

# ROYAL SERVICE

AUGUST 1967



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# Day by Day--Living

AN EDITORIAL

■ In a Sunday School class recently one woman made a statement which included, "College students are living disgraceful lives on campus." She had to be brave!

Immediately there was a hubbub! No one's protest was intelligible, but the refutation of her statement by all the mothers with college young people had to be heard before the lesson could continue. That experience can provide subject for thought. It can point up a dangerous tendency among us. That is, the practice of making broad statements. Do we place people in categories? Do we make such statements about events and issues?

On the subject of modern youth one woman gave us direction for our thinking. "Recently when I heard a person vilify teenagers," she said, "I went home and wrote down the names of many, many young people I know who are fine, serious Christians. And to be fair, I made a list of those whom I know who are problems to themselves and to their families. I did not spare my own family—my children as well as nieces and nephews. In honesty I had to place some of them on both lists. But, oh my! How encouraging it was to see the short list of problem teen-agers I knew."

When adults get together these days in dens and living rooms, conversation sometimes pivots about general statements. Often no one seems to have very much information. Have you ever heard yourself say: "The government is taking over our lives." "The Negro wants privilege without responsibility." "The church is losing its influence." "Politicians are crooked."

Emotional refutation is not enough—like that of the mothers whose most sensitive nerve endings had been touched. We need to know facts.

Perhaps we need to make a list of such statements and then ferret out the facts. We might write down for our remembrance specific information about good government. We can make a list of fine, good citizens who happen to be Negroes. We can list ways our churches are making significant impact for Christ. We can list wonderful Christian neighbors and friends who are in politics.

Then we can refrain from such damaging and disheartening statements.

by Ethalee Hamric

ROYAL SERVICE • AUGUST 1967

# Baptist



# Spain: 1967

## by Russell Hilliard Missionary in Spain

### A Changing Attitude

A significant change in the attitude of Roman Catholics towards evangelical Christians was observed in Spain during the reign of Pope John XXIII and during and after the Second Vatican Council for the Roman Catholic Church in 1962-65.

The emphasis finally shifted from the "heretic" status of evangelical Christians prevalent during the Inquisition and the following four centuries to that of "separated brethren," a phrase often used by Pope John XXIII.

A recent report by Don Jose Cardona Gregori, Baptist pastor and secretary of the Evangelical Defense Committee for Christians, reflects how this change in attitude has been expressed in subsequent government actions.

In the last three years, from

1963 to 1966, the government has officially authorized evangelical worship in 109 chapels of seven different denominations. . . . During the same period, the government has authorized the publication of 53 evangelical books and has given permission for the importation of 720 titles, with a total of 72,689 copies.

### "Religious Liberty" for Non-Catholics

Even more recently, Generalissimo Francisco Franco, Spain's chief of state, has tried to incorporate this new attitude in a revision of parts of the Spanish Constitution. Only one amendment was made to the Spanish "Bill of Rights," precisely the article which deals with religion. The often-quoted Article VI now

includes the promise that the Spanish government will guarantee "religious liberty" for non-Catholic groups.

Baptists in the States must remember, however, that this revised article also establishes the Catholic religion as the official state church. Consequently, the Roman Catholic Church will receive the official protection of the Spanish government.

### Legislation for Non-Catholics

Laws are now being prepared to spell out what this religious liberty will mean for non-Catholic groups. Undoubtedly, these new laws will be a forward step, representing a significantly larger margin of tolerance for evangelical Christians. And for this Spanish evangelicals are indeed grateful.

One fundamental question about

these new laws yet to be answered is related to how evangelism may be defined. Spanish evangelicals know that to share a Christian witness is a basic law of God. They are praying specifically about this aspect of new laws, for evangelicals feel called of God to speak what they have seen and heard in Jesus Christ.

### A Growing Witness

The fifty-four churches which cooperate in the Spanish Baptist Union are encouraged by the spirit of responsibility seen in the churches. During 1966 gifts to their Cooperative Program increased by 38 percent.

New ministries for witnessing have already begun, and plans are being made for developing others.

### Baptist Associations

One of the exciting new areas of the Spanish Baptist witness is an associational program of missions. About a year ago the executive committee of the convention approved a plan for nine regional associations. The committee made a request to Dr. John D. Hughey, secretary for Europe and the Middle East of the Foreign Mission Board, for nine missionary families to put into practice this regional emphasis to begin new churches and to strengthen the ties of fellowship and service of the existing churches.

The Foreign Mission Board responded to this challenging request, and now several missionary couples are already on the associational fields or are finishing language preparation.

This emphasis upon associational missions is intimately related to the goal of Spanish Baptists to establish a witness in all cities of 100,000 persons or more and in every capital by 1970.

### Baptist Radio Hour

Another rewarding new ministry has been developed through the weekly Baptist radio program, "Marvelous Grace," and the daily devotional programs. These have

been taped in Spain and broadcast over Trans World Radio in Monte Carlo. Through this media many people in isolated villages, as well as in the cities, are having their first contact with Baptists.

One person wrote: "I want you to send me the tracts on Baptist beliefs, for there are many people who ask me about such things. . . . They also listen to the radio program. . . . We have heard with joy that there is a Baptist church in Madrid, and we hope that soon there will be one in Soria, the capital of our province, in order to be able to hear personally the Word of God and to be truly Baptists of Soria."

Another person wrote: "I received your letter with the tract, and it was a very great joy for me. We continue listening every day, and I must tell you that four members of my family have been converted to the Lord. . . . I hope that the rest of my family will also make this decision soon."

Every letter is answered by missionary Joe Mofford and his assistants, students of the Spanish Baptist Theological Seminary. He also seeks to put interested inquirers into contact with local churches. But many times, with sadness of heart, he has to write these persons saying that the nearest church is two or three hundred miles away. Spanish Baptists are thankful, however, that this regular witness can be shared with thousands of Spanish listeners.

### Baptist Book Store

On December 20, 1966, the first Baptist Book Store was opened to the public in Spain. Located in Barcelona, it provides a ministry of witnessing through the sale of Bibles and many legally printed and imported Baptist books.

Until the present, this ministry of the printed page was restricted to book sales in authorized evangelical church buildings. The hope now is that an enlarged witness may be given with the book store's doors

open to the public. It certainly may be expected that many people will become acquainted with Baptists through this new ministry.

#### Theological Students

One of Spanish Baptists' greatest needs is for a larger number of trained ministers and evangelists. More pastors will be essential to keep pace with the program of associational missions and the other new ministries.

Therefore, in view of a fine group of called young people, the Spanish Baptist Theological Seminary has intensified its training program. Thirty-two students (including the wives who are also preparing themselves) are now studying in the Baptist Seminary. Seventeen of the students are men, and this number is equivalent to one half of the active pastors of the convention.

The spirit of sacrifice and dedication of these young people is well illustrated by the experience of Ricardo Souto when he went to board the train to come to Barcelona to begin his theological studies. Ricardo's father had depended on him to manage the family business for several years. Moreover, his father had watched only two years before when another son left to prepare himself for the Christian ministry. It was hard to see his second son leave and he was unable to control his deep feeling of being left alone. Ricardo says that he had almost decided to stay with his father when suddenly the profound conviction came that he must take the train to be obedient to his Heavenly Father. This conviction of his calling was so intense that he could not turn back.

Sincerely called Baptist youth will continue to exercise a large moral

and spiritual influence in their beloved homeland. Their influence will be unquestionably greater than their numbers may suggest.

As a result of the prayer of millions of Christians and the faithfulness of 30,000 Spanish evangelists, Spain today moves toward "religious liberty." With continued prayer support by Baptists in other lands Spanish Baptists, though only about 5,500 in number today, will, like the leaven, spread a growing presence throughout the great nation of Spain.

#### A Developing Conviction

Some Baptist leaders here are already looking forward to the day when Spanish Baptists may extend their witness outside their own frontiers.

In 1965 the Spanish Baptist Women's Missionary Union con-

For the first thirteen years of her life, a considerable part of her support came from special funds provided by the WMU in the United States.

*Nuestra Labor* fell to thinking that she ought to support herself, and on the advice of her editor and staff members, she took the responsibility and became "of age."

Don't think that our lady in question, *Nuestra Labor*, has been pampered throughout her entire literary existence. She made her first timid entrance in 1951. And the extent of her "talking" on that first visit was fifteen pages. She came into being at the request of the women in the Spanish churches for program and promotion materials.

At first *Nuestra Labor* was doing her missionary work in a country that did not have religious freedom. She was not even legal! She was printed in the shop of a man in Barcelona, who became a Christian



Photo by Antonio Gomez

Senior Samuel Rodrigo (right) and missionaries Llewellyn Hilliard and Gerald McNew at the opening of Spain's first Baptist Book Store in Barcelona.

tributed a Christmas missionary offering of \$2,000 to the Baptist witness in Yemen, where a fine Spanish nurse ministers alongside Southern Baptist missionaries. This amount was exceeded at Christmas, 1966, for the country of South Vietnam.

And the coasts of Africa, where Spanish culture has deep roots, now beckon the Baptists of Spain to a foreign missions enterprise. Latin America, with its hundreds of millions who speak Spanish, calls for a Baptist witness from the mother country.

Perhaps Spanish Baptists will experience us never before their noble qualities of sacrifice and devotion as they remember the Lord's command: "And ye shall be witnesses unto me . . . unto the uttermost part of the earth" (Acts 1:8).

by Indy Whitten

Missionary editor and writer, Spain

## NUESTRA LABOR

■ Is there a translator in the house? This "lady" needs one for she speaks only Spanish. She is *Nuestra Labor*, the Spanish Woman's Missionary Union magazine, and her name in English is "Our Task." She is the sister of *ROYAL SERVICE*.

And now a few vital statistics: At Christmas time, 1966, she was fifteen years old. During the past two years she has learned to walk! Yes, you heard correctly, she has learned to walk financially. It takes a good amount of money to keep this charming lady in covers and printed pages, with pictures and all the "makeup" that she requires.

because of his contacts with *Nuestra Labor* and other Christian magazines.

There were times in her history when it looked as if she might be forbidden to continue her ministry. She is among the few evangelical magazines in Spain with a continuous, uninterpreted history of publication.

In 1956 the missionary editor [Indy Whitten?] of *Nuestra Labor* was living in Madrid and the magazine was published in Barcelona. In order to avoid the censors' "restraining hand" if sent through regular mail all materials were sent to the printer in Barcelona by a trucking company. It seemed a mite strange at the time to have a package an inch thick alongside a threshing machine or a couch, but it was a silent testimony to the love and dedication of Spanish women.

Eleven years later, *Nuestra Labor* breathes easier and continues faith-

ful to her high calling. Her forty pages monthly make up a "general merchandise store" of information and inspiration. She hasn't been able to specialize because she must serve so many different groups and interests. She carries monthly programs for the WMS, YWA, GA, Sunbeam Band, and even RA (since the Brotherhood work in Spain is in its initial stages of development). She carries articles, missionary features, promotional plans, methods, study outlines, news reports, program material, and daily devotional readings for the family. At times there are articles in big print for those who are just learning to read and there are evangelistic messages for non-Christians who chance to read her pages.

And now to finish the information about *Nuestra Labor*. She sells for 16 cents a copy, and when she comes from the press, she can be in 1,200 places at once—which is

an enviable record for any woman!

*Nuestra Labor* travels to the most remote corners of Spain each month and is eagerly received by those who are isolated from other Christians and are in such great need of Christian companionship. She also goes into the thriving metropolitan areas.

She is a love letter circulated among Spanish Baptists. She has men who ardently declare their love for her. Her very name is a monthly reminder that *nuestra labor*, or "our task," is to live for Christ and tell others about him. She is a symbol of things that have endured in times of difficulty and of things that will always remain. She often changes her appearance with a new dress or a new *mantilla*, but the content of her message is always the same.

Yes, she is a symbol . . . and a servant. She is a voice . . . and an echo. She is glad tidings written on paper. Thank God for this channel of eternal truth!

# missions

## HERE and THERE

by Josef Nordenhaug and Dallas M. Lee

### • Baptists in the USSR

As elsewhere in the world the Baptists of Russia are not static in their organization. While holding to the fundamentals of New Testament faith and order, they have to live and witness in the Soviet Socialist society. In attempting to interpret their role we must know some of the history and the development of the Baptist movement in Russia.

#### Formation of the Baptist Union

Russian Baptists will celebrate this year the 100th Anniversary of the first believer's baptism in the south of Russia. The Russian Baptist movement has its roots in two indigenous revival movements. One was centered in Saint Petersburg (now Leningrad) and the other in Tiflis (Tbilisi) in the state of Georgia in south Russia.

In Tiflis a merchant by the name of Nikita Veronin had secured a copy of the Bible and studied the New Testament teaching about repentance, faith, baptism, and the church. In 1867 he discussed his newfound beliefs with Martin Kalweit, an immigrant from Lithuania, who told him that thousands of others in the world shared his convictions. Kalweit baptized Veronin on August 20, 1867, and a small group began to gather for worship and Bible study. They called themselves "Baptists."

Another group of "Evangelical Christians" experienced and spread a revival from Saint Petersburg which at that time was the capital of the Russian Empire. For many years the two movements existed side by side. There was practically no contact between them until 1884 when brethren Paschloff and Kurfel invited the believers in both groups to a "Congress of Christian Evangelical Believers" in Saint Petersburg.

Sincere but unsuccessful efforts at a union were made by representatives of both groups at various conferences for sixty years, until in Moscow in 1944 they decided to subordinate secondary differences to their desire for union and formed the all Union Council of Evangelical Christians—Baptists.

The following year a group of Pentecostals joined. These people of Pentecostal background (about 20,000) were instructed not "to speak in tongues or prophesy" in open meetings but to pray and speak for the edification

of the church. It was stated that many other Pentecostals would probably join the union if this restriction were lifted.

In 1963 the Mennonite Brethren were admitted to the union. The so-called Church Mennonites do not hold membership in the Union because they do not practice immersion as the form of baptism. They practice believer's baptism by pouring. However, they work in many ways with local Baptist congregations and cooperate to a degree with the union.

#### Dissenting Groups

This does not mean that the churches and the union which they have entered are free from internal problems. The Baptists in the USSR are deeply conscious of the many groups of believers which are outside their fellowship. So deep is their concern that Sunday, October 30, 1966, was observed as a day of "fasting for Christian unity." On that day their main concern was groups of believers (the so-called "initiative" groups) which in recent months have attracted great attention in the Western press by the arrest and sentencing of some of them by local government officials for illegal activities such as public baptisms in rivers or lakes without a prior permit, the teaching of children, refusal to register their churches with the authorities, singing gospel songs to guitar music in public places, and distributing tracts on trains. They staged demonstrations in front of government offices. These activities are against the Soviet laws. So they were arrested and sentenced to fines and terms in jail.

I brought this problem up for discussion in a special conference with the Baptist Council on the afternoon of Friday, October 28, 1966. The brethren present readily and frankly spoke of the problems of unity facing their churches. Their union differs in many respects from Baptist unions elsewhere. No less than twenty nationalities of different cultures, traditions, and languages are represented in the union. To insure a degree of unity they feel that policy making must be entrusted to a council of union leaders. One brother expressed it: "Much love is required to make all feel at home in our brotherhood" (reprinted by permission from Feb., 1967 *The Baptist World*).



Baptist church in Leningrad is built in the familiar style one sees in Russia.

### • A Time for Reassessment and Advance

"People who hire Negroes are in your churches. If Christianity is not a joke, then somebody is going to have to be Christian and hire a man regardless of the pigment of his skin or the texture of his hair."

Speaking pointedly on what Southern Baptists need to know about National Baptists, Howard W. Crecy, pastor of the Mount Moriah Baptist Church in Atlanta, went on to say: "A man is never better until he has a better job, a better education, a better home. You can preach until you are blue in the face, but these things are still necessary to a man."

"In cities where the population is more than 30 percent Negro, the Negro has less than 10 percent of the hospital beds. If we are serious about commitment to Christ, then we need to think about beds for Negroes in hospitals."

Crecy was speaking before a group of state directors of work with National Baptists at the Home Mission Board. And he had more practical advice for the twelve state directors to pass on to the Southern Baptist constituency.

"In your relationship with a Negro," he said, "let him know you think of him as a genuine personality. If you don't, he will wear a mask all the way."

There are approximately thirty thousand Negro Baptist church pulpits, he told them, but only about one hundred seminary-trained Negro pastors graduated each year and many of these are going into other areas of church work. "I think help is needed to train Negro pastors," he said.

"We need sort of a cooperative effort to win men to

Christ—not black men or white men—but men," he said.

There are three National Baptist conventions—the National Baptist Convention, USA, Inc., the National Baptist Convention of America, and the Progressive National Baptist Convention, Inc.

The Home Mission Board has a Department of Work with National Baptists, headed up by Victor T. Glass, which seeks to strengthen National Baptist churches through cooperative ventures in education, evangelism, and stewardship. The twelve state directors of work with National Baptists work at the state level with any or all three of these Baptist groups.

In the field of education, Southern Baptists have contributed scholarship aid and appointed more than thirty-five teacher-missionaries, religion instructors who take on the added responsibilities of serving as campus pastors and directing annual pastoral training workshops. The Home Mission Board also shares in the salaries of many good will center directors in predominantly Negro neighborhoods.

Cooperation between churches and the associations takes the form of pulpit exchanges, simultaneous revivals, youth and music programs, extension classes, study courses, and Vacation Bible Schools. State conventions have assisted Negro churches with mission pastoral aid, student summer workers, good will centers, and gifts to schools.

But the time has come, Crecy told the state directors, when cooperation at a distance will not really do the job and make the contribution to race relations that is needed. "If we can exchange pulpits, it will be a vital contribution," he said. "I wonder how it would help or hinder the congregation if I appeared for the Christmas message at a downtown First Baptist Church?"

Rev. L. M. Tulin, one of thirty-seven teacher-missionaries appointed by the Home Mission Board to help teach and train Negro pastors.





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

## International War on Hunger

■ President Johnson has thrown the resources of the United States into a worldwide war on hunger.

In a message to Congress he emphasized that "one half of the world's people confront near famine." He expressed special concern about the "growing imbalance between food production and population growth." And he urged other advanced countries of the world to join the United States in making the current famine in India an occasion "to start a continuing worldwide campaign against hunger."

Christian relief agencies of America promptly applauded the President's action. James MacCracken, director of Church World Service, said that the message "comprehensively and brilliantly expresses the American people's concern and compassion for those in desperate need in India and elsewhere in the world."

Food shortages in India (population, 500 million) were of course the immediate cause for concern. A vast portion of that populous country has not had a successful crop in two years, and thousands of people are dying of malnutrition—actually starving to death.

India needs deliveries of 10 million tons of grain this year, President Johnson told the Congress. He foresaw the shipment of 4.3 million tons by summer, and asked Congress to find means to supply half of the remaining 5.7 million ton deficit. The rest of the need would be met, he hoped, by forty-two other countries who also are concerned with the plight of starving peoples.

The American plan to fight world hunger is in two parts. (1) A short-run program deals specifically and immediately with the famine threat in India. (2) A long-run

program will encourage all needy countries to help themselves along the road to self-sufficiency.

The long-range program makes strong and unusual demands on nations receiving help. They will give attention to birth control and family planning, to provide higher priority for development of agriculture, and to expand the use of fertilizer and seed along with soil-building and conservation policies.

Economic assistance to India's hope for self-sufficiency will be provided through the World Bank, Mr. Johnson said. If all goes well, India will be virtually self-sufficient in grain by the early seventies.

The President praised the work of volunteer organizations and individuals in both this and other nations.

Baptists have been speeding limited aid to India since the drought began. Adelfs Klauviks, relief coordinator of the Baptist World Alliance, has twice visited the problem area and alerted Baptists of the world concerning the need. A total of \$41,000 has been channeled through the Alliance, and an approximately equal amount has been sent direct by individual Baptist groups. All Baptist monies are channeled to the Baptist Union of India (with 279,000 members) which then administers the aid.

That the War on Hunger program strikes a responsive note with the American public was evidenced by an editorial in *The New York Times*.

"President Johnson has broken exciting new ground with his proposals," *The Times* said. "It is a program that should rekindle the fires of idealism and altruism while satisfying demands for practicality."

## SUNBEAM BAND FOCUS WEEK, August 13-19, 1967

■ In large city churches with stately pillars and stained glass windows . . . rural churches where shade trees cool the building . . . beautiful small town and village churches where rooms are small, thousands of members focus their attention on Sunbeam Bands this month. Churches throughout the Southern Baptist Convention are observing Sunbeam Band Focus Week, August 13-19. Is yours?

This is the week when every Woman's Missionary Society member can know what is being taught in the Sunbeam Band of her church. She can know what is being taught and how. She can come to appreciate the work being done and express appreciation for it.

We have often been reminded of many wonderful advances in the twentieth century, but none is more significant than the perennial discovery by a child. The idea that a child is to be seen and not heard has lost adherence. The child must be listened to! He has important things to say.

Often the child has seen many people in many places. His family may have lived or traveled in many countries. A Sunbeam Band member may have experienced firsthand the area he is studying. In this mobile generation distance means little. The group is not at all startled when Tim says, "We're going to New York next week." Another child says, "And, we're going to Florida—or Washington." Many places they have not been they have seen on television. What we thought children could not learn yesterday, they are experiencing today. Their horizons are broad.

As leaders, we must meet the challenge of today's children entrusted to us to mold for God. We must not stifle or underestimate a child's ability to understand missions needs and opportunities. We must

be a springboard by which the coming generation moves above and beyond our present accomplishment in missions.

Can we use this occasion of Focus Week to take stock?

What do your children learn during the fifty-one weeks preceding Sunbeam Band Focus Week? Year by year what do they learn?

One boy shared with his RA leader his remembrances. His name is Butch. You may consider his appearance quite average and ordinary—he is just a boy, just a member of the family—but some day he may be a Christian doctor or lawyer, a farmer, a preacher, a singer, a teacher, a missionary wherever he is. It does not matter about the place, for he developed in Sunbeam Band a deep feeling of involvement with the needs of others. In adulthood he wants then to be missionary wherever he may live and work, he confided.

Meaningful activities, well-planned, become ingredients for happy thoughts as children grow toward adulthood.

How did Butch learn so much in his Sunbeam Band? The Woman's Missionary Union of his church believed in the value of Sunbeam Band

for a young life. He belonged to a Sunbeam Band where well-trained leaders knew the value of activity teaching.

The leader knew she could teach missions through books. She could introduce the children to people of other lands, where customs and religions are different.

She knew missions could be taught through music. It might be the singing of a song or illustrating one with words and pictures or just listening to records being played.

She knew that missions could be taught through nature. It might be taking the children on a nature walk or having a nature center in the room.

Yes, she knew missions could be taught through activities.

She knew, too, that Woman's Missionary Union in her church supported and prayed for her. She was not afraid to stretch the child's imagination in order to broaden his horizon.

In Matthew 19:14 Jesus said: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven." Could it be he was saying to us: "These children are my disciples of tomorrow—take them, teach them, and train them, that they in turn may tell others of my love?"

by Joyce Gill  
Sunbeam Band Director  
Texas WMU



by Alma Hunt



## what missions is not

**T**HIS subject is a strange turn for me because I dislike negative approaches. The writer of a letter which set my mind on this "negative idea" was a missionary I mistook as a negative person. Some of you who read this will receive your first shock in knowing of my even thinking a missionary could be negative. Well, remember missionaries are human beings just as the rest of us. They possess human qualities—good and bad—as you and I do. They are called of God to serve away from their original home. We are called to serve where we live. But you are right in expecting missionaries not to be negative.

This missionary's letter was a complaint about the contents of Christmas in August packages she had received. As I read the letter, a feeling of discomfort enveloped me. It advanced to plain irritation when I read she was sending me a box filled with selected items from many Christmas in August boxes which she had received. She admitted she

was writing the letter to get it off her chest. I thought of the time she was spending in giving vent to her emotions, the money she was investing in mailing the box, and the embarrassment she was making on my time to unpack, examine, and acknowledge her box.

By the time I finished reading I was thoroughly exasperated. I could just see living hands of YWA and G.A. counselors helping girls to be involved in missions as together they packed Christmas gifts for the missionary to distribute four months later. I could see Sunbeam Band leaders with small children packing

Christmas packages and toys in childlike excitement. With these positive pictures of our work flooding my mind as I said, I resented the letter.

But when dutifully I examined the articles, my irritation gave way to what I would like to label righteous indignation. There were garments completely worn out and so dirty their condition could not be described with the more acceptable word "soiled." Added to the dirt coming from long wearing without washing was a matted condition resulting from packing pants, sweaters, coats, socks, and the like with

*Christmas in August, 1967*

**Read carefully both "What Missions Is Not" and "What Missions Is." Plan what you will do to help the missionaries whose names are listed at right.**

cockleburs and those little seedlike "nuisances" one gets in high weeds.

Months have elapsed since that letter and box were delivered. But a couple of paragraphs have continued to plague me.

"It is the most depressing feeling that the missionary has when she opens a box that has been sent in the name of our Lord and for missionary advancement and finds things that we are ashamed to look at."

"If the condition of these gifts of clothing, Bibles, books, pencils, . . .

is an indication of our love and concern for our Master's work, and for needy people in our own United States, no wonder we have been dropping off in baptisms and in other areas of our work." Even now this thought brings me up with a start.

My conclusion after this lapse of time is positive. Our Lord's work is worthy of our best—a new Bible, an unsoiled book, an unbroken toy, an unused garment, or an outgrown one in a state of cleanliness and repair fit for the donor's own child.

## what missions is

**C**HRISTMAS in August is mission—*is*, it can be.

Christmas in August is traditional in WMU organizations. It has been through the years participated in by children, youth, and women.

This special emphasis has two major purposes. Clothing, health supplies, and toys are sent to missionaries so they can give these to people among whom they work, thereby expressing love and appreciation.

The second major purpose is to provide for members of our missionary organizations opportunity for sharing. We teach more by the manner in which we give than by the giving. If we give thoughtlessly and without Christian concern for those to whom we give, then perhaps we need not give at all.

All gifts are voluntary. Only those who really desire to share in these "early" Christmas gifts are encouraged to participate.

Missions is expressing love and

concern for people and helping them in ways which meet their need for a knowledge and understanding of Jesus the Saviour.

### CHRISTMAS IN AUGUST, 1967

Before gathering gifts, read these suggestions from a missionary:

1. Choose an item your society or circle wants to give and all give this, or wrap in separate boxes each item, or keep all of one kind of item together in a package. (This will save many hours of sorting by the missionaries.)

2. Do not gift wrap any items.

3. Leave on gift the label indicating size or age.

4. Include in each box a self-addressed postal card for the missionary to let you know the gifts have been received.

5. Check with postmaster about how to wrap packages and cost of mailing.

6. Check every item. Is it clean

and has it been repaired? Do not send anything that you would not be able to use, please.

### Here are the addresses:

Mrs. Valadean Gardner  
520 North Elgin Place  
Tulsa, Oklahoma 74120

Jack Comer  
501 South Third  
Gallup, New Mexico 87301

Gilbert Ramos  
309 Fisher  
Socorro, New Mexico 87801

### Here are the items needed:

Bibles, Gospels	skirts
New Testaments	jackets
colored shirts	shirts
socks	pillowcases
T-shirts	towels
shorts	washcloths
handkerchiefs	soap
dress lengths	toothbrushes
aprons	toothpaste
blouses	diapers
sweaters	



# A New Interest, Indeed!

by Hazel N. Strickland

FIVE years ago, a very interesting and vital change came into my life. I became a member of the Woman's Missionary Society. No, I was not a new bride stepping out of YWA, far from it. I was a grandmother. It was not that I did not know about WMU or that there was not such an organization in my church.

The WMU in my church has been a vital part of it for as long as I can remember. I recall "saying pieces" and singing on the programs when it was the Ladies Aid Society.

Oh yes, I knew about the Woman's Missionary Union, but I was busy doing Beginner Sunday School work. I had no time, I thought, for WMU because I was teaching in my own church, helping in city-wide efforts, writing for the Sunday School Board, traveling up and down my state for clinics and workshops, going to other states and assemblies.

The time comes when such activities must slow down for one's own sake and for the children's well-being. Beginner workers must be

agile in body as well as in mind and spirit.

One cannot come to a screeching stop, however, after having been so fully engaged.

The WMS members had long since given up on me as a member all but one, that is, Mrs. B. Lloyd Parsons invited me to a WMS dinner. Such a group of dear women were in attendance! Almost all were well known to me, but in this WMS atmosphere there was a special aura about them. As the program unfolded, one felt keen interest, heard exquisite expressions of friendliness, entered into tender moments of worship.

I remembered this dinner. I was "hooked." I knew the fellowship and sharing of mutual tasks found in WMS was for me. So I became a member. I see again the gentle smile of the president as she greeted me after I had been introduced by the enlistment chairman. There I sat among women I knew, first blushing and then trembling like a sweet girl graduate on commencement day. It was a commencement, a be-

ginning of these years of a widening of my horizon.

All the areas of work under the various Aims are essential and interesting, but the World Awareness section caught my interest. It is, as we know, background for prayer and giving. It furnishes information and motivation. I became deeply interested in the World Awareness Aim of WMS work.

First, there are the missions programs, both general and circle. Those who have been members for a longer time than I tell me how much more usable they are now than formerly I do not know about that. All I know is that ROYAL SERVICE is a splendid magazine. The WMS programs are excellent basic material. The articles and helps are fresh and timely.

My WMS selected me as program chairman. The programs were a joy. The women were unusually alert and interested in the splendid material. Another help was the fact that our women while on trips observed people and conditions which gave firsthand information of mis-

sions accomplishments and needs. What could be more wonderful than to hear one woman tell about Baptists in Alaska, or another recall her trip to Brazil with her husband?

These sessions have been enriching; one learns about needs at home and on foreign fields. The work of dedicated missions workers inspires one to give, pray, and do her best for the Lord whom she serves.

There are side effects, too, that are good. Current events have more flavor when one studies about our world through missions programs. Missions work is going on in the world of tumult and political upheaval in many cases. For instance, as this is being written, we are looking forward to our circle program on Jordan, having had a trip to Israel and Jordan through the eyes of our pastor's wife in November. And what is current in the news? The Israeli-Jordanian fight.

The news sheds light on the program, while the programs on the Near East flood the news with the great idea that Christ is the answer to religious and political striving. One's praying for our missionaries in the Arab world is not vague. It is pinpointed by such timely program material as appears in ROYAL SERVICE which fits into needs.

In addition to the fruitful missionary information which is gathered from missions programs, I learned of another great source. This is the mission study program which presents four major areas of study each year. Whether the book is on foreign missions, such as *Beneath the Himalayas* (85 cents), McPhail; or concerns home missions, as set forth in *The Charn: Aze Nrong* (75 cents), Fields; or tells of one immortal, *Bill Wallace of China* (\$2.95), Fletcher; or unfolds information about our Bible, *Great Is the Company* (\$1.25), Wood.\* I have enjoyed each book.

There is no doubt that our missions offering depends to a great extent upon world awareness, not

only of the WMU, but also of our entire church. Many men attend mission study classes or hear of them from the women. And we know, when men are interested in missions, they give generously.

Mission study keeps us from being "bounded on the east, west, north, and south by self," as Mrs. William McMurtry used to say. An overflow from the four mission studies suggested for each year comes from the desire kindled by them to be more fully informed. For example, our study of Pakistan and India was richer because many of our women read other books in the *WMS World in Books*. There are several which come to mind: *Himalayan Heartbeat*, (\$3.75), Anderson; *Dr. Ila* (\$6.50), *Take My Hands* (\$4.95), and *Ten Fingers for God* (\$5.95), Wilson.\*

As a result of mission study classes, it is thrilling to see women use our church library. Many have contributed missions books.

A third area of the World Awareness Aim is the WMS Round Table. This is my treasure chest from which I learn and am spiritually blessed. Before joining the Round Table, I had no idea that there were so many splendid books available. Seeing the nations of the world through the eyes of those speaking in the first person, in the form of a historical novel, or in good fiction, is a choice way to become more fully aware of the contributions and needs of the peoples of the earth.

This study in depth is a great stretcher of one's mind, heart, and spirit. How easy it is to shrink as one grows older, magnifying one's comforts and vexations. I prescribe the WMS Round Table for "big-litits." In fact, I heartily recommend the WMU for all ages, where a person may acquire a basis for applied Christianity.

\*All books available from Baptist Book Stores

## Somebody Ought to Do Something!

A TEEN-AGE college freshman received a letter through the mail. It read:

Your address I got from someone who claims you are OK, and may be interested in something more than nudes.

Somebody ought to do something. Her elementary school principal picked up a copy of an illustrated pornographic magazine from a fourth grader. She had bought it on a newsstand with her lunch money.

Somebody ought to do something. In a large southwestern city five boys raped a girl from their high school. All the boys are from "good" families. One is the son of the district attorney. The high schoolers tell the police that they were motivated by the stacks of obscene materials in their possession.

Somebody ought to do something. A mother cleans under a rug in her thirteen-year-old son's room and finds the "best" of Playboy.

Somebody ought to do something. These actual events are not isolated. The Post Office Department estimates that over one million children and youth will be solicited for obscenity through the mails this year. An Associated Press story places the revenue for salacity at two billion dollars. This is more than the income of the entire movie industry, or all that is spent on tobacco.

Educators, police, judges, and parents generally agree that the



flood of filth does contribute to crime, undermines decent home life, distorts values, debases sex, and dehumanizes persons. Concerned people run up against a brick wall everytime they try to place any control on the smut peddler. The barrier is thrown up by those who fear for freedom of speech. The people who deal directly with youth have little patience with the academic arguments about the dangers of censorship. They tire quickly of the theoretician's waiting for some study on the psychological impact of obscenity.

Completely apart from personal moral considerations, as important as they may be, the safety of society is at stake with the development of crime among youth. The mental health of the community is threatened. The ethical base of the social order, respect for persons, is eroding. Speaking of obscene literature, J. Edgar Hoover of the Federal Bureau of Investigation says: "The destruction of moral character caused by it among young people cannot be overestimated."

Somebody ought to do something. That somebody is you. Here is what you can do.

1. *Learn about obscenity*—You may write for informative materials.

Available from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219, is a pamphlet entitled "Issues and Answers: Pornography," single copies free; 2 cents each in quantity.

You may also write the Citizens for Decent Literature, Inc., 3300 Carew Tower, Cincinnati, Ohio 45202, enclosing 25 cents for informative materials.

2. *Examine the newsstand nearby*—Many times the manager of a drugstore or supermarket will willingly remove objectionable materials if several regular customers complain.

3. *Set the right example*—The borderline obscenity of soap opera

shows on television has no place in a Christian home. These shows depend on innuendos with sex overtones and a diet of divorce, adultery, and illicit love.

4. *Watch the mail coming to your home*—If a smut merchant gets the name of a member of your family on his mailing list, take the offensive material to your postmaster immediately. Speed is essential and the envelope must be included as evidence of the source of the smut.

5. *Provide positive sex instruction at home*—Initial interest in obscenity is often related to a normal curiosity. Youth needs help in keeping ideas on sex in proper focus. Full and frank instruction from parents at this point keeps the lines of communication open.

6. *Warn others about obscenity*—The PTA, Federated Women's Clubs, Lions, Rotarians, and your own WMS circle need to know about salacious literature peddled in your town or neighborhood.

7. *Write letters*—Protest to publishers of magazines and newspapers when the advertisements and illustrations edge close to obscenity.

8. *Initiate local action*—The district attorney, mayor, or county judge where you live is a likely ally in the battle against smut. He might award a "certificate of cooperation" to newsstand operators who pledge that they will not display or sell salacious publications.

9. *Urge passage of good laws*—As pure food and drug laws protect the physical health of our society, certain limitations and controls are needed for the mental health of children and adults.

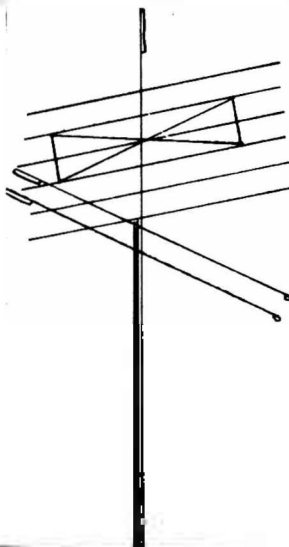
10. *Encourage your church to positive action*—The young must be taught the biblical principles of sex responsibility. The local church can move creatively toward building healthy attitudes on sex. You can work effectively in Girls' Auxiliary, Young Woman's Auxiliary, Woman's Missionary Society, in camps, retreats, and other special occasions.



by Milton E. Cunningham  
Missionary in Zambia



## Developing Communications in AFRICA



**D**URING the past twenty years the world has been forced to look at Africa. With its cries for "freedom and independence" this vast and varied continent has captured the eyes of the developed countries. Thirty-four new nations have been born on its soil since 1960, nations that should pose more of an opportunity than a threat to the Christian world.

Those who lead these new nations face tremendous problems. Some of their problems are not peculiar to the African scene. Others are distinctly problems of this continent. The 290 million people who live on African soil speak more than eight hundred dialects and languages. Here in the nation of Zambia there are seventy-three tribes speaking thirty dialects. Our na-

Before independence in 1964, Zambia was called Northern Rhodesia.

tional radio station broadcasts in eight languages. In all of Africa only 15-20 percent of the adult population can read and write. And 60 percent of the school-age children will not have the privilege of attending elementary school.

Transportation in Africa requires patience. In most countries internal transportation depends on haphazard buses. Internal travel on the continent is dependent completely on airplanes. Some railways do exist but more for commerce than for travel.

In the center of Africa south of the Sahara Desert is located a country larger than Texas called Zambia. It is a nation blessed of God in many ways. The president of Zambia, Dr. Kenneth D. Kaunda, is a fine Christian man. The son of the first African missionaries of the Church of Scot-

land, this leader of men and servant of God is very outspoken concerning the things of God. His public speeches are constantly calling the people to help build the country on a spiritual foundation.

Zambia is also blessed with rich and profitable natural resources. The development of these resources has given Zambia the strongest economy in independent Africa. Extensive work is now being carried out in the field of agriculture. It is the desire of the government to diversify the base of the economy as soon as possible.

Yet in spite of all these blessings Zambia faces problems that are typical of the African scene at this time.

The 290,000 square miles of Zambia is sparsely populated by less than four million people. This is less than fourteen people to the square



Members of the police band visiting with interest the Zambia Bible House exhibit at the fair in the capital city of Lusaka

mile. Eighty-one percent of these people live in rural village areas. In this vast area only ten major roads exist. Other roads are discernible, but during the rainy season their usefulness is limited. The rains that begin in November and end in March make direct contact almost impossible in many village areas. No expense is being spared in trying to remedy this situation. It will be several years, however, before a complete network of roads can be established.

Another difficult problem is the problem of literacy. In Zambia, 78 percent of adults over twenty-one cannot read and write. This is not their fault. In the days when adults were school age no provision was made for education. Until 1961 only one secondary school for African boys existed in Zambia. At present the government is working to develop a system of education that will enable every young boy and girl in Zambia to attend school. But, again, it will be years before the harvest of these labors will be seen.

To these masses of illiterates the printed page has little or no meaning. At times friends or relatives will share with them the news of the printed page, but to most of the

village people the printed page has limited value.

There is a tremendous vacuum here—a vacuum that separates the masses from the elite, a vacuum that presents a challenge to the people of God. How can we bridge these barriers so we can contact and communicate with them?

The people of God should be grateful for the availability of radio. Around the world its unseen waves span chasms, ignoring position and place. The transistor radio has tremendous possibilities as a channel of communication. From around the world manufacturers of this marvel greet each other in Africa as they seek to fill the growing market with their product. It is difficult indeed to find a village that does not have at least one radio. It is their contact with the world beyond them. It helps to fill the information vacuum. It is a strong factor in establishing national unity. It presents a wonderful opportunity to preach the gospel.

It is difficult to imagine a wider opportunity to present the gospel than we have here in Zambia. Encouraged by our president, Dr. Kaunda, 1,720 Christian programs were aired over Radio Zambia in 1966. These programs were prepared by different bodies of the Christian Council of Zambia and the Roman Catholic Church. Three hundred and thirty of these programs were produced by the Baptist Mission of Zambia.

With differing formats, the programs presented Christ through music, through devotional-type programs, through Sunday worship services, through panels, and through systematic Bible studies.

At least one devotional program is aired every day in each of the eight languages used on Radio Zambia. Radio is enabling us to go where we would not be able to go otherwise. It is estimated that 90 percent of the population of Zambia listens to the radio on Sunday morning. Through this medium of mass communication we are able to

establish a contact. It is then our task to follow up on that contact, to claim those lives to whom God has spoken.

To most Zambians the radio speaks with authority. If they hear it on radio, it must be true. And as it was in America years ago, voices of the radio are voices of friends. Our pastors have found this to be true. They have found acceptance in areas where they were not known because the people had heard them first on radio. Radio messages have helped to develop churches in areas where we had no witness.

To follow up contacts made through radio and the printed page the Baptist Mission of Zambia is seeking to develop still another approach in communications. Recently a new factory was registered here in Zambia to manufacture inexpensive record players. These will be transistor machines and will be marketed in the bush. At the recording studios of the Baptist Mission, we are now seeking to purchase a record-making machine. We will then cut our own records of "Baptist Beliefs," "The Christian Life," hymns of our churches, and messages from our pastors. These materials will help us in the establishment of more indigenous churches.

It is unrealistic to believe that we will ever be able to provide a sufficient number of missionaries to meet the needs and the demands of our day. But thanks be to God who has provided us with instruments of communication that go where we cannot go and do what we are unable to do personally. It is now up to us to lay hold of these mass media for the glory of Christ. Everyone recognizes that they are a tremendous force. It is up to us to make sure that the force is used for good.

If the printed page opens new worlds to all who can read, then radio will open new worlds to all who can hear. Communications in Africa are in their infancy. May God help us to use all of them for him.



# Call to Prayer

Prepared by Janice Singleton

**1 TUESDAY** *And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee Joshua 3:7 (read vv. 7-17).*

A Baptist clinic opened in El Porvenir, Honduras, just in time for an epidemic of illness, reports Rev. Harold E. Hurst from Tegucigalpa. During the first week there were 427 patients. They came with "a little of everything," but most of the cases resulted from flu, infections, and lack of medication. *Pray for Mr. Hurst and the clinic.*

*Pray for these—Honduras: H. E. Hurst; Brazil: Mrs. W. H. Ichter, Mrs. J. R. LeRoy; Nigeria: Mrs. J. B. Durham; Libya: Mrs. H. L. Blankenship; Tanzania: Joan Carter; Gaza: Lou Ellyn Colley; Montana: Mrs. E. C. Branch; Ohio: Mrs. Larry Gardner; Alabama: L. S. Craig; Retired: Irene Chambers.*

**2 WEDNESDAY** *And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel Joshua 10:14 (read vv. 6-14).*

More than two hundred people crowded into the chapel of the Guatemalan Baptist Theological Institute in Guatemala City to hear a concert by the school choir, directed by Mrs. Charles Allen. Many of those present were non-Christians. *Pray for Rev. and Mrs. Allen and for students and faculty of the institute.*

*Pray for these—Guatemala: C. A. Allen, Jr.; Chile: J. K. Park; Mexico: J. T. Owens; Hawaii: M. W. Stuart; Thailand: E. G. Goatcher; Japan: W. L. Hashman, III; J. A. Smith; Nigeria: Mrs. W. A. Cowley; Zambia: Mrs. L. G. Ogden, Sr.; Washington, D.C.: Sandra Harvey; Arizona: C. F. Landon, Calvin Sandlin, Mrs. Calvin Sandlin; Retired: Mrs. J. W. Fielder.*

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

**3 THURSDAY** *And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve Joshua 24:15 (read vv. 1-3, 14-24).*

The Metropolitan New York Baptist Association has twenty-five churches and twenty chapels with four thousand members. Nine years ago there was only one church. Last year there were 370 baptisms. One of the chapels is on Staten Island where there are only eight Baptist churches of any kind among 300,000 people. *Pray for Lewis Lowe, pastor there, and for the Baptist witness in this fast growing area.*

*Pray for these—Florida: Mrs. J. T. Holcombe; Brazil: Mrs. J. A. Harrington, J. E. Tarry; Peru: Mrs. K. D. Shelton; Tanzania: Mrs. T. W. McMillan; Taiwan: D. M. Lawton; Retired: Mrs. F. M. Cassidy.*

**4 FRIDAY** *And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel Joshua 24:31 (read vv. 25-31).*

The Colombian Baptist Convention has set a schedule for beginning foreign missions work of its own in 1970, appointing a missionary couple in 1968 and training them. Funds are accumulating and several couples have applied for appointment. Rev. John N. Thomas is one of two missionaries named to the Colombian Baptist Foreign Mission Board. *Pray today for Mr. Thomas.*

*Pray for these—Spain: J. N. Thomas; Nigeria: Mrs. K. J. Myers, Jr., Ruth Womack; Philippines: J. L. Reeder; Brazil: Mrs. D. L. Miller; Mexico: Mrs. C. R. Bailey; Retired: Grace Wells.*

**5 SATURDAY** *God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things Acts 17: 24-25 (read vv. 22-31).*

Gilbert Oakeley is pastor of the Central Baptist Church in Clovis, New Mexico. He requests prayer that the members may realize the need of Christian service to their own people. Their Sunday School is growing beyond present building facilities and they need to expand. They have a new missions point for preaching and teaching. Pray that all the Spanish Baptist churches may be strengthened.

Pray for these—New Mexico: Gilbert Oakeley, R. L. Oakes; Mississippi: W. P. Davis; Brazil: R. B. Wolfard; Japan: P. F. Cline; Pakistan: J. F. McKinley, Jr.; Malaysia: R. G. Smith; Philippines: Mrs. J. A. Smith; Retired: Mrs. J. W. McGavock.

**WEDNESDAY** And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands. 1 Samuel 17:47 (read vv. 38-50).

In Sardinia, a northern Costa Rican community of about a thousand, with no evangelical witness, Donald Doyle, a national pastor rented the local theater and conducted meetings for a week. Forty-four persons made professions of faith. This was during a nationwide crusade for evangelism. Plans were made for starting a Baptist church. Pray for the new converts and for Rev. and Mrs. Doyle. This is her birthday.

Pray for these—Costa Rica: Mrs. C. D. Doyle; Paraguay: Mrs. L. J. Harper; Argentina: Hoke Smith, Jr.; Mexico: Dorothy Emmons, J. H. Law; Indonesia: Mariam; Philippines: J. E. Posey, Jr.; Israel: Milton Murphree; Alaska: Shirley Korte; Missouri: E. L. Brock; Kentucky: Della Ruth Smith; South Carolina: Mrs. T. H. York.

**THURSDAY** Then Jonathan and David made a covenant, because he loved him as his own soul. 1 Samuel 18:3 (read 1 Sam. 17:55 to 18:9).

Rev. Garreth E. Joiner promotes Woman's Missionary Society in two Baptist associations in Ecuador. In an effort to lead Baptists to an awareness of needs and opportunities around them, a week of prayer for home missions was held and an offering taken. The program included a study of the native Indian population and other projects. Pray for the Indians of Ecuador.

Pray for these—Ecuador: Mrs. G. E. Joiner; Brazil: Mrs. G. A. Doyle, Jr.; Mrs. V. N. Varner; Philippines: Mrs. Anderson; Taiwan: W. W. Lawton, Jr.; Malawi: B. Chame; Panama: Mrs. Marvel Iglesias; North Carolina: Mrs. Alexander; Georgia: Elizabeth Lundy.

**FRIDAY** Then said Saul, I have sinned: return, my son David; for I will no more do thee harm, because my life is precious in thine eyes this day. 1 Samuel 26:21 (read vv. 13-25).

Baptist women's organizations in Korea have a goal of 100 percent participation in the giving

of "holy rice." Each morning before the women prepare rice for their families they set aside a small portion, explains Mrs. Rolla M. Bradley. On Sunday they take this rice to the church. Then it is sold or given to the pastor to supplement his small salary. Pray for Mrs. Bradley and for these Korean women, and for ourselves that we may be consistent in our giving.

Pray for these—Korea: Mrs. R. M. Bradley; Japan: Tomoki Masaki; Pakistan: Mrs. T. C. Bennett; Dora Howard; Jordan: Glenn Patton; Liberia: Betty Nelson; Kenya: R. W. Harrell; Brazil: Mrs. J. A. Lunsford; Argentina: Sara Frances Taylor; Mexico: Marion Sanders; Texas: Mrs. Robert Delaware; Florida: J. T. Holcombe; Virginia: Betty Jean Sisk.

**9 WEDNESDAY** I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women. 2 Samuel 1:26 (read vv. 5-10, 17-27).

There is a widening gap between population growth and the spread of Christianity. Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board, says that there are about 70 million people still without Christ in the United States. "We who are deeply concerned about God and his work are in the minority, even in the U.S., a nation that stands in deep need of Christ." Pray for your witness to your family and neighbors.

Pray for these—Oklahoma: Mrs. B. F. Belvin; Guatemala: R. R. Greenwood; Switzerland: J. D. W. Watts; Nigeria: Mrs. R. L. West; W. J. Ferguson; Japan: Mrs. W. E. Emanuel; Hong Kong: Shirley Haugher; Retired: Edelmira Robinson.

**10 THURSDAY** And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake? 2 Samuel 9:1 (read vv. 1-13).

A radio ministry to the Arab world was planned by the Arab Baptist General Mission (Middle East) last summer. A committee was formed and a studio set up on the campus of the Arab Baptist Theological Seminary near Beirut, Lebanon. Plans are made for broadcasting to begin next January. William O. Hern, chairman of the Jordan Mission, is also vice-president of the Arab General Mission.

Pray for these—Jordan: W. O. Hern; Israel: Larry Keaton; Vietnam: P. M. Moore; Philippines: J. B. Slack; Japan: C. L. Whaley, Jr.; C. S. Boatwright; Tanzania: Mrs. D. L. Saunders; Rhodesia: Mrs. J. N. Westmoreland; Brazil: R. P. Bellington; Colombia: M. I. Corley; Mrs. A. P. Neely; Retired: Mary Crawford; Mrs. C. D. Hardy; Mrs. C. J. Lowe.

**11 FRIDAY** Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains. 1 Chronicles 17:1 (read vv. 1-13).

Rev. Lewis M. Krause, Baptist fraternal representative in Germany, attended the convention of Baptists in East Germany. The director of youth work spoke of need for a Baptist children's program to offset the Marxist teachings received in school. "When I outlined our Vacation Bible School program, he manifested an interest," Mr. Krause reports. "My wife and I are trying to translate and adapt the material for him." This is Mrs. Krause's birthday. *Pray for the Krauses.*

*Pray for these—Germany: Mrs. L. M. Krause; Argentina: S. G. Enge; Brazil: Roberta E. Hampton; Arizona: I. B. Williams.*

**12 SATURDAY** *I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase 1 Corinthians 3:6-7 (read Acts 18:18-28).*

Dr. and Mrs. Robert H. Culpepper, who have been in Japan more than fifteen years, report that they are facing challenges and opportunities for service greater than ever before. "There is a place of service open to any missionary who will come to learn as well as to teach and to preach, who will commit himself to the language and customs of the people, and who will serve cheerfully in capacities lowly or great, according to need."

*Pray for these—Japan: Mrs. R. H. Culpepper; Korea: Mrs. O. K. Bozeman, Jr.; Taiwan: Mrs. H. E. Spurgeon; Malaysia: Mrs. B. C. Thomas, E. W. Glass; Pakistan: W. T. Moore; Italy: A. B. Craighead; East Africa: Mrs. R. S. Dreessen; Tanzania: Mrs. J. E. Hampton; Nigeria: Mrs. D. L. Jester; Indiana: Gary Carpenter; Retired: Mrs. H. M. Harris, May Perry.*

**SUNDAY August 13** *And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah 1 Kings 17:16 (read vv. 1-16).*

David and Betty Ann Whitson, Tanzania, asked prayer for the Mbeya church in the midst of a growing modern community with opportunity to reach the educated African. Pray for a trained pastor to lead them. Pray for the young people, many of whom are not able to pay modest school fees; for lay pastors, African medical assistants in the hospital, new converts, and the masses who have not yet heard the gospel. The Whitsons after furlough went to Lindi on the Indian Ocean to work. *Pray for the witness in both Mbeya and Lindi.*

*Pray for these—Tanzania: D. H. Whitson; Japan: Mrs. L. G. Fielder, Mrs. D. R. Heiss; Hawaii: Mrs. M. W. Stuart; Mexico: Mrs. J. T. Owens; Brazil: Mrs. N. M. Shults; Retired: Mrs. W. C. Harrison, Mrs. C. M. Villarreal.*

**14 MONDAY** *And the Lord heard the voice of Elijah;*

*and the soul of the child came into him again, and he revived 1 Kings 17:22 (read vv. 17-24).*

The 1966 Asia Sunday School crusade was sponsored by Baptists of ten countries, assisted by the Foreign Mission Board. "There is a decided change in attitude toward Bible study," says James A. Treadway of Taiwan, "and a renewed interest in seeking more ways to enlist adults." In many established missions, Sunday School had become a children's class. This crusade emphasizes the teaching agency of the church for all age groups. *Pray today for Mrs. Treadway and for their work in Taiwan.*

*Pray for these—Taiwan: Mrs. J. A. Treadway, H. L. Raley; Hong Kong: Jaxie Short; Japan: L. G. Bradford; Philippines: J. A. Foster; Liberia: J. C. Mills; Rhodesia: Mrs. G. D. Phillips; Ghana: Mary D. Stampley; Venezuela: Mrs. H. P. Haynes, III; Dominican Republic: Mrs. B. W. Colman; Peru: Mrs. M. E. Fitts; Washington: Sharon Hill; Retired: Mrs. C. L. Culpepper, Sr.*

**15 TUESDAY** *And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him 1 Kings 18:21 (read vv. 1, 17-24).*

"LeRoy was about the dirtiest five-year-old boy ever to attend kindergarten at the Baptist center in Alexandria, Virginia. The little we could ascertain about his home life indicated that it was as discouraging as his personal appearance, with alcoholic parents not knowing or caring where he was. At the mission center he will discover that there are people who care about him and who will tell him of God's love. *Pray for children such as LeRoy, and for those who work with them.*" Missionary Mrs. Ector Hamrick makes this request.

*Pray for these—Virginia: Mrs. E. L. Hamrick; Philippines: Mrs. R. E. Gordon; Japan: L. K. Seat; Nigeria: Eleanor Harper; Kenya: Mrs. A. R. Milligan; Venezuela: Mrs. D. R. Smith; Retired: Mrs. C. H. Westbrook, J. E. Jackson.*

**16 WEDNESDAY** *Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench 1 Kings 18:38 (read vv. 29-39).*

Robert N. Bellinger, Monrovia, is treasurer of the Southern Baptist Mission in Liberia. In a recent meeting plans were made for use of television and radio broadcasts and for a Baptist information booth at a national fair. Requests were sent to the Foreign Mission Board for additional personnel for evangelism, church development, pastoral training, and religious education. *Pray for these new ventures.*

*Pray for these—Liberia: R. N. Bellinger; Nigeria: C. F. Eaglesfield, L. H. Neil; Japan: Mrs. E. B. Dozier; Israel: R. L. Lindsey; Argentina: R. W. Burnett, B. R. Hutson; Brazil: Mrs. A. J. Green; Arizona: Mrs. C. F. Landon.*

**FRIDAY** *And he arose, and did eat and drink, and was strengthened in the strength of that meat forty days and forty nights. Horeb the mount of God. 1 Kings 19:8 (read vv. 1-11).*

Some missionary journeymen were appointed in 1960, among them H. J. Thomas from Georgia. His birthday is today. He received his doctor of law from Emory University and now serves in Nazareth, Pa. Pray for him and for these other young men and women working for two years on foreign missions fields. Pray for these—Israel: H. J. Thomas, Jr.; Cuba: Herbert Canell; Alaska: Willie Johnson; Louisiana: J. E. Thomas.

**THURSDAY** *Yet I have left me seven thousand in Israel, who have not bowed unto Baal, and every one which hath not kissed him. 1 Kings 19:18 (read vv. 1-22).*

May Day a year ago the sixth English-language Baptist church in Japan was organized near a US air base on the outskirts of Tokyo. The assistant moderator, a US Air Force sergeant, was won to Christ by his wife, who was converted in San Antonio, Texas, through a Bible study group for Japanese wives of US servicemen. The North Grants send this home-foreign missions story from Japan. This is Mrs. Grant's birthday.

Pray for these—Japan: Mrs. W. C. Grant; Korea: Irene Johnson; Malaysia: J. C. Calhoun, Jr.; Philippines: C. H. Johnson, Sr.; France: Mrs. H. B. Lee, Jr.; Nigeria: T. O. Johnson; Uganda: Mrs. B. B. Moore; Guyana: Mrs. J. P. Johnson; Colombia: Mrs. W. W. Donehoo; Brazil: Martha Johnson, E. C. Wilson, Jr.; Texas: T. M. Woo; Washington, D.C.: Edna Ruth Woolfer; Retired: Mrs. P. H. Anderson.

**WEDNESDAY** *No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Matthew 6:24 (read Acts 19:23-28, 31-38).*

Rev. S. P. Mireles, pastor of Spanish Baptist churches in Texas for thirty-five years, is now retired. He continues to preach every Sunday, however. Express gratitude to God for this pastor's long and faithful witnessing.

Pray for these—Retired: S. P. Mireles; Louisiana: E. W. Parker; California: Mrs. Nathaneal Rangel; Ecuador: G. E. Joiner; Rhodesia: Mrs. G. S. Harvey; Nigeria: Mrs. M. D. Sledd; Thailand: Vera Gardner; Philippines: Verlene Hensley; Japan: B. P. Keith, Mrs. M. J. Wright, Jr.

**SUNDAY** *He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan. 2 Kings 2:13 (read vv. 1-2, 11-15).*  
Tokyo, Japan, will be the site of the 1970 Baptist

World Congress. Southern Baptist missionaries and officers of the Baptist conventions of the Orient plan special evangelistic efforts during the year in preparation for this event. Pray for Dr. Winston Crawley and for Baptist leaders.

Pray for these—Japan: D. E. Mercer; Philippines: Mrs. W. J. Moorhead; Gaza: Mrs. R. E. Nicholas; Switzerland: Mrs. J. D. W. Watts; Kenya: Mrs. E. H. Clark; Nigeria: Carol Levinson; Brazil: Mrs. R. L. Kolb, P. W. Noland; Venezuela: Mrs. E. J. Whitley, Jr.; Retired: J. R. Allen, Mrs. J. J. Cowser.

**21 MONDAY** *And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. 2 Kings 4:9 (read vv. 1-10).*

Mrs. Bobby Spear had wanted the new church building in Ayudhya, Thailand, to be located on the main road near the river and was disappointed when the members chose a site on a narrow side street near a busy market. But then at an evangelistic service the building was filled. Sunday School and Vacation Bible School attendance doubled. Adults began coming in from the street to ask questions. A visitor commented, "You are where the people are." Mrs. Spear says, "I thank God that he led in the location of this chapel."

Pray for these—Thailand: Mrs. B. L. Spear, Edwina Bishop; Guam: Mrs. L. E. McCall; Japan: Mrs. M. H. Love; Jordan: Mrs. P. S. C. Smith; Tanzania: W. F. Allen; Nigeria: D. L. Williams; Uruguay: Mrs. J. W. Burtley, Jr.; Brazil: G. B. Cowser.

**22 TUESDAY** *And the man of God said, Where tell it? And he shewed him the place. And he cut down a stick, and cast it in thither, and the iron did swim. 2 Kings 6:6 (read vv. 1-7).*

Many Farms, Arizona, is on the Navajo Indian Reservation. Rev. and Mrs. Ted Trent direct Baptist work in this area, which is considered a most difficult field. Pray for our missionaries, and also for the government officials handling Indian affairs, and for tourists and other "Anglos" who claim to be Christian, that their witness may be consistent as they deal with these "first Americans." Pray for the Navajos that they may welcome the gospel of Christ.

Pray for these—Arizona: Ted Trent, Virginia Anna Mae Keelin, Alaska: Mrs. Willie Johnson; Brazil: N. W. Welch; Indonesia: Doris Blattner; Japan: Lenora Hudson; Nigeria: A. G. Dunaway, Jr.; Rhodesia: M. G. Fort, Jr.; Retired: Mrs. J. C. Quarles, Mrs. Daniel Cantu.

**23 WEDNESDAY** *And he answered, Fear not, for they that be with us are more than they that be with them. 2 Kings 6:16 (read vv. 8-17).*

The Foreign Mission Board sponsors several medical conferences each year for students and practitioners in medicine, nursing, dentistry, hospital administration, medi-

[Continued on p. 46]

Planned by Margaret Bruce

## Involved?

THE use and disuse of certain words is an interesting subject, for words are sometimes popular and sometimes archaic. It is usually the discovery of descriptive meanings of words which determines their increased use.

Such a word is involvement. An early meaning of the word was to enfold, entwine, and envelop so as to encumber. This meaning of the word is isolated from its present-day popularity. But today involve or involvement means to include, to draw in as a participant, to occupy absorbingly, and to relate closely.

Very often in WMS the word involve is used to express a desire that women become a part of all that the society does. And full participation is another way of expressing one's involvement in total WMS missions opportunities.

Why is it that some women are a part of all WMS activity while others are only remotely related? There are many reasons. Sometimes it is because of an individual's background or her misunderstanding of the organization's purpose, or because she is not motivated. Sometimes it is because WMS leaders are pushers rather than leaders and fail to communicate the spiritual implications of the work.

The good leader recognizes that each

member has something to contribute and makes efforts to help each person discover the place where she can serve most effectively. Perhaps leaders need to shift their emphases from maintenance of the organizational structure and concentrate more specifically on involving persons in the work to be performed through Woman's Missionary Society.

A recent letter from a circle chairman tells of the way her society went about involving women: "I really feel that the first reason is a wonderful pastor who believes in prayer and the power of the Holy Spirit. He prays and our people can tell it. He also is missions-minded and preaches missions.

"A group of us (three women in the beginning) started with a prayer list and began to pray. We then decided that we needed more women praying and others were enlisted.

"Our young women's circle began to grow until there were twenty-five on roll. We decided to divide, and we were very fortunate in securing enthusiastic young women as circle chairmen. We then made a prospect list. We were surprised at the number of prospects. When a woman joined our church, we invited her at once to come to our missionary meetings. New members were provided rides to the meetings and always re-



ceived a telephone call on the day of the meeting.

"We wrote on cards the names of members and prospects and prayed for each other every day. In July this new circle had grown so that we felt we should divide again. I would sum it all up in this way:

A pastor who led us in a deeper faith in God and who preaches missions

Prayer undergirding our circle programs

## To the PRESIDENT

In the introduction to the fifth printing of the book *The Holy Spirit in Missions*, Kate Ellen Gruver, book editor of the Home Mission Board, states: "Of all the books published by Southern Baptists, perhaps none has had a greater, continuing impact on the lives and growth of individuals and churches than has *The Holy Spirit in Missions* by J. B. Lawrence, former executive secretary of the Home Mission Board. First published in 1947, four years after the final payment was made on the staggering Home Mission Board debt, the book reflects something of the depth and breadth and height of Dr. Lawrence's understanding of his subject. It is undoubtedly a testament to the faith that enabled this man to lead the Board confidently through the terrible debt-ridden years of the 1930's into the triumphant expansion and enlargement of the 1940's."

*The Holy Spirit in Missions* is the book recommended for study during July, August, and September. Your pastor may want to use it at the midweek prayer services, or if this seems unwise, perhaps he could lead your WMS in the study of the book. Urge every WMS member to participate in the study and to read the book prayerfully. Today too few of us understand the work of the Holy Spirit and without his help our efforts are of little enduring value.

In his introduction to the book twenty years ago Dr. Lawrence stated: "The one thing needful today in the life of every Christian and in the life of the church is to be directed by the Spirit. We are constantly emphasizing the spiritual element of Christianity, but overlooking the *Sentire* of spiritual power for the Christian."

The book is available from Baptist Book Stores for 75 cents; Teacher's Guide by Floyce Moon, 25 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

### Reporting—Evaluating

The 1966-67 WMU year will be over October 1. Preparation of the annual report will allow opportunity for evaluating the work of your WMS for the year. Look at

Prayer for each other

Enthusiastic circle chairman

Personal contact with prospects through telephoning, visiting, and providing rides for new members

More members having responsibility

Are there women in your church who are unrelated to your WMS? If so, try the above suggestions. Doubtless you will involve them in full participation.

the WMS Statement of Aims in the WMS Manual (available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 75 cents). Have members of your WMS developed an appreciation for all people and a deep concern for those who are lost without Christ? Have the spiritual lives of members been strengthened by the influences of WMS? Have members been led into experiences of Christian witnessing and have they learned to magnify Christian sharing? Have the young people in your church cultivated missionary convictions as they have learned about missions in WMU youth organizations? Have new members been brought into the missionary endeavor this year by your WMS? Have you and other leaders sought to give informed, consecrated leadership to your Woman's Missionary Society? As you prepare the annual report of your WMS built on WMS Aims for Advancement, you will have many of these questions answered for you.

### An Alternate Plan of Organization

Three years ago an alternate organizational plan was introduced for the society without circles. The plan was well received, and even societies with circles used this simplified approach to society work. The optional plan requires fewer officers and no standing committees. The officers are president, secretary-treasurer, youth director, study chairman, and activities chairman. If your WMS is interested in such a plan of organization, order the pamphlet "WMU Organizational Plan for a Society Without Circles" free from your state WMU office. By this plan a society can accomplish its work as outlined in WMS Aims for Advancement just as it can by using the organizational structure described in the WMS Manual.

### Sunbeam Band Focus Week

August 13-19 is Sunbeam Band Focus Week. This week gives WMS members an opportunity to be brought up-to-date on what Sunbeam Bands in their church are doing. The emphasis enables WMS members to know the needs of this area of Woman's Missionary Union work. Often this is the week when the WMS is called upon to plan fostering activities. In the meeting of your WMS executive board

make assignments to circles or to individuals to take care of the requests of the Sunbeam Band committee (see p. 9, "Oh! A Sunbeam Band!" )

### The Missionary Message of the Bible

"Missions and the Power of the Resurrection" is the subject for this month's study of the missionary message of the Bible. Since death and the grave occupy such a large part of man's fear, this study is a must! How are these monthly lessons from *ROYAL SERVICE*, being used by your society? Is time allowed for this Bible study in WMS meetings in circle meetings, in homes of WMS members, and other church members?

In this month's lesson Dr. Griffin says: "If Christians could capture or recapture the vivid, burning certainty the early church possessed concerning the resurrection, they would surely need no further motivation for a missionary advance great enough literally to take the world for Christ."

## To the CIRCLE CHAIRMAN

What would your answer be to the question, "What makes a good circle meeting?" Check the following statements with A (agree) or D (disagree) and then read the up-to-date answers to see how your replies regarding a good circle meeting stack up with this writer's.

1. "Call to Prayer" is used effectively
2. The business session is long and drawn out.
3. The promotional features are well-planned and meaningful
4. The circle chairman fails to prepare an agenda
5. The circle chairman does all the talking
6. The circle study or the mission study is carefully planned and carried out
7. The meeting begins and closes on time
8. As a result of the meeting, circle members learn of missions and respond with prayer, mission action, and gifts.

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### WMS Executive Board

As circle chairman you are a member of the WMS executive board. These meetings are held monthly or quarterly. As a member you have two major responsibilities: (1) report the work of your circle at the meetings, and (2) report the actions of the executive board to your circle.

You will work with the circle secretary in preparing the

Lead your WMS to study this month, "Missions and the Power of the Resurrection."

### Ridgecrest WMU Conference

August 14-16 is the date of the 1967 WMU Conference at Ridgecrest, North Carolina. The conference begins with the Thursday evening session and closes the following Wednesday with the morning session. One of the main features of this summer's conference will be workshops introducing the new Mission Action Guides published by Woman's Missionary Union. These workshops are just one of the attractions of the week. WMS members will benefit greatly by hearing the missionary messages, attending the methods conferences, and participating in all of the activities of the week.

Requests for reservations are to be sent to Mr. Willard Weeks, Manager, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770.

monthly circle reports. A Circle Report Book is provided for this purpose (available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 25 cents).

By attending the executive board meetings regularly, you can keep the circle informed and enlisted in all society plans. This helps circle members realize that they are a part of the society and that all circles are working together for the cause of missions.

### Promotional Features at Circle Meetings

Each month in *Forecast* suggestions are given for promotional features to be presented at circle and society meetings. One of the features suggested for circle meetings is a preview of the society's study topic for the next month. This keeps the general missionary program meeting of the society before circle members and encourages them to attend. As circle chairman you will keep in mind elective 3, Aim VI (WMS Aims for Advancement) since you have a responsibility for helping the society achieve it: "An average attendance for the year of one third of the members of each circle at the ten general missionary program meetings of the society."

### August Circle Study

Changing Catholic-Protestant relationships in Spain and the United States is the topic for circle study this month. This study will be particularly interesting to those circle members who have friends that are members of the Catholic Church.

It is always wise to keep copies of *The Commission* and *Home Missions* for use as supplementary resources. The December, 1966 issue of *The Commission* gives an index to Volume 29 (for the year 1966). This index will be help-

ful in locating copies which have pictures and information which can be used as supplementary material. In the July issue of *The Commission* there is listed "Better Climate for Spain's Protestants Noted," in January "Religious Lib-

erty Document Issued," in September "Spain Issues Permit for Baptist Pastor," and in November "Burial Permission Given." Each of these news briefs gives an understanding of the changing Catholic-Protestant relationship in Spain.

## To the CHAIRMEN

### Teaching Missions

**Program Chairman** Do you use a plan sheet when planning WMS programs? The suggested plan sheet on page 57 of the WMS Manual may be helpful. It pinpoints items which contribute to a well-planned, effective missionary program. It is necessary to understand the specific purposes and aim of the program. It helps to know what resources are available. These may include pictures, maps, filmstrips, current magazines, people, and other resources in addition to ROYAL SERVICE. Suitable presentation techniques must be chosen, assignments must be made, and teaching aids must be prepared. These are some of the elements which go into program planning, and the plan sheet keeps them in focus.

**Mission Study Chairman** What will you do to encourage reading of the recommended book for study during July, August, September? The book, *The Holy Spirit in Missions* by J. B. Lawrence, is a must on the reading list of WMS members for this summer. You may want to use these suggestions to encourage members to read:

1. Make a poster reproducing the book's cover or mount the cover of the book on poster board and list some of the chapter headings: (1) The Missionary Beginning, (2) The Heavenly Helper, (4) The Holy Spirit and the World, (6) Power for Service.

2. Write questions which are answered in the book, and place them where WMS members can see them often. Some questions are: Do you know that the Holy Spirit is a Person? What makes an effective, efficient witness? Does the Holy Spirit reside in you? What does it mean to be filled with the Spirit? Do you know the difference in conversion and consecration?

3. Mimeograph statements from the book and distribute or mail them to WMS members. These could be used:

- (1) "Ignorance concerning the work of the Holy Spirit . . . results in limited belief and great failure . . ."

- (2) "No one can be filled with the Spirit if he is filled with something else."

- (3) "The Holy Spirit will illuminate our minds. . ."

- (4) "The promise of power was fulfilled with the coming of the Holy Spirit on the day of Pentecost."

- (5) "The church, apart from the power that comes from heaven, is a weak and helpless thing in a world of sin and suffering."

## Leading Persons to Participate in Missions

**Community Missions Chairman** See "Bulletin Board," pages 25-26, and read about Language Missions Week, August 28-September 3. Here are some suggestions which may help to make this week meaningful:

1. Call attention to language persons in your community.
2. Pray that your church will meet its responsibility to these persons.

3. Secure copies of the Mission Action Guides listed

### Mission Action Guides for Workers with Language Groups

*Mission Action Group Guide* (a guide for discovering needs, selecting needs to be met, and assigning responsibility for meeting needs), 50 cents.

*Mission Action Projects Guide* (a guide for planning and conducting short term projects in mission action), \$1.00.

These guides, available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, will be helpful in planning for this important week and a continuing witness and ministry to language groups.

at left. Use suggestions in the first one listed to begin work with language groups.

4. Consider the possibilities of forming mission action groups to work with language people in your community.

**Stewardship Chairman** If you have followed the suggestions given in the WMS Manual for quarterly emphases on stewardship of possessions, you are aware of the emphases for July, August, and September. These are: (1) emphasize God's Word concerning the tithe; (2) interpret Co-operative Program plan of giving; (3) promote State Missions Offering for in quarter when Season of Prayer for State Missions is observed in your state.

Last month it was suggested that you recommend the reading of the book *Christian Sharing of Possessions*, Annie Wright Uversy (available from Baptist Book Stores, 85 cents). It is primarily a study of God's important stewardship precepts in Genesis through Revelation.

If you have not used the dramatic presentation, "To All the World Through the Co-operative Program," you may want to present it for your church. It requires two readers and eleven to seventeen other people for scenes. It may be secured from Woman's Missionary Union or Baptist Book Stores for 10 cents a copy.

**Prayer Chairman** John Bunyan, a Baptist, once said "Prayer is an ordinance of God . . . a sincere, conscious, affectionate pouring out of the soul to God through our Lord Jesus Christ, in the grace and help of the Holy Spirit, for such things as God has promised, or according to His Word, for the good of the Church with submission, in faith to the will of God."

This is a tremendous concept of prayer. What is Bunyan saying?

Prayer is decreed by God.  
Participated in by sincere, submissive, faithful souls.  
Provided for by our Lord Jesus Christ.  
Prompted by the Holy Spirit and  
Power producing when in accordance with his will.

Suggest to WMS members that they talk about Bunyan's understanding of prayer during their family worship. You will also want to promote the use of "Call to Prayer" in ROYAL SERVICE during family worship time.

## Organizing for Missions Projects

### Church Community Survey

To discover persons of special need a church must make a comprehensive survey of its community (order *Mission Action Survey Guide*, 50 cents, from Woman's Missionary

Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores). Basic church and community information regarding needs may be secured from church members in addition to these ways:

1. Use a city map and with crayons indicate racial groups, housing projects, low income sections, institutions, and others.
2. Consult your area or city missionary.
3. Consult with the church missions committee.
4. Go on an information gathering tour of community agencies.
5. Visit hospitals and other institutions.
6. Visit the juvenile court judge or the rehabilitation director in your association.

Using your findings as a guide for deciding what needs it will try to meet, the church logically turns to Woman's Missionary Union and the Brotherhood to carry out mission action which will meet the needs.

Meeting human needs, physical or spiritual, requires concerned, committed persons who are willing to learn how to witness and minister in a specific category of work. This requires persons who will remain involved over a long enough period of time to make a lasting contribution in meeting human needs.

These implications must be interpreted to WMS members and plans made accordingly.

## BULLETIN BOARD

### Sunday School Board

One of the new Mission Action Guides published by Woman's Missionary Union is *Mission Action Group Guide: The Sick* (available from Woman's Missionary Union or Baptist Book Stores, \$1.00). Those ministering to the sick will be interested in the filmstrip, *Visiting the Sick and Sorrowful* (available from Baptist Book Stores, \$7.00). The filmstrip gives guidance in visiting and ministering to the sick and bereaved. It seeks to build the visitor's confidence and understanding as he learns what to expect when he visits. The stages of grief are presented and illustrated so the visitor will recognize them and know how to respond. There are 50 frames, color with recording.

# Hymn of the Month

This month's focus hymn is "In Christ There Is No East or West." It is an appropriate hymn for Woman's Missionary Society since it is one of the great missionary hymns. The words were written by John Oxenham in 1908 for the London Missionary Society's exhibition. Two of the stanzas are especially well known and loved. These are:

In Christ there is no East or West,  
In him no South or North;  
But one great fellowship of love  
Throughout the whole wide earth.  
  
Join hands, then, brothers of the faith,  
Whate'er your race may be:  
Who serves my Father as a son  
Is surely kin to me.

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## Home Mission Board

August 28-September 3 has been designated by our

## \* PROMOTIONAL FEATURES AT YOUR MEETINGS \*

### SOCIETY •

by MRS. BERTIE HAGOOD  
WMS Director, Arkansas WMLU

### Spotlight on Sunbeam Band

#### SUNBEAM BAND OFFERS OUR OPPORTUNITY

(This skit is to be presented by Sunbeam Band director and others who work with Sunbeam Band. Sunbeam Band director goes to table at the front of the room, picks up Sunbeam Activities she has placed there before the meeting, and begins talking.)

**Director:** Oh, sometimes I wonder if Sunbeam Band is worth all we put into it. The children wiggle so, it's so hard to hold their attention, and it's so hot! Besides, I'm not really sure how much they understand about missions, world need, the Great Commission. I just wonder if it would make any difference whether we had Sunbeam Band.

I asked the members of the Sunbeam Band committee to be thinking about this and to come today to share their thoughts. Here they come. (They come from their seats, eager to talk.)

denomination as Language Missions Week. The purpose of the week is to focus the attention of Southern Baptists on language people, informing them of the language ministry of the church, and inspiring all churches to witness to language people in their communities.

There are more than 35 million people in the United States characterized by background in a language other than English, and there are at least forty such languages including the language of the deaf. Believing that the gospel is for everyone and that no one is to be excluded from Southern Baptist witness and ministry regardless of language or ethnic background, the Home Mission Board has a program of language missions. The Board appoints missionaries to serve among these people and works cooperatively with various state conventions to meet their need for the gospel (see box, "Mission Action Guides," p. 24).

The following free tracts will help with preparation for Language Missions Week, "Ministering to Language Friends" and "How Close Is Home Missions?" They may be obtained from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

**Primary Leader:** I'm eager for you to hear a statement I found this week in a state Baptist paper. (Reads quotation.) Dr. R. G. Lee, former pastor of Bellevue Church in Memphis said, "In Sunbeam Band meeting one Sunday afternoon at the age of seven God called me to be a preacher."

**Beginner Leader:** And I read that the late Miss Mildred Matthews, for thirty-five years a missionary in Cuba said, "I often think that if I had not belonged to that little Sunbeam Band in Merrillton I would not have been a missionary. . . . I believe I heard the call to missions work because of that Sunbeam Band."

**Assistant Leader:** And just listen to what Brooks Hays, former Congressman from Arkansas and past president of the Southern Baptist Convention, says, "Was I not instructed in Sunbeam Band about world tasks and the missionary enterprise which Baptists supported?"

**Director:** How could I have even wondered? What if there had been no Sunbeam Band for these to attend? What if we fail the future world leaders we have right here now in Sunbeam Band? This is our opportunity! And we must not underestimate the importance of teaching children who will be everyday folks like you and me. Yes, Sunbeam Band offers our opportunity! (See p. 9.)

#### Sharing Community Missions Experiences

Since August 28-September 3 is Language Missions Week, plan a promotional feature on witness and ministry to language groups.

Find out if there are WMS members who have had a community missions experience with some language group

such as Spanish, Indian, Japanese, Italian, the deaf, the migrant, or other persons who are characterized by their connection with a language other than English. If so, ask them to give their experience briefly. If not, use the time to ask the following questions:

1. Are there language groups in our community?
2. Do you have neighbors who are deaf or who speak another language besides English?
3. What do you know of their religious background?
4. Have you invited any of these language group neighbors to visit in your home?
5. Have you invited them to attend any of the services of our church?
6. Are there language group missionaries in our community?
7. Have you volunteered to help with their work?

### CIRCLE •

by KATHRYN BULLARD

HMS Director, North Carolina WMLU

#### Enlistment

On poster board (or newspaper) using left-up pen, write the beginning of the sentences on the left and the ending on the right. The phrases on the right should not correspond with the left. Ask the members to complete the sentence and draw a line in the correct ending. The statements are from the book, *Enlistment for Missions* by Helen Fling, president of Woman's Missionary Union (available from Baptist Book Stores, paper, 85 cents).

"A member can never remove herself	communication or interruption."
"There is no substitute	with particular needs and possibilities."
"Visitation will be either	from enlistment responsibility. . . ."
"Jesus . . . looked on each [woman] as an individual	for consecrated shoe leather."

Ask, Do we believe these quotes? (Have in hand names of prospects and present definite plans for visitation.)

#### Reading Mission Study Book

Read Luke 24:47-49 and ask members to tell quickly what this passage means. (Allow not more than two minutes.) Then remind them that a discussion of this and other insights into the missionary calling will be found in the reading and studying of the mission study book, *The Holy Spirit in Missions* by J. B. Lawrence (available from Baptist Book Stores, 75 cents).

#### Preview September Study Topic

To preview the WMS study topic for September ask the question: What two population changes in today's world

make it necessary for us to accelerate our Christian witness? On one placard print "An exploding population" and on another, "A shifting population." Give a few moments for circle members to think about the question and to answer, then hold up the two placards and announce the subject, an accelerated witness to an exploding and shifting population in the United States. Give time and place of meeting and any other information needed concerning the September society meeting.

### An Appeal

This appeal for GA counselors written by Charise Mallory, former GA-Sunbeam Band director, Manhattan Baptist Church, New York City, may get a response from your WMS members:

"You're the best person I ever knew. You're so kind and pretty. I love you. Thank you for everything," wrote a GA member to a GA counselor.

How can anyone refuse to give leadership to the life of that child? Believe me they do!

"Knowing that countless people grope in darkness and giving attention to his commands . . . to acknowledge my stewardship of time, money, and personality. . . ." (Some of you may not know this is an excerpt from the Girls' Auxiliary Allegiance.) Why is it people gladly give their money but fail to give God their time and talents?

Do you as a WMS member recall what Girls' Auxiliary meant to you? Perhaps you have not given it much thought, or perhaps you were not a member of GA. Let me give you some food for thought!

GAs have fun! They sing, learn about people and customs of other lands as well as our own country, study the Bible, develop stewardship of time, money, and personality, witness for Christ by giving and doing for others (that's called mission action), and most important, they learn to communicate with trust, and love our Father in heaven.

If you have never taken a trip with GAs or slept on a concrete floor at a "sleep-over," you can't imagine the many wonderful memories treasured by those who are directors, counselors, and former GAs. Memories such as a child homesick at her first trip away from home; the happy joy and giggles of girls at seeing a "moon creature" (003 1/2 to US-2 in real life); their panic at forgetting their toothbrush or a few minutes later struggling with volumes of Scriptures to memorize; the excitement of a "jungle breakfast"; the quiet which comes as Marjorie James leads the girls in realizing and accepting the challenge of the Great Commission; the big, loving, trusting smiles they give you because you cared enough to give [them] the very best; and finally watching one of your GAs walk down the aisle on Sunday morning to accept Christ as her personal Saviour and to follow him in beautiful baptism.

Will you search your heart and answer the call to His service by giving of your time, money, and talents to the youth organizations of the church? Your reward is knowing you helped mold a life—a Christian life.

### An Installation Service for the Officers of Woman's Missionary Union

Prepared by MRS. N. H. BUDALY, Missionary  
Baptist Spanish Publishing House, El Paso, Texas

And there were a group of consecrated women keeping watch over their homes by day and by night—KEEPING WATCH OVER THEIR HOMES. The home, the very first institution established by the Divine Creator.

KEEPING WATCH over the home in the twentieth century—in 1947, to be exact, consisted of many and various activities.

There was the husband, the poor dear needed so much help after frustrating days and nights in his occupation or profession.

Also, the children (in some instances, the grandchildren); their needs were many and varied—to properly clothe, feed, teach, chauffeur to school, to music lessons, to birthday parties, and to church activities—well, to say the least there was great need for this area of WATCHING.

In the vigilance of the daily schedule the telephone conversations were a very important part. Even the multiple installation of princess style telephones in harmonizing colors did not provide the homemaker with more leisure hours.

Yes, they were faithfully keeping watch over their homes when in, the Holy Spirit came upon them and the voice of the Lord spoke unto them and they were sore afraid.

The Holy Spirit said unto them: "Fear not, ye have not chosen to be an officer in Woman's Missionary Union, but I have chosen you. I am honoring you by giving you this marvelous opportunity."

The groups of women, so faithful in keeping watch over their homes continued to be sore afraid and they began to say one to another: "We cannot accept an office in this great missions work—it is too complicated; there are too many records to keep; there are programs to plan and special weeks of prayer. No, we cannot accept this additional work."

They continued to be sore afraid—yes, sore afraid!

But the Holy Spirit said unto them: "Fear not, for behold I am offering you a very special opportunity and an unusual responsibility to participate in extending the good tidings of great joy which shall be to all people."

"FEAR NOT—these good tidings of great joy must be taken to all people—the rich, the poor, the sick, the illiterate, the people behind the Iron Curtain, the great masses in war-torn countries, to people of every color, race, and creed."

The Holy Spirit continued speaking to the wonderful group of dedicated, talented women and said:

"I offer you the greatest challenge in missions work that Southern Baptists have ever known. THINK YE: There are now more missionaries in both home and foreign areas of service than ever before in Baptist history. Southern Baptists are giving of their tithes and offerings more generously. There are more stimulating books, better literature,

posters, leaflets, workshops, people praying—truly Southern Baptists are advancing!"

As the women listened, prayed, evaluated, and thought on these challenges their fear lessened and with one accord they began to say: "Here we are Lord, send us, use us, use our talents."

They were eager to serve! They were ready to begin the new work!

The Holy Spirit continued speaking, kindly but firmly: "I would not have you ignorant of the world situation, of those who are following me, of those who are serving me and of their great needs for your assistance and how you can help them."

"Consider Vietnam, your own youth dying there, missionaries with small children living in a war-torn country. Be aware of countries in which missionaries are entering, such as Yeman with two medical doctors and the first nurse from Spain appointed by their own convention, Maria Louisa Hidalgo."

The Holy Spirit continued the heart examination: "Think, ladies, think of the great population explosion with the racial situation as it is in your country and in other areas of the world."

Then, the most penetrating portion of the heart examination was given—a very personal one: "Are you aware, truly aware of the condition of those in Cuba who follow me? You know that Dr. Herbert Caudill, director of Southern Baptist work in Cuba, and his wife spent their very last night in the United States in the fair city of El Paso, Texas. When Dr. Caudill asked the question about how many churches were represented in the associational meeting where he spoke on that last night and was told that perhaps there were twenty, his answer was, 'Thank God, we'll have that many more people praying for us!' Is this true? Are you praying for him and for his fellow laborers that God may use them for his glory even as many remain in the jails of Cuba? Are you aware that what you do to promote missions in your area has mighty impact on the missions program around the world?"

These challenges were too great for human strength. The women became so emotionally involved that, with all of the earnestness of their hearts again they turned to God in silent prayer. They could not speak, but the Holy Spirit conveyed God's message to their dedicated, anxious hearts.

Solo: "'Are Ye Able,' Said the Master"

(The audience stands and reads in unison):

And suddenly there was with the group of women selected for specific places of service a multitude of fellow laborers and co-workers praising God and saying, "We too, through intercessory prayer, missionary offerings, and the use of our talents dedicate ourselves to proclaim the good tidings of great joy which shall be to all people."

(The audience and the officers sing the chorus of the hymn, "'Are Ye Able,' Said the Master.")

Prayer of dedication for new officers

## Vatican II and Protestant- Catholic Marriage

by Professor Donald

IN the light of Vatican Council II and news stories which have appeared recently dealing with the participation of a Baptist minister in a wedding with a Catholic priest, it might be well to review the official documents as they deal with some of these specific problems.

As *The Ecumenist*, publication of the Paulist Fathers, indicates, there are three questions which have created very real tensions between evangelicals and Catholics in the matter of marriage:

1. Must all of the children in a mixed marriage be baptized and educated as Catholics?
2. Can an evangelical minister and a Catholic priest collaborate in a wedding?
3. Does the Catholic Church recognize a marriage of a Catholic with another Christian or non-Christian unless ecclesiastical permission has been granted?

There was considerable discussion during the Vatican Council of these questions, but no vote was ever taken because of the division of opinion among the bishops. In

alter the Catholic ceremony is completed.

On the third point, no new instructions are given, so, as according to present law, mixed marriages of Catholics outside the church are still regarded as null and void. The instructions given by the Congregation for the Doctrine of Faith do provide the removal of excommunication from Catholics who have contracted a marriage before a non-Catholic minister, but it still does not recognize the marriage as binding.

It is interesting to note that the Paulist Fathers are encouraging the Vatican to liberalize the instructions even more to provide that there be no "crisis of conscience" which might harm the children and destroy the meaningfulness of the marriage itself.

We pray that this time might soon come so that some of the tensions which have been harmful in relations with Roman Catholics might be eliminated. It is encouraging to know that many Catholics are praying for that same end.

March, 1966, the Congregation for the Doctrine of Faith of the Roman Catholic Church published its instructions on mixed marriages. Here is what it indicates:

First, the promises for Catholic baptism and education of any children are not changed. The responsibility rests on the Catholic member of the marriage, but the non-Catholic must agree that he or she will put no obstacle in the way. A written promise is not required, but a verbal promise must be given.

Regarding the second point, actually, the evangelical minister does not participate in the ceremony. The provision is that the non-Catholic minister "may address some words of good wishes and exhortation" to the couple and to the congregation

ON the first Sunday in March, ten strangers arrived on our campus. By noon on Friday the last one had departed. They lived and worked among us for less than six days, yet they exerted a significant and lasting influence on student and faculty at Chowan (Baptist) College, Murfreesboro, North Carolina.

These strangers were resource leaders for the biennial Christian Focus Week. Such an emphasis on a campus is made possible by cooperative efforts of college, state, and national student leaders. Our college has participated in five similar emphases. The first was in 1958.

Perhaps a series of questions will provide understanding regarding the values of these weeks. The questions: Who are Focus Week team members? What is the purpose of such a week? How successful is Focus Week actually?

First of all, our visitors are lay people: lawyer, doctor, teacher, scientist, business executive, housewife, journalist. Usually the team

includes also a pastor, chaplain, or a missionary. Primarily, however, lay people are in the majority in order to give a broader base of interest and involvement by the students, some of whom do not feel called into church vocations.

These visiting men and women are in vocations which parallel the vocational interests and ambitions of many college students. They speak of problems, conflicts, and rewards which students experience and anticipate. These Christians leave with students the importance of the whole of life, that it is a pilgrimage in Christian vocation. They live where the action is, attempting to express their faith through their vocations. They say in effect that Christ has relevance for dynamic men and women of today—wherever they are, whatever their occupation in life. They are convincing in implying that those who make of faith a retreat or a refuge are denying the very faith which they claim to profess in Christ as Saviour and Lord.

Team personnel for a Focus

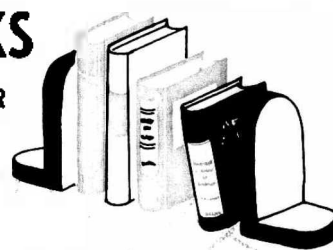
Week talk about topics which are of vital interest to students. The subjects for seminars or discussion groups are chosen by the students. Personnel are then chosen. If students wish to explore the relationships between science and religion, a Christian scientist who is also knowledgeable in theology will speak to the subject. If there is great interest—as there always is—in marriage and family life, a doctor, a housewife, a minister explore the many facets of this topic. So it goes. Students determine the program in large measure. Personnel who can speak with understanding and authority are assigned those areas for which they are academically and vocationally fitted. Students listen to the business executive who talks about Christian ethics in his business. They listen to the doctor who discusses the dangers involved in promiscuous sexual relationships. They hear the lawyer who talks about the need for social justice.

What is accomplished in Christian Focus Week? One must take both

the short and the long look. Viewed at short range there is always the minority which is visibly affected by such an emphasis. There are often those students who are the most committed Christians. Viewed from more distant range there are many others whose attitudes, ambitions, perspectives are altered. These are often nominal Christians, those who are not formally identified with Baptist Student Union or other religiously-oriented student organizations. These will talk of personal problems and concerns with the stranger who has captured their attention and won their confidence. Such conversation often results in serious confrontation with Christ and his meaning for persons.

A Christian college has responsibility for making a certain witness for Christ to modern youth, to help them in knowing and recognizing the eternal truth which is foundational in Jesus Christ, in getting a true perspective on life. A Christian Focus Week is one of many ways a college fulfils this responsibility.

## BOOKS AND THEIR MEANING FOR MISSIONS



by Fayly H. Cothorn

Would you build a new house in the city for your servants while you lived in a tent on the desert outside the city? Some people in Libya live this way.

In her newest book, *Children of Allah*, Agnes Newton Keith describes the people of Libya and their way of life. From a woman's point of view, Mrs. Keith describes vividly the women who live in this land between the sea and the Sahara.

While describing a southern oasis home with furnishings of mats and pottery jugs, the author asserts: "In a house of this simplicity personalities dominate surroundings, and these women are like flames of desert life."

Colorful, vibrant personalities develop behind the veils of the women. Eagerness to know about the outer world characterizes those whose horizon is measured from a rooftop.

As the people of Libya are caught up in the changing world, woman's status receives attention. Yet the author points out that the country has a new postage stamp to celebrate woman's advanced status: "Only the advanced Libyan woman can't go to the post office to buy her own stamps," she writes with irony.

Despite the confinement of women, family life in Libya is closely knit. Young men accept family responsibilities at a tender age. Apparently there is little thought given to building a life apart from old family traditions.

New insights into the Arab's worship is brought to life in *Children of Allah*. Quiet acceptance of any experience as "the will of Allah" is characteristic of the people.

Just as Mrs. Keith grew to understand and love the people of Libya, the reader becomes emotionally involved with the "children of Allah." During Mrs. Keith's last weeks in Libya she tried to describe a young Libyan friend and his family, but found it difficult. For, she said, "I can't see clearly anymore because my eyes are filled with love."

*Children of Allah*, Agnes Newton Keith, \$6.95  
ORDER FROM BAPTIST BOOK STORES

## PERSPECTIVE ON LIFE

by Hargus Taylor

Chaplain, Chowan College  
Murfreesboro, North Carolina

Our family is considering vacation plans. In fact, we are almost ready to vote. Should we include the Foreign Missions Conference at Glorieta?

If you honestly want your family to really become involved in spreading the gospel all over the world, then my answer is an unqualified yes.

You will be caught up in the spirit of our foreign missions enterprise as you hear missionary messages and reports from the secretaries for Latin America, Africa, Europe and the Middle East, and the Orient. In addition, there will be visual presentations and age-group conferences.

The beloved secretary of the Foreign Mission Board, Dr. Baker J. Cauthen, will speak out of his heart, and your family will come to know this great leader.

Just being on the grounds and in the dining room with dozens of missionaries and denominational leaders will be an unforgettable experience—in fact your daily diary would be something to keep.

This week and this place, Glorieta, New Mexico, August 17-23, would make an ideal family vacation. For reservations write:

Mr. Mark Shurt  
Glorieta Baptist Assembly  
Glorieta, New Mexico 87535

My church is wondering about Language Missions Week, August 28-September 3. What could this week mean to my church?

This is only one way but a good one of getting a church interested in this vital work of our Home Mission Board. This week provides an opportunity to show all the

churches what can be done in language missions work. Dr. Lloyd Corder has said: "Churches once looked the other way when confronted with a language group—now they are starting Sunday School classes and other organizations in another language."

It has been estimated that there are 35 million people in the United States who can be classified as being in "language groups."

Our churches need to look into their own opportunities with such groups or need to be interested in working cooperatively with the Home Mission Board throughout the Convention. (See *Mission Action Guides* available, cover 3.)

The last question is a short one and requires only a short answer. Is *Woman's Missionary Union* in the Church Study Course?

Yes. See Category 20. There you will find such books as *Christian Witnessing*, Floy Burnard; *Educating Youth in Missions*, Mildred McMurtry; *Christian Sharing of Possessions*, Annie Wright Usery; *Woman's Missionary Union*, Alma Hunt; *Enticement for Missions*, Helen Fling; *World Awareness*, Sadie T. Crawley; *Spiritual Life Development*, Mildred McMurtry; *The Woman's Missionary Union Program of a Church*, Marie Mathis and Elaine Dickson.\* By the way, as of January 1, 1967, the time requirement for all Church Study Courses has been changed from seven and one-half hours to six hours.

\*Each book is 85 cents, except the *Woman's Missionary Program of a Church* which is 75 cents, 95 cents after Aug. 15, available from Baptist Book Stores; *Woman's Missionary Union*, Hunt may also be ordered from *Woman's Missionary Union*, NRI North, Twentieth Street, Birmingham, Alabama 35201.

by Marie Mathis

IS  
THIS



YOUR  
QUESTION?

# Study in August



FOR USE IN SOCIETY

## Christian Missions and the Tide of Nationalism: Zambia and Malawi

by Mrs. Lamar Jackson

Study Question: Does nationalism threaten the Christian witness in Zambia and Malawi?

### Meeting Outline

Song  
Call to Prayer  
Business  
Promotional Features (see Forecaster)  
Study Session

### Study Session Outline

Leader's Introduction  
Discussion of Nationalism  
Alternatives to Nationalism  
The Nation of Malawi  
The Nation of Zambia  
Nationalism and the Christian Witness  
Interpreting the Gospel  
What Have You Learned?  
Prayer  
Follow-Through  
Song: "Am I a Soldier of the Cross?"

### Program Chairman, Get Ready

1. Collect Materials  
(These should have been saved from July meeting.)
  - A world map (See instructions for introducing the three month study in July *ROYAL SERVICE* p. 35.)
  - List of isms to pin-stick on map: communism, racism, Catholicism, nationalism.
  - August study question: Does nationalism threaten the Christian witness in Zambia and Malawi?
2. These are additional materials needed for August study:
  - Pamphlets and maps on Zambia and Malawi ordered (free) a month in advance from Department of Missionary Education and Promotion, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230. An additional map may also be ordered and used as suggested in the discussion of nationalism. "Southern Baptist Missions in Africa" (see p. 34).

— Unit theme written as a question: How do world conditions affect our missions efforts?

— Make additional isms to pin-stick as discussion progresses: tribalism, colonialism, internationalism, chauvinism, jingoism, Americanism, capitalism, racism, materialism, anti-Semitism.

3. Make Assignments
  - Reports about Zambia and Malawi: See pamphlets and study material in *ROYAL SERVICE*, use file copies of *The Commission*, October and December 1964.
  - Discussion of nationalism in study material.
  - Explanations of isms found in section, "Alternatives to Nationalism."
  - Discussion of the effect nationalism has on the Christian witness.

### Leader's Introduction

Procedure: Use world map prepared for introduction of unit at the July meeting. Pin-stuck across the top the unit theme: "How do world conditions affect our missions efforts?" Restate as isms the world conditions studied in July: communism and racism. Pin-stick these words, and all other isms as they are discussed, on the map and review briefly. Pose the question: Do you see a possibility that these isms, communism and racism, might affect our missions efforts in Africa?

Mention scholarships given by Russians as Communist efforts to win over the intellectuals. Recall that acts of violence behind the Iron Curtain against African students caused disillusionment. Point out that an organized Communist Party in Africa is rare. It has been noted by Africans themselves that Communists build no hospitals, few schools, and send no food or clothing in times of national distress. Red China entertained a group from Malawi and Tanzania last fall and sent them home in Chinese blue uniforms and Mao lapel badges. "You can call us African Red Guards," they said.

In regard to racism, quote a Rhodesian bishop: "Though there is still a large fund of good will amongst many

Africans toward Europeans [as all whites are called], one must admit that amongst the younger people there is a growing anti-white feeling," and 50 percent of all Africans in 1964 were under twenty-one.

In August, we are adding more issues. Catholicism and its relationships with Protestantism in modern Spain and the USA will be the circle study. Is Catholicism a problem in our missions work in Africa? In some areas, the answer would be yes. Only in Senegal [seh-n-ih-GAWL] and the Ivory Coast, however, has there been any open persecution of evangelists. Some believe that compromises with heathen practices by Catholics and involvement in politics bring all Christian groups under suspicion. Others argue that the evangelists' lack of involvement is causing them to lose ground. The African Noble Prize winner, Albert Lutuli [loo-TOO-ly], believes the church must speak out on secular issues: "There is a seeming indifference to problems, a running shy of even meeting political leaders. The result is a schism between minister and political leader which harms them both."

All the issues discussed this quarter are really world issues affecting our missions efforts everywhere. We limit our consideration to definite areas so that we may have more of a depth study. Our assignment is nationalism in Zambia [ZAM-bee-uh] and Malawi [muh-LAH-wee]. Does it threaten the Christian witness? (Pin-stick study question, p. 33.) The aim for our study today is nationalism.

How do you react to the word nationalism? Many of these issues cause an unfavorable reaction. They are red-flag words that quicken the pulse and put us on the defensive. Is nationalism a "bad" word? (Call for special reports.)

The leader may conclude with remarks about interpreting the gospel in Malawi and in your own church community.

#### Discussion of Nationalism

There are those who would call nationalism a bad word. They remember that the study of European history was full of violence and bloodshed as new nations struggled to fill out their boundaries and find a place of importance. They recall the War Hawks of American history, and those who insisted on our "natural destiny" as the frontier was pushed on westward to the Pacific.

"Nationalism" is defined as devotion to one's nation. Anything bad about this? There are two isms that accurately describe extreme nationalistic views. It might be interesting to add them to your vocabulary: chauvinism [SHOW-vuh-niz-uhm] and jingoism [JING-go-is-uhm].

Nicholas Chauvin [SHOW-ven] had a passionate admiration for Napoleon and the first French Empire. His name became a common noun, standing for exaggerated and aggressive devotion to a nation.

Jingoism is a similar word which originated from a British music hall song of 1878. This word was used to encourage war with Russia:

We don't want to fight, but by jingo if we do,—  
We've got the ships, we've got the men, and got the money too.

These are indeed bad words. Can nationalism of itself be labeled "bad"? It would be unfortunate for Africa if this were true, for the past two decades have witnessed the establishment of thirty-three new nations in Africa south of the Sahara. This is the area designated "Africa" by our Foreign Mission Board. That part of the African continent bordering the Mediterranean Sea is assigned to the territory designated as Europe and the Middle East because of racial, religious, and cultural ties with Europe.

When World War II ended, there were only three independent countries south of the Sahara: Ethiopia, Liberia, and the Republic of South Africa. The rest of the land included colonial empires of Britain, France, Portugal and Belgium. Until this century, map makers drew elephants and lions to fill up the interior of the "Dark Continent." (If you ordered the map of Africa from the Foreign Mission Board, ask for volunteers to color gray the nations where there is no Southern Baptist witness.) As you see by the countries colored brown, Southern Baptists have work in twelve of these countries south of the Sahara. Map-makers and students alike despair of keeping up with the name changes as these nations achieve independence.

Our study concentrates on two countries which gained independence in 1964: Malawi and Zambia. These became familiar territory when you recall that they were parts of the Federation of Rhodesia and Nyasaland [muh-ASS-uh-lund]. Great Britain hoped that these areas would remain together as one strong country. Nyasaland objected to the white racist policy of Southern Rhodesia. She withdrew in July, 1964, to form the independent nation of Malawi, about the size of Pennsylvania. Northern Rhodesia elected to become Zambia, an ancient name like that borne by her famous Zambezi [zam-BEE-zee] River.

What hope is there for these new nations? Do extreme nationalistic feelings put stumbling blocks in the way of our mission effort? What alternatives are there to nationalism?

#### Alternatives to Nationalism

If we did not have nations, what would we have?

1. "Tribalism" is defined as a group of persons who form their own community which exists as a separate tribe or family. This ancient organization of African life solved many problems. It provided social traditions which gave meaning to life as the group worked out ways of securing food, shelter and protection. African countries are not yet removed from tribalism. Even in Nigeria, long considered black Africa's most educated and best prepared nation, tribal warfare recently threatened to split the country.

The seeming security of tribalism is waning because of urbanization, mobility, education, and more effective communication. In southern Africa, less than 10 percent of the people lived in cities in 1959. Today, approximately 30 percent have moved to town and in some places

over 70 percent of rural men have left for urban areas. An estimated 45 million job seekers in all of Africa will move into cities in the next twenty years. This causes a breakdown in traditional tribal control of vices and morality. It means the Christian witness must establish itself in urban centers.

2. "Colonialism" is a practice of controlling and governing territory outside one's own national boundaries. Muslims are quick to point out that Christianity was a traveling companion of colonialism. They are eager to brand Christianity as Western and foreign. Islam has made from three to five times as many converts as Christianity in the past decade. Colonialism is a bad word in Africa, and Muslims have exploited the anti-Western sentiment related to it.

3. "Internationalism" is the principle of interests or action between different nations. It provides for the co-operation of sovereign, independent states. The United Nations is an illustration. One third of all UN General Assembly's seats are filled by African nations.

Perhaps you can think of other alternatives to nationalism. Whatever your opinion may be, the fact remains that we are living in an age where nationalism flourishes. Perhaps we can better understand its influence on Christian missions as we study in detail the conditions in Malawi and Zambia.

#### The Nation of Malawi

Nyasaland became Malawi on July 6, 1964. This new nation was welcomed into the United Nations as the 114th free country in the world's family of nations. It was called "new," but did we call it that because of ignorance on our part or because this was a fact of history? Could it be that we are just uninformed about African history and culture, and so we assume that nothing worthwhile happened there until the white man came upon the scene? Would you say that an example of chauvinism (see p. 34) is seen in our evaluation of other countries as significant only when they relate to our own history or heritage?

Had we but known it, a kingdom by the name Malawi was flourishing in this lake region in 1546. The Portuguese explorers wrote about it when they went to the East African coast. Malawians had an iron smelting industry in the southern lake region. Hoes and spearblades of iron were used to pay expenses of caravans traveling from Lake Nyasa [muh-ASS-uh] to the seacoast. They traded iron objects with neighboring tribes and used them for the purchase of beads. Although they had a single ruler, the governmental organization was more like that of a commonwealth. Superior implements of war and fortification in their high mountains kept them from being conquered by the Portuguese when they took nearby Mozambique [mow-zuhm-BEEK]. As a matter of fact, they were never conquered, not even by the British. In 1891 they asked to be "protected," and Britain promised to guide them toward independent status as early as 1907.

By the mid-nineteenth century David Livingstone found that the people had reverted to tribal ways of life. He called the area Nyasaland because Nyasa was the name of its magnificent lake. It is the third largest in Africa and tenth in the world, 360 miles in length.

Are you among those who wish they could keep up with "new" African names? Remember that Malawi just took back its historic name instead of retaining the one given by the white man a hundred years before.

The population of Malawi is almost 100 percent African and is one of the most densely populated areas in Africa. The president, Dr. Hastings Kamuzu Banda, is one of the best educated leaders on the continent. Like all the other heads of black African states, he attended a mission school. He received a degree in philosophy from the University of Chicago and an MD from Meharry Medical College in Nashville, Tennessee. During World War II he practiced in Liverpool, North Shields, London, where he came in contact with other African leaders. In his independence day message he urged: "Let us discipline ourselves to work hard . . . and dedicate anew our energies in the service of our country."

The capital of Malawi is a small but beautiful town named Zomba [ZAHM-buh]. Built by the British in a strategic mountain location, it overlooks the ancient route of Arab slave traders. Anyone who claimed Mohammed as prophet would not be carried off.

Instead of establishing their first mission station in the capital, Southern Baptists located at the nearest railway and trade center thirty-seven miles away. The twin cities of Blantyre-Limbe [blan-TIRE-LIMB-hay] have a combined population of 120,000. Two of our missionaries are located here. The next largest population center is Lilongwe [lee-LONG-wee] with 8,100 people, where six missionaries are engaged in a Bible school and publication work.

Because Malawi is primarily agricultural in its economy, the development of urban centers has not been as rapid as in surrounding areas. It is still 95 percent rural. The village with only one hundred to five hundred population is still the prevailing mode of life. The government retained the local chiefs with authority over one hundred to three hundred villages. They are responsible for the administration of their districts as in the old days.

What significance does this have for our missions work? The scattered groups present problems in leadership. A training program for lay leaders was one of the first efforts of our mission. The Baptist Bible School building in Lilongwe and the church building in Blantyre provide facilities for this training. An active literacy program is carried on with the publication center producing literature to help satisfy the demand for reading material. Over three thousand pieces of literature have been circulated each month from the book stall at the Lilongwe marketplace.

Missionary LeRoy Albright notes the trend of young Malawian men to travel over southern Africa looking for



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In August, we are adding more items. Catholicism and its relationships with Protestantism in modern Spain and the USA will be the circle study. Is Catholicism a problem in our missions work in Africa? In some areas, the answer would be yes. Only in Senegal (seh-nih-GAWL) and the Ivory Coast, however, has there been any open persecution of evangelicals. Some believe that compromises with heathen practices by Catholics and involvement in politics bring all Christian groups under suspicion. Others argue that the evangelicals lack of involvement is causing them to lose ground. The African Noble Prize winner, Albert Lutuli (loo-TOO-ley), believes the church must speak out on secular issues. "There is a seeming indifference to problems, a running shy of even meeting political leaders. The result is a schism between minister and political leader which harms them both."

All the isms discussed this quarter are really world issues affecting our missions efforts everywhere. We limit our consideration to definite areas so that we may have more of a depth study. Our assignment is nationalism in Zambia (ZAM-bee-uh) and Malawi (muh-LAH-wee). Does it threaten the Christian witness? (Pin-stick study question, p. 33.) The ism for our study today is nationalism.

How do you react to the word nationalism? Many of these isms cause an unfavorable reaction. They are red-flag words that quicken the pulse and put us on the defensive. Is nationalism a "bad" word? (Call for special reports.)

The leader may conclude with remarks about interpreting the gospel in Malawi and in your own church community.

#### Discussion of Nationalism

There are those who would call nationalism a bad word. They remember that the study of European history was full of violence and bloodshed as new nations struggled to fill out their boundaries and find a place of importance. They recall the War Hawks of American history, and those who insisted on our "natural destiny" as the frontier was pushed on westward to the Pacific.

"Nationalism" is defined as devotion to one's nation. Anything bad about this? There are two isms that accurately describe extreme nationalistic views. It might be interesting to add them to your vocabulary: chauvinism (SHOW-vuh-niz-uhm) and jingoism (JING-go-is-uhm).

Nicholas Chauvin (SHOW-ven) had a passionate admiration for Napoleon and the first French Empire. His name became a common noun, standing for exaggerated and aggressive devotion to a nation.

Jingoism is a similar word which originated from a British music hall song of 1878. This word was used to encourage war with Russia.

We don't want to fight, but by jingo if we do.—  
We've got the ships, we've got the men, and got the money too.

These are indeed bad words. Can nationalism of itself be labeled "bad"? It would be unfortunate for Africa if this were true, for the past two decades have witnessed the establishment of thirty-three new nations in Africa south of the Sahara. This is the area designated "Africa" by our Foreign Mission Board. That part of the African continent bordering the Mediterranean Sea is assigned to the territory designated as Europe and the Middle East because of racial, religious, and cultural ties with Europe.

When World War II ended, there were only three independent countries south of the Sahara: Ethiopia, Liberia, and the Republic of South Africa. The rest of the land included colonial empires of Britain, France, Portugal, and Belgium. Until this century, map-makers drew elephants and lions to fill up the interior of the "Dark Continent." (If you ordered the map of Africa from the Foreign Mission Board, ask for volunteers to color gray the nations where there is no Southern Baptist witness.) As you see by the countries colored brown, Southern Baptists have worked in twelve of these countries south of the Sahara. Map-makers and students alike despair of keeping up with the name changes as these nations achieve independence.

Our study concentrates on two countries which gained independence in 1964: Malawi and Zambia. These become familiar territory when you recall that they were parts of the Federation of Rhodesia and Nyasaland (high-ASS-uh-land). Great Britain hoped that these areas would remain together as one strong country. Nyasaland objected to the white racist policy of Southern Rhodesia. She withdrew in July, 1964, to form the independent nation of Malawi about the size of Pennsylvania. Northern Rhodesia elected to become Zambia, an ancient name like that borne by her famous Zambezi (zame-BEE-zee) River.

What hope is there for these new nations? Do extreme nationalistic feelings put stumbling blocks in the way of our missions effort? What alternatives are there to nationalism?

#### Alternatives to Nationalism

If we did not have nations, what would we have?

1. "Tribalism" is defined as a group of persons who form their own community which exists as a separate tribe or family. This ancient organization of African life solved many problems. It provided social traditions which gave meaning to life as the group worked out ways of securing food, shelter, and protection. African countries are not yet removed from tribalism. Even in Nigeria, long considered black Africa's most educated and best prepared nation, tribal warfare recently threatened to split the country.

The seeming security of tribalism is waning because of urbanization, mobility, education, and more effective communication. In southern Africa, less than 10 percent of the people lived in cities in 1939. Today, approximately 30 percent have moved to town and in some places

over 70 percent of rural men have left for urban areas. An estimated 45 million job seekers in all of Africa will move into cities in the next twenty years. This causes a breakdown in traditional tribal control of vices and morality. It means the Christian witness must establish itself in urban centers.

2. "Colonialism" is a practice of controlling and governing territory outside one's own national boundaries. Muslims are quick to point out that Christianity was a traveling companion of colonialism. They are eager to brand Christianity as Western and foreign. Islam has made from three to five times as many converts as Christianity in the past decade. Colonialism is a bad word in Africa, and Muslims have exploited the anti-Western sentiment related to it.

3. "Internationalism" is the principle of interests or action between different nations. It provides for the co-operation of sovereign, independent states. The United Nations is an illustration. One third of all UN General Assembly's seats are filled by African nations.

Perhaps you can think of other alternatives to nationalism. Whatever your opinion may be, the fact remains that we are living in an age where nationalism flourishes. Perhaps we can better understand its influence on Christian missions as we study in detail the conditions in Malawi and Zambia.

#### The Nation of Malawi

Nyasaland became Malawi on July 6, 1964. This new nation was welcomed into the United Nations as the 114th free country in the world's family of nations. It was called "new," but did we call it that because of ignorance on our part or because this was a fact of history? Could it be that we are just uninformed about African history and culture, and so we assume that nothing worthwhile happened there until the white man came upon the scene? Would you say that an example of chauvinism (see p. 34) is seen in our evaluation of other countries as significant only when they relate to our own history or heritage?

Had we but known it, a kingdom by the name Malawi was flourishing in this lake region in 1546. The Portuguese explorers wrote about it when they went to the East African coast. Malawians had an iron smelting industry in the southern lake region. Hoes and spearblades of iron were used to pay expenses of caravans traveling from Lake Nyasa (high-ASS-uh) to the seacoast. They traded iron objects with neighboring tribes and used them for the purchase of brides. Although they had a single ruler, the governmental organization was more like that of a commonwealth. Superior implements of war and fortification in their high mountains kept them from being conquered by the Portuguese when they took nearby Mozambique (mow-zuhm-BEEK). As a matter of fact, they were never conquered, not even by the British. In 1891 they asked to be "protected," and Britain promised to guide them toward independent status as early as 1907.

By the mid-nineteenth century David Livingstone found that the people had reverted to tribal ways of life. He called the area Nyasaland because Nyasa was the name of its magnificent lake. It is the third largest in Africa and tenth in the world, 360 miles in length.

Are you among those who wish they could keep up with "new" African names? Remember that Malawi just took back its historic name instead of retaining the one given by the white man a hundred years before.

The population of Malawi is almost 100 percent African and is one of the most densely populated areas in Africa. The president, Dr. Hastings Kamuzu Banda, is one of the best educated leaders on the continent. Like all the other heads of black African states, he attended a mission school. He received a degree in philosophy from the University of Chicago and an MD from Meharry Medical College in Nashville, Tennessee. During World War I he practiced in Liverpool, North Shields, London, where he came in contact with other African leaders. In his independence day message he urged: "Let us discipline ourselves to work hard and dedicate anew our energies in the service of our country."

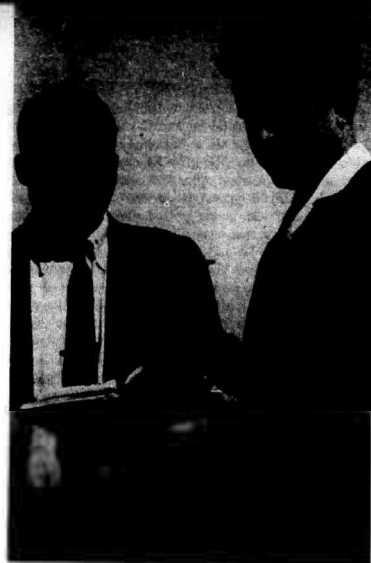
The capital of Malawi is a small but beautiful town named Zomba (ZAHM-buh). Built by the British in a strategic mountain location, it overlooks the ancient route of Arab slave traders. Anyone who claimed Mohammed as prophet would not be carried off.

Instead of establishing their first mission station in the capital, Southern Baptists located at the nearest railway and trade center thirty-seven miles away. The twin cities of Blantyre-Limbe (blan-TIRE-LIM-bay) have a combined population of 120,000. Two of our missionaries are located here. The next largest population center is Lilongwe (lee-LONG-wee) with 8,100 people, where six missionaries are engaged in a Bible school and publication work.

Because Malawi is primarily agricultural in its economy, the development of urban centers has not been as rapid as in surrounding areas. It is still 95 percent rural. The village with only one hundred to five hundred population is still the prevailing mode of life. The government retained the local chiefs with authority over one hundred to three hundred villages. They are responsible for the administration of their districts as in the old days.

What significance does this have for our missions work? The scattered groups present problems in leadership. A training program for lay leaders was one of the first efforts of our mission. The Baptist Bible School building in Lilongwe and the church building in Blantyre provide facilities for this training. An active literacy program is carried on with the publication center producing literature to help satisfy the demand for reading material. Over three thousand pieces of literature have been circulated each month from the book stall at the Lilongwe marketplace.

Missionary LeRoy Alhright notes the trend of young Malawian men to travel over southern Africa looking for



Mr. Donald Kaduya, lay pastor of Lilongwe, Malawi, discussing with missionary William S. Wester a verse from the Bible.

work. "Malawians have gained a reputation as good workers and are found in industry and mining all over southern Africa," he says. This creates problems in village family life. On the other hand, our missionaries are hopeful that it will create rich opportunities for lay witnessing. Would that they might go everywhere preaching the Word!"

#### The Nation of Zambia

There are some ways in which Zambia and Malawi are similar. Both wanted names that were meaningful to Africans. Northern Rhodesia (now Zambia) bore the name of Cecil Rhodes, British colonial empire-builder. The name Zambia came from the mighty Zambezi River. Both countries are republics.

There are several differences between Zambia and Malawi. The most obvious is size. Malawi is similar in area to Pennsylvania. Zambia's area is larger than Texas. Notice, however, that Zambia's population is less. It has been noted that Malawi has the densest population in Black Africa with the village-tribal pattern predominating. Zambia is developing a detribalized way of life as urban areas continue to grow.

Take as an example of urbanization the three towns in

the copper-mining area where Southern Baptist missionaries are stationed. These are located in the north near the border of the Republic of the Congo. Kitwe (KEY-tway) has a population of 123,200; Mufulira [moo-foo-LEE-rah], 76,150; and Chingola [chin-GO-la], 52,230. The row-house communities, built in the last decade, constitute an urgent invitation to enter with the gospel. "The government is promoting the development of schools in a bold and almost feverish program," writes missionary Tom Small. "This enables the missionary to devote his time and energy to a program of preaching, personal evangelism, and church development."

The lure of high wages in the mining areas has caused a breakdown of traditions that formerly hindered response to the gospel because of the fear of ostracism. People from different tribes and villages live side by side in the cities. Their children attend the same schools. "The people are bound together by common problems and experiences," missionary Small says. "Now, as never before, they are ready to worship together."

Marilyn Bonnell (Mrs. Dutton) believes that the greatest barrier to the gospel in the prosperous industrial area is materialism, the greed for money and personal possessions. "Those better educated become social climbers who are concerned with material goods," she says.

Zambia's president, Dr. Kenneth Kaunda [cow-DOON-dah], is a Christian, son of a Church of Scotland national pastor. He has encouraged the establishment of missions work. The government requested a missionary to help plan a five-year program of educational and religious broadcasting. There are an estimated 300,000 radios in Zambia. The response to the Baptist Hour and Bible correspondence courses has been beyond expectations. Recording studios are in the new Baptist Building in the capital city of Lusaka [loo-SOCK-uh] (1,132,300 population). (See p. 14.)

As in Malawi, the need for leader training is imperative. Courses in Bible, doctrine, ethics, and methods are conducted in the local churches. Those attending are encouraged to go to surrounding areas and share what they have learned.

Literature is provided by the Zambia Baptist Press located at the Lusaka headquarters. This produces study material and Gospels for the more than thirty language groups making up the scattered village population of rural Zambia. Marilyn Bonnell emphasizes the importance of the "feverish and diligent" preparation of materials. "Christian literature plays a vital part in preventing the gospel since language and cultural barriers place many limitations on the missionary."

The independence day celebrations took place in a huge stadium more than twice the size of the one in Tokyo where Olympic Games are held. President Kaunda lit a great copper freedom torch and runners lighted individual torches to take the light of freedom throughout the land.

Missionary Milton Cunningham commented on this new day of freedom. "Hearts of the people are now filled with dreams of economic and educational independence. It is hard to predict when these dreams will come true, but it is certain that Christians can hasten their realization."

#### Nationalism and the Christian Witness

(Place remaining items on map.) As you look at these fourteen items, are you challenged or frustrated? Does it look as though we are covered up with problems? Is the world in a mess? Are Christians called to an easy task?

In presenting background material on Zambia and Malawi we have endeavored to show that even these inland nations of Black Africa are not isolated from world problems. There is no hiding place. Since our main emphasis is on nationalism, however, what insight have we gained as to its effect on the Christian witness? Let us discuss these questions.

#### 1. Is there any identification of nationalism with the old pagan religions?

We have seen a natural pride in both of these nations as they gained independence. They chose names from their historic past, from the days of paganism. It should be pointed out that paganism is one of those red-flag words to an African. "Heathen" and "savage" are inferred by this term. A people of no culture and the Tarzan movie image conveys paganism. The term preferred is animism—a belief that a living soul or spirit exists in nature and in an invisible spirit world.

About 50 percent of the African population still adheres in traditional tribal religions. With the assumption of ancient names, there has been a revival of pagan festivals at which government officials appear. Hence, the conclusion was made that there is some identification with nationalism. It was significant that the internationally educated President Hastings Banda of Malawi waved the feathered fly whisk, the witch doctor's symbol of authority, in the independence day parade. An opponent of Dr. Banda resigned as secretary of the Central African party because he believed the opposition had put a curse on him. "Terrible pain resulted in my being unable to walk. This illness was created magically by those who hate me."

The editor of *Africa Now* believes that "the independence movement gave impetus to pagan religions by appealing to national pride in traditions."

#### 2. Do Africans identify missionaries as representatives of individual nations or only as ambassadors for Christ?

This question implies that nationalism is a two-way threat to the effectiveness of our missionary effort. Have you ever heard a missionary from Africa speak who did not mention damaging effects of bad news from the States?

For instance, if you were a citizen of Zambia, how

would you react to these international headlines: "Americans Arrested in Plot to Destroy African Bridge"? This was a news release of November 7, 1966. The article pointed out that Zambia is second only to the US in the production of copper, and the bridge is a vital link in the only railway to transport copper to East African ports. The one-mile long bridge is one of the largest in Central Africa. Two men reportedly had been given \$25,000 each to blow it up so that the price of copper would rise on the world market.

Do you see possibilities for propaganda against all Americans as corrupt capitalists? Muslims, animists, Communists, and members of some three thousand flourishing cults in southern Africa are quick to brand Christianity as Western and their own beliefs as native and adaptable to the Africa continent.

#### 3. Is nationalism a threat to the Christian churches as they exist today in Zambia and Malawi?

Again quoting the editor of *Africa Now*: "Nationalism in itself is not a threat to the churches, but it can be ridden by anti-Christian forces. It has been fanned into racial hatred in East Africa, where it has been the complicating factor of a European settler population and in Congo and Angola where political aspirations have been suppressed."

Notice Zambia's neighbors. Recall that both Zambia and Malawi separated from a federation with Southern Rhodesia.

A psychiatrist has pointed out that a nation, like an individual, goes through three stages of development: dependence, independence, and interdependence. Dependence is infancy, while a realization of interdependence is maturity. Independence is the adolescent stage where there is a feeling "nobody needs to tell me what to do."

What effect would this feeling of independence have on church organizations? It would make nationals feel they were as capable as anybody else to run institutions, hold places of leadership, and preach the gospel even before adequate training had been secured.

On the other hand, African Christians have accused missionaries of insisting on church standards and organizations as they exist in their own nations back home before they are willing to grant local autonomy and recognize national leadership. Our missionaries in Zambia and Malawi have realized the independent spirit that has come with nationalism. They have attempted to work creatively under present conditions.

Kenya's leader, Tim Mboya [mm-BOY-ya], made a thought-provoking observation about Christianity: "The church will have a future in Africa if it practices what it preaches." Could this be said of our witness in other nations as well?

#### Interpreting the Gospel

Missionary LeRoy Albright tells how one lay preacher

Women of Blantyre-Limbe, Malawi, meet in the yard of the William S. Wester's home for the purpose of Bible study

in Malawi interpreted Mark 5:25-34 (read first from Bible):

"Here was a woman who had been sick for twelve years and couldn't get any better. She had tried everything she knew to do. She had gone to the witch doctor until there were no more chickens to pay him with. She had poured the cornmeal at the crossroads to make the evil spirits happy until her family was hungry for lack of cornmeal.

"She had torn strips of cloth and tied them in trees to confuse the sick spirit within her until the family did not have any clothes. She had clipped her hair, turned rocks, spit in water. She had done everything she knew to do, but nothing worked.

"One day she heard that a man named Jesus was going through the country calling people to follow him, and that he had power to heal. Well, she would like to be healed but she wasn't going to get mixed up into following anybody, so she just slipped up behind him and touched the hem of his garment. In that initial contact she found healing. As Jesus turned and spoke to her, she found him sufficient for all of her life's needs and she chose to follow him."

Albright said that the lay preacher then declared that he had tried Jesus and found him sufficient, too. He urged those who heard him to try Jesus, and some did.

Could we have interpreted the story more effectively in terms of the understanding of listeners? Do we live, talk, give, and serve knowing Christ is sufficient for all life's needs? Do we really believe he is adequate in face of world conditions that affect missions efforts in Zambia, Malawi, and the United States, in our communities?

#### What Have You Learned?

Having studied today the striving of Malawians and Zambians for freedom, what have you learned? (Make list on chalkboard or newsprint so you can keep it for review in September. Ask women to help make the list. You may add ideas):

1. That men pay high prices for freedom
2. That a person and people want respect from others even though their ways are different
3. That African nations are on the move
4. That Christian missionaries are seeking to find many means to communicate the gospel in ways and language appropriate to the culture and tradition of Africans
5. That God is blessing these efforts and men are responding to the message of Christ's love.

#### Prayer



No group of Baptists were ever happier with a new building in which to meet than this church at the dedication of the building they erected near Broken Hill, Zambia. Pastor Watson Baula at door.

#### Follow-Through

Help women to decide on response to what they have learned. They could:

1. Read about Africa—check news magazines for several weeks and discover trends in these emerging countries.
2. Discuss these trends objectively with a friend, husband, or other members of the family.
3. Read books about Africa—ask the church or public library or bookmobiles for recent books on Africa. There are many excellent ones.
4. Communicate to others the meaning of Christ's love.

Sing (or read): "Am I a Soldier of the Cross"

## FOR STUDY IN CIRCLE Or Second WMS Meeting

# Changing Catholic-Protestant Relationships in Spain and the US

by Mrs. Ralph Gwin

Study Question: What does the new Catholic freedom mean to my Catholic neighbor, to me, to my church?

#### Outline for Meeting

##### Circle Chairman in Charge

Call to Prayer (read Scripture passage, give missionary information, and pray for missionaries)

Song (choose one appropriate to Scripture passage)

##### Business Period

Promotional Features (see Forecaster)

##### Program Chairman in Charge

Study this material, "Changing Catholic-Protestant Relationships in Spain and the US," or study the book, *The Holy Spirit in Missions*, Lawrence (see "Mission Study," p. 42)

To the Program Chairman: Present the study in the same format as last month, with two researchers. In addition, appoint a listening panel of three persons. If circle is small, all members may be on panel and leader may add questions based on study material.

#### Introduction

Leader: To set today's study in context of the unit begun in July let us look at the subject matter. The unit subject: trends which challenge missions. Last month we studied about trends in race relations in our country. This month we study about trends in Catholic-Protestant relationships in Spain and the United States. In September we look at the fearful evidence of an enveloping secularism in our country. Concerning the subject for today let us look at our study question: What does the new Catholic freedom mean to my Catholic neighbor, to me, to my church? (Write it on the chalkboard now or have prepared information about the unit for study in circles this quarter and the study question for this month.) Now let us consider new Catholic-Protestant relationships.

Last October a Catholic priest supplied the pulpit of the

First Baptist Church, Tallahassee, Florida. The doctrine of justification by faith, he said, sets Christianity apart from other religions. He recalled listening to the Baptist pastor's TV messages for four years and said he wholeheartedly believed all the pastor preached in the broadcasts. The pastor reported the mail response was "fabulous."

At Clemson, South Carolina, a bride's brother-in-law, a Baptist pastor, assisted a priest when the Baptist bride was married to a Catholic groom. The pastor read from the Scriptures, gave words of admonition and encouragement to the couple, and led in prayer. A Baptist organist and Methodist soloist also participated. In a similar ceremony in Memphis, Tennessee, a Baptist pastor said greater understanding on both sides resulted from discussions preceding the ceremony. These are isolated incidents (see p. 29 for limited gains and tell these).

The opening of the first Protestant book store in Spain in the fall of 1965 was an important event. Furthermore, the store was allowed to post a sign and to display its literature in the windows.

What is unusual about these illustrations? What made these events possible? Who is affected by the changes? These questions will be answered by the listening panel at the close of the discussion. Panel members are (name them).

Following the plan of last month's study, two "experts" will talk about changing Catholic-Protestant relationships. Our "experts" (name them) are qualified by their research to discuss the subject (the sure panel members are prepared).

#### Catholic Tradition

First Researcher: A bit of background will help us appreciate the full import of the illustrations we have heard.

Traditionally, Catholics have kept entirely apart and aloof from joint services with Protestants, whether worship, wedding, or civic enterprises. Believing the Catholic Church to be the only true church and all other Christians heretics, they have refused any cooperative effort.

Protestant ministers could not enter the Catholic pulpit nor assist in any Catholic ceremony. They went so far as to refuse recognition of a Protestant or civil marriage for a baptized Catholic, saying there was no marriage. It did not matter that the Catholic, baptized as an infant, no longer considered himself a Catholic. This Church gave no quarter and was ready to excommunicate the member who exercised personal freedom. Bible reading was discouraged for fear of misinterpretation. "Mother Church" would interpret its truths. Traditions were held as sacred and as binding as Bible truth (note p. 29 for limitations).

In comparison, Baptists have stood at the other pole from Catholics—ready to accord to every individual the right of personal choice. Every man is privileged to interpret the Bible under the guidance of the Holy Spirit and pray directly to God without the need of any human intermediary. Baptists have stood firmly for religious liberty and have championed the cause of minority groups as well as Catholics to worship God as they choose.

#### The New Catholicism

Second Researcher: The religious event of our era has been the meetings of the Council of the Roman Catholic Church called Vatican Council II. By Catholic reckoning this was the 21st Council held since A.D. 325. One observer said the most significant thing about Vatican Council II is that it was held, inasmuch as the last meeting, Vatican Council I (1870), had affirmed infallibility of the Pope, making future councils unnecessary. The recent Council met for two months each year for four years, 1962-65. Discussions were necessarily in Latin, but a system of news bulletins and translations for reporters and invited observers was provided.

The term "new Catholicism" is often used. You may ask, Is it really new? Yes and no. Doctrinally speaking there are no theological changes in the Catholic Church. Its claim to be the only true church still holds even though it may take on a new appearance, relaxing some traditional stands. Mainly, this Church has sought new strategy of relationships with other Christians.

In general, one of the great reforms immediately affecting most members is the change from Latin to the vernacular—the language of the people, such as English, French, German—to make mass more meaningful. The priest may face the congregation rather than the altar. An interesting sidelight is that this change forecasts a trend in architecture to bring the congregation closer to the priest.

Let us see what Dr. Porter Routh, executive secretary of the SBC Executive Committee, says about Protestant-Catholic marriage (see p. 29).

A far-reaching external and internal reform of Vatican II is the declaration on religious liberty, honoring the concept of human dignity and liberty to religious bodies as well as individuals. All men, it states, have freedom to act in accord with their consciences, and secular governments should refrain from coercion of man's religious beliefs.

My research partner will take up here and enumerate some specific actions of Vatican II.

First Researcher: In addition to changing the saying of the mass from Latin to the language of the people, the Council voted for joint meetings to bring Roman Catholics and other Christians together to pray for unity. Hymn singing is encouraged. The Revised Standard Version of the Bible has been approved by the hierarchy of Britain as an English translation for Catholics. The Pope has directed cooperation with Protestant groups in producing and distributing a common translation of the Bible. The laity are increasingly participating in church life.

Agreement was reached on the need for updating old customs of dress for nuns, monks, and friars.

The Council declared that Jews as such could not be blamed for the crucifixion of Christ, and urged members to work for better relations with non-Christians in areas of mutual concern.

Schema (document) 13, called "The Church in the Modern World," is a collection of guidelines on problems such as social and economic justice, marriage and the home, population explosion, atheism, and nuclear war. This document aims at providing a basis for dialogue among all men both within and without the Catholic Church. It formulates the hope for unity and cooperation of all Christians.

Two issues debated by the Council were unchanged. The controversial questions of birth control and the question of celibacy (no marriage) of the priesthood were left in the hands of the Pope.

The administration of the Catholic Church has been through the hierarchy with the Pope having final and complete authority which continues, but under the new changes takes on a more decentralized form with the bishops sharing with the Pope. In no way destroying the Pope's infallibility (incapable of error in defining doctrines touching faith or morals), the synod, or college of Bishops, is now co-responsible with him.

The hierarchy in each nation will decide local issues, providing for variations in customs and observances by national groups. The usual requirement of abstinence from meat on Friday has been discontinued in Canada, France, Italy, Mexico, and the United States. The National Conference of Catholic Bishops (formerly National Catholic Welfare Conference) in the U.S., in lifting the Friday ban on meat, insists that it is not merely dispensing with the requirement. Abstinence should continue voluntarily or some other penance substituted except during Lent.

#### Spain

Second Researcher: Spain has been almost unique in its intolerance for Protestants or evangelicals, placing Protestant churches in a most curious position. Protestant churches could neither advertise, put up signs, nor design buildings that looked like churches. They could not legally hold property nor defend their rights at law. They could not operate schools, print literature, or make any public manifestation of their faith. Officially they did not exist.

Between 1950 and 1960, thirty-five evangelical churches were closed by government officials. Since 1960 we have seen efforts to change the image of intolerance. Closed churches are open and other restrictions are lifted.

Thirteen Southern Baptist missionary couples work in Spain alongside forty national Baptist pastors. The membership of fifty-four churches and forty-two missions points is 5,500. Three kindergartens and two elementary schools now enroll 130, plus over 30 theological seminary students. Some publication is going on, including a WMS magazine *Nuestra Labor* (see p. 41). Most literature, however, comes from the Baptist Spanish Publishing House, El Paso, Texas. The work is woefully small for a population of over 31 million.

First Researcher: To bring you firsthand information about Baptist work in Spain, I wrote to one of our missionaries, Mrs. Charles (Indy) Whitten, asking about current conditions there.

Spanish Baptist churches have more freedom than ever before. All evangelical churches which were closed are open, and members feel free to invite people to services and to give out tracts and Gospels. People who once wrapped their Bibles and hymnbooks or carried them out of sight in a satchel now carry them in full view.

There is public evidence that Protestants really exist. Letters may be addressed to "Pastor Garcia" or "Pastor Sanchez." The Madrid TV recently carried a news report of the British and Foreign Bible Society, which less than ten years ago was raided and all books and Bibles confiscated. To be Spanish is no longer synonymous with being Catholic.

Immanuel Baptist Church of Madrid received written permission for a sign on its building. Seven others have followed suit without permission.

Many activities are easier. It is easier to secure permission for services in new locations. Young people find it easier to secure permission to marry, and arrangements for non-Catholic funerals are easier.

Ministry in hospitals is also easier. A man from Madrid went into a coma after open-heart surgery in a Max hospital. Eleven days later the assistant pastor of the First Baptist Church visited him. He was not sure the patient heard him, but the pastor read from the Scriptures and prayed aloud. A tear trickled down the man's face, the first sign of response he had made. Another heart

patient in the same room requested the pastor to visit and talk with him about the Saviour. He accepted Christ. Missionary Charles Whitten visited a Baptist in a Catholic hospital last October. He told the nurse, "I am an evangelical pastor and I have come to minister to the spiritual welfare of this Baptist family." He was taken immediately to the patient's room. These incidents would have been difficult a year or more ago.

Attitudes are changing. Spain's WMU president died last year. Her former Catholic confessor called on the family. He said: "I regretted very much to see Senora Bernate leave the Catholic fold. But I think she did not leave real Christianity. She was ardent in her faith in Christ and was depending on him to save her."

The Ebenezer Baptist Church relettered its old sign which showed faintly through the coat of paint put there years ago. They did not have permission but the local priest expressed satisfaction that the Baptist church had a sign.

Second Researcher: So conditions are changing for the better. This is encouraging information. Spanish Christians give credit to the Pope, the Vatican Council, and to governments in Europe and around the world who have raised their voices for freedom. They give credit also to those who have prayed long for the change. In December the Spanish Cortes (parliament) unanimously approved a freedom document which could mean complete religious liberty, although the history of Catholic-Protestant relations does not leave room for much optimism (see "Baptists in Spain, 1967," p. 2). It is possible Protestants now are taking more freedom than the legislation set down in writing.

Last year laymen from Mississippi assisted in a stewardship emphasis in Spain. One of them said: "These people have been just so many statistics in a faraway land. Now they have come alive and their problems are mine. I will stick by them and pray for them as long as I live. Their greatest single need is complete religious freedom."

#### Conclusion

Leader: Thank you for your interpretations of Vatican Council II and the information about Spain.

Is the listening panel ready to answer questions which refer to the illustrations about a priest who supplied a Baptist pulpit, a Catholic-Baptist wedding, and the opening of a book store in Spain? Listener 1, what is unusual about the stories?

Listener 1: Stories like these were unheard of until very recently. They made the news because they are new. Historically, a priest would not enter a Baptist pulpit nor invite a Baptist to assist in a wedding. Evangelical book stores have not been allowed in Spain previously.

Leader: What made the incidents possible, Listener 2?

Listener 2: The answer is Popes John and Paul and Vatican Council II. Catholic leaders, beginning with Pope John, seemed to realize the need to improve relationships with other Christian bodies. Prayer has been answered.

Leader: Listener 3, who is affected?

Listener 3: So many are affected that I want the other listeners to help answer the question.

First of all, my Catholic neighbor is affected by the changes in her church. There can be more communication between us now. Once she seemed reluctant to talk much about her church for fear I would condemn her for being Catholic, I suppose. But now she seems rather eager to talk. She feels we have many things in common although practices differ. We might even compare thoughts about last Sunday's sermons. She has already told me her church does not sing as well as our congregation does. Hymn singing is new to them. She says she will be able to go to church with me sometimes at night, provided she has attended mass that morning. She enjoys her services much more in English than in Latin, but she says some people do not like the change.

Listener 1: I would say as a Southern Baptist I am indeed affected by the new Catholic freedom. Now more than ever I need to give a convincing demonstration of the transforming power of Christ in my life. The freedom my Catholic neighbor enjoys may be our opportunity to understand one another better and to come to a clearer understanding of the full saving power of Christ. There probably will be more opportunities to talk about Bible truth and spiritual matters.

Listener 2: The effect of the "new Catholicism" on my church and denomination is significant.

As Catholics in many countries face trends of freedom, Baptist churches, guided by our missions boards, must be prepared with new approaches, new methods, to confront people convincingly with the love of God in Christ Jesus. We must for Christ take advantage of expanding opportunities and areas open to us.

Our Foreign Mission Board should be ready with funds

and personnel to take advantage of religious liberty in Spain to whatever extent it comes. Spanish Baptists will know how to advance the work. More than the present twenty-six missionaries and forty pastors are needed for a 31 million population. New buildings and equipment will be necessary.

Churches are the supporting agents of missions programs. The support must be in burdened prayer, finance, and more missionaries. Southern Baptist churches are the sources of all three.

#### Meditation

Leader (Display again the study question) In closing, I feel compelled to remind you of Peter's admonition to the Christians scattered afar. He cautioned them to be ready to give a reason for their faith. The Phillips translation is expressive: "Be ready at any time to give a quiet and reverent answer to any man who wants a reason for the hope that you have within you" (1 Peter 3:15). This is needed advice. Opportunity is never lacking, but how often do we fail because we do not know what to say. Or, how often are we too timid or embarrassed to say anything. Think of yourself now (pause).

Are you ready to witness in answer to a question about your faith in Christ?

Are you informed about New Testament teachings regarding salvation, baptism, the Lord's Supper, prayer, witnessing, and other vital matters?

Should you get together with others to study regarding these matters?

Can you help your church plan ways to develop better communication with Catholics in your community?

Can you discover ways of neighborliness with Catholic neighbors?

Are you willing to prepare for the opportunity, willing to seek the opportunity?

Can you pray "Lord, use me, send me, guide me to witness to my Catholic neighbor?"

(Close with prayer for prepared, willing witnesses at home and for complete religious liberty for Southern Baptists and other evangelicals who witness in Spain.)

Do you want to follow through on your study this quarter of *The Holy Spirit in Missions* by J. B. Lawrence, 75 cents, and *Teacher's Guide*, 25 cents?

Here are two excellent books. They are *The Work of the Holy Spirit*, Conner, \$3.00, and *The Bible Basis of Missions*, Glover \$3.50. (If your pastor does not have these, he may be pleased to receive them as a gift from your Woman's Missionary Society.)

Order books from Baptist Book Stores; *Teacher's Guide from Woman's Missionary Union*, 609 North Twentieth Street, Birmingham, Alabama 35263, or Baptist Book Stores.

## Bible Study • The Missionary Message of the Bible

Lesson XI

by Gilbert L. Guffin

### Missions and the Power of the Resurrection

Scripture Reading: See Scripture references used in text.

"The young people of today," says President Posey of Harvard, "are searching for a creed to believe, a song to sing, a flag to follow." So it seems is the rest of the world. But Jesus' disciples needed no such search. The resurrection, for example, was not a creed they found but a reality that overtook them. They did not merely believe in the resurrection; they were caught up and transformed by it. It was a discovery, not a conclusion reached by reasoning. Literally overcome with despair by the crucifixion (Luke 24:21), the disciples were so unprepared for the resurrection that their minds at first stubbornly rejected it. Only by force of evidence were they convinced. It would have seemed ridiculous to them then to have been asked, "Do you believe in the resurrection?" They knew it to be a fact.

Too often Christians of today speak of the resurrection as something to believe rather than an incomparable reality to proclaim. The resurrection of Christ remains the great unshakable reality of the ages. From the day of Pentecost the tongues of the disciples, so paralyzed with fear by the cross, never ceased to preach the certainty and the meaning of the resurrection. They saw this event, moreover, as being significant for all the world and for all time. But what is its significance? To fail to examine this question is to neglect a keystone in the foundation on which the whole structure of world missions rests.

We live in a day of growing nationalism and of the resurgence of many religions. Missionary activity is becoming a two way street. For the first time in American history, we are beginning to see missionary movements of other religions invading the so-called Christian West. It becomes urgent, therefore, that the distinctive character of the Christian faith be set forth. This is uniquely done by the truth of the resurrection. This truth declares:

1. That Christ is what he claimed to be.

In Romans it is said of Christ that he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). Literally, he was openly designated and revealed truly to be the Son of God in power by his resurrection. This is the infallible proof that he is God the Son, that he is all he ever affirmed himself to be. If this be so—and we can only accept it or reject it as we must accept or reject any other historic fact—then no other religion offers a Saviour

like Christ or knows anyone comparable to him. The resurrection is undeniable proof that God has broken through to us in the person of Christ, and actually, as Jesus so often said, has truly revealed himself in Christ to our wondering eyes.

2. That what Christ taught is not only true, but is also of crucial, enduring, and inseparable significance.

If men live face to face with the risen Son of God, then what he says takes on significance far greater than anything else ever uttered. It is little wonder, therefore, that we are reminded in Hebrews: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. . . . Therefore we ought to give the more earnest heed to the things which we have heard" (Heb. 1:1-2; 2:1). If Christ had not risen, then men could well ignore what he said; but in the light of the resurrection, eternal consequences hang on their acceptance or rejection of what Jesus says. He himself remarked: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life" (John 5:24). He said, moreover: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Even more pointedly he remarked: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). Every man's destiny is determined by whether he accepts or rejects Jesus' word. If, as the writer of Hebrews impressively observes, God who once spoke through chosen men now is speaking to us through his very Son, how indeed shall men escape if they neglect the salvation he offers?

3. That God's redemptive grace and purpose truly embrace all men.

This is an incalculably precious assurance.

The sins of all the world had made the cross necessary. If, as the resurrection attests, Christ was not a mere man, but the Son of God, his resurrection affects not the Jews alone but all the race. No wonder Christ gave directions to his disciples after his resurrection that their witness was to embrace the whole earth—Jerusalem, Judea, Samaria, and the "uttermost part" (Acts 1:8). When seen from this perspective, it is obvious that all Jesus had done, now cli-

MISSION  
Study

maxed by his resurrection, was a part of God's long declared redemptive plan and can be explained only by God's grace (Rom. 5:15). To men everywhere the cross reveals the glory and greatness of God's love and the resurrection forever affirms it. God who loved the world enough to give his Son to die for it still loves it enough to want to save it (Rom. 4:25).

#### 4. That the final and most fearful foes of mankind have been forever overcome

Man's needs and enemies may vary from clime to clime. The incidence, for example, of disease or the degree of suffering or the blight of ignorance may vary. The two common, inescapable, and final foes of all the race, however, are death and the grave. Despite medical science and increased knowledge, these foes strike people alike in all parts of the world. Nor does anyone in his wildest imagination conceive of a time when these foes can be actually eliminated. In no way known to man, save in Christ, has victory over death and the grave ever been assured. But Jesus promised "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John 1:25-26). Paul could also joyously declare: "He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit" (Rom. 8:11). Through the triumph of the resurrection, death for the enlightened Christian anywhere in the world loses its dread and becomes only a servant by which a soul is led into fuller life beyond. Truly, "Jesus Christ . . . hath abolished death, and hath brought life and immortality to light" (2 Tim. 1:10). One of the saddest spectacles in the earth and that which most typifies

the hopelessness and emptiness of men outside of Christ everywhere is how they look upon death. Yet what Christ has done for man in conquering death and the grave is a glorious benefit available to every soul everywhere.

#### 5. That spiritual resurrection is possible for every man

Not only does the resurrection assure believers universally of victory over the grave and death, but it also provides them assurance of their own spiritual resurrection now. Paul had this in mind apparently when he wrote: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . . Now if we be dead with Christ, we believe that we shall also live with him" (Rom. 6:4-8). The Scriptures reveal that the sinner is spiritually dead. Unreconciled to God through Christ and existing in a state of disobedience, he is "dead in trespasses and sins" (Eph. 2:1). Through Christ those who are spiritually dead can be made alive or "quickened." Thus we read: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6). The believer anywhere in the world is enabled to rejoice with Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his

abundant mercy hath begotten us again unto a lively hope [living hope] by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

#### 6. That the mission given the church has the authority of the living God as its source and its necessity

How great is the responsibility of those who have found Christ to carry out his mission! That mission is not optional. Christians have no right to choose whether they will engage in missionary enterprises. The imperious nature of our task arises out of the lordship and authority of the risen Christ Jesus declared after the resurrection: "All power [authority] is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20). If the supreme Lord of the universe, as the resurrection proves Christ to be, demands it, how can any one of us oppose it?

#### 7. That every soul exists beyond death

At least one other profoundly important lesson for missions is amply revealed by the resurrection. If Jesus made any one fact clear, it is that the soul of man has a destiny beyond the grave. He spoke of certain personalities of the past as still living. In the transfiguration he met with Moses and Elijah. He himself raised the son of a widow at Nain and Lazarus also from the dead. He spoke specifically of the judgment scene to which all nations will be gathered and of the separation to be made among men to their eternal destiny (Matt. 25). Paul wrote of the resurrection "of the just and unjust" (Acts 24:15). He said

also: "This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53). To the Thessalonians he stated: "But I would not have you to be ignorant, brethren, concerning them which are asleep [deceased], that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:13-14). John in Revelation reveals: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12). Paul preached that man's last enemy, death, shall be destroyed (1 Cor. 15:26). This is assurance for every Christian.

Without the resurrection men might well believe, as atheists and Communists argue, that there is nothing beyond the grave. The resurrection, however, makes this impossible. It also reveals that the most important dimension of life is one's relationship to Christ. For in that relationship eternal destiny is determined.

If Christians could capture or recapture the vivid, burning certainty the early church possessed concerning the resurrection, they would surely need no further motivation for a missionary advance great enough literally to take the world for Christ. In the burning and profoundly convincing certainty that Christ was alive from the dead and thus an ever-present and universally reigning Lord and merciful Saviour, the early church conquered a hostile and pagan world and turned it to him. Similarly moved, the Christian hosts of our day could do it again.

## STUDY GUIDE

### for the Missionary Message of the Bible by Marguerite S. Babb

Using the Bible, the lesson "Miracles and the Power of the Resurrection," and this study guide, study individually or in groups the missionary message of the Bible.

What does the resurrection of Christ mean to you? Is it to you a fact of history, or is it reality which has transformed you by its significance?

What would it mean to you to say with Paul: "[For my determined purpose is] that I may know Him—that I may progressively become more deeply and intimately acquainted with him, perceiving and recognizing and understanding [the

wonders of His Person] more strongly and more clearly. And that I may in that same way come to know the power outflowing from His resurrection [which it exerts over believers]; and that I may so share His sufferings as to be continually transformed [in spirit into His likeness even] to His death, [in the hope] that if possible I may attain to the [spiritual and moral] resurrection [that lifts me] out from among the dead [even while in the body]" (Phil. 3:10-11 *The Amplified Bible*)

Your response and answer reveals the significance of the resurrection for you at this time.

In the reality of the resurrection the risen Saviour has power to change

- what you are
- what you teach
- what your purpose in life is
- what you fear
- the way you live
- the way you accept his command.
- the way you regard death.

If you have not experienced in your life the power of the risen Christ, do you want to do so? If you desire a transformed life and a new sense of purpose, study sincerely and search diligently this

lesson; and the Holy Spirit will transform you

#### What to Look for

Find the answers to these questions:

1. Whom did Christ claim to be? How did he prove this claim?
2. How did the resurrection prove the teachings of Jesus to have enduring significance?
3. How does the resurrection affect all men?
4. What are two common fears (fears) to all men? How does the resurrection overcome these?
5. How does the resurrection provide assurance for spiritual resurrection now?
6. Does a Christian have the right

to choose whether he will engage in missionary enterprise or not? Prove your answer in light of the resurrection.

7. What determines the destiny of the soul of man beyond the grave?

#### Searching the Scriptures

(Read Rom. 1:4.) Whom did Christ declare himself to be? How did he prove this claim?

(Read Heb. 1:1-2:2:1.) How had God spoken in the past?

(Study John 5:24; Matt. 24:35; John 14:28.) What difference would there have been in these teachings had Christ not been resurrected?

Ask yourself the question found in Hebrews 2:3.

Whose sins made the death of

Christ on the cross necessary? (See Rom. 3:23.) How was his death and resurrection a part of God's plan (Rom. 5:15)? Read again the words of the risen Christ in Matthew 28:19-20 and think through the question again.

How are the two questions asked in Job 14:10 and 14:14 typical of those asked by all men? How does the resurrection give answer to these questions? (Read John 11:25-26; Rom. 8:11; 2 Tim. 1:10; Rom. 6:5-11; Eph. 2:1, 4-6; 1 Peter 1:3. Use *The Amplified Bible*.)

Who is speaking in Matthew 26:18? What authority did he have? Why? What had just happened to him? What meaning was there for

the disciples in Matthew 28:19-20? What is the meaning for Christians today?

(Read Matt. 23.) What is taught here concerning the judgment of all people and their eternal destiny? What did Paul teach? (See Acts 24:15; 1 Cor. 15:26, 53; 1 Thess. 4:13-14.) What determines the destiny of man's soul beyond the grave?

#### Something Myself

The word "resurrection" means a restoration to life; revival.

Jesus, as representative man, has triumphed over death on behalf of every person. If you are united with him, the "old man" of sin has been crucified. Eternal life has begun.

This does not mean that you are exempt from physical death, but death is no longer viewed as the

end of existence. You already share in Christ's victory over sin and the grave and may look forward with confidence to the final resurrection when the salvation you now enjoy in part will burst forth in glorious fullness. But triumphantly it also means that you share in abundant life now (Read John 10:10.)

Have you experienced the reality of life through Jesus the Saviour? How has this experience changed you? Are there attitudes or activities that you would change in the full knowledge of this reality?

What does it mean to live "a resurrected life"?

**My Response** (check your response) Because Christ was resurrected.  
☐ I know he is able to forgive my sins.

☐ I know he is able to forgive \_\_\_\_\_ sins.  
 (name of friend)

☐ I know that he is alive and lives in me now.

☐ I want \_\_\_\_\_ to have this assurance.  
 (name of friend)

☐ I need not fear death  
☐ I will share this assurance with \_\_\_\_\_  
 (name of friend)

Endeavoring to live a "resurrected life,"

☐ I will reflect Christ's teachings.  
☐ My first loyalty will be to Christ  
☐ I will stretch my horizons of concern

Will you pray.

#### CALL TO PRAYER

[Continued from p. 29]

cal technology, and related fields. Dr. and Mrs. Winfield Applewhite attended one of these during furlough years and shared experiences in the Baptist hospital in Kediri, Indonesia. "A missionary doctor learns to do some things he would refer to a specialist if one were available," Dr. Applewhite explained. Pray for him and for more medical personnel to meet urgent needs.

Pray for these—Indonesia: C. W. Applewhite; Taiwan: Mrs. R. E. Morris; O. J. Quick; Rhodesia: Mrs. S. R. J. Camma, Jr.; Nigeria: Buck Donaldson, Jr.; Brazil: J. E. Limerfelt, N. M. Shults; Mexico: Wayne White; California: Mrs. W. L. Crumpler; Oklahoma: Robert Falls; Retired: Mrs. A. E. Hayes.

**24 THURSDAY** And the king talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. 2 Kings 8:4 (read vv. 1-6).

In the Ouzler Baptist Church near Lisbon, Portugal, the first GA and YWA organizations were begun recently by women. Mrs. John M. Herndon says: "The leaders are apprehensive because they know very little about this work. But they see its importance. I was impressed by their willingness and faith." Pray for the young people and their leaders.

Pray for these—Portugal: J. M. Herndon; Kenya: A. R. Winger; Liberia: Emily Roberts; Korea: Mrs. R. D. Burton; Japan: Vera Campbell; Mrs. Tamaki Masaki; Argentina: Mrs. E. C. Pippin; New Mexico: Mrs. Magnus Gornow; Colorado: Allen Seward.

**25 FRIDAY** And Elisha put his hands upon the king's hands. 2 Kings 13:16 (read vv. 14-20).

People of Spanish background constitute a large percentage of the population of New Mexico. Twenty-six couples are listed in the 1967 directory of home missionary personnel as workers in this field. Rev. and Mrs. Andres Viera serve the First Spanish Baptist Church in Albuquerque. It has outgrown its present facilities and is seeking a location for an adequate building.

Pray for these—New Mexico: Mrs. Andres Viera; Oklahoma: Mrs. Sam Morris; California: R. P. Mathews; South Carolina: R. J. McQueen; Brazil: S. G. Carwell; Thailand: Mrs. V. J. Dietrich; Malawi: Mrs. S. C. Reher; Jordan: J. A. Roper, Jr.; Nigeria: Mrs. O. C. Robinson Jr.

**26 SATURDAY** Then Paul answered: What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. Acts 21:13 (read vv. 7-14).

Dr. John D. Hughey, secretary for Europe and the Middle East, is encouraged about Baptist work in Israel. "The difficulties and discouragements are still there: legal restrictions, resistance by Jews and Muslims against Christianity, and widespread indifference to religion—but the missionaries have vision and determination. And there are national Baptists, both Jews and Arabs, who share the vision and are ready to do something."

Pray for these—Taiwan: A. C. Robinson; Okinawa: D. N. Dudley; Brazil: R. E. Johnson, Sr.; G. H. Wise.

**SUNDAY**  
August 27

Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee; he not dismayed at their faces, lest I confound thee before them. Jeremiah 1:17 (read vv. 9-19).

"To have a part in the awakening of the sleeping giant—what a privilege! What a challenge!" writes Mrs. L. Gordon Ogden, Sr., from Lusaka, Zambia. Social changes present vast opportunities for Christian witnessing. The Africans are moving from village to city, with an insatiable desire for education, a strong feeling of nationalism, and a turning from the mud gods of the village to the materialism of the modern world. Pray for Dr. Kenneth Kaunda, Zambia's head of state, and for Africans.

Pray for these—Zambia: L. G. Ogden, Sr.; Nigeria: E. L. Lefrwich; Pakistan: Mrs. P. S. Johnson; Vietnam: Mrs. H. P. Hayes; New York: Beverly Beard; Texas: Neola Jean Helmhold; Retired: G. D. Faulon.

**28 MONDAY** Go and cry in the ears of Jerusalem, saying, Thus saith the Lord. Jeremiah 2:2 (read vv. 1-9).

"Missionaries for Trinidad must have all the qualifications normally required of appointees plus tact and understanding in relating fraternally and cooperatively to representatives from other Baptist groups," says Dr. Frank K. Means, secretary for Latin America. Pray for the people of Trinidad the leaders of Baptists and other evangelical groups.

Pray for these—Guatemala: Mrs. H. D. Billings; Brazil: Mrs. J. C. Allard; Spain: D. R. White; Nigeria: Mrs. J. R. Moseley; C. T. Hopkins; Texas: Mrs. Daniel Aleman; Florida: J. H. Avery.

**29 TUESDAY** It may be that the house of Judah will hear all the evil which I purport to do unto them, that they may return every man from his evil way; that I may forgive their iniquity and their sin. Jeremiah 36:3 (read vv. 1-8).

"My prayer request is for a man of God here at Waimanalo who can become pastor of the church. My term of service expires September 1, 1967," writes Raymond Sikes, short-term home missionary in Hawaii. Pray that God's man for this strategic place may soon be found. Pray for these—Hawaii: Raymond Sikes; Brazil: B. A. O'Neal.

**30 WEDNESDAY** Take thee again another roll and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. Jeremiah 36:28 (read vv. 20-24, 27-32).

The Baptist student center in Bangkok, Thailand, was dedicated last November in a ceremony in which a prince of Thailand and the US ambassador participated. C. Benton Williams, director of student ministries, looks forward to an expanded outreach. Activities now include English

## You'd Love Malawi, Too

by Beverly Kingsley Missionary in Malawi

Dr. Hastings Kamuzu Banda, president of Malawi, has made the statement on several occasions: "Although we have no gold, no diamonds, no copper, we have something which some of the countries that have gold, diamonds, and copper do not have. That is beautiful scenery, and is addition, if I may say so, very, very friendly people. Here we believe in being friendly, courteous, and polite to others."



classes, music lessons, choir and newspaper work, and a library. There are also evangelistic services, personal counseling and an annual religious retreat. Pray for this student center, the students, and leaders.

Pray for these—Thailand: C. B. Williams; Korea: Ernestine Oertli; Italy: Mrs. J. E. Hester; Nigeria: W. B. Faw; Tanzania: Mrs. Sam Holcomb; Kenya: C. A. Tope; Tanzania: Norma Wynn; Honduras: Mrs. H. E. Hurst; Ecuador: Mrs. J. C. Muse, Jr.; Texas: A. P. Pearson.

**31 THURSDAY** And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem. Jeremiah 39:8 (read vv. 4-12).

The Cass Park Baptist Church in Highland Park, Detroit, Michigan, reaches persons through weekday ministries. Mrs. George Madison and her husband, who is pastor of the church and director of the program, are grateful for a new building which means expanded activities in many areas. This also means that more volunteer workers will be needed. Pray for the people who live near in this church and that workers may volunteer for weekday ministry activities.

Pray for these—Michigan: Mrs. George Madison; Ohio: Larry Gardner; Arkansas: Larry Solomon; Texas: Delores A. Kube; Chile: Mrs. R. F. Coy; Taiwan: J. B. Graham; Korea: C. G. Tabor; Lebanon: Mrs. J. F. Kirkendall; Rhodesia: Mrs. S. L. Jones; Kenya: Mrs. J. L. Houser; Retired: Ramon Medrano.





In Malawi are treated with honor and respect. The eldest male guest first. If a family guest for a meal, he is served his food and then the family. When he has finished, the family will then eat the food. The usual menu for a very honored guest is nsima. Below are three ways that chicken is prepared here in Malawi.

#### RECIPES from MALAWI

**Chicken Curry (Nkhuku Ya Curry)**  
Cut a chicken into pieces; cover with water. Add 1/2 cup of oil, 1/2 cup of curry powder, and boil until tender. Add a rich broth for gravy. This is served with nsima, or nsima, a porridge made from finely ground white cornmeal.

1 cup, or more, of white cornmeal  
1 cup of water  
1/2 cup of oil for stirring  
Heat in saucepan and heat it; do not boil. Mix 1/2 cup of the cornmeal with a cup of cold water to make a paste. Just when the water in saucepan is about to boil, add the paste and stir quickly. Let it boil 10 minutes. Add the rest of the cornmeal (3 cups at a time) and after mixing well, add another 1/2 cup of oil, until all cornmeal is used. Stir until it is thick and more or less cornmeal according to taste. Serve a dish and serve immediately with a meat dish.

**Chicken (Nkhuku Ya Yocha)**  
1/2 cup of oil; plus a long stick of pork for the chicken.

1/2 cup of oil  
1/2 cup of peanut oil

1 lemon  
salt to taste

Clean chicken. Rub inside and out with salt and half the lemon. Mix rest of lemon juice with the oil. Arrange chicken on clean poker (pierce chicken with porker from throat to tail.) Suspend over coals and keep turning chicken every few minutes until lightly browned all over. Dip cloth or brush into oil mixture and brush chicken all over. Keep roasting and basting until all the oil is used up and the chicken thoroughly cooked. Serve with tomato gravy, nsima, or rice.

**Tomato Gravy (Msuzi Wa Matimati)**  
3 large sliced tomatoes  
2 spring onions  
1 tablespoon peanut oil  
salt to taste

Heat oil in a small saucepan until it smokes, remove from fire. Add to oil cut-up onions, including stems. Fry for 10 seconds. Add sliced tomatoes and salt. Cook until the tomatoes are tender, but not dry. Add a bit of water (1/4 cup) if more gravy is needed.

**Chicken Stew (Nkhuku Ya Matimati)**  
1 chicken  
3 spring onions  
2 large tomatoes  
4 tablespoons oil  
1 green pepper (not hot)  
1 green pepper (hot)  
6 small Irish potatoes  
salt

Cut up chicken into small pieces (boil if tough). Heat the oil. Add salted chicken to oil and fry until light brown. Add onions and fry for a few minutes. Add tomatoes and cook for 10 minutes on low heat. Add green pepper (not hot) cut up in pieces, and the hot one is optional. Pour 1 cup hot water. Add whole Irish potatoes (peeled or scraped) and cook for 1/2 hour or until potatoes and chicken are tender.

Recipes from Mrs. Stephen Galatiya, Mrs. Russ Croker, and Peter Master Kaliyapa

# for WMS

1967

Royal Street, \$2.00 annual subscription rate  
600 North Twentieth Street, Birmingham, Alabama 35203  
(allow five weeks for new subscription or renewal)

**Mission Action Survey Guide**, 50 cents

A guide for discovering needs for mission action for use by WMU, Brotherhood, and the church council

**Mission Action Projects Guide**, \$1.00

A guide for planning and conducting short-term projects in mission action for use by WMS, YWA, and GA

**Group Guides**, \$1.00 each

Mission Action Group Guide: *Internationals*

Mission Action Group Guide: *The Sick*

Mission Action Group Guide: *Juvenile Rehabilitation*

Mission Action Group Guide: *Language Groups*

Mission Action Group Guide: *Economically Disadvantaged*



SEPTON J ALLEN  
TENN 37203

from Birmingham

Dear Pastor-

As WMU comes into August, we realize we have one last chance to have WMU leaders in one of our annual conferences. This August conference is in the beautiful mountains of North Carolina at Ridgecrest where our oldest Baptist assembly is located. Please urge the women of your church to use this week for missionary inspiration and learning how to carry out the missions work of a church. We will be so grateful for your help.

A question often asked of us is: Is Christian womanpower being wasted? We hope to help answer this question in our week of conferences at Ridgecrest on leadership for future WMU work.

One of the best opportunities we will have in the next twelve months is to provide for studies to guide our women to go out beyond the usual work of the church to the troubled and lost people in our communities.

The conference at Ridgecrest promises to be a sort of looking ahead time to the next quarter century when our membership must be ready to pioneer in response to community needs. We believe women increasingly will venture outside the churches to serve people in need more directly.

There will be workshops for teaching how to work with the sick, with language groups, with internationals, and with the economically disadvantaged. The fifth workshop will help us to know how to work with young people in trouble—the juvenile delinquents. In addition there will be a general workshop for women interested in working with these groups and others in the community who have special needs.

As we approach the year when our denomination is to emphasize ministry and witness, this gives us a good answer to the question, How do we do this work?

WMU Staff