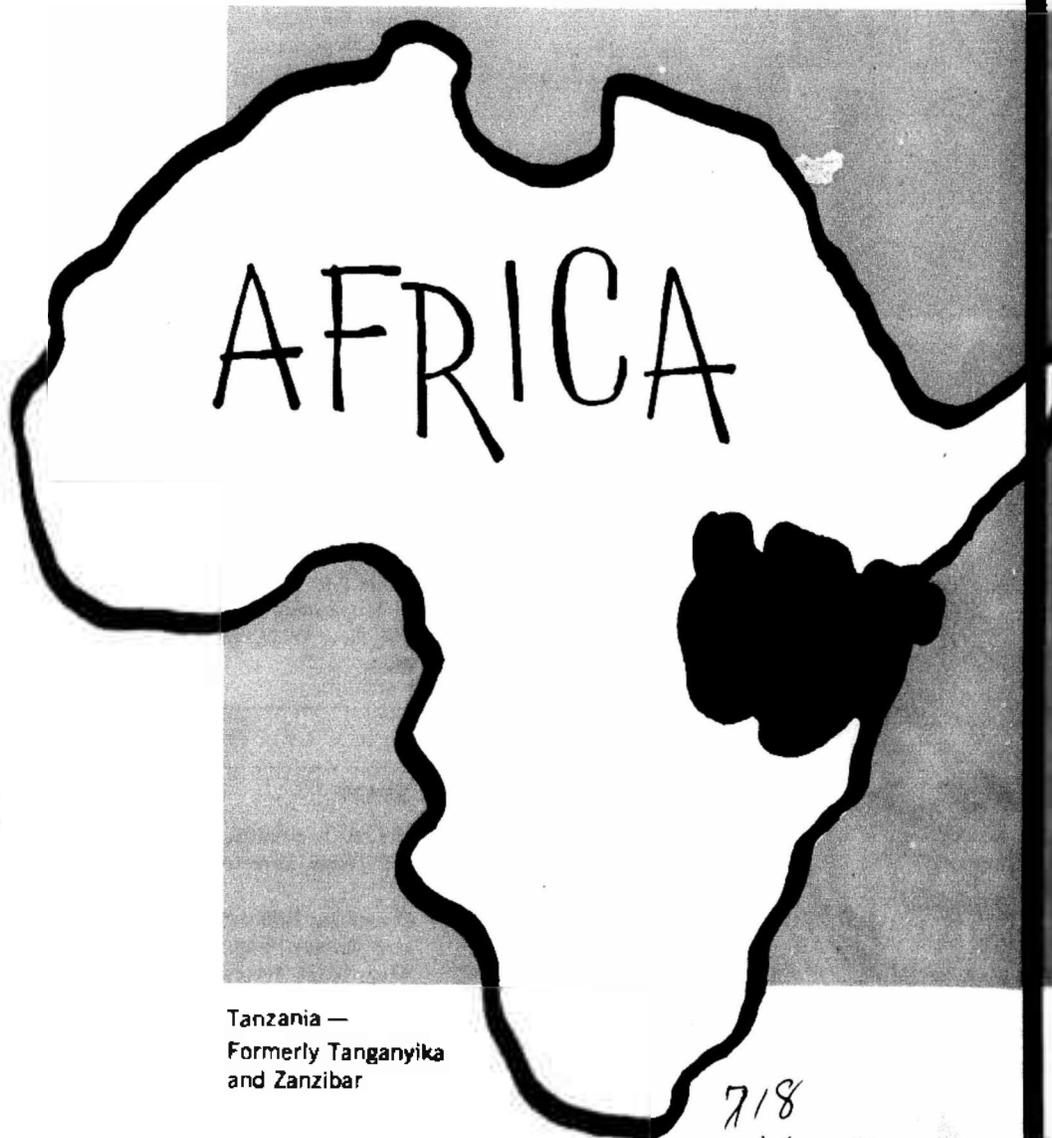


# ROYAL SERVICE

APRIL 1967



Tanzania —  
Formerly Tanganyika  
and Zanzibar

718  
*W. Hollis*



Volume 61

Number 10

**CONTENTS**

<i>Walker L. Knight</i>	1	<b>Day by Day--Living</b>
	2	<b>Tanzania, New Country in East Africa</b>
<i>Douglas M. Knapp</i>	3	<b>Baptists in Tanzania</b>
<i>Mrs. G. H. Massey</i>	5	<b>Never Too Late</b>
<i>Helen Fling</i>	7	<b>After Seeing India, Never Again the Same</b>
<i>Cyril E. Bryant</i>	9	<b>From Washington</b>
<i>Dallas M. Lee and Ione Gray</i>	10	<b>Missions Here and There</b>
<i>Marie Mathis</i>	12	<b>Is This Your Question?</b>
<i>H. Victor Davis</i>	13	<b>Brazil Baptists Leading</b>
<i>Janice Singleton</i>	15	<b>Call to Prayer</b>
<i>Margaret Bruce</i>	21	<b>Forecaster</b>
<i>Billie Pate</i>	29	<b>My Church: Afloat or Afluv?</b>
<i>Fayly H. Cothorn</i>	30	<b>Books and Their Meaning for Missions</b>
<i>Billie Pate</i>	31	<b>What? No WMU Nominating Committee?</b>
<i>Mrs. Herb Dickinson</i>	32	<b>A Prayer Tradition</b>
	33	<b>Reverie</b>
<i>Eunice Allison</i>	34	<b>Society Study</b>
<i>Mrs. Pat Clendinning</i>	38	<b>Circle Study</b>
<i>Gilbert L. Guffin</i>	42	<b>Bible Study</b>
<i>Marguerite S. Babb</i>	43	<b>Bible Study Guide</b>
	44	<b>Mission Study</b>
<i>Myrtice Owens</i>	46	<b>These Are Tanzania's Ways</b>
<i>Roberta E. Hampton</i>	47	<b>In Fascinating Brazil</b>
<i>June Whitlow</i>	48	<b>The New WMU Concept Book</b>

**EDITORIAL STAFF**

<i>Ethalee Hamric</i> , Editor	<i>Mrs. R. L. Mathis</i> , Promotion Division Director
<i>Margaret Bruce</i> , Director, WMS	
<i>Betty Jo Corum</i> , Director, Editorial Services	<b>Consulting Editors:</b>
<i>Billie Pate</i> , Director, Field Services	<i>Mrs. Robert Fling</i> , President
<i>Elaine Dickson</i> , Assistant to the Promotion Division Director	<i>Alma Hunt</i> , Executive Secretary
	<b>Layout and Design:</b>
	<i>Florence Jeffares</i>

ROYAL SERVICE is published monthly by Women's Missionary Union, Auxiliary to Southern Baptist Convention, 600 North Twentieth Street, Birmingham, Alabama 35203. Price: \$2.00 a year, single copy, 25 cents. Annual subscription only. Alabama subscribers add the proper sales tax. Allow four weeks for renewal, new subscription. Change of address, include your old address. Entered as second class matter at the post office at Birmingham, Alabama, at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1918.

# Day by Day--Living

AN EDITORIAL

■ The contribution to missions of Southern Baptist women through Woman's Missionary Union has been so pronounced, so effective, and so continuous that we have said again and again, "God bless the women."

The day has arrived when we can add, "God bless the men, too." Not that men haven't been engaging in, praying for, or contributing to missions. They have, but not with the sustained study and direction that the women have.

Two years ago the program statement of the Brotherhood Commission was adopted at the Southern Baptist Convention. The objective of the Commission was stated as follows:

"... to support the Southern Baptist Convention in its task of bringing men to God through Christ by fostering programs that will assist the churches in their tasks of leading men, young men, and boys to deeper commitment to missions, to a more meaningful prayer life for missions, to a larger stewardship on behalf of missions, and to a personal involvement in missions."

In every contact we have with the Brotherhood Commission, we find this objective being interpreted into action. The men are studying missions in their curriculum materials, fostering study of the Graded series of missions books, engaging in missions projects, and supporting with new vigor the missions offerings.

Not all church Brotherhoods have discovered this new direction and commitment to missions which the Commission has found. Some still meet to eat, period, maybe lulled by an after dinner speaker. A new day is ahead when the men become as informed of, us involved in, and as committed to missions as the women.

Of course, it's harder for the men. They do not have the time away from business that most women do. Also, women just live longer than men, and the WMU has a great resource of retired, widowed, or single women. No one will ever know how much this one factor has contributed to God's mission.

But this is to thank God for the men, too, and the new direction comes at a critical time and when men have more leisure time—Reprinted by permission from *Home Missions*.

by Walker L. Knight  
Editor, *Home Missions*

# TANZANIA,

## NEW COUNTRY IN EAST AFRICA

In April, 1964, the union of two African countries, Tanganyika and Zanzibar, took the world by surprise.

One was a troubled midget rocked by a revolution only three months earlier. The other was a tranquil giant, generally peaceful. These became Tanzania.

**T**HE midget, Zanzibar, was a tiny country made up of two islands off the east coast of Africa. The giant, Tanganyika, was an East African country larger than Texas. They joined to form the United Republic of Tanzania.

The two countries had some things in common, too. Both were new nations. Tanganyika had become independent in 1961. Zanzibar won its independence in 1963. Both had been British colonies. Nearly all of Tanganyika's people are black Africans. So are the majority of Zanzibar's people (the rest of them are Arabs and Indians).

Tanganyika and Zanzibar also have long been linked in history. In ancient times Arab and Persian merchants used Zanzibar as a base for trade on the East African coast, only twenty-three miles away.

By the year 1000, the Arabs had carved out an empire that stretched along Africa's east coast from Egypt to South Africa, and included Zanzibar and Tanganyika. This empire lasted until the Portuguese invaded the region in the early 1500's. They ruled for nearly two hundred years. Then the Arabs of Oman, a

country on the eastern tip of the Arabian peninsula, ousted the Portuguese from most of East Africa.

In 1885, Tanganyika became a German colony. At the same time Zanzibar became a British protectorate. Germany lost Tanganyika to the British after World War I. Britain then governed Tanganyika under a mandate (a kind of permit) from the League of Nations, a world organization that preceded the United Nations. Britain prepared Tanganyika for self-government.

After World War II, the clamor for independence grew in Africa. In Tanganyika the British moved ahead. They helped to set up a political party, the Tanganyika African National Union, under the leadership of Julius Nyerere. Nyerere, the son of a Tanganyikan chief, was a Roman Catholic missions teacher.

In December, 1961, Tanganyika became independent, with Nyerere as president. Tanganyika kept its economic ties with Britain as a member of the British Commonwealth. Because of a shortage of skilled officials, Britons who held posts in the old government stayed on as advisers.

Meanwhile, the British were preparing to turn all powers of government back to the sultan in Zanzibar. When they did, in December, 1963, the move proved to be unpopular with Zanzibar's African majority. The government was overthrown within a month.

Then came the surprise merger. Nyerere became president of Tanzania, and Karume, Zanzibar's president, became vice-president of the new country.

Since the union, Tanzania has pursued a generally neutral course. It continues to receive aid from Soviet Russia and Communist China. But it also receives aid from the US and from such countries as Israel. By far the most aid comes from its former ruler, Britain.

Thus it was very surprising in December, 1965, when President Nyerere broke off formal diplomatic relations with Britain. Nyerere, like many other African leaders, felt that Britain had not taken strong enough action against Rhodesia, which had proclaimed itself independent.

In spite of the break, however, the British have not stopped their aid. Many observers say that the British understand how Nyerere and other Africans feel about Rhodesia—where a white minority is trying to hold power over an African majority. The break between Britain and Tanzania was as friendly as such a thing can be. Few of the thirty thousand British citizens living in Tanzania have left the country. Probably few of them want to leave.

President Nyerere was elected to a new five-year term in September, 1965.

One Tanzanian official says, "We are a young country, and we are in a hurry." That's quite a shift from a popular old Tanganyikan proverb. It says: "Much haste has no blessing"—Reprinted by permission from *Junior Scholastic*, © 1966 by Scholastic Magazines, Inc.



Baptist community center in Dar es Salaam, capital of Tanzania

## BAPTISTS in Tanzania



by Douglas M. Knapp

Missionary in Tukuyu, Tanzania

**L**AST year Southern Baptist missionaries in Tanzania celebrated the tenth anniversary of the beginning of Baptist work. It was in 1956 that three missionary couples transferred from Nigeria to begin the Baptist witness in this East African nation of 10 million people. In many respects it has been a difficult ten years. There has been much political unrest and turmoil. In some areas the work has been discouraging and the people slow to respond. As we look back over the past ten years, however, we can be encouraged by the growth and progress which has been made during this short period.

Today there are over 130 organized Baptist churches with over 3,800 members in this country. There are presently 45 Southern Baptist missionaries, including 3 missionary journeymen and 1 missionary associate, under appointment here.

Southern Baptists operate a fully staffed theological seminary in Arusha, a modern tuberculosis hospital at Mbeya, and an adult education center in Dar es Salaam.

But the real signs of progress

which bring joy to the hearts of missionaries in Tanzania is not just an increase in numbers or physical facilities, but also evidence in the lives of individual Christians that the Holy Spirit is working in their hearts. There is much indication that God is calling forth able leaders among the Baptists of Tanzania. Many of these leaders show great zeal and considerable Christian maturity. Some have suffered persecution and trial in order to follow Jesus. Joseph Abdala is one of these.

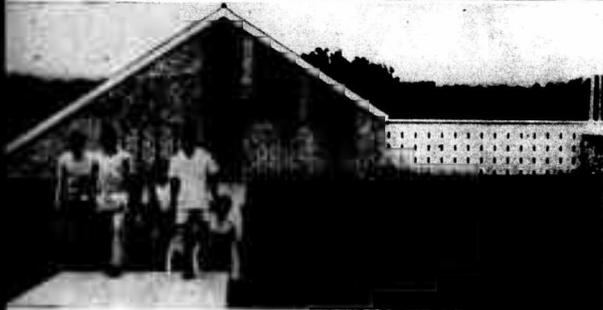
Joseph Abdala was a graduate of the Islamic Institute in Kigoma on Lake Tanganyika where he was groomed by the Muslim hierarchy for a place of leadership. Desiring to broaden his education, Joseph and two other young Muslims approached missionary Carlos Owens, asking him to teach them English.

The missionary agreed, with the provision that he teach them from the Bible. Each day he used the language lesson as an opportunity to present Christ to the three young men. After only two months, all

Baptist Tuberculosis Hospital in Mbeya is a part of the witness to Tanzania's people



Students leaving the chapel at Baptist Theological Seminary, Arusha, Tanzania



three students made professions of faith. At first Joseph remained a secret disciple; but after three months, he made a public profession of faith before the small Baptist church in Kigoma.

He was well known in the Muslim community, and there was a bitter reaction to his decision. He lost his job and was completely ostracized by his friends. On the day of his baptism Joseph returned home after the service to find that his young wife and child, together with all his household furnishings, had been carried off by her parents.

The entire church supported Joseph in prayer as he went each day to try to convince his wife's family to allow her to return home. In a few weeks they relented and she came back.

Joseph was soon called to preach and attended the Baptist seminary at Arusha where he was a good student. A few months after his arrival at the seminary his wife also became a Christian.

Today Joseph is pastor of the Baptist church in the tightly knit Muslim community of Gungu. He is moderator of the Kigoma Baptist Association. He and his wife have suffered every conceivable form of pressure directed toward breaking their faith. There have been numerous threats against their lives. Their families constantly cajole and alternately threaten them. They have stood fast through it all, and today there is evidence that the people of the community have much respect for them. Although only a few are willing to brave the storms of perse-

cution involved in becoming a Christian, Joseph's witness is making Christ real to many who would otherwise never hear.

An opposite situation exists in Rungwe District at the northern tip of Lake Nyasa where the people are just emerging from pagan superstition and are ready to receive the gospel. This area has been one of the most responsive missions fields in Africa. The work is growing by leaps and bounds.

Rungwe District is a heavily populated valley where 300,000 Nyakyusa tribesmen are isolated from the outside world by high mountains. The people not only receive the gospel readily, but also are eager to share their newfound faith with friends and relatives. Frequently walking long distances to witness to a loved one who has not yet heard the gospel.

Here, too, God is calling forth leaders who are playing a vital role in the new churches in the evangelization of their people.

All the Baptist churches in Tanzania are new. Many of the organizations which we take for granted in our churches in the United States are still in their infancy or are nonexistent in Tanzania. Nearly all churches have some sort of Sunday School, using literature from the Baptist Publishing House in Nairobi, Kenya.

Only a small percentage of the churches have Woman's Missionary Unions, but Woman's Missionary Union is growing rapidly now that Miss Joan Carter is devoting her full time to women's work in East Africa. She visits local associational meetings all over Tanzania and teaches the women how to begin Woman's Missionary Union work in their churches.

Missionaries in Tanzania have every reason to hope that Baptist work will grow at an accelerated rate. They can see the working of God on every hand as he prepares the churches to reach this strategic nation for Christ.

**M**ANY adults in Baptist churches are today reassessing their careers. Some are realizing that God is continuing a call they first heard in youth. Others question whether they can give a good reason why they should not be the person to do work which they realize must be done. How glorious that not only does God call persons in the days of their youth, but also he is continually calling. Often he needs us in church vocations. This may mean a beginning again for a whole family.

Have you been evaluating where you are now? To what should you be giving the choice years of your life?

It should not seem strange that Christ should make his will known after one is twenty, or even thirty or older, for most of the God-called leaders in the Bible were adults. Adults are called to different tasks; they are called to those tasks at different age levels; the same adult is called to one task at one age and to another task at another age. Moses spent the first forty years of his life

in a foreign land, the next forty years as a shepherd, and the third forty leading the children of Israel (Ex. 3:2-10).

Every believer, at whatever age he begins to search for true meaning in life, should prayerfully entertain the idea of the possibility that God has a plan of service for him in a church vocation.

It had been said that the people of God are not those who send missionaries, but who are missionaries.

Indeed, some denominations require each member to serve a year or more as a missionary outside his community, and at his own expense.

The true experiences of a young family who answered God's call "late" in life give us insights into how to face the question of obligation which a Christian experiences.

Harry and Ellen Barton were in the armed services during the early fifties. Stationed near a Southern city far from their home, they found a friendly Baptist church and became active in its program. They quickly proved to be valuable assets in the Sunday School, Training Union, and missionary organizations of the church. Their enthusiasm was contagious. The Bartons experienced the most rewarding service they had known.

In their church the minister of education saw the potential for leadership in the Bartons. He encouraged them to consider the possibility that God was calling them into religious education for their life's work. The idea was startling, but certainly attractive. The Bartons loved the church and enjoyed being in the

middle of activities. They were sincere in their devotion to the Master. They found deep satisfaction in helping people grow spiritually. But Harry had served an apprenticeship in the building industry and had made plans to enter it when he finished military service. It seemed unthinkable that he give up his plans and enter a church vocation, but the Bartons prayed about the possibility.

They believed firmly that to be a

Christian is to express Christian convictions in day-to-day living. They could not deny interest in religious education specifically.

But the plans they had cherished so long could not easily be abandoned. They could not see themselves beginning college at their age. Besides, they already had prepared for the construction business. And, after all, laymen are very vital in God's program.

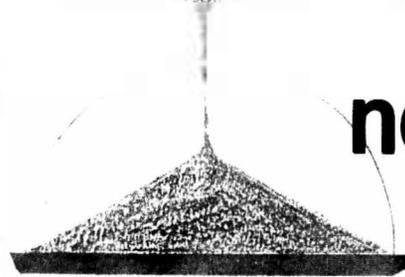
As they look back now, that seems an ideal time to have made a decision to change directions. They had a baby, and their obligations were few. Getting an education then would have been quite simple. "But God does not choose the time that is most convenient for us to call," Harry asserts. Or, perhaps he would more accurately say: "We did not choose to listen to God, and he allowed us to wait so we could grow." If it was God's will that the Bartons accept his call at that time, they did not understand and respond.

Harry sees the decision they made then as strange now. They decided to go home and go into the construction business. They did, however, have the understanding themselves that if the venture did not prosper, it would be a sign that God was leading them in another direction.

What Christian has not felt constrained at times to put out "a fleece" (see Judges 6:37) as did Gideon of the Old Testament? We often feel that if God would only make his will crystal clear to us, as he did to Paul on the road to Damascus, we would not hesitate to follow.

# never too late

by Mrs. G. H. Massey  
Cookeville, Tennessee



ROYAL SERVICE • APRIL 1967

"However, these methods are not as easy and simple as men's eagerness for assurance may lead them to believe. If men are to walk by faith and not by sight, is it not reasonable to believe that God would try increasingly to appeal to the spiritual man, knowing that the physical man is perishing day by day?" writes J. Winston Pearce in *God Calls* (175 cents from Baptist Book Stores). Our desire for signs may obscure God's will for our lives rather than reveal it.

"A strange thing happened," recalls Harry. "The construction business prospered after the first two or three years. I was making the kind of money that people dream of for

a successful life. But the more I prospered, the more unhappy I became." Finally, after seven years, Harry and Ellen realized that their course must be changed.

But how do you about-face when you are adults? Where do you begin? There were four children now. They had a great deal of money invested in the business. But Harry set out to locate that former minister of education who had challenged him and Ellen. It was a glorious visit.

The Bartons made plans to sell their business interest and move to a campus where Harry could begin his education. Later, there would be seminary.

Life has been so much happier for the Bartons. Their marriage and home have been more wonderful since they let God have his way in their lives. They found places of usefulness while preparing for further service. "It's a matter of having the faith to just believe the Lord will do what he says," they believe. As their future unfolds, the Bartons have learned what Paul meant when he said "... for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

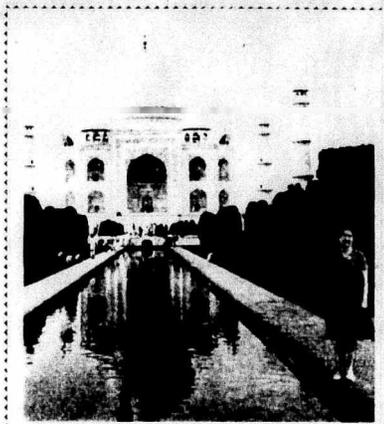
Responding is our decision. Christ calls us. It is never too late to answer: "Here am I. I will go."

by Sandra Mook

TRUE-FALSE (write True or False in blank)

1. Before their independence, the countries which united to form Tanzania were British colonies.
2. The majority of Tanzania's people are Arabs and Indians.
3. The average wage in Tanzania is less than \$100 per year.
4. The Tanzania home is dominated by the husband.
5. Many Baptist churches of Tanzania are self-supporting.
6. A Muslim in Tanzania who accepts Christ as Saviour may face persecution, even from his family.
7. There is much indication that God is calling able leaders from among the Baptists of Tanzania.
8. In the Rungwe District, the people are emerging from pagan superstition and are ready to receive the gospel.
9. Almost all Tanzania Baptist churches have a Woman's Missionary Union.
10. Tanzania Baptists are receiving the gospel, but are reluctant to witness to others.

## After Seeing India



## Never Again the Same

by Helen Fling

ONE indelible sentence from the WMS Round Table book of India and Pakistan has remained with me through many years. The author, who was rapidly losing his eyesight, described the beauty of the disrupted province of Kashmir, declaring: "My eyes shall never be poor again, having seen Kashmir." In many respects, one who loses missions can never be poor again after seeing Southern Baptist missionaries at work on their fields. A recent missions tour around the world brought a wealth of spiritual blessings and a renewal of personal Mrs. Robert Fling is president of Woman's Missionary Union, SBC.

commitment. Indeed, it was an enriching experience to share missionary concern in a small four group, the majority of whom were W.M.U. members.

As far as sightseeing is concerned, particularly in India, we too might say, "Our eyes shall never be poor again," having seen the Taj Mahal, architecture unmatched in all the world, beauty that belongs to India alone. We saw it first by moonlight and again on the following day, on a brightly guided tour.

Breathtakingly beautiful, the marble building seems to glow in the night and become more luminous the longer one gazes. As Somerset

Maugham indicated after seeing the Taj, breathtaking is no idle metaphor. Like Maugham, I really did feel shortness of breath as if my heart were delightfully dilated. No picture can capture the magnificence of its pure white marble inlaid with semiprecious stones, its symmetry emphasized by rising domes and minarets, its perfection mirrored in an oblong pool edged with dark cypress.

Caught up in the spell of romance and mystery within the walled garden, we contemplated the tomb built by Shah Jahan for his beloved wife, who was said to have died at thirty-nine as she bore her fourteenth child.

## QUIZ ON TANZANIA

Examine the society study, pages 34-38; articles, pages 2-4, for answers you do not know. If you cannot find an answer, we have listed them on page 17.

### FILL IN THE BLANKS

1. The United Republic of Tanzania was formed in \_\_\_\_\_ by the union of \_\_\_\_\_ and \_\_\_\_\_.
2. The population of Tanzania is approximately \_\_\_\_\_.
3. The national languages of Tanzania are \_\_\_\_\_ and \_\_\_\_\_.
4. The basic food of Tanzania is \_\_\_\_\_, made from cornmeal.
5. There are more than \_\_\_\_\_ organized Baptist churches in Tanzania with \_\_\_\_\_ members.
6. In the Rungwe District of Tanzania, there are now \_\_\_\_\_ Baptist churches.
7. In other parts of Tanzania, \_\_\_\_\_ additional churches and preaching points had been developed by 1966.
8. The first Southern Baptist missionaries to serve in Tanzania were \_\_\_\_\_ and \_\_\_\_\_.

\_\_\_\_\_ and \_\_\_\_\_.

9. In Tanzania, Southern Baptists have a theological seminary in \_\_\_\_\_, a tuberculosis hospital in \_\_\_\_\_, and an adult education center in \_\_\_\_\_.

### MULTIPLE CHOICE (underscore correct answers)

1. The president of Tanzania is (a) Karume (b) Nyerere (c) Obote.
2. The highest mountain in Tanzania is (a) Kilimanjaro (b) Meru (c) Karisimbi.
3. The capital of Tanzania is (a) Arusha (b) Mbeya (c) Dar es Salaam.
4. Rungwe District is a valley where 300,000 (a) Masai (b) Bang'waii (c) Nyanjwa tribesmen are isolated from the outside world by high mountains.
5. A bright-colored dress worn by Tanzanian women is a (a) kanga (b) pashu (c) casava.
6. Southern Baptist work in Tanzania began in (a) 1956 (b) 1957 (c) 1964.
7. There are (a) 31 (b) 45 (c) 49 Southern Baptist missionaries now serving in Tanzania.

We spoke of Mumtaz Mahal and her husband's desire that her name be forever remembered by the incomparable monument, a lyrical "poem in marble."

The Taj Mahal no more typifies India, however, than the Empire State Building typifies the United States. True, the wonder of marble palaces is there, but so is the poverty, heat and dust, superstition, and hunger. Perhaps "my eyes shall never be poor again," but neither shall my heart be wholly at ease again, having seen the measure of human need in India.

Every year the spiraling population increases more than ten million, which is like adding the population of a state like Texas without adding her "wide open spaces." India has less than half the land space of the USA, with more than double the population. Calcutta is one of the largest cities in the world, with seven million people. No one attempts to estimate the animal population, especially the "sacred" cows of Hinduism that roam the streets and sidewalks, making traffic hazardous and sanitation impossible.

Slowly winding our way among innumerable cows, we drove from the Calcutta airport into the city late at night. On the pavement in front of our hotel and everywhere we looked, people were sleeping on the sidewalk, or huddled in doorways, some lying on dirty rags, some wrapped in newspapers. It is one thing to read about over 500,000 homeless in Calcutta and quite another to experience firsthand the shattering realization that thousands are born, live, and die on the streets without shelter and without hope of a home in heaven.

At daylight my roommate, Agnes Hodges, a devoted WMU member from Tennessee, discovered a "sidewalk family" living near a water pump below our hotel window. Their only shelter was fashioned from corrugated pasteboard boxes, a few crude boards, and assorted pieces of tin signs, the makeshift roof weighted

down by rocks.

With compassion, rather than curiosity, we watched from our window as a thin woman with long matted hair, carrying a whimpering baby on her hip, tried to care for her ragged, emaciated little children. Without benefit of soap she washed their rags at the pump, beating and pounding them against the sidewalk. After cooking the family rice, she scrubbed her one pan with sand and gravel, then rinsed it at the hydrant.

Across the street a Hindu priest squatted on a bench, rocking back and forth as he chanted aloud from his holy book, entirely oblivious to those around. Tempted to condemn him, I thought of our own indifference to human want. I remembered that Adolfs Klaupiks, Baptist World Alliance relief coordinator, says that one dollar per day will keep alive a family of four in India. Does it matter to God whether we are across the street or across the world, if we avert our faces from known need?

For thousands, malnutrition is a way of life, starvation a way of death. In a land where the average life span is only forty-two, people struggle for stoicism. As Agnes and I hurried through the thronging streets toward the safety of our hotel one nightfall, not one person ahead gave indication that a woman lay facedown, dead, on the sidewalk.

Suddenly we saw her, more of a creature than a person. She was a shriveled, darkskinned woman with white sandy dirt on her body, her naked back and legs exposed beneath the partial covering of dirty rags. It was impossible to summon aid in English or stop in the dangerous, surging crowd. Back at the hotel, we were assured that an ambulance moves throughout the city all night picking up the bodies of those who have fallen on the street. This did not erase the bitter memory, however, nor ease the ache for those who die without hearing the gospel story even once.

Nothing I have ever seen or read prepared me for the sickening im-

pect of Hinduism with its futility of worship. The winding roads near Benares were filled with people hoping to gain merit by ceremonial bathing in their holy Ganges River. Enroute we drove past pedicabs bearing bodies of Hindus whose dearest wish at death is to be cremated at river's edge.

To escape some of the heat and stench, we arose at 5:00 A.M., drove within a block of the Ganges, and walked down the many steps of the bathing ghats. Riding in boats along the shore, we observed people bathing, praying toward the sun, and filling small water pots to take home to those who could not come. Priests and Yogi sat in meditation along the way. Smoke arose from the burning ghats as cremation ceremonies continue twenty-four hours a day.

Walking back to the waiting cars, we passed between rows of beggars with deformed toes and fingers and running ulcers. Although I had a camera, I could not take pictures of such stark human misery, nor could I hold back the tears any longer.

Is it any wonder that my heart shall never be wholly at ease again, having been where life is determined by the relentless alternatives of scorching droughts and monsoon floods? What is defined as poverty by our government would be hailed as affluence in India, a land where the per capita income is \$70 per year. Prime Minister Indira Gandhi, says: "Poverty is our principal enemy. Half the population lives below the bread line. . . ."

True, man does not live by bread . . . but must have bread to live. Christians cannot ignore physical need in our desire to fill deeper needs. Mahatma Gandhi once remarked: "God, himself, dared not appear to hungry man except in the form of bread." Our first Southern Baptist missionary to India, Dr. Jasper McPhail, writes: "Until we have identified ourselves with a man's human needs, it is doubtful that we have the right to enter the sanctuary of the soul."



by Cyril E. Bryman  
Editor, *The Baptist World*

Publication of Baptist World Alliance

### Exciting News Looking to Universal Distribution of the Bible

SOME of the happiest news in all Christendom these days is the emphasis being given to the universal distribution of the Bible.

Only recently the Baptist World Alliance learned of a church in tropical Brazil that traces its beginning to a Brazilian native's discovery of a Scripture portion on the banks of the Amazon. The same miracle happened a hundred years ago in Russia, as a Caucasian merchant studied the Bible by lamp at night and then went out to convert his friends to doctrines held by the Baptists; today there are 600,000 members of 5,000 Baptist churches in the Soviet despite that country's officially atheistic government.

Increasing literacy has made distribution of the Scriptures more and more imperative. The Bible, or portions of it, had been translated and published in 1,250 languages by the end of 1965 (but this is only half the dialects spoken in the world). The work is done on all continents by Bible societies which represent the volunteer and cooperative, scholarly, and evangelical work of many church groups.

Ten Baptist groups are among the seventy denominations cooperating in the American Bible Society. Southern Baptists, the largest of all member groups, gave through their churches and Convention missions boards \$226,731 to the work of the American Bible Society in 1965, as they recognized the urgent need to make the Bible available to everyone in America and around the world. Southern Baptists were represented by several of their leaders, including Dr. Porter Routh, executive secretary of the SBC Executive Committee, when the Society's Advisory Council met in New York last November.

Here are some of the exciting new frontiers opened at that significant meeting:

1. A new translation of the New Testament, known as Today's English Version and published in a modern paperback format to sell for 25 cents a copy (from American Bible Society, P. O. Box 4614, Grand Central Station, New York, New York 10017),\* was officially released. TEV's vocabulary and phraseology is in current American English, seeking to make the book meaningful to modern youth. Orders had already piled so high that the first three months' sale was expected to pass one million. The translator is Robert G. Bratcher, son of Baptist missionaries to Brazil and now a staff member of the American Bible Society.

2. The meeting took a look at the role of the Bible in America's public schools. Leaders noted that the same Supreme Court decision which dealt negatively with devotional use of the Bible in public schools spelled out other means in which the Bible can, and should, be part of the literature and history curriculums of the schools. Plans were initiated to encourage such use.

3. The meeting's most exciting development came in the official announcement by Roman Catholic leadership that as a result of the Ecumenical Council, the Roman Church wants to open the Bible to all Catholics. The Rev. Walter M. Abbott, representing the Vatican's Secretariate for Christian Unity, told the American Bible Society that his church lacks translation and publication facilities to do the tremendous job of distribution that the new decision entails. Would the Bible Society (which four nineteenth-century popes had condemned) now share its facilities in helping the Catholic Church give the Scriptures to its people?

Society leaders approached the request with caution, but at the same time the Society recognized the Catholic approach as "a movement of the Holy Spirit," and welcomed the cooperation of all groups interested in accomplishing the Society's historic purpose: "The wider distribution of the Holy Scriptures without doctrinal note or comment."

A common Christian Bible—that is, a Bible translation without doctrinal notes, to be used by both Catholics and non-Catholics—is in prospect. Already Catholic leaders have approved Dr. Bratcher's Today's English Version for reading by the Catholic laity.

If these three actions achieve their full potential, a giant step will have been taken in making the Bible meaningful to the most universal audience yet known.

Mr. Abbott put it this way: "If we come to our fellowmen with the same book, the Word is more likely to impress the non-Christian. We have the opportunity in our hands therefore to focus the attention of the non-Christian world on the Bible as it has never been focused before."

\* *Martha Led copy \$3.95 from Baptist Book Stores*

# missions

## HERE and THERE

by Dallas M. Lee and Ione Gray

### • • • Navajo Reservation in New Mexico

From the air, little evidence of life is seen in the rugged, desert-like Navajo reservation of western New Mexico. Occasionally a cluster of tiny adobe dwellings spots vast open stretches, but for the most part an observer sees one mud house at a time, miles from the next one, with a small herd of sheep grazing nearby.

Tinian is typical of what the widely-scattered dots on a map of the area represent. It is not a town or a pueblo, not even a community. It's just a trading post, a gathering place, and therefore a good place for a mission.

With the aid of The Baptist Convention of New Mexico and the Home Mission Board, the Navajos of Tinian built a mission, a clean, sturdy structure which they maintain. For an all-day camp meeting, however, they pitch a tent about twenty feet from the mission building just because

a tent meeting appeals to them, as it does to many people.

Time is as plentiful as trees are scarce in the area, so an all-day meeting starts whenever people begin to drift in. They appear on the horizon, alone and on horseback or wagon, or they come by pickup a dozen at a time. Before lunch, one of the men will slaughter a sheep and put it on a spit to roast until the meeting breaks up in the evening.

This is a home missions field, even though the names and faces and language may be foreign to many of us.

As part of an effort to train Navajos to serve their own congregations, the Home Mission Board has established a training center in Fruitland, New Mexico, for those who feel called to preach to instruct them in Bible, evangelism techniques, English, and in Navajo.

The training center also is working to establish a program to train church leadership and lay preachers at the local level without pulling them away from their homes or jobs. Victor Kaneubbe, a Choctaw Indian from Oklahoma, who oversees the training center, is supported jointly by the Home Board and the New Mexico convention.

The center is sponsored by the Home Board in cooperation with both Arizona and New Mexico, the two states in which is located the major portion of the vast Navajo reservation and more than 100,000 Indians.

A large institution is not the ultimate goal. If the training center works in Fruitland, others will be started in pockets of population across the reservation, keeping intact the concept of training the Navajos to the environment in which they will serve.

To encourage self-sufficiency, the Home Mission Board, although it provides the facilities and instruction, left support of the preachers who attend the training center up to local churches.

The Navajo Christian often feels that he must at once tell others of Christ. With this type of response and a localized training program, Navajo lay preachers and ministers are destined to spread the word of Christ across a reservation.

### • • • English-language Churches Overseas

A constantly shifting, yet steadily growing phase of overseas missions work is that of English-language churches.

Many of these are related to the Southern Baptist Foreign Mission Board. Some started in countries where Southern Baptists had no missionaries and became the avenues by which missionaries gained entry. Some have resulted in opportunity to witness to indigenous people. Typical countries are Libya, where Rev. and Mrs. Harold L. Blankenship lead an English-language church in Tripoli, and Turkey, where Rev. and Mrs. James F. Leeper minister to a congregation in Ankara. (The only Baptist work in Iceland, Luxembourg, Libya, and Turkey is the English-language work.)

A book, written by Rev. Lewis M. Krause, fraternal representative of Southern Baptists to German Baptists, explains complex blendings of religious backgrounds, of colonel and buck private, of home and foreign missions, of English and continental languages which characterize English-language Baptist churches in Europe. (By "English-language" is meant a church primarily serving Americans abroad.)

The 63-page book, entitled *Scattered Abroad*, was printed in Germany and written especially for Americans living in Europe. It is interesting reading, however, for Southern Baptists and can be ordered for 75 cents from Baptist Book Stores.

Mr. Krause says that in May, 1965, there were approximately 342,000 American troops in Europe. Other Americans in Europe are business people, students, persons in diplomatic service, and tourists.

During the past ten years a number of English-language Baptist churches have come into existence in Europe. The first one was organized as a mission in Frankfurt, Germany, in 1956. When Mr. Krause's book was published in March, 1966, there were twenty-nine churches and missions in Germany, eight in France, two in Italy, and one each in Spain, Luxembourg (the only one without military personnel), Iceland, and England (in Sharpshoe, where there are American military people, but no Baptist church). There is a bilingual church in Ruschlikon, Switzerland. Mr. Krause estimates that 93 percent of the membership of these churches is military men and their families.

Although the churches are made up primarily of military people, not all were started by them. The English-language church in Rome, Italy, began with two women who were doing secretarial work for the embassy, and three missionary families.

The church in Luxembourg was started by Baptists from Georgia, an engineer and his family. In the city to oversee the construction of a \$22 million plant for Dupont de Nemours Company, he and his family undertook their own religious survey to find others in DuPont employment interested in an English-language church.

The churches are multiracial. And there are no barriers of military rank between enlisted men and officers. An unwritten gentleman's agreement calls for no mention of rank in the churches.

ROYAL SERVICE • APRIL 1967



First Southern Baptist missionaries to Turkey, Rev. and Mrs. James F. Leeper (left), and family arrived in Ankara, June, 1958.



Missionary associate William J. Guest leads worship services in English-language Munich (Germany) Baptist Church.

The membership of English-language Baptist churches abroad changes frequently. Krause says: "The Immanuel Baptist Church, Wiesbaden, has received 956 people into its fellowship during the nine years of its existence but can claim a present resident membership of only 176. A farewell fellowship hour is a regular monthly activity on the calendar of many churches."

The English-language Baptist churches in Europe have their own convention, the European Baptist Convention (English-language). Most of the people in these churches return to Baptist churches in the USA better Christians and better church members.

Some of the English-language Baptist churches abroad will be permanent, and others are temporary. At the request of President Charles de Gaulle, American military forces are being withdrawn from France. This will probably mean the closing of all the English-language churches in France except the one in Paris, which is taking steps to become bilingual.

Like the early Christians, those who are scattered abroad in our day sometimes start out speaking of Christ to their own people and end up giving the message of life to others, also. That is happening now.

Why do we say that we have a Cooperative Program calendar for April 16?

In 1961, a master plan was developed for Southern Baptists to tell about the Cooperative Program. States now provide for perennial interpretation of the Cooperative Program Day. This annual observance covers the human interest aspects, interesting features, and the missionary nature of our Cooperative Program, and the 2 Plus Plan of support.

The well-established program continues to be Southern Baptists' most valuable financial channel of support for the work of Christ around the world. Through the Cooperative Program, Southern Baptists are able to work together to support all causes of Southern Baptists.

What is the Cooperative Program?

It will be your next question. It is difficult to answer this question briefly. It is far too important to explain the Cooperative Program in a brief manner.

We like to think that the twenty-eight chapters of the Acts are but the beginning records of missionary work of modern missions is a continuation of the work of the apostles.

The good news of Christ is the responsibility of all Christians. The gospel can become the hope of the world if every man shares "as God hath prospered him"

and inspiration in this decade. A part of our responsibility as Christians today is to broaden our knowledge, understanding, and concern. We need training in Christian stewardship through the Cooperative Program.

The Cooperative Program is an agreement between the Southern Baptist Convention and the states

of the Convention and the churches. It is a plan for doing missions work. It combines financial resources of Southern Baptists into an economical, organized effort for carrying out the Commission Jesus gave to us to go into all the world. It is a channel through which our tithes flow to the world. It is a symbol of our denominational unity. It is a heartwarming assurance to hundreds of thousands of Christians in unfortunate areas of the world who have come to depend upon it as an aid in preaching Christ.

If every church member could become convinced that the Cooperative Program is his program, we Southern Baptists would realize new life in our churches for which we pray, and we would become more effective witnesses in our communities, our nation, and throughout the world.

Do we not have many emphases on the denominational calendar for April?

Yes, we do! Life Commitment Sunday is set for the last day of the month, April 30. Church Membership Training Week is scheduled for April 17-21. If the philosophy is right that a busy church is a growing church, then April is bound to be a good month for Southern Baptists. There is another important week also scheduled for April. If your question should be, is National Library Week, April 16-22, important for my church, my answer is yes and here is why.

No other occasion gives the church library a chance to tell its story like National Library Week. The attention of the entire nation is focused on libraries and their value. If a church library is silent during such a time, it misses out. If your church plans carefully, April will be filled with rewarding experiences.

When is Jewish Fellowship Week this year?

Please excuse me for a hasty answer, but space has run out on this page. The dates are April 10-16, 1967. See "Call to Prayer" for April 14 for a reminder.

IS  
THIS



YOUR  
QUESTION?



Missionary H. Earl Pearce, pastor Rubens Lopes, of Vila Mariana Baptist Church (in background), and Mrs. Lopes

THE sky was overcast on a cool Wednesday afternoon in the city of Sao Paulo, Brazil. It was August 10, 1966. A committee of fifty Baptist leaders, including thirty-three Brazilians and seventeen missionaries, were together in the Vila Mariana Baptist Church. The purpose of this meeting was to discuss the Brazilian phase of the Crusade of the Americas, as well as ways in which local associations and Baptist conventions in each state could plan in order that the greatest good would be accomplished during the evangelistic emphasis in the years just ahead.

After the opening prayer and hymn, Dr. Rubens Lopes, pastor of the host church and president of the Crusade of the Americas, mentioned the widening influence of the Brazilian campaign and the necessity for continuing leadership in evangelistic campaigns in Latin America and the world. The leaders on this committee came from the northern, southern, eastern, and western sections of the sprawling country of Brazil. The first vice-president of

the committee is pastor Werner Kaschel, director of the Colegio Batista in Sao Paulo. The secretaries are pastor Jose dos Reis Pereira, editor of the denominational paper, *O Jornal Batista*, and pastor Ernani de Souza Freitas, assistant editor and recently-elected executive secretary of the Radio and Television Board of the Brazilian Baptist Convention.

There are several factors which may have contributed to a more rapid emerging of Brazilian Baptist leaders who are beginning to assume responsibility for the evangelization of the world within and beyond the boundaries of the Brazilian Baptist Convention, which is larger than continental USA.

The assembly of the Baptist World Alliance was held in Rio de Janeiro

by H. Victor Davis, Missionary in Brazil

# BRAZIL BAPTISTS... Leading

in 1960, and gave Brazilian Baptists a sense of belonging to a world fellowship. The election of Dr. Juao F. Soren as president of the Baptist World Alliance in 1960 and his illustrious service to Baptists of the world gave Brazilian Baptists a feeling of greater participation in this worldwide fellowship.

Brazilian Baptists, through a broadened vision, also began to feel the urgency of strengthening evangelistic efforts in their homeland. Out of this conviction grew the "number one" evangelistic story of 1965, as Brazil's nationwide evangelistic crusade spread the message that "Christ is the Only Hope." Truly God brought tremendous victory to Brazilian Baptists; and, though statistics reports are not complete, and can never tell the story of spiritual growth and awakening to discipleship, an emerging national leadership is evident among those who had a part in this great undertaking.

In June, 1965, God used Rubens Lopes, past president of the Brazilian Baptist Convention, to inspire



Pastor Joao F. Soren greets members of First Baptist Church, São de Janeiro, Brazil.



G. Pike (right) and Nilson Fanini.

The following missionaries in 1969 a Crusade of the Holy Spirit. He placed deacons of the Baptist Church in Miami Beach, Florida, as a part of a world crusade in 1975. A number of these men had opportunities to attend the congress and take part in the evangelistic campaigns and activities. The crusade was presided at the time by the Rev. and three other men from Brazil, Rubens

Lopes, Nilson do Amaral Fanini, and Werner Kaschel, are on the BWA Executive Committee.

In January, 1966, the Brazilian Baptist Convention, at the closing session of its annual assembly, launched its phase of the Crusade of the Americas in the Pacaembu Stadium in Sao Paulo, with forty thousand persons hearing an evangelistic message brought by Dr. Wayne Dehoney, past president of the Southern Baptist Convention. Since then, in July, 1966, a group representing various Baptist conventions in the Western Hemisphere met in Cali, Colombia, to study the organizational structure and foundational plans for this crusade. At this meeting Dr. Lopes was elected as president of the Crusade of the Americas.

Other national leaders on the special committee are Joao F. Soren, president of the Brazilian Baptist Convention and pastor of the First Baptist Church of Rio de Janeiro; Nilson do Amaral Fanini, president of the Executive Board of the Brazilian Baptist Convention and pastor of the First Baptist Church, Niteroi, in the state of Rio de Janeiro; David Gomes, executive secretary of the Brazilian Home Mission Board; Jussie Goncalves, director of Equi-

torial Brazil Seminary, Belem; Ruth Menezes, interim directress of the Women's Training School, Recife; Irland Pereira de Azevedo, executive secretary of the Brazilian Annuity Board and pastor of the Meier Baptist Church in Rio; also, executive secretaries and assistant executive secretaries of state conventions, presidents of national and state convention boards and institutions, seminary professors and deans, division heads of the Baptist publishing house, and outstanding pastors.

These men and women from Brazil represent an emerging leadership among a growing Baptist denomination in Brazil. These leaders emphasize a constructive evaluation of the Brazilian campaign, with a view to greater effectiveness in the 1969 campaign. As they attempt great things for God, they confidently expect that he will pour out a great harvest of souls and a revival in churches throughout the land. They plan for deeper spiritual preparation, a more efficient organization, better communications, more inclusive cooperation, better contacts with the press, and better use of materials.

Brazilian Baptists emphasize that the focal point of the 1969 Crusade of the Americas in Brazil is to be the local church. Studies are to be made of evangelistic programs of various states alongside needs and opportunities.

Brazilian Baptist leaders look forward to cooperation with the Baptists of the Americas and the world in worship and service.

Baptists all over the world are giving thanks that God is providing at this strategic time an emerging leadership among Brazilian Baptists. He is also calling out national leaders in many other countries who are with God's guidance leading out in winning the lost. Let us pray with deep humility that all of us together will be enabled to carry the banner of Christ to all the ends of the earth that all men may know him as Saviour and acknowledge him as Lord.



# Call to Prayer

Prepared by Janice Singleton

**1 SATURDAY** *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8 (read vv. 1-11).*

Hundreds of non-Christians heard the gospel and sixty-six made professions of faith during evangelistic services in Jordan last summer. Wayne Miller writes: "The success of these isolated and relatively unplanned revivals raises our hopes for a great victory in the spring of 1967." Pray for Mr. Fuller who is co-chairman, with a national chairman, and for the crusade which begins in Jordan this month.

Pray for Mr. Fuller, Mrs. F. L. Robinson, Jr., Taiwan, Mrs. J. M. Wilkes, France, W. J. Damon, Brazil, H. D. Billings, Guatemala, ev.; Susan Anderson, Nigeria, ret.; H. T. Gruber, Puerto Rico, Mrs. Wanzell Rodriguez, Colo., Pablo Flores, Ariz.; Mrs. Larry Wilkerson, Tracy, Calif., Sp. sp. ev.; Japan Evangelistic Crusade.

**SUNDAY April 2** *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. Ephesians 2:8-9 (read vv. 1-10).*

From Hesser, Louisiana, Mrs. Sam Aucoin writes: "In a community where there are thousands of French-speaking people, 95 percent of them Roman Catholic, our greatest need is for the Lord to open doors so that we may bring to them the glorious message of the gospel! Pray that we may have strength, courage, love, and understanding of the needs here, that by God's grace great numbers might come to him."

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, 9 O. Box 6597, Richmond, Virginia 23230, and in HOME MISSIONS.

ROYAL SERVICE • APRIL 1967

Pray for Mrs. Aucoin, Fr. ev.; S. L. Isaacs, Okla.; Mrs. J. A. Abernathy, China-Philippines, Korea, ret.; Ruth Vanderburg, Indonesia, RN; L. G. McKinney, Jr., Hong Kong, Mary Fox, Nigeria, ed.; R. H. Garrett, Rhodesia, MD; Jordan Evangelistic Crusade, 2-9.

**3 MONDAY** *If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John 4:20 (read vv. 7-21).*

Nigeria is one of Southern Baptists' oldest fields and has a missionary staff of 241. For its population of more than 55 million, however, there is increasing need for more workers. We are grateful for the Hawthorne Hursts who were appointed August, 1965, and are now serving in Eku in evangelistic work. Pray for this young couple on this day which is Mr. Hurst's birthday. Pray for other young couples to respond to the call to serve here.

Pray for Mr. Hurst, Miles Seahorn, Jr., Philippines, Mrs. M. G. Gentry, Indonesia, ev.; Mrs. E. C. Morgan, Hong Kong, R. V. Lindholm, Nigeria, ed.; R. F. Starmer, Italy, pub.; George Oakes, Brazil, MA; J. C. Bridges, Mexico, SW.

**4 TUESDAY** *For even heretofore were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps. 1 Peter 2:21 (read vv. 20-25).*

D. Edwin Johnson is dean of Inter-racial Baptist Fellowship Institute, Dallas, Texas, operated jointly by Southern and National Baptists. Mr. Johnson needs our prayerful concern as he faces problems of procuring building materials, selection of teachers, and encouragement of students, many of whom need financial assistance. Express gratitude to God for answered prayer.

Pray for Mr. Johnson, Negro ev.; Joy Rushing, Albuquerque, N.M., MC; Mrs. Z. J. Deal, Jr., Colombia, ed.; G. B. Seright, Brazil, C. H. Favell, Ghana, D. R. Heiss,

15

SAC mission center  
 MD books  
 ps. 4 musical  
 MJ missions journeyman  
 pub publication  
 ret related  
 RN movie  
 Sp sp Spanish speaking  
 SW student-work  
 furlough

Mr. R. I. Lusk, Macao, Mrs. T. E. Thurman,  
 Florence Lide, China-Nigeria, S. S. Stover,  
 Donato Ruiz, Tex., ret.; Kentucky WMU  
 4-6, Ashland.

**FRIDAY** For we know that if our earth's house  
 were dissolved, we have a building of  
 eternal in the heav-  
 2 Corinthians 5:1 (read vv. 1-9).

results continue to be reported from evan-  
 Ann (Mrs. R. L.) Kolb, mission-  
 writes: "Here in the interior we feel remote  
 of the world. But the evangelistic zeal that is  
 country is also reaching the far corners and  
 places, such as our area." Pray for the  
 Christians trying to converse the results

Mr. Kolb, Brazil, H. C. McConnell, Chile, ed.;  
 Wilson, Brazil, T. E. Savage, Zambia, M. D.  
 Louisiana, ev.; Louisiana WMU Annual Meeting,

**MONDAY** For the love of Christ constraineth us;  
 thus judge, that if one died for all, then were  
 and that he died for all, that they which live  
 henceforth live unto themselves, but unto him  
 died for them, and rose again 2 Corinthians 5:14-  
 (read vv. 10-21).

has been made for a long time for permission to  
 on the Indian reservation at Leupp, Ari-  
 prayer has been answered, Mrs. George Hook says.  
 and volunteer workmen are busy on the  
 She asks that we pray for more helpers at Wins-  
 that her husband will be able to spend more time at  
 and other reservations where there is so much to

Pray for Mrs. Hook: C. T. Gunn, Cloutiersville, La.,  
 M. E. Hines, Idaho, Jimmy Pittman, Ore., US-2;  
 M. A. Sanderford, El Paso, Tex., pub.; Mrs. R. Z.  
 Peru, Mrs. L. E. Lee, Peru, Mrs. W. R.  
 Kenya, Mrs. C. K. Hayes, Japan, E. L. Oliver,  
 Indiana WMU Annual Meeting, 6-7, New

**7 FRIDAY** And what is the exceeding greatness of his  
 power to upward who believe, according to the working  
 of his mighty power Ephesians 1:19 (read vv. 15-23).

Most of the churches and missions in Trinidad are associated with British Baptists. God's Holy Spirit was also evident in a Southern Baptist-sponsored evangelistic crusade which swept the country last year; 255 persons professed faith in Christ. "The crusade was all we had hoped for," rejoices Rev. Emil Ray. "Now we are trying to keep up with the tide of revival which arose." Pray for the Ruys and for four other Southern Baptist missionaries there.

Pray for Mr. Ray, Z. V. Moss, Zambia, C. H. Gilbert, Mexico, ev.; J. E. Giles, Colombia, ed.; Kathleen Jones, Indonesia, MD; Daniel Gomez, Planada, Calif., Mrs. Louise Brent, San Antonio, Tex., Sp. sp. ev.; Mrs. Mildred B. Stein, Fla., ret.

**8 SATURDAY** But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you John 14:26 (read Acts 2:1-11).

Two requests for prayer come from missionaries who have birthdays today: Mrs. J. Calvin Willard is concerned for the two hundred children from Baptist homes at the Texas State School for the Deaf in Austin. "They do not have full opportunity of Christian teaching as do boys and girls living in their own homes." From Cloutiersville, Louisiana, Mrs. C. T. Gunn asks for prayer "for men in this area who seem so utterly unconcerned about spiritual things; in particular, one man, father of nine children who attend our church. He is lost."

Pray for Mrs. Willard, deaf ev.; Mrs. Gunn, Ft. ev.; Evelyn Stanford, Fla., GWC; Mrs. V. O. McMillan, Jr., Japan, P. S. Moody, Thailand, ev.; J. C. Quares, Argentina-Uruguay, Donato Ruiz, Tex., ret.

**SUNDAY** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God John 3:3 (read vv. 1-16).

After furlough last year the Paul Stauffers returned to Brazil to teach in the Baptist Theological Institute in Bauru in the state of Sao Paulo. This school trains those not prepared to take seminary training because of lack of educational advantages. "The thrilling part of it," he writes, "is that during the nationwide crusade last year many young people and older people, as well, responded to God's call to Christian vocations. We have four hundred students, and the possibilities are unlimited." Ask God to lead them clearly.

Pray for Mr. Stauffer, ed.; Mrs. J. A. Poe, Brazil, Mrs. M. R. Plunk, Argentina, Mrs. R. L. Lyon, Venezuela, ev.; C. R. Crowder, Nigeria, BA; F. R. Davis, Atlanta, Ga., Negro ev.

**10 MONDAY** For the Son of man is come to seek and to save that which was lost Luke 19:10 (read vv. 1-10).

The J. Daniel Lupers helped the Foreign Mission Board in production of a motion picture which tells the story of a Baptist project in the state of Ceara, Brazil. The missionaries are shown in preparation classes whereby they help churches in Fortaleza to witness. After training, the movie shows laymen and women going out by bus, truck, car, and mission-owned plane to interior villages. Pray for the Lupers and others in evangelistic efforts.

Pray for Mrs. Luper, Mrs. D. E. Mines, Argentina, Mrs. J. D. Cave, Argentina, Mrs. R. C. Fricke, Mexico, S. D. Hale, Spain, Mrs. E. L. Lettwich, Nigeria, R. W. Fields, Israel, W. A. Routh, Jr., Vietnam, M. J. Wright, Jr., Japan, ev.; Mrs. H. D. Griffin, Japan, C. R. Feye, Malaysia, EL; Diana Lay,\* Ghana, RN; Mrs. David Espervoa, George West, Tex., Sp. sp. ev.; Daniel Cantu, Tex., ret., Arkansas WMU Annual Meeting, 10-12, Little Rock.

**11 TUESDAY** Bring forth therefore fruits meet for repentance Matthew 3:8 (read vv. 1-12).

Nine children of three missionary families in Ajloun, Jordan, heralded the end of school last year with a program on the grounds of the Baptist hospital. Each child received a certificate from the teacher, Sandra Dnallsen from Atlanta, Georgia. Pray for Sandra and other young people serving as missionary helpers in many parts of the world.

Pray for Miss Donaldson, MI; Fay Tuamire, Philippines, Mrs. H. S. Whitlow, Hong Kong, ed.; Mrs. B. D. Evans, Malaysia, Mrs. C. S. Cadwallader, Jr., Guatemala, Mrs. W. L. Morgan, Brazil, R. L. Locke, Nigeria, ev.; H. D. McCamey,\* Nigeria, DDS; Mrs. Abraham Wright, Ill., ret.; Maryland WMU Annual Meeting, 11, Bel Air, Florida WMU Annual Meeting, 11-12, Orlando.

**12 WEDNESDAY** Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven Matthew 10:32 (read vv. 32-39).

On the bayou about sixteen miles from Houma, Louisiana, French-Indians make up about one third of the population. Others are white French and, recently, English. Many adults cannot read or write. Most of them speak English but prefer French. The Charles Krauses in Caillou Baptist Mission say there is an ever-present need for dedicated trained workers. The seven Sunday School classes often turn out to be four because of lack of teachers.

Pray for Mr. Kraus, Houma, La., Fr. ev.; F. V. Ellis, Hatch, N.M.; Mrs. James LaRoche, N.M., Sp. sp. ev.; J. W. Phillips, Jr., Ellensburg, Wash., US-2; Mrs. J. F. Mitchell, Chile, ed.; T. E. Dubberly, Uruguay, T. C. Bennett, Pakistan, Mrs. C. H. Morris, Malaysia, ev.

Answers to Quiz on Tanzania (See p. 6)

FILL IN THE BLANKS

- |                           |  |
|---------------------------|--|
| 1. April, 1964: Zanzibar, | 7. 40  |
| Tanganyika                | 8. Mr. and Mrs. Davis L. Saunders, Dr. and Mrs. Jack Walker, Mr. and Mrs. Winfred O. Harpe |
| 2. 10 million             |  |
| 3. Swahili and English    |  |
| 4. ugali                  | 9. Arushu, Mbeya, Dar es Salaam  |
| 5. 130, 3,800             |  |
| 6. 90                     |  |

MULTIPLE CHOICE

- |                  |             |         |
|------------------|-------------|---------|
| 1. Nyetere       | 4. Nyakyusa | 6. 1956 |
| 2. Kilimanjaro   | 5. kunga    | 7. 45   |
| 3. Dar es Salaam |             |         |

TRUE-FALSE

- |          |         |          |           |
|----------|---------|----------|-----------|
| 1. True  | 4. True | 7. True  | 10. False |
| 2. False | 5. True | 8. True  |           |
| 3. True  | 6. True | 9. False |           |

**13 THURSDAY** But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed Isaiah 53:5 (read vv. 1-12).

"We hope that we can serve the Lord to the best of our abilities and that we can help others to know Jesus Christ. Pray for our leaders in our church that we may grow in spirit, and in the knowledge of the Word of God, and in numbers," requests Jose H. Saenz who works among the Spanish in Hidalgo, Texas.

Pray for Mr. Saenz; Mrs. R. F. Elder, ret.; Mrs. L. G. Keyes, Honduras, T. E. Thurman, Pakistan, ev.; G. D. Herrington, Malaysia, SW; Mrs. A. C. Robinson, Taiwan, MA; Betty Jane Hunt, Korea, pub.

**14 FRIDAY** Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples John 15:8 (read vv. 1-16).

Last year we studied Meets the American Jew in our Woman's Missionary Society. Have we used what we learned in this study to help us know and understand our Jewish neighbors? And, as our friendship grows, have we led them to understand what Christ, the Messiah, means to us? This week is designated by the Home Mission Board as Jewish Fellowship Week. Pray that Southern Baptists may be good witnesses to Jews.

Pray for L. T. Hernandez, San Antonio, Tex., Sp. sp. ev.; Mrs. W. C. Parker, Panama, Mrs. E. G. Medaris, Trinidad, Mrs. C. W. Shaw, Rhodesia, ev.; Rita Duke, Taiwan, SW; Mrs. G. A. Bowdler, Sr., Argentina, ret.

**18 SATURDAY** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost Acts 2:38 (read vv. 22-24, 32-39).

Mrs. George Thomas, San Lorenzo, California, expresses the joy she has in watching the spiritual development of deaf students who attend services in their church. One young man recently gave in a church service a testimony of what Christ means to him. Pray for this worker.

Pray for Mrs. Thomas (deaf) ev.; K. E. Burke, Jr., Washington, D.C., MC; D. R. Kummerdiener, Colombia, R. F. Beaty, Rhodesia, ev.; R. C. Covington, Malaysia, ed.; Edna Teal, China, ret.

**SUNDAY**  
**April 16** Thy testimonies have I taken as an heritage for ever: for they are the rejoicing of my heart Psalm 119:111 (read vv. 97-112).

In 1951 Dr. N. A. Bryan, veteran missionary in China, opened a clinic in a tent in Pusan, Korea, thus beginning medical missions there. The present hospital building was erected four years later. Dr. Charles W. Wiggs, administrator, and Mrs. Wiggs, whose birthday is today, are grateful for the expanding teaching-training program. Fifteen Korean doctors are residents or interns.

Pray for Mrs. Wiggs, Mrs. D. E. Turner, Brazil, Mrs. J. L. Riffes, Brazil, ev.; Crea Ridenour, Colombia, Durline Elliott, Colombia, E. B. Dozier, Japan, ed.; Elva Chavez, Cuba, Mrs. Reinaldo Medina, Cuba, E. M. Treadwell, Panama, M. L. McKay, Anchorage, Alaska, ev.; A. H. Foster, Albany, La., migrant worker; Mrs. Madeline Roddy, Calif., deaf ev.

**17 MONDAY** For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness Psalm 84:10 (read vv. 1-12).

Two Southern Baptist missionary couples are stationed in Santo Domingo in the Dominican Republic. They are Rev. and Mrs. Howard Shoemaker (today is his birthday) and Rev. and Mrs. Billy Coffman, who continue to work under trying circumstances, and make contact with US servicemen in the area.

Pray for Mr. Shoemaker, Mrs. W. T. Ligon, Spain, F. A. Honper, III, Israel, ev.; L. D. Mullins, Indonesia, MD; H. R. Watson, Philippines, ag.; Aniceto Garza, N.M., Sp. sp. ev.; Mrs. R. L. Muncy, Colo., Ind. ev.

**18 TUESDAY** He that loveth his brother abideth in the light, and there is none occasion of stumbling in him 1 John 7:10 (read vv. 1-11).

The Arab Baptist Theological Seminary, Beirut, Lebanon, was established in 1960 to train Baptist workers for the Arab-speaking world. Its students come from Lebanon, Egypt, and Syria. Dr. and Mrs. David King have been

teaching there since 1962. They rejoice in the high standard of work done by six who graduated last summer, three of them having made higher than 90 percent averages. Pray for these graduates.

Pray for Mrs. King, Mrs. R. B. Wofford, Brazil, ev.; Carroll Adams, Guyana, MI; Mrs. M. P. Plauche, Mambou, Lu., Fr. ev.; C. S. Pena, Big Spring, Tex., Sp. sp. ev.

**19 WEDNESDAY** Even so faith, if it hath not works, is dead, being alone James 2:17 (read vv. 14-26)

"If we let our minds dwell on old sins that are already forgiven, we may find it difficult to believe in a bright future," so writes Edmon Burgher, Jr., missionary to the Russian-speaking in Los Angeles. He requests prayer that true Christian love may be uppermost in the hearts of Russian believers so they may not judge too quickly and become discouraged in their Christian life. Pray for this missionary and Russians in Los Angeles that they may be won to Christ.

Pray for Mr. Burgher: E. R. Hill, N.M.; Mrs. A. M. Ligo, Roswell, N.M., Sp. sp. ev.; Mrs. S. T. Mayo, Ga., ret.; Mrs. C. R. Bumpus, Brazil, ev.; Mrs. E. G. Berry, Brazil, Virginia Wingo, Italy, ed.

**20 THURSDAY** For this is the love of God, that we keep his commandments: and his commandments are not grievous 1 John 5:3 (read vv. 1-13).

Missionary associates are persons between the ages of thirty-five and fifty-nine employed by the Foreign Mission Board for a short term to do a particular job for which they are trained. During the year 1966, sixty-five associates served in eighteen countries, as dormitory parents in schools for missionary children, teachers in these and other schools, secretaries and business managers in Mission offices, pastors of English-language churches, and in medical, radio, press, and theological work. Pray for the sixty-five missionary associates.

Pray for Beverly Lutz, Paraguay, med.; Phillip Aaron, Fresno, Calif., Sp. sp. ev.; Mrs. S. F. Mireles, Tex., ret.; Tennessee WMU Annual Meeting, 20-22, Chattanooga.

**21 FRIDAY** For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ 2 Peter 1:8 (read vv. 5-12)

"Pray for Papago Indians to be steadfast in their new faith and to look above traditions which are very strong on reservations." This is a prayer request from Mrs. L. E. Johns, Casa Grande, Arizona. "Pray that those in literary classes may open their hearts to Christ." She adds a prayer request for Indians who have left reservations for towns and cities.

Pray for Mrs. Johns, Ind. ev.; Douglas Pringle, Panama, Rudolph Ramirez, Inglewood, Tex., Sp. sp. ev.; Ivory James, Shaw, Miss., Negro ev.; Mrs. Victor Koon, Hawaii, Rose

## Hymn of the Month: "I Love Thy Kingdom, Lord"

*Suggestion:* Tell your family about the writer, learn the words, and sing this moving hymn together this month.

"I Love Thy Kingdom, Lord" is the oldest surviving American hymn, and the only hymn which is still in common use that was written in this country during the two centuries after the Pilgrims landed on Plymouth Rock.

Rev. Timothy Dwight, born in Northampton, Massachusetts, May 14, 1752, is the writer of the hymn. Timothy Dwight entered Yale at the age of thirteen, and upon graduation became a tutor from which position he resigned at age twenty-five.

Mr. Dwight assumed the post as president of Yale College in 1795 and held the office until his death in 1817. The students were unanimous in their desire for his election as president. A survey of Yale students revealed that only five men of the student body were professed Christians. So Timothy Dwight held revivals in the Yale chapel. Many of the students made decisions for Christ.

It is known that Mr. Dwight wrote at least thirty-three hymns. "I Love Thy Kingdom, Lord" is the single one that has survived as a favorite in churches today. The first stanza reveals Mr. Dwight's deep feeling and conviction regarding the kingdom:

I love Thy kingdom, Lord,  
The house of Thine abode.  
The church our blest Redeemer saved  
With His own precious blood.

Marlowe, China-Japan, ret.; Mary Neal Morgan, Japan, Elizabeth Watkins, Japan, Mrs. P. S. Moody, Thailand, Mrs. E. W. Nelson, Chile, Letha Saunders, Brazil, ev.; Mrs. J. S. Oliver, Brazil, ed.

**22 SATURDAY** And all things, whatsoever ye shall ask in prayer, believing, ye shall receive Matthew 21:22 (read Acts 3:1-16).

"Missionaries live with insecurity," wrote Dr. Baker J. Cauthen in an editorial in *The Commission*. "While the current scene gains attention in the headlines of the daily press, the names of the missionaries do not often appear. . . . Nevertheless, missionaries are there, quietly working at their tasks." As we read the morning paper, let us pray for the missionaries and other Christians in the trouble spots that their witness may be clear and true.

Pray for Mrs. W. H. Parkman, Philippines, D. B. McCoy, Philippines, Mrs. C. S. Boutwright, Japan, Mrs. U. L. Green, Nigeria, Mrs. W. W. Logan, Nigeria, ev.; Ismael Negrin, Fla., A. Pucierelli, Fla., ret.

**SUNDAY**  
**April 23** For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death Romans 8:2 (read vv. 1-8).

A Christian Cultural Center has been opened in Cali, Colombia. Activities are varied, including a monthly program using musical and other talents of missionaries and national Christians, a Saturday afternoon cooking class, two sections of English, piano and accordion lessons, and a counseling service. Two of the missionaries are Dr. and Mrs. Ben H. Welmaker. He is president of the seminary. This is Mrs. Welmaker's birthday.

Pray for Mrs. Welmaker, ed.; F. L. Hawkins, Jr., Brazil, W. H. Jackson, Jr., Japan, M. F. Moorhead, Japan, J. L. Smith, Indonesia, ev.; S. G. Rankin, Hong Kong, MD, F. H. Heiney, Hammon, Okla., Ind. ev.

**24 MONDAY** But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ

from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you Romans 8:11 (read vv. 9-15).

The Baptist mission in Ramallah, a prosperous and growing community five miles from Jerusalem, Jordan, has been meeting in homes for several years. Last year they dedicated a place of worship—a rented hall in a new building. Paul C. Smith, Ajloun, was a speaker at the dedication service. Pray for a resident evangelist for Ramallah.

Pray for Mr. Smith, I. W. Corney,\* Pakistan. Mrs. D. M. Knapp, Tanzania. M. T. Lineberger, Sr., Argentina, ev.; Blanche Simpson, Brazil, ret.; W. C. Hunker, Taiwan, Mrs. E. C. Smith, Indonesia, Lena Lair, Nigeria, ed.; W. J. Williams, Nigeria, MD; N. H. Eudaly, El Paso, Tex., pub.; A. E. Corugedo, Cuba, ev.

**25 TUESDAY** The Spirit itself beareth witness with our spirit, that we are the children of God Romans 8:16 (read vv. 16-25).

"Our greatest need is young people. We need American-born Chinese young people for the future of God's work here," writes Rev. Lawrence Stanley, pastor of First Chinese Baptist Church in Phoenix, Arizona. "We need to see more people accept responsibility. We need God-called deacons, also an awareness by Christians of the value of time spent in the Lord's work as soul-winners."

Pray for Mr. Stanley; Mrs. A. C. Castillo, Del Rio, Tex., Sp. sp. ev.; Marion Reneau, Seattle, Wash., JR; Mrs. Atilio Rivera, Panama, Marcos Rodriguez, Cuba, M. J. Ledbetter, Guatemala, Mrs. D. J. Richards, Brazil, Mrs. A. B. Scull, Indonesia, Mrs. M. A. Mobley,\* Japan, ev.; Mrs. D. C. Jones, Korea, pub.

**26 WEDNESDAY** He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8:32 (read vv. 31-39).

The A. Scott Pattersons were appointed to Nigeria in 1914 by the Foreign Mission Board for Ogbomoso, Lagos, and Shaki. Dr. Patterson, after retirement in 1950, kept busy organizing and fostering new churches in the Atlanta, Georgia, area. Since his death, Mrs. Patterson has lived with her sister in Florida. Patsy Patterson Lawton, their oldest daughter, is a missionary in Italy. Praise God for the lives of these missionaries.

Pray for Mrs. Patterson, ret.; Mrs. D. E. Kendall, Zambia, RN; H. L. Sinclair,\* Hong Kong, DMD; L. G. Fielder, Japan, E. C. Smith, Indonesia, ed.; R. G. Register, Jr., Israel, J. D. Ratliff, Peru, ev.

**27 THURSDAY** I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye Psalm 32:8 (read vv. 1-11).

Last summer Dr. and Mrs. W. H. (Dub) Jackson, Jr., and three other Southern Baptist missionaries visited the world-renowned concert pianist Van Cliburn, on tour in Japan. They were pleased to hear him express his love and

concern for Christian work in that country. Mr. Jackson is pastor of an English-language church in Tokyo. Pray for their witness in this great city. Today is Mrs. Jackson's birthday.

Pray for Mrs. Jackson; J. T. Lochridge, Philippines, ed.

**28 FRIDAY** Fear not, little flock; for it is your Father's good pleasure to give you the kingdom Luke 12:32 (read vv. 22-32).

Dr. H. Cornell Goerner, secretary for Africa, was made a knight in Liberia's Humane Order of African Redemption last summer as he attended services for the dedication of a new dining hall at Rick's Institute in Montavia. The honor was conferred by Dr. William V. S. Tubman, president of Liberia, who expressed appreciation for what Baptists are doing in Liberia. Pray for Dr. Goerner and for Liberian Baptists.

Pray for Lloyd Mann, Costa Rica, MI; Mrs. H. E. Renfrow, Brazil, Mrs. Leoncio Veguilla, Cuba, ev.; C. E. Cooley, Tex., JR; Sarah Frances Diaz, Granite City, Ill., GWC; M. L. Pratt, Washington, D.C., MC.

**29 SATURDAY** For we cannot but speak the things which we have seen and heard Acts 4:20 (read vv. 5-20).

"Can you imagine some of the problems of a young church in a totally non-Christian culture? The problems Paul wrote about in his letters become very real to us here in Japan because we can see them firsthand. Also, opportunities are many. Over one hundred people come to our home each week for classes. Never have we needed your prayer more than now," Mavis and Bob Hardy write. Pray for the church and people who seek Christ.

Pray for Mr. Hardy, M. R. Ford, Ecuador, D. J. Richards, Brazil, ev.; Cathryn Smith, Brazil, Miss Onix Vineyard, Brazil, Rosemary Limbert, Japan, ed.; Mrs. L. C. Quarles, Argentina, ret.; Colleen Crowley, Tenn., GWC; Victor Kaneubbe, Farmington, N.M., Ind. ev.

**SUNDAY** Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls Matthew 11:29 (read vv. 25-30).

"If I had one request for prayer on my birthday, I would ask that we might be guided as we continue to establish work in the Bahamas. The work is still in the organizing or reorganizing stage. Prayer is always our greatest need," Helen (Mrs. C. A.) Veatch, whose husband is pastor of the church in Freeport, writes. Last year the Veatches lost an infant son. A missionary colleague says, "Their testimony left a deep impression on the people."

Pray for Mrs. Veatch, Mrs. W. H. Cain, French West Indies, R. A. Fowler, Brazil, Mrs. W. A. Routh, Jr., Vietnam, ev.; T. S. Adkins, Hong Kong, BA; Mrs. W. J. Guest, Germany, MA; Sarah Lou Henley,\* Nigeria, ed.; T. L. Pfeifer, Alexandria, La., Negro ev.

Volume 10 Number 7

April, 1967

# Forecaster

Planned by Margaret Bruce

## Leaders Need To Be Informed

by Doris DeVault

THE sources for obtaining knowledge today are varied and numerous. However, since National Library Week is April 16-22, it is seasonal to bring to the foreground READING as a medium for keeping informed.

Leaders—and all WMS members—should read for the pleasure and pure enjoyment that come from reading. The conventional words—fun and laughter, romance, sympathy—and satisfaction in reading.

Leaders should read for the spiritual and intellectual growth and self-development that are natural by-products of reading. Minds need exercise to keep away the hard crust of ignorance or indifference that admits no new facts or tolerates no new thoughts. Leaders should move forward confronting, testing, and challenging contemporary ideas with spiritual and intellectual insights.

Leaders should read that they may become better informed citizens. The world today is an exacting world, demanding our best in ingenuity—not only in scientific fields, but also in areas of human relationships, in fields of economic endeavors, in seeking justice and freedom in world peace terms. The conclusion is as clear as print—reading is essential for the Christian leader who wants to make his life count.

What should you read? Here are a few ideas to weave into your reading habits.

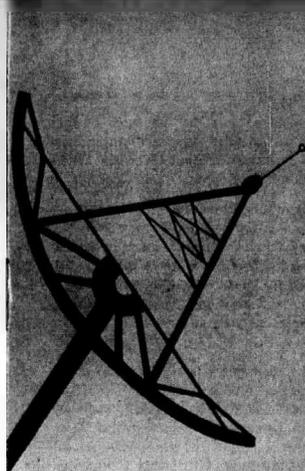
Read the Bible. A leader who spends time in reading the Bible is spiritually prepared to assume responsibilities with a renewed spirit and a relaxed mind. God's Word is basic for all Christian leadership. Set aside a specific time for Bible study. Study the Bible book by book, or by section, or by some other method. Study "The Missionary Message of the Bible" in ROYAL SERVICE.

Read newspapers. Read magazines. Encourage discrimination in selecting secular materials. Read regularly your state Baptist paper, The Commission, and Home Missions. (Without doubt, you read ROYAL SERVICE.)

Read books. Here again, practice selectivity. Learn to use your community and church libraries. Purchase books of special value for your personal library.

For fun and relaxation read the books suggested on page 30. For advance preparation of the study of The Woman's Missionary Union Program of a Church, Marie Michie and Elaine Dickson (from Baptist Book Stores, 75 cents), read the book.

A book that gives detailed information



about an acute American problem is *Twelve Angels from Hell*, David Wilkerson (\$2.95 from Baptist Book Stores). This story about prostitution, dope addiction challenges a serious reader to take action for correction of such evils.

If you need new insight into the missionary enterprise, read *By Love Compelled*, Joseph B. Underwood (from

Baptist Book Stores, \$1.50).

Leaders need to read so that the full force of their spiritual abilities and personalities may reach out and lead those who have been entrusted to them to ever-new heights of Christian living, self-development, and learning in Christ's kingdom.

## To the PRESIDENT

This month begins the third quarter of WMU work. The year is half over and your midyear progress report is due April 5. As you work with the secretary to complete the report, be sure that every question is answered correctly and every space on the report is filled in properly. When making the report, evaluate the work of your organization. Ask yourself, "What progress has been made in teaching missions and in leading persons to participate in missions?"

### WMU Leadership Committee and WMS Nominating Committee

Read the article by Billie Pate in this month's ROYAL SERVICE, entitled "What? No WMU Nominating Committee?" The article points out the values of having a WMU leadership committee to recommend to the church nominating committee WMU officers. The WMS nominating committee will secure nominees for all WMS officers except the president. She is selected by the WMU leadership committee.

You will want to read the "Dear Pastor" page also for additional information regarding the change from a WMU nominating committee to a WMU leadership committee and the change from community missions to mission action.

Yes, these are changing times for Woman's Missionary Union. As always, we have sought new ways for new days. The urgency of our task makes it imperative that we continually seek the best possible means of teaching missions and leading persons to participate in missions.

### Outstanding April Dates

- April 10-16, Jewish Fellowship Week
- April 16, Cooperative Program Day
- April 30, Life Commitment Sunday

### Life Commitment Sunday

April 30 has been designated as Life Commitment Sunday. The following statement of concern was used in worship by seminary faculties and Baptist Sunday School Board in a joint meeting in Nashville. The statement

could be used appropriately with a life commitment emphasis:

### Affirming Our Common Christian Concern

**Leader:** For a world divided by hate, yearning for peace, and struggling for a better way of life.

**Response:** We affirm our common concern.

**Leader:** For the multitudes in our land and in all lands who are strangers to the saving grace of God.

**Response:** We affirm our common concern.

**Leader:** For the downtrodden, disadvantaged, discouraged, and distressed, whether they are so by their own sins or by the sins of others.

**Response:** We affirm our common concern.

**Leader:** For all who in the midst of darkness grope for light.

**Response:** We affirm our common concern.

**Leader:** For the growing number of persons who, in the midst of unprecedented material prosperity, fail to recognize their inner poverty, ignorantly supposing that they have no need of God and his redemption.

**Response:** We affirm our common concern.

**Leader:** For the many members and churches of our denomination who stand in need of renewal and empowering by the Holy Spirit.

**Response:** We affirm our common concern.

**Leader:** For the host of immature Christians, who need to be taught and developed in the way, the truth, and the life of the Lord Jesus Christ.

**Response:** We affirm our common concern.

**Leader:** For ourselves as spiritual leaders, recognizing anew our need to be more Christlike in character and service.

**Response:** We affirm our common concern.

(See the sections in this Forecaster, "To the Chairmen" and "Bulletin Board," for information regarding the other emphases.)

### Participation of New Church Members

One of the ways a church can increase a person's use-

fulness in the life and work of the church is through proper orientation of new members. This may be done by interpreting to new members the fellowship and the organizational life of the church. The Training Union director may be responsible for making a survey among church members to determine to what extent they are participating in the work of the church. From this survey the WMU president should evaluate the new church member's participation in the missionary activities of the church. Have they become a part of the WMS or one of the WMU youth organizations? Do they attend the society meetings?

Do not overlook the newcomers in your church. Seek to bring them into the growing experiences of missionary education.

### Study of the Missionary Message of the Bible

All WMS members should be encouraged to study the missionary message of the Bible. The biblical basis of missions helps members understand the church's responsibility for missions. Dr. Clifton J. Allen states: "Nothing is clearer . . . in the first three chapters of Ephesians, than that the manifold wisdom of God in providing grace for all mankind is to be made known by the church. God's eternal purpose in Christ is redemption. The stewardship of the grace of God is committed to the church. Therefore, the whole body of Christ—including every member—is to be committed to missions."

If provision is not made for members to study in a group the lesson provided each month in ROYAL SERVICE, they should be urged to study it individually.

## To the CIRCLE CHAIRMAN

In WMS Statement of Aims we read, "We will seek to give to the organization an informed leadership. . . . One of the best ways to do this is for leaders to attend the WMU Conferences at Glorieta, New Mexico, or Ridgecrest, North Carolina. The dates for these conferences are Glorieta, July 20-26, and Ridgecrest, August 10-16. Circle chairmen will want those in their circle to be aware of these conferences. These days are both informative and inspirational. The study of the missionary message of the Bible and the missionary conferences and messages are high hours. The methods conferences and the general presentations of WMU work inform and inspire leaders to do their best possible work.

For information concerning where to write for reservations and rates, see WMU Conferences in the section "To the President" in this Forecaster.

ROYAL SERVICE • APRIL 1967

### COMING in JUNE ROYAL SERVICE New Mission Action Plans for 1967-68

The June issue of ROYAL SERVICE and Forecaster will provide information essential to planning your mission action work for 1967-68. The information will relate to:

- New concept of mission action
- New plans for the formation of mission action groups in WMS
- New mission action materials.

A discussion of these new plans and materials should be at the top of the agenda for your first executive board meeting after June ROYAL SERVICE is received. Additional information is given in the April, May, June WMU Bulletin for Local WMU Presidents.

### WMU Conferences

Glorieta and Ridgecrest WMU Conferences offer excellent opportunities for WMU leaders to learn how to be more effective in their leadership. The conferences also provide inspiration and missionary information. The dates are: Glorieta—July 20-26, 1967, for reservations and rates write Mr. Mark Short, Manager, Glorieta Baptist Assembly, Glorieta, New Mexico 87535; Ridgecrest—August 10-16, 1967, for reservations and rates write Mr. Willard Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770.

### Reports Are Due

April 5 is the due date for midyear progress reports. In order for your WMS to report on time, circle reports should be given to the WMS president by April 1. If you have used the Individual Monthly Record Sheet for WMS members regularly, you will have all of the information requested in the Circle Report Book. Both of these items may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. The record sheets are 25 for 25 cents, 100 for 75 cents (packaged only as listed), and the report book is 25 cents.

How do you appraise the work of your circle for the first six months of the 1966-67 WMU year? Would it be average, below average, above average, or superior? By

evaluating the work of the past six months you will discover your weaknesses and know where to concentrate your efforts in order to do better WMU work.

#### Study Topics

The study topic for your April circle meeting is home and foreign missions work of the Brazilian Baptist Convention. This study will be an interesting one and will help circle members understand that maturing churches not only witness effectively and stimulate growth within their fellowship, but also reach out to join with other churches in cooperative missions efforts.

Announcements of the meeting may be written on outline maps of Brazil: "Come to circle meeting (date and place) and learn about the fascinating land of Brazil."

Read the article "In Fascinating Brazil" by Roberts E. Hampton in April ROYAL SERVICE and be ready to share some of the information from it with circle members.

## To the CHAIRMEN \*

### Teaching Missions \*

**Mission Study Chairman**—The mission study institute is for the purpose of instructing teachers of missions books. In some states the institutes are planned and directed by state WMU leaders. In other states they are planned and promoted by associational leaders. As mission study chairman, you will want to know of plans in your state for training teachers of missions books, and you will want to encourage teachers to take advantage of these opportunities.

The mission study institute is usually planned to demonstrate the most effective method(s) of teaching particular books. Often the institute is planned in such a way that the most appropriate resources are displayed and directions given for ordering them.

*The Woman's Missionary Union Program of a Church* is the book recommended for study this quarter. Plan to have the book taught in circles or in the society with all circle members studying together. The book may be ordered from Baptist Book Stores for 75 cents. The teacher of the book will need the Teacher's Guide, 25 cents, and

#### Recommended Book for This Quarter

The book recommended for study during April, May, June is *The Woman's Missionary Union Program of a Church* by Marie Mathis and Elaine Dickson. The five chapter titles are: "Responding to the Commission," "Teaching Missions," "Leading Participation in Missions," "Serving the Church and the Denomination," and "Laboring Together." The book is available from Baptist Book Stores only for 75 cents. If your WMS has not planned to have the book taught in the society, it may be studied in circles in place of the circle programs. The book is also a part of the required reading for the 1966-67 WMS Refresher Course. A Teacher's Guide by Betty Jo Corum, 25 cents, and a packet of posters for use in teaching the book, 75 cents, are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. Other required reading for the WMS Refresher Course is the 1966-67 WMU Year Book, 25 cents (WMU and WMS sections only), from Woman's Missionary Union or Baptist Book Stores.

the packet of posters to be used in teaching the book, 75 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

## Leading Persons to Participate in Missions \*

**Community Mission Chairman**—The community survey is the first step in discovering needs in the community. As community missions chairman, you will seek to lead your committee and all WMU members to work with other church program organizations in making a complete community survey.

In making the survey contact public officials, welfare agencies, and institutions. Survey church members for information concerning needs in the community and contact the associational office and/or missions committee for information about needs and requests for service.

After the information is gathered, it should be analyzed

and decisions made regarding the ministry to be undertaken first. Woman's Missionary Union and the Brotherhood are the two church program organizations which take the lead in witnessing and ministering to persons of special need. This is a tremendously important task which requires our best efforts. The pamphlet, "How to Discover Needs for Mission Action," 15 cents, will be helpful to you and your committee. It is available from Woman's Missionary Union or Baptist Book Stores.

Read about mission action on the page addressed "Dear Pastor" and in the article by Billie Pate entitled "My Church: Alive or Dead?" in this ROYAL SERVICE. June ROYAL SERVICE will give additional information regarding mission action groups and mission action projects.

Jewish Fellowship Week, April 10-16, is a most significant week for Baptists. WMS members can help make the week a meaningful experience for their church and their Jewish friends. See the "Bulletin Board" in this Forecaster for suggestions for observing the week.

While soul-winning visitation is usually directed by the Sunday School, here are some ideas for helping WMS members develop the habit of continuous soul-winning. They come from Miss Eula Mae Henderson, Executive Secretary, Texas WMU.

Encourage three individuals who live close together to cultivate the friendship of a lost neighbor. The unsaved woman will not be told of their specific interest in her, but she will be invited to a Koffee Klatch where family news items are shared, topics of interest are discussed, and coffee is served.

Seek to make an opportunity at every Koffee Klatch with the unsaved woman to develop a friendship, to have good neighbor fellowship, and to make at least one opportunity for some kind of Christian witness. Work toward the time when one member can make a specific opportunity for a soul-winning visit while the other two meet for a specific prayer time.

This may not bring instant success, but the plan will help to develop the habit of constant witnessing by the Christians, as well as help to cultivate the right atmosphere for a soul-winning visit.

Encourage individuals to cultivate the habit of day-by-day witnessing through conversation. Examples: "I certainly feel sorry for Mrs. Smith whose husband was accidentally killed last night." The average person replies: "Wasn't it terrible, and she has three small children!" The alert Christian may reply: "Yes, I don't know what my sister would have done when she lost her husband if she had not known the strength the Lord gives."

"I have tried this and I have tried that, but my teen-age daughter continues to run with the wrong crowd." The average person replies: "Well I think situations like this are getting worse and worse." The alert Christian may reply: "It is hard to know what to do to help teen-agers, but I have learned to share every kind of a problem with the Lord."

"My husband has been offered a job in another state. We would like the additional money we would have, but we hate to leave our families and friends here. We really don't know what to do." The average person replies: "I know what you mean—I don't believe I could leave my hometown." The alert Christian may reply: "Decisions for us have never been easy, but we always say 'The Lord knows what is best for us,' and we try to find his will."

Often such conversational witnessing will provide opportunities for further discussion which will lead to vital interest in salvation and letting God be real in a person's experience.

**Enlistment Chairman**—You know, of course, that the responsibility of the enlistment chairman and her committee is to enlist members in Woman's Missionary Society. One of the most effective ways to enlist members is the person-to-person way. Each person is an individual and must be treated as someone who is different from every other person. It is important, therefore, to discover as many pertinent facts about the individual as possible: his special interests and needs, his abilities and skills, occupation, background.

To enlist others in WMS, you must believe in the organization and be convinced of its value to women, to the church, to the community, and to Christ's kingdom around the world. Be thoroughly familiar with the purpose and program of WMS and its methods and accomplishments if you want to enlist women.

Recognize the potential abilities in others and visualize the way the prospective member may fit into the society. Try to help the potential members see themselves in action in WMS working alongside others whom they know in the organization.

On page 111 of the WMS Manual, suggestions are given for enlistment visitation. Read these carefully, then enjoy the privilege of visiting prospective WMS members. You, as enlistment chairman, will want to enlist WMS members in participating in the church's plans for visiting indifferent and inactive church members, as well as the unsaved.

*Here are some materials you will need to order for your enlistment visitation:*

1. Doorknob Calling Card, 25 for 50 cents
2. Invitation Card, 25 for 30 cents; 100 for \$1.00
3. Membership Folder, containing abbreviated Statement of Aims for Advancement, 25 for 30 cents
4. Individual copies of ROYAL SERVICE, 25 cents each (from Woman's Missionary Union)
5. Free from your state WMU office, leaflet "You Must Decide."

The first three items may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

## Organizing for Missions Projects

WMU's third task is to provide organization and leadership for special missions projects of the church. One project which Woman's Missionary Union may be responsible for is a mission Vacation Bible School.

Soon there will be clinics, conferences, and workshops for those who will be working in Vacation Bible Schools during the summer of 1967. If there is a need for a mission Vacation Bible School in your community, begin now to make plans so that you and others who will be helping with a mission Vacation Bible School can take advantage of training opportunities which may be available in your state or association.

The Vacation Bible School is one of the most effective methods for reaching children and homes out of touch with the church. This is especially true in cities where children are limited to the streets for recreation. There may be foreign-language or Negro children in your neighborhood who need to be enrolled in a mission Vacation Bible School. By stories, handicrafts, games, Scripture memorization, and lessons in citizenship, foundations may be laid that will

help build character in youth in neglected sections of the community.

In areas where no religious services are conducted, people live without the influence of a church. A Vacation Bible School is sure to be welcomed. Often a Vacation Bible School is one of the best ways to reach homes that need Christian fellowship and friendship. Doubtless, men and women and older young people will be needed to help with this type missions project.

The pamphlet "How to Conduct Mission Sunday Schools, Mission Bible Classes, and Mission Vacation Bible Schools" will guide you in locating areas where mission Vacation Bible Schools may be needed, and in planning the project. The pamphlet is available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, for 15 cents.

The book *Better Vacation Bible Schools* by Sibley C. Burnett is a basic source of information about Vacation Bible School work. It is available from Baptist Book Stores, 75 cents, or check your church library. If you decide to conduct a mission Vacation Bible School, order a package of free Vacation Bible School literature, including a catalog of Vacation Bible School materials, from Week-day and Vacation Bible School Unit, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

# BULLETIN

## BOARD

### Channeling for the Church and Denomination

#### Stewardship Commission

April 16 has been designated by our denomination as Cooperative Program Day. The purpose of the day is to provide information concerning the Cooperative Program and the work done through the Cooperative Program, Sunday School and Training Union magazines for April will carry assembly programs featuring the Cooperative Program. State Baptist conventions usually send materials to the churches encouraging them to observe the day. Full utilization should be made of all organizations for interpreting the Cooperative Program on this day. Some of the objectives of the day should be:

1. To present all church members with facts, figures, and other information concerning the Cooperative

#### Program

2. To help all church members understand the urgency of advance in missions support through the Cooperative Program
3. To help all members understand and develop a feasible plan by which the church may advance in missions giving through the Cooperative Program
4. To secure wholehearted commitment to giving and generous giving in order to make advance possible.

#### Home Mission Board

Our Home Mission Board has a Department of Work Related to Non-evangelicals in which William B. Mitchell serves as assistant secretary in charge of Jewish work. Objectives of this program are:

1. Discover the Jewish population by geographical

areas and the problems relating to reaching Jews for Christ and church membership.

2. Develop philosophy, objectives, plans, principles, methods, techniques, and organizational structure for use in reaching Jews.
3. Interpret and provide information about the various divisions of Judaism and their beliefs.
4. Interpret and provide information about Jewish work.
5. Develop and provide materials and services for Jewish work.
6. Provide leadership and/or financial assistance in establishing Jewish work.
7. Assist in planning, conducting, and evaluating Jewish work.
8. Assist churches and associations in becoming more aware of their evangelistic opportunities in ministering to Jewish people.

April 10-16 is Jewish Fellowship Week. This week is designed to bring Jewish people into our churches. This effort is comparable to Jewish institutes on Judaism for Christians. A group of churches may jointly plan and conduct fellowship meetings and information meetings on Christian beliefs and practices for Jewish people. An effective joint effort is locating Jewish people in the community and leading members to be faithful personal witnesses to the Jews.

See the tract "Winning the Jew" from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

#### Standpoint

The future can be claimed only a breath at a time. Only in the providence of God can we continue to sow and reap. One wonders just how much time Southern Baptists and other evangelicals yet have to share and magnify the gospel of redemption. How awesome is the commission, and our responsibility, in the precarious world situation.

Many are calling for a renewed vitality and effectiveness in Southern Baptists' witness. The churches still report growth and numerical success in particular areas. On the other hand, trends of lessened rate of increase, or even actual decreases, are quite evident. How much longer will Southern Baptists show increases in levels of giving and at the same time experience slow-downs in educational enrollments, baptisms, and additions by letter?

Certainly, there is every reason for the denomination's churches quickly to gird themselves for a gigantic awakening. The divine compulsion, as ever, confronts us wherever we turn. The sad bleating of millions of lost sheep throughout the world should be pounding in our ears. Our individual sense of inadequacy and need for spiritual renewal must propel us into the mainstream of God's purpose—Martin B. Bradley.

From *The Quarterly Review*, copyright by *The Sunday School Board of the Southern Baptist Convention*. Used by permission.

ROYAL SERVICE • APRIL 1967

### Facts Concerning Church Libraries

#### Number of Churches Reporting Libraries:

Open Country	2,679
Village	1,340
Town	1,784
City	6,182

#### Percent Increase over 1964:

Open Country	+ 11.4%
Village	+ 14.3%
Town	+ 12.0%
City	+ 12.1%

Is your church included in the above report? Shouldn't it be? If your church does not have a library, consider what one could mean to your church, and cooperate with your church's plan for beginning a church library.

## PROMOTIONAL FEATURES AT YOUR MEETINGS

### SOCIETY •

by MRS. CHARLES P. GUNTHER

*WMS Director, Kentucky WMU*

#### Sharing Experiences in Community Missions

To lead WMS members to share experiences in community missions, ask someone to tell the following true story. Show how a planned community missions "project" providing for only one visit to a needy family turned into a thrilling experience of sustained mission action.

On a heavily traveled highway leading out from a big city stands a Baptist church where five needy children attended Sunday School.

The plan for directed community missions in the WMS for one month was to take food to the family of these children.

When the women delivered the food, they found the mother seriously ill. They lovingly ministered to her and called a doctor.

Both the father and mother were deaf. The father had a college education, but he was a victim of alcohol and did not sufficiently provide for his family. The mother was a high school graduate. She had poor health,

Through frequent visits of the pastor and continued

concern and personal ministry of WMS members, the father of this family was won to Christ. After being baptized, he attended church regularly.

God took one plan of a community missions committee and used it to glorify his name.

#### Announcement of Study of WMU Concept Book

A boy or small woman dressed as a newsboy enters room saying: "Extra! Extra! Read all about it."

Woman in audience replies: "Here, boy, let me have a paper. I want to read the big news." She opens the paper and reads aloud: "Women's Missionary Union has produced a concept book, *The Woman's Missionary Union Program of a Church* by Marie Mathis and Elaine Dickson. The WMS of \_\_\_\_\_ Church plans to study this new book."

Give plans for the study, time, place, teacher of this book. The book is available from Baptist Book Stores for 75 cents.

#### Cooperative Program

by JOSEPHINE NORWOOD

*Executive Secretary, Maryland WMU*

Write to your Baptist state office and secure leaflets telling what the Cooperative Program is and does. Give one to each woman as she comes to the meeting. Ask three good questions that will be answered well in the leaflets. By asking the questions and finding the answers, you can give most of the facts about the Cooperative Program.

A poster on the Cooperative Program will help to enlighten your group. A picture of a woman placing her envelope in the offering plate with pictures showing different kinds of work done through the Cooperative Program can be effective. A slogan under the picture, such as the following, will strengthen the idea: "You can give without loving, but you cannot love without giving." or, "If God holds your heart strings, he will hold your purse strings."

#### CIRCLE •

by NICY MURPHY

*Executive Secretary, Colorado WMU*

#### Midweek Prayer Meeting Attendance

Place gummed seals of flowers on 3 by 5 cards and write out the symbolism of each and its application to prayer. These are read in order by the women. (*Real or permanent flowers may be used instead and placed in a vase as each statement is read.*)

*The leader says:* "April showers bring May flowers. Let us see some of the flowers which grow from a well-cultivated prayer life."

1. The forget-me-not is symbolic of remembrance. A

#### Twenty Years of Southern Baptist Growth

1945		1965
5,865,554	Membership	10,772,712
256,699	Baptisms	361,634
3,525,310	SS Enrolment	7,659,638
801,218	VBS Enrolment	3,394,953
793,332	TU Enrolment	2,610,187
739,360	WMU Enrolment	1,469,739
38,538	Brotherhood Enrolment	483,218
\$22,490,751	Missions Gifts	\$106,743,944
\$98,458,425	Total All Gifts	\$637,958,846
26,191	Churches	33,797

thankful remembrance of all of God's mercies and blessings is an important part of our prayer life.

2. Job's tears, symbolic of repentance and faith, remind us of our need for daily cleansing and a renewal of our faith.

3. The three large petals of the iris symbolize faith, wisdom, and valor. For these virtues we need to pray daily.

4. The edelweiss [AID-uhl-wis], native to the Alps and emblem of Alpine courage and daring, speaks to us of the courage we receive through prayer. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

5. The peony according to Greek mythology is a plant of healing. How we need to pray for the healing of humanity's hurt!

6. The zinnia is symbolic of thoughts about absent friends. This calls to our minds the need for daily intercession for those who are away from us.

7. The daisy or "day's eye" closes its petals at night and on dark rainy days. Prayer helps us to shut our eyes to the faults and failures of others and to love all people.

*The leader concludes by saying:* "Attendance at the midweek prayer service of our church can help us cultivate these qualities in our hearts. Let's make it a habit to attend every week."

#### Preview of May Society Program

Make six placards with wording as follows:

1. "Close to Communist China"
2. "A Variety of Chinese Dialects"
3. "Thousands of Suffering Refugees"
4. "Scarcity of Missionary Personnel"
5. "Ancestor Worship"
6. "Overcrowded Living Conditions"

*The leader says:* "What would you do to establish churches if you faced these hindrances? Our missionaries face these and other difficulties in Hong Kong. Yet much progress is being made. Next month in our general missionary program we shall see how they are overcoming obstacles in establishing churches and sustaining fellowships." (*Announce time and place of meeting.*)

# My Church: ALOOF



by Billie Pate

*Director, Field Services, WMU, SBC*

**D**O strong churches emerge in a sanctimonious, problem-proof environment? Or rather, do churches develop muscle and sinew when they take hold of opportunities, however "unchurchlike" the circumstances may be where opportunities are found? Can a church be a church if it fails to reach outward in a self-giving ministry to others? Is outreach essential to the nature of a church?

These are probing questions. It seems accurate to say that a church can never be a strong church if it becomes ingrown and uses all its resources to maintain itself. The love that makes a church different from any other group is the same love that pushes the members out to share with others.

You call to mind your church—a downtown church with dankish tenements at its back door and high-rise apartments a stone's throw away, a rural church in the heart of fruit growers country with an influx of migrants every harvest season, a middle-sized church in suburbia with multitudes of prospects—young marrieds likely to stay until they climb up a few more rungs on the ladder to economic security. Opportunity abounds. But what about your church? Two questions need to be pondered.

The first one involves you. What

is your church doing to discover persons of special need or circumstance? language and cultural minorities? the physically handicapped? the socially handicapped? persons in institutions? And the list includes others. You may have to answer, "Nothing."

The second question also involves you. What is your church doing to witness and to minister to persons of special need? Members of Woman's Missionary Union specialize in the study of missions. This study is a continuous process. It is intended to bring about growth and change, but far more than the thrill of bumping into a new idea, and much, much more than developing the debonair style of a consciously informed woman. Learning about missions needs should result in definite action to meet these needs. So if my church is unaware, is it because I am unaware? If my church is insensitive, is it because I am aloof? If my church is ingrown and provincial in the work it does, is it because our missionary organization is spinning its wheels defending the status quo? Are we willing to run the risk of trying new things in new ways?

A missionary organization is expected both to quicken the conscience of the church in behalf of missions needs and to provide guidance for meeting those needs. Consider how this may work. One of

the primary actions many churches will carry out this year is the making of a complete church and community survey. This will involve a look at the needs of the church itself. A church may ask itself about needs for training, for enriaged organizations, and for improved worship opportunities. But this church will also look at the needs of the community.

In an investigation of the community, a church can rightly expect missionary organizations to be prepared to discover persons of special need. This investigation will take time and careful planning with other church leaders. Planning to make this investigation and the delegating of responsibility will usually take place in the church council. But as a member, what will your response be when you are asked to participate in a survey to discover persons of special need in your community?

The investigation of need is only the first step your church will want to take. A second step is to decide what needs can be met. Or, turned around, this step is, what mission action does our church need to plan? This question may be answered in a

## or ALIVE?



discussion among church leaders in the church council. The WMU president will be expected to contribute significantly to such a discussion, both as to needs that seem most pressing and the potential of the church to meet the needs.

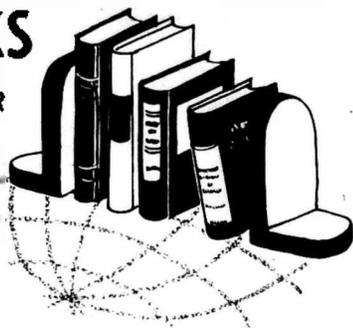
When church leaders have done their best to determine what needs the church should try to meet, the responsibility for meeting the needs rests with members. The WMU president and community missions chairman can propose plans, but plans must be implemented. What will be your response when you face facts about needs that exist in your community? They may present opportunities you have rejected because they require the crossing of racial or social boundaries. They may be time consuming and require elimination of cherished activities your society has traditionally done.

When a society accepts the responsibility of carrying out mission action in behalf of the church, the work has just begun. Leaders must study needs in detail. Knowing need for ministry in an institution is one thing. Knowing specific needs of persons in the institution is another. Enlisting WMS members to help with mission action is one thing. Training them requires skill, time, and commitment to the task. The actual conducting of mission action calls for long hours of association with persons whose immediate response may be somewhat less than gratitude.

But the formula seems clear to a concerned member of Woman's Missionary Society. Her church has responsibility to all persons. Her church wants to extend its ministry to persons of special need. Woman's Missionary Union stands ready to perform this work for the church. The WMS member sees her participation in mission action as a means to help her church do its work.

She will participate. And as the church gives itself away, it enjoys again the renewal of life.

## BOOKS AND THEIR MEANING FOR MISSIONS



by Fayly H. Cothorn

A graduate of a literacy course completed two years ago was asked about her reading ability. The woman answered that she was sorry she had learned to read. The shocked questioner sought her reason. The woman replied, "I never knew such terrible things were going on in the world before!"

Sometimes we feel the same way! When gloomy times hit, a good rib-tickling book is better than a doctor's prescription. Such a jolly book is *O, Ye Jees and Julips* by Virginia Cary Hudson. It is available in paperback. We guarantee an audible chuckle a page. If you go in for family read-alouds, this is a good one. We share a chapter or two with friends occasionally, and always with happy results. Of course, we usually end up by giving our book away and having to buy another. This isn't a missions background book, but it encourages laughter which should be a habit with Christian women.

*O, Ye Jees and Julips*, Hudson, cloth, \$2.95; paper, 60 cents

Wimpy Harper drowned off Kauluchi Beach on a brilliant sunlit day, in the very prime of his life and at the peak of his effectiveness as a missionary. Why? Why should God let his life end here?

*Wimpy Harper of Africa* starts with this scene and this question, and goes over Harper's life to find the answer. The book is written as though it were a novel, and the masculine character comes through strong and vivid.

Written in the style of the author's popular *Bill Wallace of China*, the story is interesting and readable. A serious effort is made in this missionary biography to come to grips with underlying meanings. The book ends with the conclusion that the meaning of Wimpy Harper's life is to be found in his death and that the influence of this man was contributive toward a new missions thrust in East Africa.

*Wimpy Harper of Africa*, Jesse Fletcher, \$3.25 (available May 15)

Order all books from Baptist Book Stores

THE new plan for securing WMU leaders in the church, simply stated, is that WMU officers and leaders are nominated by the church nominating committee and elected by the congregation. A WMU leadership committee assists the church nominating committee in selecting and enlisting these leaders.

Every WMU needs to consider the merits of the plan. The plan places the need for WMU leaders alongside the needs of other church organizations as the church plans to meet its total leadership needs.

A church will consider WMU leadership needs with the same interest and sound judgment that it considers the needs of Sunday School, Training Union, Brotherhood, and the Music Ministry. This consideration places important emphasis on the contribution of each organization to the work of a church. WMU leaders see their work as a vital part of a whole, much more significant than one part could be.

When one group is designated to consider overall leadership needs, better balance can be achieved in filling leadership positions. This group, the church nominating committee, works toward providing leaders of comparable strength and capability for all organizations. A church nominating committee, taking a comprehensive look at a church's leadership needs, can help the church avoid overworking some leaders while it fails to enlist others who are capable. It can eliminate the possibility that one organization have all the Herculean leaders while

another is staffed with weak leaders.

While the plan places heavy responsibility on a church committee for selecting WMU officers, it provides for the participation of WMU members in the selection and enlistment of the persons they want to lead them.

A further benefit of this plan may be the most important one. A leader elected by the congregation feels both the support and the expectations of the entire church. When a WMU leader is asked by the church to do a job, she can rightly expect the church to back her up as she carries her responsibility. At the same time, she feels the dynamic tension of expectation which helps to nudge her forward to do her best work.

You may be wondering how a plan that sounds so good can work. Here is a suggested procedure for how a WMU leadership committee and a church nominating committee can work together.

1. The name of the WMU president is suggested to the church nominating committee by the WMU leadership committee.

2. The church nominating committee presents a nominee for WMU president along with nominees for Sunday School superintendent, Training Union director, Brotherhood director, and music director, when not a staff member.

3. After election by the church, the WMU president becomes an ex officio member of the church nominating committee.

4. The WMU president works with the WMU leadership committee

in selecting nominees to be suggested to the church nominating committee (these nominees include the other WMU officers; WMS president(s); directors, counselors, leaders, and assistants of youth organizations).

5. After the church nominating committee approves nominees, the WMU president, assisted by the WMU leadership committee, secures the consent of the WMU nominees.

6. WMU organizations which have officers (WMS, YWA, GA) have nominating committees which nominate officers and chairmen for election by the respective organizations (except for the WMS president(s) who is selected by the church).

The WMU council will determine the number to serve on the WMU leadership committee and ask each society to name a member(s) to the committee. If there is only one society, it will furnish all members of the committee. Within each society the WMS executive board can recommend the person(s) to be named to the committee and bring the recommendations to the society for approval. After the societies have elected members of the committee, the WMU council will appoint a chairman.

The WMU leadership committee should be kept small, probably beginning with three to five members. After the committee has aided in securing the WMU president, the president joins the committee in securing age-level directors. Newly elected directors join the committee to help select leaders and counselors for age-level organizations.

What? No nominating committee? The answer is, "No WMU nominating committee." The benefits of the new plan for securing WMU officers and leaders are too valuable to forfeit. But another answer is "Yes, a nominating committee" for age-group organizations (WMS, YWA, GA). Will you encourage your WMU to try this new plan for securing WMU leaders for 1967-68?

by Billie Pate

# What? No WMU Nominating Committee?

1963  
1964  
1965  
1966  
1967  
*A Prayer Tradition*

By Mrs. Herb Dickinson  
Littleton, Colorado

IN 1963 prayer retreats were first promoted by Woman's Missionary Union. You recall that one of the goals for that Seventy-fifth Anniversary year read, "anniversary prayer retreat." That suggestion was only the beginning. Letters began to reach Woman's Missionary Union headquarters about the blessings women and young people were receiving from prayer retreats, and leaders suggested that this plan be continued. Thus do plans become tradition.

Each year there has been available a prayer retreat pamphlet in which were suggested schedules for a retreat, Bible passages to study, discussion topics, and other relevant ideas. Last year 44,000 copies of the prayer retreat leaflet were sent out for use all across our country.

This year our watchword expresses a result of earnest, sincere intercessory prayer. As we daily commune with God we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18). Prayer retreat plans for 1966-67 are based on this watchword. In the 1966-67 pamphlet (10 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores) a statement in the Purpose makes clear the value of this experience. It reads: "Being

drawn together but apart from the ordinary life of the world for the purpose of knowing God better and loving him more should be the ultimate aim of all prayer retreats." Bible study suggestions are built around three vital questions: (1) Why should one pray? (2) What does one pray for and about? (3) When should one pray? Then there is an excellent listing of Christ's teachings on prayer.

A woman needs spiritual instruction to grow in grace. She needs the strength and guidance of the Holy Spirit as she presses forward with the responsibility she has for teaching missions to her family and in her church. A woman needs quiet for self-examination and evaluation followed by repentance and rededication.

At our prayer retreat last year, I came to the place that I admitted to myself that somehow I had always seemed to find it easy to pray for others and their needs, but my faith was small when I prayed about my own life. Somehow I could not believe that God cared about me, and so I felt somewhat defeated. I came to realize that we hinder God with unbelief.

Perhaps one of the primary benefits of a prayer retreat is Christian fellowship. A young woman, director of Young Woman's Auxillary in a large church, went for a weekend retreat to a nearby lodge on a beautiful river. Thirty women of varying

ages gathered late Friday afternoon. After supper the group drew up chairs around a large fireplace. With hickory wood popping and sending out its bright glow as it burned, one woman guided the group into expressions of evidences in their lives of God's guidance or blessing. At first there was a great reluctance to talk so frankly, but soon everyone seemed to feel the presence of the Holy Spirit as they began to speak easily and eagerly.

Some women told their conversion experience. One or two spoke of joy in winning a person to Christ as Saviour. There were beloved pastors, teachers, youth leaders who had made indelible imprint on lives.

In retrospect the young YWA director said: "How grateful I am for that fireside experience. Especially did I profit from Mrs. Carl's testimony. It was good to have fellowship with older women. I probably never would have known some of them personally if I had not gone to our prayer retreat."

Friends, in this year of education, let us learn to pray with greater meaning for ourselves, as his followers and witnesses, for the world at our door and beyond. But let us go away from retreat to engage in significant involvement with people in our community who need us, with the work in our churches, and with those beyond our area to whom we must send others if God does not call us to go.

*A Psalm of David*

O Lord, our Lord, . . .  
Majestic and glorious is Your name  
in all the earth!  
You have set Your Glory . . . above the heavens.

When I view and consider Your heavens,  
the work of Your fingers,  
the moon and the stars which you have  
ordained and established,  
What is man,  
that you are mindful of him,  
and the son of earthborn man,  
that You care for him?

Yet You have made him but little lower than God,  
and You have crowned him  
with glory and honor  
You made him to have dominion  
over the works of Your hands,  
You have put all things under his feet.  
(from Psalm 8:1, 3-6 The Amplified Bible.)

# Reverie

Poems by Helen Carey Pyle

*God's World of Space*

We marvel at the vastness of Thy uncharted space,  
And see in it new vistas of Thy extended grace.  
Creator-God, we glimpse anew Thy universal power,  
As men impossibles achieve, in this historic hour,  
Omniscient-God, this very age, forever Thou hast known,  
With Thy permissive will, man charts the vast unknown,  
And gleams of heaven's glory flash across our sight  
With every color diffused by Thy celestial light  
And mortal man again may clearly see  
Radiance from the footstool of Thy Majesty!

*"Be Not Afraid"*

"Tis I, be not afraid," He calls  
from Galilee's wild sea:  
Walking on tempestuous water,  
showing forth His deity.  
Storms severe again are raging,  
men and nations all distraught,  
Spire of endless peaceful efforts,  
real peace seems vainly sought.  
Working out His ageless purpose,  
He alone can know the end—  
Yet He bids us work His vineyard,  
unafraid His word to send!

# Study in April



FOR USE IN WOMAN'S MISSIONARY SOCIETY

## First and Twentieth Century Churches

by Eunice Allison

**Study Question:** How is the power of the Holy Spirit evident in the development of first and twentieth century churches?

### Meeting Outline

**Song:** "I Love Thy Kingdom, Lord" (see p. 19 and tell)  
**Call to Prayer**  
**Business**  
**Promotional Features** (see Forecaster)  
**Study Session**

### Outline for Study Session

#### Quiet Music Introduction

#### Taking the Gospel to Philippi

#### A Look at Tanzania

#### Establishing Churches in Tanzania

#### Reports from Tanzania

#### Closing Meditation

#### Prayer Period

#### Song: "Hark, the Voice of Jesus Calling"

**Get Ready, Program Chairman:** Begin preparation as soon as you receive ROYAL SERVICE. Check files to see if you have the leaflet, "Tanzania and the Torch of Freedom," and the map, "Southern Baptist Missions in Africa." If not, order from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

Read pages 2-4.

The leader is the key to a meaningful study. Read file copies of *The Commission*. Familiarize yourself with this East African country and its recent history. Keep your aim in mind. Make a list of every item needed. Check list. Time program. Begin and stop on time.

Arrange meeting with those who will participate in study and work out details. Pray together. Depend on the Holy Spirit. Ask as many women as possible to participate.

Print study question on streamer or poster board. Make certain it is large enough for all participating in study to view it.

Use a model church building, open Bible, map of Paul's missionary journeys, and missions map for interest center. Make a display of articles and handicraft from East Africa. Mount articles from file copies of *The Commission* for March, 1960; July, 1960; January, 1964; May, June, and November, 1966.

### At the Meeting

**Music:** For a few minutes before you begin, play on record player music from East Africa (from public library), or, ask pianist to provide meditation music.

**Introduction:** Instructions for extending His kingdom was given by Jesus on the day of his resurrection when he said: "As my Father hath sent me, even so send I you" (John 20:21). This was personal. Every Christian was to go! And when Jesus ascended to the Father, he left his followers a well-outlined program. His life was an example of a missionary's life and work. He defined the missionary task in the Great Commission (*read Matt. 28:19,20*).

Just before his ascension, he had commanded his followers to wait—wait for the "promise of the Father" (Acts 1:4), the Holy Spirit. From the Holy Spirit was to come the power to witness in Jerusalem and unto "the uttermost part of the earth" (Acts 1:8).

At Pentecost the promise was fulfilled. On every Christian there rested a tongue of flame. It was indication that each Christian was empowered to be a spokesman for the gospel. Every Christian was filled with the Holy Spirit. Every Christian witnessed! The waiting period was over. It was time for action.

Empowered by the Holy Spirit, the Christians were able to go out in the name of the Lord to be his spokesmen. With boldness they testified in Jerusalem. When driven from the city of David by persecution, "they . . . went every where preaching the word" (Acts 8:4).

Within a few short years, all over the known world converts were meeting together for Christian fellowship. Churches were organized and became the bases for training, ministry, and extending a knowledge of the good news. Each group was dependent upon the Holy Spirit for instruction and guidance.

At the close of the first century, Spirit-filled men and women had planted Christianity from Jerusalem to Rome, to Egypt, and to faraway Spain. Today we want to look at the first church established in Europe and at the witness of Christians in the modern-day country of Tanzania in East Africa. Let us ask ourselves, "How is the power of the Holy Spirit evident in the development of first and twentieth century churches?" Let us listen to find out answers.

### Taking the Gospel to Philippi

As is true with all Christians, Paul was filled with the Holy Spirit upon the event of his conversion (*read Acts 9:17*). As he followed the leadership of the Holy Spirit, Paul found himself on continuous journeys in order to "make disciples" and strengthen the Christian churches from Jerusalem out to the continent of Europe, even as far as Spain, perhaps.

Remember how Paul personally wanted to go into Asia with the gospel! The Holy Spirit had other plans for him and his companions. When a man of Macedonia appeared in a vision and asked him to "come over into Macedonia and help us," Paul responded, glad for the opportunity (*read Acts 16:10*).

In Macedonia the town of Philippi was located. Can you visualize the small missionary party entering the city of Philippi, a Roman colony? They perhaps had all their earthly possessions with them.

After a few days, on the sabbath, the missionary group went out beyond the city gates to the river where they knew there was a place of regular worship. Much joy surely was theirs when they found a group of women worshipping God.

This was the opportunity for which Paul had been waiting. He witnessed to the small group on that day. The heart of one woman, Lydia, was opened by God. Immediately the baptismal waters of the continent of Europe were troubled for the first time as she was baptized. The nucleus of the Philippian church had been established (*read Acts 16:13-15*).

The devil always provides opposition. When Paul cast from a girl "a spirit of divination," her owners were enraged (Acts 16:16-24). They dragged Paul and Silas before the city fathers. After being falsely accused, they were beaten, placed in stocks, and put in prison.

But God intervened, sent an earthquake, and the prisoners were freed. A Philippian jailer, fearful that his

prisoners had escaped, attempted suicide. But Paul reassured him, "Do thyself no harm: for we are all here" (Acts 16:28).

Paul and Silas witnessed to the jailer. The Scriptures relate that he and his household were saved and baptized. The young church was growing!

From a Roman prison years later, Paul wrote a letter of joy and love to the saints at Philippi. He told of his gratitude to God for them. He called their recent gift to him "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. 4:18).

Was the power of the Holy Spirit evident in taking the gospel to Philippi? (*Write on chalkboard the following key words: divine guidance, witnessing, winning, baptizing, fellowshiping. Arrange for reading from the Scriptures prior to meeting. Ask questions and follow with verses.*)

Did the Holy Spirit guide the missionaries to Philippi? (*Read Acts 16:6-7.*)

Did they witness? (*Read Acts 16:14a.*)

Was anyone saved? (*Read Acts 16:14b.*)

Did they baptize? (*Read Acts 16:15, 33.*)

Was there Christian fellowship? (*Read Phil. 1:3-5.*)

Paul and his companions remembered with great thanksgiving the events which transpired after they followed the leading of the Holy Spirit to go to Philippi.

### A Look at Tanzania

Let us look at a twentieth century example of how the Holy Spirit has led in the establishing of churches in Tanzania [tan-zuh-NEE-uh], East Africa.

Are you acquainted with this African country? One Baptist pastor was not. During family devotions, it was his time to read the missionary names from "Call to Prayer." He came to the word "Tanzania." As he began to spell it, his WMU-minded wife came to his rescue.

"That used to be Tanganyika [tan-gan-YEE-kuh]. It's Tanzania now," she said.

With a sigh the husband replied, "I had just learned to pronounce Tanganyika and now somebody changes it."

Yes, someone changed it. In April, 1964, Tanganyika and Zanzibar [ZAN-zuh-bar] joined to form the United Republic of Tanzania in East Africa (*locate on Africa map*). Over 10 million people, 120 tribes, live in an area more than twice the size of New Mexico. They speak many dialects, as well as the national languages, Swahili and English. Swahili is spoken much more than English.

It was under a mango tree on Lake Tanganyika, located in Tanzania, that Henry M. Stanley found David Livingstone on November 10, 1871.

With Mount Kilimanjaro [kih-luh-man-JAH-roh], Africa's highest mountain, rising four miles in the sky, Tanzania offers to the visitor great sights of breathtaking beauty. It is a land of jungle, grassland, and desert. Serengeti [seh-reehng-GEM-tee] National Park is home for huge rhinoceroses, weighing three thousand pounds, eight-foot tall ostriches, zebras, hoas, and other animals that

were once plentiful.

In a nation where the average wage is less than \$100 a year, about 95 percent of the people are rural. They eke out an existence on small farms. Cows are seldom killed, for they are a symbol of wealth. Money means little, only the number of cows is important. Much trading is by barter. Cloves and sisal are the major crops.

Tanzanians are moving from the "walking age" into the "bicycle age." There are very few cars except in the cities. Roads are not generally traveled by cars.

Women can be seen walking along dusty roads with heavy loads on their heads and usually a baby on their backs. They wear bright *kungas* which are made of two pieces of material. One is wrapped around the body and tucked under the arms. The other piece is thrown over the head and around the shoulders.

Tanzanians are fond of bananas and ground corn cooked into a mush. If the mush is thin, it is called *uwali* [oo-GAH-lee]; if it is thick, it is called *posho* [POE-shoh]. They also eat *cassava* (a starch), and beans. A diet deficiency is easily detected in rusty hair and distended abdomens.

Since 1961, about sixty-five businesses have opened factories and offices in Tanzania. Most of them are built or operated by capital from the United States, Europe, and India. In Tanzania's capital city, Dar es Salaam, Indian merchants dominate business districts (see articles, pp. 2 and 3-4).

#### Establishing Churches in Tanzania

In June, 1956, three Southern Baptist missionaries, Rev. Davis L. Saunders, Dr. Jack Walker, and Rev. Winfred O. Harper, went to Tanzania from the West Coast African country of Nigeria. The purpose was to survey the land with the possibility of beginning Baptist work.

Feeling led by the Holy Spirit, the missionaries brought in their families in December to begin work.

An old Tanganyikan proverb says, "Much haste has no blessing." In contrast to this proverb, the newcomer Americans were in haste to learn a language, to witness, to secure land, and to turn pagan hearts to the living God. The Holy Spirit burned within them as they were appalled by the need for the gospel. How God did bless their efforts!

In the Rungwe District there are now approximately ninety churches, all started since 1958! Missionary William E. Lewis, Jr., has said that "the gospel is spreading like wildfire in East Africa" as God leads and the Holy Spirit empowers African and missionary. Mr. Lewis is assisted in this district by an agricultural expert, Douglas M. Knapp, and Jack G. Conley, director of the Rungwe Bible School.

In the rest of Tanzania, forty additional churches and preaching points had developed by 1966. David H. Whitson was director of evangelism, assisted by the capable staff of the Baptist Tuberculosis Hospital located at Mbeya in the verdant mountains. After furlough the Whitsons will be

located at Lindi, Tanzania, on the Indian Ocean.

Keep in mind the Philippian church of the first century as we hear how Christians, led by the Holy Spirit, have witnessed and established churches in Tanzania. (*Women may stand where they are and speak.*)

#### Report Number 1

Let me speak first, please. Soon after Baptist work started in Tanzania, missionary Samuel A. DeBord and his interpreter were walking to a small mountain village near Mbeya [m-BEH-yah]. Beside the path they saw men participating in a ceremony and learned that they were praying to ancestors asking help with a community problem.

Like Paul of old, missionary DeBord told the men that he knew they were searching for God, although they were ignorant of him. And he preached Christ unto them.

Later these men brought their wives and children to a small rented place in Mbeya. They listened to the preaching of the gospel and some were convicted of sin and turned from paganism to God through Christ.

Today the Simetela Baptist Church is built on the very spot where missionary DeBord met the men worshipping their ancestors. The land is a gift of the leader of the men and the building on it is of mud and brick. The mud floor was beaten and packed by women who stomped it until it was just right.

#### Report Number 2

The Antioch Baptist Church is the lengthening shadow of Ernest Barnaba (see *The Commission, June, 1966*).

While Ernest was away from home teaching a class in plumbing, he became a Christian. He returned home a plumber-turned-preacher and on fire for Christ.

With no training, no contact with missionaries, no assistance except the power of the Holy Spirit, he began to witness to his family and his friends about what Christ had done for him. Soon there was a congregation of over two dozen wanting to be baptized. No one in the group had ever seen New Testament baptism.

Ernest wrote the only Baptist church he knew. His letter finally made its way to missionary William E. Lewis, Jr., who lived 640 miles away in Tukuyu, Tanzania.

In a short while the missionary was able to go to the village. The candidates were questioned, baptized, and a church established.

As this church grew, so did the opposition. Local priests, not believing in evangelistic efforts, began to taunt Ernest. They accused him of not being ordained. Ernest replied that he did not know what ordained meant. He only knew God had called him to preach.

During construction of a building, Ernest was arrested. Also missionary Lewis and family were placed under house arrest for ten days.

The first night Ernest spent in jail was a very fruitful one for the Lord. Ernest witnessed to the policemen on duty, and three were saved. How similar to Paul's experi-

ence in Philippi!

At Ernest's trial, he answered every charge with quotations from the Scriptures. He was told by an official, a former friend, not to preach until he was given permission. Ernest's reply was that he would wait for a week. If permission was not given then, he would preach anyway.

The witness of Ernest and other Christians at Antioch Baptist Church has spread to other villages. Trials, arrests, much persecution have not been able to deter them from witnessing nor diminished the joy in their hearts. Characteristics of this work are growth and opposition. This has ever been the story of the preaching of the word.

#### Report Number 3

No story of the miracle of the Holy Spirit's power in Tanzania is complete without the testimony of Anosisye [an-o-sis-ye].

Anosisye was born in a pagan family. As a child, he never wore clothing, only belts around his ankles.

In 1958 he met Edward, a former childhood friend. He learned that Edward was on his way to a nearby village to preach Christ. Out of curiosity, Anosisye went with his friend and heard of Jesus for the first time. Soon God opened his heart and he was saved and baptized.

Anosisye was happy, but there was a burden. He wanted his village to hear about Christ. In his eagerness, he walked thirty miles to Mbeya four times begging overburdened missionaries to come to his village.

When he wanted to learn to read the Bible, he borrowed a New Testament in his language, memorized passages in church, and slowly taught himself to read.

Is it any wonder that Anosisye was called as pastor of the Jerusalem Baptist Church which was constituted by a group of Christians in his own village? For a long time the congregation met in a little hut that had only a bamboo skeleton and thatched roof.

When land was purchased, the women made bricks and stacked them for baking. A rainstorm destroyed the bricks, but the women patiently started again. They came to the church site each night after working in the fields all day. Membership grew from fourteen to ninety members in two years, and soon the building was erected.

#### Report Number 4

The story of Anosisye does not end yet. After another friend, Andulike [an-du-lee-lee], became a Christian, Anosisye went with him to witness to people in his village. Andulike was an old man in his late seventies. A church was finally established in his community. But Andulike longed to tell others about Christ. His greatest burden was for an eighty-year-old friend who lived twenty miles straight up the Onduli Mountains. He could not rest until he had walked to his friend's house and had won him to Christ.

This friend decided after he became a Christian to put away two of his three wives. He witnessed to people in his village, built a church of sticks, mud, and thatch, and

laughed the handbook for inquirers to himself and others. When the first three inquirers, including himself, had studied for the required six months, he sent word to the missionary to come to baptize new converts.

The missionary went, his mission Jeep loaded with movie equipment and films on the life of Christ. He and a small group started to the church which is one and a half mountains beyond the road. Andulike got out of the car and walked because he becomes very car sick.

Seven miles from the church the road was impassable. The group drove the Jeep straight over the mountain and scentered the road beyond the washed-out section. The last two miles all walked and carried equipment.

That was a great day for the little church. They had a visit from the missionary, a movie on Christ, and a baptismal service.

One day the missionary remarked to Andulike: "That is a very long distance. Could I drive you part of the way in the mission car?"

"No, Mr. Missionary, because I get sick."

"Could I pay your fare on a large truck that goes part of the way up there?"

"No, Mr. Missionary, I would get sick on it, too."

"Could I get a bicycle for you?"

"No, Mr. Missionary, I'm too old to learn to ride."

"Would you ride a donkey my children received as a gift?"

"No, Mr. Missionary, I'm afraid of a donkey."

Finally the missionary asked, "Isn't there something I can do to help you with all this walking you are doing for the Lord?"

The answer came hesitantly. "Please, Mr. Missionary, can you help me get a pair of shoes? The rocks hurt my feet."

#### Report Number 5

Kombeti Kipondo [komb-hee-te ki-pon-do] is one of the first young men from the Masai [mah-SIGH] tribe to accept Christianity.

The Masai tribe is known for its tall, handsome warriors and their courage to hunt lions using only spears. Their women wear ochre-colored clothes with bead necklaces eight inches wide.

Almost dead with tuberculosis, Kombeti entered the Baptist Tuberculosis Hospital at Mbeya. While there he accepted Christ, learned to read the Bible, and expressed a desire to return to his people and tell them of Christ. "God's voice," said he, "has not been heard among my people."

Before he left for his home 245 miles away, he asked that they pray together. The burden of his soul was that when he stood to tell others of Jesus, they would accept him. Kombeti stood; his people listened, and many accepted Christ.

#### Report Number 6

Paul commended the Philippians for generosity and

support of his ministry. The Tanzanians are faithful stewards of their possessions, also.

Sukmani [sue-lee-man-i] had only been a Christian a few months, but he felt the need of a church building in his area. Like David of old who did not want to live in palaces while the Ark of the Covenant was in tents, Sulemani did not think it right for his small store to have a metal roof and his church a grass roof.

One day Sulemani took the tin roof off his store and placed it on the new church made of sun-dried bricks.

Such devotion is the reason many churches of Tanzania are self-supporting. In the Kungwe District, each new congregation has provided its first building. When the church is able, a more permanent building is erected with the help of missions funds. Each building is worth about \$3,000, but only \$600 is provided from missions funds.

**Leader:** A Tanzania Baptist missionary testifies to the miraculous power of the Holy Spirit in the expansion of Christ's kingdom in Tanzania. Tanzanians have been taught freedom in Christ and yet they exercise discipline in moral concepts which are truly amazing. New Christians are eager to witness. A new Tanzanian Christian wants to witness to his family and relatives first when he is saved.

## STUDY IN CIRCLE

OR FOR SECOND WMS MEETING

# Home and Foreign Missions Work of the Brazilian Baptist Convention

by Mrs. Pat Clendinning

**Study Question:** How are churches in Brazil united in a witness for Christ through the Home and Foreign Mission Boards of the Brazilian Baptist Convention?

**Get Ready, Program Chairman:** Conduct this program "in the round." That is, before the meeting begins, if it is practical, arrange sufficient chairs for members to sit in a circle. If you meet in a home, this will be the natural seating arrangement. Place on the floor in the center an enlargement of the map of Brazil (see p. 41), large enough for all

In some places children's Sunday Schools are at 8:00 A.M., with Adults meeting just before church service. The small boys have to take out the cattle and look after them after Sunday School.

Are we ready to answer our study question? Let's read it together. (Read. Wait for responses. Discuss.)

**Closing Meditation** (ask women to bow heads; pause after each question):

Am I following the leadership of the Holy Spirit for my life?

Perhaps the Holy Spirit is not leading you to do anything spectacular. But as a Christian, are you concerned over heeding his directions?

Our Sunday School is engaging in outreach. It seeks to bring to the church for Bible study those in our community who are not in Sunday School. You can help do this. (Discuss. Definite assignments can be secured from the Sunday School beforehand and given to those who volunteer.)

**Prayer Period:** Pray for missionaries and Christians in Tanzania. Pray for the power of the Holy Spirit in each church in Tanzania and here at home.

**Sing:** "Hark, the Voice of Jesus Calling"

## Outline for Meeting

### Circle Chairman in Charge

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

**Song** (choose one appropriate to Scripture passage)

### Business Period

**Promotional Features** (see Forecaster)

### Program Chairman in Charge

**Study this material, "Home and Foreign Missions Work of the Brazilian Baptist Convention," or, study the book, The Woman's Missionary Union Program of a Church by Marie Mathis and Elaine Dickson, 75 cents from Baptist Book Stores; Teacher's Guide, 25 cents; posters, 75 cents, from Woman's Missionary Union, 640 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.**

tribute them to women. They read questions which can be answered by two experts. The leader can field the questions and answers as she leads in general discussion periods.

Or, you may distribute both questions and answers on slips of paper, and each person gives both the question and answer.

A third possibility is that four women with the leader are seated at front, two women on each side, with the leader at center. They can discuss the information given in the questions and answers; or, two may ask questions and two give answers. Read "Brazil Baptists—Leading," page 13, and "In Fascinating Brazil," page 47 for additional information; also the book *Which Way in Brazil?* by Lester C. Bell from your library or bookshelf.

## AT THE MEETING

### Introduction

(by leader)

The first Southern Baptist missionary went to Brazil eighty-six years ago. Today Brazilian Baptists have their own Home and Foreign Mission Boards. You know a great deal about our missions boards. What are some questions you would like to ask about these Boards in Brazil? (Allow time for questions. Say: These are good questions; or, if no questions are posed, continue.)

I have anticipated some of your questions. Let us hear these now with the answers. (Distribute questions and answers below.) These may help to answer some of our questions about the work which Brazilian Baptists accomplish for the Lord through their Home and Foreign Mission Boards. I will give you time to read over the questions and answers. Then, we will begin with number 1.

### Questions and Answers

1. How long have Brazilian Baptists had Home and Foreign Mission Boards?

Brazilian Baptists have maintained work through these two Boards for sixty years. Their Home and Foreign Mission Boards were set up at the same time the Brazilian Baptist Convention was organized in 1907.

2. What led to the organizing of the Brazilian Baptist Convention?

In 1882 Southern Baptist missionaries organized in Brazil the first Brazilian Baptist church with five members. Within ten years seven other churches had been organized, and in twenty-five years Baptist work had grown to eighty-three churches with five thousand members, who realized that establishing churches is basic to kingdom work, and that cooperation among churches is necessary. The churches organized the convention in 1907 to climax this rapid development.

3. Were Brazilian Baptists enthusiastic about organizing a Home and a Foreign Mission Board?

Through the years they came more and more to realize the urgent need for Christ in the lives of their countrymen. Messengers to the convention meeting in 1907 asked what they could do to begin a nationwide evangelistic emphasis. A board with major responsibility for evangelism would be a step in this direction. The recommendation to establish a Home Mission Board was adopted by Brazilian Baptists, and from the beginning this work has claimed primary interest of Baptists in Brazil. Joaquim Lessa [jwa-KEEM LEEH-sah] was elected the first executive secretary.

Brazilian Baptists did not limit their concern to their own homeland, but in this first convention also enthusiastically adopted the recommendation of a foreign missions committee, and the Foreign Mission Board came into existence, with missionary W. B. Ragby elected as first executive secretary.

In spite of a high degree of illiteracy and limited leadership, these farsighted Baptists were led of the Lord to plan for the future, confident of winning more people to Christ. They were fired with invincible hope and a feeling of dependence upon God, which always characterizes the Christian spirit at its best. They felt deep assurance that they were led of the Lord and so they moved forward.

4. Where are the Home and Foreign Mission Boards now located?

They both are in Rio de Janeiro (locate on map). Each has its own building and staff. Home Mission Board executive secretary David Gomes [dah-VEE GO-meh] is sometimes called the Billy Graham of Brazil because of his great zeal. Pastor Aleides Teles de Almeida [ah-SEE-thee TAY-les deh ah-MAY-dah], executive secretary of the Foreign Mission Board, works untiringly with those serving on foreign fields.

5. Where does the Home Mission Board carry on its work?

This Board has established Baptist work in fourteen states and three territories (point to the dotted areas; striped areas have no work sponsored by the Home Mission Board). Work first began in the interior among Indians and immigrants. The Home Mission Board opened several new fields in which later missionaries from the United States also served.

One of the newest frontiers is in Boa Vista [BO-uh VEE-stah]. (Point to the dotted area which juts farthest north of the equator.) Located above the equator, Boa Vista is considered to be on the other side of the world from most of Brazil.

**6. What types of missions work does the Home Mission Board foster?**

(Read Matt. 9:35.) Following the example of Jesus, the Home Mission Board projects a threefold ministry through teaching, healing, and preaching.

**Teaching.**—The board operates nearly fifty schools and one theological institute with a course equivalent to high school.

**Healing.**—There are eleven medical dispensaries and one center for leprosy.

**Preaching.**—The Board has established many preaching stations and churches. It maintains evangelistic work among Jews and many Indian tribes. Witnessing is strengthened through a weekly radio program, the use of boats to reach remote river areas, and by means of literature. This Board publishes numerous evangelistic tracts, as well as

a bimonthly missionary magazine, which is circulated more widely in South America than any of its kind.

Brazilian Baptists operate two orphanages, caring for homeless children from all over the country.

**7. How many missionaries work through the Home and Foreign Mission Boards? Where do they receive their training?**

The Home Mission Board helps to support more than 250 missionaries, while the Foreign Board supports fifteen. New appointments are made each month. Missionaries are trained in the two seminaries and two training schools. The Home Mission Board has its own seminary in the interior, which encourages its young people to work with their own people. Requirements for missions appointment are slightly more demanding for foreign missionaries than for those who work within Brazil.

**8. In what countries did the Brazilian Foreign Mission Board begin its work?**

In its early years this Board supported missions work in Chile and in Portugal (tape two red streamers at Rio de Janeiro, allowing one to point toward Chile and the other in the direction of Portugal). The first foreign field Brazilian Baptists entered was Chile, where they found eleven churches holding to doctrines which were clearly Baptist. With the help of Baptists from Brazil, these eleven churches formed in 1908 the Chilean Baptist Union. God blessed the work of his followers, and after ten years the work had grown to such a degree that Brazilian Baptists asked the Foreign Mission Board in Richmond to help Chile, and Brazil no longer supported missionaries there. Today there are 51 Southern Baptist missionaries, 105 churches, and 9,267 Chilean Baptists.

From the time of its organization, the Brazilian Baptist Foreign Mission Board planned to open work in Portugal. This became a reality in 1908 when the First Baptist Church of Porto, Portugal, was organized with ten members. By 1935 Baptists were firmly established in Portugal, but progress had been slow. There are at present no Brazilian missionaries in Portugal. Our Foreign Mission Board in Richmond is now helping with special missionaries as Portuguese Baptists project plans for advance. There are 27 Baptist churches and 1,270 Baptists in Portugal.

**9. Where do Brazilian Baptists sponsor foreign missions endeavor now?**

Active work is maintained in two countries: Bolivia and Paraguay (tape two red streamers at Rio de Janeiro out to these countries). In 1942 evangelistic work began in Bolivia when Brazil's Foreign Mission Board and Home Mission Board cooperated at the border following the completion of a railroad between the two countries. Now there are twelve Baptist churches with approximately six hundred active members in Bolivia. A Baptist institute and a theological seminary share the same property, enabling Bolivian Baptist leaders and future leaders to study at



Dotted areas: Home missions work  
Striped areas: No home missions work  
Solid lines: Foreign missions work  
Broken lines: Former foreign missions work

night as well as during the day. Southern Baptists have no missionaries in Bolivia.

In 1919 Baptists of Argentina initiated a witness in Paraguay. This country is Brazil's newest foreign missions field, where a Baptist church was organized in 1964 with three members. Two new converts were baptized the following day. Missionaries have helped to organize a Baptist institute, a medical clinic, and auxiliary buildings.

Brazilian Baptists expect to send additional missionaries to Paraguay and Bolivia and to open new missionary fronts in the interior of Argentina, Uruguay, and Paraguay. Southern Baptists have twenty-two missionaries in Paraguay.

**10. How is the work of these Boards financed?**

Both are somewhat independent of financial aid from the USA. Rather, each receives a certain percentage of their budgets from their *Plano Cooperativo* (Cooperative Plan), which became firmly fixed in Brazilian Baptist churches in 1959. The Home Mission Board receives 33 percent and the Foreign Board receives 15.7 percent. In addition, many churches designate in annual budgets a fixed monthly amount for missions. Some help to support one or two missionaries. Extremely important in the churches are two days for special missions offerings. These are the second Sunday in September for home missions and in March for foreign missions.

**11. Does either Board offer financial help to children of missionaries as does our Margaret Fund?**

The Home Mission Board gives children of missionaries educational support under the Mary Ruth and Valdice [val-DEF-say] Fund. This fund bears the name of two mis-

sionaries who were killed in an airplane crash while on a missions trip. Valdice de Queiroz [val-DEE-say deh KAY-roz], a Brazilian, was a teacher and housemother in the seminary supported by home missions. Mary Ruth Carney, a Southern Baptist missionary, was secretary of promotion for the Home Board.

**12. I understand that many Brazilian Baptists are poor. How do they respond to these days for special missions offerings?**

Special offerings for home and foreign missions are marked by an enthusiasm in sacrificial giving which is heartwarming and reveals the abandon with which Brazilians respond to God's love.

Last year on the mountainside in Rio de Janeiro, a small church of less than two hundred members lost its building during floods. They built a brush arbor and continued in prayer—not for themselves—but for the great day at hand when they wanted to give a thousand dollars for foreign missions. No one in the church doubted that they would bring a worthy offering, but they were not sure they would reach their goal. Many families have only about \$40 a month. During the flood many had lost all personal possessions. But this did not deter them. Some of the women raised chickens, sold eggs, and later sold the chickens, in order to give. Gifts were brought, the money counted; they had exceeded their goal. Faithful Christians first gave themselves to the Lord. How great was their rejoicing!

This spirit prevails in churches throughout Brazil. The goal in some churches is to give a day's salary, and in several instances a few have even given a month's salary. It is no wonder that God is pouring out blessings on these wonderful people.

**13. Do Brazilian Baptists have weeks of prayer, such as we observe in our churches?**

For years, two special days for missions giving have been preceded by a week of prayer. Woman's Missionary Union has promoted this through printed materials for both days. In recent years, the Home Mission Board has worked with the women's publication in preparation of materials for its emphasis. All Brazilian missions work is supported through prayer and sacrificial giving.

**14. What are some of the greatest needs of home and foreign missions work in Brazil?**

Trained leaders are scarce in many places. Especially is this true since thousands came into Baptist churches during and following the national evangelistic campaign in 1965. Trained leaders are needed to help new converts grow into mature Christians.

Another problem is that of language. Portuguese is the native language of Brazilians, but home missionaries who witness among Indian tribes need to learn their dialects. Likewise, foreign missionaries leaving Brazil for other South American countries must learn Spanish, which is

**Get Ready for May**

Get ready for Woman's Missionary Society and circle study in May. As soon as May ROYAL SERVICE reaches you, look at plans for these two significant meetings. Early, meet with committees, and plan well.

Topics for study are:  
Science—Establishing churches and sustaining fellowships in Hong Kong

Circle—Growth of indigenous churches in Guatemala

the language of the other South American countries. A third need is money. While Brazilian Baptists have grown in financial stability, they are limited by extreme poverty and uncertain economic conditions in their countries.

### Conclusion (by leader)

W. H. Graham has said that the most challenging place in the world today for the gospel is Latin America, and the most challenging country is Brazil. Brazil, he has further stated, is the country where hope seems brightest for a spiritual awakening.

What do you see as major factors in the effectiveness of missionary work in Brazil? (These may include the enthusiasm of the people, dependence upon God, zeal and vision of leaders, sacrificial spirit in giving, recognition that unity they can enlarge their witness for Christ, those there and others mentioned on chalkboard or on board or poster board. Discuss.)

Are these factors which also affect the work of Southern Baptists? What about our church? (Read again each factor mentioned and relate it to your church's witness.)

(Distribute Interest-Talent Cards—25 for 30 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores—and pencils and ask each woman to express her interest by filling in a card, indicating mix activity in which she would like training. Announce that these will be studied and plans made for training if you are prepared to do so. If no training sessions are scheduled, be sure that women are offered a phase of service as follow-up of their expressed interest.)

Let us pray for Brazil—Thank God for those whose work is projected by the Home and Foreign Mission Boards of Brazil; ask God to continue his direction and blessing. Pray for the Crusade of the Americas (see p. 13). Pray that we may through our churches cooperate with enthusiasm, vision, and self-giving in a vital witness where we live.

## Bible Study • The Missionary Message of the Bible

Lesson VII

by Gilbert L. Cullin

### Missions and Christ's Compassion

Lesson Reading: See selected passages in text.

It may be correctly said that Christian missions are the consequence of Christ's compassion. Looking at the multitudes, he saw them as sheep without a shepherd. His whole inner being was stirred with a desire to save them. The Scriptures say simply that he was moved with compassion.

The dictionary definition of "compassion" as being a feeling of sympathy or of pity is too mild to carry the full biblical idea. The Greek word translated "compassion" referred to bowels, the viscera, or the heart, and carried the idea of deep inward feeling, or even of a pain shared. In a manner then compassion could be called "feeling of love." It is more than mere "feeling within" and sympathy of such depth as almost to cause a strong compulsion to do something about the condition of the ones in need.

That he loved . . . that he gave" (John 3:16) is the explanation lying back of our salvation. Divine

compassion became love in action, love which led to the event of Christ's birth, death, and resurrection.

"Compassion" is a "human" word, which implies a physical response. How then may it be used appropriately of Christ? It may help us to understand if we recall that the "Word was made flesh" (John 1:1), the divine Son became also the man Christ Jesus. God in Christ bridged the gulf between himself and man by taking on himself our flesh. "We have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. 4:15). A word such as compassion helps us to sense how the Son of God in the flesh actually felt about man's need.

To Christ, the sight of need of any kind—physical, mental, or spiritual—stirred the depths of his sympathy and pity and drew out of him a compelling desire to relieve the need. We read "When he saw the multitudes, he was moved with compassion on them" (Matt. 9:36). Again, "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick" (Matt. 14:14). And again, "Then Jesus called his disciples unto him, and said I have compassion on the

multitudes" (Matt. 15:32). He told, also, of the father of the unworthy prodigal son, who when the son was a great way off saw him "and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20). Jesus suggests by the story that the Heavenly Father responds toward those who repent as this father responded to the returning prodigal; that is, with compassion and love.

#### Compassion over Physical Affliction

Two blind men sitting by a wayside, on hearing that Christ was approaching, cried out, "Have mercy on us, O Lord, thou son of David" (Matt. 20:30). The impatient multitude rebuked them, ordering them to be silent; but the men kept on crying for mercy. "Jesus stood still, and called them, and said, What will ye that I shall do unto you?" (Matt. 20:32). It is noted: "Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed him" (Matt. 20:34). Thus the New Testament story runs, in instance after instance. More than one reason may have motivated Christ in what he did, but it seems obvious that the basic reason for his healing work was his own inner compassion. The world's untold suffering still cries out for Christian compassion.

#### Compassion for the Hungry

Not only physical afflictions, such as described above, however, wrong from Jesus a compassionate response. Hunger, too, concerned him. The multitudes who followed him for days at a time also experienced his compassion. In at least two instances, the feeding of the five thousand and of the four thousand, we have evidence of his concern about hunger. One wonders what he would say if he were audibly addressing us now when millions still are starving. Jesus' own reason for feeding the hungry is set down by Mark (Mark 6:35-46, 8:1-9). "I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way, for divers of them came from far" (Mark 8:2-3). Many coming from distance places had been so absorbed in what he was saying and so stirred with hope by him that they kept following to the point of exhaustion. Jesus, knowing this, was moved with compassion toward them.

Missionaries and missions boards have often felt similar compassion for the hungry and destitute in many parts of the world and have usually been in the vanguard of those who sought to relieve starvation and bring new hope to the destitute. In a day when the world is suffering from what has been called a "birthquake" because of its population explosion, certain analyses warn that expansion of food production is steadily falling behind population growth. Some predict that as many as four billion will face starvation before the end of this century unless something phenomenal is soon done to enlarge food production. Christians possessed with Christlike compassion cannot

complacently sit by and watch such a development without concern.

#### Compassion for the Sorrowing and Distraught

But physical needs, whether hunger or deeper physical afflictions, were not the only concerns of Christ. His compassion went out also to people in sorrow, or in mental anguish. It was true, as we have seen, of the widow at Nain. It was true of the sisters, Martha and Mary. On their way to the tomb of their brother Lazarus, Jesus was so moved by their sorrow that he, too, wept. How often since have others been comforted and given reassurance in times of sorrow, as were these sisters, by remembering this scene. When it is recalled that Christ knew he could and would soon raise Lazarus, yet he wept, one begins to see how deeply pained he was by the sorrow of these sisters.

#### Compassion over Intellectual and Spiritual Needs

Jesus made it a part of his ministry to bring relief to physical need and sorrow. Even more, however, he was distressed about men's mental and spiritual needs. Mark records significantly: "And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and he began to teach them many things" (Mark 6:34).

Matthew adds that further reason for the Master's compassion was "because they fainted [were distressed], and were scattered abroad" (Matt. 9:36). The picture here made by the original text is that of a people "harassed,

## STUDY GUIDE

### for the Missionary Message of the Bible

by Marguerite S. Babb

Using the Bible, the lesson, "Missions and Christ's Compassion," on page 42, and this guide, study individually or in groups the missionary message of the Bible.

#### Searching the Scriptures

What is your definition of "compassion"? Check it against the dictionary definition. Now check it against the literal meaning of the Greek word used in the New Testament which could be translated "pain of love." This gives a new dimension does it not? For it means more than just a feeling of sympathy. [Continued on p. 45]

...hindered by those who should have taught  
 ...from entering the kingdom of heaven.  
 ...the burdens which the Pharisees laid upon  
 ...they were as men cast down and prostrate on  
 ...in a state of mental dejection]" (Robert  
 ...Henry explains: "They wanted help for  
 ...and had none at hand that was good for any-  
 ...Scribes and Pharisees filled them with vain  
 ...traditions of the elders,  
 ...into many mistakes." Neither Rome, with  
 ...worship of emperor or of idols, nor Israel of  
 ...Confused and caught between conflicting  
 ...and political, the multitude was in a tragic  
 ...not greatly unlike that of the masses of this day.  
 ...to be taught, and Jesus knew this. Scat-  
 ...as sheep that had no shepherd, vexed and  
 ...burdensome traditions and grievous exactions  
 ...and Pharisees, they had become wearied  
 ...of their religious leaders, wandering  
 ...to follow anyone who would promise relief.  
 ...them the truth about themselves, about God,  
 ...need of salvation, and about the way of hope.  
 ...needed is this same kind of instruction for  
 ...suffering the same disadvantage and tragic need  
 ...This is one of the highly important reasons  
 ...boards have sent Christian teachers and

...conference, where representatives of Chris-  
 ...from missions fields around the world were  
 ...the writer was privileged to meet, and to hear  
 ...from native presidents and deans of these  
 ...schools. It was an inspiring experience. He was  
 ...in large measure, the only valid hope that the  
 ...new nations (in Africa, for example, where  
 ...have come into being in the past decade) will  
 ...and follow Christ is that most of the  
 ...cans have received in the past century has  
 ...by mission schools and Christian teachers  
 ...degree the future is uncertain, one of the  
 ...be that we have not established enough  
 ...enough devoted Christian teachers to non-  
 ...A better understanding of the compassion  
 ...should motivate us to extend our  
 ...teaching as never before. The hour is  
 ...With all kinds of false doctrines and  
 ...presented to the people of the world, the  
 ...may determine whether they accept the Bible  
 ...or the doctrines of Marxism may be what  
 ...schools.  
 ...of course, has as its ultimate goal meet-  
 ...needs of all who hear. He apparently  
 ...needs of the soul more important than the  
 ...body. This is suggested by his forgiving the  
 ...man before he healed him. He thus appears  
 ...priority to the inner spiritual condition of  
 ...Mark 2:1-12).



WMU CONCEPT BOOK

Compassion for Sinners

Jesus' compassion always reaches out to people who are victims of sin. An example is the woman taken in adultery. Tenderly forgiving her, Jesus firmly charged her, "Go, and sin no more" (John 8:1-11). Another woman called a sinner (Luke 7:36-50), and evidently notorious and commonly held in contempt by the self-righteous Pharisees and many others of the community, was assured after her repentance and expression of faith in and gratitude to Christ for his compassion on her: "Thy sins are forgiven. . . . Thy faith hath saved thee; go in peace" (Luke 7:48-50). So it was. Wherever there was genuine grief for sin and a desire to be freed from its enslavement, Jesus responded in compassion. He wanted all who had such a sense of sin and guilt to know the mercies to be found in God. "In the last day," John tells us, "that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37-38). This was a universal invitation. It encompassed every man who thirsted. The same invitation is echoed in Revelation: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst. Come. And whosoever will, let him take the water of life freely" (Rev. 22:17). Jesus explicitly invited all men to him saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

The compassion of Christ reaches as far and as deep as the needs of man extend. Those who would be like him cannot stop short of similar compassion.

*The Woman's Missionary Union Program of a Church* clearly presents the biblical basis of missions and shows how the church has responded with the good news of the gospel to the alarms and challenges of every period of history. It relates the glorious heritage of Woman's Missionary Union and something of contemporary missions and the part which Woman's Missionary Union has played and will continue to play in this chain of events.

Basically the book gives to Woman's Missionary Union a better understanding of our tasks, explains how we are organized to accomplish tasks, and leads us to new visions of achievement. It is more than a practical handbook, however, for Woman's Missionary Union. It is a stirring call to new dedication and commitment.

**The Woman's Missionary Union Program of a Church** by Marie Mathis and Elaine Dickson, 75 cents from Baptist Book Stores

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

Dr. Baker James Cauthen recently quoted Dr. Carl F. H. Henry, chairman of the Berlin World Congress on Evangelism in the summer of 1966 and editor of *Christianity Today*, as saying: "The decline of evangelistic compassion is the most crucial matter facing Christendom today." This is true of missions also, for missions are basically only evangelism written large. However much hardness of heart among men and rejection of divine love was shown, Jesus still cared. This he disclosed in that profoundly moving scene when he entered Jerusalem on Sunday before the crucifixion and beheld the city whose hardness of heart had shut the door of hope for its people. He longed to give them hope and salvation, but they had not heeded. Yet he wept over the city (see *Luke 19:41*).

One must not forget that although the city had earned the judgment now falling upon it, the compassion of Christ for it was still so deep he, the Son of God, actually was moved to tears. Such divine compassion is perhaps too deep for the mind of man to comprehend. Great must be the pity and agony of heart God feels when men, in their blindness and spiritual stupidity, refuse to accept his salvation and choose judgment rather than mercy.

The lesson for us who are Christ's seems clearly obvious. It is that if we would be truly his, our concern must never cease. Regardless of the response given, our compassionate desire must ever be to see men saved. Here lies, in great measure, the motive and the dynamic for missions both at home and abroad. Here lies also the central purpose for the mission strategy of establishing churches to witness and to serve in all parts of the earth.

STUDY GUIDE [continued]

and pity. It becomes active as it compels you to do something about the condition of another person.

Recall John 3:16. Does this express the compassion of God? Was this a "pain of love" for the world? What did God do about it?

Read John 1:14. God's divine Son became also the man Christ Jesus.

Find in Hebrews 4:15 how the Son of God in the flesh could actually know the needs of man.

UnderSCORE the word "compassion" in the following Scripture verses and find the area of compassion expressed by Jesus in each: Matthew 14:14; 15:32; Luke 7:13-14; Mark 6:34 and Matthew 9:36; Luke 15:20.

*Compassion for physical affliction*—As background study, review the lesson for January on the healing ministry of Jesus.

Read again the following passages and note Jesus' response to each need. Mark 5:25-34. Matthew 20:30-34.

*Compassion for the hungry*—Did the disciples show compassion for the multitudes (Mark 6:35-44)? What did they do? How did Jesus meet the need?

What was Jesus' reason in Mark 8:1-9 for feeding the hungry?

*Compassion for the sorrowing and distraught*—Study Luke 7:11-15 to find how Christ expressed compassion for the widow at Nain.

Review the familiar story in John 11:1-44. In what ways did Christ show compassion?

*Compassion over intellectual and spiritual needs*—Read Mark 6:34. What moved Jesus to compassion for people? What did he begin to do?

Read Matthew 9:36. What was a further reason for the Master's compassion?

In the account of the healing of the paralytic in Mark 2:1-12, note that the man's sins were forgiven before he was healed. What does this suggest?



...for sinners.—What  
...of Jesus' compassion for  
...you find in John 8:10-11  
...7:36-50?

...he have compassion for all  
... (See Rev. 22:17 and Mat-  
...:28.)

...he still care in the face of  
...of heart and rejection? See  
...:14, 34 and Luke 19:41.

#### ...ing Myself

... I express love and sympathy  
... the sorrowing and troubled?  
... How?

... can I let others know I care  
... their sorrow, pain, ill health,  
... they sense my desire to be  
...?

... what motivates a Christian to be  
... and a soul-winner?

... is it enough to meet the evident  
... needs of people? What did  
... do? I express compassion,  
... I also find deeper spiritual needs  
... them as well?

... short while ago a group of  
... married women became aware  
... a family in need

... The young mother had no shoes  
... only one dress. She was expect-  
... a baby and did not have a diaper  
... safety pin. The father was un-  
... and could provide very scant  
... for his family. Needless to say,  
... were few groceries in the

... What could Christians do for this  
... family? What would I do? (Stop and  
... about this. Write down your  
... thoughts. A group could discuss and  
... ideas on a chalkboard.)

... Would I befriend her to such a  
... degree that she would express to me  
... her real needs—woman to woman?  
... Would our church try to meet the  
... family's emergency needs as evalu-  
... ed by it and the parents—perhaps  
... by

- a linen and baby shower?
- providing necessary clothing?
- basic groceries?

... Would I try to help the family get  
... on its feet by

- encouraging my husband to talk  
... with the father about possibilities of

training for a more skilled job and  
helping him to find another job?

... Would I encourage the family  
... spiritually by

- testimony of my reliance upon  
... God?

- suggesting that they go with me  
... to meet the pastor?

... Would I express my sensitivity to  
... a woman's needs by

- giving her a permanent before  
... she goes to the hospital?

- providing or lending to her  
... gowns and other necessities for the  
... hospital experience?

... Or, would I feel I had met the  
... need by bringing food and clothing  
... to the church and leaving it for  
... someone else to take to the family?

... Obviously, one person cannot  
... meet all needs which she may en-  
... counter among the sick. But all of  
... us can profit by thinking through  
... the possibility of meeting real needs  
... and not imaginary ones. Hardly  
... ever is a basket of food enough.  
... Compassion, such as Jesus felt,  
... means we share ourselves with an-  
... other. We put ourselves in his shoes,  
... as it were.

#### My Response

(check those you will do)

I will try to seek after the  
... meaning of true Christlike compas-  
... sion toward those who are physically  
... ill.

I will, with God's continued  
... help, learn to share the burdens of  
... others.

I will try to understand the  
... deeper spiritual needs of persons

I will witness in a bereaved  
... person of my faith in God's love  
... and care.

I will learn about the agencies  
... in my community to which I can  
... refer persons in physical need or for  
... job training.

I will seek the help of my  
... church in providing emergency help  
... for persons whom I may know

I will seek to meet actual needs  
... and not do something for an ob-  
... viously needy person just to "count"  
... it.

# These are Tanzania's Ways



by Myrtice Owens

Missionary in Kigoma, Tanzania

Tanzania is an African land of hot tropical sun and winds, with swaying coconut trees, sweet tropical fruits; desertylike areas. There are high mountainous areas where people shiver and are cold, where land is lush with vegetation because of plentiful rainfall.

In most areas a home is established when a man has earned enough money, or bought enough cows to purchase his bride. The wedding day is a very gay occasion, which includes the presentation of the shy young bride to her master. Many times the deal of buying the bride has been transacted by the father and the groom, and the bride has never seen her husband-to-be. The bride has worked preparing a dowry of sleeping mats, pots, cooking utensils, things needed in the new home.

The husband provides a home made of mud walls or mud bricks, neatly made, with a beautiful grass-thatched roof and packed dirt floors. Only the well-to-do manage to have flooring in their houses. Windows are usually missing because of fear of evil spirits.

Family and friends celebrate with feasting and dancing to the beat of drums. As Christianity is spreading, more are turning to the church for the marriage ceremony, though tribal customs still prevail.

Music is important to Africans.

Singing and dancing are a part of all occasions of tribal life. Births, deaths, weddings, celebrations of all sorts are attended with specific music. Many instruments are homemade, such as guitars and other stringed instruments. Drums are most popular. Often groups gather for singing haunting ballads and dancing to the beat of the drums in follow-the-leader fashion and with great gaiety. In singing, one leads, and the group repeats the refrain.

Home is always dominated by the male. The wife is the worker in the home; and if she does not perform, she is sternly reprimanded by her husband. Wife beating is not uncommon. Life is difficult, lived one day at a time. There are no refrigerators to store food; only dried food is put away. Fresh foods are collected daily. Washing is done in the nearest stream by beating the clothes on rocks and placing them on bushes or on the grass to dry. Bedmaking consists of rolling up grass mats and blankets if there are any. If a family has any luxuries, a mattress comes first, and later a bedstead.

The woman has the basic duties of cooking and caring for the home. She is responsible for raising most of the food, so she must immediately get busy hoeing and planting. Many long hours are needed to hoe the hard soil and break up the ground. As she begins to think about meals, she must gather firewood long before she puts on her pots. Firewood is usually difficult to find nearby, and she often has to walk miles to gather it from the woods and then bring the heavy loads back home on her head. Water is

## In Fascinating

# BRAZIL

### Brazilians, a Wonderful People

Brazilians are quick to show sympathy. One of the first and most useful words a foreigner picks up is *cortado* (poor thing!). Part of the same warmth in social customs is the *abraço*, or embrace. Brazilians shake hands a great deal, and men embrace each other casually with the free arm. Women often embrace, too, and kiss rapidly on both cheeks: left! right! Under strong feeling of sympathy or joy the *abraço* becomes a real embrace. Visitors to Brazil agree that Brazilians are a wonderful people.



by  
Roberta E.  
Hampton  
Missionary  
in Brazil

### The Family Is Important

Home and family are very important in Brazil. Early marriage for girls is normal, though the men

another important item which usually has to be brought from the nearest stream or water hole. It, too, is balanced on her head in a lovely large clay pot which she has made and fired herself. She learns to value water and uses it sparingly.

Cooking is done simply. Breakfast is usually at mid-morning when hot tea is prepared with plenty of sugar and a touch of milk if there is any on hand. At midday some homes have a meal, but in the majority of homes only one very large evening meal is served. The basic food is called *nyafi* and is made from cornmeal, or *cassava* flour, poured slowly into boiling water and stirred until it becomes very thick and pasty.

### An African Recipe

#### Chicken Curry Sauce

Boil a chicken; save broth. Debone the chicken. Sauté in 2 tablespoons of oil (palm oil) 1 onion which has been cut in small pieces. Add 1 tablespoon each of flour and curry powder, and stir quickly for about 1 minute. Add 1 pint chicken broth. Cut in small pieces and add 2 or 3 large tomatoes with the chicken. Simmer slowly for about 1 hour. One pepper pod gives added flavor. Serve over rice.

are usually between twenty-five and thirty years of age. A baby within a year is not only taken for granted, but most of the men also feel it is essential. Children are almost always wanted and adored. Yet the infant mortality rate stays appallingly high, especially in the North.

In weddings the civil ceremony is usually performed by a justice of peace, then a religious ceremony is held in a church—Catholic or Protestant. Brazilian law requires the civil ceremony, and it is possible now for it to be combined with the religious. This practice, however, is not popular yet.

Because divorce is not lawful in Brazil, strange situations arise: second and third "marriages," unrecognized legally but generally acceptable socially, and resulting in oddly mixed sets of children.

The man is definitely "head of the house," and in a non-Christian home, he may be so definitely the head that he demands that the wife never leave the house without his permission. This is rare but true. Girls are reared to be submissive to father, brother, and fiancé.

#### Basic Food of Portuguese Origin

The staple diet is rice, dried meat, and black beans cooked with a great deal of fat and garlic and served with a dish of *manioc* flour, to be sprinkled over the beans. There are many dishes of great refinement, however, that use twenty or thirty ingredients.

It is customary after the regular meal to serve *cafézinho*, the boiling hot and very sweet little cup of coffee. The national soft drink is *guaraná*, a delicious sweet drink made from an Amazonian plant.

#### Festas, with Much Celebrating

Brazil is a country of many festivals and much celebrating, mostly of religious or folkloric character. For many Brazilians, Carnival, the annual three-day frenzy of song and dance, is the most important festival. Its closest counterpart in the States is Mardi Gras.

# THE NEW WMU CONCEPT BOOK



## The Woman's Missionary Union Program of a Church

by Marie Mathis and Elaine Dickson

Price, 75¢

## Teacher's Guide by Betty Jo Corum

Price, 25¢

Packet of Posters, Price 75¢

Order book from Baptist Book Stores only. Teacher's Guide and posters from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.



*The Woman's Missionary Union Program of a Church* by Marie Mathis and Elaine Dickson helps the twentieth-century woman to see her place in an organization committed to helping a church achieve its full potential in proclaiming the changeless gospel to a rapidly changing world. It is the "book of the year."

Basically this book gives us a better understanding of our tasks, explains how we are organized to accomplish tasks, and leads us to new visions of achievement. It is more than a practical handbook for Woman's Missionary Union, however. It is a stirring call to new dedication and commitment by each individual.

Through this study we are jolted to the realization that Christ's Commission is a call to action, and that we must lose ourselves in service for others. Woman's Missionary Union offers a stimulating plan of activity whereby our lives can be translated into lives of service. A study of this type will cause us to determine as never before to do our part in publishing "glad tidings, tidings of peace, tidings of Jesus, redemption and release" (Mary A. Thomann).

Another unusual feature of this book is its overall presentation of Woman's Missionary Union in its relationship to the total church program. Woman's Missionary Union must play well its role in helping a church fulfill the mission for which Christ established it. Within the fol-

lowship of the church, Woman's Missionary Union can discover new meaning in the watchword: "Laborers together with God."

What tremendous responsibility is placed upon Woman's Missionary Union as we teach missions and lead all church members into fuller participation in missions. Are we worthy of this trust? Only God can make us so.

Interest in missions indicates the spiritual health and vigor of a church. God uses human instruments to fulfill his purposes on earth; Christians are those instruments. Does it not behoove members of Woman's Missionary Union to be responsive? We must be found faithful as we lead our churches to respond to the call of God wherever we may be.

After studying and reading *The Woman's Missionary Union Program of a Church*, you will have a deeper appreciation of and a greater love for the organization of which you are a part. You will see more clearly what your society can mean in your church as together you proclaim Christ to the world. The study of this book is a must, for it will surely strengthen your faith and sharpen your concern. It is scheduled for study this quarter in Woman's Missionary Societies. (It is priced at 75 cents from Baptist Book Stores; Teacher's Guide, 25 cents, and posters, 75 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.)

by June Whitlow

WMU Consultant in Administration and Research

---

## Dear Pastor-

Realizing that a person's destiny depends upon the wisdom of his choices and the effectiveness of his actions, we find ourselves taking good hard looks at WMU plans both past and present. This does not mean that plans were inadequate for a day that is gone, but it does mean that we must try to be led of the Lord for what we believe he has charged us to do. May we call to your attention two changes.

An important announcement was printed in the 1966-67 WMU Year Book. It reads:

*The recommended procedure for securing WMU officers is that they be nominated by the church nominating committee and elected by the church. It is suggested that the WMU have a leadership committee to assist in selecting and enlisting WMU leaders. A procedure for nominating and electing leaders is worked out by each church. WMU should cooperate with the procedure (see p. 31).*

Another matter of importance is emphasized in the current WMU Year Book. It involves a change of name for a historical WMU emphasis. Community missions is now called mission action:

*Mission action is the organized effort of a church to witness and to minister to persons of special need or circumstance. This phase of the WMU program has been known as community missions. Now the term mission action is being used.*

*There are large groups of people in the average community who will never be reached for Christ and his church through a direct approach. These people, because of physical, social, or economic reasons, need a special ministry. To reach them requires meeting basic human needs in the name of Jesus Christ as well as witnessing to them of his power to save. For this reason, the WMU mission action program places major emphasis on ministry to such groups as the migrants, the sick, illiterates, deaf, blind, internationals, juvenile delinquents, language groups, racial groups, refugees.*

*WMU is also concerned with ministering in such places as jails, penal institutions, homes for the aged, children's homes, homes for unwed mothers, mission centers, and rescue missions. Conducting Bible classes, mission Vacation Bible Schools, mission Sunday Schools, distributing Bibles and Christian literature, and combating moral problems in the community are other areas of Woman's Missionary Union responsibility.*

We trust that God will use us in a renewed thrust in mission action which will revitalize our churches.

---

WMU Staff