Zambia, Mrs. W. A. Compere, Nigeria, Mrs. H. T. Cummins, Kenya, Mrs. W. C. Lanier, Israel, Mrs. J. C. Raborn, Hong Kong, ev.; M. H. Sampson, Taiwan, SW, Jeannette Beall, China, ret.

21 SATURDAY Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. Luke 8:18 (read vv. 9-21).

The nineteen-county Southern Plains Baptist Association of Kansas is a pioneer area for Southern Baptists, where Jon Wade Lutz is superintendent of missions.

He preaches, teaches, visits, holds revivals, makes surveys, locates church sites, seeks financial support for the purchase of construction of new churches, helps with Vacation Bible Schools, and enlists unenlisted Baptists to form a missions nucleus. He also promotes interest in the Weeks of Prayer for Home and Foreign Missions and in the Lottie Moon and Annie Armstrong Offerings. Pray for this association.

Pray for Mr. Lutz, Garden City, Kan., SM; Donald Weeks, Gary, Ind., Sp. sp. ev.; Ines Sanchez, Tex., M. W. Rankin, China-Malaysia-Hawaii, ret.; J. Y. Greene, Korea, SW; Mary Frank Kirkpatrick, Nigeria, BA; Mrs. S. A. Qualls, Mrs. G. B. Seright, Brazil, ev.

SUNDAY But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thou shalt surely die. Genesis 2:17 (read vv. 1-7, 15-17).

At the Baptist seminary in Bangkok, Thailand, five students completed the three-year course of study in 1966. Two are pastors in provincial areas outside Bangkok. One is a Sunday School field worker, and another is in the Radio-Television Department of the Baptist Mission. Pray for these and students enrolled this year.

Pray for O. K. Boteman, Jr., Korea, BA; Mrs. L. D.

Mullins, Indonesia, Jessie Green, Malaysia, Mrs. I. L. Northcutt, Peru, Mrs. B. O. Gilmore, Brazil, ev.; S. J. Mikolaski, Switzerland, MA; W. D. Richardson, Ghana, MD; J. C. Powell, Nigeria, ret.

23 MONDAY I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Exodus 20:2 (read vv. 1-17).

"Holy rice" is to the Korean Baptist women what the "missionary hen" was to Southern Baptist women of a generation ago. As a result of a study course in a Korean village, the goal set by the WMU was 100 percent of the women giving "holy rice." The plan is for each woman to set aside a small portion of rice each morning as she prepares for her family. On Sunday morning, the accumulations of these portions of rice are taken to the church, then sold, or given to the pastor as a supplement to his small salary. Pray for Baptist women's organizations in Korea.

Pray for Mrs. H. W. Barker, Taiwan, RN; Mrs. J. E. Ingouf, Indonesia, W. L. Wagner, Austria, Mrs. S. P. Myers, D. N. Mayhall, Nigeria, Mrs. R. R. Morris, Tanzania, T. E. Cromer, Liberia, Mrs. R. T. Fleet, Brazil, ev.; Doris Garrett, Nigeria, ed.; G. W. Strother, China-Malaysia, ret.; B. F. Belvin, Oklahoma, Mrs. Allen Elson, Warm Springs, Ore., Ind. ev.; Mary Lucy Parsons, Baltimore, Md., GWC.

24 TUESDAY And these words, which I command thee this day, shall be in thine heart. Deuteronomy 6:6 (read vv. 1-12).

Mrs. E. R. Isbell and her husband are missionaries to South Alabama Indians. They work with pastors of ten churches and missions who request that we pray for their people whom they seek to nurture and develop as Christians. Pray for them and for young people to be willing to heed God's call to serve him.

Pray for Mrs. Isbell, Circleville, Ala.; Mrs. F. H. Heiney, Hammon, Okla., Ind. ev.; D. D. Cooper, Okla., E. L. Kelley, Tex., ret.; Mrs. Napoleon Gomez, Panama, C. E. Christian, Mexico, W. P. May, Ecuador, Mrs. J. F. McKinley, Jr., Pakistan, Mrs. R. C. Bruce, Japan, Mrs. C. R. Blundell, East Africa, ev.; Sue Thresher, Nigeria, MJ; J. L. Templeton, Jr., Hong Kong, BA; Mr. and Mrs. Van Gladen, Mexico, ed.

25 WEDNESDAY Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it. Deuteronomy 11:8 (read vv. 1-9).

After using inadequate, makeshift facilities for almost two years, the Baptist congregation of Kozu City, Okinawa, with whom the Alvin Spencers work, now enjoys a lovely building. Gifts of Southern Baptists and tribes of the local members have made this possible. Opportunities are great

in this new church. Sunday School doubled soon after the transfer was made, and there is a new spirit of commitment and joy in worship. Our missionaries find unlimited opportunities for witnessing to both American personnel and the Okinawan people. Pray for this work.

Pray for Mrs. D. L. Mitchell, Indonesia, Mrs. D. R. White, Spain, W. J. Roberts, Kenya, Mary Ellen Yancey, Nigeria, ev.; Emma Watts, Nigeria, RN; W. E. Allen, Brazil, A. Worthington, Okla., ret.

26 THURSDAY Moreover by them is thy servant warned: and in keeping of them there is great reward. Psalm 19:11 (read vv. 1-14).

There is a small French-language Baptist church in the heart of a Catholic area of South Louisiana. Pastor Dore Langley says their outstanding need is for the members to grow in Christlike attitudes so their witness to Christians and non-Christians will be strengthened. Pray for these Baptists.

Pray for D. A. Dulby, Hollydale, Calif., Ind. ev.; Dora Mae Moss, Newport News, Va., GWC; Pablo Martinez, Cuba, Mrs. F. H. Anderson, Italy, Mrs. J. R. Brunson, Malaysia, Mrs. D. B. McCoy, Mrs. R. L. Stanley, Philippines, Mrs. J. L. Walters, Japan, J. E. Thonover, Brazil, ev.; Wilma Gemmell, Brazil, MA; Mrs. W. L. Cooper, Argentina, J. C. Pool, Nigeria, ed.

27 FRIDAY I will delight myself in thy statutes: I will not forget thy word. Psalm 119:16 (read vv. 1-16).

At Baptist assembly grounds for Malaysia and Singapore, of the seventy young people who gathered there for a conference in the spring of 1966, seven young people professed Christ as Saviour, and eighteen rededicated their lives to Christ. Returning to their homes, they all faced unbelieving parents, steeped in tradition of ancient religions. Pray for these young people.

Pray for Mrs. E. F. Day, Park View, N.M., Sp. sp. ev.; Mrs. W. C. Ruchti, Jr., Italy, Mrs. L. C. Turnage, Colombia, ev.; Lillian Williams, Colombia, Pauline Martin, Nigeria, ed.; Mrs. A. R. Crabtree, Brazil-Portugal, ret.

28 SATURDAY For whosoever will have his life shall lose it, but whosoever will lose his life for my sake, the same shall save it. Luke 9:24 (read vv. 18-22, 57-62).

Dr. Winston Crawley, secretary for the Orient, in reporting to the Foreign Mission Board said, "We have had a great shortage of preachers in their twenties and thirties to serve as the backbone of our missions efforts in the lands of Asia." Who will go? Pray about this significant need.

Pray for D. L. Hill, Mrs. J. L. Reeder, Philippines, Mrs. J. E. Patten, Thailand, Mrs. J. E. Ballenger, Germany, Mrs. L. G. Breeden, Colombia, Mrs. R. H. Pinder, Argentina, Mrs. R. L. Hensley, Brazil, ev.; J. L. Gerloff, Sr., Liberia, MA; Mrs. J. H. Rowe, Japan, R. C. Moore,

Chile, Frank DeMaggio, La., ret.; Agnacia B. Campbell, Panama, ev.

SUNDAY And the serpent said unto the woman, Ye shall not surely die. Genesis 3:4 (read vv. 1-8).

The Foreign Mission Board appointed in 1965 Rev. and Mrs. William L. Wagner, first Southern Baptist missionaries to Austria. When they held their first English-language worship service in Salzburg early in 1966, twenty-seven persons were present. These missionaries have opened their homes to students for midweek Bible study.

Pray for Mrs. G. C. Martin, Philippines, Mrs. R. L. Shelton, Thailand, P. A. Taylor, Argentina, ev.; Mrs. H. C. McConnell, Chile, E. M. Fine, Nigeria, ed.; Mary Louise Hohari, Tanzania, soc.; Clifford Bruffley, Jacksonville, Fla., deaf ev.; Frances Moreno, Kingsville, Tex., Sp. sp. ev.; Frank Ramirez, Phoenix, Ariz., Sp. sp. ev.; Mrs. Hixie Fisher, Ariz., Ind. ev.

30 MONDAY And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? Genesis 4:9 (read vv. 1-13).

How America sings! Have you seen the new quarterlies Music for Primaries, The Children's Music Leader, and The Youth Musician? These are added to the current magazines, The Junior Musician and The Church Musician. All are published by the Sunday School Board to improve music in our churches. Pray for the music ministry in your church.

Pray for Mrs. J. A. Mouser, Dulce, N.M., Eugene Wolfe, Los Angeles, Calif., Sp. sp. ev.; Mrs. Peggy J. Matthews, Calif., B. O. Gilmore, Brazil, Mrs. O. L. Butler, Jr., Thailand, Mrs. J. L. Geniry, Taiwan, T. O. Cox, Japan, Mrs. C. F. Yarnell, Jr., Malaysia, Mrs. W. E. Lewis, Jr., Tanzania, ev.; H. P. McCormick, Nigeria-Hawaii, ret.; J. G. Morris, Thailand, ed.; Cary Ann Gerun, Switzerland, MJ.

31 TUESDAY And it repented the Lord that he had made man on the earth, and it grieved him at his heart. Genesis 6:6 (read vv. 5-13).

In the summer of 1966 at the Gaza Baptist Hospital, a quartet of Brazilians with the United Nations sang from the evangelistic crusade songbook used by Brazilians in their nationwide campaigns. They sang "Send Me, O Lord, Send Me" to a congregation in Gaza. The congregation included people from Canada, Egypt, Lebanon, Australia, and the United States, most of whom are UN troops, working among Arab refugees.

Pray for Mrs. W. J. Ferguson, Nigeria, ed.; Mrs. H. D. Martin, Nigeria, J. G. Tidenberg, Tanzania, Mrs. Wheeler Kidd, Malaysia, Mrs. W. M. Clawson, Mexico, ev.; Mrs. J. D. Comer, Okla., Ind. ev.; Mrs. M. R. DeMeece, Denver, Colo., deaf ev.

Forecaster

Planned by MARGARET BRUCE

Good Committee Meetings = Results

by Billie Pate

The results of committee work are evident in hundreds of your daily experiences. The new Life and Work Curriculum for Southern Baptists was planned by a committee made up of representatives of all church program organizations. The program you participated in at the last PIA meeting was probably planned by a committee. Packaged foods in your freezer are the result of the work of many committees.

The basic principles of committee work apply to your WMS. Every member of WMS cannot do all the work that needs to be done by the organization. Therefore, the WMS divides its work and delegates to smaller groups the planning of certain work. Your WMS actually "commits" to certain persons a job they can do for the good of the whole group. Sometimes a committee member overlooks the fact that when she accepts membership on a committee, she commits herself to pool her abilities with those of others for the good of the group.

Every committee has a chairman. Her role is to be a group leader who understands clearly the work to be done and who skillfully draws out and uses the capacities of others. For example, the mission study chairman does not have all the answers about publicizing, teaching, and planning for follow-through of mission study. Each member of the mission study committee contri-

butes to each phase of planning in terms of her capabilities.

If a committee planning process is to be effective, certain things should take place at each point. They may be discussed in three categories.

Before the committee meets

A good committee meeting must be planned. The chairman has primary responsibility for this planning, but committee members also need to prepare. Here are several guidelines for the chairman as she prepares for a meeting.

- Clarify the purpose of the meeting. The chairman may need to review basic concepts related to the committee's assignment. These concepts and methods are in the WMS Manual. Then, she needs to study carefully the specific guidelines for the committee's current work. These are found in Forecaster.

- Visualize the work of the committee in relation to other committees. The chairman needs to help committee members see their work in relation to the whole. This helps the committee function in the context of all WMS work and not in isolation in terms of its own piece of the work.

- Prepare the agenda for the meeting and project a time schedule for other meetings if there is more than one.

by Floyce Moon

The Measure of Intercession

hands, giving thanks to him for their accomplishments as well as praying about their needs.

Intercessory prayer is difficult to sustain as a practice. Nevertheless, throughout the centuries, there have been innumerable women who have placed self in service for others, becoming faithful intercessors. Queen Esther, after praying three days and nights, dared to risk her life to intercede for her people (Esther 4:16, 8:6). Abigail humbled herself to plead for her childish husband (1 Sam. 25). During the persecution of

ladder is intercession, pleading for others. This is the role of Jesus as he intercedes for us now with the Father. With Jesus, we become "laborers together with God" (1 Cor. 3:9). In intercessory prayer for others, we place them with all their peculiarities, virtues, problems, and perplexities into his loving

We must teach ourselves to pray. Our quicksilver minds have such difficulty holding thoughts together, and our fickle hearts require careful discipline for scheduled meditation, contemplation, and supplication—communion with God. We must grow in the grace of God.

The highest rung of the prayer

- Secure resources needed for the meeting. Forecaster gives suggested resources for implementing the work of WMS committees.
- Select the best meeting time. Remind members of the meeting and the tentative agenda.

At the meeting

- A few simple ground rules will help the chairman conduct more productive meetings.
- Create an atmosphere of work. If members see evidence that the chairman is ready to work, they will become work-oriented more quickly.
- Give adequate time for discussion, but keep the group moving steadily toward its goal in the context of its basic purpose.
- Help the committee evaluate its work in relation to the task to be accomplished. This is particularly

necessary if the work requires more than one meeting and a long period of time.

After the committee meets

When the committee is satisfied that its plans are ready for review, a report is prepared and presented to the WMS council (executive board). The council evaluates the plans and coordinates the work of this committee with plans of other committees. Plans are then presented to the society as information and for approval if approval seems necessary.

At this point the committee which made the plans is responsible for implementation. Committee members carry the responsibility for detailed planning. Members of the society participate in the work and begin to realize the satisfaction of involvement. The committee meeting has brought results!

To the PRESIDENT

Life is full of beginnings. January begins the new year of 1967 and provides opportunity to start again.

Paul in writing to the Philippians said, "... but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. 3:13). Indeed, we should profit by the mistakes we have made, but we must not let poor judgment and lost opportunities rob us of the success which we are capable of attaining in the future.

Relationships

At the beginning of this new year it will be profitable to consider again your leadership relationships. One way to begin is by reading the article written by W. C. Fields in this month's ROYAL SERVICE, "Getting Through to People." Misunderstandings and strained relationships often occur because of poor communication. Read the article and decide whether you are getting through to other WMU leaders and to leaders of other church program organizations.

How well do the leaders in your WMU work together? Have you learned the art of delegating or entrusting certain work to them? This is one characteristic of a good leader, for by delegating responsibilities you get others to share the work load. As leaders accept responsibility, they also become more efficient in the work, and developing other leaders is another mark of

successful leadership.

What is the relationship of the circle to the society? Do circle members realize that they are a part of the society? Are the previews of society programs given in Forecaster each month being used? Are the previews encouraging circle members to attend society meetings? Are WMS plans being implemented in a satisfactory way in each circle? Do you need to plan ways whereby the link may be strengthened between circles and the society? Read pages 21-27 in the WMS Manual. Do you have a correct understanding of the purpose of the circle plan? Are the WMS circles in your church fulfilling their purpose? Answering such questions should help you discover ways you can lead circles to become more vital units of the society.

Church Council

The church council makes possible one harmonious program of work in the church as it coordinates the activities of all organizations and committees. Woman's Missionary Union is represented on the council by the WMU president. This means that she reviews and helps coordinate WMU plans and actions with those of other church program organizations. The WMU president also represents the church council on the WMU council. She keeps WMU leaders informed of the total work of the church.

If you do not have a copy of the free pamphlets "The Church Council" and "Handbook for Church Council Members," order them from the Church Administration Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203. You need to know the contents of these two pamphlets.

Looking Ahead

At the beginning of each new year the president be-

To the CIRCLE CHAIRMAN

January, the first month of the ancient Roman year, received its name from Janus who was an ancient Roman god of gates and beginnings. This god was represented with two opposite faces, one looking backward and the other forward. Isn't this what we usually do on the first of January? We look back over the past twelve months, sometimes with regret, and then we look forward with anticipation to new opportunities and experiences.

Fulfilling the Commission

The January circle meeting should be an enriching experience for circle members. They will be reminded of the opportunities they have for fulfilling the Great Commission in their own community. The study deals with fulfilling the Commission through literacy work in Alaska. It is suggested that as a follow-through of this study, circle members investigate the need for literacy work in their own community. If the need for literacy missions is discovered, make plans to meet this need. See the suggestions made to community missions chairmen in this Forecaster.

Forest Trails to Urban Jungles

The recommended mission study book for January, February, and March is *Forest Trails to Urban Jungles* by L. H. Moore. It presents a relatively new missions field for Southern Baptists, the Great Lakes area.

Has your WMS decided to have the book taught at circle meetings instead of using the regular circle program? If so, plan carefully for the teaching of the book. See section "To the Chairmen" in this Forecaster. If the book is to be taught to the society as a whole, encourage circle members to attend.

gins to look ahead to the Week of Prayer for Home Missions and the Annie Armstrong Offering. The 1967 date is March 5-12, the theme is "As You Go" (John 15:1-17), and the goal for the offering is \$4,500,000. With your pastor's help lead the church to keep the calendar free from activities which might interfere with a churchwide observance of the week of prayer. With your pastor's help lead the church to adopt a challenging goal for the Annie Armstrong Offering for Home Missions.



Forest Trails to Urban Jungles, Moore, 75 cents; Teacher's Guide, 40 cents, from Baptist Book Stores

January Society Meeting

The January society program will show missionary expansion in evangelism and church development in the Philippines and publication work in El Paso, Texas, and in Hong Kong. Encourage circle members to attend the meeting by having a preview of the society program. You may use the preview given in Forecaster, or you may create your own presentation.

How regularly do the members of your circle attend society meetings? By attending these meetings they may become a more vital part of all that the WMS is doing. Here they experience the inspiration of togetherness in the great worldwide task of missions.

Look at your circle's attendance record at WMS meetings during the past quarter. Has your average attendance equalled one third of your members? Remember that circle chairmen are responsible for elective three. Aim VI of Aims for Advancement.

You Are the Key

A key is a wonderful instrument. It locks and unlocks doors; it gives explanations and provides solutions; it identifies; it produces musical tones. A key

can even be a leading person.

You are the key person or leading person in your circle. You unlock doors through which women go to learn and serve, you explain or interpret to circle members the purpose and plans of Woman's Missionary Union, and you lead the circle to realize that it is a part of the society—that all circles are working together for the cause of missions. We are grateful for circle chairmen.

To the CHAIRMEN

Teaching Missions

Mission Study Chairmen and Program Chairmen

Your work in WMS will be much more effective if you learn to use and promote the use of missions resources in your church library. The church librarian can be invaluable to the program chairman in selecting resource materials for society and circle programs. She can help the mission study chairman in similar ways as she guides in the selection of resource books for those teaching missions books.

The *WMS World in Books* (distributed only to presidents, mission study chairmen, and program chairmen according to state plan) lists books, audio-visual aids, teaching aids, and WMU priced materials. The catalog should be most helpful to program chairmen, mission study chairmen, and to church librarians and should be used as a guide in selecting books for the church library. See *WMU Year Book*, page 47.

Included in the *WMS World in Books* is the *WMS Round Table Book List*. This list is to be used in selecting Round Table books for the library and by members of the Round Table when they buy books individually or as a group.

The mission study book recommended for study this quarter is *Forest Trails to Urban Jungles* by L. H. Moore. It may be ordered from Baptist Book Stores for 75 cents. The Teacher's Guide by Hermione Dannelly Jackson is 40 cents. Attached to the Teacher's Guide is "Resource Material: The Great Lakes Area." This list helps available free from the Home Mission Board for this study. If you order the Teacher's Guide (from the Baptist Book Store), the material will be sent

along with the Guide. If you do not order the Teacher's Guide, you may secure a free copy of "Resource Material: The Great Lakes Area," from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

Publication Chairmen

The first quarter of the WMU year, 1966-67, has passed. Has continuous emphasis been given to every member's receiving ROYAL SERVICE? Does every member in your WMS receive ROYAL SERVICE? See the "Promotional Features" given in this Forecaster which may be used at your WMS meeting to emphasize the importance of every member receiving ROYAL SERVICE.

Call attention to the enlarged size of ROYAL SERVICE and the increase in price necessitated by higher costs of production.

Order free subscription blanks from your state WMU offices for those who may want to subscribe at the meeting. Allow four weeks for new subscription, renewal, or change of address. Alabama subscribers add 4 percent sales tax. Send subscriptions to WMU, 600 North Twentieth Street, Birmingham, Alabama 35203. Each subscription is \$2.00.

Leading Persons to Participate in Missions

Prayer Chairman

Providing an Intercessory Prayer League for the church is one of the responsibilities of the prayer chairman. See suggested presentation of Intercessory Prayer League in this Forecaster for use in society meeting.

Any member of the church or community may become a part of this praying group. The group has no formal organization or meetings. For contact purposes, the WMS prayer chairman secures the names, addresses, and telephone numbers of those who desire to participate.

Regular contacts are necessary in order to present objects of prayer and to relay answers to prayer as they are experienced. In order to lead others in this intercessory prayer effort the prayer chairman keeps informed on national and international affairs. She seeks to learn of urgent needs in the church family, in the community, and in the state.

March 5-12 is the Week of Prayer for Home Missions. This week needs to be kept as free as possible from all activities which will keep members from learning about and praying for home missions needs and work. Begin early to work with the president in mak-

ing plans which will involve the entire church in the Week of Prayer and Annie Armstrong Offering for Home Missions.

Community Missions Chairman

The Life and Work Curriculum is built around three principles which need to be kept in mind. It is Bible-based, church-oriented, and action-inducing. The community missions chairman and her committee will watch carefully each month for the follow-through suggestions given in society and circle programs. These suggestions are determined by the study which we hope will be action-inducing. For instance, the January circle study deals with fulfilling the Commission through literacy work in Alaska. The action induced by this study should be investigating literacy needs in your community and planning ways to fulfill the Commission through literacy work in your own community. Order the free tract, "Approaches to Literacy Missions," from Tract Service, Baptist Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, for information concerning steps to take in beginning literacy missions.

The society study on the Commission and missionary expansion, evangelism and church development in the Philippines; publication work in El Paso, Texas, and in Hong Kong has the possibility of inducing members to undertake soul-winning more seriously, to teach in mission Sunday Schools, and to strengthen and develop churches within the association.

A variety of suggestions for mission action is given. You will need some procedure for choosing what your WMS may do. Here are some suggestions.

1. Determine what needs are most urgent.
2. Look at the potential of your WMS, then
3. Choose which of the needs pointed up in Royal Service this month, or other needs, you can lead your WMS to meet.

The pamphlet, "How to Conduct Mission Sunday Schools, Mission Bible Classes, and Mission Vacation Bible Schools," will be helpful if you decide on this mission action. The pamphlet may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or from Baptist Book Stores, price 15 cents.

Stewardship Chairmen

In the Year-Round Stewardship Development program of the SBC Stewardship Commission, it is suggested that Woman's Missionary Union (1) teach members Bible truths regarding tithes and offerings, (2) lead members to commitment as tithers and to support missions through the Cooperative Program and approved special missions offerings.

These suggestions are in line with our first and second tasks, teach missions and lead persons to participate in

missions. Have members of your WMS read the book *Christian Sharing of Possessions* by Annie Wright Ussery? It is a thorough study of the Bible truths regarding tithes and offerings. The book may be secured from Baptist Book Stores for 85 cents. Encourage WMS members to read it.

The stewardship chairman needs to keep well informed regarding the use of money sent to state and SBC causes through the Cooperative Program. In this way adequate information can be given to WMS members. Tracts explaining the Cooperative Program are available from Baptist state stewardship offices.

Stewardship chairman will begin early promotion of the Annie Armstrong Offering for Home Missions. The 1967 goal is \$4,500,000. This is a large goal and every church must be encouraged to have a significant part in providing for home missions through the offering.

The Week of Prayer for Home Missions is March 5-12. Keep WMS members informed of this important week and of the home missions offering.

Organizing for Missions Projects

The denominational emphasis for 1966-67, "A Church Fulfilling Its Mission Through Education," magnifies the educational function of the church. This emphasis should cause every WMU organization to focus on teaching missions effectively.

One way to do this is to engage the entire church in an outstanding mission study project. Plan with the Brotherhood to have a churchwide week of mission study using the Home Mission Graded Series. If it is not possible to have an entire week of study, adjust your schedule to fit the time available.

When organizing for such a missions project, plans should be made early and should be made jointly by Brotherhood and WMU leaders. Here are some of the things to do when planning a churchwide mission study project:

1. Choose a time convenient to the largest number of church members.
2. Select the best possible teachers.
3. Provide teachers with guides and other teaching aids.
4. Order books to be studied.
5. Advertise the study attractively and work with Sunday School superintendent and Training Union director to publicize the study through their respective organizations.
6. Make efforts to enlist entire family groups.
7. Plan activities which will lead persons to participate in mission action.

8. Provide a nursery for children below Primary age.

The 1967 Home Mission Graded Series is:

ADULT: *Forest Trails to Urban Jungles*, L. H. Moore, 75 cents

See description under Society "Promotional Features at Your Meetings."

Teacher's Guide, Hermione Dannelly Jackson, 40 cents

YOUNG PEOPLE: *A Saga Told*, Eva R. Inlow, 75 cents

This is the story of Southern Baptists' efforts in the Great Lakes area to help win our homeland for Christ. Warmly told, pulsing with life, it is primarily the saga of the people who have lived the story and are living it today.

Teacher's Guide, Helen and Lynn Davis, 40 cents

INTERMEDIATE: *Safari North*, James C. Hefley, 50 cents

Bill Jenkin's search for those things that are of greatest value eventually took him around the Great Lakes area. But when he first offered to help his father move the family of a company employee, transferred from the South, into a Chicago apartment, Bill never dreamed that he was setting in motion events

that would change his whole life.

Teacher's Guide, Margaret Sharpe, 40 cents

JUNIOR: *A Bugler for Sallateeska*, Floyce Moon, 50 cents

Greg did not want to move away from his home in Minnesota, but when his father accepted a position as translator with a Chicago business firm there was nothing else to do. Gramps, of course, was delighted to have his son and his son's family with him again. Partly because of Gramps, a whole new world with new adventures opened up to Greg and his sister Trina, not the least of which involved a bugler for Sallateeska.

Teacher's Guide, Floyce Moon, 40 cents

PRIMARY: *A Church for Debbie and Dan*, Martha Gillespie Lowe, 50 cents

One of the things Debbie and Dan missed most in Chicago was the kind of church they had known in Memphis. How they came to have a church they really liked and how they learned that Primaries, too, can help build a church is the story of *A Church for Debbie and Dan*.

Teacher's Guide, Elsie Rives, 40 cents

Order all books and guides from Baptist Book Stores

Day helps strengthen the effectiveness of our witness. It helps each Christian face up to the individual responsibility of sharing Christ with a lost world.

Each church, under the leadership of the pastor and with the help of the church council, will work out the plans for observing Soul-winning Commitment Day. Its observance provides:

1. Opportunity for enlisting potential witnesses
2. Opportunity for discovering prospects
3. Opportunity for focusing special attention on the main task of the church
4. Opportunity for reemphasizing witnessing as every Christian's job
5. Opportunities for training and involving church members in witnessing
6. Opportunities for relating personal witnessing and training to the organizations of the church.

On three Wednesday nights (or any other suitable time) following Soul-winning Commitment Day, many

pastors will teach the background material, *Pastor's Guide for Training Christian Witnesses*. This guide is prepared yearly by the Training Union Department of the Sunday School Board in close cooperation with the Division of Evangelism of the Home Mission Board, and is mailed free to each pastor.

This year's guide shows how a Christian may witness effectively at work. Written by Dr. C. E. Autrey, director of the Division of Evangelism of the Home Mission Board, it contains the following chapters:

1. How May a Person Witness to Associates at Work?
2. How Discover the Spiritual Needs of Fellow Workers?
3. Helping New Converts in Follow Up

The Guide has been written to provide information as well as inspiration. It offers practical suggestions and provides guidelines for more effective day-by-day witnessing.

PROMOTIONAL FEATURES AT YOUR MEETINGS



A CALL to COMMITMENT

by JACK STANTON, Associate Director
Division of Evangelism
Home Mission Board

On January 8 members of our churches will be given an opportunity to commit their lives to witnessing for Christ. During the worship service they will be asked to consider seriously the commitment at right.

"Commitment to Witness Cards" may be ordered from Baptist Book Stores—100 for 75 cents; 500 for \$3.50; 1,000 for \$6.25.

For years Southern Baptists have been known as evangelistic, witnessing-Christians. This Convention-wide January emphasis on Soul-winning Commitment

MY COMMITMENT TO WITNESS FOR CHRIST

"Ye shall be witnesses unto me" Acts 1:8

Having accepted Jesus Christ as my Lord and Saviour, I prayerfully commit myself to witness for Christ.

Name _____ Address _____

City _____ State _____ Zip _____

MY COMMITMENT TO WITNESS FOR CHRIST

WITH GOD'S HELP I WILL SEEK TO:

☐ Pray for the lost by name

☐ Distribute evangelistic tracts

☐ Express personal concern to lost friends

☐ Tell what Christ means to me

☐ Visit with a more experienced witness

☐ Mark and use a New Testament in witnessing

☐ Participate in a witness-training program

☐ Share and explain Scripture passages on salvation

☐ Lead my family to witness as a family

☐ Help train others to witness

I will seek to lead the following to Christ:

Name _____ Address _____

Name _____ Address _____

Name _____ Address _____

Signature _____ Address _____

Sunday School Department

EVERY CHRISTIAN A WITNESS—NOW!

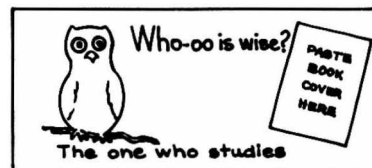
SOCIETY

by RUBY MILNER, Assistant to Executive Secretary
Florida WMU

Mission Study

Promote the study of the home missions book *Forest Trails to Urban Jungles* by L. H. Moore at your January meeting (price 75 cents, Teacher's Guide by Hermione Dannelly Jackson, 40 cents, from Baptist Book Stores). You might use the following idea in announcing this study:

Have a "No Parking" sign at front of room and say, "No parking anywhere in town on _____ at _____ (date) (time) except at our church" (hold up poster as follows):



Then say: "You'll be wise if you come and park with us to hear *Forest Trails to Urban Jungles* taught by _____ There'll be free

parking for the duration of our study

"Some seventy million people—one third of the nation's total population—live in the states referred to in this book as the Great Lakes area. This is the heartland of America, from which spring vital political, economic, cultural, and sociological currents in American life. *Forest Trails to Urban Jungles* is the story of Southern Baptist response here to one of their greatest opportunities for advance. Don't miss this study!"

Intercessory Prayer League

Dr. Frank Laubach in the book, *Prayer: The Mightiest Force in the World* (50 cents from Baptist Book Stores), says: "We are needed as channels between God's power and the world's need. Prayer will enable God to unlock in the spiritual realm the only power that can save the human race from destroying itself."

Our world today needs united intercessory prayer as never before. The purpose of the Intercessory Prayer League is to unite "those who because of their concern for the lost everywhere wish to dedicate themselves to united intercessory prayer" Is there an Intercessory

Prayer League in your church? If not, now is a good time to begin one. (See *WMS Manual*, pp. 69-71, and learn how to begin the league and how to keep it functioning effectively.)

In presenting the need and purpose of the league to your society—use above quotations and comments, and then share or ask someone else to share a victorious experience of intercessory prayer.

Prescription for Reading and Study of ROYAL SERVICE

by MRS. RALPH GWIN
Prayer Director, Florida WMM

Read regularly each month
Open daily for Call to Prayer
Yearn for mental and spiritual stimulation
Abide in prayer for needs and requests found
Learn well the lessons for study

Search for news of world missions
Engage in conversation about your reading and study
Radiate enthusiasm for new ideas discovered
Value fragmentary moments as reading opportunities
Initiate a personal program of study
Combine study time with others
Endow someone with a gift subscription

Make an acrostic of the capitalized words above on poster board or large sheet of paper. Print (or write) first letter larger or in different color to stand out. Cover each word with strip of paper on which entire statement is written (attach strips with *Plasti-tak* or pins). Call on members to remove strips and read the statements.

CIRCLE

by EULA MAE HENDERSON
Executive Secretary, Texas WMU

Proper Use of 9/16

Distribute these three assignments to individuals who will read them aloud to the circle and lead in a brief discussion of items omitted in the list of expenditures or items which might be deleted. These assignments may be mimeographed and distributed to all in attendance with the chairman leading the discussion.

SITUATION ONE: An eleven-year-old boy in the month of May received an allowance of \$4.00. He gave 40 cents to the church; he spent \$2.29 on a model airplane; he bought five chocolate milk shakes (20 cents each); he lost a dime; and he had 21 cents left on May 31.

What can you tell about this boy from his expenditures? What about Mother's Day?

SITUATION TWO: A girl, twenty-one years of age, has

secured her first job with a salary of \$300.00 a month. Her first month of work came in March. She gave \$30.00 to the church; she paid \$3.00 on her college debt; she made a down payment of \$100.00 on a stereo that cost \$395.00; she paid \$110.00 for a suit for Easter; she charged a \$30.00 hat for Easter; she opened a new charge account and bought a pair of shoes for \$25.00.

What can you tell about this young woman from her expenditures? What about bus fare, food and lodging, Annie Armstrong Offering for Home Missions?

SITUATION THREE: A family of four with two small children has a budget which includes the following items: house payment, food, utilities, car payment, insurance, clothing, church (tithes and offerings), incidentals (gifts), doctor bills and medicine.

What do you know about this family from their monthly budget? What about money for savings? What about money for self-improvement (books, magazines, piano lessons, travel, night school, correspondence courses), or what about money for children's college education?

In summarizing the three situations seek to show that a Christian has a responsibility for the proper use of all income.

Preview Society Program for February

Use three persons to make this announcement

ONE: You should come
TWO: And you should come
THREE: We all should come
ALL: TO WMS MEETING IN FEBRUARY.
ONE: We will learn about our charge
TWO: The Commission
THREE: The Great Commission
ALL: YES, THE GREAT COMMISSION
ONE: And the United States
TWO: The United States today
THREE: Our contemporary United States
ALL: YES, THE UNITED STATES AND EVANGELISM.
ONE: What the Home Mission Board is doing
TWO: What Baptists are doing
THREE: What Baptists should be doing
ALL: YES, BAPTISTS AND EVANGELISM.
ONE: The date is _____
TWO: The time is _____
THREE: The place is _____
ALL: AND MRS. (PRESIDENT) WILL BE EXPECTING US.
ONE: Expecting you (points to Number Two)
TWO: Expecting you (points to Number One)
THREE: Expecting you (points to One and Two)
ALL: EXPECTING ALL OF YOU (point to those present).

early Christians in Rome, Eudoxia, already in chains, prayed for her executioners. Hannah More, an organizer of Sunday Schools in England, prayed faithfully for every missionary society (home and foreign). In our own time, Li Ti-Hwei, a war refugee in Taiwan, prayed for those of her countrymen who had lost material possessions and found themselves in a strange country.

Intercessory prayer is not easy. Christian missionary-hearted women must determine to emerge from crusty, barnacked self to consecrated praying service on behalf of others. We must put off lesser things. We must ask God to help us in our desire to be intercessors.

We need the discipline of a time and place to pray. Madame Schumann-Heink, we are told, propped her music before her as she worked in the kitchen and learned opera scores. Steering a cake batter with one hand and holding a baby, she often memorized music.

Intercession is as varied as world needs. "By prayer and supplication . . . let your requests be made known unto God" (Phil. 4:6). "Pray one for another" (James 5:16). Sometimes prayer is silent, at other times vocal. The prayerer is not attempting to change God's desire, but is sharing in his work, cooperating with him in the accomplishment of his purposes, expressing involvement in the needs of others. He communicates to God that he is involved with mankind.

A prayer list focuses the thoughts on people and needs. Dorothy Haskin suggests a different list for each day of the week, keeping them in a loose-leaf notebook, so that they may be easily changed from time to time. Another uses an accordion-fold bookmark made from a sheet of typing paper. This gives four columns on each side, each for a different category: family, friends, leaders in church, missionaries, government officials, and others.

Our family needs to be on our daily prayer list. God holds us

doubly responsible for all the members of our families, in-laws, too. A county judge, not a Christian, had a fine faithful wife. Finally the judge became a Christian. When asked what sermon had influenced his conversion, he replied: "It was not a sermon in words; it was the life my wife lived before me." What a testimony! To be an example of Christian living before those who know us best is the supreme test. Our families know how closely we walk with God!

Would you make your prayer lists today? Whose names will you place there? From family—perhaps list all by name—reach out to friends, first the inner circle, then the wider larger group. Are there those who are not yet Christians? In trouble? Facing heartache? Leaving the restraining influence of home and community to go to a distant place? Needing guidance in making a decision? What about all lost people?

Can you pray for your enemy? Write his name clearly and underline it. Pray for her aloud by name every day—and God will work a miracle and make her your friend!

In the Sermon on the Mount, Christ admonished: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44).

Pray for those who are ill. "The prayer of faith shall save the sick" (James 5:15). This, of course, could not mean always that those who are ill and for whom we pray are made physically well. There are many ways a sick person is "cared"—in patience, influence, which makes him a blessing even in illness.

When Mrs. William McMurry lay dying, her doctor and those who visited her or looked after her were greatly blessed by her faith as she moved slowly toward death. She was a benediction to all. Many people were praying for her.

Your pastor, other church and denominational leaders urgently need

the strength of prayer. It is the custom of one pastor to select each week names of people in his congregation to whom he writes saying he is praying for them every day of that week. He asks that these members pray also for him.

Pray for the lost by name. A woman, an invalid shut-in, listed the names of lost people whom she knew; then she began praying for them by name three times a day. To each of them she wrote a letter expressing her concern. Other friends joined her in prayer and at her request personally witnessed to them. One by one they were led by the Holy Spirit to become Christians, until all had their names written in the Lamb's Book of Life!

"Strive together with me in your prayers to God for me . . . that my service . . . may be accepted of the saints" (Rom. 15:30-31). Along with the apostle of old each missionary makes that request today: "We need more than anything else your earnest, devoted, daily prayer. Pray intelligently and sincerely, not from habit or routine, but as you do when you plead for the physical life of a loved one or a dear friend." Thus implores W. Carl Hunker, a missionary in Taipei, Taiwan, speaking not for his field alone, but for all. Each day as you read the names of those on the calendar of prayer, try to picture the location, the needs, the opportunity.

Some women have chosen "missionary twins," usually people who share their birthday and pray for them daily, along with others listed. Others have determined to have prayer "triplets," choosing a home and a foreign missionary. Another plan is to read one name, then think of another not listed that day, but whom you know about and who serves in the same country or area. It is surprising how quickly these will flash to mind after a bit of practice. Whatever method is used, the important thing is to pray!

The power of intercession is be-

(Continued on p. 23)

How Did We A CHURCH Ever Get Along Without LIBRARY?



by Mrs. Harold R. Tate
Associate Church Librarian
Woodlawn Baptist Church
Birmingham, Alabama

How did we ever get along without a church library? We often hear this exclamation from people in our church. We consider it a great compliment. All of us on our library staff have tried to make the library deserve this statement.

We librarians have great responsibility for placing in the hands of church members good books and materials for building and developing mature and dedicated Christians who are doing the work of the church through organizations. Such a responsibility requires imagination, concern, work, planning, alertness, and perseverance in addition to a knowledge of organizational needs and a willingness to keep up-to-date.

The church library should be considered a resource center, where all types of materials are kept; a place in which to find books, pictures, maps, clippings, pamphlets, tracts, audio-visual aid equipment, filmstrips, slides, and recordings; also display cloths, curios from many countries of the world, and posters for various recurring occasions. This seems a big order, but actually it isn't for some of our library services started from small beginnings.

Take our resource file. You can start this file in a box from a grocery store. We did. If there is not space allotted for a library and if there are no books, you can still have a resource file for use by church members. A church without easy access to a public library particularly needs such a file. Now our resource file fills three filing cabinets. It is a collection of maps, pictures, clippings, pamphlets, and booklets too small for a bookshelf.

To begin this file, select one person to be responsible for it—a person who will study the entire church program and select wisely. This file must be filled with important materials and it must be kept current; it should not become a catchall. The person who works with this file must be a collector, a collector of important and up-to-date materials. This collector needs to know subjects for study by Woman's Missionary Union, Sunday School, Brotherhood, and Training Union in the year ahead and gather materials to enhance organizational study.

There are many free sources of materials: clippings and pictures from your state Baptist paper, from local news-

papers, and from news magazines; leaflets from Baptist boards, commissions, and agencies; missions magazines from Woman's Missionary Union, Brotherhood, Home and Foreign Mission Boards, and magazines of other denominations; materials from the American Bible Society; letters, cards, and pictures from missionaries. You may ask members of your Woman's Missionary Society to collect from secular magazines material about subjects and countries. A church member who subscribes to *National Geographic* magazine might donate it to the library.

The church library can be of help in many ways; for example, to members of WMS Round Tables and YWA Book Clubs. Some church libraries with large budgets buy, process, and circulate all these books. Or members of the Round Tables or Book Clubs buy them and later donate them to the library. After use by their members, the books can be placed on regular bookshelves for general use.

In some churches, members check with the librarian and discover that there are needs for specific books. They then present these books in honor of someone, often a person recently deceased. This also helps build up the library.

Good helps in how to begin and build a church library are available from Wayne E. Todd, Secretary, Church Library Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Quoting C. Keith Mee, field work supervisor, Church Library Department, Nashville, Tennessee: "A church library staff is responsive to the needs of people and organizations. A friendly smile that says, come on in, can help you, encourages people to make use of the resources in a church library. The success of any effort to lead people to a consistent, natural use of the available resources is dependent on the development of a friendly, efficient church library staff that has the full support of the pastor and the entire church."

If you want a church library, you can have one. One rule of thumb is: make it meet your needs, and then educate your members in using its services.

Don't get along without a church library!

INTERCESSION

(Continued from p. 21)

yond human comprehension. "Pray for us, that the word of the Lord may have free course, and be glorified" (2 Thess. 3:1). Small, seemingly insignificant petitions can cause God's Word to "have free course, and be glorified." Scientists tell us that a fog bank one hundred feet long, two yards high, and one yard wide has in it only one seventh of a glass of water. Yet it is made up of about sixty thousand million almost invisible drops which can blot out from sight sky, sea, and even the sun. Persistent intercessory prayer covers the globe and brings about miracles in His name.

A housewife with self completely out of the way, in intercessory prayer participates in missions work around the world. She stands by the side of a doctor in Kediri, Indonesia, as a delicate operation is performed. She is by the side of a teacher in Recife, Brazil, behind a preacher in Nairobi, Kenya, who is carefully explaining how a man can know Jesus as Saviour. She stands alongside a nurse in Ajloun, Jordan, as she cools the fevered brow of a patient. On and on around the earth she serves, standing by rulers that they may govern wisely, by those who must regain health, by endangered ones. Divine strength and ability are given, according to God's holy will.

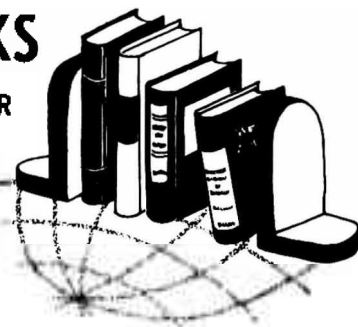
God knows the measure of intercession. Faith-sized requests bring faith-sized answers; the prayerer, the persons prayed for, and many others reap benefits. Often we see the motto, "Prayer changes things." We might say "Prayer changes me."

Daughter of heart-concern, the crust of self must be broken afresh every morning. Do you dare give your whole self to intercessory prayer? "In twenty-four hours God can change the world," one praying soul has ventured to affirm.

Do you believe it? Do you know that God works miracles when you pray, believing?

ROYAL SERVICE • JANUARY 1967

BOOKS AND THEIR MEANING FOR MISSIONS



by Fayly H. Cothorn

Let's talk about books. Do you agree that "He who can read and does not is no better off than he who cannot read"? If you agree, then you probably snatch a few minutes each day for reading. Most of us "don't have time to read." But if we determine to spend a few minutes each day in reading, we discover that even a few pages of a good book open new horizons.

Two books which provide easy reading coupled with heart-tugs are *My Shadow Ran Fast* by Bill Sands and *The Cross and the Switchblade* by David Wilkerson.

In exchanging impressions of *My Shadow Ran Fast*, a friend described it as a classic portrayal of parental failure. It is difficult to imagine a mother flogging a son with rose-hush stems. The sadistic physical torture which Bill's mother exacted was nothing compared with the mental agony which he felt when he grew to believe that nobody cared for him.

His description of years in prison gives insight into another aspect of society. Some of the book is not pleasant reading. It is enlightening.

My Shadow Ran Fast, Sands, \$4.95

One of the breeding places of crime is pinpointed in *The Cross and the Switchblade*. Juvenile delinquency takes on a new dimension.

Against seemingly insurmountable odds, the author exercises faith in God to work miracles. And the Holy Spirit works miracles.

If you are interested in sociology, the book is a must. If you like to observe faith in action, this book is for you. If you are concerned with comparative theology, you will be interested in an interpretation different from the usual Baptist one. Though you may not agree with some of the author's ideas, you will find it profitable to read *The Cross and the Switchblade*.

The Cross and the Switchblade, Wilkerson, 50 cents

ORDER FROM BAPTIST BOOK STORES.

DID you ever drop a pebble into a pool of water and watch the circles move out from the point of contact? Perhaps you noticed that the heavier and larger the pebble, the more violent the reaction, and the further the waves seemed to travel.

Recently, while in Mexico, I stood looking seventy feet down to the jade green waters of *El Cenote Sagrado* ("The Sacred Well") where fifteen centuries ago Mayan priests cast into the water Indian maidens in a ceremonial marriage to the rain god. I visualized the living sacrifice, the violent splash, the continuing movement of waves reaching out to cover every square inch of the elliptical sunken pool. But in time, all was calm; no trace of maidens or waves remained.

Over sixty years ago, Dr. J. E. Davis, missionary to Mexico, dropped a pebble into that vast pool called Latin America. It did not seem to make a great impact at first, but contrary to natural law, the waves have continued with increasing force. The pebble he dropped was the establishment of a small mission printery for the purpose of publishing the gospel in Spanish. From that beginning came the Baptist Spanish Publishing House, now located

in El Paso, Texas, which has continued to grow, increasing in scope and impact year after year.

Watch the Waves

Over sixty years ago Dr. Davis bought a small printing press at a cost of about \$250. Recently the twenty missionaries and more than fifty employees now working at the Publishing House dedicated its tenth printing press, a two-color offset perfecting press which cost \$73,500. The first press was capable of printing about 32,000 pages of a book in an eight-hour day. The new press can produce a million and a half or more pages in the same length of time.

The most accelerated growth has come in the past ten years. The 1965-66 production report compared to that of 1955-56 reveals an increase of more than 100 percent. Ten years ago we were publishing ten periodicals; now the number is almost thirty. From 2,665,000 copies of 47 tracts in 1955-56 the number has increased to 5,977,217 copies of 104 tracts this year. In 1955-56 102,500 copies of 34 book titles were published; in 1965-66 there were 386,478 of 60 book titles. The number of

booklets and miscellaneous items has increased in about the same proportion.

Why This Expanding Ministry?

The accelerated growth of the publication ministry in Latin America is due to various factors. The population has almost doubled in the past twenty-five years. Mexico, for example, in 1940 had a population of 20 million; today it claims 40 million. The rate of increase is 2.6 percent per year, which after the fashion of compound interest, more than doubles the population in twenty-seven years.

Thirst for knowledge among youth and age is another factor. Illiteracy is rapidly diminishing in Latin America due to government efforts and those of church groups. The Communists have stepped in with vast quantities of periodicals and books. It is imperative that we satisfy the thirst for knowledge with the truth as revealed in the Bible.

Another factor demanding an accelerated literature ministry is a growing response to the gospel. A parallel factor is the improvement of the attitude of the Roman Catholic Church. Pronouncements from Rome which liberalize toleration and permit lay reading of the Scriptures are symptomatic of a softening attitude which has been developing in Latin America for at least fifteen years.

The growth of evangelical bodies in Latin America during the past twenty-five years is astounding. *The Catholic Register*, April, 1965, reported a survey made by Father Prudencio Damboriena, S.J., professor at the Xavierian University, Bogota, Colombia. The following paragraph is quite revealing: "To show the rapid rate of Protestant growth, the priest noted that in 1914 there were only 100,000 Protestants in Latin America. Their number grew to 1.5 million by 1938 and in 1960, 10 million. Within 50 years there will be 50 million Protestants in Latin America," he estimated.

It is true that evangelicals, and among them are Baptists, are on the march in Latin America. This is a day of opportunity. The Baptist Spanish Publishing House has been enabled by the Cooperative Program and the Latte Moon Christmas Offering to replace and automate much of its equipment and to expand its personnel to meet the challenge of this generation.

Nature of Today's Thrust

The scope of operations at the Baptist Spanish Publish-

ing House has changed considerably since Dr. Davis dropped his first pebble. He was the business manager, editor, and superintendent of production. The publication program consisted of printing Sunday School quarterlies and as many tracts and books as the extra time of one man afforded. The Publishing House today has four organized divisions, and each division has its departments. The Editorial Division, for example, has nine departments: Sunday School, Training Union, Women's Missionary Materials, Men's Missionary Materials, Vacation Bible School, Student Work, Books, Music, and General Materials. These indicate something of today's scope of operations.

During the past twenty-five years the Publishing House has moved in three general periods of emphasis. The fifties brought the opening of numerous new missions fields in Latin America. During that decade, and into the sixties, major attention was given to church development. The BYPU quarterly gave way to graded Training Union literature. Vacation Bible School materials were produced. Methodology books were prepared, leading to an adequate unified study course.

Then came a period of dual emphasis: that of strengthening the churches in stewardship and self-support and of providing textbooks for the increasing number of theological institutes and seminaries.

All of these emphases have continued into the sixties, but the past five or six years have underscored two new emphases: (1) the creation of a Student Department, and (2) a long-range program for teaching non-churchgoers for Christ through the printed page.

Miss Ann Marie Swenson, a second generation missionary, born in Argentina, has vigorously projected leadership conferences, participated in student gatherings, and prepared suitable literature to undergird the new student movement.

Outreach materials mostly fall into one of four categories: (1) tracts, both free tracts and the priced periodical tracts, "Verdad" and "Nueva Vida"; (2) a man-on-the-street magazine, *Respuesta*, distributed by church members and sold on newsstands; (3) a variety of low-cost colporteur books; (4) a soul-winning New Testament, now in production. This New Testament explains on the cover, by text and art, how to use the New Testament to find the way to God and the first steps in new life in Christ.

Even as a beautiful smooth pebble will not create waves unless cast into the water, sound and attractive literature will not make an impact upon Latin America unless it reaches the people. The Sales-Distribution Division, through the promotion of wholesale deposits and retail bookstores in cooperation with the Missions and national bodies, is striving toward a wide and effective use of Spanish literature. We continue to cast in our pebbles of gospel truth with a prayer that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9).

Drop a Pebble...

The Growth of Baptist

Spanish Publishing House,

El Paso, Texas



Frank W. Patterson, director

Dr. and Mrs. Patterson look at portraits of Dr. and Mrs. J. E. Davis in Davis Memorial Chapel, Baptist Spanish Publishing House.

Roberta Ryan (right), missionary, confers with publishing house WMU Committee—Olivia de Loria and missionaries Mrs. Abel P. Pierson and Mrs. Matthew A. Sanderford.

by Helen Flieg

I SHALL long remember the date—April 8, 1965. We had gathered early for an evening service of the Panama Baptist Convention in Balboa Heights Church when a former missionary to Cuba brought the crushing news. Minutes before, visitors and delegates had been a happy, chattering group, rejoicing in Christian fellowship. There was stunned silence as Hubert Murt repeated the radio report of the arrest in Cuba of many Cuban Baptist pastors and two Southern Baptist missionaries. Dr. Herbert Caudill and David Fite, his son-in-law, were imprisoned, charged with crimes against the Cuban state.

There were people present who had lived for a time in Castro's Cuba, and had found communism intolerable. All too well they remembered instances of Bible confiscation, curtailment of church construction, surveillance of activities. The prayer response was immediate. A pastor, formerly of Cuba, poured out his heart before God in beautiful liquid Spanish, and one after another took up the petition, sometimes in English, sometimes in Spanish, like a heart-breaking melody in minor key.

There must have been born in every heart that night a determination to be faithful in prayer. Surely no one who was in the service will ever get away from that prayer experience. It comes back to me in force especially on Sundays. I cannot worship selfishly in the stained glass beauty of a Southern Baptist church oblivious to Cuban congregations meeting without pastoral leadership, and pastors' wives who are carrying tremendous burdens while their husbands are imprisoned.

Mrs. Caudill and Mrs. Fite remained in Cuba encouraging the people and supporting the work. Mrs. Fite has three boys, two of them in school and the other a toddler. She had not planned to tell them about the prison sentences of their father and grandfather, six and ten years respec-

tively, but the older boys heard through others. The wives are allowed to visit the prison at intervals, never more than once a month. They are allowed to take food on other occasions.

Dr. Caudill is allowed to write only one letter a month. Sometimes this goes to his son Herbert, Jr., in the States, and sometimes to his daughter, Jane. Mrs. Douglas Pringle, who serves with her husband in Panama as a missionary. At the WMU Annual Meeting in Detroit last May, Mrs. Pringle spoke of God's sustaining grace. She shared some of the Scripture treasures which her father had hidden in his heart through the years, and to which he could now turn, not having a Bible to read. His main motto is Psalm 46:10: "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."

Other Scriptures with great meaning are:

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity" (Psalm 37:1).

"He staggered not . . . through unbelief . . . being fully persuaded that, what he had promised, he was able also to perform" (Rom. 4:20-21).

"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." (Jer. 33:3).

Dr. Caudill writes that he believes Romans 8:28: "All things work together for good to them that love God, to them who are the called according to his purpose," and that he finds the great hymns very meaningful, especially "A Mighty Fortress Is Our God."

Mrs. Caudill demonstrates evidence of the same sustaining grace as she wrote on Christmas cards 2 Corinthians 4:8: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair."

Even as I write, there is in my heart a fervent prayer for the deliverance of the Cuban pastors and missionaries. I ponder the power given to the early church and the story of Peter's release from prison in Acts 12, remembering that "prayer was made without ceasing of the church unto God for him" (v. 5).



Study in January

FOR USE IN SOCIETY

An Expanding Response to Christ's Commission

by Juanita Morrill Wilkinson



Study Question: How have people responded to the Great Commission as its commands have been carried out in the Philippines from El Paso, Texas, and Hong Kong? How am I involved in Christ's Commission?

MEETING OUTLINE

Sing: "Footsteps of Jesus"
Call to Prayer
Business
Promotional Features (see Forecaster)
Study Session

STUDY SESSION OUTLINE

The Great Commission
In the Philippines
And Strengthens Disciples
At El Paso, Texas
History of the Baptist Spanish Publishing House
In Hong Kong
We Follow in His Steps
Prayer

Program Chairman: At least six weeks in advance, order from Foreign Mission Board, Richmond, Virginia 23230, a few copies of the tract, "Casa Bautista—Its Type Evangelizes." Have these at your meeting for those who want to read more about publication work at El Paso, Texas.

AT THE MEETING

The Great Commission—Introduction:

(Read Matthew 28:19-20. You may read from a translation other than the King James, emphasizing that this Scripture passage is known as the Great Commission. Read the passage again, then three women, prepared in advance, identify the three major tasks involved in fulfilling the Commission [make disciples of all nations; baptize them; teach them]. As these tasks are identified, write them on a chalkboard, or have the tasks printed on strips of cardstock and display them. Ask that all listen for illustrations of how these are being carried out on missions fields. Call for responses as areas are discussed.)

We know that through the centuries the followers of Jesus have sought to carry out his Commission. Today we will look at evidence of growing response to the Great Commission in places of great need. We want to see how nationals and missionaries are carrying out the Great Commission in evangelism, church development, and in publication work. First, let us look at the Philippines.

In the Philippines

Dr. Winston Crawley, Secretary for the Orient, has estimated that in the Philippines there are 400,000 lost

I Shall Long Remember

per preacher, national and other Baptists. This makes one realize that there is need for more national pastors as well as missionary preachers. The spiritual need in the Philippines is tremendous, and people are responding in miraculous ways to the witness made. The object of evangelism is to win people to Christ, one by one. Let us listen to persons who have heard the gospel in the Philippines, have become disciples of Christ, and realize that God uses many means to bring people to a knowledge of Christ. Let us hear the

(Before the meeting give to four people these statements and ask that they read them in order.)

A curious bus driver on Mindanao stayed through evangelistic service to see what was in boxes which had just delivered. Consequently, he accepted Christ as his Saviour. The boxes contained sound equipment for

The wife of a Philippine Baptist Theological Seminary graduate went as a public health nurse into an area on the central coast of Mindanao. She had to walk from her home to the village, and as she went she handed out gospel tracts. It developed that she could begin worship services in two villages, and within eighteen months there were one hundred professions of faith in the villages!

A woman in Manila asked that a missionary visit her in the sugar cane country, a distance of twenty miles of rough roads. The missionary went, and the Holy Spirit harvested forty-seven professions of faith. In the first two services at one barrio ("village"), there were the first two services at one barrio ("village"). At the points where services are held regularly

past evangelistic campaigns in the Philippines resulted in 8,201 professions of faith. In many instances the conditions were unfavorable, yet God worked in mighty ways, winning those who are in the places where they can get others. Among the decision-makers were these:

A woman of the Igorot tribe, wife of a prosperous farmer who has five children.

Three well-dressed young men from the movie industry who happened to stroll by the park where services were being held. They took seats halfway to the front and heard the gospel story for the first time.

Another young mother who listened as evangelists preached to the three youths in the yard below her home. When they came back and prayed, she called out that she wanted to know her Saviour, too!

A man who responded to an invitation to accept Christ, filled out a decision card, and surprisingly, immediately came away—and returned at once with his wife to fill out a decision card for her, just as the evangelists were

An eighty-year-old woman, her body bent and her face wrinkled, when weat forward with tears rolling down her cheeks and said: "Thank God, I found Christ even at this

(Leader: Ask the women to identify what portion of the Great Commission has been evidenced in the Philippines in these testimonies. The response should be, "Make disciples.")

God Strengthens Disciples

The evangelistic campaigns have resulted in an enormous task for national Christians and missionaries in the Philippines. A missionary has said: "If it took nothing but proclamation, we could sweep through the Philippines within a few years—even if we had no new workers. But there must be follow-up, and that takes time. The people are eager to learn and respond; but they must be encouraged, guided, and instructed to bring them to baptism, church membership, and Christian service. 'Let us look at a couple of examples of ways the people are developing and missions effort is being strengthened.'

1. At a Thanksgiving service in a barrio ("village") near Davao City, people came forward to give their tithes, some in money, some in rice, and some in corn. Eighteen persons had been baptized into church membership that year. The congregation supported a student pastor, and their tithes were sufficient to pay for literature and expenses of an evangelistic campaign once a year. This church is built on the foundation of Jesus Christ and its membership is firm in the Lord.

2. From the Sac and Fox tribe at Cushing, Oklahoma, Bill Morris and his family were won to the Lord by Southern Baptist home missionaries. Later, Bill joined the United States Air Force and with his family was stationed at the Wallace Air Station in the Philippines. Almost immediately, they were busy in the Aurora Hill Baptist Church in Baguio. The entire family won the hearts of Filipinos, and because of their own darlings they seemed to find immediate acceptance. When the time came for the Filipino national pastor to resign to go back to school, Bill Morris and his wife, I gota, were invited to help. They organized fellowships for youth, spearheaded a visitation program into the community which led to increased attendance at each worship service in a pastorless church. They encouraged work projects among the Women's Missionary Union and Brotherhood membership to make improvements to the church building. They visited patients in the hospital. God works in wonderful ways. Home missions effort in Oklahoma produced witnesses for the Philippines!

(Leader: Ask the women, "What part of the Commission do these testimonies speak to?" The answer, "Baptize them." Comment that baptism is an identification of church membership. Developing and strengthening church members is a continual task of the Commission.)

Read from the Scriptures: (Read John 20:30-31). Ask women to listen to John 20:30-31 and relate the meaning to the third task commanded by Jesus in the Great Commission. The following are concerned with publication work in El Paso and Hong Kong.)

At El Paso, Texas

A man who had been saved after reading a tract wrote the Baptist Spanish Publishing House at El Paso, Texas, asking for a Bible. From the same village, a fifteen-year-old girl later wrote: "Greetings! The Holy Bible you sent my cousin has led more than fifteen souls to repentance, but now my cousin has moved to another little town. I want to repent and also my five brothers want to be free from the chains of sin. I beg that you help me by giving me more information and guidance on how I may find the way to Jesus."

Several groups of believers in Guatemala became Baptists through the use of literature from this Baptist publishing house. Before the Foreign Mission Board sent its first missionaries to Guatemala, there were nine Baptist churches. Since then stewardship promotional materials have stimulated the doubling of one church's income and sixty thousand tracts and other materials used in an evangelistic campaign have helped in bringing more than two thousand people to professions of faith. Printed materials in Spanish bring varied and successive victories for the spreading of the word.

History of the Baptist Spanish Publishing House

(Before your meeting, give the pamphlet "Casa Bautista—Its Type Evangelizes" to a woman and ask her to tell briefly the history of this influential publication work, or use the following abbreviated account.)

Christmas week, 1904 missionary J. E. Davis in Mexico City bought a printing press and some Spanish type. He installed the press temporarily in the kitchen of his home in Toluca, Mexico. Later, he moved his family and printing equipment to a more central location in Leon, Mexico.

For four years, the Baptist Press prospered greatly and the Mexican Baptist Mission assigned two Sunday School periodicals to the press. In 1907 a denominational weekly was started and the translation of *Immersion: The Act of Christian Baptism* by J. T. Christian was published. During a time of revolution, after many efforts at keeping the press operating in Mexico, missionary Davis moved publication operations to El Paso, Texas. From this border city, the Baptist Spanish Publishing House has become an international institution, serving all Spanish-language fields. Packages of literature travel from El Paso to remote places by train, plane, boat, truck, muleback, and even oxcart. Distribution in many countries is through book stores. Other means of distribution include colporteurs and volunteer workers who distribute tracts, Gospels, and other materials from house to house or at street corners. Missionaries are aware that the printed page often travels where a national pastor or a missionary cannot go.

Periodicals published include *Woman's Missionary Union materials*, Sunday School and Training Union quarterlies, and helps for Royal Ambassadors and for men's organizations. Books, tracts, promotional materials, and

periodicals have the same purposes: to teach the unsaved the way to Christ and to help Christians grow. Materials also teach the saved how to build strong churches and how to evangelize.

The Baptist Spanish Publishing House has experienced tremendous growth in physical equipment, missionary personnel, and evangelistic outreach. From two missionaries and three employees in 1906, the operation has grown to twenty missionaries and more than fifty employees connected directly with the Baptist press. Starting out in a house with two small rooms, the plant today occupies eighty thousand square feet, and exclusive of valuable buildings and grounds, its net worth is more than one million dollars. Today the annual output of the publishing house is approximately 1.2 million copies of 28 periodicals, 380 thousand copies of 60 book titles, and from 6 million to 8 million Gospel tracts. Materials published in Spanish are a powerful witness to Spanish-speaking people in nearly forty countries where Spanish is spoken.

In Hong Kong

Two Chinese characters used in Hong Kong adequately express the tenor of the times, according to missionary George K. Wilson, Jr. Together the characters mean "crisis"; separately, they mean "dangerous" and "opportunity." One avenue of meeting the crisis in many Oriental areas is through the publishing in Hong Kong of Christian literature in the Chinese language (see p. 101). The Hong Kong Baptist publication office, known as the Baptist Press, is producing Christian literature for Chinese-language people in Hong Kong, in countries of Southeast Asia, and in other parts of the world where there are Chinese communities, including the USA.

Books also are published at Baptist Press. *Thus It Is Written*, a book on the missionary theme in the Scriptures by H. Cornell Goerner, Foreign Mission Board Secretary for Africa, has recently come from the press. W. Carl Hunker, missionary to Taiwan, assisted Li Shih Fang in the translation into Chinese. The book is used as a text for missions courses at several seminaries and colleges, as well as for study in church groups. Chinese is the sixth language into which this book has been translated.

In addition to Baptist Press in Hong Kong, the American Bible Society reports for one year a circulation from their Hong Kong office of 983,305 volumes. Many of its publications have been redesigned. A new edition is a printing of twenty thousand copies each of the illustrated four Gospels and Acts, using a different color of ink for each book. Pictorial covers in two colors are provided on small Gospel portions.

The Word of God and materials for teaching and growth of individuals and churches bear fruit in fulfillment of the Great Commission.

(Leader: Ask women to identify the task of the Great Commission being carried out through publication houses of Hong Kong and El Paso. Response: "Teach them.")

We Follow in His Steps

teaching and preaching ministry of Jesus, he worked upon which his disciples through the years built. Before his ascension into heaven, he told his disciples to continue to make other disciples. They were to baptize new converts and nurture them in spiritual growth, and they in turn were to do the same for others. This is God's plan for spreading his kingdom to the uttermost parts of the earth. We have seen that Christ's disciples are continuing through evangelism, discipleship, development, and use of publications to fulfill the Great Commission, to make disciples, baptize them, and nurture them. Our task is the same. Let us look at a few things Jesus told to his disciples and see its application to us today. (Read Luke 13:3-7.)

1. Attention to the shepherd's concern. Do I know as a pastor for even one lost person? Who is he? The shepherd searched for the lost sheep even when the nine were safe. Do I search for the lost? The lost sheep is precious in God's sight. Rejoicing resulted in finding the lost sheep. God rejoices over the conversion of a sinner. Do I know as a pastor the joy of

finding lost persons and bringing them to the security of faith and belief in Jesus Christ?

3. Let us consider the development of churches in our association. What survey of our area has been made recently? Can we help to nurture, develop, and strengthen other churches? Can we help organize a Woman's Missionary Society or a WMU youth organization? Is there a missions need in my community which our WMS should meet? Should my church provide teachers for a mission Sunday School?

4. We have seen today that the Word once comprehended brings the hearer, as the Holy Spirit directs, to a knowledge of Christ as Savior. We are hearers of the Word. Are we concerned about being doers?

Dr. Baker J. Cauthen has said: "The objective of making disciples lies at the center of every activity on missions fields."

Where will our feet take us today? to the grocery store? to the beauty shop? to a neighbor's house? (Discuss and write on chalkboard specific possibilities for service, gone out today and tomorrow, to meet specific need. Who will accept the job of doing, of meeting these specific needs. Give definite assignments.) Will you bow your heads and think on these things. Will you commit your ways to him?

Prayer of Commitment

STUDY IN CIRCLE

Second WMS Meeting

Literacy Missions in Alaska

by Sara Hines Martin

OUTLINE FOR MEETING

- 1. Welcome to Church
- 2. Prayer (read Scripture passage, giving mission information, and praying for missionaries)
- 3. Welcome to Church
- 4. Welcome to Church
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- 100. Welcome to Church

Study Questions: How can I learn from the experiences of literacy missions workers in Alaska to respond to similar need in my community?

Before the Meeting: Study Chairman, assign these reports to be given at the meeting: (1) What is being done in literacy in your state? (2) What is being done in literacy in your association? Consult the associational WMU president or associational missionary. (3) Interview a woman who has participated in a literacy project. Ask her: How did you become involved in this project? What was the extent of your activity? teach one person? teach a group? What benefits did you receive from this activity? (4) Consult the local school board or a local literacy council to

discover how many illiterates there are in your county (5) Read "A Promising Future in Alaska" by William Hansen, page 2.

Place a map of Alaska before the group at the meeting. It can be sketched roughly from a USA map.

1. For a shorter period of study: Place study question where women can see it. Then use:

Introduction, below

"Why Literacy Work in Alaska?" page 31

"The Path Made Plain," page 34

Report on before-meeting assignments: see page 30

Conclusion, page 34

Discussion of action you can take and plans, page 34

Prayer

2. Or, place study question before group, and use:

Introduction, below

"Why Literacy Work in Alaska?" (first three paragraphs), page 31

Ask a woman to demonstrate how to teach, using the Laubach method

"The Path Made Plain," page 34

Discuss and arrive at decision about how to begin literacy missions in your community. Decide on first step and make assignments

Pray, asking God's guidance

AT THE MEETING

Introduction: (Read this list to the women. Then ask, Which would make you feel most helpless and frustrated? Allow a few minutes for discussion.)

What if

- the words in newspapers and magazines were just a mass of letters to you?
- road signs and street signs gave you no directions at all because you could not read them?
- you were unable to read labels on foods at the supermarket?
- your husband could not advance in his employment because he could neither read nor write?
- you could not read anything as you look at television?
- you moved to this country from a foreign country and were highly educated there, but could neither read nor write nor speak English?
- you were a Christian but could not read your Bible?

If any of these situations applied to you, probably your greatest desire would be to learn to read and write. We could also say, what if you were not a Christian? Many of the illiterates, those who neither read nor write, and many of the foreign-born in our land, are not Christians. Learning to read and write and speak English often opens doors for them to hear and understand the message of God's love. Those of you who have traveled in countries where English is not spoken know the feelings of frustration and insecurity which a person feels in not being able to communicate with others.

Our missionaries in Alaska tell us that there are many nonreaders of English in the forty-ninth state. They respond with gratitude to the Baptist women who are providing literacy classes for them. Women are eager to learn.

A Japanese woman who had been in the United States for seven years was brought by a Japanese friend to Friendship Baptist Mission in Fairbanks to study English and citizenship in February, 1966. Sachi really wanted to learn. She did not miss a class after she started. One night her husband said: "I have to work tonight and can't take you to your class. I'm sorry you can't go." She answered, "What you mean, I can't go? Sachi walk—take one baby on back and one in arms. Snow not too deep on road. We go!" And she went! (See picture below.)

Why Literacy Work in Alaska?

What do you think of when you read the name Alaska or it comes to your mind? Rarely would we think of this state as like the United Nations in its many nationalities. However, a program folder from the Friendship Baptist Mission, Fairbanks, Alaska, listed persons graduating from an English literacy class as from Argentina, Brazil, China, Germany, Holland, Japan, Korea, Mexico, Poland, and Norway.

The same program folder listed students from Austria, Canada, England, France, Russia, Scotland, West Pakistan, and Panama. These were graduating from the mission's citizenship classes.

Women come to Alaska from many countries as wives of servicemen. Some husbands are businessmen representing firms in their native countries. These transplants from other cultures and languages have an urgent and pressing need, they want to learn to read and to speak English as quickly as possible. They live within narrow walls of limited friendships and communication with the new world in which they live because they cannot read English.

What is the new literate like, usually? He is modest. He is grateful. He is eager to learn. He wants to help



Sachi faithfully attended English and citizenship classes at Friendship Baptist Mission in Fairbanks, Alaska.

He likes the personal relationship of the literacy worker with one or only a few students. Often he is frustrated, inferior, insecure, inadequate, and lonely that he will lose face.

For these reasons, the Laubach method of "Each One Teach One" proves highly successful. An individual receives training, then gathers around himself an individual, or several persons, and teaches him to read.

Since there are so many people in Alaska who have not just mentioned, Rev. and Mrs. John Isaacs began a literacy ministry in Fairbanks in 1960. They use literacy and citizenship classes as a special means of witnessing.

The main purpose of the literacy ministry is to teach a student to read, using the Bible. If he is not a Christian, the experience of study will give him an opportunity to learn about Christ and to accept him as Saviour. If he is a Christian, this will be an opportunity to deepen his spiritual life.

How has the literacy work been carried out?

Mrs. Isaacs began using the Laubach method of teaching reading to several older Eskimos. She taught others in their homes, but soon found too many students for this type of individual instruction. Classes were arranged in the mission.

The need that was planted grew into a vast spreading tree. The WMU of the Tanana Valley Baptist Association took literacy as a community missions project. Rev. and Mrs. O. W. Merson started literacy work in Fort Yukon. Missionaries Don and Marianne Rollins began to teach the Indians at Kotzebue. Missionaries Mike and Virginia McKay have used some literacy materials in the Native Baptist Training School at Anchorage.

The English classes are set up on a three-month schedule. At the end of each session the church holds a graduation exercise. The students participate in singing and making speeches. The church gives certificates to the students who complete the course. Afterwards a fellowship is held and the students serve refreshments representative of their countries.

From Fairbanks, the work spread to Anchorage, where Mrs. Isaacs held two workshops, one in 1963, and one in 1965. By May, 1965, four sessions of the school had been held with a total of 161 students. In the last session there were sixteen classes, such as English, spelling, grammar, and conversation in which the women could learn the social graces and how to speak and entertain in American style.

The school there is sponsored by the Chugach Baptist Association WMU as a community missions project. The school is held in the Calvary Baptist Church. The WMS circles of Calvary set up tables and chairs for sixteen classes each week and clean up afterward. They provide refreshments for break time. The teachers come from several churches in the association, thus widening the circle of those who participate. The beginning English teachers are housewives, while the more advanced teachers are either schoolteachers or former schoolteachers.

Build Your Own Study Session

This month's ROYAL SERVICE has three excellent articles which deal with subject matter in both WMS and circle study. These are

For WMS:

"Drop a Pebble," page 24, and "Need, Need in Hong Kong," page 10.

For Circle:

"A Promising Future in Alaska," page 2.

Then there are two thought-provoking articles—the editorial by Mrs. Robert Fling, WMU president, page 1, and "The Measure of Intercession," page 20.

An enterprising study chairman could read the study material, then the articles related to study, and build her own study session around the basic idea of "The Christian's Response to Christ's Commission."

Want to try it? Good luck.

How has literacy been a means of salvation and Christian growth?

Mrs. Isaacs states: "The literacy work has been used as a means of salvation and Christian growth for many. Within a six-month period in 1962, three-fourths of the people who joined Calvary Church came because of the literacy program." Mrs. Isaacs tells these stories of persons who have been reached.

Mrs. Isaacs and Mrs. Andrew Hall, a local Baptist who

has helped in this work, visited Ineko Robbins, Japanese wife of an American husband, Clarence Robbins. Ineko barely cracked the door when the visitors first arrived, but when they told her they had come to teach her English, she smiled, opened the door, and graciously bowed them in. She asked, "How you teach me? When?" They had a *Streamlined English* book with them and taught her then—her first lesson!

The women told her of their church, and she said, "Please write down time and place. My husband come, too." He did bring her, and their three-year-old son. Three weeks later, the pastor of the Calvary Baptist Church led her to Christ in her home. The women had given her a Japanese-English Bible for the family to read and study. Her husband, a Christian who had never been baptized or joined a church, asked about the meaning of baptism and church membership. Clarence and Ineko joined the church and were baptized together into the fellowship of the Calvary Baptist Church.

When this family moved to Eielson Air Force Base, they moved their membership to the North Pole Baptist Church. There Clarence taught a class and Ineko worked in the nursery. They helped visit and witness to other Japanese. Soon they will move to California. Clarence remarked: "We owe much to our stay in Alaska. We found Christ, Christian friends, and a closer walk with the Lord. Pray for us that we will be good witnesses to my family in California, telling them about what Jesus can do for them."

Mrs. Isaacs and Mrs. Hall went to visit a Puerto Rican woman who had been referred to them by a schoolteacher. Mrs. Isaacs slipped on the ice and fell at Mrs. Torres' door. At least, the approach caught her attention!

The invitation to attend English classes intrigued Mrs. Torres and she asked about the cost, the place. Mrs. Torres came to school regularly. Soon she said: "I like your church because you teach me English. Could I have a Bible?" Mrs. Isaacs gave her a Bible that someone had left at church. In the summer a Junior-age daughter in the family was saved at GA camp. It was not long until Mrs. Torres made a profession of faith after her pastor, Dr. William Hansen, had witnessed to her. She says, "Brother Hansen told me the way of the cross, and I accepted Jesus."

In the fall of 1963, during the simultaneous revivals, Mr. Torres and the oldest son, Tony, were saved.

There has always been a sweet spirit in the Torres home. Now, it is a sweet Christian spirit. The Intermediate girl, Alice, remarked: "We miss the warm sunshine of Puerto Rico, but I'm glad we came to Alaska. Here we found Jesus."

The director of the Anchorage school reports: "None have made professions of faith as yet. Many of our students are Europeans who are Christians, members of Protestant churches, such as Lutheran. However, it has taken four sessions for the teachers to see the need to visit in the

homes and invite the students to church. Several students now come to church."

Rev. John Isaacs says that they have found literacy a most natural approach to evangelism. The students generally ask the teachers directly or indirectly about the Christian faith. The percentage of converts from this ministry is so high that Mr. Isaacs feels an incentive to seek out an ever enlarging number to help with their problems of reading and writing. Mrs. Isaacs observes, "We have seen more soul-winners among those won to Christ through literacy than among other converts."

What of the Future?

As a state, Alaska is receiving increasing attention because of its extensive natural resources, its progressive cities, its inviting towns, industries, and job opportunities, its enchanting scenery, and its religious opportunities. Southern Baptists seek God's guidance in capturing Alaska for Christ, to have the country "at the top of the world" a Christian stronghold. Our churches are spreading throughout Alaska. For example, Anchorage has thirteen churches and missions, and Fairbanks has six. Thirty-five churches and twelve missions cooperate within the framework of the Alaska Baptist Convention; several are without pastors. The Home Mission Board and the Alaska Baptist Convention support eleven missionaries to the native peoples of Alaska.

All of those who serve Christ in Alaska will continue to use literacy and other creative methods of witnessing to the miniature United Nations known as Alaska.

Program Chairman: (Ask for a show of hands of those who have participated in a literacy training class or have taught a nonreader. If there is someone present who has taught, call for a brief sharing of what this experience meant to her, or a demonstration on how to teach.)

Call for a show of hands of those who know someone who needs to learn to read and write. Then say, "What feelings does a woman experience when she teaches someone to read?" We will hear of the experiences of two women who taught nonreaders.

"Sit Beside Them and Show Them the Place"

A woman who has a high school education and who teaches Primaries in Sunday School felt that she could never teach an adult nonreader. She attended a workshop for training literacy workers only because a close friend was conducting the workshop. A few days later another friend asked her to substitute for a regular teacher. The woman objected, but the friend said: "Then just come and help me. Sit beside them and show them the place."

The woman went, feeling shaky, but she witnessed a miracle as the printed page came alive to the new readers. Personalities changed. Those who were shy gained assurance. An alcoholic no longer drank. As a result, this woman started a class in a church and visited from door

to door recruiting a class. Now she makes this statement: "Literacy has made a new person of me. I am more patient. I have self confidence I didn't have before. I have found a place where I am needed, and with God's help I can meet that need."

Another woman taught a middle-aged man who had reached second grade in North Carolina forty years ago. As custodian of a high school, he is responsible for the work of three men, all of whom can read, but because of his lack of education, he was embarrassed. Mr. Thomas' greatest joy came when he could read a book to his five-year-old daughter at Christmas time. Now he wants to teach someone else to read. His teacher says: "My greatest and most pleasant undertaking of the past year was that of teaching Mr. Thomas to read and write. My experience has been one of such joy and enthusiasm that I find waiting for the next lesson most difficult."

The Path Made Plain

The Home Mission Board employs a literacy missions field worker, Mildred Blankenship, who coordinates church literacy programs and encourages literacy work throughout our Convention. A literacy conference is held annually at the Home Mission Board in Atlanta. Literacy work is growing throughout our Southern Baptist churches. How can a literacy program be started? What materials are needed? Teaching a person to read requires only two or three hours a week, a few dollars for materials, and daily, patient prayer. (A catalog listing materials from *Laubach Literacy, Inc.*, is available from New Readers Press, Box 131, Syracuse, New York 13210.)

The first step is to create general concern among people for illiterates in the community. Then the people will come to an awareness of their opportunity and responsibility.

An interested individual can start a literacy program. One woman in New Mexico thought literacy would meet a need in her area where a large number of the citizens are Spanish-speaking. She called for a literacy workshop, and thirty people gathered on a Friday afternoon for two hours, a supper, two more hours that night, and a Saturday morning study for three hours, all of this during the heaviest rains in eight years. (A longer workshop is recommended. Experience has shown a workshop of twelve to sixteen hours results in more follow-through.)

The person who feels an interest should pray for the guidance of the Holy Spirit. The most successful literacy work has been that which began in prayer and has continued to be undergirded in prayer.

The next step is to contact the associational missionary and ask for a workshop. He can gather persons within the entire association who share an interest in literacy and can invite resource persons to lead the workshop. A workshop is essential. Here those who will teach non-readers receive instructions in the techniques of working with adult nonreaders, and they learn the Laubach method of teaching. They learn special approaches to be used

with non-English-speaking students.

The newly-trained teachers then recruit nonreaders. Few adult nonreaders will admit their handicap, and so they have to be found and encouraged to attend classes. These sources, and others, can help locate prospective students: employment offices, health department, newspapers, pension and security office, radio, Red Cross, school superintendents, and voting registration lists.

Classes may be held in a home, church, school, community house, library—anywhere a teacher and pupil can get together in a quiet setting. Two sessions each week, one hour each, have proved to be most effective. The length of time it takes a student to learn to read varies according to each student.

Many teachers say that teaching an adult to read is the most rewarding thing they have ever done. If teaching the nonreader paves the way for leading a person to Christ or deepening his spiritual life, the rewards are double.

Program Chairman, call for the reports which were assigned ahead of time.

Conclusion: Ask the women these questions and let them discuss.

1. What is literacy missions?
2. In what ways do we have a common bond with the literacy work in Alaska? (We have a common purpose, winning people to Christ. We have common possibilities: we have illiterates among us, too. We have a common source of power, dependence upon the Holy Spirit.) What actions could grow out of our study today? (Discuss, decide, begin.)

Prayer

STUDY GUIDE

by Marguerite S. Babb

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

Bible Materials: Matthew 8:14 to 20:34

Lesson, page 36: "Missions and the Ministry of Healing"

What to Look For

How are hospitals, doctors, and nurses related to missions? Is their ministry missionary? Is their work a response to the Great Commission? Christ's motives should be the

[Continued from p. 8]

person can both understand and believe what you have to say.

Tell one story at a time—don't overload your speech or your copy.

Use figures sparingly—and only when illustrated by simple, everyday examples.

The messages must be stated in terms of the interest of the audience. People will often ignore an idea, an opinion, a point of view unless they can see clearly that it affects their personal fears, desires, and hopes or aspirations.

People tend to shrug off appeals to do things, unless a means of action is suggested or provided. People do not usually buy ideas separated from action.

Unless the listener has confidence in the speaker, he is not likely to listen or believe. We generally accept ideas only from those we trust. We require endorsement from individuals, institutions, organizations, or agencies in whom we have confidence.

Winsome Persuasion

We are constantly communicating. Consciously or unconsciously we are always at it. Sometimes the message is verbal. Often the real message behind the words is conveyed by tone of voice rather than vocabulary. We communicate by style, attitude, the glint in the eye, and a multitude of other nonverbal ways.

Much of the time we are trying to persuade people, one way or another. We are constantly trying to enter



into the thought processes of others. We try to assure, to convince, to bring to reason, to convert, or to indoctrinate. We try to bring around or wear away, to win over, sell, prevail upon, conciliate, enlist, engage, invite, or incite. We try to court, captivate, charm, wheedle, coax, inveigle, goad, urge, spur on, hurry up, bewitch, bother, and sometimes to bewilder . . . but we are endlessly engaged in persuasion.

Readers of this magazine, women who are active in Woman's Missionary Society, are prime communicators and persuaders in the cause of Christ. The nature of the Christian commitment makes it so.

All of us go about our divinely appointed tasks in varied and sundry ways. We seek to win consent to, and support for kingdom causes in highly personalized ways. There are actually many good principles of communication and persuasion. Only a fraction of them apply to any given situation. Interaction with the thoughts, attitudes, and decisions of other people is therefore an art rather than a science.

This fine art of good communication is a necessary part of getting through to people in our task as Christian winnecs.

Christian's motives. "The love of Christ constraineth us" (2 Cor. 5:14). As you study the healing ministry of Christ, you will find the answer to these questions:

- What was Jesus' primary mission?
- Did Jesus' healing ministry have an influence on others than those healed?
- Do physical afflictions ever give occasion for "the works of God [to be] made manifest"?
- Can you have a part in medical missions?
- Is there any kind of physical need which did not have Christ's concern?
- Is faith a factor in healing today?

• Does the depth of concern of doctors and nurses have bearing on the results of their ministry?

• Should a person's social standing, ability to pay, nationality, or race determine whether he receives the healing services of our Christian institutions?

Searching the Scriptures

List on a sheet of paper those persons, given in the lesson, whom Jesus healed. Study each passage; then write down the results, both in the life of those healed and in others connected with the incidents.

Or, if a group is studying together, assign the references to small groups for study; then each group reports findings. The list could be mimeo-

graphed for a small class, leaving room for members to fill in results as you discuss each one.

1. A nobleman's son, John 4:46-54. This is one of the first recorded instances of Jesus' healing. Who was this man? Did his background make any difference to Jesus? What did matter? Did the man evidence faith in Jesus' ability to heal his son? What were the results: to the boy? the father? his household?
2. Peter's mother-in-law, Matthew 8:14-17, Mark 1:29-34, Luke 4:38-41.
3. A leper, Matthew 8:2-4, Mark 1:40-45, Luke 5:12-16. Why do you suppose Jesus "touched him"? Did this healing affect others?
4. A paralytic, Matthew 9:1-8,

Mark 2:1-12, Luke 5:17-26. What did Jesus see as this man's primary need? Does this incident reveal to you the primary mission of Jesus? Did the faith of "the four" help in the healing and saving of this man? What are the results found here in the paralytic? the four? the scribes? the multitudes?

5. A lame man at the pool, John 5:1-15. Was this man's illness a possible result of sin (v. 14)? Did this keep Jesus from healing him?

6. A man with a withered hand, Matthew 12:9-14, Mark 3:1-6, Luke 6:6-11.

7. A considerable group, Matthew 12:15-21, Mark 3:7-12.

8. A centurion's servant, Matthew 8:5-13, Luke 7:1-10. Remember that this centurion was not a Jew but a Roman. His presence in the land meant he was in charge of a platoon

of a hundred soldiers stationed in the region as an imperial police force. These Roman soldiers were hated by the Jews. Notice how Jesus overlooked this bitter feeling which set people apart, how he complimented the faith of the man and contrasted it with the lack of faith of the people of Israel (Matt. 8:10).

9. A widow's son, Luke 7:11-17.

10. A Gadarene demoniac, Matthew 8:28-34, Mark 5:1-20, Luke 8:26-39. Here is an example of Jesus' healing of a tortured mental condition.

11. Jairus' daughter and a woman with an issue of blood, Matt. 9:18-26, Mark 5:21-34, Luke 8:40-56. Notice that the faith of Jairus moved Jesus to raise his daughter. In contrast, it was the faith of the woman herself that healed the issue of blood.

12. Two blind men, Matthew 9:

27-34. Here again we see the faith of the afflicted. Results?

13. A Syrophenician's daughter, Matthew 15:21-28, Mark 7:24-30. It has been suggested that this was an object lesson to the disciples, who shared the common Jewish prejudice against Gentiles. Others believe this to have been a testing of the woman's faith and humility. But the most important thing is not what Jesus said but what he did. He proved that his love and concern were not limited by race or nationality.

14. A man deaf and dumb, Matthew 15:29-31, Mark 7:31-37.

15. A blind man of Bethsaida, Mark 8:22-26.

16. A demoniac boy, Matthew 17:14-20, Mark 9:14-29, Luke 9:37-43. Does the depth of concern on the part of the healer for the afflicted have a bearing on the healing?

17. A man born blind, John 9. Do physical afflictions ever give occasion for "the works of God [to be] made manifest" (v. 3)? This enabled Christ to reveal God's love, compassion, and power.

18. A crippled woman, Luke 13:10-17.

19. Lazarus raised from the dead, John 11.

20. Blind Bartimaeus, Matthew 20:29-34, Mark 10:45-52, Luke 18:35-43. Name the various types of healing which Jesus performed. Read again Matthew 9:35. His work of ministering to men's bodies was inseparable from his work of ministering to their minds and souls.

Searching Myself

David Livingstone, the great missionary to Africa, once said: "The

great and terrible God . . . had an only Son, and he was sent to . . . earth as a missionary physician."

Answer by writing down one personal experience:

• Are my motives and aims in life those of my Master, the missionary Christ?

• Do I discern physical and spiritual needs?

• Has my depth of concern moved me to a deeper faith and to a fervent prayer on their behalf?

• Is there a physical affliction in my family which could be used to show the works of God?

• Do I have a testimony of what the Lord has done for me which I should share with someone?

• Would I be willing for my son or daughter to serve as a missionary doctor or nurse?

My Response (check those you will do)

☐ I will select one medical missionary and pray for him (her) daily for a week.

☐ I will volunteer my services for at least one day a month at a local hospital.

☐ I will visit regularly the sick of my church and pray for them.

☐ I will select a nursing home in my community and visit the patients regularly trying to lead them to know and trust in God's love and care.

☐ I will pray regularly for the ministry of Baptist hospitals around the world.

☐ I will read the editorial on page 1 and the article "Getting Through to People," page 8.

Bible Study • The Missionary Message of the Bible

Lesson IV

by Gilbert L. Guffin

Missions and the Ministry of Healing

Scripture Reading: Matthew 8:14 to 20:34

"He was wounded for our transgressions . . . and with his stripes we are healed" (Isa. 53:5).

"And there came a leper . . . And Jesus, moved with compassion, put forth his hand, and touched him, and said unto him . . . be thou clean" (Mark 1:40-41).

Christians believe they can respond in more than one way to the Great Commission. One of these is through medical missions. A very exciting example of this type service, one likely to grow in significance, is the new Brother's Brother program begun by Dr. Robert A. Hinson, native Alabamian, distinguished member of the faculty of Western Reserve University School of Medicine, and a dynamic Baptist. This work now fostered by the Brother's Brother Foundation is undertaking brief missionary medical expeditions to various countries, where by use of volunteer staffs millions are being immunized against

virulent diseases. Thus the health of whole nations may be improved and needless suffering prevented. Done in the name of Christ and accompanied by distribution of copies of the Bible, such expeditions open many doors to intense missionary effort and at the same time help the world's masses of sufferers to know the meaning of Christian compassion. (See also "Missions Here and There," Overseas "Special" Missionaries 200 Plus, p. 5.)

American denominations are in medical work in 89 countries with 8,465 medical personnel in 1,280 hospitals. Protestant churches are currently spending in excess of \$80 million a year to support medical efforts overseas.

Christ's Healing Ministry

But what do hospitals, doctors, and nurses have to do with missions? Can their efforts really be justified from

the Bible? A study of the healing ministry of Christ answers such questions at once and finally. One cannot read the Gospels without seeing what a large place Jesus gave to the ministry of healing. He repeatedly specified this work as a part of the task of his disciples. More than twenty specific instances of Jesus' own healing are also set down in the four Gospels. Among those healed were a nobleman's son (John 4:46-54); Peter's mother-in-law (Mark 1:29-34, Matt. 8:14-17, Luke 4:38-41); a leper (Mark 1:40-45, Matt. 8:2-4, Luke 5:12-16); a paralytic (Mark 2:1-12, Matt. 9:1-8, Luke 5:17-26); a lame man at the pool (John 5:1-15); a man with a withered hand (Mark 3:1-6, Matt. 12:9-14, Luke 6:6-11); a considerable group (Mark 3:7-12, Matt. 12:15-21); a centurion's servant (Matt. 8:5-13, Luke 7:1-10); a widow's son raised from the dead (Luke 7:11-17); a Gadarene demoniac (Mark 5:1-20, Matt. 8:28-34, Luke 8:26-39); Jairus' daughter and a woman with an issue of blood (Mark 5:21-34, Matt. 9:18-26, Luke 8:40-56); two blind men (Matt. 9:27-34); a Syrophenician's daughter (Mark 7:24-30, Matt. 15:21-28); a man deaf and dumb (Mark 7:31-37, Matt. 15:29-31); a blind man of Bethsaida (Mark 8:22-26); a demoniac boy (Mark 9:14-29, Matt. 17:14-20, Luke 9:37-43); a man born blind (John 9); a crippled woman (Luke 13:10-17); Lazarus raised from the dead (John 11); blind Bartimaeus (Mark 10:46-52, Matt. 20:29-34, Luke 18:35-43).

One of the first instances of healing by Christ appar-

ently was that of the nobleman's son. This nobleman is said to have come to Cana, some twenty miles over the mountains from Capernaum, a city located on the north shore of Galilee, to implore Jesus to heal his child. This man was a royal official and possibly a member of the household of Herod. It is striking that a courtier such as he should have come to a carpenter. What a remarkable work that Carpenter must already have done to draw such men as this to him! Of particular note is the fact that, even though in the eyes of the Jews perhaps this needy man because of his association with the hated Romans must have been considered totally unworthy, Jesus was moved with compassion by his entreaty and expression of faith and healed the boy.

In the touching account of the healing of the leper (Mark 1:40-45) who came to Jesus pleading "If you want to, you can make me clean" (v. 40 Phillips), it is said again that Jesus was moved with compassion and stretched out his hand and touched the leper (who else would have then touched a leper?) saying (literally) I desire it. He cleansed at once. How revealing this answer is! Jesus also desires the healing, the wholeness of every man.

In connection with the healing of Peter's mother-in-law, Matthew notes he healed all that came that evening. This ministry, Matthew adds, was in fulfillment of the prophecy of Isaiah (53:4-5), "He took our infirmities and bore our

diseases" (Matt. 8:17 RSV). Jesus' work of healing, judging from these instances and others which could be cited, was not merely a means to a spiritual end. It is said in most instances that he healed men because of his own compassion. Medical missions, we conclude, is a further expression of that same compassion.

Man's Greater Spiritual Need

Jesus made clear, however, in more than one instance that the spiritual need of a man is more serious than his physical need. The case of the healing of the man borne by four appears to teach as much (Mark 2:1-12). He first forgave this man's sin before he healed him, hereby placing the man's spiritual need before his physical need.

Jesus' primary mission was to make men entirely whole. No one can be truly "well" unless he is cured from within, unless he can experience regeneration and renewing of his spiritual life. Yet, because Jesus was interested in the whole man, and because he knew so well the interrelationship between one's spiritual and physical health, he was always concerned also to relieve physical needs. His healing work, moreover, had an impressive impact on others beside those healed. Following the healing of the paralytic it is said, "They were all amazed, and glorified God" (Mark 2:12). Possibly many of the multitude who afterwards followed Jesus were persuaded to put their trust in him because of what they saw him do for others.

In a comparative study of the healing of the lame man at the pool (John 5:1-15) and of the man born blind (John 9), it is interesting to note that the former's condition was likely a consequence of sin. Whereas, in the latter, no guilt of either the blind man or his parents was involved. Although Jesus recognized sin as the cause of some illness, this did not, however, deter him from exercising compassion toward them and healing them. Jesus' remarks in connection with the man born blind suggest that some, if not all, physical affliction gives occasion for "the works of God [to be] made manifest" (John 9:3). They enable divine compassion and power to be disclosed and thus lead men to see what God is like. This truth has a powerful meaning for medical missions. The depth and vastness of suffering today defy comprehension. But in the ministry of Christians to those who suffer, God, we believe, is glorified and his power to save manifested. This fact alone makes medical missions most needful.

Of course true Christian compassion demands a response to suffering. To be like Christ who was among men as one that serves, we must serve. Next to helping men to find freedom from guilt and newness of life in Christ stands service which brings wholeness to the body and relief from pain. They who love as Christ loved cannot ignore the cry of physical need. This is a lesson of abiding significance.

Partners in Medical Missions

Another lesson disclosed in the Gospel accounts of

healing is that others besides the afflicted often have a vital, decisive part in what happens. The account of the paralytic is an instance in point. The four who brought the paralytic to Jesus were remarkable both for their determination and their faith. They could not be discouraged or turned away. They found a way to get the man into the presence of Christ. The Scriptures pointedly remark that "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2:5). Persistence and faith brought results. Through support of medical missions every Christian has opportunity to be among "the four." If our determination is deep enough and our faith great enough, we Baptists can increasingly participate in this glorious work.

No Bounds to Christ's Concern

A further lesson from accounts of Jesus' healing is that there was apparently no kind of physical need which did not know his concern. He did not refuse even those whose condition had been caused by their own sins. Fever, leprosy, paralysis, lameness, a withered hand, blindness, deafness, an impediment of speech, an issue of blood, and even diseases of the mind concerned him. He responded to the tortured mental condition of the Gadarene demoniac, to the plight of the epileptic boy (Matt. 17:15), and even reached into the basket of the widow's son and into the tomb of Lazarus to call back to life some who were dead. The whole gamut of human need won his compassion, whether that need was physical, mental, or spiritual.

Reference has been made to the faith of the four who brought the paralytic to Jesus. In a number of instances such as that of the Syrophenician woman, the centurion, and Jairus, Jesus responded solely to the faith of others than those who were ill. In other cases, like that of the leper or the two blind men, it was the faith of the afflicted themselves which moved him. Faith is always an important element in healing, whether it be faith in the doctor, the nurses, medical science, or what. But faith firmly placed in Christ is of incalculable worth. Many outstanding Christian medical men believe, with others of us, that in the final analysis all healing is from God. This does not mean, however, that the knowledge and power given to medical science are needless. They, too, are gifts of God.

God Responds to Man's Concern

A further truth which seems evident from a study of the healing ministry of Christ is that the depth of concern of those trying to do the work of healing had a bearing on results. This is especially suggested by the case of the demoniac boy (Mark 9:14-29). When the perplexed disciples asked Jesus why they could not "cast him out," he replied, according to Mark, "This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29). Matthew adds, "Because of your unbelief" (Matt. 17:20). Could it

have been that Christ was saying to his disciples, not only that they had really not prayed with faith, but also that their concern for this pitiable lad was not deep enough to make their prayer meaningful?

Another truth seems paramount from a careful analysis of the healing work of Christ. It is that his ministry was impartial. It did not regard one's social estate, financial circumstances, race, or nation. He responded to the petition of the Roman centurion and to the entreaty of the Syrophenician woman, both Gentiles. His compassion knew no barriers.

A Witness to Man's Concern

"Medical missions," says Edwin E. White, has been "a most effective means, though not at all the only means, demonstrating the Christian conviction of the priceless value of every man, woman, and child in the sight of God. Christianity's care for every man has been effectively set forth in missionary endeavors, especially to unfortunate groups, whose condition in many lands has been pitiable." Dr. White further remarks, "Men and women have had to catch something of Christ's spirit before they could thus devote themselves to the profession of healing, not for gain, but that they might minister to those in need."

H. Home properly observes that doctors have shown "how potent an element modern medicine is in their total Christian message."

In the light of the healing ministry of Christ the opinion expressed by a missionary leader recently deserves again to be heard: "A distinction between the different functions and ministries [of Christians] can never be made by proclaiming different values and priorities. One often hears

that gospel proclamation has priority. That is true only if proclamation refers to word and deed, as well as to all gifts given to the individual. . . . [By] medical missions, we can show to others the compassionate love which has been shown to us. In a world in which the word of man is questioned, we can say and prove that we know the love of God which seeks every man. Where race and caste divide people, we may bear witness to our faith that every man has worth before God."

"Health is involved in life," says Charles H. Germany, "and the meaning and purpose of life are central to the mission of the church. We are being led biblically, theologically, and by life's experience to the issue of the healing ministry in the mission of the church."

Ought we not to capture anew the spirit revealed in 3 John: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (v. 2)?

Evangelism, meaning only the proclamation of the gospel and the winning of souls to Christ, is by some considered the only legitimate form of the missionary task. Others have tended to hold that service alone—medical, educational, relief—fulfills the Great Commission. Creighton Lacy well says, "All Christians must hold these two tasks in one inseparable purpose."

Many would add, however, with John R. Mott: "The value of medical, educational, literary and all other forms of missionary activity, is measured by the extent to which they prepare the way for the gospel message, promote its acceptance, manifest its spirit and benefits, multiply points of contact with human souls, and increase the number and efficiency of those who preach Christ."



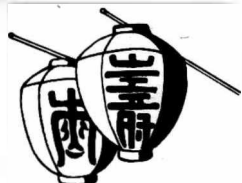
Forest Trails to Urban Jungles by L. H. Moore, 75 cents
Teacher's Guide, 40 cents, both available at Baptist Book Stores

MISSION Study

ADULT BOOK

Home Missions Graded Series

Forest Trails to Urban Jungles, the Adult book in the Home Missions Graded Series, is a study of Baptists in the Great Lakes area. Attached to the Teacher's Guide is all the free material which the Home Mission Board provides for this study. A teacher may order from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, another copy of the Resource Material for the Great Lakes Area if she needs more than the one copy which she will find attached to her Teacher's Guide.



Fascinating CHINESE CUSTOMS

Chinese Recipes to Taste

You may wish to prepare a dinner of rice and chicken served with tea and followed with almond cakes.

Rice and Chicken

Boiled rice is spread on a platter to make a ring higher on the outside. Fricassee the chicken with brown gravy and pour on the rice. On the top of the chicken, sprinkle broken potato chips, heated raisins (puffy), sautéed walnut or almond meats, and over all, very finely crushed or chopped candied ginger. This gives a haunting oriental taste.

Almond Cakes (Hang-Yen Bang)

Sift together into a large mixing bowl 2½ cups flour, ¼ cup sugar, ½ teaspoon salt, 1 teaspoon baking powder. Blend in with a pastry blender or with hand ¼ cup lard. Beat together and sprinkle in 1 egg, 2 tablespoons water, 1 teaspoon almond extract. Stir with a fork until mixture comes away from sides of the bowl. Knead until smooth and then chill for one hour. Form into balls about one inch in diameter. Flatten by pressing with palm of hand to about ¼-inch thickness. Press one almond in center of each cake using ½ cup blanched almonds. Beat together and brush over unbaked cakes yolk of one egg, 1 tablespoon water. Place on baking sheet and bake in moderate oven 350 degrees 20-35 minutes, or until golden brown. Yield About three dozen.

Tea

With Chinese tea, use about 1½ teaspoons of tea leaves to an ordinary pot of water. Heat the pot and pour water in freshly boiled and wait a few minutes for it to steep. When possible, serve tea in tiny handleless cups or small bowls.

YOKE with
BASKETS



As a charming conclusion to a meal or a study of Hong Kong, serve candied fruit sticks. On thin sticks of wood, the size of knitting needles and about six inches in length, string or thread grapes, alternating with walnut meats. Add crab apples for color. Use your own ingenuity in making fruit sticks. After they are threaded, dip each stick in a sauce made by cooking brown sugar and water until brittle when dropped in cold water. At your meeting a woman in Chinese coolie costume with a pole across her shoulders could deliver the sticks in baskets hanging from each end of the pole (see diagram below, left).



CHOPSTICKS

Try Using Chopsticks

Provide each guest with chopsticks from the variety store or use two round smooth twigs the size of chopsticks. Break up into groups and provide each group with a bowl of popcorn. If group is small, each person might have a bowl.

Each person takes chopsticks in hand for a "lesson" in how to use them. Just as everyone does not use a fork in the same way, Chinese vary the use of the chopsticks. The diagram will show you how to hold a grain of popcorn.

Now, all together. Brace one stick between the thumb and the tip of the third finger. Then allow the other stick to be beside it, held loosely against the index finger and thumb. This one moves up and down against the tightly held one. Got it? Try again!

Proverbs for Thought

He who rides a tiger should be careful as he dismounts.
Only with cutting is jade shaped to use.
Hold your temper for a moment and avoid one hundred days of sorrow.

A big heart is better than a big house.

A "Chinese" Fair

Many beautiful things can be bought in Hong Kong. Tourists always reserve a few days for shopping in this crowded, fascinating city. Women might bring for display all their oriental treasures, and these can be tastefully displayed. A "ticket" on small pieces of red construction paper on which you simulate Chinese characters in white ink could be provided for admission to the fair.

Order for 75 cents from Baptist Book Stores the booklet "Fun and Festival from China," Margaret G. Hummel, or look in your church or public library for Chinese customs, recipes, and festivals.

HOME MISSIONS GRADED SERIES

Forest Trails to Urban Jungles



L. H. MOORE

The Adult book for study about the Great Lakes area is *Forest Trails to Urban Jungles* by L. H. Moore, 75 cents. Teacher's Guide by Hermione Dannelly Jackson, 40 cents. Both are available at Baptist Book Stores.

This study will take you into this densely populated Great Lakes area of our country and will help you see how God is using people and the guidance and counsel of the Home Mission Board to advance his kingdom there.

Forest Trails to Urban Jungles

by L. H. Moore

Teacher's Guide, 40 cents, by Hermione Dannelly Jackson

THE HISTORICAL COM SBS
127 9TH AV N
NASHVILLE TENN 37203

from Birmingham

Dear Pastor-

Would you grant us a privilege? We would like to voice some of our wishes for the churches of our Convention.

Since a new year causes hope to stir deeply in the heart, may we say as did Paul, "forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. 3:13), we will let the memories of yesterday and the visions of tomorrow challenge us to be faithful to the divinely appointed meaning and mission of our lives.

As we face the future, let us be unwilling to isolate ourselves and to ignore the vital problems of our own land and of all other lands. May we unflinchingly face the reality of life as it is lived today by twentieth-century man. In our country, founded where people might live together in freedom, may there be a rededication to maintain God's standard, for which some of our ancestors were willing to die.

May we be aware that no section of the world is completely cut off, detached, or isolated, but that countries are interdependent and bound together by scientific discoveries which provide thrust for our high powered and fast moving civilization.

We trust that as Christians we shall face the unknown year unafraid because we know in whom we have believed and are persuaded with assurance that the risen Christ is alive and active in the world today.

There are moral principles and eternal values that must be our point of reference. Micah said it for us—"to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6:8).

May there be unity in our purposes to hear God and to respond to bring our churches, our Convention to a new high of spiritual leadership in the world.

And, so to you and your church we express the very best wishes both for the present and for all the untraveled future.

Sincerely,

WMU Staff