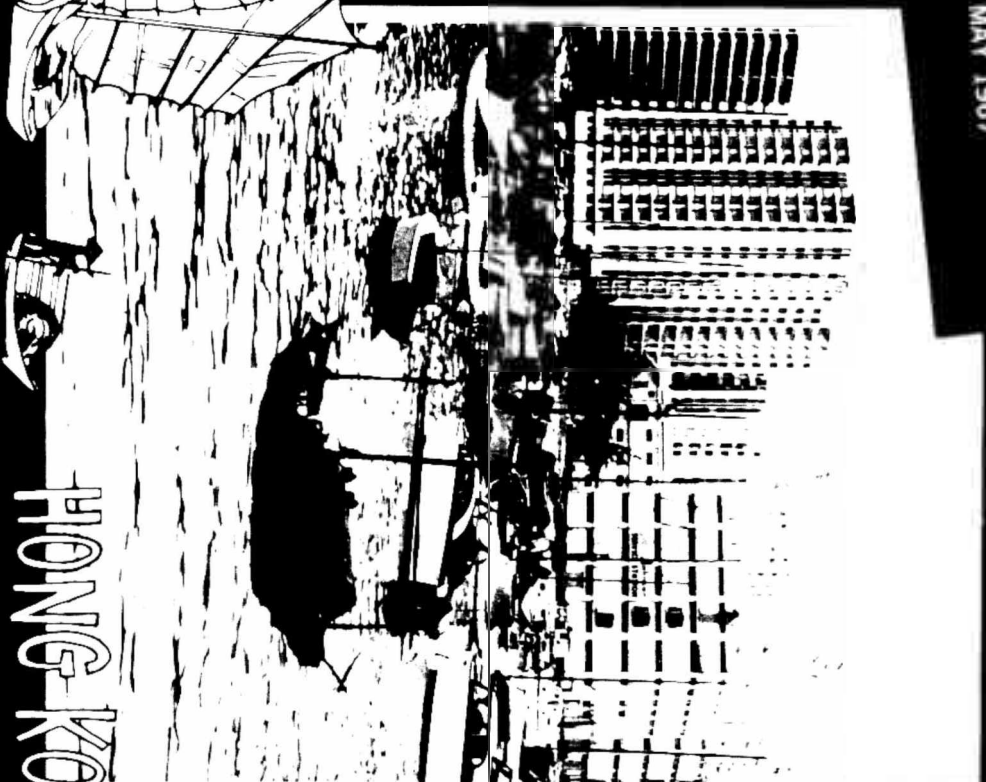


Royal Service

MAY 1967



HONG KONG



ROYAL SERVICE

Volume 61

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Day by Day--Living

AN EDITORIAL

■ Busyness has reached the proportion of a cult. Any mention of a woman's leisure time brings the same hurried response: "Leisure time! What leisure? Every moment is taken!" Perhaps "personal-disposal time" is a more descriptive term. The fact remains that American woman has more time at her own disposal and more choice in the way she will spend that time than in any preceding period.

Longer life spans are causing changes both in women's occupations and preoccupations. Women, who now comprise more than a third of today's labor force, will continue to seek employment in increasing numbers as a million more go to work every month. However, the four-day, thirty-hour work week is just around the corner. In the future, more women will be working, but working less time.

Leisure is only a cup molded in the shape of circumstances. What fills the cup is the important question. Woman's choices will not only vitally affect her life, but also will have immeasurable influence on others. Increased leisure can be a detriment or a resource. I subscribe to a hopeful and constructive view, believing that automation, longevity, and new freedoms are simply today's test of our vision and dedication as Christian women.

Many foreign critics of the American way of life are impressed by our ingenuity in inventing time-savers but amazed at our squandering of time saved. While there is no desire to detract from the value of recreation that recreates, a warning must be sounded not only about evil influences but also about time and money wasted in mediocrity.

Chase Manhattan Bank of New York, in a revealing study of recreation spending, discovered that the leisure market had doubled in the last decade to a conservative estimate of \$45 billion a year, with no ceiling in sight. For some Americans, entertainment has become a basic goal rather than a diversion with "live it up" as the philosophy of the day, consuming both time and money.

Norman Cousins has pointed out that the inspired use of leisure can enrich life and lengthen it; the unproductive use of time can convert life into "dry rot." To the extent that a Christian woman realizes that she is not her own, but was "bought with a price," she is armed for the challenge of today. One cannot add an inch to her stature, but the reaches of the mind and spirit are unlimited. The right use of time can mean a level of growth never before attained.

Christian woman has perhaps the most unusual opportunity since creation to serve Christ. She needs convictions, and the courage with which to defend them. She needs the ability to divide not only right from wrong, but also the significant from the trivial, and the paltry from that which has eternal value.

by
Helen
Fling

A Short Guided Tour



by Juliette Mather

THE telephone rings often in the Hong Kong Baptist Mission office. "I'm a visiting Baptist from the States, and I would like to see the Baptist work here," someone says. Sometimes the visitor has only thirty minutes, sometimes one hour or two, but a missionary is glad to show what Southern Baptist missionaries, money, faithful praying, along with Baptists in that crowded city, are doing.

Would you like to go on the tour? There is always room for one more. Pass by our tall Tsim Sha Tsui Church in the shopping district and drive out a main street to Pui Ching Middle School which celebrated its

Misa Juliette Mather formerly was editor of ROYAL SERVICE. In 1957 she gave up this "desk" position to go to the Orient as a "missionary without portfolio." She was a teacher-helper to appointed missionaries in Japan, Taiwan, and in Hong Kong. Last year she returned from Hong Kong and now lives with her sisters in Granville, Ohio. Her address is Box 548, Granville, Ohio 43021.

Seventy-fifth Anniversary in 1965. Its student body of nearly five thousand includes kindergarten through high school. Hong Kong is a British colony, and much of the high school instruction is in English. Pui Ching ranks high among the schools of Hong Kong, so many non-Christian parents want their children to attend this fine Baptist school. Sometimes as many as one thousand take entrance examinations when there may be only thirty vacancies. Many students in this school become Christians during six years of Bible classes with revival services to help them reach a decision.

Going on several blocks we turn left up the hill to the Baptist seminary with its forty students, now in an excellent location with two buildings. One is an old stately house which has been remodeled for classrooms, library, offices, and chapel. The other building is new and provides dormitory space for men and women, apartments for staff and faculty, the dining hall, and parlors for prayer meetings and social or conference gatherings of Baptist groups.

We pass our second well-equipped church on the Kowloon side. It is

Kowloon City Baptist Church. It is very beautiful. People often exclaim over its beauty.

Next we come to Pooi To Middle School which, like Pui Ching School, was moved to Hong Kong from China when Communists took over that country. It celebrated its Seventy-eighth Anniversary in 1963. This school also spans kindergarten through high school grades, and is for girls, 2,400 of whom proudly wear traditional Chinese dress in blue as their school uniform.

On the corner of a busy street is the Baptist Press which supplies for Baptist churches Chinese Bibles and books, leaflets, Sunday School and Training Union quarterlies, Vacation Bible School materials, *Woman's Light*, the Chinese ROYAL SERVICE, and so on. The actual printing is done by commercial firms, but sales and shipping rooms are on the first floor, with offices and rooms for editors, a library, and dwellings for two couples on upper floors.

Crowded apartment buildings are resettlement homes for refugees from Communist China. But there are still shacks in Hong Kong. There is not yet space in the many cubicle buildings for all the refugees.

On Waterloo Road, there is a light-colored building nudging up against the mountain. We are proud to say, "That is the Baptist hospital." It would look big to you. But only the first four floors with fifty beds are in use. The rest is a shell which cannot be finished until there is more money. It would be wonderful to finish the remaining four floors with more private or double rooms for patients who need and want them. There is a staff at the hospital of five missionary and Chinese doctors with three part-time doctors and four specialist consultants. The need for doctors, nurses, and medical technicians is acute. A Chinese chaplain and a skilled, warmhearted Chinese Christian social worker are on the staff. For five months last year inpatients numbered 4,500 and outpatients 14,400, with 175 believers referred to the churches.

As we go up the hill near the hospital, we turn right to visit the new Hong Kong Baptist College dedicated only last fall. The Hong Kong Baptist Association established the college in 1956 with classes in rooms of Pui Ching Middle School. Even in such crowded conditions enrollment grew to 1,600. The faculty and

Baptist hospital building under construction in Hong Kong. Missionaries Dr. Lewis R. Smith and Rev. Marvin T. Boed at left.

Chapel service at Baptist hospital is attended by patients and staff members.

staff are mainly well-educated Chinese with higher degrees; a few missionaries devote full time and several part time to the college which is an excellent seedbed for the gospel.

As we take you back to the hotel, we pass the Hong Kong Baptist Association headquarters offices. This is like a state convention office building. Missionaries serve in different departments and on committees with devoted Chinese leaders.

We haven't stopped to visit any of our churches, but there are fifty churches and chapels, most of them in second-floor apartments which can be made surprisingly worshipful. Even departmentalized Sunday Schools can be arranged, and baptistries! We have not driven out to churches in the New Territories, or to see the new Baptist camp. It is a former chicken farm being trans-

formed into a year-round retreat for Baptists, young and old. Nor have we time to cross the harbor to Hong Kong Island to see the Baptist student center, ministering to students of Hong Kong University, Chinese University, and other schools, the churches there, and Henrietta School. That school, as you can guess, is named in honor of Henrietta Hall Shuck, first Baptist woman missionary appointed from the USA to China, back in 1835. She died at the age of twenty-seven after only eight years in Macao and Hong Kong and is buried in Happy Valley Cemetery. But no effort for Christ is wasted, and all this Baptist work really began with Henrietta and John Lewis Shuck years ago. Life and prayer and money invested for the Lord at his direction always bring forth fruit for his glory.



by
**Leonard
E. Hill**

Mr. Hill is managing editor of *The Baptist Program*, publication of the Executive Committee, SBC.

THE recipe for the annual meeting of the Southern Baptist Convention is simple. Begin with an oversized church business session. Sprinkle in a bit of family reunion. Add a massive prayer service. Fold in a stockholders' meeting—being careful to add a spice of humor. And top it all with a great spiritual rally.

While the proportions of the ingredients vary each year, there is no mistaking a Southern Baptist Convention. As a preacher's small boy explained, "It's that big Baptist

meeting where they don't take an offering!"

"Mr. President, I move that the messengers already registered and those duly accredited who enrol later constitute the Convention."

With these words from the recording secretary, the meeting of the Southern Baptist Convention officially gets under way on a Tuesday night this month in Miami Beach.

Before adjournment the following Friday night, more than thirteen thousand messengers and hundreds of visitors will have jammed the

hotels, cleaned out the restaurants, cafeterias, and hot dog stands, flowed in and out of the huge book store and exhibit area, slapped one another on the back in friendly greeting, and through animated conversations in hotel lobbies and Convention corridors hurriedly closed a year's fellowship gap.

It happens that way every year. Sunday afternoon before the Convention, Baptists begin pouring into the Convention city by bus, train, plane, and car. And at least one has come cross-country on a bicycle.

It quickly becomes apparent why four thousand hotel rooms are a minimum requirement, and a ten thousand seat auditorium is too small.

Dark-suited men predominate, with a scattering of bright sports jackets and an occasional white palm beach.

The ladies, always stylishly and attractively dressed, add beauty to the scene and quickly dispel any notion that religion only fits the "ankle-length dress, high-button shoe" mold.

Inflation has yet to do away with



Every Baptist *ought to go once*

the cab drivers' ancient joke about the "last religious group that came for a convention. They brought with them a ten dollar bill and the Ten Commandments and left without breaking either one!"

During the week the messengers make decisions affecting missionaries in countries thousands of miles away and the cooperative work of a Baptist church at your own back door. The actions they take affect theological education, printed literature, and even some programs you can see on your television set.

Thirteen thousand Southern Baptists can't take an entire year off to look after the work of the Convention (not even in the delightful vacation surroundings of Miami Beach).

Neither is it possible for messengers to examine every detail of the Convention's worldwide work during the one short week of the annual meeting.

So, the objectives of the messengers are to suggest policies and make major decisions which help to guide the multimillion dollar missionary enterprise the remaining fifty-one weeks of the year.

A major task is assigning to capable Baptists the responsibility for looking after various areas of the Convention's work.

"Who's going to be elected president?" is a hot subject of conversation in Convention corridors and hotel lobbies every two years when the outgoing president cannot succeed himself.

While the election of president captures most of the attention, even more vital is the electing of hundreds of men and women to serve on various boards, commissions, and committees of the Convention.

These are the people responsible for overseeing the work of such agencies and institutions as the Home Mission Board, Brotherhood Commission, and the seminaries.

Another major item of business

Missionaries in costumes of countries in which they serve: W. O. Hem, Jordan; William R. Hintze, Ecuador; Mrs. Hintze, Ecuador; Wanda Ponder, Paraguay



is the adoption of the budget for the Convention. The SBC Executive Committee recommends the budget. The messengers have the final vote in determining how money received through the Cooperative Program is to be used.

During miscellaneous business sessions, the action is where the floor microphones are spotted throughout the auditorium for the use of messengers.

Messengers are free to bring up any item of business in keeping with correct parliamentary procedure. And they do!

"Mr. President, I move that the Convention resolve to . . ."

"Mr. President, I move that the Baptist Sunday School Board be asked to consider . . ."

"Mr. President, I move that the Convention change its policy on . . ."

"Mr. President, I want to move my child to the nursery, but I can't find it!"

Yes, there are always lighthearted moments, even in the midst of the most heated and serious debates.

At times it seems the number of

opinions on a subject is equal to the number of messengers present. Occasionally messengers are almost evenly divided on an issue. But after the debates end and all arguments have been stated, the Holy Spirit appears to have guided the decisions made by the thousands of individual Baptists.

The messengers speak to the Convention agencies, giving them direction in their work. The agencies also speak to the messengers, telling about the work they have done and hope to do.

Agencies reporting sometimes submit new plans or recommendations for approval by the Convention. Reports are given in a variety of interesting ways—speeches, films, dramas. One year the Southern Baptist hospital report was given against the background of an amplified . . . thump . . . thump . . . thump . . . of a human heartbeat.

Words flow by the hundreds at a Southern Baptist Convention—sometimes too many, when introductions wax long and eloquent. But many vital and convicting words are

spoken as the Convention mixes moments of inspiration with its business.

Yet one of the most impressive moments ever to occur at a Convention was several years ago when silence reigned—absolute silence. For thirty minutes messengers bowed in prayer at the request of the Foreign Mission Board. They were minutes never to be forgotten by the thousands of Baptists present.

Attending a Southern Baptist Convention is a moving experience in more ways than one. One notes a constant ebb and flow of messengers in the meeting hall. During tense business sessions and on missions nights, seats are packed. On other occasions the hallways and exhibits seem to draw the bigger crowd.

And as the week wanes, some of the messengers begin to wend their way home early—to the chagrin of agencies reporting on Friday.

Last year in Detroit, the Ringling Brothers Circus moved its menagerie into Cobo Hall as the Convention moved out. "Just like the old days," a veteran auditorium laborer noted. "Here come the lions after the Christians."

Messengers returning home take with them information about the business and work of the Southern Baptist Convention. This they share with church members through sermons, reports, pictures, and even recordings of sessions made by the Radio and Television Commission.

They also manage to share a tiny portion of the inspiration they gained from a week in work and fellowship with thousands of Baptists from all parts of the United States.

And as one messenger remarked, reporting on her first Convention: "It was a great experience to see how our churches cooperate in order to increase their missions witness. I knew it was a Southern Baptist meeting, even if we didn't take an offering!"

WOMAN'S MISSIONARY UNION, SBC

Annual Meeting

Miami Beach, Florida

May 29-30,
1967

Theme: IN HIS NAME

Mrs. Robert Fling, presiding



Missionary Dr. Martha Jordan Gilliland and her sister, Metropolitan Opera singer Irene Jordan

THE annual meeting of Woman's Missionary Union, SBC, will be held in Miami Beach, Florida, May 29-30, 1967, at the Miami Beach Auditorium.

Because of the 1967-68 emphasis of the Convention, "A Church Fulfilling Its Mission Through Ministry," the theme "In His Name" has been chosen for this annual meeting.

The first session begins at 9:30 on Monday morning.

Dr. W. Hines Sims, secretary of the Church Music Department, will direct the music.

At each session Dr. J. Lyn Elder of Golden Gate Baptist Theological Seminary will bring a Scripture interpretation of Luke 4:18.

At each session a special presentation is planned, beginning with a Bible tableau demonstrating the ministry of first-century Christians

as they ministered and witnessed "In His Name." These presentations by tableaux will be followed with brief messages from twentieth-century Christians who have gone in His name under the special programs of the Home and Foreign Mission Boards, such as US-2, missionary journeymen, Christian Service Corps, missionary associates, and volunteers for special projects.

Each session will open with an organ or piano meditation using one of the beloved hymns in keeping with the theme "In His Name." A solo meditation hymn on the theme will close these sessions.

Two well-known and greatly loved sisters will participate in this annual meeting. They are Irene Jordan, Metropolitan Opera concert soloist, and Dr. Martha Jordan Gilliland, medical missionary to Nigeria.

Other special speakers are Roy F. Lewis of the Home Mission Board; Dr. Dan Gruver, Panama; Jimmy R. Allen, Texas Christian Life Commission; Mrs. Howard Shoemaker, missionary, Dominican Republic; Mrs. Josefina Benitez, president of the Cuban WMU, Miami; Miss Alma Hunt; Mrs. Robert Fling, who will report on her recent world tour of missions fields.

Dr. J. C. Fletcher of the Foreign Mission Board will present new missionary appointees, missionary journeymen, and missionary associates.

Others participating in the presentation of twentieth-century Christians are Miss Sara Ann Hobbs, North Carolina; Mrs. Ben Thompson, Mississippi; Dr. Joseph Pipkin, Florida; Miss Freddie Neal, Illinois; Neil Jones, Texas; and Mrs. Jamie C. Maiden, Virginia.

Southern Baptist Convention meets May 30 to June 2, 1967, in Miami Beach, Florida.



Baptist Youth World Conference

Plans for the seventh Baptist Youth World Conference at Berne, Switzerland, July 22-28, 1968, are bringing a lot of mail to offices of the Baptist World Alliance, the center of plan-making. Here is a glance at one of those letters.

Mary Nance Daniel Rea of Dallas, Texas, attended the second Baptist Youth World Conference at Zurich, Switzerland. The date was 1937.

She is going back to Switzerland again next year.

It is not for herself that she is going this time, because she readily confesses that she no longer qualifies for the seventeen-to-thirty-age bracket which the Baptist World Alliance suggests as a "youth." She is going so that she can help others go, taking along a group of young people—and for her daughter's sake.

"We want our daughter to have the experience I had as a college student—learning things spiritual beyond me and my little world," she wrote Robert S. Denny, associate secretary of the Baptist World Alliance and coordinator of plans for the Berne meeting.

Mrs. Rea recalls her 1937 trip to Switzerland as a fabulous experience personally and spiritually. She said it was the best investment she ever made—but then she changed the statement to "second best." The best, she feels, was her initial trip to Ridgecrest at the end of her junior year in college. This began the process of extending her horizons. Then came the conference at Zurich, helping to complete the process and making her a world citizen.

"My most vivid impression of the meetings in Zurich," she recalls, "was the opening song, 'All Hail the Power of Jesus' Name.' I was in the second row in that large conference hall—singing at the top of my voice. I thought I had never heard the song sung so beautifully. Then I

turned to look at the packed auditorium. Suddenly, I realized that everyone was singing lustily in his own language, and there were many. I sensed, in that moment, what Christ means in the life of an individual regardless of his national affiliation."

Mrs. Rea, who sandwiched a career in Southern Baptist student leadership between her college years and her present career as a homemaker, observes that this realization of the greatness of Christ in individual lives "is as vivid today as it was in that split second."

She sensed something else at the 1937 meeting and jotted it down in her notebook. And this conviction also has remained. She wrote: "If the young people of the world could just get to know each other, most of the world's problems and tragedies would be averted."

Dr. Denny says that the program committee working on plans for the Berne conference is seeking to incorporate features that will accentuate the "personal experience" factor. Every individual present will participate in music such as was so meaningful to Mrs. Rea. In addition every individual will meet each day with an international "discussion group" of about twenty persons; every participant will thus come to know personally other Baptist youth from around the world.

Mrs. Rea terms her trip to Zurich one of the best investments of her life. Other college students, now turned adult, have the same testimony. Parents of today's youth might well encourage their sons and daughters to go to Berne—even if it means a loan at the bank. Such meetings come only once every five years—once in a youth time."

For information, write to Robert S. Denny, Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, D.C. 20009.

by Eugene A. Nida
Executive Secretary for
Translations, American Bible
Society

IN the past, the Bible Societies concentrated on translation of major languages spoken in geographical areas. Today one result of national education programs is that literacy is mushrooming, thus often expanding the use of a national language. Radio and newspapers have helped shift dialect from geographic to the more difficult social and economic level. The complexity of Bible translating results in fascinating problems and results.

Let's consider Jose, Elder Martinez, and Francisco who live in Latin America.

Jose is only one of the millions of newly literate adults who this year are able to read the printed page for the first time. Having struggled through some elementary primers, he will want to read the Scriptures in Spanish, his mother tongue, but unfortunately, the language of the traditional form of the Scriptures in the Spanish language is far too elaborate in style and much too difficult in its grammatical forms to be fully comprehensible to a person such as Jose, who is only now beginning to read.

But something can be done for Jose, for the basic truths of the Scriptures can always be expressed in simple language, particularly selected passages which are relatively free from complex terms and difficult grammatical structures. In fact, to meet these very needs of Jose and to prepare additional materials for those who may be even somewhat further advanced in reading but who cannot as yet master the complicated forms of the traditional style of the Scriptures, the Bible Societies have prepared a New Testament in simple Spanish and are working on passages for very new literates.

What meets Jose's needs is not, however, satisfactory for men like Elder Martinez, who is so accus-

toined to the traditional forms of the Scriptures that the beautiful style of its revered language is precisely what Señor Martinez loves. Moreover, he is concerned with the needs of the church, and feels that the public reading of the Scriptures needs to be in a cherished and elegant form of language, if the message is to be appreciated in worship.

But what may be the concern of Jose and Elder Martinez will not meet the requirements of young university students like Francisco, who often thought of the Bible merely as a collection of ancient legends. He has sometimes looked in the Book for historical references in connection with some of his university courses. But if the Bible is to be relevant to him, he insists that it be in strictly contemporary language and have such marginal helps as will make it possible for him to understand something of its historical background and the manuscript

traditions which underlie the differences in various translations. Hence, for Francisco a new form of translation must be considered if the Word of God is to speak to every man where he is.

The stories of Jose, Martinez, and Francisco can be repeated over and over again. In earlier generations, the Bible Societies were very much concerned with geographical dialects, for in many parts of the world these were the difficult barriers to communication. As a result, however, of national education programs and the general spread of literacy and literature, quite new problems have arisen, for now the dialects are principally socio-economic, rather than being largely geographical. From the level of the new literate to the sophisticated university student there are at least three major dialects, each of which should have the Scriptures.

One vital need of the churches today is for new translators to pro-

BIBLE TRANSLATION—

Fascinating!



duce new types of translations. In times past, most translating has been done by missionaries, who worked long and diligently to produce the Scriptures in languages which they had learned. At present, however, many of these translations are being completely revised by nationals who are translating into their mother tongue. They, however, face all types of problems. Word-for-word renderings simply do not make sense, and therefore how is a translator going to make the meaning clear and accurate? Obviously, one cannot say "lift up your eyes" when this would mean picking them up off a table, nor can one translate "gird up the loins of your mind," if the significance in such a literal rendering is nothing more than put a belt around the hips of your thoughts.

Moreover, translators are faced with many new problems, since new governments have sometimes intro-

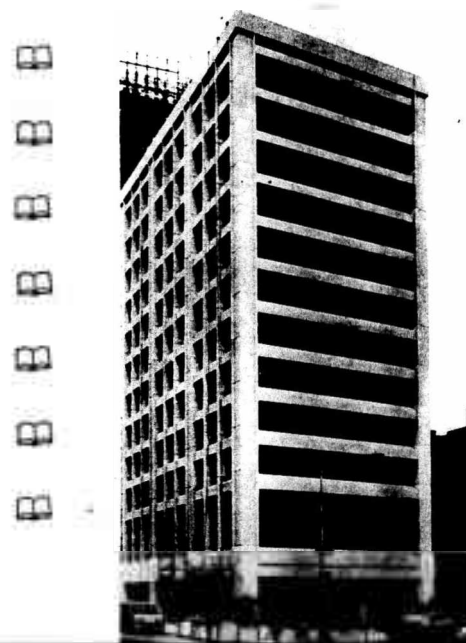


Piro Indian boy exchanged treasured tiger skin for a copy of the New Testament

duced radically different concepts of education and may insist on significant changes in the way in which indigenous languages are written.

Here is where the expanding work of the Translations Department of the American Bible Society fits in. This means that our staff cannot merely sit in New York, waiting for letters to come. The real assistance must be given to people out where they are working, helping them to discover the really significant problems and assisting them to resolve the major difficulties which face translators in providing the Scriptures in fully meaningful forms. In comparison with 1963, the program for overseas consultants of the American Bible Society had doubled three years later. But there is still much to be done in the development of more translators institutes abroad, the preparation of publications for translators, and the expansion of field services. With more than five hundred translation projects now being sponsored and helped through the joint work of the Bible Societies, our work is truly unlimited.

American Bible Society headquarters building under construction at 160 Broadway in the Lincoln Center area of New York City.



missions HERE and THERE

by Dallas M. Lee and Ione Gray

● Summer Missionaries in Panama

On an isolated island in the Bocas del Toro Province of Panama, a team of student summer missionaries, struggling to meet a construction deadline on a new church, noticed one of the Panamanian laborers slowing considerably in his work.

"One of his four children was in the hospital with pneumonia and he had been up two or three nights in a row," Lawrence Corley, an Auburn University architectural student, said later.

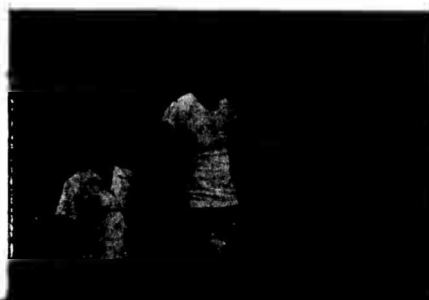
Several of the summer missionaries went to the hospital that night and learned that Carlos' baby had to have oxygen continuously and that the hospital's supply would last only until morning.

Corley called the hospital in Almirante to get help, but he was told that oxygen could not be sent. The doctor he talked to, however, did offer to take the baby as a private patient if the boys could get him across to the mainland.

Their first move was to take an oxygen tank from the construction site to the hospital. The supply was limited, and when the hospital's source of oxygen played out much earlier than expected, Corley and his ten *compadres* knew something had to be done quickly.

"Taking the baby to Almirante sounded like a good idea," he said, "but it was raining all the while and the baby did have pneumonia."

Lawrence Corley of Birmingham, Alabama, and an Auburn University student, was a summer missionary in Panama last summer. He had no trouble making friends.



About 5:00 A.M., however, the boys talked with Carlos and all agreed their best chance was to take the baby across the bay.

"We got the mission boat cleaned and gassed up and put a mattress in it for the baby," Corley said. "We made the run. About three weeks later the baby was all right."

The eleven college students were in Bocas to build within ten weeks a new 3,000-square foot auditorium and education building for the Beautiful Zion Baptist Church, Panama's oldest Baptist congregation. But, as in most cases, their influence was felt and will be felt on a much broader scale than they realize.

"We soon knew that Carlos was coming closer to understanding why we had come," Corley said, "because he saw the love we had in our hearts for his people. He became interested in the gospel."

Until then, Carlos had shied away from any talk about Christ's love for him. The students reasoned it was because his brother was a missionary and seemed to have so many more advantages than he did.

"Through the weeks we had more and more opportunities to talk with Carlos, but as far as we know he has not accepted Christ," Corley said. "We feel, however, that he had an experience with the Lord. He has yet to confess him."

"We are praying that Carlos will acknowledge Christ. We hope we were able to show him the meaning of God's love."

● Specialists in Foreign Missions

A trend in Southern Baptist foreign missions work is the increasing use of specialists in a variety of fields to supplement the traditional preaching, teaching, and healing ministries.

Certainly, agriculturists are not new to overseas missions. One was appointed as early as 1920. Rev. H. P. McCornick. He hoped to develop an agricultural program in Nigeria, but lack of other missionary personnel made him put school administration first and make agriculture a sideline.

But today at least three agriculturally trained missionaries are at work in Nigeria, all of them in the north. Rev. Robert M. Parham, Jr., appointed in 1953, and Rev. Wiley B. Faw, 1962, are developing a program of evan-



Missionary journeymen are appointed for two years. Robert S. Erwin is from Concord, Tennessee, and is working as an agricultural missionary in Brazil.

gelism through agricultural training in the Jos area, and Rev. H. Jerold Palmer, Jr., 1963, is doing much the same type work around Zaria. Primarily, all three take a church-centered approach to improved farming.

Mr. Palmer considers himself an adviser, demonstrating more productive methods of agriculture. "I want to show how farming can be a pleasant work, replacing starvation, sickness, and poverty with food, health, and cash," he says. "I want to show how to plow with mules, how to preserve food by canning and drying, how to develop a better breed of cattle, how to cover wells and keep water uncontaminated."

"It is not my ambition to work in an office. I believe the Lord has called me to work with rural people, and it is my earnest desire to help the people of Northern Nigeria who suffer in so many ways."

There are three agriculturists among the Baptist missionary family in Brazil. Two are associated with schools: Horace W. Fite, Jr. (appointed in 1950, the first agricul-

turist for Brazil), directs a Baptist school in Ceres, Goias, where he teaches agriculture in classroom, farmyard, and field. J. Dale Carter, 1957, manages the farms and ranches of the Baptist Industrial Institute at Corrente, Piaui—an estimated 75,000 acres of land, 1,000 head of cattle, and horses, mules, sheep, goats, and hogs.

The third agriculturist in Brazil is a twenty-five-year-old missionary journeyman, Robert Erwin, who is completing his two-year term as adviser for the 1,800-acre dairy farm which provides income for the Palma Baptist Assembly near Tupã.

Two other journeyman agriculturists are completing their first year of service overseas. In Nalerigu, Ghana, Donald Reynolds is primarily helping leprosy patients plant gardens to provide their own food and to occupy their time while they are undergoing treatment. Their plots serve as small demonstration farms for other people in the area.

In Tukuyu, Tanzania, Lynn Grace is assisting missionary Douglas M. Knapp, who began agricultural missions there in 1965 with fifteen widely distributed coffee demonstration farms. "Our aim is to show what modern agricultural methods can do for the depleted soils and neglected trees which are common throughout this area," Mr. Knapp explains. At the end of one year the coffee trees on the demonstration farms were noticeably improved; they are expected to show at least a fivefold increase in yield by the end of three years. Another missions experimental and demonstration farm got under way in 1966 when an eighty-acre site was purchased near Chone, Ecuador. Rev. Samuel L. Simpson, appointed in 1964, is in charge of this project, as well as evangelistic work in the surrounding community, the second most populous province in Ecuador.

In Israel, a 120-acre farm provides food and training for residents of the children's home and students of the school at the Baptist center near Petah Tiqva. A small herd of Holstein cattle provides dairy products for sale. Missionary R. Lee Bivins, appointed in 1961, manages this farm.

In the Orient, Rev. Harold R. Watson, appointed in 1964, teaches agriculture at Southern Baptist College, M'lang, Philippines.

Altogether, there are twelve Southern Baptist missionary agriculturists serving overseas—nine career missionaries and three missionary journeymen. Many others, reared in rural USA, do agricultural work incidentally as they grow their own gardens, advise their neighbors in other lands, or simply teach the underprivileged the rudiments of providing body-building diets.

Agricultural missions is one way the Southern Baptist Foreign Mission Board is carrying out its program of depth advance, as well as advance in geographical areas and personnel. One of the provisions of its current program of advance, adopted in 1964, calls for developing agricultural projects related to rural church work to improve economic and nutritional standards.

IS there a building called the Southern Baptist Convention Building?

Yes, and it is strangely exciting to stand in front of the green stone, octagonal building in Nashville, Tennessee, and realize the significance of the symbolic front of the structure. A large piece of metallic sculpture, done in Italy, adorns the entrance to the building. It consists of a stylized cross over a globe which in turn is suspended above the open Bible. Engraved on the open Bible are the words of Jesus' Great Commission.

The Austin Crouch Room, the building's main assembly room, seats 250 persons. It was named for the first executive secretary of the Executive Committee. His portrait and that of his successor, Duke K. McCall, hang in the building's parlor. Dr. Porter W. Routh succeeded Dr. McCall. Also hanging in the parlor is a portrait of Dr. George W. Truett, the first chairman of the Executive Committee.

The facility provides a home for the SBC Executive Committee, Porter W. Routh, executive secretary-treasurer. Also in the building are the following SBC agencies: Southern Baptist Foundation, J. W. Storer, executive secretary.

Stewardship Commission, Merrill D. Moore, executive director.

Education Commission, Rahm I. Brantley, executive secretary.

Christian Life Commission, Foy Valentine, executive secretary.

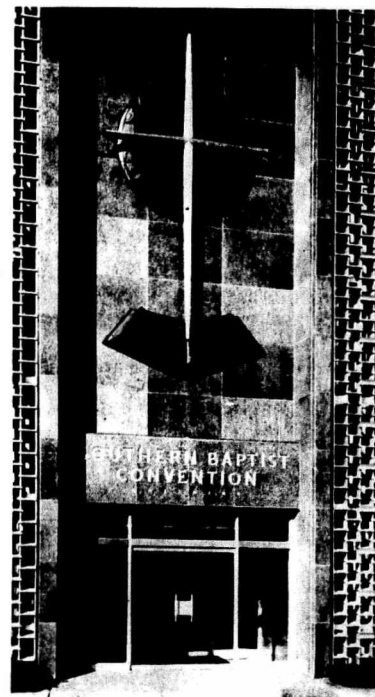
Seminary Extension Department, Ralph Herring, director.

When the Southern Baptist Convention Building opened in February, 1963, it was the first time in the denomination's 118 years that it had a building by that name. Since its establishment in 1927, the SBC Executive Committee had been housed in the property of the Sunday School Board.

Chiseled into the building's cornerstone are these words from 1 Corinthians 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ."

by Marie Mathis

IS
THIS



SBC Building
400 James Robertson Parkway
Nashville, Tennessee

YOUR
QUESTION?

Lending Their Ears



by
A. Clark Scanlon

Missionary in Guatemala
President of Guatemalan
Baptist Theological Institute

RIDDLE: How are these men alike? One is guarding a government building, another riding on a truck, a third on a bicycle, a fourth is sitting in the bleachers of a soccer game, and a fifth is selling black beans in the market.

ANSWER: Each holds a transistor radio to one ear.

INTRODUCTION of the inexpensive, portable, transistor radio has revolutionized radio listening in Guatemala, as it has around the world. With tiny radios available for as little as five dollars, no young person feels fully equipped on a picnic or an outing without a leather-cased radio hanging from one shoulder.

Television's importance is booming, also. Guatemala, with its 4,100,000 people, already has two television stations and some 40,000 to 50,000 television sets. As reception improves outside the main

population centers, persons living there are beginning to buy sets.

Movies and filmstrips have served missionaries in Guatemala for a number of years in effectively depicting the life of Christ. The use of radio and television, however, remained marginal until about seven years ago, when both the Baptist Mission and the Guatemalan Baptist Convention named representatives to work with these mass media. Local and taped programs became an integral part of the Baptist presentation of Christ in Guatemala. After mis-

sionary Richard Greenwood attended a Mexico City conference early in 1965 on the use of these media in missions, their utilization received a new thrust.

Greenwood found an unused room at the Guatemalan Baptist Theological Institute, knocked a hole in one wall to install a control room, bought egg cartons to acoustically condition the ceilings, and launched a much wider radio ministry.

Missionary William Stennett took over coordination of this work in September, 1965, in addition to his city missions responsibility in Guatemala City. Aided by Carlos Quilo of the national convention, Stennett increased the outreach of the programs.

Two sources provided the basis for programming: tapes and records from the Southern Baptist Radio and Television Commission, and live programs produced in Guatemala on both local and nationwide levels.

Tape-recorded editions of "Master Control," "The Baptist Hour," (in English and Spanish), and "Moments of Meditation" were secured. As lead-ins and conclusions to these programs, Guatemalan pastors—including Carlos Quilo, Enrique Diaz, Luis Quilo, and Francisco Melendez

—recorded a local Baptist identification. These men also began producing local programs under the title, "The Baptist Voice."

Today six towns hear a dozen fifteen-minute Baptist programs each week. In addition, Baptists broadcast thirteen half-hour programs weekly. A steady response of letters is received. During the year, Emmanuel Baptist Church in the coastal city of Escuintla received eighty letters from listeners. The church followed up many of these contacts by letters and personal visits.

Television offers an expensive but effective medium for telling of Christ. For twenty-six weeks in 1965 Baptists presented the dramatic series, "The Answer," with Spanish dubbed in.

Necessity mothered the second series. As money ran short for the thirty-minute programs, two missionaries created a three-minute production called, "From My Library." The simple format recognized the Guatemalan love of books and culture. It presented the story of a great or widely known book, pointed out the similarity to a Bible passage, and ended with an appeal to trust in Christ.

This weekly series was telecast

just after what is classified as "prime time"—10:30 p. m. on Wednesdays, preceding the final newscast. Near the end of the year the announcer asked for responses from viewers. In addition to fifteen letters the station had already received, an equal number came; more than 90 percent were from non-Christians. Stennett immediately followed up with local pastors. The "From My Library" series was scheduled for another thirteen weeks in 1966 as a five-minute program.

Unexpected results occurred at the television station, where the technical crew comprise a captive audience for each program. Several made inquiries about Christ, and one now attends a Baptist church in Guatemala City.

These mass media are not a panacea for missions, nor will they make missionaries unnecessary. Understanding the limitations of the media—what they cannot do, as well as what they can do—is imperative for their most effective use.

Radio and television cannot substitute for a face-to-face witness. By themselves they can neither build churches nor bring large numbers into the kingdom of God. Electronic apparatus is a poor substitute for the warmth of Christian fellowship in the matter of Christian growth.

These media can add wings to our message, however. They can reach sizable numbers of individuals in remote areas. They can provide contacts and friendship that, aided by a personal ministry, can bring about establishment of new work. They can enter doors that are closed to a personal visit. But they must have effective follow up for greatest impact.

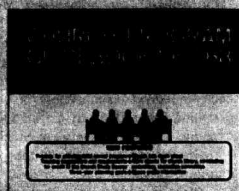
In military terms, the mass media serve as the artillery of the Christian witness, softening up and preparing the field. The mopping up and holding of ground gained can be done only by foot soldiers. They, by personal witness, must bring men and women to encounter the demands of Christ.

Pastors Enrique Diaz and Carlos Quilo record radio program



ROYAL SERVICE • MAY 1967

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The Church Program Guide-Book, 1967-1968 is priced at \$1.25 and can be ordered from Baptist Book Store.

17

When organization councils plan their work, they are making broad plans for carrying out the tasks they accomplish for the church. These plans are then reviewed and coordinated with plans of other church program organizations.

The organization council coordinates special church projects and keeps these plans before the church. When the WMU council plans the observance of the weeks of prayer, missions offerings, mission study, and mission action, these plans become church plans which are developed and carried out by Woman's Missionary Union.

When the four church program organizations support WMU in informing church members about the missions offerings, more persons are enlisted in giving and missions gifts are increased. Such planning serves to inform and to motivate church members to participate worthily in the opportunities to learn, pray, and give.

When organization leaders plan together, they are able to see the total work of the church and to feel a part of it. As these plans are communicated to organization units, members of the organizations are able to see their part in the total work of the church.

As plans for the ongoing work of the church and for projects are communicated to church members, each organization is seen in relationship to the entire church program. This realization engenders a spirit of support and involvement on the part of church members.

Church planning (programming) has value for the community and the world.

As a church determines what God wants it to be and do, it will look

at its community and world and discover opportunities for service.

A church may not be able to list and to meet all its community needs, but any community will be enriched which has in it a church trying to minister in significant areas of human need.

Areas of need which a church sees as its mission may extend around the world.

The responsibilities of a church can be found in the functions, to worship, to proclaim, to educate, to minister.

Worship is consummated when the worshiper serves. Obedient response is a factor when evaluating a worship experience. Worship is foundational to a church's effectiveness in its community and throughout the world.

Proclamation is the responsibility of every Christian. The need of the world has not changed. Churches must invest in the missionary enterprise, beginning at home and going into all the world.

Learning is a factor in Christian growth, and churches must provide opportunities for members to learn about every aspect of the Christian faith and life and to live as world citizens.

Ministry leads a church to ask what it will do about the hunger, the suffering, and the lost condition of persons in the world. Christians must learn to suffer with mankind wherever suffering takes place. Christians may minister as individuals and collectively.

When a congregation engages in planning, it asks: What is God's purpose for this church? What actions should this church be taking? How can we best accomplish these actions?



You— Giving a Bible

by Margaret Bruce

SEVEN out of eight Christians in the world are without a New Testament, and the world population increases by 60 million every year. It is estimated that in the next five years 350 million persons between the ages of fifteen and fifty will learn to read, an average of 70 million a year.

Would you like to give a Bible to someone who does not have one? Order from American Bible Society, 1865 Broadway, New York, New York 10023, its new catalog. In this you will see listed the Braille Bible for the blind, tape recordings of books of the Bible, inexpensively bound New Testaments, and portions of the Scriptures.

Discover need in your community and plan ways you can give Bibles. As your church gives to support the American Bible Society, you help to translate, publish, and distribute the Word of God regularly. A part of your Lottie Moon Christmas Offering and Annie Armstrong Offering goes in the work of the American Bible Society.

The American Bible Society states that the major work of distribution is done "where the man without the Scriptures is met by the man with the Scriptures." You may be the woman with the Scriptures meeting persons without the Scriptures!

If you suspect your Round Table is square, be certain you understand the basic purpose of the WMS Round Table.

The WMS Round Table is for women who, through a plan of fascinating reading, update and increase their knowledge of people and come to a deeper appreciation of their problems, joys, accomplishments. Someone has shared a thrilling realization: "My greatest adventure came the day I turned a corner and met a new idea." How concisely this describes the purpose behind a Round Table. The books listed for reading are filled with challenging ideas, new approaches to old systems of thought. They run the gamut of subject matter—from biography to fiction, from travel to human relations. Though the books are not missionary in content, they are valuable as context in which missions takes place.

If you have hesitated to take measurements recently on your WMS Round Table for fear it may have taken on the proportions of a

square, get out your measure right now. Remember it's a Round Table—not a convention! If you have more than ten to twelve women attending, you are overdue for creating another WMS Round Table immediately. Any delay means you are depriving women of sharing. Ten many at your Table make for bedlam.

Perhaps you have added a few sharp square corners and have taken out the circular exchange by taking the informality out of the meeting. This happens when too many are on hand. Remember this is not a WMS meeting, a circle meeting, or a mission study. But rather, it is a warm exchange of ideas, of viewpoints embodied in current literature listed in the WMS Round Table Book List. The important thing is stirring the women to read—not the mechanics of the meeting itself. Be sure the time, place, and setting create a climate in which each person present feels free to express herself.

Could it be that your Round Table has become a little square at the point of how to share ideas? Sharing never means a book review. This deprives others of the thrill in reading the book. Share background infor-

mation on the author, the book, why it was written, some highlights of the book, and perhaps your own evaluation in the light of Christian missions—those things which will heighten eagerness to read. The desire to exchange books and read will come to an early end if you reveal the plot and point. Share enthusiasm, not the climax.

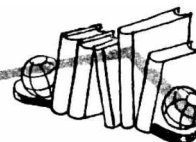
Don't be square because you provide a marathon. This is fun, not an endurance event. Set a time limit. And, having set the limit, stick with it! Your purpose is not to exhaust a subject, but rather to stimulate lively discussion and promote reading. An hour of interchange—thinking and speaking—is hard work, physically and mentally exhausting. Members have left Round Table discussions physically drained simply because some leader did not know you could leave a topic unexplored. Plant ideas, cultivate them, then wait for them to germinate.

The whole atmosphere of a Round Table is eagerness, an armchair adventure of exploration.

Come spring, refinish and refurbish your Round Table and serve appetizing food for thought and enjoyment, as well as for profit.

by Mrs. Ken Snelling

Is Your Round Table Square?



That GA in Your Church



by Marjorie Jones

WHAT does missions mean to girls in your church? To the Junior girl, Susan, missions may mean a missionary's name pinned on a world map. To Jane, a mental picture of a thatched-roof house in a faraway country. To Sylvia, a man or woman preaching to Orientals.

To the Intermediate, Marilyn, missions may mean many people, all commissioned by God to share the love of Christ with other people. And, to Janet, it could be progressive realization of God's call to every Christian to be missionary wherever he is living.

Each church wants its girls to have the clearest understanding of missions and involvement in it.

How does a church teach girls about missions? Girls' Auxiliary, the missionary education organization for girls nine through fifteen, can provide splendid preparation for future missions-minded adults.

In Girls' Auxiliary each girl may recognize personal responsibility for helping to spread the gospel, and should desire to do so. Each girl learns how to be a witness to her friends and may put into practice her

missions knowledge. She is guided progressively and continually to yield her entire life to God in the field of His service.

Girls' Auxiliary starts with what a girl can do today to spread the good news. Her help is needed to gain understanding of and commitment to missions.

The weekly activity program is an ideal setting for making missions meaningful. It is part of the church in study and witness between Sundays.

The basic organizational structure of missionary education for girls begins with the WMU council. One member of the council is the Girls' Auxiliary director. She oversees the total program of Girls' Auxiliary and works with a GA committee. The committee is made up of GA counselors and representatives from the Woman's Missionary Society.

Broad plans for activities and meetings are made in committee meetings. The "water begins to hit the wheel" when the counselor, in turn, sits down with a group of girls and plans with them. The first meeting of each GA month is a planning

meeting. Girls and counselors outline their work for the month using guidance materials from the GA magazine. Tell.

Two meetings each month are designated to be study meetings. Girls use lesson course materials on missions, written for their age level. These studies are missionary oriented and educationally sound. Through the study of the missionary message of the Bible, the progressive history of missions, and the contemporary story of what Southern Baptists are doing in missions, a girl's study becomes interesting, colorful, and meaningful.

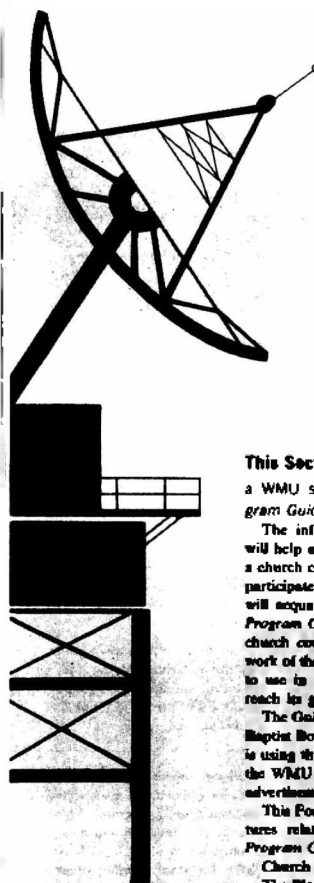
A fourth meeting each month is a tie-up time of activity. Follow-through activities are a result of learning about missions. Girls learn to put into practice the knowledge they gain in study. The fourth meeting is a time for action—when girls put missionary knowledge into action.

A pastor, a leader, a mother can watch a girl grow in Girls' Auxiliary. By the time she has gone through seven years in Junior and Intermediate Girls' Auxiliary, there is a marked development that is evident in her missionary life.

Each year in May, Girls' Auxiliary has a week on the denominational calendar to observe as focus week. Special activities are carried on by the girls. Attention is focused on the organization and the work of its members.

This year Girls' Auxiliary Focus Week is May 14-20. There may be many activities that will call for assistance from members of the Woman's Missionary Society during the week. This is the time of the year when WMS members may show their special interest in GAs. This is also another opportunity to teach missions to church members and help them to understand what girls are learning and doing.

When there is a Girls' Auxiliary in a church, there is unlimited opportunity to guide girls to become informed about missions and participate in mission action.



Planned by Margaret Bruce and Billie Pate

This Section of Forecaster Is

a WMU supplement to the *Church Program Guidebook*, 1967-68.

The information in the first four pages will help a WMU president understand how a church can plan its work and how she can participate in this planning. The information will acquaint the president with the *Church Program Guidebook*, both as a tool for the church council to use in planning the total work of the church and for the WMU council to use in making plans to help the church reach its goals.

The *Guidebook* may be ordered from your Baptist Book Store for \$1.25. If your church is using this planning tool, every member of the WMU council will need a copy. See the advertisements on pages 16 and 22.

This Forecaster contains the following features related to planning and the *Church Program Guidebook*:

- Church Programming Is . . .
- The Planning Process Is . . .
- The *Church Program Guidebook*, 1967-68 Is . . .
- WMU Helping the Church Is . . .
- The Study Book for WMS Work Is . . .

Church Programming Is

a church deciding what it will be and do, finding the best ways to implement its

decisions, and determining how the entire church can help. In short, church programming is purposeful planning.

Purpose in planning takes into account both the true nature of a church revealed in the Bible and the distinctiveness of a given church because of where it is located. Persons charged with the responsibility of planning the work of a church must keep both factors in mind.

Planning is not easy. It is time- and energy-consuming. But careful planning reduces the risk of wasted effort, low-priced involvement, and poor quality work at the implementation stage. Though initial planning takes time, it ultimately saves time. Though detailed planning may seem rather unimpractical, God is as eager to direct his work in the planning stage as he is in the doing stage. Some values which may result from careful planning are explored on pages 17-18.

Understanding the values of programming is the starting point in effective planning. Process is necessary. In recent years many Southern Baptist churches have experienced increased efficiency and rewarding spiritual results from detailed planning. The process outlined on page 23, or a modification of the process, is being used by many churches. The process is fully explained in the *Church Program Guidebook*, 1967-68.

Planning Process Is

When you follow these eight steps, note the points where the WMU is involved strategically in planning. The member of the church council, the WMU president, is involved in every step.

Set church goals.

A church goal is a desired result toward which the church allocates time, leadership, materials, and money. Church goals reflect a congregation's awareness of its spiritual needs. They measure the church's commitment and compassion for persons of the community and beyond. As measures of progress, church goals encourage people to want to do more for Christ through the church.

Church goals suggested in the *Church Program Guidebook, 1967-68* are:

Our goal is to begin a ministry to persons with special needs as follows:

_____ persons _____ by September 30, 1968

_____ persons _____ by September 30, 1969

_____ persons _____ by September 30, 1970

Our goal is to have received _____ dollars for the _____ of the church by the close of the next budget year.

Develop strategies to reach goals.

A strategy is a way to reach a goal with the wisest use of resources. Examples of strategies to reach a church goal are:

Our goal is to begin a ministry to persons with special needs as follows

_____ persons _____ by September 30, 1968

through: (1) Through rehabilitation of delinquents

(2) Through orientation of strangers (language groups, internationals, migrants, etc.)

Obtain congregational approval of tentative goals and strategies.

The church council should recommend for congregational approval the tentative church goals and the strategies necessary to reach the goals.

4. Plan the basic actions for the 1967-68 church program.

Organizational councils, committees, and the pastor have the important job of developing the basic actions for the 1967-68 church program. Strategies are assigned to organizations, committees, or individuals for detailed planning. The assignment to an organization is made in line with its tasks. Examples of detailed actions for a strategy are:

Strategy: Through rehabilitation of delinquents

Actions planned by WMU and Brotherhood

- (1) Locate persons in need.
- (2) Establish continuing relationships.
- (3) Assist with legal problems.
- (4) Provide reeducation.

5. Coordinate actions into a tentative church calendar.

When all actions have been planned, each leader brings the tentative plans to the church council for coordination into a unified annual program.

6. Plan to provide organization, training, resources, and publicity to support the basic actions.

Action plans are not effective unless preparation is made for implementing them. This preparation also requires planning. In most instances the person or group who has the assignment for carrying out an action should make preparation plans.

7. Review total plans.

The church council conducts a final review of the total plans before they are presented to the congregation for approval. Careful attention should be given to comparing needs with expectations in terms of time, money, leaders, equipment, and space.

8. Obtain final congregational approval.

The congregation has an opportunity to review and to discuss the 1967-68 total church program. This procedure not only informs the congregation and gives the church a voice in planning, but it also places with the church the responsibility for implementing plans made. Plans do not belong just to church leaders, but to the church.

The Church Program Guidebook, 1967-68 Is

an exciting innovation in planning tools. Streamlined and easy to use, the Guidebook is a tool for a church of any size to use to plan its work for the year.

The Guidebook is used initially in the church council in planning for church advance. Suggested goals, strategies, and actions are studied by the church council. The WMU president and other church leaders see what their organizations can do to reach the goals.

When goals and strategies are selected, assignments are made for detailed planning.

At this point the Guidebook is used by other planning groups. For example, the WMU council uses the Guidebook to plan in detail the assignments made to their organization.

This table of contents from the Guidebook gives you an idea of the valuable help it contains. The arrows point to new sections or improvements in the 1967-68 Guidebook.



CONTENTS

Getting the Most From This Book

▶ A Church Fulfilling Its Mission Through Ministry Using This Guidebook

▶ to Plan Your 1967-68 Church Program

Work Sheet for Setting Church Goals and Selecting Strategies

Area A: Increase in Church Members

Area B: Increase in the Church's Ministry in the Life of the Community

Area C: Increase in Individual Usefulness

Area D: Increase in Gifts for the Work of the Church

▶ Planning the Sunday School, Training Union, Woman's Missionary Union, Brotherhood, and Music Ministry Programs

Coordinating Actions into the Church Calendar

Planning for Organization, Leader Training, Resources, and Publicity

Reviewing the Total Plans

Making Your Plans Live

Building a Budget Based on Program Plans

Here's Additional Help for

▶ Discovering Your Community Needs

▶ Evaluating Your Church Program

▶ Conducting a Space Probe

▶ Using Work Sheets to Enrich Planning: Nominating Committee, Library, Recreation Committee

▶ Requirements for Credit, Teaching Suggestions

▶ Key to Sources

▶ Church Talk Back Sheet

The *Church Program Guidebook, 1967-68* is priced at \$1.25 and can be bought at Baptist Book Stores. As a member of the church council, the WMU president needs her own copy as a planning tool.

Helping the Church Is

Working and working to reach church goals. Space permits a listing of all the strategies in the 1967-68 Guidebook for which WMU has some responsibility.

The strategies from the 1967-68 Guidebook for which WMU has major responsibility are listed here. They illustrate how vitally the contents of the Guidebook relate to the tasks of Woman's Missionary Union.

Strategy: "Through rehabilitation of delinquents" and "Through orientation of strangers in the community" is a means of helping reach a church goal of increase in a church's ministry in the life of the community.

Strategy: "Through promotion of missions offerings" is a means of helping reach a church goal of increase in the total work of the church.

Strategy: "Through restitution of material needs" is a means of helping reach a church goal of beginning a ministry to persons with material needs.

In addition to these strategies, WMU will work with other church organizations to plan and implement church assignments.

In the programming process, it is suggested that all assignments made to an organization be within the scope of the organization's tasks. This principle helps to insure the distinctiveness of each organization. If your church is planning for advance, you will be eager to lead the WMU to lend its full support to this advance. This will also lead the WMU in your church to maintain the work of teaching missions and leading persons to participate in missions. Programming is not intended to take the place of the ongoing work of any organization.

Whatever planning process your church uses, one principle should govern the spirit and practice of WMU leaders. Woman's Missionary Union exists to help the church fulfill its mission in the community and around the world.

The Study Base of WMS Work Is

one part of the church's educational foundation for its total work.

In planning for 1967-68, a church needs not only to be aware of the goals it wants to reach, but also of the units of study which will lay the foundations for its performance. Here are the WMS units of study for 1967-68:

WMS Units of Study, 1967-68

OCTOBER, NOVEMBER, DECEMBER, 1967

Quarterly Theme: Christian Missions and World Religions

Society Study Topics:

- October: Modern Buddhism in the USA (Hawaii and California)
- November: Missionaries to Animists in the Caribbean
- December: Week of Prayer for Foreign Missions
Theme: "Life Through His Name"

Circle Study Topics:

- Unit Theme:** Worship in Baptist Churches Overseas
- October: Different Ways of Worship (Germany and Hong Kong)
- November: The Lord's Supper as Worship (Italy)
- December: Culture and Worship Ways (Nigeria and Yugoslavia)

JANUARY, FEBRUARY, MARCH, 1968

Quarterly Theme: Involvement in the Missions Task

Society Study Topics:

- January: More Foreign Missionaries—Now (medical missions, Pakistan, publication work, Lebanon)
- February: Money for Missions (Cooperative Program and missions offerings, church extension and development, USA)
- March: Week of Prayer for Home Missions
Theme: "Pray in One Accord"

Circle Study Topics:

- Unit Theme:** Student Work
- January: Student Work Overseas (Thailand, Peru, Ghana)
- February: Student Work in the USA (Baptist and International students, USA)
- March: Preparation for Mission Action (language groups, dent, migrants—USA)

APRIL, MAY, JUNE, 1968

Quarterly Theme: Learning About the Missionary Vocation

Society Study Topics:

- Unit Theme:** The Missionary Vocation
- April: Requirements for the Missionary Vocation
- May: Environment for Missions (our churches and homes)
- June: Pluses for New Missionaries (language, cultural, inservice study—San Antonio, Texas; San Jose, Costa Rica; Campinas, Brazil)

Circle Study Topics:

- Unit Theme:** Helpers for Appointed Missionaries
- April: Help Wanted (missionary associate and special project nurse)
- May: By Other Means (missionary journeyman and US-2)
- June: Short-term Missionary (Christian Service Corps and summer missionaries)

JULY, AUGUST, SEPTEMBER, 1968

Quarterly Theme: Education on the Missions Field

Society Study Topics:

- Unit Theme:** Education and Missionary Advance
- July: Education for Service (work with National Baptists in USA)
- August: Unique Schoolrooms (Indian, USA)
- September: Missionary Schools (San Blas Islands, Panama, and Sanjati, Rhodesia)

Circle Study Topics:

- July: Baptist Schools in Fukuoka (Japan)
- August: A Baptist School's Influence (Belem, Brazil)
- September: Studying for Service (WMU helping to prepare persons for missionary involvement)

Looking for Leaders

by Elaine Dickson

IN last month's ROYAL SERVICE there was an article titled "What? No WMU Nominating Committee?" That article discussed the WMU leadership committee, explaining how WMU works with the church nominating committee in securing leaders. This article deals with enlisting leaders. Are you looking for leaders? It is one thing to spot a good prospective leader and quite another thing to enlist her in service.

As the WMU leadership committee works to suggest WMU leaders, it will give its suggestions to the church nominating committee. Once the nominee has been agreed upon, someone will need to contact the prospective leader before her name is presented for election. Likewise, within the society—where the society nominating committee is at work—someone must contact the prospective leader. Four principles are suggested below which should serve as guides.

1. *The person with whom the prospective leader will work should help make the enlistment contact.*

The way a person is enlisted determines in very large measure the kind of service that person will render. A WMU president, for example, ought to assist in making the enlistment contact with WMS presidents and youth directors. The WMS president ought to be present when society leaders are enlisted with whom she will be working. Likewise, youth directors should help enlist counselors and leaders with whom they will be working. This leads to cooperation both ways.

This contact begins to establish a working relationship on which these two people can build for the rest of the time they serve together. The WMS president, as an illustration, needs to know how the work was presented to a prospective WMS leader. Were the responsibilities fully explained? What challenge has been given this prospective leader? What promises of help have been made to her? Were her duties adequately explained? What was her general attitude toward the new responsibility? This provides a basis for building a successful working relationship.

2. *The responsibilities of the leadership position should be presented honestly.*

Many organizations shortchange themselves because of the way they present the challenge of leadership to a prospective leader. It is easy to undersell a position of leadership. Some persons have the mistaken idea that if you say a thing is easy or if you throw in a general statement like "everybody will help you," that this is the kind of thing which will capture the imagination of the prospective leader.

Most people do not respond to this kind of approach, however. People respond best to a straightforward, honest presentation of the work to be done. Persons like to feel that the work is important enough to deserve their time and ability. They like to see the significance of what they are doing to the whole effort of the organization and to the larger work of the church.

There are too many things clamoring for the attention of twentieth-century woman for her to give her time to something which is unimportant. If a job is important enough to assign someone to the doing of it, this task should be magnified to the full limit of its significance.

3. *The prospective leader should be given adequate information and time to make a decision.*

If a person is considering a leadership position in Woman's Missionary Union, she has a right to know as much about the job as possible. In addition to a verbal explanation of her responsibilities, she should be given some printed information to read and study. This will acquaint her with some of the basic helps which are available to assist her in her work.

Many organizations make up a packet containing items of information to give to the prospective leader. A basic item to include in a packet is a list of duties. Other things to include are magazines and manuals which relate to the organization with which she will be working. These materials will help her understand what she needs to know about the new job.

After the contact has been made and materials left for her to study, the prospective leader needs time to make a decision. There should be no pressure to make a decision on the same day the contact is made. The

person deserves time to think and pray. She needs to think about the idea until she feels comfortable with it and until she has the assurance she is doing the right thing.

4. *The answer the prospective leader gives should be respected.*

If a person says no, her answer should be respected. Problems are created when a person's best judgment leads her to say no and she is then pressured into saying yes. Deep down in her heart she may never attain the commitment to go with the person she has been prodded to give.

A person's ability to make a decision must be respected if she has been given all the information she

can be given and if she has been helped to understand the responsibility she would be assuming.

Incentive in leadership comes from a motivating sense of purpose which gives meaning to the work a person does. In enlisting leaders it is important to cultivate this sense of purpose. We can never assume that one understands the purpose of Woman's Missionary Union. We can never lean on past understandings of purpose. We must never underestimate the devastating results of a lost sense of purpose. The work of Woman's Missionary Union should be lifted to its rightful place of importance and the ultimate end of service—not just to an organization, but to the church and to the Lord—must be magnified.

To the PRESIDENT

This month's Forecaster takes on a different look because of the need for presenting the *Church Program Guidebook, 1967-68*. As a member of the church council, the WMU president will need to read carefully the pages explaining the purposes and use of the Guidebook. Because of space certain regular sections of Forecaster have been omitted, and it is hoped that all WMS chairmen will read all of this month's Forecaster. The leadership article, "Looking for Leaders," has special interest for all WMS members since it points up important phases of securing leaders.

In churches where there is more than one WMS, there will be a WMS nominating committee in each society as well as a WMU leadership committee. For review see page 31, April ROYAL SERVICE "What? No WMU Nominating Committee?"

WMS Nominating Committee

It is important that the WMS nominating committee be carefully and prayerfully chosen. (See pp. 9-10, *WMS Manual*.) Then the committee should be oriented for its work. Members of the nominating committee need to know the organizational structure and the work to be done by each leader. They need to know the people whom they will seek to enlist for leadership. The interest-talent card (available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 25 for 30 cents) will help the committee to discover possible leaders.

Look to the Future

The nominating committee should know of any anticipated changes in the organizational structure. Is

there need for additional circles or groups? Is there need for additional societies? What about prospects? If there are women in your church who are not members of the WMS, it may be because they have been overlooked. In a recent enlistment survey one prospect said she had been in the church six years and had never before been asked to become a member of WMS.

Some women are not a part of WMS because they work outside the home and cannot attend the regularly scheduled meetings. Discover the time most convenient for your prospects. Then decide to schedule meetings accordingly or organize a new society or circle that will meet their needs. The WMS enlistment survey card, 50 for 40 cents, 100 for 75 cents (available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores), is a helpful aid in discovering prospects.

Promote Family Worship

The prayer plans of Woman's Missionary Union include the promotion of family worship. By following daily "Call to Prayer" in ROYAL SERVICE and the calendars of prayer in *The Window* and tell members of the family can learn about world needs. Each of these calendars of prayer gives information regarding our missionaries and their work. The names of the missionaries are listed according to their birthdays. Use of the calendar of prayer helps the family become familiar with Southern Baptist missionaries at home and overseas. Urge WMS members to be faithful in keeping their families aware of this opportunity to work alongside our missionaries through intercession.

May 7-14 will be an appropriate time to promote family worship since it has been designated on our denominational calendar as Christian Home Week.

WMS Round Table

Three things comprise a successful Round Table: (1) continual reading, (2) lively discussion, (3) eager exchange of books (see the article, p. 19).

For the best sustained interest and circulation of books, the monthly plan seems preferable. This encourages continuous reading. Each WMS Round Table, however, is at liberty to decide upon the frequency of its meetings. One book is reviewed by a member at each meeting; then discussion follows. It is important that each member understand the term "review." The person reviewing the book includes highlights but never a condensation or synopsis. A review should be brief and not reveal the plot of the story. This would take away from others the desire to read the book. WMS Round Table books are listed in the *WMS World in Books*. See WML Year Book, page 47.

To the CIRCLE CHAIRMAN

"The Church Growth Plan" is continuing concern of work through a church-centered, Sunday-School-led, adult-focused, correlated effort to reach people for Christ. The plan also encourages WMS enlargement as well as growth in every phase of church work. Here are some of the opportunities for enlisting and involving new church members in WMU. You will present these to your circle members from time to time.

1. Secure names of new church members who are prospects for membership in WMU organizations.
2. Cultivate the prospects for membership in Woman's Missionary Union.
3. Organize new WMU units (societies, circles, youth organizations) as needed to secure maximum involvement in missions.
4. Enlist prospects in WMU.
5. Involve members in the study of missions and in participation in missions.
6. Encourage new WMU members to participate in the Sunday School outreach efforts.

Recommended Study for This Quarter

The Woman's Missionary Union Program of a Church is the book recommended for study during April, May, and June. The book shows the distinct contribution which Woman's Missionary Union has to make to the total life and work of a church. Encourage every circle member to read the book and to participate when the book is taught in your WMS or circle.

For those teaching the book here are two essential items: Teacher's Guide, 75 cents, and the packet of posters, 75 cents, for use in teaching *The Woman's Missionary Union Program of a Church*. Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book

Dates to Remember

- GA Focus Week, May 14-20
- WML Annual Meeting, Miami Beach, Florida, May 29-30
- Southern Baptist Convention, Miami Beach, Florida, May 30-June 2
- World Missions Week, Ridgecrest, North Carolina, June 27-28
- HMI Conference, Glorieta, New Mexico, July 20-26
- WMA Conference, Glorieta, New Mexico, July 27-August 2
- HMI Conference, Ridgecrest, North Carolina, August 10-16

Stores. The book is available only from Baptist Book Stores for 75 cents.

Stewardship of Possessions

Stewardship of possessions involves (1) the right acquisition of money, (2) the practice of tithing, and (3) the right use of the nine tenths. Emphasis can be given to these basic stewardship principles in various ways. Here are some possibilities for circle emphasis: cooperate in church's stewardship emphases by securing members' pledge to tithe, emphasize proper use of nine tenths, study right acquisition of money, promote reading of a stewardship book (suggestions below), emphasize God's word concerning the tithe, interpret Cooperative Program plan of giving, promote state missions offering, Annie Armstrong Offering for Home Missions, and the Lottie Moon Christmas Offering for Foreign Missions.

Stewardship books for reading and study are *Christian Sharing of Possessions* by Annie Wright Ussery, 85 cents; *My Money and God* by Robert J. Hastings, cloth, \$2.50; paper, 85 cents; *How to Manage Your Money* by Robert J. Hastings, \$1.50. Order books from your Baptist Book Store.

The Extension Member

Do members of your circle know women who cannot attend WMS meetings because of personal illness or confinement to the home for other reasons?

If so, efforts should be made to enlist these women as extension members and to lead them to participate as they can in all phases of WMS work. Extension members have need for Christian fellowship. They need ROYAL SERVICE and missions books to read. They need to feel a part of the prayer fellowship of WMS. They need opportunities to participate through their tithes and offerings.

Visits and gestures of friendship should be encouraged from all circle members and suggestions made for their involvement in the work of WMS.

The WMS enlistment committee is responsible for helping enlist extension members and for coordinating

all of the work among extension members. Encourage your circle members to be aware of these potential WMS members.

• "Call to Prayer"

The following are some of the ways to vary the use of "Call to Prayer" in WMS meetings and in the home:

- Using a world map, locate places where missionaries on prayer calendar serve. Indicate these areas with flags, Bible stickers, dots, arrows.
- As missionaries names are called, give the time of day or night in the place where each missionary serves. This helps in understanding what the missionary is doing and what the need might be.
- Using information from *Missionary Album* (available from Baptist Book Stores, \$3.95), *The Commission*, and *Home Missions*, give brief biographical sketches of missionaries.

- List names on a poster to be placed in the front of the room during the meeting. Provide for a period of silent prayer when each woman prays individually for the missionaries listed.

- Distribute names of missionaries on pieces of paper. At a designated time, ask each woman to pray for the person whose name she has.

- Engage in a period of directed silent prayer. The leader may read Bible passages on prayer and call the names of missionaries on the prayer calendar, pausing after each one for WMS members to pray for each individual.

- Read personal messages from some of the missionaries. This could be in the form of letters if a missionary has friends among the group, or messages from the field which appear in *The Commission* and *Home Missions*.

* PROMOTIONAL FEATURES AT YOUR * MEETINGS

SOCIETY •

by MRS. E. R. ELLER
WMU President, South Carolina

Reading of WMU Concept Book

Come alive! You're in the concept generation! (*Borrowing this little jingle from a radio-TV advertisement, ask two or more people behind a screen to play and sing it. Mission study chairman speaks immediately, holding up a copy of The Women's Missionary Union Program of a Church.*)

"Yes, we are in the concept generation. Woman's Missionary Union is looking at herself! Marie Mathis and Elsie Dickson in *The Women's Missionary Union Program of a Church* have given us the first book to interpret concepts of Woman's Missionary Union in relation to the total church program. You will want to give this book priority in your reading this month and be present for the study of the book. (*Display book and give time and place of study.*) Come alive! You're in the concept generation!" (*Jingle and music heard again. You might use tape recorder, record early, and play back in meeting.*)

*From Baptist Book Stores, 75 cents; Teacher's Guide, 25 cents; posters, 75 cents, from Woman's Missionary Union, 800 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

CIRCLE •

"Call to Prayer" in Family Worship

Are you a homemaker? a breadwinner? a character builder? a daily pray-er? Does your family join together in worship each day? Do you use "Call to Prayer"?

Remember our first task is to teach missions. We teach in family worship. Parents are the first and most successful teachers. Could it be the number of missionaries is in ratio to our family "missions" praying?

Why not use a world map to locate countries represented on the prayer calendar? This could be your best geography lesson.

Also you could use the *Missionary Album* (available from Baptist Book Stores, \$3.95). Ask a member of the family to find interesting information about one or more missionaries on calendar for the day and share this before prayer time. Information may be found in *The Commission* and *Home Missions*.

With a little thought and planning, your family worship can be a period of missions education. In such environment the church moves forward.

Preview of June Society Program

"Take one giant step." "May I?" "Yes, you may."

Remember this childhood game and how you enjoyed playing it until you forgot to ask "May I" before taking the step? Talk a bit about this game and the progress the players could make when they took directions from the leader.

Invite WMS members to "take a giant step" in understanding how the establishing of churches is basic in the spread of Christ's kingdom. The June society program will show how the Home Mission Board assists in establishing churches: metropolitan and pioneer missions, U.S. Give time and place of meeting.

IN 1915 a young man learned that his stepfather, who had recently died, had left him a large rolltop desk. It was the kind that had numerous "pigeonholes" on top, as well as drawers underneath.

The young man was just starting in business and was pleased to receive the desk for his office. When it arrived, however, he was dismayed to find that the pigeonholes, drawers, and even the top were tightly stuffed with letters, notes, clippings, pictures, and other miscellanea. Impatiently he pulled out everything, carried it outdoors—and burned it.

Several weeks later, a seminary professor, a friend of the first owner of the desk, asked members of the family what had become of his friend's collection of materials on Baptist history. They recalled that he had kept it in his desk and hastened to ask the new owner what he had done with it, but alas! They were too late. Primary source material collected for more than sixty years was lost forever. "What a tragedy," some will say. Others respond: "So what? Why bother about a lot of old records?"

Knowledge exists in two forms, active and passive. Active knowledge is found in the minds of living human beings. It is available at any moment and is used to guide their actions. Passive knowledge is found in the vast reservoir of writing in which people of the past have recorded observations, thoughts, experiences, and discoveries.

There are probably many people who recognize the importance of saving historical materials, but they are not sure what to save. Following is a list of types of materials with which most church members are familiar and which usually are not difficult to obtain. From them, histories can be assembled of Baptist churches, associations, institutions, important events, issues, movements, and the lives of Baptist leaders. Save such material; keep it in labeled boxes. Here is a list:

minutes of church conferences



Don't Burn It!

(common in early church books)
minutes of deacons' meetings (especially valuable in modern records)

church rolls

records of church organizations

church bulletins

church correspondence

newspapers and clippings

photos of important events, and of people

biographical facts on pastors and others

files of state Baptist paper

pamphlets dealing with moral, religious, and sociological issues, especially controversial ones

business and personal correspondence (most valuable for biographical writing)

Some Southern Baptists may not be aware that in recent years the states of our Convention have organized historical societies and commissions for the purpose of assembling collections of Baptist materials within their borders. You can join hands with your state historical

by Loulie Latimer Owens

agency by sending in local materials, such as those mentioned above. Some states have plans for borrowing church records and micro-filming them and returning the originals. This not only provides the state with copies, but also insures preservation of records should originals be lost or destroyed.

The Historical Commission of the Southern Baptist Convention (127 Ninth Avenue, North, Nashville, Tennessee 37203) helps coordinate the work of the states and gathers data from them, as well as materials about the Southern Baptist Convention.

Do join the ranks of those who would save the wisdom of the past! And whatever you do, don't make the mistake of the young man. Don't burn it!

Call to Prayer

Prepared by Janice Singleton

1 MONDAY Finally, my brethren, be strong in the Lord, and in the power of his might. Ephesians 6:10 (read vv. 10-17).

"God has blessed our work beyond our expectations. Our ministry is carried out by volunteer workers in churches. Our prayer is that God will continue to help us train workers whom he chooses for this service," writes Mrs. John A. Cooper. She and her husband are missionaries to the deaf in the Great Lakes area. Pray for this work.

Pray for Mrs. Cooper, Plainfield, Ind.; Mrs. Ben Yettington, Espanola, N.M., Ind. ev.; F. D. Hawkins, Brazil, ev.

2 TUESDAY That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man. Ephesians 3:16 (read vv. 14-21).

"At Chiloon Indian School we got to know Mike. He was one of the restless ones all right. He had been in reformatories and county jails, and his present pattern of living pointed toward the penitentiary. He began to attend our services and one day accepted Christ as his Saviour and began a new life. He is trying to live as a Christian in difficult surroundings." Pray for Mike.

Pray for Claudio Iglesias, Newkirk, Okla., Ind. ev.; A. T. Cabrera, Belen, N.M., Sp. sp. ev.; Mrs. E. R. Hammock, Tex., ret.; G. S. Harvey, Rhodesia, R. F. Travis, Tanzania, Janet Webb, Nigeria, MI.

3 WEDNESDAY Meditate upon these things: give thyself wholly to them; that thy profiting may appear to all. 1 Timothy 4:15 (read vv. 6-16).

From Buenos Aires, Argentina, comes a message from

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

Betty (Mrs. Daniel M.) Carroll whose husband is professor of religious education in the Baptist seminary there. She writes: "We are conscious of the power of prayer and how much we need fervent prayer of friends back home. One pressing need is for three journeymen to come and work with us, one as missions secretary, one in the good will center, and the other in the library at the seminary." Pray about these needs.

Pray for D. M. Carroll, Jr., Argentina, D. W. King, Lebanon, ed.; Mrs. S. W. Davenport, Argentina, J. H. Ballard, Brazil, ev.; W. C. Harrison, Brazil, ret.; Mrs. A. E. Corugedo, Cuba, ev.

4 THURSDAY I can do all things through Christ which strengtheneth me. Philippians 4:13 (read vv. 10-20).

Not long before the Eric Clarks were to leave Kenya for furlough, Mr. Clark baptized 123 Christians before a congregation of 500. After the service the people presented to him a simi, a knife which a new husband in Kenya uses to clear the bush in preparing for his home site. The spokesman said: "We give you this because you came into our wilderness and, cutting it down, you planted the seeds of life within our hearts." Pray for these Christians.

Pray for Mr. Clark, J. J. Hartfield, Mexico, J. B. Matthews, Argentina, ev.; Mave Bell Taylor, Brazil, soc.; J. P. Wheeler, Switzerland, Mrs. J. A. Moore, Switzerland, Mrs. A. B. Cramphorn, Italy, ed.; T. E. Douthett, Jr., Korea, MD; Mrs. Cirilo Aleman, Cuba, ev.; Mrs. J. D. Beal, Atlanta, Ga.; Dorothy Ruth Milam, N.C., MC; Diane Smith, Omaha, Neb., US-2.

5 FRIDAY But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. 2 Peter 3:18 (read vv. 10-18).

Rosemary Spessard assures us that God answers sincere prayer for them, though we may not know just what to ask. She also writes: "Thailand is considered the key

to Southeast Asia. Pray that we and the Thai Christians may continue to have opportunities for fruitful witnessing. Also pray for the missionary couples, so few in number, as they witness through Christian homes."

Pray for Miss Spessard, Thailand, RN; J. E. Mahaffey, Thailand, Mrs. T. G. Small, Zambia, ev.; R. H. Struble, Jr., Nigeria, MI; Anita Roper, Nigeria, ed.; Mrs. J. D. Roper, Malaysia, MA; J. K. Salomon, Panama Canal Zone, ev.; M. H. Daniel, Phoenix, Arizona, SM.

6 SATURDAY And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. Acts 4:31 (read vv. 23-33).

Two young fellows were standing on the sidewalk looking in on an evangelistic service. Two girls passed by, and one asked, "Are you going to get converted?"

"No," answered one boy, "just looking in."

Students from the Chilean Baptist Theological Seminary were holding services. A hundred or more were packed into a small room, and twenty-five were standing outside, reports Melvin Torstrick. Pray that soon these young men and many more will not only be "looking in," but will also "get converted."

Pray for Mr. Torstrick, Chile, Mary Cannon, Japan, ed.; Mrs. E. J. Thorpe, Hong Kong, EL; Mrs. H. L. Sinclair, Hong Kong, Mrs. J. D. Hollis, Hong Kong, J. D. Hancock, France, J. D. Spann, Uruguay, R. A. Owen, Brazil, ev.; Alma Jackson, Brazil, RN; Mrs. R. C. Johnson, Panama, ev.; J. B. Henderson, Norfolk, Va., TM.

SUNDAY And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11:9 (read vv. 1-13).

Last June Dr. and Mrs. Ralph C. Betha were transferred to India from Indonesia where they have been since 1959, except for a year in Kenya. They will be associated with Dr. and Mrs. Jasper McPhail in planning and developing a hospital in Bangalore. They will also strengthen the Baptist witness in the area.

Pray for Mrs. Betha, Mrs. E. O. Sanders, Indonesia, Mrs. D. E. McDowell, Paraguay, ev.; H. P. Haynes, III, Venezuela, SW; J. M. Hardin, Jr., Eleete, Hawaii, US-2; G. K. Offutt, Louisville, Ky., Negro ev.; A. G. Virden, Waco, Tex.; Mrs. J. A. Monroe, Yuma, Ariz., Sp. sp. ev.; A. A. Moore, Flagstaff, Ariz., Ind. ev.

8 MONDAY Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. Luke 14:14 (read vv. 1-14).

Dr. William R. Tolbert, Jr., president of the Baptist World Alliance and vice-president of the Republic of Liberia, has been described as a man with an humble and understanding heart, quiet in speech, yet sure and determined in action.

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

"I would never consider putting even the great office of vice-president of my country before the will of God," he declared. African Baptists take great satisfaction in the knowledge that the leader of Baptists of the world is a native son of Africa.

Pray for J. P. Graham, Wilcox, Ariz., SM; Miguel Lopez, Santa Fe, N.M., Mrs. Eugene Bragg, Livonia, Mich., Sp. sp. ev.; Sam Morris, Shawnee, Okla., Ind. ev.; Betty Easton, Bahamas, MI; R. E. Baker, Brazil, ed.; E. P. Bennett, Japan, Virginia Highfill, Japan, Mrs. B. P. Emanuel, Philippines, Mrs. R. E. Wakefield, Malaysia, ev.

9 TUESDAY Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. James 4:3 (read vv. 1-10).

Several years ago a Christ's Korean widow walked five miles to sell articles to people in a small village in the mountains. As she peddled her wares, she shared her love and knowledge of Christ. As a result, the village has now a church of fifty-three members, baptized by Rev. David B. Howle on his first visit there. Pray for these converts and for the two hundred adults and children who attend services regularly.

Pray for Mr. Howle, Korea, Mrs. R. E. Snell, Korea, M. G. Gentry, Indonesia, J. C. Muse, Jr., Ecuador, W. R. Hull, Kenya, ev.; W. A. Comper, Nigeria, ed.; Mrs. J. Y. Greene, Korea, SW; J. E. Hubbard, Pawnee, Okla., Ind. ev.

10 WEDNESDAY Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. Romans 8:26 (read Heb. 7:25-28; Rom. 8:26-28).

The Wallace DuValls have watched Nigeria emerge as an independent nation. They pray that political upheaval will offer a new chance for a strong government. Wallace, as advisor in three associations, is grateful for the concern of the churches for unreached areas in the north. Reports show new doors opening and approaches by Muslims who want to find out about the gospel.

Pray for Mr. DuVall, Nigeria, Cora Ney Hardy, Nigeria, W. E. Arnold, Ghana, Mrs. J. L. Wilson, Thailand, ed.

Mrs. J. F. Humphries, Vietnam, Mrs. R. N. Finley, Malaysia, MA; J. P. Satterwhite, Japan, MD; Mrs. J. M. Young, Jr., Yemen, F. H. Anderson, Italy, Antonio Santana, Cuba, ev.; Mrs. James Benson, San Antonio, Tex., Sp. sp. ev.

11 THURSDAY My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever. Psalm 145:21 (read vv. 1-21).

The Cloyes Starnes returned to Korea last summer after their first furlough. He is teaching at the seminary at Taejon and requests prayer for more teachers for the fifty students enrolled. Pray also for God's guidance as they seek to comply with troublesome governmental laws concerning the seminary. He states, "Korea presents unparalleled opportunity for evangelism."

Pray for Mr. Starnes, ed.: Mrs. Reiji Hoshizaki, Japan. J. I. Nance, Indonesia, Mrs. E. A. Barnes, Lebanon, Mrs. C. E. Westbrook, Argentina, ev.; Mrs. A. P. Olmedo, Panama, J. C. Reyna, Clovis, N.M., Sp. sp. ev.

12 FRIDAY I waited patiently for the Lord; and he inclined unto me, and heard my cry. Psalm 40:1 (read vv. 1-17).

"Literacy is growing rapidly in Zambia. The question is not, will they read, but, what will they read." This statement comes from Tom G. Small, who, with his wife and family, has been in Zambia since 1959. Pray for this emerging nation, especially the Zambian Christians.

Pray for Mr. Small, R. R. Morris, Tanzania, Auris Pender, Malaysia, Mrs. W. C. Warmath, Japan, ev.; Mrs. Burton Davis, Brazil, Helen Meredith, Colombia, ed.; Mrs. Albert Casteel, Puerto Rico, Sp. sp. ev.

13 SATURDAY I know that thou canst do every thing, and that no thought can be withholden from thee. Job 42:2 (read Acts 5:27-39).

"Mother's Day is always a very special day in our Spanish churches," write the Forest Wiggins of Deming, New Mexico. "Last year we presented a corsage to the oldest mother, who was sixty-six and blind. The thing that made this special was that during the invitation this mother came forward confessing Christ as Saviour. 'My eyes may be blind, but my soul can see now,' she said." Pray for this woman.

Pray for Mr. Wiggins, Sp. sp. ev.; Mrs. G. B. Jostlin, Calif., deal ev.; D. H. Perkins, LaVale, Md., SM; H. D. Shield, Kotzebue, Alaska, pioneer; Mrs. R. A. Hampton, Brazil, ev.; Veronica Wheeler, Nigeria, MJ; Mrs. R. B. Wyatt, Jr., Chile, ed.

SUNDAY All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Timothy 3:16 (read vv. 10-17).

Just before she left Chile to go to work at the Baptist

Changing Your Address?

Are you moving to a new street? a new town? a new state? ROYAL SERVICE would like to know about it, so we can keep your magazine coming to you every month.

Paste the address label from the cover of ROYAL SERVICE to the space provided, fill in your new address, and mail to:

ROYAL SERVICE
404 North Twentieth Street
Birmingham, Alabama 35281

Attach Label Here

NAME _____ (please print)

NEW ADDRESS _____

CITY _____

STATE _____ ZIP CODE _____

Allow four weeks for change of address. (If label not available, be sure to send your old address, including the zip code.)

Publishing House in El Paso, Texas, Roberta Ryan was visiting a child who lived in a very poor neighborhood. When she saw so many children clamoring for Bible story leaflets, she began to doubt whether she should leave Chile for this new work. An inner voice reminded her that she could still help through the magazines she would edit.

"So I came away," she writes, "and now each day as I sit at my typewriter, I ask God to let me write the words that will help his people in Latin America witness for him right where they are."

Pray for Miss Ryan, pub.; Mrs. B. R. Yarbrough, Uruguay, J. G. Conley, Tanzania, Mary Lee Earnest, Malaysia, J. E. Ingouf, Indonesia, Mrs. W. N. McElraith, Indonesia, ev.; Amelia Diaz, N.M., rei.

15 MONDAY But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 1 Corinthians 2:10 (read vv. 9-16).

Rev. and Mrs. James F. Leeper, Southern Baptist first missionaries to Turkey, arrived in Ankara last June to begin their work in an English-language community of around ten thousand people. The Baptist congregation who welcomed them included US military personnel and business people. Pray for this group.

Pray for Mrs. Leeper, R. D. Williams, Nigeria, ed.; Mrs. J. T. Poe, El Paso, Tex., pub.; Jose Cantu, Hale Center,

Tex., M. D. Oates, San Antonio, Tex., Sp. sp. ev.; Mrs. Francisco Rodriguez, Cuba, ev.

16 TUESDAY Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2:15 (read vv. 11-22).

Rev. and Mrs. William L. Wagner, Southern Baptist first missionaries to Austria, held their first services in the Salzburg Baptist Church last year. Since 1956 when a mission in Frankfurt, Germany, began among English-speaking people, there has been a remarkable growth of such congregations, although the groups are usually small and transitory. In some places there is an indigenous Baptist work.

Pray for Mrs. Wagner, Mrs. D. E. Pinkston, Ivory Coast, Mrs. J. W. Fuller, Jordan, Mrs. J. E. Posey, Jr., Philippines, J. O. Watson, Paraguay, ev.; P. H. Carter, Mexico, Catherine Walker, Indonesia, ed.; J. M. Sanchez, Cuba, ev.; Mrs. F. H. Walters, Panama Canal Zone, rei.; Mrs. S. M. Hernandez, Phoenix, Ariz., Sp. sp. ev.; Mrs. G. L. Stanlev, Phoenix, Ariz., Ch. ev.; Mrs. R. R. Beard, Muskogee, Okla., Ind. ev.

17 WEDNESDAY As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. Galatians 1:9 (read vv. 6-12).

Communication is an important word in all phases of life today. Dr. Baker J. Cauthen said: "We must somehow discover deeper, richer ways to communicate at the level of love that Christ really means." The Foreign Mission Board recently appropriated additional funds for communicating the gospel by mass media in several countries. Dr. Cauthen stated: "This is the day to tell the old, old story of God's love with every facility he will provide."

Pray for W. R. Wakefield, Philippines, SW; J. G. Parvian, Tanzania, ed.; R. Z. Chanter, Jr., Peru, ev.; Pascal Carrasco, Crashton, Tex., Sp. sp. ev.; T. W. Talkington, Miss., rei.

18 THURSDAY Unless thy law had been my delight, I should not have perished in mine affliction. Psalm 119:92 (read vv. 81-96).

It is not surprising that an offering is taken in a WMU meeting, but not often in Korea is the total \$10 in cash and five large bags of rice. About seventy women from twenty-six churches in Korea attended a retreat at the seminary in Taejon. A high point of the program came when a home missionary told of a village family that had given land for a new mission. The offering was to start a building fund. Thank God for the devotion of these women.

Pray for A. L. Davis, Jr., Hong Kong, MD; A. L. Gillespie, Japan, W. C. Warmath, Japan, C. W. Campbell, Argentina, ev.; J. E. Hampton, Tanzania, Mary Jane Whorton, Nigeria, ed.; Felix Torna, Cuba, ev.

ROYAL SERVICE • MAY 1967

19 FRIDAY Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. Matthew 7:24 (read vv. 21-28).

Betty Guthrie, US-2 in East St. Louis, Illinois, writes: "During a recent revival meeting, several young people made professions of faith and were baptized later. Others moved church membership." Pray for these new Christians, for volunteer workers to offer time and talent for good will center activities.

Pray for Miss Guthrie, Peter Chen, San Francisco, Calif., Ch. ev.; Mrs. Claudio Iglesias, Newkirk, Okla., Ind. ev.; S. F. Davis, Ga., Mary Alexander, China-Hong Kong, Mrs. H. H. Snuggs, China, rei.; J. N. Westmoreland, Rhodesia, W. D. Bender, Nigeria, ed.; C. W. Bedenbaugh, Tanzania, Mrs. Wayne White, Mexico, J. C. Allard, Brazil, ev.

20 SATURDAY I can do all things through Christ which strengtheneth me. Philippians 4:13 (read Acts 6:8-12; 7:51-60).

Last year Lucene Tifford and Mary Sampson were honored by the Taiwan Ministry of Education for a decade of service to university students in Taichung. As Miss Tifford taught English in the Taiwan Provincial Chung Hsin University, she was able to reach young people for Christ. She and Miss Sampson used the salaries they received for student scholarships and school projects. Today Miss Tifford continues to teach, to direct student activity, and she helps in nearby churches.

Pray for Miss Tifford, Taiwan, SW; J. S. McGee, Nigeria, Mrs. G. H. Wise, Brazil, L. C. Bell, Brazil, ev.; H. D. Duke, Chile, ed.; Mrs. Lee Streeter, Disney, Okla., Ind. ev.

SUNDAY And he gave some, apostles; and some, May 21 prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Ephesians 4:11-12 (read vv. 1-16).

Missionaries came to Jamaica from Bermuda, the Bahamas, Dominican Republic, French West Indies, Guyana, Jamaica, Trinidad, and Tobago to a conference of business, reports given, and inspirational messages. MKs had Vacation Bible School led by student summer missionaries. Pray for comparatively new Southern Baptist work in this Caribbean area.

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

22 MONDAY Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? Luke 10:36 (read vv. 25-37).

The 270 students in the Baptist school in Ajloun, Jor-

dan, receive training and a witness for Christ. *Pray for this work, the hospital, and Baptist church at Ajloun.*

Pray for Maurine Perryman, Jordan, ed.; G. B. Hardister, Jordan, V. O. Vernon, Brazil, A. W. Compton, Mexico, O. W. Reid, Mexico, ev.; Naomi Cuevas, Dallas, Tex., Sp. sp. ev.; R. R. Beard, Muskogee, Okla., Ind. ev.

23 TUESDAY *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12:1 (read vs. 1-9).*

Pray today for the WMU Annual Meeting, May 29-30, in Miami Beach, Florida, and for Mrs. Robert Fling, Miss Alma Hunt, Mrs. R. L. Maihis, and others as they make final plans. Pray for the Southern Baptist Convention meeting, May 30-June 2 which follows, that God may guide in all matters.

Pray for Joan Frisby, Dallas, Tex., MC; Mrs. H. T. Gruver, Puerto Rico, Sp. sp. ev.; Mrs. N. R. Berkham, Venezuela, Mrs. W. N. Claxon, Nigeria, Mrs. R. W. Harrell, Kenya, Mrs. H. T. McKinley, Rhodesia, W. G. Henderson, Korea, ev.

24 WEDNESDAY *Rejoice with them that do rejoice, and weep with them that weep. Romans 12:15 (read vs. 10-21).*

Geithsemane is one of six Baptist churches and seven missions in Guatemala City. Its membership is small and its growth is handicapped by inadequate facilities. Tremendous expense is involved in buying property and in building. Mrs. W. W. Stennett writes: "This is a land of many poor people, and our churches are barely able to support their pastors." *Pray for these churches and their pastors.*

Pray for Mrs. Stennett, Mrs. C. W. Campbell, Argentina, Mrs. H. V. Warten, Indonesia, ev.; Mrs. Earl Parker, China-Korea, C. D. Hardy, Brazil, ret.; Doris Penkett, Brazil, soc.; N. L. Peyton, Wake Forest, N.C., deaf ev.; Mrs. D. Bejarano, N.M., ret.

25 THURSDAY *So is he that layeth up treasure for himself, and is not rich toward God. Luke 12:21 (read vs. 13-21).*

Samuel M. James writes from Saigon, Vietnam: "We play it by ear. We preach the gospel and people respond to God's love. It is a thrilling experience." He tells of a couple who opened their one-room home to a study group. Soon they accepted Christ, and now they have regular worship services in their home. Several professions of faith in Christ are their reward. *Pray for this couple and new converts.*

Pray for Mr. James, G. A. Clark, Japan, D. R. Smith, Venezuela, A. F. Garner, Argentina, Mrs. O. D. Boles, Brazil, ev.; T. F. Bryant, Brazil, Donna Kirby, Hong Kong, H. E. Spencer, Philippines, ed.; Joyce Carmichael, New

What Are the Answers

This quiz can be used with circle study, page 41, or just for fun. Don't look at the answers at right until you read circle study material and the article, page 14.

I. Underscore correct answers.

1. The word indigenous means (1) self-governing (2) incensed (3) a dye or a color
2. Guatemala is in (1) South America (2) Central America
3. Southern Baptist work began in Guatemala in (1) 1948 (2) 1824 (3) 1900
4. Southern Baptist missionaries in Guatemala number (1) 21 (2) 12 (3) 35.

II. Write in blank, true or false.

1. When our first Baptist missionary entered Guatemala, he found some churches which already believed as Baptists.

Orleans, La., RM; J. V. Norwood, Havre, Mont., US-2.

26 FRIDAY *For I have given you an example, that ye should do as I have done to you. John 13:15 (read vs. 1-16).*

Baptists migrated from Burma fifteen years ago to work in timber camps in Sabah, Malaysia. They had worship services in their homes, taught Bible to their children, and sent lilies back to their churches in Burma. Reading of our work in Indonesia, they asked for a visit by a missionary. Last year Charles Morris baptized eight neighbors and other converts from Burma and Timor. Thank God for these Burmese Baptists.

Pray for Mr. Morris, Malaysia, Mrs. W. M. Moore, Nigeria, Mrs. M. R. Ford, Ecuador, W. D. Morgan, Panama Canal Zone, ev.; J. V. De la Cruz, Westaco, Tex., Sp. sp. ev.; C. E. Bearden, Decatur, Ga., deaf ev.

27 SATURDAY *Therefore they that were scattered abroad went every where preaching the word. Acts 8:4 (read vs. 4-17).*

"Personally, I don't believe I will ever be satisfied to

2. Baptists have no theological seminary in Guatemala where their leaders may be trained. —

3. The government of Guatemala permits unlimited religious freedom to its people. —

4. The Baptist Spanish Publishing House in El Paso, Texas, provides literature for our missionaries and leaders in Guatemala. —

5. All Baptist churches in Guatemala are self-supporting. —

Answers: 1. 1 self-governing 2. Central America 3. 1900 4. 35 5. true



live in the States after seeing so many villages with thousands of people who have never heard of my Lord Jesus Christ." So wrote Mary Ann Chandler, a student missionary after a summer in Malawi, East Africa. *Pray for the more than six hundred student summer missionaries who will be in service this summer.*

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

SUNDAY *The earth is the Lord's, and the fulness thereof. Psalm 24:1 (read vs. 1-10).*

"One little, two little, three little Indians." In fact, fourteen little Indians were enrolled in kindergarten at the Indian mission at Santa Fe, New Mexico, with Miss Louise Mitchell as director. At kindergarten "graduation" sixty-five parents and friends were in attendance. *Pray for Miss Mitchell, the Indian children, young people, and their parents.*

Pray for Miss Mitchell, J. B. Parker, Tex., ret.; Mrs. T. N. Clinkscales, Brazil, B. J. Davenport, Brazil, W. R. Medling, Okinawa, ev.; Carolyn McClellan, Yemen, RN.

29 MONDAY *Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Malachi 3:8 (read vs. 7-12).*

Miss Johnnie Hobbs, with her associates and volunteer helpers, carries on a full program at Carver Good Will Center in New Orleans. One month's report shows average attendance at nursery to be thirty-five, and at kindergarten, ten; clubs for Primary, Junior, and Intermediate groups; recreation for each age; clubs and services for adults. *Pray for physical strength for Miss Hobbs as she recovers from illness.*

Pray for Miss Hobbs, Mrs. L. F. Gomez, Las Vegas, N.M., Sp. sp. ev.; Mrs. R. K. Evenson, Uruguay, Mrs. J. D. Belote, Hong Kong, Mrs. J. A. Foster, Philippines, ed.; Paul Box, Malaysia, ev.; Brenda Sullivan, Switzerland, MJ; Donna Siles, Rhodesia, Ruth Porter, Paraguay, RN; WMU Annual Meeting, Miami Beach, Florida, 29-30.

30 TUESDAY *Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Corinthians 9:7 (read vs. 1-15).*

Cuban refugees continue to enter the US at Miami at the rate of one thousand per week. This group constitutes one of the responsibilities of H. O. Hurt, director of language missions for Florida, with headquarters in Miami. Mr. Hurt has served under our Home Mission Board in Cuba and in Panama. *Pray for these distressed, displaced people.*

Pray for Mr. Hurt, Mrs. R. M. Guillen, Panama, ev.; D. R. Contreras, El Paso, Tex., Sp. sp. ev.; E. D. Evenson, Pinetop, Ariz., SM; G. L. Gladney, Caruthersville, Mo., Negro ev.; H. V. Davis, Brazil, BA, Mrs. G. D. Graber, Brazil, ed.; Mrs. R. W. Burnett, Argentina, Mrs. A. L. Davis, Jr., Hong Kong, Mrs. J. A. Herring, Taiwan, Mrs. L. M. Southerland, Jr., Japan, ev.; G. R. Young, Philippines, MJ; I. N. Patterson, Nigeria, ret.; Southern Baptist Convention, Miami Beach, Fla., May 30-June 2.

31 WEDNESDAY *Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Corinthians 16:2 (read Matt. 6:1-4; 1 Cor. 16:1-3).*

A conference of missionaries from various countries in Latin America recommended to the Foreign Mission Board the creation of a new position to unify the radio-TV work in South America, Central America, Mexico, and the Caribbean area. Alan W. Compton has been elected to this position. *Pray for those who will hear the gospel by radio and TV.*

Pray for Mrs. Compton, Mexico, W. W. Stennett, Guatemala, Mrs. William Skinner, Paraguay, June Cooper, Japan, Mrs. H. L. Price, Japan, ev.; J. W. Nelson, Crownpoint, N.M., Ind. ev.; Mrs. J. F. Potter, Thomasville, N.C., deaf ev.



FOR USE IN SOCIETY

by Eunice Allison

Study Question. *How has God led Baptists of Hong Kong in a realization that churches and fellowships are primary in the spread of Christ's kingdom?*

MEETING OUTLINE

Song: "The Church's One Foundation"
Call to Prayer
Blessings
Practical Features (see Forecaster)
Study Session

STUDY SESSION OUTLINE

Meditation: My Church
Prayer
Introduction of Panel Members
Panel Discussion
Summary
Prayer

Program Chairman: Check your church library for the following resource materials to determine what is available and what you need: *Fragrant Harbor* by Jackie Short, 85 cents; *Young People's Teacher's Guide for Fragrant Harbor* by Saxon Carver, 25 cents, has excellent material for atmosphere, meals (book and guide available from Baptist Book Stores); *New Frontiers in an Old World* (out of print)

On Saturday a church building in Ohio burned. On Sunday the pastor preaching in a borrowed building opened his sermon by saying, "We lost everything yesterday except the church that Christ is building."

In Acts we read that "the Lord added to the church daily" (Acts 2:47). Again, it is written "there were added unto them about three thousand souls" (Acts 2:41).

No, my church, the real church, is not a building. A building is not essential, for the early Christians did not always have a building. Paul, writing to Philemon, made mention of "the church in thy house" (Philemon 2). The building I often call "my church" is actually a place set aside where the church goes for worship and Christian fellowship.

Where is my church? I could say that my church is located at (give location of local church building), but would that be a true statement? No, that's only where the building stands in which the church meets.

My church is wherever its members are. It is in the schoolroom, it is behind a counter at the department store. It is here in this room. It is where I am, for my church is a living organism of redeemed believers. It is a chosen generation whom God "called . . . out of darkness into his marvellous light" (1 Peter 2:9).

What is the mission of my church? It is that it be a channel through which God's love flows to a lost and straying world to help redeem it. It is to assist me to grow spiritually. "Christ . . . loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church . . . that it should be holy and without blemish" (Eph. 5:25-27).

My church is important. It must be doing the work of the Lord. It needs my help and I need to experience corporate worship, work, and fellowship with believers. It depends on me to be faithful and to be a good steward of my possessions, to pray with understanding and concern, to be at work in my community for Jesus' sake. Christ's church has the right to expect that my life be spotless and a reconciling influence in a corrupt world.

Prayer: Ask God to help each person realize the significance of belonging to God and his church.

Leader's Introduction

In April our study topic was establishing churches in the first and twentieth centuries. At that time we discussed the church at Philippi and churches in East Africa. This month we continue our study of how God's churches are to fulfil Christ's Commission in extending his kingdom.

Our study question for today is: How has God led Baptists of Hong Kong in a realization that churches and fellowships are primary in the spread of Christ's kingdom? (Display question written on streamer.)

We appreciate members who are serving on our panel.
(Introduce panel members seated across the front of room)

behind a table. If questions are "planted," the leader will preside and ask for questions.)

(To panel members) Hong Kong is mentioned in our study question. I know it's in the Orient, but where?

Panel Member 1 (use missions map): Hong Kong is a British colony on the south coast of China, consisting of Hong Kong Island, a number of smaller islands nearby, the Kowloon Peninsula, and a section of the mainland called the New Territories

Note that only a line, or "no man's land," separates this small British Crown colony from Red China. Baptists of Hong Kong are kept conscious of Red China's nearness by refugees in Hong Kong.

Only 80 percent of Hong Kong's 398 square miles is habitable. About five and a half times the size of the District of Columbia, it has been called one of the world's most crowded spots. In some tenement areas there are two thousand persons to the acre.

More than 100,000 people live in floating slums aboard sampans and junks, which are Chinese boats. An estimated 80,000 persons exist on the rooftops of tenements.

Lender: How did Hong Kong become a British colony?

Panel Member 2: The British wanted a base to carry on trade with South China. They occupied Hong Kong in 1841. Since then it has grown to include the territory we pointed out on the map.

On Christmas Day, 1941, the colony fell to the Japanese. The harbor was wrecked, industry stifled, forests cut from the land, and education neglected. Four years later it was liberated by the British Pacific Fleet and is today a remarkable area of flourishing business.

Leader: To think of Hong Kong is to think of people, especially refugees. Just what is the situation?

Panel Member 3: In 1950 refugees by the thousands began to pour into Hong Kong out of Red China. Many refugees were Baptists. Hong Kong's population has soared from 400,000 at the end of World War II to 4 million at the present time.

Chinese continue to flee from Red China. Risking their lives, they swim icy waters, paddle leaky sampans, and face the dangers of crossing "no man's land." Those who reach Hong Kong are fortunate though they arrive hungry, often penniless and ill.

Until better housing is obtainable, the refugee finds a few square feet of ground on which to build a hut. Floods and fire may play havoc with his home of cast-off materials. On Christmas Day, 1953, fire destroyed the homes of over seventy thousand refugees in a few minutes.

The government of Hong Kong earnestly tackles the world's biggest refugee rehabilitation problem, building many resettlement units and providing some initial financial assistance. The housing buildings may be seven to ten stories high, each floor made up of two long rows of one-room apartments. The apartments measure 10 by 12 feet

and are used by one large or two small families. Cooking facilities and pumps for water are shared by groups of families.

Some refugees do not succeed in bringing all members of their families with them. One missionary saw a divorce paper sent to a man in Hong Kong from the People's Republic of China. His wife had been forced to remain behind and marry someone else. The document read like a biography, listing everything the husband had done before and after he left Red China.

In recent years the age and circumstance of refugees have changed, which make for greater problems to the refugee. In the early months of 1950 those who escaped were the educated and professional. They had judged correctly what the future held and some were able to bring all or part of their material possessions. Today, more than 50 percent are under sixteen years of age, and have few, if any, material possessions.

Leader: This information will help us to realize the challenges which confront Hong Kong Baptists. Does anyone wish to add information concerning Hong Kong from your reading (see pp. 2-3 and 48)?

Member 1 (speaks from where she is seated): It's a tourist's paradise. Why, they say you can go "broke just buying bargains." Imagine ordering a custom-made suit and getting it in less than forty-eight hours.

A friend brought back yards and yards of silks and brocades. She said pearls and jade were a grand bargain. Tell me why things are so cheap.

Member 2 (seated): May I speak? Hong Kong is a free port. I understand this means goods come into port duty free from all over the world. Many of the finest manufactured items in Japan and Europe can be bought cheaper in Hong Kong than in the lands where they were manufactured.

Hong Kong is also quite a fashion center, and has a good foreign market for manufactured clothing. About one third of all dresses shipped out from Hong Kong come into the USA. Some clothing is modestly priced, but some costs hundreds of dollars.

Member 3 (seated): Hong Kong is a land of many contrasts. Just imagine jogging down the street in a ricksha while a jet plane roars overhead. One may find a fifteen-room mansion a few steps away from a hillside hut that is home for a large refugee family. Peddlers still offer their wares on narrow streets.

Did you know that water is a greater problem than food? There are few fresh streams, and no rivers.

(If you have time, show the slide set "Life in Hong Kong," listed on p. 36, at this time.)

Leader: I'm sure we would all like to go to visit in Hong Kong.

Before we mention Baptists in Hong Kong, what is the religious background of the Chinese people?

Member 4 (come to front): The older Chinese people still cling to the traditional Chinese religions: Buddhism, Taoism, and Confucianism. In this British Crown Colony, 99 percent of the people are Chinese. The younger generation is breaking with religious traditions, and unfortunately many profess to be without faith in any religion.

A new missionary couple witnessed their first Chinese funeral, not realizing that it was a traditional Buddhist funeral. Two bands were playing in the middle of the street. In front of the deceased person's house the crowd burned incense and shot firecrackers. In the midst of the group, hooded, white-robed Chinese marched around the coffin which rested in the middle of the sidewalk.

To the participants the ceremony was purposeful. It was a hopeful attempt to rescue the deceased person from the devil, and to chase off evil spirits.

About 10 percent of Hong Kong's millions have some sort of connection with Christianity. Half of these have Roman Catholic affiliations. The largest single denomination is Baptist, with about 15 percent of the total evangelical members, or 15,811 as members of Baptist churches. A growing group, however, is being touched by the Baptist hospital, schools, publications, in addition to the influence of the churches.

Leader: When did Baptists begin work in Hong Kong?

Member 4: You remember J. Lewis and Henrietta Hall Shuck? They shared the gospel there before the Southern Baptist Convention was organized in 1845.

Mrs. Shuck began a school for Chinese girls and boys in Macao in 1837. In 1842 she moved to Hong Kong, and started another school for girls and boys in her home. She died in 1844. In 1924 Caine Road Baptist Church in Hong Kong started a primary school for girls to carry on the work of Mrs. Shuck. Mrs. Wong Kwok-Shuen was founder and first honorary principal. This school, which began in Caine Road Baptist Church, was officially named Henrietta School in 1952 in honor of the memory of Mrs. Shuck. It now includes a kindergarten, primary school, high school, and senior middle school for boys and girls.

Missionaries who started work in Hong Kong moved on to the mainland of China when the doors opened. The churches organized in Hong Kong, however, have continued to grow and evangelize, and other churches have been constituted. The oldest Baptist church in the colony is on Cheung Chau Island. It has had an unbroken history from 1842 to the present.

Leader: What factors have contributed to the growth of Hong Kong Baptists?

Member 4: I think the answer is found in the words of Dr. Winston Crawley, the Foreign Mission Board's secretary for the Orient. He wrote: "The planting of churches is like the driving down of pilings. Strong churches form the base on which all other missions projects rest."

"Missions institutions such as schools and hospitals may catch the public eye more readily, but it is still the churches that are first and foremost in the missions program. Our Southern Baptist missions work in Hong Kong is at a fairly advanced stage, where training of Christian leadership is prominent; but the institutions and programs for leadership training would be unsuccessful and unsteady without the foundation of strong church life."

God led Hong Kong Baptists from the beginning to place the emphases on the establishment of strong churches. This type of mission strategy is not new. It dates back to New Testament times when the apostles and helpers went everywhere preaching, teaching, and gathering the people together in fellowship groups and in churches.

The same opinion is expressed by former Hong Kong missionary Ronald W. Fuller (now in Vietnam) who says, "Without churches institutions are of little value in wide extension of the Christian faith to non-Christians."

One of the strongest churches in Hong Kong, the Caine Road Baptist Church, was organized in 1901 by Chinese themselves. Almost immediately this church branched out into other areas with gospel visitation and missions.

In 1932 a man in Kowloon City offered his rice shop as a place for a gospel discussion meeting on Sunday afternoons. An earnest deacon from the Caine Road Baptist Church offered to pay part of the salary of a worker there. The work developed rapidly, new converts being added, as well as other Baptists joining them. Land was purchased. A building was erected and the church was organized with 185 members. Today Kowloon City Baptist Church is a strong church and a base for extending the Lord's work.

For more than twenty-five years, this same mother church supported a mission in Shek-kei, which is now in Red China.

Recently, they gave over \$30,000 (US currency) to purchase land and put up a chapel building nearby. About three years ago, they gave money and bought a house in Malacca, Malaysia, engaged an evangelist and his wife to live there, and sent them over fifteen hundred miles to begin a Baptist witness in that faraway city in another country.

Member 5 (come to front): Another factor in evidence of God's leadership has been the increased number of missionaries. For more than a hundred years no Southern Baptist missionaries were stationed in Hong Kong. When mainland China was closed in 1949, missionaries and capable Baptist leaders from South China churches came to Hong Kong.

The late Miss Ruth Pettigrew described walking along the crowded streets and hillside giving out tracts to throngs of Mandarin-speaking Chinese. Her mission was seeking people from Hunan Province, where she had lived and worked.

As a result of this walking ministry, Miss Pettigrew won a doctor and his wife to the Lord. Immediately they opened

BIBLE STUDY [Continued from p. 47]

5:40), or, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). This life is found in Christ who declares, "I am . . . the life" (John 14:6). For one to live spiritually, he must find Christ, the only source of spiritual life.

Repentance toward God leads to forgiveness, and forgiveness brings reconciliation with God. In that state of reconciliation one finds peace and discovers life—life abundant and eternal. In this experience he comes to know also, in all its riches and wonder, the inexhaustible and ineffable love of God.

With adequate moral standards then to live by, assurance of forgiveness and removal of the pain of guilt, reconciliation with God, and a convincing assurance that God loves him in spite of his unworthiness, man will discover his deepest needs being met. No matter what the storms of life or how great the turbulence of the times, he can thereafter have a sure foundation to stand on. Having found Christ and spiritual life through him, he now has also something eternally significant to stand for, the making known of Christ to others. Here, too, is the chain of events which leads to the setting apart of every Christian.

their home for a Bible class. When the class outgrew the house, they moved into a small hut, then into a ground-floor apartment. Finally, a building was secured. It was opened for the first time during Christmas week and many refugees heard of Christ's birth as they came to see what was going on.

"Little Shanghai" grew up as people who spoke the Shanghai dialect gathered at North Point on the Hong Kong side of the harbor. Miss Blanche Groves, who spoke their language, invited them to her home for fellowship, Bible study, and prayer. From this beginning was organized in 1958 the North Point Baptist Church.

Panel Member 1: I think God's leadership is evident in another way. All of us know that our Christian lives are strengthened as we witness. Hong Kong Baptists have been God's witnesses.

Missionary Kitty Anderson (Mrs. Maurice) relates how members of a Woman's Missionary Society in Hong Kong witnessed and assisted refugees.

Several years ago Red China opened the border for anyone who wished to leave. The British government, knowing that it was humanly impossible to absorb the hordes of people who would want to come, closed her border.

The result was that great numbers were caught between the British and Chinese in "no man's land" at the border. Trapped, they hid and waited for darkness and a chance to escape. Food supplies were soon depleted. Hunger was soon a problem.

During this crisis, a quarterly WMU meeting was held in the Anderson home. After the meeting was adjourned, one Chinese woman from a church near the border rose to her feet with great emotion and exclaimed, "People are dying in 'no man's land.' Can't we do something to help them now?"

A discussion followed. Since many of the women's husbands were border guards, they thought it worthwhile to risk taking food to the refugees. The women then and there gave \$45 (Hong Kong currency) to buy rice.

Mrs. Anderson was able to procure in Hong Kong a sizable amount of multipurpose foods, high in food value. Rice was cooked in oil drums; to this the nutrient was added. The food was packaged in plastic bags and secured with rubber bands. A tract, on which was stamped addresses of Baptist churches, was placed in each bag.

The women, along with their husbands, dressed as coolies. Under cover of darkness, with poles over their shoulders, they carried heavy baskets of food through the border to the trapped and hungry persons.

Later, these same stranded refugees began to filter into Hong Kong and came to Baptist churches with crumpled tracts in their hands. They told of how the food had come when all seemed lost, of using the plastic bags to catch water from the mountainside.

The help was given in the name of the Lord, and he blessed this gesture of love and willingness to witness.

Leader: If we attended church in Hong Kong, what would impress us most?

Panel Member 2: Possibly the fact that every inch of space is utilized in the churches. In one chapel the choir sits in the baptistry!

Land is so high that many churches cannot afford to buy it, so they buy space in an apartment building and renovate it to meet their needs. The cost for buying apartment space ranges from \$20,000 to \$60,000 (US currency), according to size and location. Some churches have two services in the morning to accommodate the crowds.

Leader: What is the role of the Foreign Mission Board in Hong Kong?

Panel Member 1: Besides providing missionaries, relief funds, and many other helps, a missionary stated: "The Foreign Mission Board provides 70 percent of the operating budget of the Evangelistic Board. This is Hong Kong's home missions board, and it has charge of establishing and maintaining missions."

There are generally about twenty missions that need this assistance. Each mission is encouraged to become self-supporting as soon as possible, and the assistance received from missions funds for the pastor's salary is decreased 10 percent each year.

Leader: We have schools, seminaries, and a hospital in Hong Kong. Are they not important?

Panel Member 3: Yes, we must not underestimate their value.

The church at work and the preaching of the gospel of Jesus Christ is the hub for all other activity, however.

A survey made by a missionary revealed that of the one thousand people baptized in a year, 70 percent were introduced to Christianity by friends, relatives, or neighbors who brought them to church.

Perhaps one in ten first encounters Christ through a school, college, or the hospital. Another 10 percent said they were brought by their Baptist parents, and they had received Christian training. Another 10 percent came to church through curiosity, revivals, radio, and tract evangelism.

Our schools, seminaries, and colleges are of vital importance because Christian training is essential in building and maintaining strong churches. Christian educational work has made a great impact on the life of Hong Kong.

Outstanding is the work of Pui Ching Middle School (coeducational), the Pooi To Middle School for Girls, and the Henrietta School. The Hong Kong Baptist College, a four-year school, enrolls each year students recently from the China mainland. Missionary Jean Bond and her husband, who taught there, feel this presents a special challenge to teach these students about Christianity as they are taught subjects such as English and engineering.

The Hong Kong Baptist Theological Seminary is effectively training young ministers and leaders to take places of leadership in our churches. The Asia Baptist Graduate Theological Seminary operates through courses offered by Baptist seminaries in four countries. Its administrative headquarters were opened in Hong Kong in 1960.

It would be impossible to estimate the work of the Hong Kong Baptist Hospital. The patients receive a Christian witness, and those who are won are encouraged to attend the nearest Baptist church. Their names are mailed to pastors who visit them in their homes.

These institutions, along with the Baptist Press and the new social welfare center, undergird the work of churches, and both are staffed by missionaries and nationals.

Leader: Let us summarize. How would you answer our study questions concerning establishing churches? (Reread question and lead women to mention the following.)

1. A church is not a building; it is redeemed persons who are unitedly at work in fellowship for Christ.
2. Baptist churches in Hong Kong have tried to reach people according to their circumstances.
3. God has led Baptists to undertake many types of witness in order to win people to Christ.
4. Because land is scarce and often not available, many groups meet in fellowships in homes. Some of these groups win others and soon are able to constitute churches.
5. There is a strong sense of cooperation between churches and Baptist institutions.

Follow-up

Are you meeting now in the sanctuary of your church building? If not, go there now quietly. Once seated, ask members to look at various parts of the building and discuss how these add to worship when the church gathers on Sunday morning:

- the pulpit—centered, representing the fact that the preaching of the gospel is central in a Baptist church
- the baptistry—(meaning of baptism)
- the Lord's Supper table—(meaning of the Lord's Supper)
- the choir—the importance of singing praises

FOR STUDY IN CIRCLE Or Second WMS Meeting

Growth of Indigenous Churches in Guatemala

by Mrs. Pat Clendinning

Study Question: How did Baptist work begin in Guatemala and how has it been strengthened?

OUTLINE for CIRCLE MEETING

Circle Chairman in Charge

- Call to Prayer (read Scripture passage, giving missionary information, and praying for missionaries)
- Song (choose one appropriate to Scripture passage)
- Business Period
- Promotional Features (see Forecaster)

Program Chairman in Charge

Study "Growth of Indigenous Church in Guatemala," or study book, *The Woman's Missionary Union Program of a Church*, Mathis and Dickson, 75 cents, from Baptist Book Stores; *Teacher's Guide*, Cortus, 25 cents; packet of posters, 75 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores

To the Program Chairman:

1. Study the materials. Read thoughtfully the study question. Read carefully all study material.
2. Plan your approach. After earnest prayer, adapt ma-

beautiful windows
organ music
hymnbooks

Then talk about how the church leaves the "sanctuary" to go out to be God's people—living, working, serving in the community.

Ask women to bow their heads and close with these questions:

Am I at work in the name of Christ in the world of my community?

Can I be more surely at work? Will I do it? How?

Pray: "O Lord, help us! Amen."

materials to your needs. Make assignments to individuals before you meet. At the close of the study, lead members into action. See "Possible Actions," page 44, for suggestions. Members may know of immediate needs which all should meet.

3. Order a free map of Central America from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230. Have ready for each person a pencil and a copy of "What Are the Answers?" on page 34 and the following resolution.

I Resolve

I will try to pray every day during the month for this missionary to Guatemala.

(Program Chairman, assign to each person one family from this list of missionaries.)

Guatemala City:

Charles A., Jr., and Jean Allen (2 children)
Herb and Judy Billings (2 children)
Clark and Sarah Scanlon (2 children), on furlough
Bill and Libby Stennett (3 children)

Antigua:

Richard (Dick) and Lahoma Greenwood (2 children)

Cobenz:

Ted and Sue Lindwall (2 children), on furlough
Don and Barbara Simms (1 child)

Panjabel:

Michael and Ethel Ledbetter (2 children)

Quetzaltenango:

Aquilla Brown (missionary journeyman)
Chester S., Jr., and Dorothy Cadwallader (4 children—
2 older children no longer on furlough)
R. E., Sr. (Eddie), and Hazel Gilstrap (3 children)

AT THE MEETING

Introduction

(by Program Chairman and two helpers)

Our study question today is, "How did Baptist work begin in Guatemala and how has it been strengthened?"

How much do we know of Guatemala? What do we know about Baptist churches there? Let us take a brief quiz to test our knowledge. (Distribute copies of "What Are the Answers?" page 34, with pencils.) First take a minute to write into the last blank the name of a missionary to Guatemala. (Assign names. Allow two or three minutes for members to complete their quiz.)

How many think you answered all correctly? (Show hands.) We shall not correct them now, but please make corrections as you hear answers. Let us now focus our attention on two words: *Guatemala* and *indigenous*. Where is Guatemala, and what kind of people live there?

Circle Member (displays map of Central America): Guatemala, often called "the Switzerland of the Americas," is located in Central America (locate on map). About the size of the state of Tennessee, this country lies just south of Mexico.

More than half of Guatemala's inhabitants are Indians, whose dialects are unrelated to Spanish. The remainder of the people, called *Ladinos* (lah-DEE-nohs), largely speak Spanish. Because of their education and training, this group naturally operates schools, government, and major commercial enterprises.

A visitor to Guatemala notices many contrasts. Indian women, seated on dirt floors, weave brightly colored materials while listening by transistor radios to the latest tunes from America. Indian men, trudging along mountain paths, carry to market the same kind of lovely pottery which was made by their ancestors a thousand years ago. And, they return home with razors and soap made by USA companies.

Program Chairman: What is the meaning of indigenous churches?

Circle Member: "Indigenous," according to Webster's dictionary, means native. Indigenous churches, then, are

independent churches which are self-governing, self-supporting, and self-propagating, and under the direction of national leadership. Are there such churches in Guatemala? If so, how have they grown? We hope to discover answers to these and other related questions as we explore further the growth of indigenous churches in Guatemala.

A Light in the Midst of Darkness

In the midst of high volcanic mountains beautiful Lake Atitlán (lah-tee-LAHN) nestles at the center of Guatemala's Indian empire. Four Indian kingdoms occupy land around the lake. On its south shore lies the picturesque pueblo, San Pedro La Laguna (sahn PAY-dro lah lah-GOO-nah).

The rare visitor to this area soon realizes that San Pedro is different from neighboring towns which are marred by ignorance, poverty, and disease; where images of Catholic saints and ancient stone idols are cherished and prayers of supplication are made to ancestors.

By contrast, more than one half of San Pedro's four thousand Indian inhabitants are evangelical Christians, most of whom are Baptists. This clean town has running water, electricity, and adequate sanitary facilities. Its schools are well attended. Two virile Baptist churches are located here and several missions are maintained by them in nearby rural areas.

Missionary Hubert (Ted) Lindwall tells of the thrill he received one afternoon as he sat on the porch of the town's only hotel: "A block behind me I heard a choir practicing 'Onward, Christian Soldiers.' Across the street came the refrain of 'A Mighty Fortress Is Our God.' Down toward the lake another congregation was singing 'To God Be the Glory.' A little Indian girl walked by the hotel singing 'Blessed Assurance, Jesus Is Mine.'"

Program Chairman: The Christian colony of San Pedro shines as a beacon in the middle of a pagan empire. Not every community has such a Christian witness, but throughout Guatemala there are evidences of growth among Baptists. Why is this so? What influences have contributed to the growth of churches in San Pedro and to others throughout the country?

Influences Contributing to Church Growth

1. **Religious Freedom.**—In the mid-nineteenth century an English sailor, Frederick Crowe, was converted and baptized in a Baptist church in British Honduras. Later this sailor-deacon was commissioned by his church as a missionary in nearby Guatemala. During five years there he distributed Bibles to many people, including the president of the country. God used his brief ministry to sow seeds for Christ which would bear much fruit for the future. In 1873, when Justo Rufino Barrios (WHO-slow roo-FEE-no BAH-ree-os) became president, he asked the Presbyterian Foreign Mission Board of New York to send

missionaries to Guatemala. In 1882 he personally brought a Presbyterian missionary to Guatemala. As is true in many countries, it was Christian missionaries, witnessing to the gospel of Christ, who established an atmosphere of religious freedom which continues today.

2. **Missions Board Assistance.**—For years, small but active groups used literature from the Baptist Spanish Publishing House in El Paso, Texas. Eventually, they made contact with Baptist churches in Panama. Rev. Paul Bell, Sr., a Baptist home missionary in Panama, went to Guatemala at their invitation. Having been convinced that they were Baptists in doctrine and principle, Mr. Bell baptized three hundred into constituted churches. From this inspiring beginning, the Baptist witness grew. In August, 1946, the Guatemala Baptist Convention was formed by messengers from nine churches meeting in San Pedro La Laguna, the same Indian village referred to earlier. The next year Baptists in Guatemala requested assistance from the Foreign Mission Board in Richmond, and Rev. and Mrs. W. J. Webb, formerly missionaries in Mexico, became the first Southern Baptist missionaries appointed to Guatemala. They arrived on the field in 1948.

Religious literature made, and continues to make, its contribution to the growth of churches. Sale of Bibles and New Testaments in Spanish and in Indian dialects is at an all-time high. People are eager to know the gospel of love.

Today there are in Guatemala twenty-one missionaries under appointment by the Foreign Mission Board. In addition to Cooperative Program funds, \$40,572 was allocated for work in Guatemala last year from the Lottie Moon Christmas Offering.

3. **Evangelism.**—Evangelistic fervor characterizes churches in Guatemala. This has been true from the beginning. The Damascus Baptist Church in Guatemala City celebrated its first anniversary by reporting more than twice as many members as it had when organized with seventeen members in the living room of a deacon's home. Sunday School classes expanded from three to eight while monthly offerings rose from \$21 to \$90. Sixty-three people were led to Christ during the year.

Bethany Baptist Church, Guatemala City, oldest Baptist church in Guatemala, observed its Twentieth Anniversary a year ago. In twenty years its membership grew from nineteen to over two hundred. In addition, the congregation supports five missions. Typical members are Arturo Cuyun (ahr-TOO-ro KOO-yoon) and his wife, who following their baptism, made plans at once for services to be held in their home in order to reach their family, neighbors, and friends for Christ.

4. **Self-support.**—When Guatemalan Baptists understood from God's Word what he expects of them as stewards, they responded at once. In 1960 there were only three churches which were self-supporting. By 1965, eighteen of the twenty-eight churches were completely self-sustaining. Gethsemane Baptist Church, San Pedro, recently constructed a building which houses an auditorium and a

two-story educational building. The land was given by the first Christian in the village, Pascual Batz (pahs-OWAL bahitz). A loan of \$3,000 was arranged from the Baptist Mission. The church gave the remainder of the cost. One of the deacons reported that all male members were expected to work two full days a week, but some gave three or four days a week as they were needed.

There is a strong feeling of independence even among these missions. They also try to become self-supporting. In Alta Verapaz (ahl-ah veh-rah-PAHZ), an area which until a short time ago had never heard the gospel, there is a mission composed of thirty-two baptized believers. This group is not only self-supporting, but has recently voted to give 10 percent of its income to the Guatemalan Baptist cooperative program. In addition, this Indian mission wants to send two from its group as missionaries to a nearby area even before it becomes a church.

5. **Trained Leadership.**—Leaders are being trained in two theological institutes. The younger institute, Paul Bell Baptist Theological Institute, is located on the south shore of Lake Atitlán. Staffed by field missionaries and Guatemalan pastors, this institute trains leaders for the responsive rural areas. The older, Guatemalan Baptist Theological Institute, located in Guatemala City, has trained almost all present Guatemalan Baptist leaders.

The purpose of these institutes is to provide leaders who look at the needs, work in a way to reach people wherever they are, and to train people in churches to be witnesses for the Lord.

Theological institutes in Guatemala teach a conservative theology. Evangelism and practical work are emphasized. Every Tuesday in Guatemala City's institute is "testimony day." At this time students report their week's experiences in witnessing. They are each assigned to a pastor or to a missionary for guidance and counsel. Through this association, students receive invaluable and practical training. Teachers with compassionate hearts are enlisted from the missionaries, as well as from nationals.

Special lay training institutes are also sponsored by the Guatemalan Baptist Theological Institute. Laymen sometimes study and witness in a chosen area and have the blessings of the Lord on their labors as people have been won to Christ.

6. **Outreach to New Areas.**—In the beginning of our study, we noted that more than half the inhabitants of Guatemala are Indians. Most evangelical missionaries, however, direct their witness to the Spanish-speaking segment of the population. Largely because Indians are remotely situated and speak various dialects. Only eight of the twenty-eight Baptist churches of Guatemala are Indian. This trend is changing, however. In a recent missions meeting, those present voted to encourage those missionaries living in a strongly Indian area to study the language of the area. In addition, they voted to provide missionary leadership for four major Indian areas. These have now been entered, and study of the language is progressing. These

missionaries among Indians are Mr. and Mrs. Richard (Dick) Greenwood, Mr. and Mrs. Michael Ledbetter, Mr. and Mrs. R. E. Gilstrap, Mr. and Mrs. Ted Lindwall, Mr. and Mrs. Don Simms, who also work with Indians, are the first Baptist missionaries to study an Indian language before studying Spanish.

Additional missionaries to the Indians are needed. Those who have entered this work face many difficulties. They carry heavy responsibilities, and find little time to study the Indian language. Yet they face this unparalleled opportunity of witnessing to more than half a nation with a spirit of optimism and confidence in God's leadership.

Conclusion

(By Program Chairman)

Now how much do you know about Guatemala and its indigenous churches? Let's take a look at our answers. (Review quickly, giving correct answers.) The name written at the bottom is your Guatemalan missionary family for the remainder of this month. Pray each day for this family, and encourage your family to join you.

In the consideration of growth of indigenous churches in Guatemala, what have we learned which would enable us to become more effective Christians? (Lead your mem-

bers to select one or more of the following "Possible Actions," or ones they may suggest. Allow time for necessary planning to carry them out.)

Possible Actions:

1. Missionaries are reaching out into new areas of work with Indians in Guatemala. Let us name areas in our community where our witness is needed. What is our part in this? Is a survey needed? (Allow time for discussion and planning.)

2. Evangelism has helped in the growth of Guatemalan churches. What have you and I done this month to witness personally about our Saviour? What can we do this next month? (Allow time for discussion. Have available names of lost people in your community.)

3. Does your church have a mission, or missions? Should it maintain a Sunday School class in a jail or an institution? If your church has a mission, have you neglected to train leaders among the people? Should you do so? Have you accepted a community missions project in an institution without investigating the extent of the need? Are you meeting actual need? How can you find out?

Prayer: A time of prayer about definite work you will do for the Lord at once. A time of prayer of thanksgiving for the wonderful Christians in Guatemala.

Bible Study • The Missionary Message of the Bible

Lesson VIII

by Gilbert L. Guffin

Missions and Man's Needs

Scripture Reading (See Scripture passages in lesson.)

Christian missions is founded upon the conviction that in Christ, and in Christ alone, all the deepest needs of man may be adequately met. But what are these needs? Man is a physical, intellectual, social, and spiritual being. That he is more than flesh and blood, more than merely a physical creature, both the Bible and reason testify. Yet he does have a physical nature the demands of which must be satisfied. Having such, he obviously also has in common with all living creatures, certain basic natural needs. This, of course, God knows better than man. "Your heavenly Father knoweth," said Jesus, "that ye have need of these things" (Matt. 6:32). Jesus was not an ascetic who ignored the natural needs of the body. He not only attended banquets and other gatherings such as wedding feasts, eating and drinking what was placed before him, but also he had compassion on the hungry and more than once sought to relieve their distress. This leads us to believe the

hungry everywhere are his missionary concern, and so must be ours.

Illness and physical disability were also of concern to Christ, as his ministry of healing so abundantly witnesses. This fact has warranted the effort of missionaries across the years to treat the sick, to relieve pain, and to make the lame whole.

Man's suffering is not confined, however, to physical pain alone, for man is a psychological and social being, as well as a living creature. Injustice, oppression, and ignorance, therefore, also plague him. These, too, as the Gospels repeatedly disclose, were of deep concern to Christ. His shattering denunciation, for instance, of those who "bind heavy burdens and grievous to be borne, and lay them on men's shoulders" (Matt. 23:4), or who "devour widows' houses" (Matt. 23:14), give telling evidence of how he felt. Missions then is rightly burdened over these things. The vastness in the world of such needs as these is

STUDY GUIDE

for the Missionary Message of the Bible

by Marguerite S. Babb

Using the Bible, the lesson, "Missions and Man's Needs," page 44, and this guide, study individually or in groups the missionary message of the Bible.

What to Look for

Job voiced a question, "What is man, that You should magnify him and think him important?" (Job 7:17 *The Amplified Bible*).

Man is a physical, intellectual, social, and spiritual being.

What are his deep needs?

Are these shared by people everywhere?

How did Christ reveal that he was aware of man's needs?

Searching the Scriptures

List the physical needs of man. Do all people know hunger, pain? Was Christ aware of such needs when he was upon the earth? Did he meet such needs? (Refer to the lesson for April and discuss or write down.) Is he aware of these needs in your life (Matt. 6:32)?

List social and intellectual needs of man. Why are these basic?

Look at Christ's reaction in Matthew 23:4 to injustice and oppression.

What kinds of ignorance plague mankind? How does Christ meet this need? (Read James 1:5.)

Study Matthew 6:25 and Luke 12:

20-21. How important did Christ teach that physical and social needs are?

Read again the Sermon on the Mount (Matt. 5, 6, 7). Also read Paul's message to the Christians at Philippi (Phil. 4:8-9). Write down moral values which Christ taught. How is he "the Way"? What did he say about the law of the Old Testament (Matt. 5:17)? How did he fulfill the law?

Consider need for forgiveness. Why do all men share this need (Rom. 3:23)? (Read 1 John 1:9.) How is God's forgiveness of man's sins related to our forgiveness of others (Matt. 6:14-15)?

Another basic need of men is to

veritably staggering.

But after all of this is said, it must be added that Jesus apparently did not consider the physical needs of man, or even his social needs, to be supreme. "Life," he said, is "more than meat, and the body than raiment" (Matt. 6:25). "A man's life consisteth not," he taught, "in the abundance of the things which he possesseth" (Luke 12:15). Missions is primarily concerned, therefore, over other things than meat, raiment, and possessions. Besides food and shelter, relief of hunger and suffering, undoing the bondage of injustice, oppression, and ignorance, what other universal needs do the Gospels teach should be the concern of Christians and should motivate them to world missionary endeavor?

A System of Moral Values

Is not one of these needs an adequate system of moral values? This is surely not only one of the deepest needs of the ages, but also one which is growing more acute. As the world's population increases, issues become increasingly serious. The complexity of life makes it often more difficult than ever to know what is right and wrong. Because of this difficulty much has been said in recent years about the need of a new morality. What is really needed, however, is a new understanding, or application, of New Testament morality. It would seem that only by the finding and applying of moral values based on God's law can the world much longer endure.

No other moral system is comparable to that found in the

New Testament. Instead of setting up mere codes of conduct—a catalog of "dos" and "don'ts"—Jesus said, "I am the way, the truth" (John 14:6), and then showed men how to live. To the Mosaic commandments he added interpretations which literally filled them full of meaning for all ages. Much of the non-Christian world—including many of its religions—has been influenced in one way or another by Christian ethical precepts. To be sure, sometimes non-Christians have been appalled or offended by certain practices of people or nations considered Christian; but even this has been proof of the quality of the Christian moral standards. They would never have been appalled or offended had they not expected better conduct from those judged to be Christian. And they expected this because of what they knew Christ to be and to have taught.

A Japanese Buddhist says: "As a Christian morality, I find nothing to add to Christ's saying, 'none is good save one, even God.' Here is the inexhaustible fountain of Christian morality. All moralities flow out of this one and only source."

The Way of Forgiveness

Another fundamental need of man is forgiveness. This need is so great that guilt has been a subject of deepest interest to many. Some appear to assume that if all inhibitions and religious ideas of right and wrong could be removed, guilt would vanish. This is naive. Guilt reaches too deep into the nature of man for such easy banishment. It can be relieved only by a knowledge of forgiveness.

STUDY GUIDE

be brought into harmony with one another and with God. This is reconciliation. Through the death of Christ and the consequent exercise of power of divine forgiveness, the barriers between God and man have been removed and both are able to enjoy full fellowship with the other (Rom. 5:10-11; 2 Cor. 5:19-20).

Love, Paul said, is the greatest need (1 Cor. 13). How has Christ revealed his love for us and for all men? Reread "Love, a Basic Need of Man," page 47. How can every person be assured that he is beloved of God? Love impels Christians to share the good news of the gospel with unbelievers and to be concerned for the souls of all men (Rom. 1:14; 9:1-3; 13:8). How does love lead us to be sensitive to physical needs and to love men in need?

The deepest need of man is spiritual life. (Read John 10:10; 14:6.)

"Guilt," says the famous Swiss psychiatrist, Dr. Paul Tournier, "is therefore a religious problem which interests theologians, a social problem which interests psychologists. But it does not let itself be dissected. It is a human problem, a form of suffering peculiar to man, and of concern to the doctor because his vocation is the relief of all suffering." This form of suffering was also of concern to Christ. His assurance, "thy sins be forgiven thee" (Matt. 9:2), is among the most blessed ever given. Who could count the masses in the world who suffer from a sense of guilt?

Guilt cannot forever be forgotten. It cannot be removed by scalpels or dispelled by psychological insights. The only way to get rid of it is to find forgiveness. In none other but God alone can abiding assurance of forgiveness be obtained. The prayer of Christ on the cross, "Father, forgive them; for they know not what they do" (Luke 23:34), we believe, includes every man and reassures all that they can have forgiveness.

John, who apparently witnessed Christ's death on the cross, declares, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Martin Luther is reported to have been asked, "Do you feel that you have been forgiven?" He replied, "No, but I am sure as there is a God in heaven." Any man can be that sure.

What is the meaning of abundant life? (Read "The Source of Spiritual Life," p. 47, and write down a statement to answer this question.)

Searching Myself

Until I believe that Christ is adequate for all my needs and have proved it in my life, I cannot share him with others. Theory is not sufficient; intellectual knowledge of Bible truths amounts to absolutely nothing if God's truth has no meaning for me as a person.

Can I say with Paul, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19)? Notice that Paul has already proved in his life that all his needs were supplied. Therefore, he was able to affirm this realization.

In the Scriptures God says over and over to his people: I will bless you in order that you may be a blessing. I will supply your needs that you may say with authority to

all God can supply your every need.

God created all men; their basic needs are the same. He has provided a way to meet them—in Christ Jesus.

Has my relationship to Christ been indefinite and general?

My Response

Record for yourself whether you have experienced and shared:

1. Christian standards of conduct (Col. 3:1-2; Gal. 5:22-25)

Experienced ☐ Shared ☐

2. Forgiveness (Eph. 1:7)

Experienced ☐ Shared ☐

3. Reconciliation (2 Cor. 5:18-20)

Experienced ☐ Shared ☐

4. Love (John 13:12)

Experienced ☐ Shared ☐

Pause now to examine your life. Do you want to restudy the entire Bible lesson, "Missions and Man's Needs," and then make a written statement concerning your future relationship to God and your fellow human beings?

Jesus taught us to forgive each other. Without this, he said, we cannot hope to obtain God's forgiveness. For men not to learn the way of forgiveness toward one another is to add increasingly to the bedlam of hate and tension in our world. Truly to be able to forgive, one must learn the way of divine forgiveness. This is one of the messages Christians are surely appointed to proclaim. Dr. Tournier says: "Our privilege as Christians is to know that we are forgiven, and that forgiveness reaches us through Jesus Christ."

Peace Within and Without

Another basic need of man is reconciliation. He needs somehow to find reconciliation with himself, with his fellowman, and above all with God. The world is full of tension, separation, alienation, and estrangement. Much of this exists because of a problem in each heart itself. When one is not truly reconciled within, that is, at peace, he is likely to be an agent of estrangement. How can one find reconciliation? "Only the holy love of God can burn the sin to ashes, so that it is no more," writes William Manson. "Thus redeeming love of God is what the Christian church sees brought to light in the passion and death of Jesus Christ."

Thus peace is brought to the heart, a peace "which passeth all understanding" (Phil. 4:7). Out of this peace come the influences that lead one to become himself a



Is your Woman's Missionary Society studying *The Woman's Missionary Union Program of a Church*? This book is highly readable. Every leader in WMS will want her own copy, and she needs it for her bookshelf.

Mrs. Robert Flinn says of this significant book: "You will want to give this book priority in your reading as soon as possible, because it is the first book to express Woman's Missionary Union in a new context of cooperative planning."

Will your WMS study this book together or by circles?

The Woman's Missionary Union Program of a Church

by Marie Mathis and Elaine Dickson, 75 cents (from Baptist Book Stores)

Teacher's Guide by Betty Jo Corum, 25 cents; packet of posters, 75 cents (from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores)

peacemaker, an instrument of reconciliation. The disciples found it so and thus were moved to fulfil Christ's commission to be "fishers of men" (Matt. 4:19). Paul so understood it, recognizing that "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). He then declared, as he saw the glory of his own task: "And hath committed unto us the word of reconciliation" (2 Cor. 5:19). He adds, apparently with a sense of awe and wonder: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

Among the deepest needs any man can know are first to find peace, or reconciliation, within, and then to obtain reconciliation with his fellows. Neither of these is abidingly possible, however, without peace with God.

Love, a Basic Need of Man

A further basic need of man is love. Plutarch called love the crowning "grace of humanity." It is more. We are told that most criminals come from backgrounds where love has been absent. If love on the part of both husband and wife is deep enough for each other, no vicissitude, short of death itself, can break their marriage bond. Paul could say, "So faith, hope, love abide, these three; but the greatest of these is love" (1 Cor. 13:13 RSV).

In all the earth people yearn to be loved. This yearning is as natural as the cry of the body for food. Love has reached its highest revelation in God's gift of Christ. Jesus declared: "God so loved the world [that is, all men] that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). And it was Christ's own love toward men that led him to the cross and to lay down his life there for man's redemption.

Every soul, everywhere, no matter what his circumstances, race, or nation can thus be assured that God loves

him. He may not be able to answer all the questions with which he is confronted or to understand all his problems, but he can know that God is love.

Referring to his own death on the cross, Jesus declared: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). Missionaries rejoice to proclaim the glorious good news of his love to all the earth. They, moreover, persuade men to "walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2). "This biblical ethic of love stands at the impetus," says William Newton Clarke, "for the church's missionary service and for her cultural concern over a doomed world."

The apostle Paul's missionary burden arose in large part out of his dedication to the biblical view of love for men in need. "[He] evidently regarded the proclamation of the gospel to the unbeliever as an indispensable element in the Christian manifestation of love," observes an eminent writer. "But Christian love is only half biblical," this writer adds, "when it deteriorates into a concern only for the souls of men and is indifferent to the needs of the body. What believer ministers to himself only in this way?" On the other hand, the writer further remarks: "It is scarcely biblical at all when it [love] degenerates into a mere humanitarian concern for the social side of life to the total neglect of the life of the spirit (2 Cor. 4:2). The believer is obligated to bring into the life of another every blessing that lies within his power to communicate." All of this, God's love will, therefore, long also to do for all others.

The Source of Spiritual Life

Finally, the deepest need of man is spiritual life. This is that kind of life to which Jesus referred when he said: "Ye will not come to me, that ye might have life" (John 6:35). (Continued on p. 39)



Edna Wong

Women in Hong Kong enjoy the opportunity to study English, which is so difficult for them. Women who have never spoken a word of English are learning simple English conversation and words of greeting. They want to be able to communicate with their sisters from other countries when they come to attend the Asian Baptist Women's Conference in April of 1968. They are also saving ten cents a day for this great occasion.

Women enjoy their families. They are so proud and so happy when members of the family and relatives meet together for special occasions or celebrations.

Chinese women never wear hats with Chinese dresses. However, in the wintertime, you may see elderly women wearing little crocheted bonnets of black or navy wool yarn to keep warm.

Gifts of fruits are believed to bring good luck and good health. When visiting the sick, fruits are preferred to flowers. Gifts of something sweet, cakes or candy, mean sweet friendship and happiness.

Dress lengths of materials are favorites as gifts. Since women seldom buy ready-made Chinese cheongsams ("sheath dress"), materials are taken to a tailor to be made to fit the individual. There are tailors to fit every pocketbook. A yard and a half of 42-inch material is usually enough for an average-sized cheongsam.

Women enjoy cooking. The WMSs schedule a cooking class meeting occasionally to learn how to cook better dishes and for a good time of fellowship. They usually invite a professional as teacher.

At the dinner table, the guest of honor is seated opposite the door, with the host across from him. When the first main dish is served, the host will propose a toast (cold drinks are favorites) to his guests by saying, "Yum booy," meaning "Let's drink." Literally yum means "drink," and booy means "cup" or "glass." At this time, the guest should express his appreciation and thanks to his host for his hospitality. The dinner may then proceed as planned.

FAVORITE RECIPES

Sweet-Sour Pork

- ¾ pound pork
- 1 egg
- 1 tablespoon soy sauce,
- pinch of pepper and salt
- light
- cornstarch
- 1 tablespoon fruit juice

Pound the pork and cut into one-inch cubes. Mix all ingredi-

ents, except cornstarch, with pork. Add cornstarch until fingers are not sticky. Heat oil for deep frying. Add pork, and fry twice. Pour sweet sour sauce over fried pork. Serve hot. Note: Frying pork twice makes it nice and crispy.

Sweet-Sour Sauce

- 2 tablespoons bamboo shoots,
- cooked and diced
- 2 tablespoons frozen green
- peas, cooked
- ½ green pepper, diced
- ¼ carrot, cooked and diced
- 1 medium can pineapple
- chunks
- ½ teaspoon salt, or to taste
- 2 teaspoons white vinegar
- mixed in ½ cup water
- 1 tablespoon peanut oil
- 4 tablespoons sugar, or
- to taste
- 1 teaspoon cornstarch mixed
- with little cold water or
- pineapple juice
- 1 clove fresh garlic, chopped
- 1 small onion, diced
- 1 red pepper, diced
- ½ cup pineapple juice
- 1 teaspoon dark soy sauce
- 1 teaspoon worcestershire
- sauce
- 2 tablespoons catsup

Mix vinegar and pineapple juice. Heat oil and add to vinegar and pineapple juice. Add sugar, salt, and soy sauce to taste. Add all ingredients, except cornstarch, and boil for a few seconds. Add cornstarch and stir constantly until sauce thickens. Pour hot sweet-sour sauce over fried meat. Serve hot.

Fried Rice with Assorted Meat (Yang Jo Chow Fan)

- 8 small bowls cold, cooked rice
- ¼ pound cooked, frozen green peas
- 3 eggs, beaten with a dash of salt
- ¼ pound cooked bamboo shoots, diced
- ¼ pound shrimp, diced and seasoned with salt, pepper, and a slice of fresh ginger
- ¼ pound ham, Chinese barbecued pork, or beef, diced
- 6 dried mushrooms, soaked, cooked, diced
- salt and pepper to taste
- soy sauce
- 1 onion, chopped
- peanut oil

Heat 2 tablespoons oil. Fry beaten eggs into a sheet. Cool and dice. Heat 2 tablespoons oil. Fry shrimp, ham, mushrooms, and green peas with onions. Remove from pan and set aside. Heat 2 or more tablespoons oil. Add cooked rice and stir constantly over medium flame. Season to taste with salt, pepper, a little sugar, and soy sauce. Add meat and shrimp mixture. Then add diced egg. Mix thoroughly. Serve hot.

How to Cook Rice the Easy Chinese Way

Measure rice into a pan. Wash and rinse rice several times in cold water until water is clear. For "dry" rice, use 1½ cups water to 1 cup of rice. For soft rice, 2 cups water to a cup of rice. Boil rice over a high flame until most of the water is absorbed. Watch to avoid burning. Turn flame low to simmer with cover on pot, for 20 minutes. It is not necessary to stir the rice while cooking.

World Missions Conference

JUNE 22-28, 1967

Ridgecrest Baptist Assembly

Registration fee is \$3.00 for each person nine years and older, and \$1.00 for children under nine. Rates for room and meals range from \$4.00 to \$8.50 per person per day.

For reservations write:

Willard K. Weeks

Ridgecrest Baptist Assembly

Ridgecrest, North Carolina 28770

(See "Dear Pastor" for further information.)

DR. CLIFTON J. ALLEN
127 9TH AV. N.
NASHVILLE TENN 37203

from Birmingham

Dear Pastor-

This year for the first time in Southern Baptist history we will experience a national World Missions Conference. The dates are June 22-28. The place is Ridgecrest Baptist Assembly, Ridgecrest, North Carolina. It is planned for the entire family. The Brotherhood and Woman's Missionary Union, assisted by the Home Mission Board and the Foreign Mission Board, have planned for an inspiring and memorable experience for all ages.

During these days there will be daily emphasis on the mission action program of a church in a community. Associational and state missions will claim a share of the time. Consultations with home and foreign missions personnel and missionaries will provide opportunities for discussing ways to spread the gospel in our day.

Children and young people will have a schedule suitable to their needs and interest—many thrilling hours filled to the brim.

Dr. Porter Routh leads off on Thursday evening. Dr. Kenneth Chafin's remarks will send us home with deeper commitment to personal involvement in the missions work of our churches.

In between there will be such features as an International Fair, a review of a new book by the author, Jesse Fletcher. It is *Wimpy Harper of Africa*. Also there will be a dramatic presentation on the mission of a church, a dedication service of new missionary appointees, and on and on.

Make reservations at once for members of your church. Mr. Willard K. Weeks, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770, handles reservations. Can you and your family come? We hope so.

Miss Alma Hunt, WMU executive secretary, says that any church member will have a "missions feast" during the new conference. Please encourage members of your church to be a part of the World Missions Conference, June 22-28.

Sincerely,

WMU Staff