

**ROYAL SERVICE**  
**JUNE 1964**

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127 NORTH AVENUE, 1<sup>st</sup>  
MEMPHIS 3, TENNESSEE

# *A Jubilee Prayer Retreat*

should lead to self-examination, repentance, and a renewal of our faith. In the midst of a world of confusion and stress it is evident that we need to find a time to be 'gathered together in his name' to find answers to some of our perplexities and to seek his leadership out of the maze of almost insurmountable problems. Such days or hours spent in searching, talking together, reading God's Holy Word—praying should lead us to needed dedication in what has been called a 'decade of decision' by many Christian leaders."

Plan a Jubilee Prayer Retreat for your Woman's Missionary Society. Order the leaflet "Baptist Jubilee Prayer Retreat" 10¢ each from Woman's Missionary Union, 600 North 20th Street, Birmingham, Alabama 35203.

Perhaps there is no statement that fell from the lips of our Lord which so perfectly demonstrates the tremendous impact of the Word of God upon the land of the Southern Cross, as the parable of the sower recorded in the eighth chapter of the Gospel of Luke, with the simple declaration, "The seed is the Word of God."

**I**N looking back upon the beginning of the history of evangelical Christianity in Brazil, one is constantly impressed by the power of the Seed as it has been sown, and is amazed at the wonderful results from the sowing of the Seed. It is no accident that Brazil has been considered the greatest mission field in our world, from the viewpoint of results. It is no accident that as Dr. T. H. Mason has stated, "One is constantly impressed today by the results of the leadership furnished by the pioneer missionaries." Nor is it an accident that there are many who in their knowledge of the growth and development of the Christian churches, feel strongly that Brazil will one day take her rightful place as a great Christian nation, and may even become the fountain from which the Christian message will flow into the uttermost

## THE Word of God in BRAZIL

by Lewis Bratcher

Dr. Bratcher is pastor of First Baptist Church, Oxnado, Tennessee. He is the son of veteran missionaries to Brazil and for many years served as secretary of American Bible Society in Brazil.

parts of the world.

This is no accident. The Seed is the Word of God, and for nearly 190 years it has been sown freely and abundantly throughout the land. And while some of it fell on hard soil and was destroyed, and while some of it provided only a superficial growth which could not endure the forces of evil, the simple fact is that the great majority of the Seed fell on good soil which produced, and has continued to produce, a hundredfold.

There is no definite date which we can give for the first sowing of the Seed. We do know that before 1817 the newly formed British Bible Society had sent to English businessmen residing in Brazil, copies of the New Testament in Portuguese to be distributed among the people. When in 1857 a group of Methodist missionaries visited Brazil, they had with them a large number of Bibles and New Testaments and they left them in the hands of the people with whom they visited. In 1856 the British Bible Society felt that the work was so important that they should establish a Bible agency in Brazil, and in 1856 this same action was taken by the American Bible Society.

In 1812 the first mission work was begun by a Scottish physician, Robert Kalley, and the first evangelical church was established in the city of Rio de Janeiro. By 1867, an English missionary would write: "Although few missionaries have been sent to Brazil, the Word of God is being distributed throughout the land."

Perhaps the date which marks the turning point in the sowing of the Seed is 1906, when H. C. Tucker came to Brazil and

accepted the responsibility of sowing the Seed throughout more than three million square miles. Born in a Tennessee log cabin in 1857, Mr. Tucker had grown up in the hills of his native land and had known the hard days of the Civil War and its aftermath. Hearing the call to preach the gospel, remarkably enough he worked his way through the Theological Department of Vanderbilt University by selling Bibles in the summer. He knew the hard ship of riding on horseback over Tennessee hills, of distributing God's Word in remote sections of the state. God was preparing this man for the same arduous task of sowing the Seed in Brazil.

In the early days as he traveled throughout the great interior of Brazil, sometimes on foot, other times by horseback, oxcart, stagecoach, mule train, railway, canoe, river boat, and even by ocean vessel, he faced tremendous opposition. Once he was stoned as a mob surrounded him, and on one occasion he was threatened by men who with pointed pistols, dared leads to kill him. Facing this dangerous hour, he opened the Bible and began to read in Portuguese. "For God so loved the world, that he gave his only begotten Son, that whosoever he believeth in him should not perish, but have everlasting life." And he. At that moment, as I talked, a strange warmth seemed to envelop me and I soon found an amazing change come over the faces of the men.

"Guns and pistols were lowered and they listened with serious attention while I talked. Before we moved on, many of them bought Bibles and asked that I return to preach to them." For over sixty years the man of God devoted himself to the sowing

of the Seed . . . to making available to the people of Brazil the Word of God.

In the 1940's two events took place which were to give new impetus to this task. One of them was the organization of the Brazil Bible Press by a group of our Baptist missionaries. To them went the honor of publishing the first Bible on Brazilian soil. The second event was the coming together of the work of the British and the American Bible Societies, with the organization in 1948 of the Brazil Bible Society. This Society, which continues to receive the financial help necessary from the British and American Societies, has since its organization, distributed over thirty million copies of the Holy Scriptures, and expects to reach an annual circulation of ten million copies by 1966. Thus it is, that today as never before, the Seed which is the Word of God, is being sown throughout Brazil.

The sowing of the Seed, however, has not only been the work of the Bible Societies; it has been in a special way the work of those men who have gone to Brazil as our missionaries to make known the Word of God. When W. H. Bagby went to Brazil in 1880, he found limited supplies in begin his marvelous task as a sower of the Seed. When Eric Nelson, "the Apostle to the Amazon," came to Brazil with nothing except the strong faith that God had called him, he depended upon copies of the Bible, the New Testament, the Gospels, which the Society made available, for his work and for his support.

His first pulpit was a wooden box placed on the street corners of the city of Belém—a box which contained the Seed. L. M. Beacher, secretary of the Brazilian Home Mission Board, understood the importance of sowing the Seed in the form of Gospel portions, with special emphasis on the Gospel of John. In the tremendous growth of Brazilian Baptism, he annually distributed hundreds of thousands of these portions. And every missionary, both in the early days, as now, has literally become a sower of the Seed, receiving copies of the Holy Scriptures, sometimes free of charge

and nearly always well below cost. Thus it is that when the record is finally written it will be discovered that those who came as preachers of the Word, found their most rewarding task in the sowing of the Seed.

But the Seed must also fall on good ground. The history of the growth of evangelical Christianity is filled with incidents of this Seed producing a hundredfold. On a lonely trail a man stoops and takes up a discarded little booklet. He takes it home . . . he reads it. The Seed falls on good soil; and when many years later, missionaries come, they find a band of believers worshipping God.

A man sits before an open fire. A friend has given him a copy of the New Testament. He has been warned that this is the devil's book. He opens it to test it and cast it into the fire. His eyes fall on a verse of Scripture. He is intrigued. He reads through the night. When a new day dawns, a child has been born into the kingdom of God. The Seed has fallen on good ground.

A box of Bibles is bought because "the price was cheap," and sent to a far away interior town. Months later a missionary receives a letter, pleading that he come to baptize those who have believed. The Seed had fallen on good ground.

Wherever we turn today, we stand in amazement before the marvelous growth of the Christian movement in Brazil, to observe the lives of literally hundreds of thousands that have been completely changed, to see beautiful places of worship, schools, medical centers. We see denominational organizations dedicated, not only to the winning of their homeland to Christ, but also to the winning of the world to Christ. We know that all of this is a result of the Seed, which is the Word of God, of the sowers, who counted not the cost in the planting of the Seed, of the good soil prepared by the Holy Spirit for the receiving of the Seed. May the words of our Lord find new meaning for our hearts as he declares, for all time and for all places, "The seed is the Word of God."

JUNE 1964

# ROYAL SERVICE

## COVER STORY

"Awakening Brazil, a Challenge to Advance" is our study topic for this month. National Geographic, for September, 1962, also gives a tremendously exciting picture of modern Brazil. It's a land of paradoxes, struggling to free itself of overwhelming hindrances.

Brazil is growing in evidences of a new direction but in order to stabilize herself she still needs an influential middle class. She has extreme wealth and extreme poverty, but as yet not a determinative, informed middle class throughout the country to serve as stabilizer.

Our cover features some of the significant factors evident upon the Brazilian scene: cities are often gay with numerous festivals, but the interior is seldom penetrated by city dwellers who live along the coastline. Scientific research, industry, her tremendous coffee and rubber resources—all these modern activities are in contrast to the life of inland and river dwellers whose ways remain unchanging.

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Number 12



Countries in which mission work is undertaken by Baptists who are co-operating in the Baptist Jubilee Advance

# BAPTIST MISSIONARY WORK OVERSEAS

by R. Dean Goodwin

If a youth and the seventeen-year-old girl who married him should announce in your church next Sunday that they plan to travel by space capsule to the moon as soon as arrangements can be made, they would create no more amazement than did Ann and Aaronism Judson 152 years ago when they announced plans to go as missionaries to the Far East. The fact that Luther Rice and some others were of a mind to go with them only amazed the people more.

In a five-month "space voyage" of 1812 all Baptists today tremendously! By ship to India and eventually to these young people founded the

Dr. Goodwin is director of Division of Communications, American Baptist Convention

first Baptist mission overseas manned by Americans. To be specific, out of that venture came the present five-year adventure in fellowship which Baptists on this continent who designate themselves "Southern," "American," "Canadian," "North American," "National," and "Seventh Day," and another "National" are celebrating.

This modern five-year trip that Baptists are traveling together today is in its final year. "BJA" or "Baptist Jubilee Advance" is the name of the journey, timed to end in 1964, one hundred and fifty years after Luther Rice returned home from overseas, and brought into being for the support of missions, the first nation-wide organization of Baptists who were scattered all along the Eastern seaboard of our country. The name of that body organized May 18, 1811, was so long that they called it "Triennial Convention" because it met every three years. Out of that original foreign mission society either directly or indirectly, have

come the mission boards of today. These now carry on mission work in more than sixty-five countries of the world.

Now that we are coming near to the end of the five years, it is time to ask: Are we still on course, and to estimate if we will arrive where we started, for we have realized that strengthening of churches on this continent safeguards the future of overseas work as well. When we began the BJA emphasis in 1959, we said that seven Baptist Conventions in Canada and the USA would "work co-operatively, witness effectively, and celebrate worthily."

Another statement of purpose reads:

1. It is an attempt to quicken, within professed believers in Christ, a sense of responsibility for carrying out with real all phases of the Great Commission.

2. It is an attempt, on the part of Baptists in the United States and Canada, to see together the gigantic task before us. It is not, however, either a movement

tude of people outside the fold of Christ is the responsibility of all bodies united for fellowship in action within the Baptist Jubilee Advance.

"Within the wide liberties of the children of God, and in the clear light of the Spirit who guides us into all truth and gives us every valid victory, we of the Baptist Jubilee Advance go forward, certain that our labors together in the Advance program will do much to strengthen our unity and our witness, resolve our differences and clear away misunderstandings which stand in the way of our finest advance to the glory of God in this fateful generation.

"Succinctly, the purpose is:  
To work co-operatively  
To witness effectively  
To celebrate worthily."

toward organic union or a program to emphasize, reform, or even consider past or present differences.

3. It is a program focusing the efforts of Baptists on common goals and objectives which each participating body can achieve within the framework of its own organization. It is not a stereotyped program to be handed down by a central committee of the participating bodies.

4. It is an effort to bring about, in the Third Jubilee year of 1964, the greatest achievements of any single year in Baptist history: to give the world a dramatic presentation of what Baptists stand for and what they have done; and to gain a mighty impetus for even greater achievements for God's glory in the years ahead.

Overseas missions called Baptist churches together in common effort in the first place. Burma in which the Judsons went was the beginning place of Baptist missions overseas, manned by Americans, and so it is to that country we turn first. There the name of that first missionary is still honored, not by Baptists only but by many others. Even the Burmese dictionary which Judson made is still in use far beyond church circles and so is the Bible he translated. Today there are 2,100 churches and 216,321 Baptists in Burma. Their celebration of the beginning of mission work began with the 150th anniversary of the Judsons' landing in Rangoon, July 15, 1813, and reached its climax at Christmas time last year. Representatives from the American Baptist Convention traveled halfway around the world to join with them in the observance; other groups joined the observance by significant articles in periodicals and with prayer support. In addition to Burma, American Baptists presently support mission work in thirteen other countries.

The foreign mission enterprise of Seventh Day Baptists dates from 1817 with the sending of a couple to Shanghai, China. In 1950 when missionaries had to withdraw because of Communist control, the Seventh Day Baptist Church of Shanghai had six hundred members!

Negro Baptists (National Conventions) support work in Sierra Leone and Liberia in West Africa, although their best efforts have been concentrated in this country.

The North American Baptist General Conference (German) have sent outstanding missionaries to the Cameroons, Africa.

Baptists of Canada are co-operating in the Baptist Jubilee and their foreign mission activity has been centered in Burma, Bolivia in South America, and Angola, Africa.

Southern Baptists are supporting missions in fifty-three countries, having begun their foreign mission work with the J. Lewis Shucks who already were in China and whose support Southern Baptists accepted in 1815.

At once we must be candid in our answers. Overseas missionary work which Baptist missionaries have been doing these past five years was not appreciably affected by the Baptist Jubilee Advance. There were no definite goals in this regard. But these years have heightened our awareness of responsibility in every area of work. Evangelists continued to evangelize, teachers taught, and doctors applied their skills of healing. If they had a moment from their busy days—overseas missionaries and the national workers—to thank God for the daring people who followed God's beckoning hand, then they have also been aware that they follow in a noble line of venturesome Baptists, men and women whose names were such as Luther Rice and Ann and Adoniram Judson as well as thousands of other adventurers who followed them.

Present-day missionary work overseas in many places is becoming indigenous, that is, manned and supported by the people native to the lands. Baptists on this continent continue to undergird and expand work into yet other overseas mission fields so that the knowledge of the love of God shall cover the whole world. Our command from Christ is to go. It is God who gives the increase.

Growth was a goal of the Baptist Jubilee Advance. Was there growth overseas? The



## BAPTIST JUBILEE ADVANCE 1959-1964



**D**URING the Baptist Jubilee Advance years (1959-1964) seven Baptist groups (see circle program) on the North American continent have profited from fellowship and dialogue.

In the beginning years of the Baptist Jubilee Advance a statement was drawn up to express sentiments of the groups. An excerpt from that statement reads:

"Members of the various Baptist Jubilee Advance committees are of one mind in the conviction that all North American Baptists need a deepening of devotion to Jesus Christ, a quickening of evangelistic zeal, a worthier level of stewardship, and a more vital and fruitful church life. To advance together in these areas of humbling challenge is our earnest hope. To establish many needed Baptist churches in all parts of this continent and its growing population and its multi-



map on page 5 shows 68 countries where BJA groups now have missionary work. From one nation (Burma) to 68 in 152 years means Baptists have entered a new country every 2 years. From that first convert whom Judson waited seven years to win, mission-field churches have grown to a membership in excess of 1,200,000. The one missionary family of 152 years ago is represented today by over 2,000 missionaries, and 124,000 national workers.

But growth is not in numbers only; it must also be in terms of Christlike character, of stewardship, and in those qualities of Christian maturity which the New Testament teaches so clearly. In the past five years some of the mission fields have had leadership of the churches and property turned over to them by mission boards. In one instance a mission field, Puerto Rico, has become a state Baptist convention, equal in responsibility and privilege to the churches that once thought of themselves as "sending churches." Other Baptist conventions, such as Japan, Brazil, Nigeria, have both home and foreign mission boards with missionaries on fields of service overseas.

Mission news helps to stir our hundred and fifty-year-old interest. Listen to the reports:

... In Brasilia, new capital of Brazil, the government offered land to different denominations so that meetinghouses could be built. The Baptists refused to accept the land gratis; they paid for it to the amazement of government officials. This made news that the radio broadcast throughout the area.

Two major efforts in evangelism in South America in 1962 had such far-reaching effect that a missionary said, "Beyond a doubt more people of Brazil have heard the gospel during this year than during any other period."

The Argentine mission designated one couple for full time radio and television work. Baptist Hour broadcasts were started in the Bahamas. "La Hora Bautista" has been on the air in the Dominican Republic.

African language broadcasts have been started in Brazil, Japan, Burma, the Philippines, Nigeria have begun to broadcast the gospel via radio.

In Rhodesia newspaper advertising space has been bought to give the message of Christ, and a Bible correspondence course has been started for those who respond.

Judson, who gave his life to get the Bible translated and printed in the Burmese language, could not have dreamed that a century and a half later there would be mass media of communication to help the missionary.

The good fellowship of Baptists enjoyed in North America was reflected in Jamaica, where the relationship of Seventh Day Baptists with other Baptist groups has improved in recent years.

History will record that the years 1959-1964 have been years of tension and crisis both in America and overseas. Racial tensions in America have then paralleled in nations everywhere. International crises among the "great powers" have penetrated to the most remote places. Peoples who had been subjected to colonial powers have risen up to demand their place in the human family and scores of new nations have been born.

Dr. Baker J. Cauley, executive secretary of the Foreign Mission Board, Southern Baptist Convention, has said: "The major hope . . . is that our convictions concerning a worldwide task shall be greatly deepened."

The extent of our efforts on a global scale depends upon our understanding of world need, a clear recognition of our Lord's expectations, and a profound conviction of our responsibility.

The terms of our Lord's Commission makes the first great task of the Churches to be the evangelization of all men, everywhere," so stated the report of the Foreign Mission Board of the National Baptist Convention, USA, Inc., in *The Atlantic*.

Let us move forward to accomplish this task in the power of the Holy Spirit.

## FROM Washington

by Cyril E. Bryant

Editor, *The Baptist World*  
Publication of Baptist World Alliance

### The Ethics of Campaign Finances

ON THE DAY AFTER ELECTIONS in November, 1960, the treasurers of our two major political parties were tabulating bills as well as votes. The two parties had spent a total of \$20 million trying to get their candidates elected!

We may shrug our shoulders, thinking that these vast expenditures are the concern only of political party leaders. But they concern us because the burden of raising such funds creates an atmosphere for unethical dealings and heavy obligations to large contributors.

The duty of gift solicitation (in exchange for promises to the faithful) is being repeated this year as the nation again elects a slate of public officials ranging from the White House to town constable.

Let us look at our present system. In divided candidates, in the case of local elections, and political parties in the case of state and national elections, traditionally bear the responsibility of "educating" the public to the merits of their causes. And none of these will pretend for more than a minute that he is not prejudiced for his own cause.

Moneyed interests know that candidates will readily to win and that campaign funds are necessary if they are to do so. Lobbying groups, such as labor unions, industrial companies, racial organizations, are all too

often the ones who come forth with large financial gifts. And the candidates who accept those gifts find themselves, on the day after election victory, honor-bound to show their appreciation.

This demonstration of appreciation may amount to appointment of a contributor to high office, or it may result in legislation or administrative decisions highly favorable and prejudicial to the lobby groups or individuals concerned.

But the picture is not all black. Candidates and office holders themselves are demanding reforms in campaign practices.

President Kennedy took a lead in a crusade for campaign finance reforms. His chief proposal was an income tax deduction for individual contributors of small gifts to campaign funds, with the idea that such encouragement of a multiplicity of small givers would avoid necessity for political trades with big givers.

Other means of underwriting expenses are being considered. National radio and television networks in 1960 gave broadcast time to both parties, particularly in the famed TV debates.

Appeals are being made, during these 1960 campaigns, for millions of voters to contribute small amounts to the party of their preference.

The most discussed reform proposal is a direct government subsidy—dedicated to the idea of informing the electorate on all issues and personalities, the subsidies given directly to political parties or they take the form of broadcast time, postal mailing, transportation, etc.

Any congressional action on proposed reform is dependent on public interest and demand. And that demand will come only as the public is informed about campaign evils and the needs for reform. But the informed person will certainly agree that a system dependent on the large gifts of groups with axes to grind is not conducive to fully democratic government. This question is vitally important to every citizen interested in the moral future of our country.

# We Get LETTERS



by Marie Mathis

There is wisdom in reminders. Reviewing the many letters we receive from you reminds us of your desires about content and methods in the program materials we put into our WMU magazines. Thank you for your comments and questions.

Marie Mathis

## WORDS INTO DEEDS

In recent years I have been impressed with the ways our magazines and study books challenge us to face up to the problems of the world today. We study a great deal about the application of Christ's teachings in our lives. Somehow, though, our WMS members aren't as enthusiastic as they should be about community missions. I am community missions chairman of my society, and I don't feel I am challenging women. Perhaps we rely too much on ACTIVITY and not on the power of the Holy Spirit.

ELH

## BIBLE STUDY

I hear that Woman's Missionary Union is to provide Bible study materials in *Royal Service*. Is this true and when will it begin? Will it be started for individual study?

GM

(Beginning with the October issue of *Royal Service* there will be a monthly feature, "The Missionary Message of the Bible.")

This study may be used at a full meeting of the WMS in in circles—added to the program of an existing meeting, or as individual study in the home. This will meet a long felt need.)

## Thank You for Putting WMU into BRAILLE BAPTIST

I am bursting with thanksgiving and praise and sheer joy and I wanted to share it with you and the other folks there and say thank you for it all.

My January *Braille Baptist* came the week before Christmas, but with all the rush I didn't have a chance to open it until yesterday. Imagine my joy and surprise at finding there the Prayer Calendar and Forecaster from *Royal Service*. I had begged for this so many times in the past and prayed so hard and now here it is and it's just wonderful! I know that all the blind women throughout the Convention area are just as happy about this as I am and will be blessed by it. It is so easy for the blind to be passed by and I feel that anything that can be done to help us participate more fully and normally in the group is well worthwhile. I know that my own job as president of our society is going to be much easier for having these two items in Braille so that I can study them myself.

RMS

What has happened in the *Braille Baptist*? Part of it seems like a new magazine.

What on earth did you do to it? Well, I for one appreciated it very much, for I have wanted to read about how missions work, without it is.

I just wanted to tell you how I am going to enjoy the new department in the *Braille Baptist* magazine and I hope it continues.

CN

## Our *ROYAL SERVICE* . . . Christ Centered

Our *Royal Service* continues to be interesting, useful, beautiful, informative, inspiring and Christ centered. Thanks and God bless you all.

WCF

I have been thinking for some weeks that I would write and express my appreciation for *Royal Service*. It does not come any too soon for me. I am eighty years old and I love every copy of it. It gave me so much spiritual food in the January issue. The grand old Eskimo was a challenge to us all. I have read it over and over. It was all good from cover to cover. I have been a member of our missionary union ever since I was a young girl.

HP

## FROM OUR MISSIONARIES

I know the racial tensions and tragic happenings have caused you all a great deal of sadness. We simply cannot explain here why such things take place in the most Christian countries in the world. Every month our national magazine has carried a bitter article

Please send your comments to Letters, 699 North 20th Street, Birmingham, Alabama 35203. We will not have space to print every letter, of course. Please include your name and address. Beginning next month we will use the name of the person who wrote and her state.

about the situation. I do appreciate *Royal Service's* presentation and approach.

Mrs. Charles Whitten  
Spain

We have recently had the privilege of joining our hearts with other Baptist women around the world in prayer. For this, the women here in Honduras rejoice and give thanks. We have only ten members in our WMS, however as poor as they all are, they wish to help in this great world mission endeavor.

Martha Haylock

## The Story of ANNIE ARMSTRONG Stirs a Discouraged Heart

I must tell you what an inspiration the book about Annie Armstrong was to me. The way Mrs. Levering Evans wrote of Miss Armstrong made me feel that I had known her although I was only one year old when she died.

I bought the book in our WMS and I'm glad I did. I might not have been so moved if I hadn't really had to study the book.

I was president of our WMS last year and there were so many times I was discouraged that I had decided to drop WMS altogether. We are a small society and it seemed as if we weren't accomplishing anything. Instead of trying harder, I was ready to give up. But after reading of Annie Armstrong's unselfish dedication, I couldn't give up. I must "Go Forward" for the Lord and urge others to do the same, now.

Isn't it wonderful that Annie Armstrong's Christian witness was so strong that it still reaches us even today?

I feel that our WMS will "Go Forward" this year and with the help of God I will do my part to make it so. Remember us in prayer.

MLP

(Your letter encourages us! Thank you for taking time to write. As I read your letter, I, too, felt that I must join you in a spirit to "Go Forward.")

# BRASILIA

**I**MAGINE yourself standing out on a prairie in the wild hinterland of Brazil, almost in the geographical center of this great country, in April, 1956. You see nothing which may indicate civilization, with the exception perhaps of a mud house of a *samanejo* (native of the hinterlands), or maybe an occasional cow.

Now, imagine yourself in the same spot, four years later, surrounded by gleaming skyscrapers, modern houses, paved streets, thousands of vehicles of all sorts, a bustling commerce, and witnessing the ceremony at the "Plaza of 5 Powers" which officially transferred the seat of Brazilian Govern-

ment from the old capital city of Rio de Janeiro to Brasilia.

You have just now visualized the miracle that is the construction of the new capital of Brazil. Let us tell you something about this, and the Baptist work here. But in order to understand, let us go back to the beginning.

Brazil is the largest of the Latin American countries. Covering half of the territory of South America, it also comprises about half of this continent's population. Discovered by the Portuguese in 1500, it was also colonized by them, so that its language is Portuguese, and not Spanish, which is

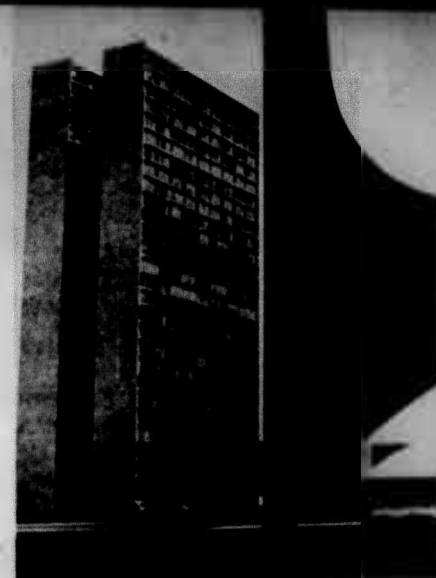
spoken in all other Latin American countries. There are several large cities in this country of 50 million: Rio de Janeiro, Belo Horizonte, Salvador, Recife, and the largest - Sao Paulo, which boasts a population of 4,000,000. Sao Paulo is also the economic center of Brazil, it being estimated that there are 60,000 industrial firms in and about the city. Despite the many problems which beset it, Brazil is a fast growing country offering many opportunities.

Baptist work was begun in this country in 1901, with the arrival of the Bagleys. During the 55 years that have followed it has grown marvelously. There are now in round figures 2,000 churches with 200,000 members. Baptist work is organized much as in your Convention. There are associations, state conventions, a national convention, home missions, foreign missions, a co-operative program, seminaries and Bible institutes, schools, various boards, organized WMF work, a publishing house. Working side by side with national workers are over 200 Southern Baptist missionaries. All are co-operating, having in view the time when the Baptist work in Brazil will eventually become self-supporting.

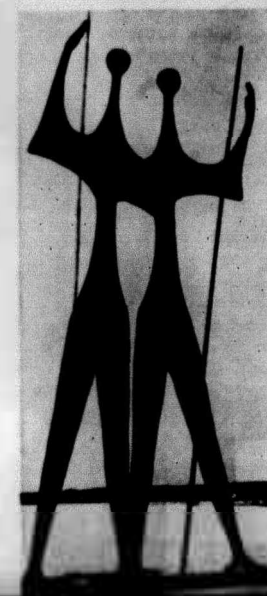
Now let us consider Brasilia, and the work here. For nearly 200 years Brazilian patriots had dreamed of transferring the national capital to the interior. This was especially important because of the vulnerability of a coastal capital. However, only in 1956 did the dream begin to materialize. President Juscelino Kubitschek led Congress to begin the long awaited project. The new Federal Capital, measuring 80 to 60 miles, was carved out of the state of Goto, on what is known as the "Central Plateau."

Then was begun the fantastic building of Brasilia, out in "the middle of nowhere." By April, 1960, enough had been completed to insure the transfer of the Government, and since then Brasilia has been the new center of the country.

A beautiful city, as can be seen by the accompanying photos, it already has a pop-



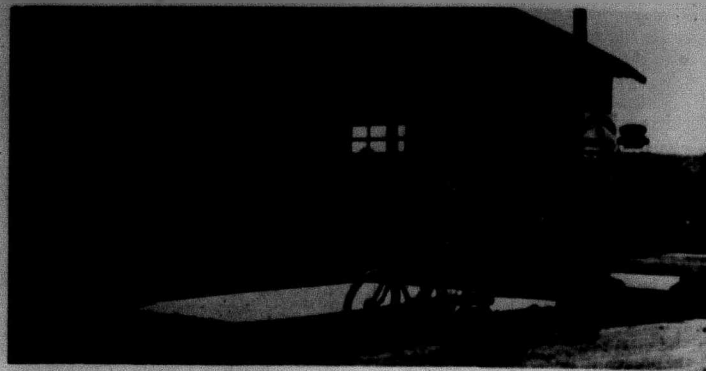
Congress buildings, architectually modern



Mr. Berry is general secretary of the State Board of the Federal District Baptist Convention.

by Edward G. Berry





First Baptist Church, Brasilia, Missionary Edward Berry leaving

ulation of 200,000. Around it, varying in distance from 6 to 25 miles, are the "satellite" cities, which were born and grew with Brasilia, and whose only function is to supply the capital with its various needs. These satellite cities are: Nucleo Bandeirante, with a population of 25,000; Taguatinga, with population, 80,000; Sobradinho, 15,000; and Gama, 15,000. Besides these,

several earlier existing small towns now prosper also in the role of "satellite" cities.

Even today, seven and a half years after the project was started, the noticeable dominant factor in the Federal District is construction.

Baptists were among the first to arrive in Brasilia, having come as builders, businessmen, teachers, and technicians of all

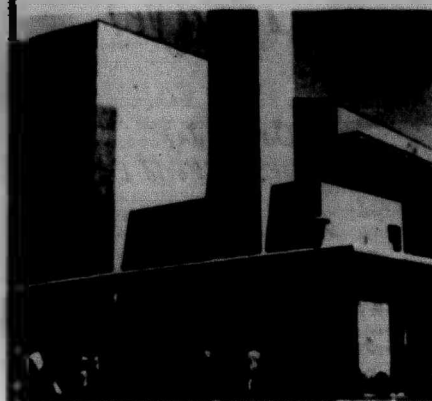


Mission worship service, Pastor Jose Bonifacio preaching



parts. These immediately organized a Sunday school, and within a few months formed the First Baptist Church of Brasilia. Of special interest is the fact that the first medical doctor to come to Brasilia was Baptist, and the first school in Brasilia was

District. With a membership of over 400, led by a brilliant young Brazilian, Pastor Eber Vauconcelos, Memorial Church has taken advantage of the opportunities presenting themselves, reaching all the way from the laborers that built its sanctuary



Memorial Baptist Church, Brasilia



organized and maintained by Baptists. Due to the unceasing efforts of these pioneers, numerous missions appeared in the new towns and labor encampments, so that by 1960 there were already five churches. These organized themselves into the Federal District Baptist Convention. Now there are 16 Baptist churches with approximately 2,000 members! All phases of denominational work are actively promoted in this young and vigorous Convention.

As we close, special mention should be made of Memorial Baptist Church. The first church organized here, its main building was made possible by a gift from the Lottman Fund. This beautiful Temple, the first of large church buildings completed in Brasilia, truly stands as a fitting memorial to the Baptist cause, and has made possible an effective witness in the Federal

to the very President of the Republic, who last May, 1963, received in a special ceremony a Bible as a gift from this church.

Many have been the blessings which God has bestowed upon us in these pioneering years. And much remains yet to be done as Brasilia and the Federal District assume their complete role of national leadership. For as this happens the responsibility of Baptists here will also increase. Pray that we shall not fail!



"The seed is the word."

# Call to Prayer

Day by day  
for the World I Pray

Prepared by Rosalie Mills Appleby

Are you following the larger readings each day, thereby reading through the New Testament this year? If you haven't been doing this, catch up now and continue to read the New Testament with millions of Baptists in this country.

**1 MONDAY** If the Son therefore shall make you free, ye shall be free indeed John 8:36 (read vs. 33-58).

Is it nothing to you, all ye that pass by? "Two hundred million people lie down hungry every night. Of these, two thirds of a million do not know Jesus Christ as Saviour." It is said that if the 300 million lost souls in India alone were to pass before us, one every second, day and night, it would require nine years for them to pass. So many people in the world—and so many needs! Let us fulfil God's purposes for us in the place he has given to serve.

Pray for Therese K. Anderson,\* Philippines, Mrs. B. W. Hunt, Taipei, Taiwan, Mrs. C. O. Griffin, Surakarta, Indonesia, ex.; Olive Riddell, China, ret.; George Madison, Highland Park, Michigan, WDP

**2 TUESDAY** I must work the works of him that sent me, while it is day; the night com-

eth, when no man can work John 9:4 (read vs. 1-28).

Dr. R. Cornell Gurner, recently appointed area secretary for Africa, said regarding an automobile accident last year, "The experience deeply impressed upon me the thin line which separates time from eternity and the miraculous nature of escape which, by the grace of God, I experienced. For me it was a spiritual experience of tremendous depth. I wish to dedicate myself more completely to Africa and its emerging people." What are your top priorities?

Pray for Mrs. J. B. Gaultney, Abuja, Nigeria, Mrs. W. T. Robinson, Nhatrang, Vietnam, ex.; Cornelia Lovell,\* Hong Kong, ed.; Mrs. A. H. Foster, Albany, La., migrant ex.

**3 WEDNESDAY** If this man were not of God, he could do nothing John 9:33 (read vs. 29-41).

Ralph Hummage serves six churches and nine preaching points in and near Que Que, So. Rhodesia. He told of visiting in a rural area where 200 came and worshipped under a tree during the heat of the day. At night the stars and moon gave them light enough to see the preacher while he proclaimed the message of Life. Servantism adults and teen-

age continued. Chiles. The humble people there had dried 10,000 bricks, while awaiting government grant of land on which to build a church.

Pray for Mr. Rompage,\* R. B. Fryer, Jr., Indianapolis, Mrs. P. C. Monteller, Hoedog, Thailand, Bibiano Molina, Las Villas, Cuba, ex. Mrs. F. T. Woodward,\* Hawaii, ed.; Robert Markott, Bells, Ariz., Ind. ex.

**4 THURSDAY** I am the good shepherd: the good shepherd giveth his life for the sheep John 10:11 (read vs. 1-18).

Mrs. David Mein works with her husband, president of the North Brazil Baptist Seminary. Mrs. Mein not only cares for her own family, but encourages and assists the ministerial students in the seminary. The graduates serve in the churches and on home mission fields in the interior.

Pray for Mrs. Mein, C. R. Bumpus, Brazil, L. P. Marler, Seoul, Korea, ex.; Mrs. Ruth Watson, Amelia, La., Fr. ex.; Mrs. D. Bejerman, N.M., ret.

**5 FRIDAY** And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand John 10:28 (read vs. 19-42).

Rev. John Pennington Baker is in charge of a wonderful, pioneer work as state director of missions and stewardship of the Colorado Baptist Convention. The western part of our country is the concern of the Home Mission Board as well as of state Baptist conventions. They work jointly in winning scattered people to Christ and his kingdom.

Pray for Quinn Morgan, Bakersfield, Calif., Sr. ex. ex.; R. C. Watson, N.M., ret.; Virginia C. Opletter, Atlanta, Ga., GWC; Mrs. David Richardson, Montgomery, Ala., deaf ex.; Mrs. A. J. Glaze, Jr., Buenos Aires, Argentina, Stella A. Austin, Lagos, Nigeria, ed.; Mrs. C. R. Grouder, Ogbomoso, Nigeria, Mrs. W. D. Moore, Rome, Italy, Mrs. W. M. Matthews, Davao City, Philippines, ex.

**6 SATURDAY** But whose hath this world's end, and north his brother have need, and stretcheth up his hands of compassion from him, how doletheth the love of God in him? John 3:17 (read Matt. 26:31-40).

Born in June, appointed in June, Margaret Flourney is today spending her June birthday the first time in the Land of the Southern Cross. Brazil. Billy Graham said the most challenging place in the world today for the Gospel is Latin America and the most chal-

lenging place in Latin America, Brazil. He also designated that country as the one where hope seems brightest for a spiritual awakening.

Pray for Mrs. Flourney, Campinas, Mrs. P. W. Stauffer, Sao Paulo, Brazil, L. E. Lee, Lima, Peru, S. C. Jowers, J. A. Smith,\* Philippines, J. A. Zimmerman, Djakarta, Indonesia, C. R. Owens, Kigoma, Tanganyika, J. W. H. Richardson, Jr.,\* Nigeria, ex.; T. E. McNeill, Belém, Brazil, ed.; W. W. Burnham, La., Fr. ex.

## SUNDAY JUNE 7

Then said the Jews, Behold now he loved him! John 11:36 (read vs. 1-44).

Let us pray today for Home Mission Board worker, associational missionary, Grover A. Garrett, located in Dodge City, Kansas. Dr. Allen Graves says: "The association has a remarkable heritage as the spearhead of missions. The modern missionary movement was born in an associational meeting of Baptists in England, May 31, 1792. William Carey stood there to preach a sermon from Isaiah 49:1-3 after which came the formation of a society for propagating the gospel among the heathen. Unquestionably," Dr. Graves continues, "the success that has been achieved thus far in the 20,000 Movement is in a large measure the fruit of associational mission efforts."

Pray for Eunice Parker, Austin, Tex., Int., W. H. Ferrell,\* Argentina, Mrs. D. J. Spiegel, Teresopolis, Brazil, ex.; Mrs. W. H. Congdon, Oshogbo, Nigeria, ed.; Mrs. H. P. McCormick, Nigeria-Hausaland, ret.

BA business administration	MC Mission Center
CD Center director	MD doctor
DDS dentist	pub. publications
ed. educational	ret. retired
ex. evangelism	RM Rescue Mission
Fr. French	Sp. Sp. Spanish kindergarten
GWC Good Will Center	SW student work
Ind. Indian	TM teacher missionary
Int. Internationals	WDP week-day program
MA missionary associate	* furlough

**8 MONDAY** Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness,

Members are listed as they appear. Address in DIRECTORY OF MISSIONARY PERSONNEL, Home Foreign Mission Board, P.O. Box 2271, Richmond, Virginia 22201, and in HOME MISSIONS.

## good news briefs

♦ **GUATEMALA:** A year ago last October, Damascus Baptist Church, Guatemala City, was organized with 17 members in the living room of a deacon's home. On its first anniversary it reported more than twice as many members, an increase in Sunday school classes from three to eight, and an increase in monthly offerings from \$21 to \$90. Sixty-three people were led to Christ during the year.

♦ **ISRAEL:** Recent additions to Baptist work in Israel include a reading room in Tel Aviv which is open three

nights a week for reading and Bible study, and is also used for special events; newly designed play space in Jerusalem which will double as a tourist center; and a chapel in Tsur'an for a mission of Nazareth Baptist Church, giving the church four mission points with permanent residences.

♦ **ISRAEL:** Rev. W. Chandler Lauer, a Southern Baptist missionary and moderator of the Baptist Convention in Israel, is acting as emcee in the preparation of a fifteen-minute

monologue of Christian sites. To be of interest to Christian tourists, the film was authorized by Israel's Department of Internal Affairs. Mr. Lauer reports that more than 4,000 Baptist tourists visited Israel last summer.

♦ **SPAIN:** First Baptist Church, Barcelona, Spain, celebrated its 60th anniversary November 1 in a special service with all the Baptist churches of the city participating. First Church was organized with eight members in 1883, under the leadership of a Swedish Baptist missionary, Erik Lund.

ish Baptist missionary, Erik Lund.

♦ **SOUTHERN RHODESIA:** The two Baptist churches in the Sanyati Reserve in Southern Rhodesia, Africa, report 139 professions of faith during a revival. Statistics have not come in from the four other places where the revival was held.

Plans are being made for organizing the two Sanyati churches and the two in nearby Gokwe into an association in the near future, reports Rev. James N. Westmeland, Southern Baptist missionary.

into a city called Ephraim, and there continued with his disciples John 11:36 (read vv. 47-57).

Mexico for Christ in this generation was the slogan of Mexico's simultaneous campaign. Evangelism in the purpose of such crusades. Baptist work in Mexico is done in many ways in addition to the preaching of the gospel. Since 1966 Southern Baptists have had a hospital in Guadalajara. For mutual inspiration and help, students who attend school away from home live in student homes maintained by their denomination. The seminary in Terecun is furnishing workers all over the country.

Pray for Mrs. O. W. Reid, Guadalajara, Mexico, SW; Nadene Orsinger, Brazil, ed.; Mrs. P. A. Taylor, Cordoba, Argentina, Mrs. T. W. Hill, San Jose, Costa Rica, ex.; Celia Brown, New Orleans, La., GWC; Mrs. W. O. Cottingham, St. Rose, La., Fr. ex.; J. B. Horton, Cherokee, N.C., Ind. ex.

♦ **TUESDAY** Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment John 12:3 (read vv. 1-19).

A great and significant mission service open to Christians in America today is that of winning the foreign born living here. An experienced pastor said, "A number of a language group must be introduced to the

church as a person of equal level and social acceptability. Success in reaching him results from personal effort. He should be treated as others are treated and rapidly integrated into the church and trained in Christian service."

Pray for Mrs. E. M. Hernandez, Phoenix, Ariz., Sp. ex. ex.; Mrs. Anne R. Woe, Tex. MC; Mary Frances Gould, Bangkok, Thailand, pub.; Mrs. T. E. Wigwath, Korea, ex.

♦ **WEDNESDAY** Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit John 12:24 (read vv. 28-34).

There are six missionary couples under appointment for Vietnam, less than one couple for each two million people! Dr. Crowley says, "Southern Baptists are the only major evangelical denomination at work in this country. This places upon us a great burden of responsibility. The stress and heartbreak of war in Vietnam continues." Let us pray that a solution will soon be found and that the gospel may be preached everywhere.

Pray for Mrs. R. C. Davis, Jr., Dalet, Vietnam, J. H. Hemmett, Taipei, Taiwan, ex.; J. H. Warr, L. E. Blackman, China-New York, Eugene Drugg, Detroit, Mich., Sp. ex. ex.

♦ **THURSDAY** For I have given you an example, that ye should do as I have done for you John 13:15 (read vv. 1-17).

A veteran missionary in Nigeria reports

"On television it was reported here that the Vice-premier of the western region of Nigeria had sent a message to the American Ambassador. The statement was made in the report that the race situation in America was becoming unbearable to Nigerians and that if something was not done soon there would be definite public reaction among Nigerians to the situation in the USA." Pray for a Christian solution to our racial problems.

Pray for Mrs. G. G. Putman, Nigeria, RN; Mrs. J. A. Gattin, Br. Dar es Salaam, Tanganyika, J. E. Patten, Chonburi, Thailand, Mrs. R. D. Hardy, Nagata, Japan, Mrs. H. L. Riley, Taipei, Taiwan, R. L. Smith, Indonesia, ex.; Mrs. Oscar Hill, Alamogordo, NM, Sp. ex.; G. B. Joslin, Texas, deaf ex.; Mrs. M. L. McKay, Anchorage, Alaska, ex.; YWA Conference, Ridgeway, N. C., 11-17.

♦ **FRIDAY** And after the sabbath Jesus entered into him. Then said Jesus unto him, That thou dost, do quickly John 13:27 (read vv. 18-30).

What a change we would see toward the message of love and salvation if every American traveler shared witness for Christ! Inland with Ecuador, a missionary of the Home Mission Board became a Christian because of the witness of a minister who was using a boatload of sparrows on a fishing trip along the Pacific Coast. Now Mr. Ecuador is a flaming witness for Christ among the Choco Indians of Panama. Pray for Mrs. Francisco Diaz, San Blas,

Panama, Raul Freire, Las Villas, Cuba, ex.; C. S. McCall, Richmond, Va., TM; Mrs. M. G. White, Brazil, ex.; Mildred I. Crabtree, Agbor, Nigeria, ed.; Mrs. W. L. Walker, Fukuoka, N. L. Price, Tokyo, Japan, ex.; S. C. Reber, Singapore, Malaysia, MA.

♦ **SATURDAY** Blessed are the peacemakers for they shall be called the children of God Matt. 5:9 (read Rom. 12:14-21; 1 Tim. 2:1-3).

A few years ago, a consecrated woman saw a drunk tumbling about in the streets of her town. The Holy Spirit convinced her that she bore responsibility for his condition. A sense of remorse took possession of her because she realized that neither she nor her church had been able to win him. She began to intercede on behalf of the criminals and alcoholics, and a few women joined the prayer group. After a few months of dedicated prayer, conviction of sin and real revival spread in that town. God can work miracles if we pray and believe. Let us pray for spiritual awakening in America now.

Pray for A. D. Elston, Warm Springs, Oregon, Ind. ex.

♦ **SUNDAY JUNE 14** And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also John 14:3 (read John 14).

A well prepared missionary appointee of last year was Dr. Ruth Dickerson, now in

East Pakistan. She has had hospital experience in Memphis and Oklahoma City. What a wonderful gift she is to the women of East Pakistan "at such a time as this."

Pray for Dr. Dickerson. Decca, Mrs. J. R. Estes, Switzerland, ed.; Mrs. J. T. Harrill, Guadalajara, Mexico, Mrs. J. G. Verdel, Chile, ed.; J. W. Beams, Savannah, Ga., Trust Fogle, Amarillo, Tex.; GWC, R. H. Green, Tenn., TM

**15 MONDAY** Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples John 15:8 (read vs. 1-11).

Could Woman's Missionary Union have chosen a better way to observe her 75th Anniversary than by prayer retreats in Woman's Missionary Union organizations, local, state, and Convention-wide? The way to advance is on our knees. The road to achievement is through intercession. The method of realizing what God is doing is to experience sincere, believing, heart-broken prayer. Prayer retreats are also being experienced during this final Baptist Jubilee year.

Pray for Mrs. Rose Naranjo, Teos, N.M., Ind. ed.; F. C. Rowland, N.M., ret.; Jane C. Pringle, Park View, N.M.; Mrs. A. G. Ortiz, Lytle, Tex., Sp. sp. ed.; Mrs. I. V. Larson, China-Philippines-Taiwan, ret.; A. B. Scull, Palembang, Indonesia, ed.; Mrs. L. I. Myers, Jr., Saigon, Vietnam, pub.; Mrs. J. M. Wilson, Brazil, RN

**16 TUESDAY** This is my commandment. That ye love one another, as I have loved you John 15:12 (read vs. 12-27).

Virginia Atkin a great asset in the Bulawayo, So. Rhodesia Publishing House where she helps to produce and distribute Christian literature to awakening Africa. Sunday school and WMS literature is eagerly received.

Pray for Mrs. Atkin: C. E. Thomas, Lilongwe, Nyasaland, Mrs. H. E. Papery, Taiwan, Mrs. J. O. Watson, Amancio, Paraguay, ed.; C. J. Briscoe, Kansas City, Mo., CD; F. A. McCaulley, Tex., ret.

**17 WEDNESDAY** Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you John 16:7 (read vs. 1-12).

Today is J. L. Bice's birthday in his cozy home (I have seen it) at Longview, Tex., where he and Mrs. Bice have retired. They

spent many years guiding Brazilian youth into the pathways of Christian service as directors of the "Colégio Batista" in the Atlantic coast city of Macaé, Brazil. Pray for them.

Pray for Minnie Lou Lester, Brazil, Missions Jane Evers, Abokuta, Nigeria, ed.; Mrs. H. L. Adams, Ibadan, Nigeria, Mrs. P. O. Bell, Jr., Bogota, Colombia, R. H. Lloyd, Buenos Aires, Argentina, Mrs. M. H. Wilson, Tainan, Taiwan, Mrs. B. P. Keith, Seattle, Leslie Watson, Miyazaki, Japan, Mrs. F. P. Lide, Kowloon, Hong Kong, Mrs. W. G. Henderson, Taegu, Korea, ed.; Mrs. L. H. Morphis, Russelsheim, Germany, MA; Mrs. Antonio Santana, Havana, Cuba, ed.; Celso Villarreal, Albuquerque, N.M.; Mrs. Isabel A. Estrada, Long Island, N.Y., Sp. sp. ed.

**18 THURSDAY** These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world John 16:33 (read vs. 16-33).

Baptists are now in 115 countries of the world and total 25,192,000. Each of these fellow Baptists has "confessed in his heart and in his own language that Jesus Christ is his Lord. Each has followed Christ in his believer's baptism." Each one is also commissioned by our Lord Jesus Christ to tell of his love. Are you a Baptist? Then you are one of them.

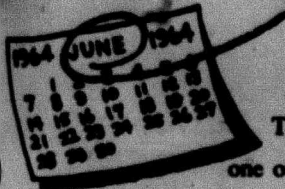
Pray for F. Catharine Bryen, China, ret.; Mrs. W. A. Mattson, Rio de Janeiro, Brazil, ed.; Mrs. E. L. Hollaway, Jr., Japan, R. E. Wakefield, Singapore, Malaysia, ed.; Mrs. L. G. Bradford, Tokyo, Japan, MA; Mrs. J. M. Freire, Las Villas, Cuba, Carlos Perez, San Blas, Panama, Benjamin Valdes, Havana, Cuba, ed.

**19 FRIDAY** Neither pray I for these alone, but for them also which shall believe on me through their word John 17:20 (read John 17).

Pray today for Mrs. J. W. Mefford, Jr., author of *Sylvia Goes to Spain*. She and her family live in Valencia, "The Pearl of the Mediterranean." Lela Mefford is the author of the *Sylvia* of her book. They need our prayer in a country where it is difficult to witness to a living reigning Christ.

Pray for Mrs. Mefford, Mrs. C. L. Whaley, Jr., Yokohama, Japan, R. W. Mobley, China, B. L. Lynch, Taipei, Taiwan, ed.

**20 SATURDAY** But ye shall receive power.



**JUNE • 1964**

This sixth month of the year is one of the most significant of all.

June is the month often chosen by brides for their wedding. It is the month of graduation for many and the month of retirement for some who have taught school for years.

Therefore, June should be a good enlistment month in Woman's Missionary Society—

- Enlist the young bride
- Enlist the graduate who has reached the age of 25
- Enlist the retiree who has never been brought into WMS

Help the young and the old know the joy of Christian fellowship, mission study, and action in your Woman's Missionary Society.

## FORECASTER

Planned by Margaret Bruce and Elaine Dickson

June 1964

Volume 7 Number 9

## Madam President

"WE PROCLAIM the year 1964 a BAPTIST YEAR OF JUBILEE among Baptists in North America, when we shall give thanks . . . We shall examine ourselves and confess and repent of those faults within us that cause the light of life to burn fitfully in this guilty world. We shall pray that the Holy Spirit . . . may give us the light that will light every man in the world."

These words from the Third Baptist Jubilee Proclamation give a foundation for Jubilee Prayer Retreats.

(1) Give thanks, (2) Examine ourselves, (3) Confess, (4) Repent, (5) Pray.

See Current Comments in this Forecaster and if your WMS had not already had a Jubilee Prayer Retreat have one and give your members this enriching experience.

Is there room for improvement in some of your circles? Discuss with your circle chairman the checklist directed to circle chairmen in this Forecaster and see how

you can help them improve their circles.

June 11-12 is the week for Ridgecrest YWA Conference. See recent issues of The Window for details about the program, travel plans, and information regarding reservations. How many girls and counselors from your church will attend? Are plans being made for your YWA director to go? This week at Ridgecrest can be one of the most meaningful experiences they have ever had. Lead your church to send representatives from your Young Women's Auxiliaries.

Just to alert you—"Awakening Brazil, a Challenge to Advance" is the June topic for your general meeting and "To God Be the Glory" is the one for circle study. June 21 is Father's Day and it has also been designated as Religious Liberty Sunday. This emphasis should be good preparation for the WMS general meeting in July. The topic is "Religious Liberty, a Baptist Heritage." You may want to encourage your circle chairmen to use the idea given for preparing the July general meeting program at their circle meetings.

Now widely has the book, *Spiritual Life Development*, (sic from Baptist Book Store) been read in your WMS? Recognize those who have read all the Alma books. Encourage those who do not have all of them to buy them while they are still available.

Your June meeting agenda may follow the suggested outline on page 26, Royal Service.

Order "Baptist Jubilee Prayer Retreat" pamphlet, 10c, from WMU, 600 No. 20th St., Birmingham, Alabama 35203.



## Dear Circle Chairman,

Do you feel the need for improving the circle for which you are responsible? If so, the following checklist may guide you into a "circle improvement plan."

- ☐ Is each meeting planned well?
- ☐ Are the business sessions handled quickly and efficiently?
- ☐ Are those responsible for the programs encouraged to do their best?
- ☐ Are members informed of meetings and activities?
- ☐ Are churches and prospects visited regularly?
- ☐ Do members feel a vital part of the WMS and accept society responsibility?
- ☐ Are meetings held at convenient times and places?
- ☐ Are members encouraged to read Royal Service regularly?
- ☐ Is there a spirit of Christian fellowship and co-operation in your circle?
- ☐ Are your circle members

growing in missionary concern and action?

These questions, answered affirmatively, could improve the work of your circle and lead members to more fully accomplish their purpose.

In Current Comments you will read of the Jubilee Prayer Retreat. If your society is planning one, encourage every member to participate. Inform circle members of the new format of the WMS World in Books which includes the WMS Round Table. Please note the emphasis on the enlistment of extension members in WMS and the resources available for community missions and stewardship of possessions, too.

At your circle meeting, you may choose to use the suggestions given for encouraging the reading of your state Baptist paper and the preview of the July program topic, "Religious Liberty, a Baptist Heritage."

## Promotional Features FOR MEETINGS

### GENERAL MEETING

#### Young Women's Auxiliary

Spotlight Young Women's Auxiliary as a feature at your June meeting. Here are three ways it

might be done:

- 1. Have some of your YWAs recently married or are soon to be



ing in the near future? Has the YWA had the "Gift Bible Ceremony" for them? Invite them brides and bride-to-be to be your guests at WMS meeting. Ask one young woman to tell what YWA has meant to her. Welcome them to membership in WMS.

or

2. Does your church have a Career Girls YWA? Perhaps you could arrange for this group to be guests of your night WMS. Ask the YWA president to introduce the group and tell about their organization.

or

3. Invite your YWA director to make a five-minute talk on YWA work in your church. Her outline might be:

YWA: Present Status  
YWA: Future Possibilities  
YWA: How WMS Can Help

#### Prayer: Midweek Prayer Service

As members gather for the meeting, give each one a slip of paper with the following question:

In the last month (4 weeks) how many times have you attended midweek prayer meeting? Check the number of times you have attended: 0 1 2 3 4

Tell the members this is a survey and that no one is to sign her name. Collect the slips of paper before the meeting begins and tabulate the information. Report on the survey during the promotional period during the meeting. You need not reprimand or make anyone feel guilty; let the results speak for themselves. Then, announce what your pastor has planned for the prayer meeting hour in future weeks. (Secure this information from your pastor ahead

In the last month (4 weeks) how many times have you attended midweek prayer meeting? Check the number of times you have attended: 0 1 2 3 4

of time. After the meeting, report the results of your survey to him and tell him of your emphasis on midweek prayer service attendance.)

#### Community Mission

Have you observed visible results from the work your society is doing in community missions? List these achievements and give them an interesting label, such as "Things I've Seen and Heard."

At the society meeting, read the list of things you have seen and heard about the results of community missions work. Tell society members that they can have a part in what is happening; announce the opportunities for service which are available in WMS community missions.



#### State Baptist Paper

Encourage reading of your state Baptist paper by asking someone to be prepared to turn in the different sections of the paper and tell quickly what is being promoted this week by the state WMU, Sunday School, Training Union, and other departments. Also ask someone to comment on an editorial or some article in the paper.

#### Preview General Program for July

"Religious Liberty, a Baptist Heritage" is the topic for the general meeting in July. Cut out small liberty bells and print an invitation on them, such as:

Come to WMS, \_\_\_\_\_ (date)

And learn more about  
Our Baptist Heritage—  
Religious Liberty!

As the invitations are distributed, the following information may be given.

Baptists believe that:

1. God created man in his own image and endowed him with freedom to respond to his redemptive love.
2. Individuals must be free to learn about his salvation.
3. Churches must be free from governments to teach their beliefs.
4. Baptists are responsible for the preservation and extension of religious liberty for all people.

## SPICING YOUR PROGRAM

#### GENERAL

The program on Brazil might best be presented by two people. One person could give the information about the country, contained primarily in the headings, "A Large and Beautiful Land," "Land of Progress and Promise," and "Land Where Dreams Come True." The other person could discuss mission work in Brazil as presented in the parts, "Land of Opportunity for the Gospel" and "Land of Encouraging Trends."

Both participants could discuss the items in "Land of Problems and Needs." Let this be given as a dialogue between the two.

Make a map of Brazil the center of interest. Ask the two program participants to stand to the side of the map as they speak—one on the left, the other on the right.

The leaflets and map listed in the program suggestions will be helpful. Use the map as it is, or enlarge it on heavy cardboard. Give the leaflets to program participants

to study as background information for their parts on program.

Color slides could add another plus to your program. The Foreign Mission Board has some available which go well with the program. Here is a list:

Map of Brazil  
Panoramic View of Rio with Sugar Leaf Mountain  
Brasilia: View of Public Buildings

Brasilia: First Baptist Church Built in Brasilia

(These four slides are available from the Foreign Mission Board's slide library. They may be ordered by requesting "Awakening Brazil Slide Set," price \$1.00, from The Division of Visual Education, Foreign Mission Board, SBC, P. O. Box 2007, Richmond, Va. 22200. Send money order or check with your order; allow three weeks for delivery.)

If the slides are used, you will need to place projection screen in the center of the room. Keep the

map slide on the screen when other scenes are not in view. (A study of the program will show the spots where the other slides should be used.) If a daylight screen is used, the room need not be completely darkened during the program.

#### CIRCLES

If someone from your church attended the Baptist Jubilee meeting in Atlantic City in May, this person could help with your program. Here are three possibilities for

using the Gresham information:

(1) Have a person who attended the Jubilee meeting present the circle program in Royal Service, then tell about the meeting of these Baptist groups in Atlantic City.

(2) Ask a member of your circle to interview someone who attended the Atlantic City meeting and report to the circle.

(3) Tape record an interview with a person or persons who attended the Jubilee meeting and play this tape at your circle meeting.

• Use the prayer calendar in personal and family devotions, and participate personally in the words of prayer by following the prayer guides daily.

• Use whatever opportunities they have for Christian witnessing.

• Support mission work by tithing and through gifts to special mission offerings.

• Encourage WMU youth work by prayerful support and pray that God will call some of the young people of the church to serve in missions.

Count extension members as full members of the society. Assign them to visiting circles. The only participation they are deprived of is attendance; encourage their participation in every other phase of society work.

#### Extension: Extension Members

How many women in your church are unable to attend church activities because of personal illness or confinement to the home by illness in the family? Have you considered these women's WMS prospects?

Guiding the society to enlist and minister to extension members is the responsibility of the enlistment committee. Think of the benefits of WMS to extension members! Think of what extension members can mean to the cause of world missions! Though these people cannot attend meetings, they can . . .

• Read or have read to them missionary articles and programs in Royal Service, Home Missions, and The Commission, and books from World in Books.

members in mission study and reading, prayer, stewardship, and service. Sometimes the circle can meet in homes of extension members. (See WMS Manual, chapter 5, for a complete discussion of extension members.)

#### Jubilee Prayer Retreat

"Have a Jubilee Year Prayer Retreat" is the first plan under Point 2 of the Three Point Program for Progress. Since 1964 is the 100th year of organized Baptist work on the continent of North America, it is our Third Jubilee Year. "And ye shall hallow the fiftieth year: it shall be a jubilee unto you" Leviticus 25:10.

One way to rightly CELEBRATE THE JUBILEE is to have a Prayer Retreat. The pamphlet, "Baptist Jubilee Prayer Retreat," will be helpful in planning your retreat. It contains a suggested schedule, a guide for prayer, and some recommended books to be used as resource materials. The pamphlet may be secured from Woman's Missionary Union, 600 North 20th St., Birmingham, Ala. 35205, for 10c.

#### WMS Round Table and WMS World in Books

For the first time there will be a WMS World in Books which will include the WMS Round Table Booklist.

The World in Books is being re-organized. Books which will be helpful as background material and are related to the 1964-65 mission study and program topics are being listed.

By including the WMS Round Table Booklist with World in Books, there should be an increase in number of WMS Round Tables and a wider use of the books listed in the World in Books section.

Doubtless you are wondering about the youth books. Young Women's Auxiliary will also have a YWA World in Books which includes the YWA Book Club List. There will be a Girls' Auxiliary World in Books and a Sunbeams Read World in Books.

#### Stewardship Materials

Have you used these materials in teaching stewardship of possessions?

#### Parables

"Wait a Minute," a stewardship playlet showing how through mission offerings the gospel is preached around the world. Price 10c from WMU, 600 No. 20th St., Birmingham, Alabama 35205.

#### Bible Pictures

What First?—13 min.—Stewardship of the title John Nichols and his wife demonstrate an titling until John is convinced that the Bible says the title is the minimum responsibility to God. Rental, \$5.00 per day; \$18.00 per month.

What's Important?—13 min.—Emphasizes stewardship of day-to-day work. A film showing how being conscientious about everyday tasks can honor God. Rental, \$5.00 per day; \$15.00 per month.

What Direction?—13 min.—Focuses attention on stewardship of vacation and emphasizes the necessity for Bible study and prayer in choosing a vacation. Rental, \$5.00 per day; \$15.00 per month.

What's Left?—13 min.—Directs

Jesus wept bitterly over Israel's greatest metropolis, Jerusalem. What is he doing today as he beholds American cities with their delinquents and drunks? their unbelieving Jews and indifferent Gentiles? their night dens and gambling halls respectable? The House Mission Board maintains its good will and mission centers.

Pray for Pearl Elizabeth Gifford, Baltimore, Md., GWC

**25 FRIDAY** He with unto him the third time, Simon, son of Jonas, lovest thou me? . . . And he said unto him, Lord, . . . thou knowest that I love thee. Jesus saith unto him, Feed my sheep. John 21:17 (read John 21).

There are fifteen million Slavic people in our country. The Home Mission Board is broadening its work among this group. Last summer Rev. E. L. Golonka, pastor of the Polish Baptist Church in Chicago was employed by the Board to lead in "surveying the needs and designing the features" of a ministry of evangelizing the Slavic people. Pray for this work.

Pray for N. M. Carter, Selma, Ala., Negro co.; Mrs. Pedro Hernandez, Terson, Ariz., Sp. sp. co.; Mrs. Cato Lima, Las Villas, Cuba, co.; Mildred McWhorter, Port Arthur, Tex., GWC; Mrs. T. C. Hollingsworth, Buenos Aires, Argentina, O. W. Doyle, Quito, Ecuador, Joy Hall, Ede, Nigeria, co.; W. W. Logan, Nigeria, DDS; C. A. Leonard, China-Haung, ret.

**26 SATURDAY** Now therefore go ye no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Eph. 2:19 (read vs. 11-22).

A village of Nigeria has a gross and hame-bro church, a constant reminder that "my word shall not return unto me void." Mrs. Lucille Ford and her family had visited this village. The children were frightened by the juju dancer and a mob of shouting youngsters. But even Christian young men remained faithful to Christ and did not participate. When the Fords returned to the village after a fortnight they found a group ready to be organized into a church!

Pray for Mrs. Ford, Mrs. H. B. Pike, Victoria, A. Bruce Oliver, Buin, Brazil, L. C. Turnage, Medellin, Colombia, Mrs. H. J. Kaelert, Jr., British Guiana, co.; E. E. Adams, Concepcion, Chile, SW

**SUNDAY JUNE 28** Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven Acts 1:11 (read Acts 1).

An Alaska missionary says, "In a six-month period God has saved seventeen peo-

ple in our literary classes. The husband of a Japanese girl was saved and baptized. The girl is a former Buddhist who became a radiant Christian also." Many WMS members are writing the Home Mission Board about how to begin literary work in their communities. Pray for this significant work.

Pray for W. L. Crumpler, San Ysidro, Calif., Sp. sp. co.; Mrs. L. H. Gunn, Jones, Okla., deaf co.; Mrs. L. L. Vinson, Burleson, Tex., migrant co.; Mrs. Helen I. Solomon, Canal Zone, Mrs. C. W. Bryan, Col., Colombia, Mrs. D. R. Kemmerdinner, Colombia, Mrs. W. P. Carter, Jr., Santiago, Chile, J. B. Akins, Tulman, Taiwan, R. R. Stewart, Chongqing, Thailand, Ruth Walden, Nigeria, co.; Violet Papp, Jordan, RN

**28 MONDAY** And they were all amazed, and were in doubt, saying one to another, What meaneth this? Acts 2:12 (read vs. 1-21).

There never was such expert training as found now in our unnumberable soul-winning clinics and conferences. We never before had so many people so well prepared in the technicalities of evangelism. Yet it is not men who move souls. It is Jesus Christ, through the power of the Holy Spirit. Only those who give evidence of that Power in their lives and who are deeply concerned over the lost are fit instruments for witnessing.

Pray for Mrs. W. M. Gilliland, Shaki, Nigeria, MD, R. C. Davis, Jr., Dalet, Vietnam, Mrs. G. A. Nichols, Asuncion, Paraguay, and Alfred Carpenter, Ga., ret. Seelye Spivey, Tampa, Fla., GWC, Mrs. R. G. Palmer, El Paso, Tex., Sp. sp. co.

**29 TUESDAY** Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Acts 2:41 (read vs. 22-47).

The most difficult year perhaps in a missionary's life is the first. Those who go to Spanish-speaking countries spend a year in a well-organized language school in San Jose, Costa Rica. Others who are to work in Portuguese-speaking Brazil attend the splendid language school in Campinas. Brazil last year there were 50 adult missionaries in San Jose and their 67 children. Quite a few! Among them in the Companies group was the B. R. Frasier, now new missionary.

Pray for Mr. Frasier, Katherine Coates, Brazil, H. E. Spurgeon, Terson, co., Mrs. W. Hamlett, China, ret., Mrs. R. M. Dugg, Mrs. J. L. Nettles, Huntington, Calif., Dethert Penn, Magdalena, N.M., Ind. co.

## CIRCLE PROGRAM

### To God Be the Glory

by Kate and Davis Woolley

#### Outline for Meeting

##### Circle Chairman in Charge

Call on Prayers (reading Scripture passage, giving missionary information, and praying for missionaries)

Song: Choose one appropriate to Scripture passage

##### Promotional Period (see Foreword)

##### Program Chairman in Charge

To the Program Chairman: Print names of Baptist groups celebrating the Baptist Jubilee Advance on cardboard strips (see "Introduction" below). You may wish to use Dean Gaudin's article in this program. (See page 5.)

**Introduction:** When North American Baptists gathered in Atlantic City last month to observe the Third Jubilee of organized Baptist work, members of seven Baptist bodies shared in the celebration. It may be revealing, if not actually embarrassing, for us to try to name these seven conventions. Let's see how many we know. They are: American Baptist Convention, Seventh Day Baptist General Conference, National Baptist Convention, USA, Inc., National Baptist Convention of America, North American Baptist General Conference, Baptist Federa-

tion of Canada, and the Southern Baptist Convention. We will not discuss our Convention today because most of us know something of it and also because of time limitation. (As each name is called, hand the corresponding cardboard strip to the woman who has been asked to tell about each convention.)

Today we want to find out more about the other six Baptist bodies which have joined with the Southern Baptist Convention in the Baptist Jubilee Advance. We shall be thinking especially about their history and to some extent about their present strength. Let us remember that these are fellow Baptists with whom we share basic beliefs and practices, and with some of whom we share a great body of common history. They are our brethren in Christ who, like us, seek to serve the Lord and who, with us, have joined in the recent Baptist Jubilee. Together with them we say, "To God be the glory!" for past achievements and for a future with tremendous need for a strengthened Baptist witness.

The group which is perhaps more nearly in line of direct descent from the Triennial Convention is the American Baptist Convention. Let's hear what happened after 1844, the year the Triennial Convention was organized.

#### YEARS OF TRANSITION: 1814-1845

The Triennial Convention began as a "convention" made up of delegates from missionary societies and other religious

## OR FOR SECOND WMS MEETING

### MISSION STUDY BOOK

Spiritual Life

Development

By Mildred McWhorter

Made plans to have this book taught in church or society.

\*Circles: Spiritual Life Development, McWhorter, 24c; Baptist Book Store; Teacher's Guide, 24c; 1944, 200 No. 20th St., Birmingham, Ala., or Baptist Book Store.

bodies and was designed to foster foreign missions. At its second session in 1817 the Convention broadened its activities to include home missions and education. In other words, it became more like a true convention, which is concerned with a variety of interests. This trend, however, was not pleasing to a large number of Baptists, especially those in the North, who favored a "society" type of general organization. These leaders felt that each activity could be better promoted and directed by an independent "society" with but a single interest.

Before many years, the Triennial Convention had divested itself of all but its foreign mission and Indian mission endeavors. In the meanwhile several other societies had been formed to promote other activities: the Baptist General Tract Society (to become the American Baptist Publication Society); the American Baptist Home Society; and the American and Foreign Bible Society.

During the 1830's the slavery issue became of vital importance in theological as well as political circles. As some Baptists from the North became outspoken abolitionists, certain Baptists in the South became equally outspoken defenders of an inherited system. When it became apparent that the Triennial Convention would not appoint slaveholders as missionaries, some Southerners felt that they could no longer co-operate with this convention.

Due to the strong feeling in favor of a true convention, and the feeling that slaveholding was a matter for the individual conscience, many Baptists in the South wanted to withdraw from the Triennial Convention and form a separate convention. In 1845 representatives from many southern churches met in Augusta, Georgia, and organized the Southern Baptist Convention.

#### AMERICAN BAPTIST CONVENTION

In 1846 the Triennial Convention (lacking southern participation) changed its

name to the American Baptist Missionary Union.

During the period of the Civil War and reconstruction which followed there was not much growth in Baptist work in the North. However, both the Woman's American Baptist Foreign Mission Society and the Home Mission Society were started in the 1870's for the support of women missionaries as well as educational institutions.

During the latter part of the century there was increased activity in all kinds of denominational work—missions, education, and ministry to youth. As the various kinds of activities multiplied, the number of sponsoring societies and organizations multiplied. Since there was no co-ordinating agency, these multiple societies hampered the churches with separate appeals for financial support.

Finally the need for co-operation became so evident that the Baptist churches of the North met in May, 1907, representatives to discuss the problem at a gathering in Washington, D. C. Out of this meeting came the Northern Baptist Convention with the societies as "Co-operating Societies." The Convention became the agency to raise money, although it actually had little authority over the various societies.

Unfortunately, Northern Baptist leadership became enmeshed in theological controversy between "modernists" and "fundamentalists." Whole segments of Baptists withdrew from the Northern Convention, some of them forming an entirely new co-operating group.

The Northern Baptist Convention was renamed in 1950 and became the American Baptist Convention. In 1961 there was general reorganization of the Convention into a pattern quite similar to that followed in the Southern Baptist Convention, with a number of boards and various divisions of work.

Although American Baptists have shown great numerical growth during the century, they have shown a remarkable vitality in social and missionary concern.

Let us pause to pray for these Baptists, their leaders, and their missionaries. Let us thank God for their witness around the world (pray).

#### SEVENTH DAY BAPTIST GENERAL CONFERENCE

Seventh Day Baptists differ from other Baptists in their observance of the Sabbath (Saturday) as their day of worship. They are one of the oldest Baptist groups in America. Their first church in this country was established in Newport, R. I., in 1671 when seven members withdrew from the First Baptist Church because they believed the Sabbath to be the right day for worship.

Other churches were soon organized along the Atlantic seaboard, and later in the pioneer areas of the West. In 1801 the Seventh Day Baptist General Conference was established, anticipating by thirteen years the organization of the Triennial Convention.

A Missionary Board started in 1818 conducted an active home mission program in many sections of the developing United States of America.

The foreign mission enterprise of Seventh Day Baptists dates from 1847 and the sending of a missionary couple to Shanghai, China. This mission expanded, and in 1954 when missionaries had to withdraw, the Seventh Day Baptist Church of Shanghai reported six hundred members.

Seventh Day Baptists have a long history of Sabbath schools. One German church in Pennsylvania had a school as early as 1740. The General Conference recommended these schools to all the churches in 1828. It has also established schools for the education of the ministry and lay leaders. Many Seventh Day Baptists became teachers in the public schools because the five-day work week freed them for Sabbath observance.

Women are organized into local missionary societies, and there is a Women's Society on a conference-wide scale.

The Seventh Day Baptist General Conference has participated in the Federal (now

## Good News

Baptisms by churches related to Southern Baptist mission work overseas reached an all-time high of 41,147 in 1963, bringing total church membership to 523,603. The baptisms, 5,638 more than in 1962, represent a ratio of one for every 12.7 church members.

The number of churches increased by 160 during the year to reach 3,943. In addition, there were 6,999 Baptist chapels on the mission fields, 149 more than the year before. Contributions through these churches and chapels amounted to \$4,381,442.56. Sixty-two per cent of the churches, or 2,453, were self-supporting.

Sunday schools sponsored by the overseas Baptists enrolled 540,849 in 1963, youth organizations, 118,482; Woman's Missionary Unions, 143,172; Brotherhoods, 7,441; and vocation Bible schools, 134,555.

National) Council of Churches from its organization. The Conference also is active in other ecumenical movements including the World Council of Churches. It is also a member of the Baptist World Alliance.

The Seventh Day Baptist General Conference is the smallest Baptist body sharing in the Jubilee Advance, with a total membership of approximately 6,000. However, these Baptists make a per capita gift for all causes of about \$68.50, compared with \$33 per capita gift by Southern Baptists.

Let us join in prayer for these dedicated Christian co-workers (pray).

#### NEGRO BAPTIST CONVENTIONS

The first Baptist work among Negroes in



America was among slaves who with their owners were members together in early churches. Occasionally a white church had a Negro pastor. Before the Civil War a few churches had free Negroes as members.

In 1840 the American Baptist Missionary Convention was organized by Negro Baptists of New England and the Middle Atlantic states. A little later Negro Baptists in the West started the Northwestern Convention. These two groups united in 1866 to become the Consolidated American Baptist Missionary Convention. Following the War, work of the Consolidated Missionary Convention among southern Negroes was helped both by the American Baptist Home Mission Society and by the Home Mission Board of the Southern Baptist Convention.

In 1880 at Montgomery, Alabama, Negro Baptists organized the Foreign Mission Convention of the United States of America, especially for work in Africa.

The increasing interest in having a national missionary organization resulted in the formation of the American National Baptist Convention in 1886. At this organizational meeting T. J. Johnson said: "Know lifted Scotland, Luther lifted Germany, and it remains for us to lift up the heathen in the land of our fathers—Africa."

A few years later a group of concerned Negroes organized the Baptist National Educational Convention to help provide an educated ministry. Soon it became apparent that the three conventions overlapped in their interests and that there was considerable controversy among the leadership. To a great extent these conditions were corrected in 1895 by the combining of the conventions into the National Baptist Convention of the U.S. of America. This convention had three boards, Foreign Missions, Home Missions, and Education.

Within two years it seemed desirable to set up an agency to produce literature for the churches. The National Baptist Publishing Board was established with powers equal to those of the convention itself and was not responsible to the convention.

Although there was progress in work among young people and women, there was growing dissension about the Independent Publishing Board. By 1915 a complete break occurred in the convention. The old convention was incorporated in an effort to gain control of the publishing house and became known as the National Baptist Convention, USA, Incorporated. A new publishing board was later established to be owned and controlled by the convention. The old publishing board severed its ties with the original convention, and those who withdrew formed the rival convention—the National Baptist Convention of America.

Both conventions are organized with various boards and agencies in a way quite similar to the Southern Baptist Convention.

Let us pray for Negro Baptists, for their missionaries at home and abroad, for the growth of understanding among members of these two conventions and among white Baptists and Negro Baptists (pray).

#### NORTH AMERICAN BAPTIST GENERAL CONFERENCE

More than a hundred twenty years ago the first church of German-speaking Baptists was founded in Philadelphia. "The German Church of the Lord that Meets on Poplar Street." Other German Baptist churches soon were established, in widely scattered locations and without any connection one with the other.

It is not known just how the members of these independently organized churches were brought together, but the first German Baptist Conference was held in 1811 in Philadelphia. The Conference voted to publish a German periodical and discussed the need for better training of German-speaking ministers.

The first reference to organized women's work was made in 1866 in a report concerning "sewing circles." There were descriptions mentioned in accounts of 1882. In 1888 the Conference organized the German

Missionary Society, which has promoted women's activity in many areas.

German Baptists both from America and Germany became outstanding missionaries to the Cameroons, Africa. Following World War II this work became the responsibility of American missionaries alone. There are more than fifty missionaries there today.

Between the two world wars German Baptists of America supported missionary service among German-speaking people all over Europe.

German-speaking Americans experienced much misunderstanding and some persecution during World War I. In reaction to this opposition there was a rapid transition to the use of English within the German Baptist churches. In the 1940's the name of the Conference was changed to the North American Baptist General Conference.

Following World War II the North American Baptists ministered more effectively to needy German Baptists in Europe and to European Baptist immigrants to the United States and Canada. They have missionaries living on Indian reservations in Canada and are working with Spanish Americans in southwestern United States.

Today there are more than fifty thousand members of North American Baptist churches. While this seems a small number, we should be reminded of the comparative magnitude of their missionary outreach.

Let us pray for these Baptists (pray).

#### THE BAPTIST FEDERATION OF CANADA

One aspect of early American history which is likely to be overlooked is the fact that there were many conscientious colonists who remained loyal to the British government during the Revolution. Fearing persecution and reprisals from the patriots of the new United States, some of these loyalists—or Tories, as they were called—moved farther north. Among the Tory immigrants to Canada were a number of capable Baptist preachers and laymen from New England. As we might expect, the settled Baptist churches wherever they

settled. Later, during the nineteenth century, Baptists came to Canada from Great Britain.

By the twentieth century, Baptist work in Canada had developed into three conventions: the United Baptist Conference of the Maritime Provinces, the Baptist Convention of Ontario and Quebec, and the Baptist Convention of Western Canada.

There have been several efforts to unite the Baptists of Canada into a single organization. It was not until 1945 that such a union was effected and the Federation became a reality.

The growth of women's work has to some extent paralleled the growth in our own Convention. The first women's society devoted exclusively to missions was begun in 1818. The Baptist Women's Missionary Union was organized in the Maritime Convention in 1884—four years before Women's Missionary Union was started. Today there is an all-Canada organization known as the United Baptist Women's Missionary Union.

Canadian Baptists have displayed a real missionary spirit. They have long been interested in what we would call "pioneer missions"—the planting of churches in new communities. There has been a long-established work among French Canadians in Quebec known as the Grand Ligne Mission. Their foreign mission activity has been especially strong in Burma, Bolivia, and Angola.

Canadian Baptists are a comparatively small group whose numerical growth has been hindered by theological differences. Nevertheless they have produced a number of brilliant scholars and preachers. Southern Baptists will do well to consider the stewardship of the Baptist Federation of Canada with its per capita annual gift to the churches of \$74 as compared with our \$53.

Let us thank God for the privilege of coming to know all of these fellow Baptists a little better because of the Baptist jubilee (pray).

by Grady Cothen

## Southern Baptists

*"Thou shalt  
have no  
other gods  
before me"*  
Exodus 34:1

I SHOULD like us to face the fact of a declining America. I do not cite the statistics of the sociologist nor the analysis of the psychiatrist. I say in the words of our Lord which were given to Moses, "Thou shalt have no other gods before me." By any standard of measurement, there are in our country a thousand gods before Him, perhaps not fashioned in the likeness of images, but gods all the same which have won the affections and loyalties of Americans.

I raise to mind the command "Thou shalt not take the name of the Lord thy God in vain." Yet the name of our Lord is on the juke boxes to dance by, in the mouths of those who tell the air with their profanity. It is not any longer just the name of Jehovah God, but also his Son and the Holy Spirit who are blasphemed on a thousand corners.

In my humble judgment, by the accusations of Moses and the contradictions of the words of Jesus Christ, it is high time America faced the fact that "righteousness exalteth a nation, but sin is a reproach to any people." God will not hold us guiltless because we are Americans! We have earth's greatest privileges and highest opportunities and thus our guilt is double heavy and our responsibility comparatively greater.

I raise another issue. It is the issue of an institutionalized Christianity. Baptists have hit upon a day when we

judge our preachers by their credentials, the length of their automobiles, the size of their houses, and the statistics of their churches. It is an insidious thing. We have arrived at the hour when the success of our church enterprise is judged not by standards of God, but by the standards of the world.

What is a successful church? Is it one that meets in a building whose statistics are greater this year than they were the year before, that fits comfortably into the culture which it represents, and is accounted most successful if its constituency is composed of the wealthy, the educated, and the wealthy? And do these churches measure success by whether or not they are getting along pretty well, paying their debts, taking in a few new people?

When we measure our success as congregations by these standards, we have fallen into Satan's trap. We have done the one thing that will defeat us, for we have incarcerated Jesus Christ in an institution and even in a building, and we are too often quite comfortable to leave Him there.

The standard of measuring success in a church is not constituted of these things but by, "Are we continuing this community with the claims of Jesus Christ?" This should be our standard measurement. Are we to

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measure our ability reaching out beyond the confines of our church to us in those for whom we have responsibility. "Say, Friend, have you come here to face with Jesus?"

As long as we keep Jesus in the church house we are safe, we are comfortable, we are contented, and the world is not challenged. Vices are not disturbed. Satan is not angry for there is the insidious tendency on the part of the churchgoer to say, unconsciously or consciously, "I am a church-going man. I am respectable. After all

## A Declining AMERICA?

do I not go to church regularly?"

We get The Way freed from the issue of repentance. We judge the Christianity of people and their loyalty to Christ by the number of times they struggle up to the church building during the week. How many pastors have said to me and how many times have I said to my preacher friends, "Oh, that is a faithful, loyal, dedicated Christian." And what I really meant was that every time I announced a meeting, he was there.

That may be paganism instead of Christianity, for his life may be as far from the moral standards and the ethical principles of Jesus as it is possible for a man to get. One of the meanest men I ever knew came to church every time the doors were open. If you were examining the leg-

ality and the stature of the Christianity of some folk, you would be forced to admit our profession seems to be a great long way from our possession.

We have institutionalized Christ. We have incarcerated him in adequate buildings instead of in sinful hearts. We have tacked him inside the Sunday school room and what we have done erroneously, I think, to call the sanctuary. And we have made a building the sanctuary, when his desire is to have sanctuary in our hearts. Americans, we are not going to do this task if we cannot get Christ out of the church and get him into the supermarkets, and the washeries, and the post offices, and the department stores, and in factories and big companies, and all the rest. Jesus must be a little tired of having to stay in church.

I raise the issue of the unclaimed cities. There is something moving sociologically among Baptists that disturbs me until I almost weep to think of it. Our churches have far, far too often moved out of the heart of the city, not because there were no people there, but because they were a different kind of people. We have moved into the suburbs where the natural movement of population will assure us that we will have a "successful" church.

We measure our success too often by what Kenneth Chafin of Southwestern Baptist Theological Seminary calls "simply a wrapping of pre-lab Baptists" just Baptists moving their church membership. Too often Christians get caught up into the cultural religion that is a part of our day and which we Baptists need to study; it is too often like the Lions Club and the Boy Scouts.

Our Christianity is so acceptable, like the chameleon, that it blends into the background, raises no issues.

*"Righteousness  
exalteth a  
nation; but  
sin is a  
reproach to  
any people"*  
Proverbs 14:34

*"We have  
accumulated  
Christ in  
adequate  
buildings  
instead of  
sincere hearts."*

challenges us, calls for no sacrifice except that you pay its bills, and asks for no loyalty except that you come to Sunday morning services.

Look at our well-dressed congregations and ask them to take a new look, take a new look at a declining America, take a new look at an institutionalized Christianity, take a new look at a world of cities. Should you start a mission? Take a hard look at your budget, your mission budget.

Some of us have had an idea that our mission budgets ought to be "respectable." I've an idea they ought to be sacrificial. God's people in America take 90 per cent of God's bounties and consume it upon themselves and only let 10 per cent or 5 per cent or 3 per cent get beyond their walls. It is difficult to accept that any church is so poverty stricken that it cannot send more than it is now sending to the millions who know Him not.

Years ago the Foreign Mission Board asked the wife of Theron Rankin to say a word to the Board about her husband. Mrs. Rankin stood before the Board and said, "I do not know what to say about him. It is my thought that he was an ordinary man with the world in his heart." He was transcendent beyond ordinary men, for ordinary men do not carry a world in their heart.

I was going through Nevada last summer and I came on a little town. Its name sounds strange indeed. It is Winnemucca. There is a little church in Winnemucca affiliated with the Baptist General Convention of California. And I could not but stop and see that preacher.

On Sunday morning he preaches in his church, then drives 75 miles on Sunday afternoon and preaches, and then drives back in his church in Winnemucca and preaches on Sunday night. On Monday morning he drives

off in one direction 150 miles and He visits and preaches on Tuesday night. On Wednesday he's back in his church. On Thursday he gets up and starts in another direction.

He said to me that day, "Preacher, I had a wonderful experience the other day. I want to tell you about it. I had only one night a week when I wasn't preaching, just one night. There came a letter from an Indian reservation saying, 'Won't you go preach to an Indian reservation up in the northern end of the state. I had to answer, 'I can't go'."

"A woman came from that reservation, and she said to me, 'Preacher, I know you're tired, but I want you to come see my people there. They pray before you say you will not preach.' And she said to me, 'Won't you please come and watch them pray, and be in one of those ceremonies. Just one time.'"

"Any man would have to go one time," he told me. "And she said, 'I want you to watch them and I want you to preach to us on Saturday night.'"

"Lady, I can't come on Saturday night," he answered. "It's the only night I have free. I have to go early for the hard work that's before me, but I will come and watch them pray people."

"I went and watched that prayer ceremony," he told me. "I watched them with the evidences of their distress." He shrugged his shoulders and said, "There went my Saturday night."

That's another man with the world in his heart.

There are men in our mission work who can show you a thousand places in this country like this where somebody needs to get a chunk of the world in his heart.

O, that God would perform miracles to make us see with eyes of discernment the places where we must sacrifice and serve him!



## MAKE NO MISTAKE, It's an EMERGENCY

by Walker Knight, editor, Home Missions

Why are Southern Baptist churches so slow in responding to the request to resettle the more than 120,000 Latin Americans who have fled communism and now live in the United States? More than 100,000 still reside in Miami, many without employment and cramped in the inadequate facilities.

Are our ears deaf to the plea for help from this refugee group? Are we too preoccupied with ourselves to take time to help these adjust to an adequate existence?

We have become organized. Every state convention has a Latin American Relief and Resettlement Committee, and all of the state papers and many of the other denominational publications have presented the need.

Yet during the past two years more than 33,000 churches have resettled less than 1,200 refugees. Why? Is the venture too much out of the ordinary? Do churches fear the expense? the language problem? the acceptance of the family? There remains as much to be done as has been accomplished, and a few continue to arrive each month.

Actually, every church which has had a part in the resettlement of a family responds with the statement, "Why, our church received much more of a blessing than the family. This was one of the purest mission projects we have undertaken. We are so grateful we had the opportunity."

Make this a mission venture and have faith that the right thing will happen. Not one unhappy incident has been reported in Southern Baptist work in resettlement.

If you have a prospective job opportunity, certainly request someone with an ability to fill this. Help keep your correspondence to a minimum. Allow the family a period of transition in learning the language, during which you will see that they have a home, food, and medical care.

Don't ask for just a Baptist. By sponsoring a family you can do exceptional mission work, and if they come through the Baptist offices they will not be strongly attached to any faith other than Baptist.

These are proud people. They will not become undue financial burdens to you. They want to earn their own way as quickly as possible. And the low cost will amaze you. The government pays the transportation and your members will respond generously with food, clothing, and furniture.

A definite weekly amount should be set which the church will furnish, letting the family purchase what they need in addition to what food is given. This will help them become independent and responsible. As the family earns a portion of their living, the church's portion would decrease.

The language problems usually take care of themselves, for they are eager to learn English and have probably already studied some. Love needs no spoken language to communicate.

This is an emergency, make no mistake. Ground is lost unless hundreds respond quickly. Don't deprive your church of this blessing—reprinted with permission from Home Missions.

Write to Robert Fricke,  
1318 N.W. 17th Ave.,  
Miami, Florida, for information  
on resettling refugees.



by Elaine Dickson

## So You're Elected

**W**HAT makes a leader? Election may thrust upon a person the title of "leader," but real leadership comes only through patient and painstaking development. Leaders are not born, or appointed, or elected; they are made in the crucible of learning and experience.

Successful leadership is estimated by some to be 10 per cent technical competence—knowing what to do—and 90 per cent human relations—knowing how to work with others in getting the job done. Whatever the actual percentage, most people concede that working with others is an essential mark of the successful leader. "A leader is one who knows where he is going, and can influence others to go with him."

*"I cannot lead.  
Dear Lord," I said:  
"I cannot see  
The way ahead."  
"You do not need  
To see," said He:  
"Just walk with them,  
And walk with me."*

—Marjorie Lou Stump

From *Church Administration*, copyright 1961 by The Sunday School Board, SBC. Used by permission.

### Check Your Attitudes!

Your answers to the following questions will indicate some of your present leadership attitudes.

1. If you were asked today to state the purpose of WMU in the life of individual members and in the life of your church, could you state it accurately and succinctly?

2. Can you recall any specific experiences in which you changed your way of doing something as a result of some personal criticism you received?

3. Do you keep telling yourself that everything is going well in your WMU even when you know that it isn't?

4. When plans are carefully made and last-minute problems require that they be changed, do you become distressed and discouraged?

5. Can you be depended upon to keep your promises and follow through on plans you make?

6. If your pastor praised your work on some project, would you say any thing to him about others who may have helped?

7. Have you asked God to be your leader as you try to lead in your WMU and church and do you see his guidance daily?

(If you answered "yes" to questions 1, 2, 5, 6, and "no" to questions 3 and 4, your attitude conducive to good leadership. This article on leadership qualities will give you added insight your attitudes. After you have read it recheck answers on light of what you read.)

Although there are some limits to how much *person* can change, the possibilities for change in human beings are so great we can almost call them limitless. This means that one's capacity for leadership can undoubtedly be improved. While a person's basic nature might not change, there are certain refinements which can be made, modifications which can be effected, and attitudes which can be remodeled.

**Sense of Purpose** The world stands aside to let pass the man who knows where he is going. An awareness of purpose is like a compass pointing consistently in the right direction. The pivotal issue in leadership is revealed when the leader does not understand organizational purposes and his followers' relationship to them.

Have you felt the impelling force of missionary responsibility in Christ's community? Have you sensed the significant place WMU has in helping its members express missionary concern, and in assisting the church to fulfill its missionary task? If the leader believes in the deeper purposes of WMU, this gives meaning to meetings and planning and doing.

But purpose must not only be understood, it must be communicated. The leader's sense of purpose is revealed by what she says, but more by what she does. As the leader comes before her group and works among and with her followers, a physical energy should charge her actions with life and vitality. The formula is this: Energy on the physical side and purpose on the mental side equal enthusiasm. And enthusiasm is contagious!

**Willingness to Learn** Leadership techniques and methods are constantly changing. Although the "why" of doing remains constant, the "what" and the "how" are ever new. A prime requisite for the leader is a willingness to learn. Even the leadership courses for WMU leaders are not an end in themselves as learning experiences. They merely provide a formulation of basic information on which the leader can build

The refresher course, taken each year after the leadership course is completed, is another reminder that learning should never cease.

All learning does not come in formal study. Much of it stems from interaction with people—even in listening to criticism. An attitude of "I know all I need to know to do my job well"—whether conscious or unconscious—produces an iron curtain that keeps out new ideas. But if the leader believes there is much yet to learn, she finds herself tuning in to what others say and write.

By persistent study and careful listening the leader can add to her information and increase her ability to understand, interpret, evaluate, and lead. And once a leader believes she can, she will become the beneficiary of an invaluable continuing education.

**Realistic Attitude** Nearly everyone engages in wishful thinking from time to time. But a steady dosage of daydreaming can impair the ability to think realistically. Problems do not get solved by turning away and thinking how pleasant it would be without them. An unpleasant relationship with a co-worker will not disappear by ignoring it. The further one strays from reality the harder it is to get back to it.

How do we solve problems or live with them? (And these are the only two alternatives.) We begin by admitting them; then understanding why they exist; we plan a course of action to overcome them. And, if all known solutions become exhausted, we must learn to live gracefully with the problems.

But realistic thinking is valuable in more ways than solving problems. It is necessary in choosing people who will assist the leader with her tasks. It is a compliment in the judgment of any leader who can accurately evaluate the abilities of others and enlist them in just the right place of service to tap their potential. This requires awareness and sensitivity. There are always dimensions of human personality and

ability which run below the surface which only the penetrating eye can see. Final judgment must be based not only on what a person is, but what she can become. Realism is just as valuable in assessing the potential as the actual.

It is bad enough when the leader allows other people to fool her, but certainly it is far worse when she fools herself.

**Flexibility** Flexibility is the ability to adjust quickly to new developments and changed situations.

Inflexibility is a malady which affects the aging. But as one expressed it, "Some people are old at twenty because their notions harden before their arteries." And some people are young at ninety because they maintain a flexible attitude toward life.

"We've always done it this way, why change?"

"If you divide my circle I won't be a member."

"Have two societies in our church? Not if I can help it."

You know the phrases which express resistance to change—the staid, in-the-rut attitudes which many times deter progress and stifle growth. When these attitudes characterize members it is tragic, but when inflexibility is the characteristic of leaders the outcome can be disastrous.

When inflexibility is carried to its extreme, even an unforeseen obstacle to carrying out carefully made plans can catapult the leader into discouragement and despair.

The creative leader is flexible. New ideas are welcomed, thought through and tried. And even an accidental change in plans is used to advantage, just as the sculptor's chisel may slip and produce a striking, if unintended, effect.

**Integrity** People love to be led and like to place implicit trust in their leaders. The leader is one to be looked up to, to be respected, even admired. This requires a leader with sound moral judgments, impeccable character, and Christian dedica-

tion.

"We can trust her" and "She keeps her promises" indicate that followers feel these interests are safe in the hands of the leader.

When followers have confidence in a leader, it is not usually for major transgressions, but for minor, even subtle, inconsistencies which eat at the heart of effectiveness.

"I know we really didn't deserve Homer recognition on Aims, but our president insisted on stretching a point here and there."

Everyone is entitled to a few errors, but when actions are repeated so often that they become a pattern, the leader's integrity is in jeopardy.

**Willingness to Give Credit** A person's basic desire for recognition is just as valid in WMU as anywhere else—so long as it remains in reasonable bounds. When the drive for recognition becomes an all-consuming that there is no longer willingness to share credit with others, it is dangerous.

The desire to give recognition to others is a mark of a mature person. The successful leader gives recognition freely and frequently—not only by what she says but by the relationship she bears to others.

The person who withholds appreciation for the work of others, receives little appreciation in return.

**Dedication to God** The best and most exclusive characteristic is dedication. Dedication to God provides the motive for effective service. It provides the source of strength and confidence for all tasks. What man cannot do alone, can be done with God's help.

When Jesus enlisted people in his service he often said, "Come after me and I will make you to become..." He was willing to take a person where he was and patterned him to become what he could be. And Christ calls today, "Come after me," a leader in WMU does not serve WMU, serves Christ and his church. Because then, there is no substitute for loyalty to God and dedication to his purposes.

# Awakening BRAZIL

## a Challenge to Advance

### MISSIONARY PROGRAM

by Mrs. Bradley Allison

#### A Large and Beautiful Land

Last month we visited four countries in southern South America. Today we are concerned with Brazil, a very large country—larger in area than continental United States (refer to map). Note its 5,000 miles of coastline. In Northeastern Brazil, the home of 16 million people, thoughts often turn the land into "molten asphalt." The great Amazon Valley Basin lies close to the equator with its thousands of acres of virgin forests and meandering rivers. The coffee you drank for breakfast probably came from South Brazil where 3,500 beans—all manually picked—are required for one pound of roasted coffee. Brazil was named for the valuable dyewood which abounded there.

Brazil's more than 70 million people are an unusual mixture of races and nationalities. Growing rapidly, Brazil, experts estimate, will grow to reach 100 million population by the end of this decade. Ninety out of every 100 Brazilians live in one third of the land along the seacoast. Rio de Janeiro and Sao Paulo are large cities with more than 5 million population. This predominantly Catholic nation is the only Portuguese-speaking country in the Western Hemisphere.

The beauty of Rio captivated the Wilkies. Highways, pioneer missionaries to Brazil. In his first letter to the Foreign Mission Board from his adopted land, Missions

Bagby wrote: "We are anchored tonight in the quiet waters of the Bay of Rio. It is the most beautiful scene my eyes have ever beheld. Pen cannot picture the loveliness of these encircling mountains, clad to the top with luxuriant verdure and dotted with villas and chapels."

Today's missionaries arriving for the first time in Rio comment on Sugar Loaf Mountain rising 1,230 feet above the city. Mention is also made of the Statue of Christ the Redeemer standing atop Corcovado, the highest of numerous mountain peaks which dot the Rio harbor.

#### Land of Progress and Promise

For years Brazil was called a sleeping giant. Today it is a land which has been awakened and is in a great hurry to make up for lost time. Probably the world's next rapidly growing industrial nation, it is estimated that Brazil progressed fifty years from 1955-60. Only ten years ago all electrical appliances, all trains, machinery, buses and automobiles were imported. Today Brazil produces these. Her excellent harbors, large rivers, abundance of farmland, mineral resources and petroleum, and huge forest areas contribute to her rise in industrial power.

The exuberant spirit of the people is a determining factor in Brazil's progress. However, at present one also senses a feeling of discouragement because of an uncer-



## MEETING OUTLINE

Song  
Call to Prayer  
Business  
Promotional Features  
Program

## PROGRAM OUTLINE

Hymn "From Greenland's Icy Mountains"  
Brazil

A Large and Beautiful Land  
Land of Progress and Promise  
Land Where Dreams Come True  
Land of Opportunity for the Gospel  
Land of Encouraging Trends  
Land of Problems and Needs

Prayer Period

To the Program Chairmen: One or more persons may present program. Print on streamers the six discussion topics. During program place three streamers on one side of map of Brazil and three on other side as topics are discussed.

Order these, free from Department of Missionary Education and Promotion, Foreign Mission Board, SBC, P. O. Box 6597, Richmond, Virginia 23230: "Equatorial Brazil: An Area of Progress," "North Brazil: A Desert Made to Bloom," "South Brazil: Colossus-in-a-Hurry," "Southern Baptist Missions in Brazil" (map)

tain political situation. Basically, the people are intelligent and ambitious. Only when poverty makes it impossible for the Brazilian to enjoy good health does he show the incidence with which many people characterize Latin Americans in general.

Being liberal minded, many people are moving away from the superstitions and backwardness found in many Catholic dominated countries. The democratic spirit of the people makes them seek new ideas and philosophies of life to replace obsolete and inadequate ones. This awakening offers Baptists a challenge which can be met only by a stepped-up program of advance.

How much progress have Baptists made in Brazil? Baptist work had its beginning in an English-speaking colony church organized by immigrants from the States. When the Baptists landed in Brazil in 1881 a spiritual conquest was launched to win Brazil to Christ. God has graciously blessed through the years. When Missionary Baptists died in 1939 there were 694 churches and 55,000 Baptist members. Membership in Baptist churches has increased about 50 per cent in each of the last four decades until today the count stands at almost 200,000. Billy Graham's opinion is that Christianity is on the offensive in Latin America, and that Brazil is the country whose doors are open widest to the gospel.

### Land Where Dreams Come True

For 140 years Brazilians have dreamed of moving the nation's capital from Rio, a commercial and industrial city, to the geographic center of the country. That dream came true when Brasilia, the new capital, was carved out of the wild plateau of the state of Goias in the nation's interior. This endeavor has been labeled "one of the most daring projects of this century, comparable to the atomic bomb and Sputnik." Credit for this achievement is given to former President Juscelino Kubitschek who in 1956 awakened the people and turned a dream of many years into a modern miracle. But under the direction of Brazil's renowned

Inside view of Memorial Baptist Church, Brasilia (see outside on page 37)

architect Oscar Niemeyer and urban planner Lúcio Costa, Brasilia is a city of functional but beautiful buildings and approximately 200,000 people (see pages 12-15).

Baptists also dreamed of the time when the interior of Brazil could be taken for Christ. The missionaries of the Brazilian Home Mission Board struggled to penetrate the dense forests of the interior and were hampered by lack of roads. With the building of Brasilia came a never before equaled program of road building. Thousands of laborers have chopped away at the very heart of Brazil's jungles leaving ribbons of road to show for their labors. Over these highways the message of hope goes to small villages, isolated families, and rapidly growing cities. Prayer is being answered and dreams fulfilled.

The significance of new Brasilia is recognized by Brazilian Baptists. Turn Baptist men built the first wooden shack in the Pioneer Construction camp in which were held the first Baptist services. Sunday school was begun with 19 enrolled. In a short time the first Baptist Church of Brasilia was organized with 25 charter members. From this humble beginning the gospel has spread until the Baptist Convention of the Federal District which includes Brasilia consists of 13 churches, 37 missions and parachuting points with nearly 1,500 members. An aggressive program is carried on including medical clinics, primary schools, social aid program, radio and television evangelism.

The pastor of Memorial Baptist Church, Brasilia, is an example of the dynamic pioneer spirit that has made possible the expansion in the interior. Pastor Eber Vasconcelos is the son of a Baptist minister and a seminary graduate. Among his fine qualities is the ability to grasp the import of any given situation. Recognizing the

necessity and opportunity of witnessing to the nation's leadership, he arranged a meeting with President Goulart. A Bible, the gift of his church, was presented to the president who expressed an interest in future talks with Pastor Eber.

Missionary Edward Berry requests that we pray that Pastor Vasconcelos and other young national pastors may continue to meet boldly challenges to witness (pray).

### Land of Opportunity for the Gospel

Can 200,000 Baptists make an impact for Christ in a land of 70 million people? The answer is an affirmative one for Brazilian Baptists are on the offensive. As a result of their evangelistic zeal there were more baptisms in Brazil in 1962 than on all our mission fields combined.

Missionary and evangelistic concern was expressed by Brazilian Baptists when they organized their national convention in 1967. One of the first boards to come into existence was the Foreign Mission Board. The very next year a representative of the board departed for Chile to open work there and Z. C. Taylor, a missionary to Brazil, visited Portugal. In 1946 the first Brazilian couple was appointed for Bolivia. Today 17 Brazilian missionaries serve on foreign soil supported entirely by the Brazilian Baptist Mission Offering.

Missionary Lester Bell praises the Brazilian nationals for their zeal and interest even in this time of extreme inflation and





Scenes from Brazil, the modern new inland capital of Brazil (see map page 15). Incredibly this thriving metropolis of some 200,000 people has risen from the forest in less than four years.

widespread poverty. "I heard yesterday," he writes, "of a poor washerwoman, a widow, on the hills where the Rio slums are found, who gave the equivalent of a month's wages to the Brazilian Baptist Foreign Mission Offering. Such a spirit will somehow find a way."

Leaders believe that our Baptist work gained ten years as a result of the Rio Congress of the Baptist World Alliance in 1960. Churches are still baptizing people who were either converted at the closing meeting of the Alliance or had their first contact with the gospel at that time. Because of the wide publicity given to that meeting, not only in the Rio papers, but also in national magazines, the impact was felt in the interior as well as in the cities. People who were prejudiced toward Baptists before the Alliance now express an interest in Christ's teachings.

New churches are springing up faster than pastors can be supplied. One of the newest churches is the Itacolomi Baptist Church just outside the city of Rio. For several years a small group met for Sunday school in the home of a Baptist named Ovarino dos Santos. In 1960 Missionary Gene Wise aided the group in obtaining a lot and building an auditorium. Organized into a church in 1961 with 50 members, the

membership has increased to over 140 members. The church has enlarged its auditorium, is self-supporting, has a full-time pastor, and sponsors two preaching points.

Opportunities for preaching the gospel by means of television and other visual means are increasing. During 1963 television-evangelism campaigns were launched in major cities. It is hoped that privileged classes will be reached by this media. Audio-visual aids prepared by Missionary Gene Wise have been used to draw crowds to open meetings, to revivals, and regular church services. Sixteen millimeter projectors and films made possible by the Lottie Moon offering have contributed to the program.

Major efforts in evangelism in the last few years have yielded gratifying results. Eual Lawson, Department of Evangelism, Home Mission Board, USA, experienced a harvest of souls in meetings he conducted. The Billy Graham team reported a total of 3,800 first-time decisions for Christ in São Paulo alone. "Beyond a doubt," a missionary reported, "more people of Brazil have heard the gospel these years than during any other period. These meetings have filled our churches with people who are interested in the gospel and have shown our people many opportunities for individ-

ual and mass evangelism." Future plans call for a simultaneous evangelistic crusade in Brazilian churches in 1965. We will again pray during 1964, the preparation year for this crusade.

The women of Brazil consider the work of Sunbeam babies as a special activity of the mother who uses it primarily as a means of winning the lost to Christ. When visiting ladies of unaved parents, the women tell the story of Jesus and often win the parents. With necessary adaptations, the Woman's Missionary Union of Brazil is just getting started after the work of Southern Baptist women in the States.

The Sunbeam Leader of the Brazilian Woman's Missionary Union is Charlotte Vaughn, a Brazilian national and a training school graduate. Charlotte's maternal grandparents were in the group of more than sixty families from our southern states who migrated to Brazil at the time of the Civil War. Years later when Southern Baptist missionaries reached the little town of Americana and established a church, Charlotte was won to Christ. As Sunbeam Leader her responsibilities include writing for the Sunbeam magazine, promotional work and teaching in the training school.

Today the doors of opportunity for spiritual conquest stand ajar in Brazil. Together more than 200,000 Brazilian Baptists and 223 Southern Baptist missionaries are busily engaged in entering every door possible.

#### Land of Encouraging Trends

One of the healthiest trends in Brazilian Baptist work is for complete Brazilian leadership. Leaders of Brazil are wanting to be leaders, not only in name but in shaping the policies for their entire denominational life. Efforts are being made to train leadership. 1963 was voted as a year of Ministerial Venetians. The call to the ministry was louder than ever before. One thing that prompted this action is the need for pastors. Less than 500, including women, are enrolled in theological schools, while a thousand pastors are needed for the rapidly

growing number of churches.

When Dr. T. B. Maston visited Latin America, he was impressed by the maturity of the leadership in Brazil. Many of the leaders—such as Dr. John Soren, president of the Baptist World Alliance; Ruben Lopez, president of the Brazilian Baptist Convention; David Gomes, executive secretary of the Home Mission Board and others, according to Dr. Maston, could serve effectively as pastors or denominational leaders in the States.

Nilson Fanini is typical of young leadership which will mean much to the future of Baptists in Brazil. He was converted in Curitiba in the state of Paraná where there is a large contingent of Italian and other European immigrants. After graduation from a seminary, he came to the States and was awarded the Master's Degree in Theology at Southwestern Seminary. His wife is from a long line of German Baptists in Brazil. When Mr. Fanini accepted the pastorate of the First Baptist Church of Vitória four years ago it had 240 members. Now the membership has reached nearly 800 after having organized 3 new churches from the membership.

Possibilities of national leadership make glad the hearts of those who have given and are giving their lives in leadership training in schools and seminaries. Our missionaries also express thanks for lay members who carry on in the absence of a pastor.

#### Land of Problems and Needs

Political unrest and instability have had their effect on Baptist life. For instance, outdoor rallies during simultaneous revivals in North Brazil were prohibited after being held for ten years. However, Christians did not despair and through personal witnessing, prayer groups, and evangelistic services, reported more converts than the previous year.

Inflation is serious in Brazil. Dr. Frank Means, Secretary of Latin America for the Foreign Mission Board, upon returning

from Brazil reported: "All over Brazil I saw people lining up outside grocery stores hoping to get to the counter in time to get a bag of beans or a bag of rice in order to live." Prices have increased as much as 100 per cent. This has a real bearing on church finances and hampers construction of needed buildings.

Another problem in this South American nation is the constant threat of communism. It has increased seriously in the last fifteen years. Although the Communist Party has been outlawed, the members have joined different parties. They publish daily papers, books, and magazines.

From Missionary Lester Bell comes this warning: "Definite trends are noticeable toward what I would call an 'applied gospel' in Brazil. We would not call it a social gospel but there is danger it is headed in that direction if not properly guided. I mean by this, strong and often extreme emphases on the social aspects of church work, such as orphanages, social center work, and feeding the poor. There are already a good many Communists in our churches and some leaders would call themselves socialists."

President Kubitschek, after pushing to completion the plans for Brasilia said, "I did shake Brazil from North to South . . . I did wake the giant." Without a doubt awakened Brazil is hurrying to take her place as one of the world's great nations. It is time we did some serious thinking. Will Brazil be a Christian or atheistic nation? What part would God have us to play in determining the answer to that question?

Although Brazil is one of our most rapidly growing mission fields, there are millions more unsaved in Brazil than when Baptist work began. Baptist schools mean much in the plans of evangelism but half of Brazil's children have no school to attend and only 18 per cent finish the third grade. More than 200,000 Portuguese Bibles are produced each year by the Brazilian Publishing House. This amount cannot keep pace with the population increase found in Brazil. Truly Brazil is a needy land.

Before Missionary Bagby ever set foot on the soil of Brazil he prayed: "Oh, may God grant that his truth (as it is in Jesus) shall fill this land from north to south and from the Atlantic to the Andes!" God has been answering this prayer through the years. As highways crisscross the nation opening new fields, the challenge to advance must be met now. More prayer, a deeper concern, additional missionaries, and increased funds will hasten the message of Christian love from "north to south and from the Atlantic to the Andes!"

#### Prayer Period

(Pianist plays softly "Sweet Hour of Prayer" during the prayer period.)

#### First Person: Reads

"Away in foreign fields they wondered how  
Their simple words had power  
At home the Christians, two or three had met  
To pray an hour.  
Yes, we are always wondering, wondering how—  
Because we do not see  
Someone—perhaps unknown and far away—  
On bended knee."—Anonymous

#### Second Person: Reads Psalm 108:1-2

Praise God for the awakening of Brazil and progress of Baptists (pray).

#### Third Person: Reads Matthew 2:7

Pray for Brazilian Baptist leadership (pray).

#### Fourth Person: Reads John 15:3

Pray for the plans being made this year for the Evangelistic Crusade in Brazil in 1965 (pray).

#### Fifth Person: Reads Psalm 124:8

Pray for political stability in Brazil (pray).

Remember Southern Baptist missionaries serving in Brazil (pray).

(Conclusion: (audience standing) Sing in unison of "Onward Christian Soldiers.")

GO  
GO  
GO

There will be  
**BIBLE STUDY** at  
all three conferences

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## *Vacation Reading*

June through September

Don't let the summer waste. Read a book a month. Do you belong to a WMS Round Table or is your YWA daughter a part of a YWA Book Club? Good! But either way, you can grow spiritually and become world aware as you read with discernment this summer.



See WMS Round Table Booklist  
and YWA Book Club List,  
both free from state  
WMU offices.