

ROYAL SERVICE

October 1967



THE ENTRY OF BUDDHISM INTO
STATES IN WHICH THERE IS
AT LEAST ONE BUDDHIST MONK

110,000 Buddhists in the USA,
and the number is increasing





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Day by Day--Living

AN EDITORIAL

■ You recall the familiar words, "I am a part of all that I have met." This statement is true; it always will be true as long as man lives, experiences life, aspires toward achievement.

Man acquires attitudes, mannerisms, motivations, beliefs from what he meets day by day. He adds up both good and bad dividends which accrue to his account. How he relates all of these and comes up with his unique self depends upon what basically he is becoming.

What is it that makes some of us distrustful of the motives of others, willing to believe the worst and suspicious of their actions?

What is it that makes some of us believe the innuendos and subtle insinuations we can read today in booklets and pamphlets which flood our mailboxes, and which we accidentally hear broadcast over airwaves?

A radio speaker early one morning last week was a pastmaster at what he did not say. His clever statements were so carefully worded that the listener filled in for himself the unspoken vilifications, the implied aspersions, the insinuations regarding the veracity and motives of certain persons.

How is it that some of us are falling for this type defamations?

How is it that some of us are sick at heart at what we read and hear? Perhaps we need to admonish ourselves as Paul wrote to young Timothy: "But continue thou in the things thou hast learned and has been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise" (2 Tim. 2:14-15).

by Ethalee Hamric

INTERVIEWS



by missionary Toshio Sakamoto,
as told to him by T. Murakami,
priest, San Jose Buddhist Temple,
California

...a priest, California

There are three major "denominations" of the Buddhist faith in the United States, of which Rev. T. Murakami of the San Jose, California, Buddhist Temple is the priest of the Jodo Shinshu.

The Buddhist faith was brought over to the United States by the Japanese people as they came to settle here. The majority of the Japanese people came from Hiroshima, Okayama (no the main island), and from Fukuoka and Kumamoto (Island of Kyushu, southernmost island). With them came the teaching of Buddhism. There exist numerous sects and subsects in Japanese Buddhism today. They can be classified into the following six main groups: Nara Buddhism, Shingon Buddhism, Tendai Buddhism, Amida Buddhism, Zen Buddhism, and Nichiren Buddhism.

Buddhists, essentially, basically, do not have a god. But if by god we mean an ultimate reality, Buddhism affirms this. The Buddhist god is impersonal. Buddhists say that he is so great that he is beyond the comprehension of man, beyond the finite consciousness; hence, he is sometimes called the "Namelessness."

Characteristics of Buddha's teaching claim kinship to the modern

scientific spirit, this scientific method of which Buddha constantly taught his disciples: to accept nothing on hearsay, tradition, or dogma, that no statement was to be accepted because it had authority. Not even his (Buddha's) own words were to be taken on trust.

Buddha urged his followers to investigate all principles he preached, and to test them out by every test of reason and by application to ordinary life. Therefore, this faith in Buddhism is not a belief in divine revelation, but is based on an unfolding experience that is verifiable by both the self and others.

The Buddhist faith is a cosmic process of getting into harmony with this process by the cessation of desire, thus leading to cessation of suffering and into harmony with the "oneness of life." There is no permanent entity in man; that is, man is not an individual soul, but is part of "Universal Flame" of which he is the "spark."

The influence of Buddhism is felt in the attaining toward their goal of this "oneness" of arriving at nirvana. (Nirvana literally translated means "the extinction of desire.") This nirvana is a state of highest consciousness.

Buddhism has four basic Noble Truths.

1. *The world and life is suffering.*
—This suffering is from lack of wisdom to see the world as it is.

"This, O Bhikkhus [Buddhist monks], is the Noble Truth of Suffering: decay is suffering, illness is suffering, death is suffering. Presence of objects we hate is suffering; separation from objects we love is suffering; not to obtain what we desire is suffering."

2. *The cause of suffering is desire.*
—The reality of life (or the world as it really is) is dependently related; that is, nothing exists by itself (the theory of dependent origination).

"This, O Bhikkhus, is the Noble Truth of the Cause of Suffering: thirst that leads to Rebirth, accompanied by pleasure and lust, finding its delight here and there—thirst for pleasure, thirst for existence, thirst for prosperity."

3. *Desire must be overcome.*
—The full comprehension of the embodiment of the second Noble Truth.

"This, O Bhikkhus, is the Noble Truth of the Cause of Suffering: it is the complete cessation of this thirst—a cessation which consists in

the absence of every passion—with the abandoning of this thirst, with the doing away with it, with the deliverance from it, with the destruction of desire."

4. *For full enlightenment, follow the Noble Eightfold Path.*—When desire is overcome, there is no more suffering.

"This, O Bhikkhus, is the Noble Truth of the Path which leads to the cessation of suffering: that holy Eightfold Path; that is . . . Right Views, Right Aspirations, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, Right Meditation."

In order to achieve, or even to get a right start in the Noble Eightfold Path, there is a need of physical discipline leading to mental discipline. Thus the following five customs practiced by the Japanese people are chosen to show basically what it was at its beginning, although they have become a part of everyday living. These five are the art of judo, the art of kendo, the art of kado, the art of chado, the art of shodo. The word *do* means "way," or "the noble path."

The Art of Judo.—The word *ju* means "mildness, gentleness," not only in a physical sense but also in

a spiritual sense, so that judo is "the way of gentleness" or "the way of mildness." Though this is considered a very popular sport, it is also an art of self-defense. It started primarily as physical discipline, to discipline mind and body, thus traveling on the eightfold path.

The Art of Kendo.—Though this is more militant in nature, it is also a discipline of mind and body. The word *ken* means "sword," so that kendo is "the way of the sword."

The Art of Kado.—The art of flower arrangement began in a certain temple in Kyoto, Japan, to decorate the Buddhist altar. The philosophy behind kado is to make the best use of the flower—arrange it so that the innate beauty of the flower may be shown to give it the oneness with nature (nature meaning the theory of dependent origination).

A story is told that in a bed of many beautiful chrysanthemums the cultivator had cut down all the flowers he had, all but one—just one chrysanthemum alone in its true, natural, innate beauty. One of the chief flowers used by the temple is the chrysanthemum, because the flower is called the *kiku*. Also the word *kiku* means "I will listen" or "listen." Thus the flower is as a

constant reminder to the worshipers that they are to "listen" to the teachings of Buddha. Today kado, or "the way of the flower," is very popular among Caucasians, often numbering as many as one third of the enrolment of a class in flower arranging. Because of the nature of flower arrangement—that the necessary materials can be taken from one's yard—it is a class more attended than the next one, chado.

The Art of Chado.—The word chado is "the way of tea," or is known today as "tea ceremony," or more generally as *ikebana*. The tea ceremony began in China. In a Chinese Buddhist temple, the practice of meditation was to sit upright, eyes half closed, and in this physical position to meditate. One drawback of the position was that it made the person practicing it become drowsy, so that there was a need of something natural that could be taken, not drugs, so tea was used as a stimulant to keep awake. Thus roles were set up for drinking and before long there came into being a formal, ceremonial drinking of tea. When this came to Japan, the ceremony became more elaborate and involved.

One of the reasons that chado is not as popular as kado is that the

...a university student, Hawaii

by Josephine Harris, missionary in Hawaii

"In Japan, Buddhism is a way of death," calmly spoke Max Nakamura in answer to my inquiry about his beliefs in Buddhism. "This means that in old Japan," continued the Japanese American university student, "the world of the living was

ruled by the world of the dead. We would say, 'spirits'."

"When my grandfather came to Hawaii in 1886, he was in his teens," the young man continued. "He and his friends were brought to this island to work in the large sugarcane

fields. They were full of life and according to Japanese culture refused to accept the idea of suffering and death until they had to. The teaching that aim in life is not pleasure and happiness was soon forgotten in the new land of joy and aloha.

...a priest

There is a special type of tea in powder form and is very strong. Another reason is that it takes elaborate equipment. Just to name one, chado is done on the tatami (straw mat floor) not on a table. The purposes of the tea ceremony are to produce in people the spirit of peace, the spirit of respect, mutual respect and aspiration to attain the dignity of life, the spirit of purity; the spirit of tranquility, sublimeness. The four virtues are known as wa, kei, sei, and jin, or "peace, respect, purity, and tranquility."

It was necessary training for the Japanese girl in preparation for marriage to go through kado and chado. They learned the spirit of elegance and the spirit of gentleness.

One of the most refreshing experiences is to see a Japanese girl in a well-to-do family of Japan. She has grace and charm and elegance so desirable in our American

culture among young women of marriageable age. Buddhism's influence upon the Orientals does not produce such desirable qualities in a young man or woman as may be found among those who seriously practice it. Perhaps one of the main reasons is that the American—individualistic, independent, free this and free that—has counteracted this Eastern charm and elegance. This I believe is what the faith of Buddhism is trying to instill into its followers, especially among its young people.

The Art of Shodo.—This is "the way of calligraphy" and is the writing of Japanese characters and also includes brush paintings.

These five customs, judo, kendo, kado, chado, and shodo, are such that these five ways, or paths, lead to enlightenment. And when a person is "fully" enlightened, he becomes like Buddha, for Buddha means the "Enlightened One." ■



In San Jose, California, Buddhist gymnasium

... class practice in the art of kendo
... observing the results of a class in flower arrangement



a student

They adjusted to this new way of life, they retained the philosophy and culture of the old."

They went on to tell how parents brought the best of the traditions of the old and as much of the new as they were willing to accept. In the public schools, they learned about Thanksgiving, saying grace at the table, the meaning of Christmas, and enjoyed the Christmas in Young Men's Christian Association, especially the youth programs. They found a satisfaction in the philosophy in the Christian faith of the YMCA. When people asked, "What do you believe?" they used these new words and wrote Buddhist words in place of beloved Christian

To hold the young people, Buddhist temples observed Christmas with candy and Santa Claus and often served refreshments. Actually many have believed in Christ through the Christmas and Easter presentations.

At first there was no day of worship, but it was appreciated as one day in seven to rest from the fields. The influence of Christian missionaries was greatly felt in the communities and housing camps. The priest has always been called upon for weddings, in sorrow and death. Terminology has changed, such as church instead of temple, and minister instead of priest. A full youth religious education program and Sunday School is a part of each Sunday morning today in Buddhist missions.

"My father was a priest," the American college student continued, "but he encouraged me to attend a Christian Sunday School as a youngster, so that I would speak better English and learn American democracy better. I do not accept what he taught in Buddhism. I lean more toward the modern Zen Buddhism, which allows me to have my own philosophy as a religion. We have been taught that Christianity is for the Caucasian and Buddhism for the Oriental."

"I attended Japanese schools until I became more interested in American ways than Japanese. I disliked the difficult language, but enjoyed the special attention given to all boys. I am what you might call a nominal Buddhist. I attend memorial services and enjoy the Obon Festi-

val, or Feast of the Dead. The Bon Dance is especially enjoyable to us young people who do not now believe in the reunion of the living with the spirits of the dead and a stimulation of ancestor worship and filial piety. We enjoy the pretty girls in their new kimonos and the community folk dancing with all the music and festivities."

Another time of leisure and joyousness is during the New Year season, observed in homes with special customs of symbolic meanings preserved according to family traditions.

Chinese Buddhism came to Hawaii in 1852, but even then it was combined with Taoism and Confucianism in the Chinese temples. They expressed reverence for the power of nature and social bonds of the family. Japanese laborers brought forms of Shingon, Jodo, Hongwanji, Soto (Zen), and Nichiren, but these have been changed by influences of Catholicism, Protestantism, Christian Science, and Shintoism. The "noble truths of Buddhism" have been taught faithfully in the Japanese schools of Hawaii (see pp. 2-3).

"A few years ago a legislator introduced in the Hawaii Senate a proposal to abolish as state holidays Christmas and Good Friday and establish a Buddhist holiday. This was opposed by us as much as by our Christian friends, and the politician admitted that he had committed political suicide. He was thinking of 150,000 people claimed by the island Buddhist churches, but who really do not have a personal faith at all, if a majority were polled," concluded my student friend.

In Hawaii there is a blending in what we call a multireligious culture. Christians and Buddhists appear on the same political programs. Every person who visits a Buddhist church will hear "There are many paths up the mountain to paradise. You go your way I go mine. We will all meet at the summit. It really doesn't matter what you believe, just so you are sincere." ■

Books AND THEIR Missions MEANING FOR

by Fayly H. Cothorn

Buddhism has been a dominant religion in Thailand for many centuries. Missionaries knew that important advances could be made if the student population could be reached. A student center was begun, but the location was not desirable. One day the right house on a desirable corner lot was found. Upon investigation it was learned that the royal family owned the property. When the king decided to sell the property, many high bids were offered. He was stunned at the low bid made by Baptists.

"Baptists—who are the Baptists?" he exclaimed. "It seems I have heard of them at one time or another."

Then he remembered a Baptist student choir from the United States had sung for him in the summer of 1962. A lover of music, the king had kept the student choir singing for three and a half hours. Recalling that incident and the favorable impression the Baptist students had made, the king decided to sell the property to the Baptists. Now a thousand students visit that student center each week for Bible study classes and other programs.

This true story is just one of many missionary experiences involving God at work through people as related in the book *By Love Compelled* by Joseph B. Underwood. Stories of transformed lives, of persecution in the name of Christ, and of triumph because of God's power fill the pages of this little book with a big message.

To read *By Love Compelled* is to experience a renewed concern for world missions. A bonus of the book is the ready supply of true illustrations for those who teach and speak. *By Love Compelled*, Joseph B. Underwood, \$1.50

Order from Baptist Book Stores



Can Help Bring Better Commercials to Television

and television entertainment that comes into the home by advertising. If we go to a theater, we are content by buying a ticket at the door. But in our living rooms to watch a show on television, cigarette, or beer manufacturer is paying for it. We can view the show free of charge. The advertiser becomes a captive audience for his advertisement.

Traditionally, been the American way of financing television broadcasting, as opposed to that in other countries where the networks are controlled by the government and financed by taxation. We may eventually see a combination of the two arrangements in the future. The House Congress is even now considering legislation on educational and cultural entertainment advertising. The idea would be backed by the Federal Foundation for a new television network. The idea would be backed by the Federal Foundation's rental of communication facilities to other networks.

It is not finding that much television (and radio) advertising is objectionable. It is objectionable for several reasons. First, too much of it; shows are interrupted by commercial moments to "bring you a message." Secondly, too many of the commercials are "inapt" to the viewer's intelligence. Third, too many of the commercials are used to sell the product. And thirdly, many of the commercials are for beer, and wine, making smoking and drinking "social practices and breaking bad habits" as social practices and breaking bad habits to them. This is what we are concerned with in this article.

The advertising industry is extremely sensitive to its image. The advertising of tobacco and alcoholic beverages. Representatives in Washington have lobbied for legislation that Congress make laws banning such commercials. And in an effort to pass legislation which would clamp down on

advertising, the National Association of Broadcasters has adopted a "code" designed to encourage stations to operate under a sort of self-regulation.

This code was strengthened only a year ago, for instance, when Senator Warren Magnuson, chairman of the Senate Commerce Committee, and Senator John Pastore, chairman of the Communications Subcommittee, reacted strongly to the announcement from a New Jersey station that it had accepted a rum advertising account. The results were proposed legislation to prohibit the advertising of hard liquor on TV and radio and a request that the Federal Communications Commission scrutinize more carefully the type advertising licensees carry. The latter suggestion is potent because all station licenses must be renewed periodically and can be cancelled if the FCC determines the station does not operate in the public interest.

The self-regulatory code, adopted by broadcasters and applicable to both radio and television, states that "the advertising of hard liquor is unacceptable" and that the advertising of beers and wines is acceptable only "when presented in good taste."

The "good taste" definition rules out all representations which convey the impression of excessive consumption of an alcoholic beverage. Nor can television advertising by picture or by sound effects show an alcoholic beverage being drunk. (This is why we see beer being poured into the glass and left on the table.)

Guidelines on cigarette commercials have been narrowed in the past few years to prevent advertisers from making an appeal to young people. No longer is it permissible for athletes or other sports personalities, airline pilots, or policemen to be shown smoking or endorsing a cigarette. The purpose is to avoid any suggestion that use of tobacco will lead a youth to greater achievement or acceptance.

Claims as to low nicotine content or any other health factors are also prohibited by the code. Nor can children or youth appear in cigarette commercials, even as bystanders or part of the background.

These self-regulatory measures are commendable, but their purpose is to sell their products and make them desirable. Their advertising agents use subtle means to accomplish their purposes.

But radio listeners and television viewers can make their voices heard. Letters to Senators Magnuson and Pastore at the Senate Office Building in Washington will help. Letters to the Federal Communications Commission in Washington and to the Code Authority of the National Association of Broadcasters (1771 N Street, N.W., Washington, D.C. 20036) also will have effect.

Most effective, however, will be telephone calls and letters to the management of local stations to which you listen. State your protest calmly and courteously but in definite terms, naming the commercials to which you object and the reasons for your objections. Radio and television stations cannot stay on the air without support which you and your neighbors give them.

Mr. and Mrs. Merrel P. Callaway, appointed in 1966 as missionary associate pioneers in the country of Morocco



by Ione Gray and Dallas M. Lee

missions here and there - - -

Missionaries Appointed to Morocco

Rev. and Mrs. Merrel P. Callaway, veteran missionaries to the Muslims, will pioneer Southern Baptist missions work in the North African nation of Morocco. When this was written in late February, 1967, they were living in Chatham, New Jersey, where he was studying the Arabic language while she was studying French and taking a midwifery internship in New York. They were scheduled to leave the States in June, 1967.

Mr. and Mrs. Callaway were employed by the Foreign Mission Board in October, 1966, for a four-year term as missionary associates. (Associates are employed for a specific period, in contrast to regular missionary appointment with expectation of lifetime service.)

Mr. and Mrs. Callaway are the first Southern Baptist missionaries ever to be assigned in Morocco and the second to be sent to North Africa.

(Rev. and Mrs. Joseph A. Newton, missionaries related to the Baptist Mission of Spain, took up residence in Melilla, a Spanish enclave on the Moroccan coast, in May, 1966.)

The Callaways will probably live in Oujda, a city not far from Melilla. Formerly inhabited by many Europeans, it is now thoroughly Moroccan.

Missionary work in Oujda will be difficult. There are Roman Catholic churches for Europeans and a Swiss Reformed Church (with services now held only occasionally), but there are no Moroccan Christians in Oujda. And no Christian mission is at work there.

Representatives of several interdenominational missions witness in Morocco; but there is no autonomous church of Moroccans in the country, and there is no church building used mainly by Moroccans.

About the size of Georgia, Alabama, and Florida combined, Morocco has more than 13 million people. A recent estimate numbered Christians at about 400 thousand, mostly Roman Catholics, and Jews at about 100 thousand.

As an evangelistic missionary, Mr. Callaway will witness through personal friendship and testimony, the teaching of English, perhaps the operation of a book store, and eventually, it is hoped, Bible teaching and preaching. Mrs. Callaway will use her training as a nurse and midwife.

There is apparently no legal handicap in Christian missionary work in Morocco. In 1963 an anti-proselytizing law established a fine and imprisonment for "anyone who uses means of seduction with the aim of shaking the faith of a Muslim or of converting him to another religion, by exploiting either his weakness or his needs." The interpretation of the law is uncertain, however, and it has never been applied.

Mr. and Mrs. Callaway spent most of the nine years prior to their employment by the Foreign Mission Board in Morocco with the Gospel Missionary Union. In 1965 they helped Southern Baptist missions officials with a survey of Morocco that led to the Board's decision to station missionaries there.

Mr. Callaway began his missionary career under the Foreign Mission Board. Appointed in 1942, World War II kept him in the States until 1945.

First stationed in Palestine, he later went to Bahrain, one of the Persian Gulf States, hoping that he and a missionary doctor might receive permission to work in Saudi Arabia. That proposal failed to develop, and he later served in Jordan. He resigned in 1952 in order to help found a prayer fellowship for Muslims.

Son of a Baptist minister, Mr. Callaway comes from a Georgia family that has produced many preachers. During his previous service with the Foreign Mission Board he was married to the former Elizabeth Fountain of New Jersey. She died in 1953.

Three years later he married Arlene Jensen of Harlan, Iowa. When they met, he was administrative assistant for the foreign mission board of the Baptist General Conference of America in Chicago, Illinois, and she was a mis-

with that organization, on furlough from the home. "I found love at first sight for me and love at first sight for my daughters for Arlene!" he says. "I have six girls—twins were born in 1959."

Good Samaritan Home for Women

The Good Samaritan Home in New Orleans is Southern Baptist rescue mission for women. It is a study in

compassion as goodwill, so to speak, but rather a place where women in trouble can earn her way back to a normal life. For example, if a woman shows up with only \$3.00 in her purse, director Joyce Carmichael will take her in on two conditions: (1) that she is willing to consider Christ as the answer to her problems, and (2) that she will be willing to pay \$3.00 for room and board.

The objective, of course, is to help them know Christ, Miss Carmichael said. "We charge them what they can pay. We don't want to help them so they think the world owes them a living. And they are supposed to go to work as soon as possible."

Usually, Miss Carmichael's approach has been suc-

cessful. Most of the women (up to thirty-two can be in the home) are adults with emotional or alcohol problems. The Good Samaritan Home does occasionally take in a teenage girl. One seventeen-year-old on parole, for example, discovered that the home was the most decent place she had ever lived, asked if she could invite a group of girl

friends for a party. Miss Carmichael approved and allowed the girl to choose what she wanted to serve for dinner. After dinner, the girl, enthusiastically and with pride, led her friends on a tour of the facilities.

"We encourage them to have guests, including men, because we figure this is a better place to entertain than out on the street or in a bar," Miss Carmichael said.

There are rules, but they are flexible. For example, 10:00 P.M. is curfew, but a woman only has to ask to be granted late permission for special occasions.

The spiritual side of this Christian ministry is handled on a devotional-based, give-and-take session on specific problems at the dinner table each evening. The women also are provided transportation to church on Sundays, but Miss Carmichael says often a woman with a severe social problem feels a stigma which discourages her from attending church.

As opposed to a men's rescue mission, women at the Good Samaritan Home are usually referred there by the police or a social work agency, rather than just showing up at the door. No one is turned away if Miss Carmichael or her staff feel they can help. Women just out of mental hospitals with no homes to turn to often are referred to the home, as occasionally are transients or women left in the lurch with five or six children by an errant husband.

What is the spiritual impact? Miss Carmichael has no way of measuring for sure, although she frequently hears from women who haven't been at the home in years who write to say they never have been able to get away from the Christian example she demonstrated. "I simply leave the results to God," she said.

Youth in Germany

by Gunter Wagner as told to Theo Sommerkamp



Young German churchmen

DR. GUNTER WAGNER, professor of New Testament at Baptist Theological Seminary in Rueschlikon, Switzerland, is well qualified to discuss the youth of Germany. Born in the area of Germany called Prussia, Dr. Wagner has had opportunity to observe both the western and eastern zones of his country, which was partitioned after World War II.

After attending the Baptist seminary in Hamburg, Germany, Dr. Wagner acquired a bachelor of divinity degree at Rueschlikon and a doctor of theology degree at the University of Zurich.

When Rogers Smith was state student secretary, the Tennessee Baptist Student Union invited a European to come for a summer. It was Gunter Wagner who was recommended by the staff at Rueschlikon, and he spent the summer of 1950 in Tennessee. In 1964, Dr. Wagner was guest professor during summer school sessions at Southern Baptist Theological Seminary, Louisville, Kentucky, and Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

Between 1950 and 1955, he served on the youth committee of the Baptist World Congress. With family and friends in various parts of East and West Germany, Dr. Wagner's visits there with them help keep him up-to-date on homeland activities.

You will find the same sort of rebellion against authority and fixed patterns at the university in West Berlin that you will encounter in Berkeley, USA. Students are making critical demands to be heard. They want a louder voice in the administration of the institution and in shaping its future.

These college-age youth rebel more against society and its structure than any other age group. In this respect, German youth are in tune internationally with the times.

Part of this rebellion against society is seen in the fact that the government of West Germany, along with other responsible organizations, did not succeed in using young people for or in the battle against in-

justice and poverty. Yet some youth are responding to the Bonn government's appeal for specialists to go out as farmers, engineers, and technicians to assist young African nations.

The group of youth in Germany today—in the West, that is—could mostly be called socialist. Even here and there you might find a Marxist, but it's a mistake to classify them as modern-day Communists.



Mr. Sommerkamp is a Southern Baptist missionary associate, serving in Rueschlikon, Switzerland. He is director of European Baptist Press Service.

The oldest of the younger generations of Germans have no personal memory of war. Their opinions of war are formed from what they have heard from their parents, or read, or recognize as the dangers in atomic weapons. There is a requirement, however, that every able young man in West Germany at eighteen must serve in the military. The exception is the young men of West Berlin. To help keep young people living there, Bonn excuses them from military duty. The authorities also protect the conscientious objector, whose rights in Germany are better than in many countries. The conscientious objector has a choice of civilian duty instead of military.

The Vietnam War is often discussed in youth circles. Although there is skepticism about American intervention, only among organized student groups will you run across expressions of organized opposition.

The young people do make comparisons between the Vietnam conflict and World War II. They react to the bombing of North Vietnam because of what happened to Germany from wartime raids. The subject of "war crimes" is another case in point. It was a "crime" for the Germans to bomb British cities, but the youth of Germany see it called "military logic" in the bombing of North Vietnam. Speaking of war crimes, this new generation would certainly not condone concentration camps and mass murders of the past.

What are the youth interests? If you mean fashions, the miniskirt and long hair are seen occasionally, but they have not yet caught on as much as in Britain and some other European countries. If you mean automobiles, the youth of Germany, unlike so many of their American counterparts, do not generally have cars. It is the motorbike that is common transportation, that is bought with the earnings of the first job.

Mass media largely determine the pace, pattern, and image for German youth. Some may still set their

gaze on a leading sports figure or scientist. But their pace is being set increasingly today not so much from the standpoint of ideals as from the influence of the mass media. Some educators say mass media make little constructive contribution.

German youth are smoking at an early age. There is drinking at parties. On the whole, stronger drinks are not widely served at parties. Too, the parties are often in homes, with the parents observing from a discreet distance. The preference for mineral waters, Cokes, and fruit drinks is surprising, also. LSD has not so far played a major part in youth life.

The rebellion of the young people seen on some levels is not as sharply directed at their parents now as in the past. It seems to have passed a certain climax. It was discussed much more a few years ago. The adult is readier to accept the younger generation as being different.

The picture of West German youth is much the same in the southern German metropolis of Munich and in the northern giant, Hamburg. Yet there is a tendency for people in the south to be more clannish, and in the north to be more individualistic. The real difference in patterns is between urban and rural living.

What is then the picture for Germany when this generation handles the reins? As I see it, it will be less romantic. But it will be more sober, realistic, and business-minded. On the other hand, it will be a generation interested in getting as much good, fun, and luxury out of life as possible.

There is no clear present pattern for youth. They do not look for a new philosophy. They are very pragmatic. This is not altogether negative. It may help us find pragmatic approaches to life, to avoid fighting so much over ideologies. The coming generation will show more interest periodically in benevolent service as they become bored with their luxuries.



Dr. Günter Wagner



Missionary associate
Theo Sommerkamp

There is a hopeful sign in the desire of young people now to lead Germany into a wider fellowship of nations. They do not have as many nationalistic prejudices. There are many, many contacts between German young people and those in France, with full encouragement of government.

The young people want to take trips to other lands. Once it was only to other Western countries in Europe, but in recent years, interest in Eastern countries has increased. A youth tour among German Baptists in the summer of 1965 included fourteen days in Moscow and a visit to the Baptist church there. This is one indication that the younger generation is more spontaneous, more in the mood to make contacts without thinking of traditional taboos.

What is the relation of the young set to the churches? This generation doesn't know much about them, and doesn't know what to do with them. A communications gap has grown up between the pastors and the youth, which incidentally has its counterpart at adult level.

It stems from a direction of thought. The church starts with its heritage and tradition. The young people begin from scratch. They do not accept presuppositions. To them, the church must justify her existence. On the other side, the church takes her own existence for granted.

Here and there pastors have broken through the impasse and have a responsive relationship with their young people. The solution lies with the pastor interpreting the gospel and answering questions of young people.

In the Hannover area, for example, one church has a choir made up of young people alone. It has a higher percentage of young people among its members than any other age group. It wasn't a matter of method and approach but rather of personal relations. At this particular church, the young people are taken seriously, the youth leader forgets the traditional approaches. The young people move about freely in the church.

One vital element in this Hannover church is music. The young people are allowed to hear their "wild records," that is, beat music.

This is not an end in itself, however. It is a part of accepting young people's way of life. It is a strange thing when young people have been accepted as young people, pastors and church leaders find they can

use conventional methods—youth camps, trips together, Bible classes.

The state church in Germany has made practically no provision to educate its pastors in the field of youth work. I know of no theological faculty offering religious education courses in this respect. The Catholic Church and the free churches (Protestant churches aside from the state Lutheran church) are much more conscious of youth work and the necessity of training leaders for it.

Young people are faced with obstacles to their faith in the same way as adults. Many do not want to listen to the gospel, pay no attention to the varied efforts of churches to reach them. The younger generation exemplifies the estrangement of modern man from the church in a more conspicuous way than the adult generation.

So far, the discussion has centered around the situation in West Germany. What about the DDR, or East Germany?

The young people of East and West Germany have little knowledge of one another, due to government policies.

In the matter of youth organizations, the West German is able to choose for personal membership from among a number of youth groups. In East Germany there is only one, the state youth organiza-

tion. Success in this state youth organization pretty well assures a good lifetime career for a youth there. The youth who does not accept this situation finds himself doing something he does not like.

Education in East Germany is progressing. There is real competition between the two sections of Germany in the matter of education. No school in East Germany allows a student to drop out before sixteen. In West Germany it is fifteen or sometimes younger. East Germany intends to move the age requirement up from sixteen to eighteen.

The DDR (East German) government is investing much more money per student and has scholarships far larger than West Germany. It may mean that East Germany is on the way to getting technicians that are better trained. Of course, an East German youth has a more limited choice of professions, since the government limits career options according to what it sees as the need.

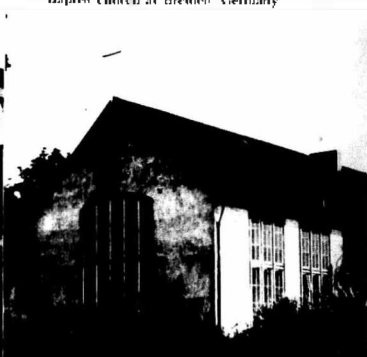
An East German education, according to goals and course plans, is of very good quality and may overtake the West German. They are developing a teaching profession to match their goals. The West German government must continue to upgrade its education.

The East German youth is no more serious or less fun-loving than his parallel in the Western sector.

International Baptist seminary, Ruschlikon, Switzerland



Baptist church at Bremen, Germany



DENOMINATIONAL

DIMENSION

BY
ALMA
HUNT

"Our denomination" What do we mean when we say these words? Usually it says to us Southern Baptists. But when people all over the world fill out blanks for this or that, they find themselves with spaces for name, address, date of birth, nationality, religion or denomination. To the latter inquiry they write Muslim, Hindu, Catholic, Lutheran, Methodist, Baptist.

Though the very nature of a Baptist church allows for wide differences among churches in a convention and between Baptist conventions, there is nevertheless a common denominator that holds all of us together. This common denominator is that we all bear allegiance to "one Lord, one faith, one baptism." This strong common confession caused Baptists as early as 1790 to think in terms of a fellowship of Baptists throughout the world. It was this common denominator that ultimately resulted in 1905 in the organization of the Baptist World Alliance. Those gathered there realized the significance of this event for Baptists of the world. In that meeting there were 219 women from outside Great Britain registered.

With the passing years there have been backsets and periods of interruption—World War I and World War II. But the common denominator remained and the feeling of need for fellowship with Baptists all over the world was kept alive.

Again in 1948 London was the scene of significant action. The Executive Committee of the Alliance reorganized the Women's Committee. European women, perhaps feeling the need for fellowship with former "war enemies," moved ahead in the formation of a Continental Women's Union. In a little less than three years the North American Baptist Women's Union was formed with the president of Woman's Missionary Union, Mrs. George R. Martin, leading in the formation. While the executive secretary of Woman's Missionary Union was represented by proxy in the organization meeting, she was a member of the First Executive Committee. Mrs. Edgar Bates of Canada served as the first chairman, the work with this Continental Union being preparation for the larger service she is now rendering

as the president of the Women's Department of the Baptist World Alliance.

In 1955, Mrs. R. L. Mathis became identified with the North American Baptist Women's Union. She served as treasurer for seven years, while Mrs. Maurice B. Hodge of the American Baptist Convention was chairman.

Our own Mrs. William McMurry succeeded Mrs. Hodge in 1962 as chairman and served until her death in January, 1965. The Executive Committee of the continental union asked me to fill the office through the continental meeting in November of this year.

While the Executive Committee of the North American Baptist Women's Union meets annually and keeps open the lines of communications between the Baptist women's groups, a general assembly is held only once in five years. The Sheraton-Park Hotel and Motor Inn in Washington, D.C., has been selected as the place of the 1967 meeting.

Dates for the meeting are November 16-18. The first session will be held on Thursday evening, November 16, followed by a fellowship reception at which time all who are present will have opportunity to meet those who have come from the other women's groups as well as women from our own widely scattered Convention. The Baptist women's groups in the North American Baptist Women's Union are American Baptist Women, American Baptist Convention, Baptist General Conference, Women's Work, Baptist Women's Missionary Society of Ontario and Quebec, Jamaica Baptist Women's Federation, Woman's Society of Seventh Day Baptist General Conference, The Woman's Convention, Auxiliary to the National Baptist Convention, USA, Inc., United Baptist Woman's Missionary Union of the Atlantic Provinces, Woman's Auxiliary, Lott Carey Baptist Foreign Mission Convention, Woman's Auxiliary, National Baptist Convention of America, Woman's Missionary Union, Auxiliary to Southern Baptist Convention, Woman's Missionary Union of the North American Baptist General Conference, Women's Auxiliary, Progressive National Baptist Convention, Women's Missionary

Auxiliary, The Baptist Union of Western Canada.

The president of Woman's Missionary Union, SBC, Mrs. Robert Hing, is chairman of the program committee for the general assembly. She, with representatives from other conventions, and I serving as ex officio member, are having a delightful experience planning a program drawing personnel from many conventions.

Dr. Kenneth Chafin of Southern Baptist Theological Seminary will speak. Southern Baptists also have a claim on Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance, because of the years he served as a pastor in Southern Baptist churches, then as editor of *The Commission*, and subsequently as president of the Baptist seminary at Ruschlikon, Switzerland.

Equally challenging speakers are being enlisted from other conventions. Senator Jennings Randolph of West Virginia is to speak on the opening evening. Senator Randolph's church is in the Seventh Day Baptist Convention.

Dr. Robert A. Hingson, world-renowned doctor and Baptist layman, is a deacon in First Baptist Church, Cleveland, Ohio, in the American Baptist Convention. Dr. Hingson is greatly beloved in his native state of Alabama as is his wife in her home state, Georgia.

The final address of the Assembly will be brought on Saturday morning, November 18, by Mrs. Edgar Bates, president of the Women's Department of the Baptist World Alliance. Born in India of Canadian Baptist missionary parents, Mrs. Bates is known and respected throughout the Baptist world.

These are only a few of the program features. Let me urge you to consider the possibility of your being present at the general assembly meeting.

The need for understanding and Christian love and concern which grow out of experiences of Christian fellowship have never been greater than at present. Let us pray together that the assembly will strengthen ties that bind Baptist women of this continent together as we meet in Washington, D.C., November 16-18, for the fourth meeting of the North American Baptist Women's Union.

ROYAL SERVICE • OCTOBER 1967



Pastor's wife and friend, Harry

where the action is

by Mary Jo Stewart
Executive Secretary
Oregon Washington WMU

THE commands of our Lord and the needs of humanity call us as Christians to rise above the dizzy merry-go-round of routine religious activities and go out from the church into the world with a Christian witness and a ministry of love. This is mission action!

Many WMS members are responding to God's call to action and are significantly engaged in missions activities. Action is taking place wherever women find people



Internationals—Noriko Inoué, Japan; Rodolfo Laurora, Argentina; Vichian Poosi, Thailand; Barbara Turlon, West Indies—read below left "Some are foreigners in a strange land."



who have needs which they can meet in the name of Christ.

Some are foreigners in a strange land

A circle chairman felt that circle members needed to get acquainted with people from other lands and see missionary opportunities "at home." One member of the circle, a public schoolteacher, obtained the names of five international students in her school who were in the States with the American Field Service.

Each student was from a different country; none were Christians. They were invited to a circle meeting in the home of a circle chairman. The circle chairman made the meeting very informal so that the students would feel at ease. Circle members and international friends sat around the fireplace and discussed their countries. The students were happy to receive a copy of the New Testament (modern translation) which was offered to them.

A feeling of friendliness developed. One student said, "I have not before met so many 'nice' people in the United States." Thus, friendships have been formed with these of other lands and an opportunity is open to these WMS members for "foreign missions" at home.

Some people need a friend

One group of WMS members is ministering to the needs of students in a school for the mentally retarded. The pastor's wife says: "When we first started this ministry, I told the women I could not possibly go every Tuesday for three hours as was suggested. I thought I was too busy. I encouraged the women to go and promised to go as often as I could. But from the first visit on I could not stay away."

"Some of the women do ironing and sewing as the school is understaffed. One woman has worked with girls who need to learn to tell time and count change so they can get a job. The counselor asked me if I would work with Harry, a thirty-five-year-old man who badly needed a friend. Harry has no family. He likes to go to the school coffee shop where we can buy a Coke and just talk. Once we took him for a car ride. Every Tuesday he is sitting by the window watching for us. As I visit in the school everyone says, 'Hello, Harry's friend.'"

"The counselor says it is the regular visitation and love that mean so much to the lonesome ones. All too often we think we are too busy to help others, but if we can just experience this joy that comes from sharing our love with those who need us, then we will never be

the same."

Some people cannot read

One WMS member took a literacy missions course, but had no one to teach. She writes: "Our church discovered through a census a family of ten who were not Christians. We tried to reach them for Sunday School, but with no success. We found that they had great material needs which we were able to help them provide. But we still were unable to reach them for Christ. Later we learned that the husband could not read or write and was embarrassed to come to the church. 'I knew he was in my community. I knew he could not read. I had been praying for someone I could teach, but I did not know how to make the contact for fear of offending. So I kept praying that God would open up the way.'"

"One day I saw his wife and told her that I would like to teach her husband to read. Later that day they called and we set a time for him to come to the church for two lessons each week. This forty-five-year-old man was excited about learning to read."

"We were both scared and excited during the first lesson. As we were going through the church sanctuary following the lesson he said, 'One day I will be able to sit here and sing like everyone else.'"

"After the sixth lesson he said, 'This has opened up a whole new life for me.' Yes, I thought to myself. Through this medium and the power of the Holy Spirit it can and will open up a whole new life for you in Christ Jesus—and not only for you but for your family as well. It has opened up a new life for me. I have never experienced such a joy and satisfaction as this avenue of ministry has brought to my life."

Some people have no church

Efforts were made to start a church-type mission in Lincoln City, Oregon, a small coastal resort town, but there was no response from local people. But WMS members in Newport (thirty miles away) felt that a Vacation Bible School in Lincoln City would offer the children some Bible teaching which they were missing since they were not enrolled in Sunday School.

The women planned the school and rented the community hall for only \$10. Each day they drove the sixty miles round trip to the school. GA members and WMS members baked cookies and collected materials for creative activities. Thirty-nine were enrolled in the Bible school. A mission Vacation Bible School may be the only opportunity some children will ever have to learn about Jesus.



By Lila Hopkins

MY husband is chaplain at North Carolina Tuberculosis Sanatorium at McCain. Our community is made up of patients in our four-hundred bed hospital and a few staff families. Ours is an isolated life, indeed, but we contact daily people from all over the world.

North Carolina Sanatorium takes care of U.S. Army dependents from Fort Bragg and has included German, Spanish, and Japanese patients. These have not become "projects" of any church or organization, but the personal interest of Christian individuals has contributed much to their welfare.

John C. was admitted to the sanatorium after tuberculosis was discovered when he was taking his physical for the Army. His father was an executive in the Latin American branch of a cosmetics firm and John had been raised in Chile.

His life would have been intolerably lonely except for friendly staff members. When he was allowed one weekend "home" each month he became the regular house guest of the president of Woman's Missionary Union in the Aberdeen Baptist Church.

Sunbeam Bands and other groups in North Carolina have seen to it that a Bible is available to each patient. Together with the American Bible Society these friends supply

Bibles in practically any language. But sometimes we grasp for more linguistic communication.

One day our office manager, who is also a conscientious GA counselor, called me. "I have worried all day about a young Spanish patient I just admitted. She is only eighteen and her Navy husband is still in Spain. Please go see her. She doesn't speak English."

"But I don't speak Spanish," I protested.

"You were raised in New Mexico. You must remember a few words," she argued.

I have seldom had more stage fright than when I knocked at Doctoras' door. Slowly I enunciated my memorized speech in Spanish, and her eyes grew wider with each syllable. Finally I thrust a bouquet of hastily gathered daffodils toward her.

Apparently my feeble attempt to be hospitable gave her courage, because with a smile and in far more acceptable English than my fumbling Spanish, she said "Thank you very much. Won't you come in?"

From Korea came Hannah Kim, and her experience illustrates how loving concern can be put to practical use.

Charles Kim is a graduate student in ceramic engineering at North Carolina State College in Raleigh. He and his wife, Hannah, were active Baptists in Korea and they found a happy church relationship in the Forest Hills Baptist Church in that city.

They had already had serious illnesses and staggering medical bills when Hannah contracted tuberculosis soon after their infant son was born. When she was admitted to our hospital (ninety-five miles from Ra-



The Charles Kim family

leigh), their church took the responsibility for finding a foster home and caring for baby David. They continued financial assistance and their prayer support helped sustain the Kims during their months of crisis.

Other churches responded in a smaller way. The Woman's Missionary Society in Cameroon provided handicraft materials for Hannah and one thoughtful friend saw to it that a bottle of soy sauce was on her daily dinner tray!

A Filipino doctor on our staff reassured Hannah "In our native countries," he said, "we don't think about tuberculosis. People die on the street—but here, they care about a person."

Not all strangers within our midst have been patients. We have had a number of foreign doctors on our staff. Often they are here only a short time, as was the case of a talented Persian doctor. He had many long discussions with the chaplain. One day he said, "Your religion is so much more practical than mine."

Christian friends help fill in lonely hours for foreign wives. What a pleasure I have had in introducing several gracious and charming "strangers" to our supermarkets!

Last year a physician from Tehran, Iran, was at McCain for several weeks. We were dinner guests in his apartment.

Dr. Rassekhi interrupted his description of Tehran to ask, "What is an E-V-A-N-G-E-L-I-S-T?" He carefully spelled out the last word. Before we could answer he said, "Who is Billy Graham?"

His beautiful wife spoke up. "We saw him on television. He said God was not dead."

Dr. Rassekhi asked, "Can anyone be an evangelist?"

"Yes," my husband said and he told him the old yet new gospel story. In a rare and beautiful moment we were evangelists—and we were not in Tehran, Iran. We learned anew of missions at our doorstep!

Wise Financially

by James V. Lackey

"PENNY WISE and pound foolish" could describe some churches. One of the reasons people do not give as generously as they should is because they do not feel the church wisely uses money received. We do not wish to join those who feel this way although there is evidence to support their conclusion. When a church budget clearly says, "My main function is to make the members of this church happy and comfortable," it is in effect saying, "The people who live outside our church community are of secondary concern to us."

Recently a church group was discussing how they should finance a future building program. After much talk they decided it would be better to follow the easiest plan of financing even though they were aware the plan, if adopted, would cost the church members seventy thousand extra dollars. How do you evaluate that decision? Is such planning unwise financially?

Another church constructed a beautiful new building which was badly needed. But a building for three hundred people could not cure

for five hundred who often attended. I cannot help but feel such planning is unwise financially.

Do you agree that the financially-wise church will be sure its concerns are balanced; that is, it will make certain that it does not adopt a church spending plan which is either self-centered or careless? Even though we are living in a period of abundant prosperity, Southern Baptist churches are giving about the same percentage to world missions through the Cooperative Program as they gave ten years ago—about 10 percent of their income. The same story is true when the total missions record is studied—approximately 17 percent of all gifts go to mission causes. About 83 percent of all income is spent on services and ministries for the local congregation. I cannot help but feel such a practice in regard to missions giving is unwise financially.

A financially-wise church develops financially-wise members. A financially-unwise church develops financially-unwise members. In a sense the church, as a body, is a powerful example to individual church members. At the same time, the church, as a body, often will not increase its giving to world causes until a concerned member suggests that this be done. An increase in Cooperative Program giving or special missions offering giving is very often initiated by one world-conscious person. You may be just the person who should lead your church to step forward in faith. If it does, the church can then, with great zeal, ask the members to step forward in faith. The theme for this year's Southern Baptist Convention stewardship program is "Give Light to the World—Tithe." The message of this theme applies with force to the church member—a tithe yes, but offerings also.

This is Cooperative Program month, a time for each of us to examine our own stewardship and that of our church.

Dr. Lackey is director of Stewardship Development, Stewardship Commission, SBC.



Call to Prayer

Prepared by Janice Singleton

SUNDAY But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8 (read vv. 1-14)

The Baptist sponsored Crusade of the Americas is scheduled for North, Central, and South America in 1969. Pray that Baptists will rely wholly upon the Holy Spirit for a harvest of souls.

Pray for these—Brazil: Mrs. R. N. Hoswell; Uruguay: Mrs. R. W. Smith; Chile: C. L. Tribble; Thailand: M. N. Alexander; D. E. Elliott; Korea: Mrs. D. J. McMinn; Oklahoma: T. K. Munkrat; Retired: Helen McCullough; France: Evangelistic Crusade.

1 MONDAY And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. Acts 1:24 (read vv. 15-26).

Throughout this month simultaneous evangelistic campaigns will be held in the East African countries of Kenya, Tanzania, and Uganda. Baptists in Zambia and Malawi also have planned meetings related to this campaign. National and missionary preachers from other African nations will help as evangelists. Pray for an outpouring of the Spirit upon these people, that many will be saved.

Pray for these—Chile: Mrs. H. D. Duke; Colombia: D. I. Orr; Ecuador: A. V. Jones; Vietnam: Mr. and Mrs. S. F. Longbottom, Jr.; Alabama: Frederick Brown; Louisiana: Norah Lee Brown; Mrs. Truman Granger; Florida: Mrs. Francis Plafillero; Washington, D.C.: Nancy Lou Quisenberry; New Mexico: Mrs. Githen Dukeley; California: Amanda R. Meadows; Retired: Mrs. Gil Aldape.

3 TUESDAY And they were all amazed, and were in doubt, saying one to another, What meaneth this? Acts 2:12 (read vv. 1-17)

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.

Mrs. Frank Baugh, Mbeya, Tanzania, writes that an African preacher stood hesitantly behind the pulpit in the town church. He stammered as he read the Scriptures and spoke apologetically. "When the white man first came, he started schools, but the African ran back to the bush and hid. It is not so now. Every African wants to go to school." Then he shared his Christian experience.

Pray for these—Tanzania: Mrs. J. F. Baugh, Jr.; Nigeria: Mrs. S. R. Flewellen; W. L. Jester; Malaysia: Wheeler Kidd; Korea: Mrs. F. J. Baker; Chile: J. W. Bruce; Brazil: A. K. Faris; Retired: Claribel Tellers.

4 WEDNESDAY For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Acts 2:39 (read vv. 22-24, 37-47)

It is not too soon to be praying for an effective Week of Prayer for Foreign Missions in December, and for a worthy Lottie Moon Christmas Offering. Rev. and Mrs. Russell Hilliard from Spain wrote: "As you plan now and give during this week, you can know that an untold number of lives are blessed because of your unselfishness."

Pray for these—Spain: R. B. Hilliard; Mexico: Mrs. J. J. Hartfield; Costa Rica: J. C. Brown, Jr.; Colombia: Mrs. C. M. Hobson; Argentina: Mrs. G. L. Johnson; Brazil: Mrs. E. B. Trutt; Indonesia: H. V. Warren; Thailand: H. A. Fox; Rhodesia: Mrs. R. T. Bowlin; Panama: Mrs. Aurelio Dawkins; Virginia: L. D. Grubbs; Florida: Francis Plafillero; Louisiana: Anis Mae Popwell; Arizona: F. W. Sutton; Retired: F. M. Cassidy.

5 THURSDAY Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. Acts 3:6 (read vv. 1-10)

Dr. and Mrs. Jose M. Sanchez left Cuba last year and are now serving in Hidalgo, Texas. Pray today for these who must adjust to new circumstances, and for the people to whom they minister.

Pray for these—Texas: Mrs. J. M. Sanchez; J. L. Ren-

son; Florida: Mrs. Rafael de Armas; Louisiana: Mrs. Lillian Robertson; Oklahoma: Mrs. Johnnie P. Coffey; New Mexico: Mrs. Robert Gross; California: Thomas Lowe; Panama: Aleides Lozano; Dominican Republic: B. W. Coffman; Costa Rica: Mrs. D. H. Redmon; Brazil: Mrs. A. A. Giannetta; Mrs. J. D. Harrod; Malaysia: Mrs. C. R. Frye; Mrs. G. D. Herrington; Indonesia: Mrs. C. T. Stephens, Jr.; Jordan: Maxine Lindsay; Zambia: D. E. Kendall; Switzerland: Mrs. J. D. Hopper.

6 FRIDAY Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts 3:26 (read vv. 11-26).

The WMU camp at Santa Clara, Panama, can be used all year. In the mild climate and during free time in summer and winter the young people are in camp. Pray for Helen Stuart, WMU secretary in Panama.

Pray for these—Panama Canal Zone: Helen Stuart; North Carolina: J. F. Potter; Virginia: Mrs. L. D. Grubbs; California: Jo Ann Benge; Costa Rica: C. D. Doyle; Chile: Gerald Riddell; Mexico: Mrs. J. A. Williams, Jr.; Germany: I. E. Ballenger; Nigeria: Mrs. C. T. Hopkins; Philippines: Mrs. D. L. Hill; Taiwan: Mrs. D. M. Lawton; Mrs. W. W. Lawton, Jr.

7 SATURDAY The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy? Amos 3:8 (read Amos 1:1; 7:7-15).

There are thirty-five churches and twelve missions in the Alaska Baptist Convention. In the January circle study we learned how effective literacy work in Alaska has been in winning people to Christ. Pray for Don and Marianne Rollins, Ft. Yukon, Alaska.

Pray for these—Alaska: D. J. Rollins, Kentucky: Mrs. L. F. Lawson; South Dakota: C. B. White, Mexico: Mrs. B. R. Murray; Guatemala: Mrs. M. J. Ledbetter; Brazil: J. A. Lunsford, H. J. Renfrow; Spain: Mrs. H. W. Schweinsberg; Nigeria: Marie Van Lear; Philippines: Mrs. P. M. Anderson.

SUNDAY Neither is there salvation in any other: for October 8 there is none other name under heaven given among men, whereby we must be saved. Acts 4:12 (read vv. 1-12).

Parts of New Mexico, Arizona, and Utah form the 24,000-square-mile reservation of the Navajo Indians. Many of these retain the old tribal religions. For some who have acknowledged the "white man's religion," it has meant nothing more than empty form. Among Navajos Mrs. James Nelson works with her husband. Pray for the wonderful Navajo people.

Pray for these—New Mexico: Mrs. James Nelson, M. V. Gonsen; Oklahoma: Mrs. J. E. Hubbard; Brazil: Mrs. J. F. Spann; Ivory Coast: Mrs. J. E. Mills; Nigeria: Mrs. J. E. Tolar, Jr.; Tanzania: Mrs. J. E. Walker; Portugal evangelistic crusade, October 8-22.

9 MONDAY But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Acts 4:19 (read vv. 13-22).

The slogan "Christ, the Only Hope," used by Brazilian Baptists in 1965 in a crusade of evangelism, has been adopted as the theme for the hemispheric Crusade of the Americas in 1969. This year, 1967, is designated as the year of preparation for the crusade, 1968, for preparation; 1969, realization; and 1970, conservation. We can bring God's blessing by burdened, definite, continual prayer that the Holy Spirit will guide and bless.

Pray for these—Brazil: Dorothy Latham; Argentina: Mrs. J. B. Matthews; Peru: Mrs. F. D. Stull; Philippines: H. D. Garrett; Uganda: J. D. Hooten.

10 TUESDAY And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word. Acts 4:29 (read vv. 23-31).

Think today of Christians in Cuba, particularly pastors and families. Rev. Francisco Rivero is in prison. His wife and their six children are living near Yumuri, the Baptist assembly site. Pray for them.

Pray for these—Cuba: Francisco Rivero; Mrs. Enrique Vasquez; Texas: Mrs. R. B. Alvarez; Argentina: R. E. Holmes; Chile: J. F. Mitchell; Brazil: J. L. Mison; Korea: Mrs. T. E. Duvall; Mrs. D. B. Ray; Japan: Mrs. W. M. Garrett; G. H. Hays; Philippines: Mrs. J. B. Slack; Rhodesia: Linda Stringer.

11 WEDNESDAY And the multitude of them that believed were of one heart and of one soul, neither said any of them that ought of the things which he possessed was his own, but they had all things common. Acts 4:32 (read vv. 32-37).

For many years the Margaret Fund, a scholarship fund for children of missionaries, was given and administered by Southern Baptist WMU. Now this fund continues as a part of our special missions offerings and is handled by the missions boards. Two young people in college this year under Margaret Fund scholarships are sons of Mrs. Frank Mendez and her husband, who work among the Spanish in Colorado. Pray for them and their sons and for other Margaret Fund students.

Pray for these—Colorado: Mrs. Frank Mendez; Mexico: V. W. Chambliss, Jr.; Spain: J. D. Bryan; Germany: L. M. Krause; Tanzania: Mrs. J. T. Adams; Nigeria: Mrs. A. G. Dunaway, Jr.; O. C. Robinson, Jr.; Yemen: Mrs. W. M. Scarbrough; Philippines: T. C. Hamilton.

12 THURSDAY But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Acts 5:3 (read vv. 1-11).

Three missionaries among language groups are Mrs.

Edmon Burgher, Jr., and her husband, with Czechs in Florida; Mrs. Richard Mazanec and her husband, Slavic people in Illinois; Mary C. Page, many nationalities in East St. Louis. Pray for these.

Pray for these—Florida: Mrs. Edmon Burgher, Jr.; Illinois: Mrs. Richard Mazanec; Mary C. Page; Georgia: Carolyn Sublette; Dominican Republic: Mrs. H. L. Shoemaker; Ecuador: S. L. Simpson; Uruguay: R. W. Smith; Italy: R. A. Holtfield; Thailand: Mrs. A. L. Hood; Singapore: Mrs. R. A. Morris; Philippines: Mrs. G. F. Tyner, Jr.

13 FRIDAY There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. Acts 5:16 (read vv. 12-16).

A nationwide campaign of evangelism begins October 15 in Chile. Fifteen preachers from other Latin American countries will be guest evangelists. Dr. Claude Rhea and Miss Maria Luisa Santos of Spain gave concerts in preparation for the evangelistic services. Pray for these services which began next Sunday.

Pray for these—Mexico: Mrs. G. S. Williamson; Brazil: Mrs. P. J. Tcherneshoff; Ghana: R. C. Henderson; Nigeria: Mary Tudy; Malaysia: Mrs. H. H. Halley; Indonesia: Mrs. B. L. Nichols; Evelyn Schwartz; Mrs. R. H. Snuckey; Taiwan: Mrs. O. J. Quick; Hong Kong: F. C. Morgan; California: Eva Marie Kennard; Texas: Esperanza Ramirez; Mississippi: J. G. St. John.

14 SATURDAY God reigneth over the heathen: God sitteth upon the throne of his holiness. Psalm 47:8 (read Amos 1:3-5, 2:4-8, 9:7-8).

Baptists in Israel shared the joyous atmosphere of Sukkoth, the traditional Feast of Tabernacles, with their fellow Israelis in September 1966 during three days of conferences at the Baptist Center in Petah Tiqva. The highlight of the conference was the dedication of the chapel. Pray for Baptists in Israel.

Pray for these—Israel: Mrs. D. L. Baker; Taiwan: Mrs. W. C. Hunker; Nigeria: Mrs. T. O. High; Brazil: Mariha Ann Blount; Mrs. G. B. Cussers; Mrs. O. W. Gwynn; J. B. Sutton; Guatemala: Mrs. D. M. Simms; Uruguay: R. K. Evenson; Argentina: Mrs. S. D. Clark; Kansas: J. H. Shope.

SUNDAY But the angel of the Lord by night opened October 15 the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. Acts 5:19-20 (read vv. 17-28).

Dr. Julian C. Bridges took two weeks from his work with students in Mexico City to help Rev. Otis Brady and Baptists in Guyana (formerly British Guiana) extend their "impact revival" to students. Pray for new Christians.

Pray for these—Mexico: Mrs. J. C. Bridges; Guyana: O. W. Brady; Bahamas: Mrs. R. C. Hensley; Chile: Carol

Henson; Hong Kong: J. D. Belore; Mildred Lovgren; Mrs. G. R. Wilson, Jr.; Taiwan: B. W. Hunt; Nigeria: Mariha Hagood; Texas: V. L. Nichols; Retired: J. F. Plainfield; Chile Evangelistic Crusade, October 15-November 5.

16 MONDAY And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. Acts 5:41 (read vv. 29-42).

Rev. C. W. Stumph has shaped the course of missions work among Indians in New Mexico. Thank God for his long and effective service. He remains active, though retired.

Pray for these—Retired: C. W. Stumph; Georgia: Freddie Mae Bason; Louisiana: Muri Platt; California: Mrs. Curtis Roland; Cuba: Mrs. Benjamin Valdez; Texas: Mrs. W. J. Blair; Chile: H. L. Hardy, Jr.; Venezuela: Mrs. E. B. Kimler, Jr.; Italy: Mrs. R. F. Starnes; Liberia: J. M. Carpenter; Nigeria: T. A. Hicks; Philippines: Linda Rollins; Mrs. H. E. Spencer.

17 TUESDAY Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. Acts 6:3 (read vv. 1-8).

Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, reports that 93 percent of the budget this year is used on the missions fields where around 2,200 missionaries work in 65 countries. Pray about your church pledge and your plans for giving to the Lottie Moon Christmas Offering.

Pray for these—Liberia: Mrs. T. E. Cramer; Nigeria: Z. D. Reece; Indonesia: E. O. Sanders; Philippines: W. A. Soltesher; Vietnam: Mrs. S. M. James; Japan: Mrs. F. C. Parker; Uruguay: R. E. Shelton; Peru: Mrs. L. E. Ledford; Chile: Mrs. J. K. Park; Brazil: L. R. Bruck, Jr.; Mrs. J. D. Carter; Retired: Mrs. Isaacs Valdivia.

18 WEDNESDAY And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel. Acts 6:15 (read vv. 9-15).

"Lord, Send a Revival," sung as a hymn by Rennie Sanderson and repeated many times by congregations and choirs, expressed the theme and purpose of a conference on evangelism at the Amagi Baptist Assembly in Japan. Two hundred pastors and laymen from eighty churches were planning for evangelistic campaigns for fall and spring. Pray that those won to Christ will be strengthened and trained in Baptist churches.

Pray for these—Japan: Miss Rennie Sanderson; Thailand: L. L. Martin; Turkey: J. F. Creeper; Gaza: M. D. Moore, Jr.; Nigeria: Mrs. J. A. Yarbrough; French West Indies: W. L. Page; Mexico: Mrs. D. P. Daniell; Cuba: Mrs. Rogelio Parei; Arizona: M. V. Mears; South Carolina: H. E. Hardin; Georgia: Mrs. Carter Bearden; Retired: Eunice Fenderson.

19 THURSDAY And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep Acts 7:60 (read vv. 1-2a, 51-60).

The First Isthmian Baptist church in Cristobal, Canal Zone, is one of the largest and best organized churches in Panama. The pastor and his wife, Rev. and Mrs. S. A. Scarlett, are leaders in the Panama Baptist Convention. Pray for this able and dedicated couple as they lead in the church and convention.

Pray for these—Panama: Mrs. S. A. Scarlett; Texas: R. A. Hernandez; Oklahoma: D. A. Warren; Mexico: R. H. Wolf; Vietnam: R. W. Fuller; Kenya: J. L. Houser; Tanzania: Kathryn McClain; Retired: Mrs. W. B. Sherwood.

20 FRIDAY Therefore they that were scattered abroad went every where preaching the word Acts 8:4 (read vv. 1-13).

The Baptist seminary in Buenos Aires, Argentina, last fall had seventeen young men and women in its graduating class. The ninety-three students came from Argentina, Chile, Uruguay, Paraguay, and Bolivia. Graduation exercises included a special service honoring Dr. W. Lowrey Cooper, who served as president of the seminary for twenty years, and Mrs. Cooper. Thank God for Dr. Cooper on his birthday today.

Pray for these—Argentina: W. L. Cooper; Brazil: Mrs. L. C. Bell, Mrs. J. L. Moon; French West Indies: Mrs. W. L. Page; Hong Kong: E. J. Thorne; Thailand: Mrs. J. C. Calhoun, Jr.; Louisiana: Mamie Nell Booker; Kansas: J. R. Zeltner; Retired: Doris Knight.

21 SATURDAY Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken Amos 5:14 (read vv. 12-15; 6:1, 4-8).

Rev. and Mrs. Hilario Valdes, who have been missionaries in Cuba, are now serving in Virginia. Pray for the church left in Cuba and for other Baptist pastors there, some imprisoned. Pray for this couple as they adjust to the work in Spain.

Pray for these—Virginia: Hilario Valdes; Nigeria: Mrs. H. A. Brown, Jr.; J. H. Sullivan; Thailand: W. L. Medcalf; Pakistan: Mrs. C. A. Beckett; Japan: Annie Hoover; Bahamas: Mrs. E. E. Brown, Sr.; Argentina: Mrs. W. P. Malone, Jr.; Honduras: C. G. Nowell; Tennessee: Eunice Heath; Florida: Ruby Miller; Retired: Carrie Bockelman.

SUNDAY But Peter said unto him, Thy money perish October 22 with thee, because thou hast thought that the gift of God may be purchased with money Acts 8:20 (read vv. 14-25).

The devotion of the people of Pakistan to the religion of Islam accounts in part for the small number of Christians there. For many years no evangelical missionary

has lived among them. We are grateful that now Southern Baptists have twenty-three missionaries in East Pakistan, including Howard and Maxine Teel and their five children, who live at Faridpur. Pray for them on this her birthday.

Pray for these—Pakistan: Mrs. J. H. Teel; Philippines: Mrs. S. C. Jowers; Mrs. W. A. Salesbee; Hong Kong: G. R. Wilson, Jr.; Nigeria: Mrs. T. J. Kennedy; Hawaii: H. R. Tatum; Argentina: Mrs. Anne Margrett; Mexico: Mrs. R. R. Robertson; Cuba: Mrs. Raul Freire; Indiana: Martha Jean Chappell; Arizona: Nina Gillespie.

23 MONDAY Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus Acts 8:35 (read vv. 26-40).

Baptist families who lost possessions during the devastating floods in northern Italy last year were aided by relief funds from the Foreign Mission Board. The Baptist church in Florence and pastor's apartment in Grosseto were damaged, reports Dr. Benjamin Lawton. Pray for Dr. and Mrs. Lawton (this is her birthday) in Torino, and for families and churches in the area.

Pray for these—Italy: Mrs. B. R. Lawton; Spain: J. A. Newton; Uganda: G. W. Carroll; Nigeria: W. H. Congdon; Indonesia: R. A. Parks; Korea: Mrs. R. M. Wright; Brazil: D. K. Laing; Paraguay: D. E. McDowell; Mexico: Mrs. H. L. Stevens; Hawaii: Josephine Harris; Bertie Lee Kendrick; Mrs. James Hardin; Louisiana: Mrs. C. J. Kraus; Maryland: Mrs. Spurgeon Swinney; Retired: Isaias Basu; Mrs. Elias Delgado.

24 TUESDAY And he trembling and astonished said, Lord, what wilt thou have me to do? Acts 9:6 (read vv. 1-9).

Many young men who have attended Royal Ambassador camps will remember Luciano Marquez, the happy young Cuban preacher who conquered his shyness and language difficulties to make Cuba a real and interesting place as he spoke. Later Senor Marquez came again to our country and brought his bride. Today, on her birthday, she is leading their church in Cuba as best she can and taking care of their three sons because he is in prison. The same is true for Mrs. Andres Garcia. Pray for these and others who suffer.

Pray for these—Cuba: Mrs. Luciano Marquez; Mrs. Andres Garcia; Mrs. Moises Gonzalez; Mississippi: Dalton Haggan; New Mexico: Michael Naranjo; Brazil: C. W. Dickson; Paraguay: T. S. Green; Kenya: Mrs. D. L. Bateman; M. F. Phillips; Nigeria: Mrs. J. R. Brothers; Italy: J. W. Merritt; Germany: L. H. Morphis; Israel: J. W. Smith; Korea: C. W. Wiggy; Retired: Mrs. and Mrs. W. B. Johnson; B. W. Orrick.

25 WEDNESDAY And straightway he preached Christ in the synagogues, that he is the Son of David Acts 9:20 (read vv. 10-22).

Big cities were designated as the number one target by the Home Mission Board at their annual Board meeting last year. Cities are to receive a major missions thrust and evangelism was cited as the heart of the thrust. Pray today for Rev. L. F. Lawson of the Long Run Association, Louisville, Kentucky, and missions directors in cities.

Pray for these—Kentucky: L. F. Lawson; Ohio: Mrs. J. D. Lond; New Mexico: James Bowen; Arizona: Pedro Arrambide; Mexico: Mrs. V. W. Chambliss, Jr.; Trinidad: Mrs. H. W. Lewis; Chile: J. A. Parker; Brazil: Peggy Pemble; Singapore: R. A. Morris.

26 THURSDAY But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way Acts 9:27 (read vv. 23-31).

A clarinada, or "trumpet call," was the term used last fall for a rally held in the First Baptist Church of Guatemala City, promoting the Crusade of the Americas. More than three hundred persons were informed of the significance of this evangelistic effort for the hemisphere in 1969. Rev. Ervin E. Hasty is coordinator for Mexico and Central America.

Pray for these—Mexico: E. F. Hasty; Morocco: Mrs. M. P. Callaway; Nigeria: E. P. Dasher; Tanzania: Mrs. R. F. Travis; Korea: J. G. Goodwin, Jr.; Japan: W. C. Grant; Panama: Aurelio Dawkins; Indiana: J. A. Cooper; Louisiana: Mrs. Richard Wilson; Arizona: J. W. Hatley; Retired: Mrs. J. L. Bue.

27 FRIDAY And it was known throughout all Joppa, and many believed in the Lord Acts 9:42 (read vv. 32-43).

Evelyn Stone writes from Ghana: "We have four new Sunday School classes with teachers from among our own members. Yet there remains a multitude throughout this land who wait. We count on your prayer as we seek to know how to reach multitudes here for Christ."

Pray for these—Ghana: Evelyn Stone; Uganda: Mrs. S. T. Tipton; Zambia: Mrs. T. E. Savage; Nigeria: R. E. Amis; Thailand: Olive Allen; Malaysia: B. D. Evans; Indonesia: O. E. Gilliland, Jr.; Peru: L. E. Ledford; Argentina: W. P. Malone, Jr.; Utah: Mrs. Kenneth Mathias; Louisiana: Mrs. Eddie Savoie; Alaska: Valeria Sherard.

28 SATURDAY But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature, because I have refused him, for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart 1 Samuel 16:7 (read Amos 4:4-5; 5:21-24; 8:4-7).

Argentine Baptists are in the fourth year of a "Decade of Advance," an effort aimed at doubling the number of Baptist churches and members by 1974. In Cordoba where Rev. and Mrs. William P. Malone, Jr., are located, two missions have been organized into churches, three other missions started, with others in planning stages. Both missionaries have birthdays this month. Pray for

them and for the three other missionary couples and other Christians in Cordoba.

Pray for these—Paraguay: Wanda Ponder; Indonesia: Everley Hayes; Korea: Mrs. C. G. Tabor; Iceland: Mrs. R. W. Terry.

SUNDAY A devout man, and one that feared God with October 29 all his house, which gave much alms to the people, and prayed to God always Acts 10:2 (read vv. 1-8).

Through the influence of an American Army captain Baptists have been invited to work in another city in Vietnam. The Baptist church where Robert Compher serves will sponsor this new work. Christians from Korea and the Philippines, as well as Vietnamese and Americans in the armed forces, are at work on the building. Pray for this witness in a city of three million people.

Pray for these—Vietnam: R. R. Compher; Taiwan: Josephine Ward; Zambia: R. L. Stocks, Jr.; Brazil: D. L. Miller; Argentina: J. D. Cave; Texas: Martha Thomas Ellis.

30 MONDAY And the voice spake unto him again the second time, What God hath cleansed, that call not thou common Acts 10:15 (read vv. 9-18).

Have you ever wondered what happens to missionaries on the days you read their names on the prayer calendar? Last October 30 Francis Lewis had almost forgotten it was his birthday as he went to Zion Baptist Church in Semarang, Indonesia. That Sunday attendance reached its highest peak, fourteen converts were baptized, fifteen others accepted Christ, and still others rededicated their all to Christ. He considered the day "a wonderful birthday present." Pray for him today.

Pray for these—Indonesia: F. J. Lewis; Korea: Rebekah Lambert; Liberia: Margaret Fairbairn; Nigeria: Mrs. J. W. H. Richardson, Jr.; Spain: Mrs. R. B. Hillard; Guatemala: H. E. Byrd; Colombia: J. T. Norman; Argentina: Mrs. J. O. Teel, Jr.; Cuba: J. J. Rodriguez; Retired: J. W. Gardner; J. W. McGarock; Hannah Plowden.

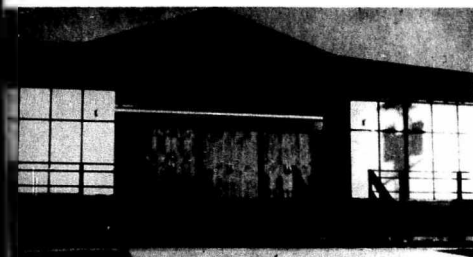
31 TUESDAY But Peter took him up, saying, Stand up: I myself also am a man Acts 10:26 (read vv. 19-33).

Inspiration for the Crusade of the Americas came from the amazing success of a nationwide crusade in Brazil in 1965. Messengers to the 1966 annual session of the Brazilian Baptist Convention reported 100,000 professions of faith, 50,000 baptisms, and 300 churches started. Dr. Rubens Lopes, then president of that convention, proposed a hemispheric crusade. Southern Baptists in annual session in Detroit, 1966, voted to participate in the Crusade of the Americas set for 1969. What responsibility in prayer, concern, and gifts do you feel? Your hometown is in the Americas!

Pray for these—Brazil: Sophia Nichols; Mrs. A. B. Oliver; Portugal: Mrs. G. C. Tennison; Nigeria: J. D. Johnston; Philippines: Mrs. C. L. Miller; Indonesia: B. L. Nichols; Japan: Anita Coleman; Retired: Mrs. S. S. Siver; Mrs. W. J. Webb.



Study in October



Oregon Buddhist Church, Portland

Meeting Outline

Song: "Great Redeemer, We Adore Thee"
Call to Prayer
Business
Promotional Features (see Forecaster)
Study Session

Study Session Outline

Introduction
Original Teachings of Buddhism
Buddhism in California
Buddhism in Japan
Evaluation
Prayer

Get Ready, Program Chairman

First, read through all the material, then choose what you will do and prepare carefully. You cannot do everything suggested by Mrs. Martin. How much time do you have? Fit your choices to your time allowance and other needs.

Read pages 2-5. Does your church or local library have books on religions of Japanese and Chinese people? An excellent book on Japan is *Religious Life of the Japanese People* by Masaharu Anesaki, \$2.50, from Baptist Book Stores. Books about the tea ceremony and Japanese flower arrangement would also give insight into these Buddhist ceremonies. Have books available for checking out by women if possible. Ask two women to tell briefly about the books.

You may wish to serve tea before your meeting, or if yours is a luncheon meeting, you may serve delicious Japanese food. Order *Fun and Festival from Japan*.

Modern Buddhism in the USA

by Sara Hines Martin

Study Question: How do modern Buddhist practices in our country differ from traditional Buddhism, and what effect are these practices having on Americans and the witness of Christians in America?

Gwynn and Hibbard, 75 cents, from Baptist Book Stores. In this you will find directions for serving tea in Japanese fashion and recipes for your meal. See article, pages 2-4.

Arrange for the panel discussion. Plan for presenting the contrast in beliefs on page 23. Use poster for October as suggested on page 23.

At the Meeting

Introduction: (Distribute mimeographed copies. Tell women to check to see if they know the answers; ask them to listen during study and correct the answers themselves.)

1. In its early development Buddhism began in (a) China, (b) India, (c) Japan
2. Buddha lived about the same time as (a) Jeremiah and Ezekiel, (b) Paul and Barnabas, (c) Moses and Joshua.
3. In the US, Buddhism is strongest in (a) New York, (b) California, (c) Washington, D.C.
4. Soka Gakkai is a (a) wonder drug, (b) a form of Buddhism, (c) a city in Japan
(Answers: 1. b 2. a 3. b 4. b)

Scripture Reading: Galatians 2:16; 3:26

Sing: "I've Found a Friend, oh, Such a Friend"

Prayer: for a keen mind and a sensitive heart as we study about Buddhism

Original Teachings of Buddha

We are studying today about modern Buddhism in the United States. Let us seek to answer our study question (see above; write it on poster board and show now).

Buddhism is classified as one of the great and most

influential religions of the world. But for almost one thousand years it has been slowly declining in power. It is still to be reckoned with, however. In some countries Buddhism presents obstacles to the spread of the gospel.

The originator of Buddhism had the surname of Gautama [GOWT-uh-muh], and lived in the north of India. He lived 563? to 483? B.C., about the time of Jeremiah and Ezekiel. He grew up in the midst of wealth, married, and had one child. At about the age of thirty he abandoned his family and wealth and became a wanderer, seeking answers to life's meaning. One day as he sat in meditation under a tree, he believed he had true knowledge and was free from the endless succession of rebirths. He was known as the "Enlightened One," or Buddha.

His basic beliefs were these (a woman stands and reads these):

1. Transmigration of the soul, which means the rebirth of a living being as an animal or as a man or a woman, the status to be determined by karma [KAWR-muh]

2. Karma—the sum of one's thoughts and actions in all his previous lives

3. Existence of gods and of evil spirits

4. Salvation resulted in the breaking of the chain of repeated births and rebirths.

(Leader continues.) Buddha's disciples must recognize four truths with regard to suffering and life (see pp. 2-3). The fourth truth states that to be freed from thirst or desire, one must follow the Noble Eightfold Path. This includes right views or beliefs, right aspirations or resolves, right speech, right conduct, right means of livelihood, right effort, right mindfulness, and right meditation or right rapture.

The goal of the Eightfold Path is nirvana [near-VAHN-uh], "the going out" of the three fires of lust, ill will, and dullness and ignorance. Nirvana is as though one had blown out a candle, or the human life, with the termination of the wearying round of births and rebirths. Buddhism has no understanding of forgiveness of sin. In the Japanese language there is no word for sin; therefore, it is difficult for a Buddhist to understand the concept of forgiveness of sin by faith in Jesus Christ. Let us contrast other basic beliefs of Buddhism and Christianity (Two women read alternately.)

- | | |
|---|--|
| Buddhism Teaches | Christianity Teaches |
| 1. Existence of gods and of evil spirits | 1. Belief in one God as a living being |
| 2. Salvation is to be achieved by one's own efforts | 2. God's gift is salvation through faith in Jesus Christ; no one can earn it |
| 3. Buddha is no longer a living being | 3. Christ is alive today |
| 4. Salvation is the end of births and rebirths | 4. Salvation is eternal life, entered by faith in Jesus as Saviour |

Buddhism Teaches
Nirvana is the goal of Buddhists.

Christianity Teaches
Abundant life now and heaven hereafter are goals for Christians.

Buddhism in California

Buddhism in California began sixty-nine years ago when thirty young people gathered in a home in San Francisco and decided to form a Young Men's Buddhist Association. Toward the end of that same year (1898) plans were made to propagate Buddhism among the Caucasian people. With the wide dispersal in our country of the Japanese people during World War II, Buddhism spread throughout the United States, and in 1944 Buddhist Churches of America was incorporated to direct and coordinate growing activities of Buddhist churches.

Buddhism in mainland United States is an American brand of the ancient faith. Modern Buddhist practices here are quite different from traditional Buddhism. Meeting places are no longer called temples, but churches. Where he is permitted to do so, the Buddhist priest joins

the local ministerial association and attends meetings. Leaders of this Oriental religion are working at the task of making their religion an accepted part of the church life of the community.

A significant change has been in adapting Sunday School methods. In Buddhism historically there are no stated services, no regular hours of meeting except for certain festivals and annual celebrations. In the American Buddhism program congregations have regular Sunday School services. Their approach in teaching is by the use of religious writings; primarily they teach by fables. In most instances they do not have adults in Sunday School except for teachers, but older young people are urged to attend.

In addition to Sunday School, they have women's societies, brotherhood clubs, and other such organizations. Corporate worship services are very much like ours. They sing, read from Buddhist scriptures, pray, and preach. Until World War II Buddhism was not a singing religion. In adapting to Western culture it has turned to the use of Christian hymns and songs. For many of our Christian songs they substitute the name of Buddha, such as "Oh, how I love Buddha."

They also have evangelistic services which are called by different names, but they have services for a week or more at which time outstanding Buddhist leaders are asked to speak to the congregation. The public is invited for conferences and for discussions of the Buddhist religion. They are actively at the task of trying to spread their religion though they do not have what we call an aggressive visitation program.

Buddhist priests in California often tell the people that they need not go to a Christian church for worship, that worship services are the same, that the religions are about the same, that all churches talk about God and tell people to be good so they can go to heaven. This creates a hindrance for Christian workers. Often when Oriental people are invited to come to church, they say, "But we go to church." Caucasians as well as Orientals are affected by this teaching and are attending Buddhist churches. Traditionally priests have used Japanese in their services, but they are now turning to English in Sunday School.

Many Japanese people on the West Coast have made Buddhism the mark of allegiance to the ethnic culture of Japan. In many instances these Japanese citizens in America who have money and leisure use both for the study of Buddhism and customs of the old country and hold onto these because of pride in national origin.

Buddhist priests persuade Japanese that their church is the same as a Christian church, especially in the eyes of the community. One woman's family had attended a Baptist church in one community, and when she moved to another community, she sent her children to the Buddhist Sunday School saying, "It is closer and I am sure it is about the same."

One of the purposes of the Buddhist church seems to

be to hold the second generation to some semblance of Japanese culture and language. They provide full schooling in the Japanese language after public school hours every day as well as all day Saturday. They also provide Japanese films, entertainment, and fellowship.

Although Chinese Buddhists say they are the "genuine" Buddhists, as a group they do not practice Buddhism in California. Those who know them say they actually are not anything. They say they believe in reincarnation, evil shall be punctually punished, the righteous will prosper, one's evil deeds can be blotted out by doing good.

Since they profess to be Buddhists, it is difficult to witness to them forthrightly of Christ, the only means of abundant life. Long, patient, loving friendship is required. A number of them do have Buddhist idols in their homes, and practice some form of Buddhism, especially in weddings and funerals.

Buddhists present a Christian missionary opportunity. They are a kind and courteous people, and many like to attend Baptist churches on special occasions as guests of their friends. They often hear much Scripture read in Christian marriage services, and they like to join in special Christmas programs. Thus they become accustomed to a new environment and learn of the love of Jesus Christ for them and for all the people of the world. Even though they, too, are aggressive for their own doctrines, they will listen to Christian truth. Only the very devout will refuse to talk or listen.

Probably one of the strongest appeals of American Buddhism is social. Some of the annual religious festivals and dramas are beautiful. They practice Oriental dances and the public is invited. Features which draw people are the peace and comfort they experience through Buddhism's fine arts, one of which is the beautiful tea ceremony (see pp. 3-4).

Buddhists gather on special days to hold services that have historical or religious significance. One such is the Ohon (juh-hon) Service usually held between July 15 and August 15. An ancient legend tells that during the time of the Buddha one of his disciples saw with superhuman sight the agony of his mother as she suffered in the lowest hell. When this fact was brought to the attention of the Buddha, his heart was moved with great compassion. Through his grace and compassion the woman was released. The disciples clapped their hands in joy. The legend says this was the origin of the Ohon, being an occasion for rejoicing in the salvation offered by the Buddha, and is its doctrine. This form of Buddhism is often referred to as a "Gathering of Joy."

Ohon is essentially a memorial service honoring the memory of the dead. It is not a solemn occasion but a festive mood pervades the entire gathering.

One of the newest Buddhist movements on the West Coast had its origin in Japan and is called Zen. Zen Buddhists interpret Buddhism without its formalities and its doctrine. This form of Buddhism is described by a

former missionary to Japan as a "flight from God through enlightenment." Zen has little moral restraint nor definition.

Zen teachers describe God as neither denied or insisted upon. Zen followers want absolute freedom even from God, and from Buddha as well. It is basically a religion of self-analysis and self-assertion.

Soka Gakkai [so-kah gah-kah-i], which means "value-creating society," regards itself as not only the one true Buddhist religion, but also as the one true religion on earth. It aims to spread its gospel throughout the world by force, if necessary. Believers state that all other religions are false and that happiness can be attained only by joining the "true faith."

Each convert of Soka Gakkai has a twofold obligation: to spread the faith, and to give blind devotion to the *gohonzon* [go-hone-zon] (a prayer scroll) by chanting the fundamental prayer: "I am the Supreme Power."

Prospective converts upon taking the oath are promised immediate rewards: health, wealth, happiness. If they should refuse conversion, dire catastrophe and hell await them. The new believer is taught that by chanting the prayer for hours at a time (the longer the chanting, the greater the rewards) he will receive understanding and faith and any material benefits he may desire.

In a three-month period the American headquarters for Soka Gakkai made the greatest organizational expansion that had been made outside Japan.

The West Coast general meeting met in May, 1966 in San Francisco with 2,300 members attending. They came from as far south as the Mexican border and from Canada. One of the targets for the year 1967 is to increase the American membership of Soka Gakkai to seventy thousand American households.

Caucasian Americans are easier to win than the Japanese to this faith, especially those who have found nothing to hold to spiritually. Soka Gakkai publications carry numerous testimonies of conversion written by Caucasians. They testify as to health problems overcome, marital problems solved, and general disturbances in their lives settled since their conversion to Soka Gakkai.

Buddhism in Hawaii

The first Chinese immigrants brought Chinese Buddhism to Hawaii in 1852. Today there are 42,000 Chinese reported living in that state. Japanese immigrants began arriving in numbers in Hawaii in 1885, planning to make it their home. They did not bring Buddhist priests with them. From 1894 to 1918, however, five of the main forms of Mahayana Buddhism were brought to Hawaii from Japan. (Baptists were first reported in Hawaii in 1926.)

Modern Buddhist practices in Hawaii differ a great deal from those of traditional Buddhism, mainly because of a definite influence of Christianity on this island state. An example is the setting of a definite day, Sunday, for

worship in their temples, or churches as they also call them. In Japan there is no certain day for worship. In Hawaii they have Sunday School at the same hour as Christian churches with an educational program patterned thereafter. Children are taught adapted songs such as "Buddha loves me, this I know." The Scout program for both boys and girls is extremely popular in Hawaii, and it is during the Sunday School hour that these meetings are held in some temples. This causes strong conflict with the Sunday Schools of the Christian churches, for parents who want their children to belong to the Scouts will let them go to the Buddhist temples rather than attend Sunday School in Christian churches.

There has been a revival of the Young Buddhist Association in recent years. Although this is little more than a social club and has very little religious significance for most young people, many of them belong to it because of loyalty to the religion of their parents. Young adults to whom missionaries have witnessed have sometimes said: "I must remain a Buddhist until my mother or father dies, then I will consider changing my faith." It is very hard to win adults from Buddhism to Christ. But often it is through the work with children that parents are won.

Since Buddhism teaches that salvation is an achievement of the individual by right conduct and other responses, it appeals to many Americans who want to be saved (and believe they can be) by their own good works. The son of a Congregational minister on the island of Maui (MOI) [Wee] [adopted] Buddhism. In Honolulu there was a Caucasian who was a Buddhist priest and influenced many others of his race to become Buddhists. These are isolated instances of a very few Caucasians in Hawaii who have embraced Buddhism.

Through Christian witness and the Holy Spirit's power, there have been many second generation Oriental Americans who have been won to a saving belief in Christ. Hawaii's strong Baptist leaders attest to the fact that the Holy Spirit has come in power upon people of this fascinating state.

Southern Baptists in Hawaii have 10,000 members in 27 churches which support these institutions: a Baptist Bible school, BSU centers, a Baptist book store, the Hawaii Baptist Academy, and the Pau Kaehe Baptist Assembly grounds. The first Southern Baptist missionaries were sent to Hawaii in 1938, at which time there was reported one organized Baptist church.

Hawaii's executive secretary of Woman's Missionary Union comes from a Buddhist background. Mrs. Nobuo Nishikawa (formerly Sue Saito) was born on the Hawaiian Island of Oahu [juh-WAH-hoh]. Her parents did not neglect their traditional duty to keep the children conscious of their rich ancestral heritage and mindful of ancestor worship. The children attended a special Japanese-language school in addition to public school. There was a Shinto shrine set up in the home for special occasions.

When Sue was eleven, she and her sister began attending

a Sunday School organized by a Baptist. The parents objected strongly and consequently they made it a point to plan on Sundays special family outings that would take the girls away from the church influence. But the girls elected to miss the family picnics to go to Sunday School. They both left their ancestral religion, became followers of Christ, and joined a Baptist church.

With the help of scholarships, part-time jobs in dormitory dining rooms and kitchens, and love offerings from churches where she shared her testimony, Sue Saito (Mrs. Nishikawa) was able to attend Baptist colleges and also Southwestern Baptist Seminary at Fort Worth, Texas.

In time both of Sue's parents became Christians and she is today a leading Baptist of Hawaii.

An unusual service was held in Wainae (wiah-NAH-a) Baptist Church when a seventy-year-old man burned his Buddhist shrine as a symbol of his turning from Buddhism to belief in Christ as his Saviour. The service consisted of the reading of Acts 19:18-19 in Japanese and English, a message by the pastor on the meaning of such a service, prayer by the pastor and the missionary, and the burning of the shrine. Services closed with the singing of the doxology. The congregation was praising God for the new life which Mr. Isosaki had found in Christ.

In one large Japanese-American family in Kahului (kah-hoo LOO-ee), there were only two Christians, one in high school and the other a twelve-year-old girl. When the younger was only eight she accepted Christ, but her parents would not permit her to be baptized. But she came to church faithfully, and the following is a prayer she prayed at a midweek prayer service:

"Dear Lord, bless my family and make them Christian—just me and my sister Christian. Put a strong feeling in my mother who is a strong Buddhist so she will be Christian. Help my friends who won't play with me because I am Christian. Help me do the most what I can so they know more than what they do about Jesus. Help that girl in high school who used to come to our church. She knows right. Put a strong feeling in her so she come next Sunday. Her name is . . . Amen."

Missionary O. W. Eflurd, Jr., reports that in the rural, conservative, Buddhist area in which he works in Captain Cook, Hawaii, he finds that the first generation (usually grandparents) are fairly strong Buddhists, the second generation often express Buddhism as a preference if strongly pressed, but are not active and will allow their children (third generation) to attend Christian churches. About 65 percent of the children attending the Sunday School at Captain Cook come from homes of Buddhist background.

Mr. Eflurd gives two suggestions concerning a Christian witness in a Buddhist situation. First, one needs to be thoroughly grounded in the belief and truth that Jesus is the only way to God. And, second, to win the Oriental requires a long, cultivative, loving process.

One of the missionaries in Hawaii believes that the Home Mission Board program and that of the Hawaii

Baptist Convention with emphasis on establishing new churches and missions will bring a harvest of souls in the next few years in the winning of converts from Buddhism to faith in Christ as Saviour.

Evaluation

If there is no Buddhist influence in our area, it is never wise of us to say: "This study does not apply to me. Why should I become concerned about this?" We should become informed about every religion so that we may be able to understand those who follow it and so that we may know how to tell them of the love of God in Christ Jesus. Such a study should also help us to examine our own faith, to pray for the missionaries and other Christians working among Oriental Americans.

Now let us look at our quiz which we answered at the beginning of our discussion. (Members read and answer see correct answers, p. 22.)

Follow-through

Has our study stimulated you to become

• more informed about the Buddhist religion? (Ask one woman to display books on Buddhism which you checked out previously from the local or church library. Encourage women to check them out now or later.)

• more informed about our Christian faith? (Ask a woman to display books on Christian doctrines.)

Leader: Christians in Hawaii and California have reported that Buddhist churches attract young people by social activities. Do we need to evaluate the youth activities within our church to see whether we are providing adequately for our youth in missionary organizations? If there are college students, international students, servicemen in the community, are they being provided for adequately? (Ask a three-woman panel which you have appointed previously to discuss the following ideas): Opening their homes for youth fellowships, giving their talents in drama, music, athletics. What general attitude do they have toward young people in the church? Do they have a negative attitude of, "Oh, those young people!" Often the greatest need is for understanding adults to whom young people can go and talk about their problems. Ask the women: Are you the kind of person to whom a young person would feel free to come with a problem?

Pray for those who work with Buddhists in California and Hawaii (pray).

Pray for Baptists living in the areas where Buddhists are thriving that they may become active in local Baptist churches and that their witness count for Christ (pray).

Pray for Christian young people in Oriental homes, in your homes, in your church (pray).

Pray for your witness to those who do not follow and trust in Christ, and for your witness to young people in your church (pray).

OR SECOND WMS MEETING

Different Ways of Worship in Baptist Churches of Hong Kong and Germany

by Juanita Morrill Wilkinson



Study Question: How does worship in Baptist churches of Hong Kong and Germany differ from worship in my church?

Outline for Circle Meeting

Circle Chairman in Charge

Call to Prayer (read Scripture passage from a translation other than King James Version, give missionary information, and pray for missionaries)

Sing "O Worship the King" or "Holy, Holy, Holy" (if a piano is not available, ask someone to read the words)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge

Study "Different Ways of Worship in Baptist Churches of Hong Kong and Germany" or mission study book.

Attena: Arrows to Arrows by Seals (see "Mission Study," p. 14)

Program Chairman, Get Ready

You may want to engage members in informal discussion between two missionaries and a member of your WMS. Ask three women to assume the roles of Mrs. Raborn, Mrs. Guess, and Mrs. Stateside. As leader, you will introduce the study and direct the closing thoughts. For your personal preparation, be aware of the worship services in your church for one or more Sundays prior to the circle meeting. Consider those elements which are conducive to a worship experience in your church services.

There are three leaflets available free from the Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230. These are "Scattered Abroad: English-Language Work Overseas," "Baptists in Germany: No More Strangers," and "Hong Kong and Macao: Cities of Refuge." Order a copy of each and read them for a broader understanding of English-language churches and of German and Hong Kong Baptists.

Introduction

Leader: Worship is an important part of religion. History records that early peoples were animistic, worshipping gods and spirits, seeking to keep on good terms with them. Rituals and ceremonies have been expressions of man's efforts to worship God. The Old and New Testaments tell of worship practices of the Hebrews, the Samaritans, Greeks, and early Christians. (Read Lk. 24:14; Psalm 95:6; Isa. 19:21; John 4:20; Acts 17:24; Rom. 1:25; Matt. 4:9-10; 1 Cor. 14:26.)

From these Scripture passages we see that sacrifices and praise were offered in worship. The admonition is for us to worship God and him only, and God responds to men who worship him "in spirit and in truth."

Today when we talk about attending worship services we usually have in mind the morning or evening worship services on Sunday. What elements do you believe work together for a vital worship experience? When does a person worship? Does the experience of becoming aware of God's holiness and goodness lead us to serve him each day of the week? (Call for a response to these searching questions.)

When we visit a relative or a friend in another city, we attend a church service with her. Have you noticed similarities or differences in the worship practices of Baptist churches? Is there the usual singing of hymns, offertory, sermon, and invitation hymn? Have you ever wondered about the worship services in Baptist churches in other countries? Our study question for today is, How does worship in Baptist churches of Hong Kong and Germany differ from worship in my church? Today we have asked three of our members to playact for us and help us to answer our study question (read it). These are Mrs. Stateside, who is a member of our WMS, talking with Mrs. Raborn from Hong Kong and Mrs. Guess from Germany. They are discussing Baptist churches. Let us listen.

Mrs. Stateside: I live in the good old USA. Sunday is always a busy day for me and my family. Although there may be some hustling around on Sunday mornings in order to be on time for Sunday School and church services, I always find that the time spent in a worship service on Sunday is a satisfying and necessary experience for me. When I return home from the evening worship service, I like to reflect on the meaning of the hours spent in assembling together with other Christians. I look forward each week to regular hours for Bible study, training, and hearing the pastor preach the good news of Jesus, our Saviour and Lord. I would be interested in knowing, Mrs. Raborn, if the church services in Hong Kong differ from our stateside church services.

Mrs. Raborn: In Hong Kong our order of worship on Sunday is very much like Baptist churches I know in the United States. My family and I are members of the Kowloon City Baptist Church, the largest Chinese Baptist church in the world.

Although Baptist churches are always free to vary the order of services, we seem to follow much the same pattern as yours. We have an early service at 8:30 A.M., followed by Sunday School at 9:30 and the 11:00 worship service. Training Union is at 7:15 P.M. and the evening worship is at 8:30.

The Bible is often read responsively in worship services. Because so few people own Bibles, we provide Bibles in the pews along with hymnbooks. The Chinese people who have been Christians for many years and who have been trained to do so usually bow their heads for a few moments of silent prayer after being seated in the building.

There is usually a period of quiet meditation at the close of the service. In spite of this practice of prayer and meditation, a nonreligious survey revealed that Baptist churches

in Hong Kong were voted "least worshipful."

Perhaps you would be interested in knowing a little about the interior of our building. Again, it is very much like most Baptist churches in the States. Our pulpit is located at the front of the sanctuary and our baptistry in the traditional focal area. Incidentally, non-Christian architects and builders cannot understand the large "bathtub" (baptistry) being placed in such a conspicuous area.

Of course, many of the Chinese Baptist churches are smaller and occupy adapted apartments for a meeting place. The supporting pillars in the converted apartments are usually an obstruction to the pastor and to the congregation. In spite of these obstacles, the Chinese Baptists have very meaningful and helpful experiences of worshipping together.

Mrs. Stateside: It seems that worship services and buildings in Hong Kong reflect the influence of Baptist missionaries and their worship practices in the United States. Is this American influence felt in the German Baptist churches, Mrs. Guest?

Mrs. Guest: In the English-language churches in Germany, there are also similarities to churches in the United States. Since my husband and I are missionary associates working in an English-language church, I want to tell you about our services.

But first I would like to share interesting features of German Baptist churches. A worship service in a German-language church is very formal. It has been said that German pastors preach to the head and the American preacher speaks to the heart. Both would like to think that they have a more balanced message than this generalization suggests.

German preachers are strong in preaching deep theology and doctrine, but often ask, "Where are the fruits of our labor?" The American minister is strong in the emphasis on "fruits," but frequently asks, "Where is the deeper understanding of theology?" We feel that German and American ministers are good for each other.

A German church has only one worship service on Sunday—at 9:30 A.M. Sunday School is quite different, too. As far as I know, only two German Baptist churches have Sunday School for all ages as you practice in the States and as we try to have in our English-language churches in Germany. German people have not taken to our organized system of Sunday School.

The school is usually in session at the same time as worship services and is for children ages birth through thirteen generally. The family, therefore, is not together during worship services. This also means that Sunday School teachers are not able to attend worship services.

In order to compensate for this practice a rotating system of two teachers for each class is provided. But alternating teachers each week hinders a continuity in teaching.

I think you would be interested in seeing the nursery at a German church. It is like a car parking lot. All the baby buggies are parked in the room with each baby in

his buggy.

Our English-language church in Germany is somewhat different in practice from German Baptist churches. Our membership is composed primarily of armed service personnel and their families and other Americans whose occupations are in the professional or business areas here in Germany. Since the Americans are eager to raise their families in churches with their own beliefs and teachings, they have a full church program such as Southern Baptists follow in the States. One interesting difference, however, is the time element. We meet for Sunday School at 11:45 A.M. and the morning worship service begins at 12:45. Training Union is at 6:30 and the evening worship service follows at 7:30. This seems to make Sunday afternoon very short, but I am spoiled in this schedule. I feel that I have sufficient time before going to Sunday School to attend to the needs of my family. I seem to be better prepared to worship at this later hour. This schedule allows us to have a leisurely late breakfast, and our main meal for the day is at 3:00 in the afternoon.

During World War II most of the church buildings in Germany were destroyed. As soon as money and materials were available, people erected new buildings; therefore, architecture is usually modern and the building without a steeple. A cross is always featured, however, on the outside wall or on the roof. The choir loft is located according to the type building. Sometimes the choir, which does not wear robes, sits behind the congregation, in front of the church, or in the balcony. A piano is never used in a church meeting, but an organ. When an expensive pipe

organ cannot be installed, an electric organ is used. The baptistry is usually at floor level. In older churches it is covered when not being used. In newer churches it is open all the time as a kind of testimony. The Lord's Supper table is placed in front of the baptistry.

Mrs. Stateside: The similarities of structure and the comparable order of services among Baptist worshippers are interesting facets of a study on Baptist worship services in different countries. I wonder, however, if there is some striking or impressive aspect of a worship service that is distinctive in Hong Kong or Germany?

Mrs. Raborn: Our Chinese friends have noticed and commented many times about our family sitting together during church services. Of course, the Raborn family is a large one (six children) and this would look impressive anywhere. I am sure! So few Chinese families are all Christians; therefore, there is little or no togetherness possible in worship. We feel that as people see our family worshipping together, this bears its own witnessing testimony.

Mrs. Guest: I believe the most unusual aspect of German worship practices is the office of the deaconess. Germany is known as the country of Protestant deaconesses (handmaids of the Lord). Forty-eight thousand active deaconesses serve in different evangelical denominations on the European continent.

The Baptist Union (convention) in Germany supports more than seven hundred deaconesses. To understand the origin of the German deaconesses, it is necessary to go to Berlin and learn of the ministry of Rev. Edward Scheve who founded in 1887 the deaconess movement as well as the German Baptist missionary work in Cameroon, Africa.

Mr. Scheve was a preacher in a poor district of Berlin. He knew that preaching would not be enough but that the gospel must be shown in action. He conceived the idea of Christian women going to needy and sick people, to children on the streets, and to prisoners in jails. At that particular time many Baptist young women were ready to accept the challenge to invest their lives in such personal ministries.

Although Mr. Scheve's idea was not at once approved by all the Baptist churches, he and his wife started alone in 1887 with one young woman who felt called of the Lord to serve among the poor, desolate, and needy people of Berlin. When another young woman volunteered her life as a deaconess, the two women alternated in using the modest accommodations in the Scheve home. Having only one room and one bed, one deaconess went out for night nursing and the second one worked during the day. As time passed, the number of deaconesses increased and the order of deaconesses spread into other cities.

A deaconess is a member of a sisterhood and always finds her home in the deaconess-house, or motherhouse, which is a "mother" house for all kinds of people in need, as well as a place of residence for deaconesses. Five houses for deaconesses belong to the Baptist Union of Germany.

Deaconesses in the gardens of Tabea Motherhouse, Hamburg, Germany.



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These are:

Deaconesshouse Bethel in Berlin with 340 deaconesses
Deaconesshouse Tabca in Hamburg with 220 deaconesses
Alberthinehouse in Hamburg with 80 deaconesses
Deaconesshouse Bethlehem-Tabca in Rhineland with 25 deaconesses
Deaconesshouse Persis in Rhineland with 40 deaconesses.

It is in these houses that the deaconesses are bound together for service in the name of Christ. From this center of work they are sent out all over the country, and to the East zone (East Berlin), and as missionaries abroad.

Motherhouse facilitates the organization of their work, strengthens the cooperation, and enriches fellowship of service and life. From these houses the matron and director and a committee take care of deaconesses, their training, their work, their provision during illness, vacation, and during old age. Those in charge introduce them to fresh appointments and seek in every way to help carry out the ideals of service in Christ's kingdom. Some deaconesses work in churches and assist in Sunday School, youth groups, Women's Union, and look after the old and sick members of the church. Other deaconesses serve in hospitals as nurses, X-ray assistants, and as medical doctors. Deaconesses direct kindergarten or children's homes.

Many girls who enter the motherhouse have already been trained for a particular type service. If a woman feels called to be a deaconess and has not had previous training, the deaconesshouse trains her for a special task. After completing a year of training she receives a uniform which sets her apart as a deaconess. Training is divided into practical housework, and into study of the Bible, psychology, and history of the Christian church. After two years she takes a state examination in nursing, and after a third year she gains recognition as a nurse. After six years of satisfying service she and the motherhouse have to decide about the possibility of full membership in the Order of the Deaconesses.

If a woman recognizes that the Lord is calling her to continue in this ministry, she acknowledges her decision in writing and is then dedicated before a church congregation in a special service. She makes her vow or promise to serve the Lord as deaconess of the order so long as the Lord guides her this way. For most women so set apart, this means for life. The decision continues to be voluntary. If she believes later that the Lord guides her into marriage, she is free to do so. She is bound only to the Lord. Sister Eva Hertz, matron of the Bethel Deaconesshouse in Berlin, has said: "When Jesus of Nazareth preached his gospel, women went with him to help him. They go with him still. He never had greater need for them than today in our world where there is no peace. Therefore, make—

the service of Jesus, the vocation of your life
the will of Jesus, the law of your life
the presence of Jesus, the joy of your life

the glory of Jesus, the crown of your life!"

Conclusion (by leader)

Worship and service are a cycle within themselves. True worship when one recognizes his relationship to God and adores him with praise and thanksgiving motivates a Christian to daily service in the name of Jesus the Saviour. Service draws a Christian closer to Christ and compels him to rely on the Holy Spirit as he worships and serves.

What about your participation in corporate worship with fellow church members? Does participation empower you to witness daily for the Lord? In what way do you prepare your heart for a worship experience? Do you put aside daily pressures? Do you center your thoughts on God's lovingkindness? Do you read from the Scriptures with a conscious desire for understanding, and do you ask the Holy Spirit to direct your thoughts? Do you pray, believing? Are you careful to join in the hymn singing, and do you pray with praise?

As the message from God's Word is proclaimed from the pulpit, do you pray? At the moment of decision and invitation, do you refrain from gathering up your Bible, Sunday School book, purse, and coat and quietly pray that life decisions and commitments will be made at this appointed hour?

Does the young person or the stranger in your congregation see in you a reverent attitude during the entire time you are in the service?

How can you make next Sunday's worship service a more meaningful experience? How can you so conduct yourself that you will help your family and others experience true worship?

Follow-through: Help women to discuss worship practically and realistically. Do they talk and visit right up until the beginning of services, or do they enter quietly and sit in meditation, preparing to seek a closer relationship to God? What about other members of the family? Do they encourage a worshipful attitude in them?

Help women to examine their family worship at home. Is it a time of companionship with God and one another? Could they decide to discuss worship and their need for communion with God with their families and come to decision about family and corporate worship?

As women leave, hand to each one a note (in a small envelope) asking her to read Psalm 100 and Psalm 113 before retiring that night, and request that she write down two truths about worship of God which she discovers.

Let us pray for the missionaries in Hong Kong as they participate in worship services with Chinese Christians. Pray for the Baptist work in Germany. Pray for the influence of American families in Germany, especially those in English-language churches. Thank God for men and women who have accepted Jesus as Saviour and Lord and God's Word has been proclaimed.

Bible Study • The Missionary Message of the Bible

Lesson

by Gilbert L. Guffin

Power Given for World Witness

Scripture Reading: Acts 1 and 2

The sheer magnitude of the global scope of missions would make the task seem impossible of fulfillment but for one fact. When in a day of fearsome population explosion it is remembered that even now over half the world has ever heard of Christ and that another fourth of its people have no true conception of his meaning, the task seems overwhelming. How can the church cope with such a task? What can Christians do to reverse the present ever increasing comparative growth of non-Christians to Christians and turn to a new massive Christian advance?

Many proposals could perhaps be offered. There is, though but one basic answer. Before turning to that answer, let us recall that the past twelve studies in *ROYAL SERVICE* have concentrated upon missions in the Gospels. Last month the various commissions of our Lord were examined. These commissions—all but one appearing in the Gospels—reveal that every Christian is a missionary (that the entire world is the field, that there is no hope for anyone outside Christ, and that the ultimate goal of missions is to lead men to forgiveness of their sins through Christ and thereafter to growth toward Christian maturity).

The commission found in Acts 1:8 reveals the power available for the task. Jesus had told the disciples that they would be "baptized with the Holy Ghost not many days hence" (Acts 1:5). They then asked: "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). Some have been perplexed by this question, concluding that despite all Jesus had said, especially since his resurrection, the disciples were still under the old Hebrew impression that the kingdom of David would be restored in a natural sense. They wanted to know when this would occur.

If this view were correct, how could Peter and the other disciples have been so sure ten days hence as to the purpose of Christ and their own mission in relationship to it? It seems wiser to understand their question to mean, "Lord, when wilt thou bring to consummation (or completion) the kingdom you have come to establish?" Only thus can we explain how the disciples who had forsaken him and fled earlier, now so boldly stand in public places proclaiming the resurrection, the certain and universal triumph of Christ. They were now on tiptoe in anticipation of the glorious world extension of his kingdom which Jesus has so clearly outlined to them.

The Missions Task Is Awesome

But how could such a task be consummated? If the church's mission today seems awesome, how much more so must it have appeared to the first disciples? Only a few in number, they faced a whole world, hostile and committed to paganism. By comparison, the magnitude of their task, considering their numbers, makes ours, with nearly a billion professing Christians in the world and with such vast resources available, pale into insignificance. Yet we cannot conclude that our task is easy. Human strength and wisdom alone, no matter how great, are in truth not adequate for it. The combined know-how, the advanced knowledge, and the marvels of modern communication at hand notwithstanding, we like the early disciples must be assisted by a power beyond our own. Fortunately, that power is available.

It is the power provided in the person of the Holy Spirit. "But you shall receive power—ability, efficiency and might—when the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and all Judea and Samaria and to the ends—the very bounds—of the earth" (Acts 1:8 *The Amplified Bible*). Ability, efficiency, and might! These are his gifts which make the difference.

The Holy Spirit Guides and Directs

This promise of the Master was not limited merely to the disciples of that day or only to those who heard Peter (Acts 2:38-39), but was universal and unceasing. Peter proclaimed: "For the promise (of the Holy Spirit) is to and for you and your children, and to and for all that are far away, [even] to as many as the Lord our God invites and bids come to Himself" (Acts 2:39 *The Amplified Bible*). This promise, therefore, clearly includes all succeeding generations. But what special help does the Holy Spirit provide, and in what way is the power promised through him to be expressed?

A negative answer might first be given. It is that this power is not to be a substitute for any other gift God bestows upon us. The help the Holy Spirit provides, for example, does not relieve the church of the need of organization or promotion in its missionary or other services. Nor does the power afforded relieve Christians either of the need of intelligence or of the preparation

of their minds for service. The Spirit will help us learn more and more about the Bible and about how to use available constructive methods and means available to us. It is our responsibility to search for and intelligently make the wisest use of what he provides, remembering always that he alone can make anything we possess or do useful and fruitful.

The Spirit may and often fortunately does use persons of limited education and native ability for an effective witness in the name of Christ. His willingness to help every believer, however limited his natural or acquired ability, does not relieve anyone of his obligation to prepare himself in every possible way for larger usefulness. The missionary, for example, though he may be confident of the Spirit's presence with him wherever he goes, is not qualified adequately, especially to serve among another people, until he knows that people, their language, and the means by which they can best be reached. This requires long study and preparation.

The Holy Spirit Strengthens Christians

Now looking at the positive answer as to how the Holy Spirit strengthens Christians for world-encompassing missionary service, at least five facts ought to be noted and these are drawn from the experience of the early disciples.

1. To provide convincing understanding of the meaning, purpose, and transforming power of Christ

We have seen in a previous study of the work of the Holy Spirit that one of his ministries would be to call to mind the things Christ had taught and also to be a teacher himself of these things (John 14:16). Thus the message proclaimed by the early disciples was given unique authority. The disciples truly became trustworthy interpreters and authentic witnesses. Multitudes who first heard them became convinced of this and thus were brought under conviction by what they heard.

2. To give "tongues" to the timid and courage to the cowering

It will not be forgotten that at the arrest of Christ sheer terror and dismay laid hold of his disciples and their tongues were tied by it. Of the twelve, only Peter is recorded to have said anything during the trials of Jesus, and this was a denial of his Lord. Obviously, it must have been something of overwhelming significance which had occurred to the disciples that enabled them no longer to fear any man. Their tongues gloriously loosed, they declared the truth about him everywhere. Any person who allows the Spirit to use him and to use all the resources God has given him can overcome fear and timidity, and can be used beyond comprehension as a witness.

3. To overcome barriers of communication

One of the most notable effects of the coming of the Holy Spirit upon the early disciples was the remarkable

capacity given them to speak in languages understood by all the great variety of national and linguistic representatives in the city at the time. Those who heard were no less astounded than the disciples at this phenomenon. They asked, "And how is it that we hear, each of us in his own native language?" (Acts 2:8 RSV). Overcome by such a miraculous development, it seemed obvious to them that something beyond human ability had been given to the disciples.

Though the Spirit may not continue in quite the same way to give power of communication to Christians, he does continue to aid them in the mastery of the languages of various peoples of the world and to build bridges of communication to them, transcending all barriers of class, political identity, or racial characteristics. Portions of the Scriptures have been translated already into more than 1,250 languages. The Holy Spirit waits even now, we must believe, to help Christians make the gospel available in the more than two thousand languages into which it has not as yet been translated. He seeks, moreover, the response of individual Christians to the ever-present challenge to overcome every barrier of communication which may prevent getting the gospel to every creature on the earth.

4. To make persuasive the witness borne

Jesus had said, "Ye shall be [my] witnesses" (Acts 1:8). It is obvious from the context that the disciples did become witnesses. It should be obvious also that no Christian is justified in excusing himself from bearing witness, either in spoken or written word, as well as in life. In classroom, in shop, in business office, on airplanes or trains, in taxis, in homes, and in hundreds of other places there are daily opportunities for such witnessing. The pity and the tragedy are that these opportunities are so often forgotten or forfeited.

It is obvious that early disciples bore witness not only by what they said, but also in the quality of life they manifested. One thing which made their preaching convincing to all who heard them was that something had made a difference in them (Acts 2:47).

It has been wisely said that every person is either missionary or a missions field. A Christian automatically becomes a missionary by his profession of Christ as Lord and Saviour. His witness should be borne thereafter both in word and in life. When these are properly combined, the Holy Spirit is prepared to own and bless that witness and to make it bear fruit. As the field of the world is now evermore "white already to harvest" (John 4:35), the followers of the Lord Jesus Christ may be assured that adequate power is constantly available to them through the Holy Spirit to make them equal to their task and ever gloriously fruitful.

5. To awaken conviction in the hearts of the hearers

"They were pricked in their heart, and said . . . Men and brethren, what shall we do?" (Acts 2:37). That was the response at Pentecost to the preaching of disciples

who had truly given themselves to the mastery and use of the Holy Spirit!

Say and do what we will regarding the importance of how we live as Christians and the evidence of the change needed, as already mentioned above, it is not in our human power to bring conviction of the guilt of sin and a sense of the necessity of a change to other lives apart from the work of the Spirit. Indeed, the Holy Spirit alone can accomplish that mysterious and marvelous work. He will do it, apparently, as Christians meet the condi-

tions the early Christians so well met: namely, waiting until they were endued with his power.

That waiting, however, was not a passive idleness or a mere marking of time, but a period engaged in prayer, fellowship, faith, and full surrender to the Lord to whom they had given their lives. This apparently is the universal condition upon which the Holy Spirit can be expected to anoint and use Christians, in any day, as his instruments through whose witness there results conviction of sin, leading to repentance and salvation.

STUDY GUIDE

for the Missionary Message of the Bible

by Chester L. Henry



Using the Bible, the lesson, "Power Given for World Witness," page 31, and this guide, study individually or in groups the missionary message of the Bible.

A New Age of Power

In 1945 an event occurred that has changed the course of history. Do you recall what this event was? (Pause for response.) Someone has said that the explosion of the atom bomb ushered in a new age. Do you agree with this statement? Why or why not? (Help the group to see that the most destructive bombs before the atom bomb affected only a small area and only a few people surrounding the place in which they were dropped. The atom bomb released tremendous power and not only destroyed a much larger area but also affected people miles from the point of impact. Since 1945 we have also seen the development of the hydrogen bomb capable of a destructive force greater than 10 million tons of TNT—a force undreamed of until a few years ago.)

In our Bible study this month we also see the beginning of a new age in God's plan of redemption. This new age was likewise ushered in by a tremendous release of power. As with the atom bomb and the hydrogen bomb, the power was of such magnitude that it has affected millions of lives beyond the area of impact—from the standpoint of both time and space.

Mr. Henry is minister of education, First Baptist Church, Dalton, Georgia.

ROYAL SERVICE • OCTOBER 1967

Read (or in advance ask someone to read) Acts 1:4-8 and give the group a moment to identify this power. What instructions did Jesus give his disciples concerning the receiving of the power of the Holy Spirit (v. 4)?

Why did the two men (presumably angels) appear in Acts 1:10? Was it just to tell the disciples Jesus was going to return? Could it not also have been an encouragement to get busy at the task Jesus had just given them? Is it true that blessings which are not shared are lost? Can one lose the sense of Christ's presence by not sharing his message with others? (Discuss.)

Conditions for Receiving the Holy Spirit

Ask another person to read Acts 2:1-4 and as these verses are being read ask the group to note the number of times the words "all," "one," and "each" are used (all—three times, one—two times, each—one time).

Lead the group in a discussion of the significance of these words. *Be sure they understand that there was unity in purpose among these disciples—all were there and they were all of one accord. There was also unity in their experience—the chosen tongues like fire sat on each of them and all were filled with the Holy Spirit. All were being prepared for a witnessing experience. The same thing that happened to Peter also happened to the other 119.*

Pause at this point long enough to consider what would happen in any church in our country if these conditions were to exist today. People would begin to ask what is happening at Baptist Church. Those who

misunderstood what was happening might possibly begin bringing accusations as the Jews did in Acts 2:12-13. In either case it would provide opportunity for further witnessing by us as this situation at Pentecost did for Peter and the disciples. Anything that can produce this kind of unity of purpose and experience is of interest to others, even if they sometimes misunderstand it. If this unity were present in our churches today, there would be little or no trouble in getting people to come to listen to the preaching of the gospel. As they came together to hear Peter (Acts 2:6), they would come today and seek an explanation of what was happening. The presence of God in power in any church or community is a turning point in the life of that church or community.

Unity Produces Results

Ask someone to read Acts 2:41 and indicate the results of Peter's sermon. Was it Peter's sermon that brought results? Certainly Peter's sermon was important and as a result of it many did repent. Was it not, however, the Holy Spirit working in and through the other disciples, as well as through Peter, and also working in the hearts of the hearers that really produced the results? (Allow for testimony about experiencing the power of the Holy Spirit.) Again as we think of our church could we not experience similar results if there were unity in our purpose and effort?

Power for a Purpose

Ask someone to reread Acts 1:8 and explain why they

were to receive this Power. (To become witnesses for Christ beginning at Jerusalem and extending to the ends of the earth.)

As we read the account of the witnessing of the early Christians we see them going with a sense of expectancy. Is this quality present in our witness? Do we come to church expecting to see the power of God displayed? Why or why not? Can we ever come with a sense of expectancy if we have not been engaged in prayer and active Christian witnessing during the week?

My Response to This Truth

Is the power that was available to Peter and the early church still available to me today? (See Acts 2:39.) Can I have it without being willing to use it in witnessing? Do I want this power? Do I want to be an effective witness for Christ?

(Ask the group to suggest ways in which each might witness for Christ during the coming week. List them on a chalkboard. Now ask them if each will select one or more of these suggestions and earnestly seek the assistance of the Holy Spirit in carrying through. Tell the group that a few minutes at the next meeting will be taken to report on efforts made by the group.)

Close the session with prayer that the Holy Spirit will give each member the power to carry out the witness activities she has chosen. Also pray that the Holy Spirit will empower us to seek out additional opportunities to witness for Christ.

Dr. V. Lavell Seats, former missionary to Nigeria, is considered the "ideal" missionary by the authors of the Teacher's Guide. Pat and Jane Hill. A native of Arkansas and a graduate of Southern Seminary in Louisville, Dr. Seats is now professor of missions and evangelism at Midwestern Baptist Theological Seminary in Kansas City, Missouri.

Pat and Jane Hill, who wrote the Teacher's Guide, are also former missionaries in Nigeria.

Africa—Arrows to Atoms by V. Lavell Seats, 85 cents. Teacher's Guide, Pat and Jane Hill, 25 cents. from Baptist Book Stores.

Leader's Mission Study Booklet on "Africa—Continent of New Nations" (containing background information and interpretative articles, detachable teaching pictures and map), free on request from Literature Distribution, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

This resource booklet takes the place of the former packet with its separate items.

by Mrs. R. T. Bowlin
Missionary in Rhodesia
Africa

to read with understanding

HOW can I, except some man should guide me?" These were the words that coursed through my mind at the WMU meeting as I heard Amari Comfiani read falteringly John 3:16 from the Shona Bible: "Na-kuti Mwari wa-ka-da nsvika."

My questioning heart reviewed the biblical account of the evangelist, Philip, and the African eunuch. When led by the Spirit, Philip joined himself to the chariot of the eunuch who was pouring over the scroll account of Isaiah. Philip inquired: "Understandest thou what thou readest?" (Acts 8:30). Such a natural approach to soul-winning! And what opportunities in abundance all around me!

Then and there came the decision in my own heart to do what I could do toward inspiring our national teachers and leaders toward a new thrust in the eradication of illiteracy.

The churches and the government have worked unerringly and have given of their resources generously and unstintingly in work toward lit-

eracy. According to a survey conducted by the Rhodesia Christian Conference in 1964, which has been accepted by the Ministry of Education, 70 percent of our African adult population is functionally illiterate. This has been inherited. A survey in 1962 revealed that 52 percent of those Africans sixteen years of age and older had never been to school. Furthermore, statistics in 1964 revealed that approximately 18 percent of adult Africans left school at the third year or below.

Mrs. Ndlovu, a Baptist pastor's wife, has felt the burden of need for such a ministry. She has left primary schoolteaching and is devoting full time to working with an adult literacy program. She is conducting numerous two-week training classes for volunteer teachers, most of whom have passed the equivalent of the eighth grade. These volunteers under her supervision make visual aids to teach illiterate adults in their communities.

Even though she is not a denominational employee, Mrs. Ndlovu is



MISSION STUDY

ADULT BOOK

Foreign Mission Graded Series

Arrows to Atoms by V. Lavell Seats is the first book in the Foreign Mission Graded Series book for study by Adults. Check your church and public library for more books, posters, as you plan your study.

immigration in the
the average finds
the follow-up has pro-
the opportunity to do
the. Each literate
the to teach one
the the same church,
the course is being
the, where each
the to win one.

It's Interesting

TO LIVE IN

West Germany

by Helene Krause

Customs

The German people are very reserved but receive guests cordially. When entering the home, shaking hands is in vogue. Every person in the room is greeted with a handshake. The girls curtsy. When guests are ready to leave, the handshake is repeated. Greetings and good wishes are extended to any mutual acquaintances or other family members present for the visit.

When you have invited German guests, they always bring gifts, usually chocolate bars to the children, fresh flowers for the hostess, and wine for the host.

Shopping is a daily chore for the housewife. There are many supermarkets, but generally the small shops are preferred for quality. It is most ordinary to go to an outdoor market for fresh fruits and vegetables, to the butcher for meat, and to the baker for bread. A woman will very rarely make her daily shopping tour by bicycle, the old as well as the young. Without exception, she will carry her purchases in a *tasche* (shopping bag) since most shopkeepers do not provide paper bags.

In the mornings bedroom windows are opened. Bedrooms ordinarily are not heated. On the windows hang the feather beds (used for covers) and the mattresses. There are usually three-section-type mattresses. The fresh air and occasional sunshine make a good substitute for electrically heated linen laundry.

On Sunday afternoons and holidays, a favorite family pastime is taking a walk together. The government provides many lovely parks and well-groomed forests to make out-of-door occasions enjoyable.

Mr. and Mrs. Lewis M. Krause are fraternal missionaries. They are living in Schuppstrabe, West Germany.

Tasty Recipes

Beef Roulade

- | | |
|---|--|
| 4 slices round steak (1 1/4 inch thick and the size of your hand or larger) | 1 mild dill pickle, quartered lengthwise |
| Sharp prepared mustard | 2 tablespoons fat |
| Salt and pepper | 2 cups water |
| 4 slices chopped raw bacon | Cornstarch to slightly thicken gravy |
| 1 medium chopped onion | 1 cup sour cream |

Pound steak lightly. Salt and pepper to taste. Spread one side lightly with mustard. Sprinkle with bacon and onion. Put one quarter dill pickle on wide end and roll. Fasten with toothpick. Brown on all sides in hot fat. Add 2 cups water and simmer about 2 hours or until meat is tender. Small amounts of additional water may be added if needed. When in a hurry, pressure the roulade about fifteen minutes instead of the slow simmer. Just before serving thicken the gravy. Add sour cream last. Do not allow to boil after the cream has been added. Serve over fluffy rice or with potatoes.

Cucumber Salad

- | | |
|-------------------------|---------------------------|
| 2 large cucumbers | Salt and pepper to taste |
| 2 tablespoons salad oil | 1 small chopped onion |
| 2 tablespoons vinegar | 1 teaspoon chopped greens |
| 1 teaspoon sugar | parsley or dill |

Wash, peel (if peeling is not tough or bitter, it may be used) and slice crosswise cucumbers paper thin. Make dressing of remaining ingredients. Shake together and pour over cucumbers. Toss lightly. Fold in 1/2 cup sour cream (optional). Serve immediately.

Buttercream

Use your favorite flavored prepared pudding mix, using one pint of liquid to mix. After the pudding is thoroughly cooled and thick, cream 1/2 pound butter. Add the pudding a tablespoon at a time and beat thoroughly. Spread between layers of a cake or on top of cakes or pies. The consistency is perfect for use in cake decorating tools. This will not be a very sweet icing, but German pastries are very sweet and are lovely to look at.

WMS forecaster

PLANNED BY MARGARET BRUCE

A THOUGHT FOR THE MONTH . . .

If souls can suffer alongside, and I hardly know it, because the spirit of discernment is not in me, then I know nothing of Calvary love.

AMY CARMICHAEL

LOVE IS SOMETHING YOU DO

Several years ago a friend gave me a book with the intriguing title, *Love Is Something You Do*.^{*} It is the kind of book that each time you pick it up you see something you had not noticed before. Recently, I flipped through the book and this sentence stepped out, "Love will find its measure in me in the things I do." Immediately I remembered the game we used to play, singing with outstretched arms, "I measure my love to show you!" That's sort of the way it is in the role of a WMS leader.

Why did you allow your WMS to elect you president, circle chairman, or mission study chairman? What motivated you to say yes to the nominating committee? Was it your desire to show and to measure your love for the Master? Along the way you've learned to "... value what He values, hope what He hopes, and will what He wills ..." (Speakman).

Involvement in Woman's Missionary Society is a way of measuring our love for him and of doing what he has commissioned us to do—"Go ye therefore and teach all nations" (Matt. 28:20).

^{*}by Frederick B. Speakman; \$2.50 from Baptist Book Stores

Measure up to the task

Now that you have accepted responsibility as WMS leader you want to be able to measure up to the task. You want the necessary qualifications for doing the work committed to you. So love for Christ will express itself in some very practical down-to-earth disciplines and actions. It will require discipline to be faithful in daily Bible study, meditation, and prayer. Praying for missionaries each day and reading the missionary information in ROYAL SERVICE's Call to Prayer will take time. But, these are the actions that will increase your missions knowledge and concern and will push you out to minister and to witness in his name.

The WMS Manual (75 cents), the WMU Year Book 1967-68 (25 cents), and *The Woman's Missionary Union Program of a Church* by Marie Mathis and Elaine Dickson (95 cents) are guidance materials which should be read for a clearer understanding of the purpose and work of Woman's Missionary Society. (Order WMS Manual and WMU Year Book from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama

35203, or Baptist Book Stores; and book from Baptist Book Stores.)

Measure the results of your efforts

In order to measure or evaluate the work of your Woman's Missionary Society, there must be certain standards or objectives. These are established in WMS Aims for Advancement. Throughout the year you will be mindful of these Aims and will regularly measure the progress your WMS is making toward achieving them.

To help WMS leaders with the important planning process, there is a section in the WMU Year Book 1967-68 arranged in workbook fashion. This section is built around WMS Aims for Advancement with space provided under each basic objective and elective for planning. This section will be helpful with annual planning and with making detailed plans as work develops throughout the year.

Measuring the work of your WMS this year will be a satisfying experience if leaders and members have participated in missions because of love and a sincere desire to do His will. Yes, love is something you do!

guiding

Woman's Missionary Society

WMS President

Do you know the meaning of "inasmuch as"? Of course you do. You've heard these words all your life. Perhaps we need to be reminded again of their meaning since we will be hearing them often during the year ahead. Our watchword for 1967-68 is, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" (Matt. 25:40).

Who were "the least of these" of whom Jesus was speaking? The hungry, the thirsty, the strangers, the naked, the sick, the prisoners—these were all persons of special need (Matt. 25:35-36).

This year has been designated by our denomination as the year of ministry, so our watchword is most appropriate. The hymn "Where Cross the Crowded Ways of Life" also points up this emphasis. Some of the phrases of the hymn which describe need are: cries of race and clan, childhood's helplessness, woman's grief, man's burdened toil, restless throngs, famished souls, hearts of pain.

Meeting basic human needs in the name of Jesus Christ and witnessing of his power to save is one of the main thrusts of Woman's Missionary Union this year. New mission action materials have been prepared

and each WMS president is urged to study these carefully. Then, with the help of the WMS executive board or the WMU council decide what mission action groups should be formed. Three plans for fitting mission action groups into the present WMS organization are given in the section "Leading Mission Action," page 42.

In the WMS Statement of Aims there is the sentence, "We will seek to give to the organization an informed leadership. . . ." By encouraging WMS leaders to participate in the annual meeting of officers, chairmen, counselors, and leaders for making broad plans based on the WMU Year Book 1967-68, your WMS can have informed leaders.

Plan sheets for making broad plans are included in the WMU Year Book 1967-68 (25 cents from Woman's Missionary Union or Baptist Book Stores). These are based on WMS Aims for Advancement and will guide leaders in making progress toward the achievement of the basic objectives and electives.

Is there need for the WMS Leadership Course to be taught in your church? Each leader should complete the basic leadership course in class study or by individual study. If leaders have already completed the course, they may need to renew their leadership card. Check carefully Aim VII, elective one—Leadership Training. See the WMU Year Book 1967-68 for information regarding the WMS Basic Leadership Course.

The amount of time for class study has been changed. Six hours must be offered. There is also one change regarding those entitled to the WMS Leadership Card. Class members who are absent from one or more class sessions must complete the required reading and answer the questions for all class sessions they miss.

There are two more months until the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. The date is December 3-10, and the goal for this year's offering is \$15 million. It isn't too early to begin making plans for this most important week. The theme is "Life Through His Name" (John 20:31), and the hymn is the great coronation hymn, "All Hail the Power of Jesus' Name."

Welcome Mat

In October 1957, the first Forecaster appeared in ROYAL SERVICE. It was an eight-page, 8½" by 5½", pink insert. The purpose of the "pink pages," as they soon were called, was to forecast coming events, to keep WMS officers, chairmen, counselors, and committees alerted to WMU happenings and to tell how others are doing this "missions job." Forecaster will now give direction to the work of Woman's Missionary Society. Those leaders who serve in dual capacities as WMU-WMS leaders will need to read both WMS Forecaster and The WMU Leader, pages 44-48, a new leadership section addressed to WMU leaders.



Circle Chairman

As you approach a new WMU year and accept the responsibilities of a circle chairman, you doubtless have made some new year's resolutions.

One of your resolutions may be to recognize the importance of the WMS executive board meeting. It has been said that it is the key to successful society work. It is also the key to successful circle work.

At this meeting you prepare for keeping members of the circle informed and enlisted in all society plans, you receive inspiration to lead your circle to realize that it is a part of the society, and that all circles are working together for the cause of missions. At this meeting you make reports on progress. Yes, the WMS executive board meeting is important not only to the society but also to you and your circle. Plan to attend each meeting.

Another resolution you may make is to recognize the necessity for well-planned circle meetings. Your agenda may include Call to Prayer from ROYAL SERVICE, business, promotional features (from Forecaster or your own), and the circle study provided in ROYAL SERVICE or the study of missions books as recommended.

The mission study book for this quarter is *Africa—Arrows to Atoms* by V. Lavell Seats. Read the section below addressed to the mission study chairman and use a promotional feature (see pp. 42-43) at circle meeting to encourage every member to read the book.

It is recommended that at each circle meeting a preview of the next month's society study be given. Forecaster provides these previews each month.

Another new year's resolution you may make is to plan ways for enlisting all prospects. Enlisting others is one of the primary purposes of the circle. In the smaller group there is added incentive for growth. Recognize the values of WMS to women and seek to bring more and more women into the work of the society. Active participation of members means more benefits to members and to the cause of world missions.

teaching

Missions

Mission Study Chairman

The book recommended for study during October, November, December, 1967 is *Africa—Arrows to Atoms* by V. Lavell Seats. The book, 85 cents, and Teacher's Guide by Pat and Jane Hill, 25 cents, are available from Baptist Book Stores. A *Leader's Mis-*

sion Study Booklet, on "Africa—Continent of New Nations" free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, is the "minimal equipment" for the teacher of your study. For filmstrips and other teaching aids see the *WMS World in Books* catalog (distributed according to state plan).

Program Chairman

The 1967-68 study topics for WMS and circle or second meeting of society are listed on pages 48-52 of the WMU Year Book 1967-68. You will be happy to learn that a set of ten posters showing WMS study topics for the year is available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, for \$1.25.

Every opportunity for study in WMS has an aim which serves as a guide for learning. Having an aim helps one remember what results may be expected and desired from the study. After studying the aim carefully these steps may be followed in the planning procedure: relate session to unit, determine aim, consider resources, determine learning methods, prepare learning aids, plan for follow-through, and evaluate results.

Publication Chairman

Every WMS member needs her own ROYAL SERVICE. If the church or WMU budget does not provide for this, members should be encouraged to subscribe personally. Throughout the year plan ways of presenting the magazine in WMS meetings.

In October duplicate the story on page 5 and distribute at the meeting. Include this information on your mimeographed copy: from October ROYAL SERVICE, a missions magazine for women; subscribe now, \$2.00 a year, 600 North Twentieth Street, Birmingham, Alabama 35203. (Alabama subscribers add 4 percent sales tax.)

participating

in Missions

Prayer Chairman

On the WMS plan sheets (WMU Year Book 1967-68) there are five statements with which you and your WMS will agree or disagree. These are:

1. Our WMS will observe the Week of Prayer for Foreign Missions ☐ yes ☐ no
2. Our WMS will observe the Week of Prayer for Home Missions ☐ yes ☐ no

LEADING MISSION ACTION

The formation of mission action groups in WMC will call for other adjustments in organization. Here are some suggestions for leading mission action groups into the existing WMC organization.

1. Group all women who are interested in an area of mission action work into one circle. The circle will carry on the functions of a mission action group in addition to its study activities. (Regular circle reporting procedures to be used.)

2. Form mission action groups made up of persons from two or more circles. These persons will belong both to a circle and to a mission action group. (Regular circle reporting procedure to be used for circles; mission action group leader to report group progress to WMC committee board.)

3. Form mission action groups and circles; allow persons to choose between the two. (Regular circle reporting procedures to be used for circles and groups; mission circle is mentioned in the Aims and in reporting materials. It will be understood that the same requirements relate to the mission action group(s) as to circles—such as attendance at general meetings.)

3. Our WMS will have an observance of the Season of Prayer for State Missions ☐ yes ☐ no

4. Our WMS will use ROYAL SERVICE calendar of prayer in meetings and will promote its daily use in homes ☐ yes ☐ no

5. We will have an Intercessory Prayer League in our church this year ☐ yes ☐ no

Which will it be? Yes or no? Recognizing the tremendous spiritual need of our world and its people, will you and your WMS enter into these intercessory prayer covenants?

Mission Action Chairman

WMS leaders should study the new mission action guides and be prepared to help make the decision concerning their use. Two of the guides should be used by every WMS. The *Mission Action Survey Guide*, 50 cents, is useful in discovering persons of special need, in selecting needs to be met, and in assigning responsibility for meeting needs.

The *Mission Action Projects Guide*, \$1.00, is a compilation of many mission action projects with guidelines for conducting the projects on a short-term basis.

The number of mission action group guides needed

is determined by whether the persons of need represented in the respective guides are in your community and by what mission action groups your WMS decides to form.

The guides are \$1.00 each and all are available from Woman's Missionary Union or Baptist Book Stores:

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

When a WMS decides to form mission action groups, it will need to furnish each group member with a guide for the particular area in which the group is working. The guides are for mission action groups to use in studying the needs of persons, planning and training to meet the needs, witnessing and ministering on a continuing basis, sharing and evaluating, and continuing the cycle of actions. See "Leading Mission Action" section, at left.

October has two important dates to our Jewish friends—Jewish New Year, October 5, and Jewish Yom Kippur (Day of Atonement), October 14. These are times when expressions of friendship are most appropriate and helpful (see p. 37).

Stewardship Chairman

October is Cooperative Program Month for Southern Baptists. You may want to use the playlet, "To All the World Through the Cooperative Program." Two readers and eleven to seventeen other persons are needed for its presentation. It may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores for 10 cents.

The slide set on the Cooperative Program and foreign missions will help WMS members see how they share in foreign missions as they give through the Cooperative Program. Read about Cooperative Program Month and the slide set in the "Keeping Up-to-date with the Denomination" section, page 43.

promoting WMS Work

At Society Meetings

- Announce study of *Africa—Arrows to Atoms* (see p. 34). Have someone prepared to give the chapter headings in the book and to tell briefly about

each chapter. The headings may be printed on strips of paper and displayed as each of the five chapters is presented. Announce time and place of study.

Chapter 1. Rebirth of a Continent

Historical look at Africa under the rule of Britain, France, Belgium, and Portugal—shows forces leading to independence and geographical and linguistic problems of colonial division.

Chapter 2. The Enlightening Gospel in Dark Africa

Shows how Christian missions has influenced the desire for freedom from ignorance, fear, hate, superstition, prejudice, poverty, and disease which has resulted in the downfall of colonialism.

Chapter 3. Formidable Foes in Emerging Africa

Discusses threats to Christianity—communism, paganism, nationalism, Islam, and pseudo-Christian cults.

Chapter 4. Christianity on Trial in Africa

Shows Africa's feelings toward racism and her suspicion of Christianity's effectiveness because of the way some Americans live at home and abroad.

Chapter 5. African Christianity for All Africa

Gives role of missionaries in countries of Africa trying to discover their own personalities—tells how Africans must be allowed to give expression to Christianity in their own way.

• **Sharing experiences in mission action**

Arrange for those engaged in mission action to share experiences at the WMS meeting. This may be a mission action project or it may be an experience of some mission action group members or a mission action survey experience. One group has shared this experience with us: "It was discovered that there were twelve hundred people over twenty-five years of age who could not read or write their names. Nineteen of our members qualified for teaching. Weekly classes were begun. The mission action chairman there said, 'God has certainly shown us the missions opportunities.'"

At Circle and Mission Action Group Meetings

• **Preview November society study**

Ask these questions:

Are you afraid to take a trip on Friday the 13th? Are you afraid to walk under a ladder or to wear an opal if it is not your birthstone? Are you afraid to break a chain letter sent to you? How superstitious are you? Fear, superstition, and the belief in spirits are characteristics of an animist.

Come and learn about our missionaries among animists in the Caribbean at our November society meeting (give time and place).

You may use the poster for November society study to announce date, time, and topic (one of a set of ten posters; see p. 23 for ordering instructions and price).

• **Promote reading of *Africa—Arrows to Atoms***

Cut arrows from construction paper and print "*Africa—Arrows to Atoms*" on each one. Give these to circle members as a reminder to read the book recommended for study this quarter.

keeping up-to-date

with the Denomination

Foreign Mission Board

1967 Foreign Mission Graded Series

Theme: Africa—Continent of New Nations

Adult: *Africa—Arrows to Atoms*, V. Lavell Seats, 85 cents

Young People: *So Sure of Tomorrow*, Carl F. Whitley, 85 cents

Intermediate: *Black Eagle*, Marjorie Jones, 50 cents

Junior: *Out of Shango's Shadow*, Barbara Epperson, 50 cents

Primary: *Tondi's New World*, Mary Sue Lockard, 50 cents

These books and teacher's guides (25 cents each) are available from Baptist Book Stores.

Sunday School Board

The following missions resources may be secured from Baptist Book Stores:

The Ayorinde Report, filmstrip, 40 frames, recording and manual, \$5.50

The Challenge of Africa, filmstrip, 40 frames, recording and manual, \$5.50

1967 Foreign Mission Graded Series, Adult, 8 slides, \$3.00

The Cooperative Program and Foreign Missions, 16 slides, \$5.00

Stewardship Commission

October has been designated by our denomination as Cooperative Program month. The purpose of the month is to inform Southern Baptists of the basic channel of mission support—the Cooperative Program. The book *Our Cooperative Program* by W. E. Grindstaff gives helpful information for preparing Cooperative Program presentations. The book is available from Baptist Book Stores, 95 cents.

"Growth in Christian Stewardship" is a packet of materials including a manual which is helpful to churches beginning a stewardship development and budget building program. It may be secured for \$1.25 from SBC Stewardship Services, 127 Ninth Avenue, North, Nashville, Tennessee 37203.



the wmu leader

planned by june whitlow

ARE YOU SEEING

DOUBLE?

No, ROYAL SERVICE now features two leadership sections. WMS Forecaster continues to be designed for the leaders of Woman's Missionary Society. This new section, The WMU Leader, is planned for members of the WMU council. The membership of the council is determined by whether the WMU is using Plan A or Plan B organization. In Plan A, WMU officers, WMS committee chairmen, and WMS circle chairmen serve on the council. In Plan B, WMU officers and WMS presidents serve on the council. Council members in Plan A organization will use both The WMU Leader and WMS Forecaster.

The WMU Leader will provide information concerning the WMU program, point up some of the better techniques for doing WMU work, and assist in developing WMU leadership skills.

Regular features of The WMU Leader will be a leadership article; WMU Information, for informed leaders; the WMU President and Vice-President, To the Secretary and Treasurer; To the Youth Directors YWA, GA, and Sunbeam Band.

If you are a WMU officer or WMS president, this section is distinctive by yours!

wmu

information

for informed leaders

Denominational Emphasis, 1967-68

The denominational emphasis for 1967-68, "A Church Fulfilling Its Mission Through Ministry," captures the attention of members of Woman's Missionary Union. Recognizing that most church members will not leave their home community to proclaim the gospel and to minister to human need, WMU is planning actions to help church members minister and witness in the community where they live.

A new term, mission action, helps to accent the strategic position of Woman's Missionary Union in helping the church to fulfill its mission through ministry. Mission action is a church missions program directed toward peoples of special need or circumstance. Woman's Missionary Union conducts a mission action program through which all church members may become actively involved.

New materials which interpret the concept of mission action and guide members in ministering and witnessing to groups of special need are available. (See pp. 16-18 and 52-53 in WMU Year Book 1967-68.)

To determine its full mission action potential, the church will find the Mission Action Survey Guide (see price, p. 42) a valuable tool. This guide is designed to aid the church in discovering needs for mission action, selecting the needs to be met, and determining the organizations which can most effectively minister to these needs. Also included in the guide are survey forms and techniques, resources for conducting mission action work, and

suggestions for coordinating and evaluating mission action work. When the church uses the ideas suggested in this guide, it will be aware of the need to move out with a dynamic ministry and witness.

Woman's Missionary Union, seeing herself as a part of the church's total ministry, will serve Christ and his church by leading in a program of mission action in the community. What a thrilling opportunity awaits those who will commit themselves to minister and to witness in Christ's name.

WMU Council

The WMU council is the group which meets monthly or quarterly to plan, coordinate, and evaluate the work of Woman's Missionary Union within the church. The membership of the council is determined by whether the WMU is using Plan A or Plan B organization. In Plan A, WMU officers, WMS committee chairmen, and WMS circle chairmen serve on the council. In Plan B, WMU officers and WMS presidents serve on the council.

The council hears reports, checks progress on the WMU Achievement Guide as well as the organizational Aims for Advancement, and makes broad plans for the months ahead. The duties of the WMU council are listed on pages 26-27 of the WMU Year Book 1967-68.

The WMU council must be constantly aware of the necessity of planning and carrying out a balanced program of missions education and action within the church. It is desirable for each leader on the council to come to the meeting with plans in hand. This will save time and also add dignity to the work which each is doing. The president bears major responsibility for leading the group, however, it is necessary that other leaders assume a portion of the work load and accept major responsibilities in their area of work. Each youth director, having planned with her youth committee, will have a written report for the consideration of the council. Following this orderly process makes for more effective planning.

This year the chief tool the council will be using in planning, coordinating, and evaluating WMU work will be the WMU Achievement Guide (see pp. 46-47). This guide will help leaders plan their work for the year. The activities suggested in the achievement guide are the responsibilities of the entire WMU council; therefore, the guide should be carefully studied and reviewed at each meeting of the council.

In any plans involving the church, such as budget requests, calendar requests, churchwide observance of weeks of prayer, or goals set by the church which need the attention of WMU, the broad plans should be made by the council. For example, October is an appropriate time to emphasize the Cooperative Program and the church stewardship emphases for the year. At the October council meeting plans can be made which will help the church in achieving its stewardship goals. As a result of this type of planning, each organization sees the whole and sees how it fits into the whole, thus all organizations have a part in the churchwide stewardship emphases.

Watch this section each month for specific council actions.

Provision of Materials for Age-Level Organizations

Is it absolutely necessary for the doctor to have all the proper instruments at hand for performing surgery? A foolish question? Perhaps, but it is just as important that leaders of WMU age-level organizations have the necessary materials for teaching missions and leading persons to participate in missions.

The WMU council has responsibility for providing age-level materials for leaders. As the year begins, take a look at the WMU organizations

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SOMETHING NEW . . .

WMU Achievement Guide

Extra! Extra! Read all about the WMU Achievement Guide—a first for WMU!

This lead may be startling to readers of ROYAL SERVICE, but it captured your attention, did it not? And to read all about the WMU Achievement Guide, you must, for

the WMU council will be using it as a tool in planning, coordinating, and evaluating WMU work.

There are three levels of recognition—merit, advanced, and distinguished. As a specific number of merit achievements (left-hand column) are attained, the organization is recognized as a merit WMU. In earning advanced recognition the organization completes a given num-

ber of merit achievements plus a required number of advanced achievements (right-hand column). Distinguished WMU is given when an organization completes merit and advanced achievements (from both columns). For advanced and distinguished recognition a percentage of the WMU age-level organizations must achieve some recognition on Aims for Advancement

WMU ACHIEVEMENT GUIDE

Merit Achievements

Advanced Achievements

I. PROGRAM FOUNDATIONS

Purpose: To help leaders understand the basic purposes and concepts which underlie the WMU program of the church

1. Each member of the WMU council has read *A Church Organized and Functioning*, Revised

1. Each member of the WMU council has received church study course credit for studying *A Church Organized and Functioning*, Revised

2. Each member of the WMU council has read *The Woman's Missionary Union Program of a Church*

2. Each member of the WMU council has received church study course credit for studying *The Woman's Missionary Union Program of a Church*

II. PROGRAM PLAN

Purpose: To develop plans for implementing the church tasks for which WMU is responsible

3. WMU participated in reaching church goals

4. Provision was made for teaching missions and leading persons to participate in missions through age-level or organization units

5. Organization and leadership were provided for at least two special missions projects of the church

3. Organization and leadership were provided for three or more special missions projects of the church

4. Organization and leadership were provided for other special projects of the church

6. Plans of the church and denomination were announced and interpreted to WMU members regularly

7. A WMU calendar of activities was planned for the year

5. A WMU calendar of activities was planned and approved as a part of the church calendar

III. RELATIONSHIPS

Purpose: To maintain right relationships with other church organizations and leaders and with the denomination

8. WMU president worked with pastor, church staff, and leaders of other church organizations in leading the WMU program

6. WMU president served on church council and participated in total church planning

9. WMU president worked with Brotherhood director in planning missions activities jointly sponsored by the two organizations

10. WMU council was represented at an association, state, or national WMU meeting

7. WMU council was represented at three or more association, state, or national WMU meetings

IV. ORGANIZATION

Purpose: To establish and maintain the organization necessary to fulfill the church tasks for which WMU is responsible

11. WMU has two or more age-level organizations in the church

8. WMU has age-level organizations for all age groups in the church four years and above

12. WMU has a council which plans, coordinates, and evaluates its work

V. LEADERS—MEMBERS

Purpose: To enlist, train, and guide leaders and members to perform the work of WMU

13. WMU officers and leaders were elected according to church plan

14. Each member of the WMU council has read the current WMU Year Book

15. An annual planning meeting was conducted for all WMU officers and adult leaders of age-level organizations

16. WMU council planned quarterly

9. WMU council planned monthly

17. An up-to-date prospect list was provided for each age-level WMU organization

10. A WMU enlistment survey was conducted or a previous survey updated

11. WMU planned for enlistment contacts with new Sunday School members and church members

VI. FACILITIES

Purpose: To provide meeting space, equipment, materials, and supplies necessary for conducting WMU work

18. Church facilities and equipment were scheduled for use by WMU as needed

19. WMU Year Book was provided through church or WMU budget for each WMU officer and leader

20. *Royal Service*, *The Window*, *Tell*, and *Sunbeam Activities* were provided through church or WMU budget for leaders of the respective organization (*Sunbeam Band Units* for 4's and 5's also was provided for Beginner leaders)

12. Supplementary materials and supplies were provided for WMU age-level organizations

21. *Royal Service*, *The Window*, and *Tell* were provided through church or WMU budget for members of the respective organization

VII. FINANCES

Purpose: To provide adequate finances for conducting WMU work

22. Finances were provided for conducting WMU work

23. Budget needs were determined and requested according to church plan

VIII. REPORTS

Purpose: To review and report regularly on progress in carrying out the church task for which WMU is responsible

24. WMU reported regularly in congregation according to church plan

13. WMU council evaluated work of age-level organizations as reports were received from organization leaders

25. WMU reported midyear and annually in association WMU

26. WMU reported to the state WMU office the names and addresses of WMU officers

Requirements for Levels of Recognition

Merit WMU

A WMU completing 14 or more merit achievements shall be recognized at the close of the church year as a Merit WMU.

Advanced WMU

A WMU completing 12 or more merit achievements plus 7 advanced achievements and having

25 percent or more of WMU age-level organizations achieving some recognition on organization Aims for Advancement shall be recognized at the close of the church year as an Advanced WMU

Distinguished WMU

A WMU completing 18 or more

merit achievements plus 6 advanced achievements and having 50 percent or more WMU age-level organizations achieving some recognition on organization Aims for Advancement shall be recognized at the close of the church year as a Distinguished WMU

[Continued from p. 45]

within your church and the number of leaders. Then determine whether adequate materials are being provided for each leader. If not, something should be done! The WMU Year Book 1967-68 lists available materials for each age-level organization and gives information as to price and ordering instructions. The leadership sections in each age-level magazine will give up-to-date information regarding new materials which become available during the year.

In considering materials for this year, do not overlook the new curriculum supplements which will be available in 1967-68.

A curriculum supplement is a prepared aid which supports the study topic and is designed to aid learning. During the unit for which the supplement is prepared, suggestions for making maximum use of the supplement will be written into the materials. The curriculum supplement designed for WMS will be for use throughout the year. The YWA and GA supplements will be used during the three-month period when they study the missionary vocation. (See WMS Forecaster, p. 41, for information concerning WMS curriculum supplement (posters). Watch age-level magazines for information describing other curriculum supplements.)

wmu

president

vice-president

Representing WMU on the Church Council

As WMU president, one of your major responsibilities is to represent Woman's Missionary Union on the church council. The church council has the responsibility for planning, coordinating, and evaluating the church's work.

The church will depend upon you to enlist the support of WMU organizations in the total work of the church and will look to you to lead WMU to provide organization and leadership for special missions projects of the church.

Before attending the first church council meeting, you need to understand how a church plans its work and how you participate in this plan-

ning. This can be learned by studying the Church Program Guidebook 1967-68, which is a tool for the church council to use in planning the total work of the church and for the WMU council to use in making plans to help the church reach its goals. The Guidebook may be ordered from your Baptist Book Store for \$1.25.

As an active member of the church council, you will use your skills and energies in helping the church set and achieve goals. You should be familiar with the church and the community it serves in order to help set these goals wisely.

After goals have been set, strategies (ways to reach the goals) are selected and assigned to organizations, committees, or individuals for detailed planning. WMU will receive assignments which are in line with her tasks of teaching missions and leading persons to participate in missions. The WMU council then uses the Church Program Guidebook to plan in detail the assignments.

wmu

secretary-treasurer

You have been elected to a very important position in Woman's Missionary Union. Acting as secretary may seem to be a thankless job, but be assured that your work will greatly enhance the effectiveness of WMU in your church. Accurate records prove valuable to the WMU council in making broad plans and in evaluating the work which has been done.

As secretary, your major responsibility is to keep the minutes of the WMU council meetings. There may be other records and information for which the council asks you to be responsible. Remember that minutes should be short and to the point. Avoid using needless words. Record only definite actions taken by the group. Make the minutes simple, use active words, be accurate, and be neat and orderly in recording. Keep all records where they can be found easily if needed.

If you are also treasurer, you keep a record of all money received and disbursed. The budget of the church usually provides for the WMU budget, but accurate records need to be kept.

Working with the WMU president is an important part of your respon-

sibility. Because you have access to minutes and records, there are many details that you will be able to handle for her. Arrange a time to confer with the president so that she can tell you how you can best be of help to her and share in her reporting. The president is chiefly responsible for reporting, but she will rely on the records you keep. Knowing in advance what is expected of you will make for a better working relationship. Then when midyear and annual reporting time comes, you will be prepared to supply the president with proper information.

wmu

youth directors

- ywa director
- ga director
- sunbeam band director

Representing Youth Organizations on the WMU Council

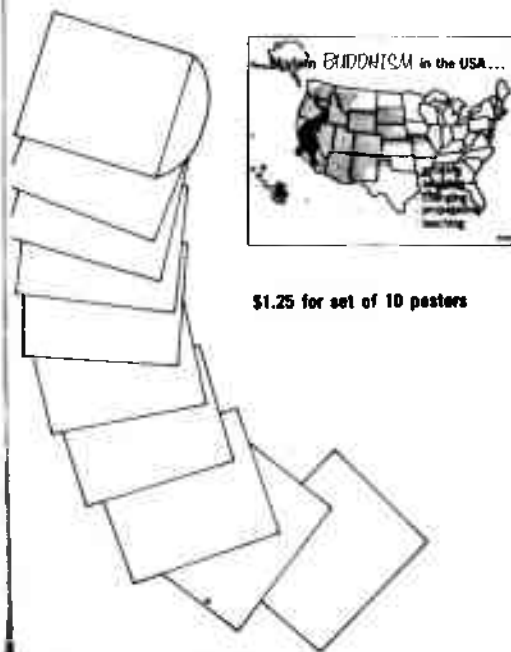
Because you are a director of an age-level organization (YWA, GA, Sunbeam Band), you are a WMU officer and a member of the WMU council. As a WMU council member, you bear responsibility for representing the age-level organization.

Serving on the council involves you in the total WMU planning as well as in the organizational planning for which you are specifically responsible. Because you know the needs of the leaders, their aspirations and goals, you can be most helpful in detailing the overall plans for WMU. Having a voice in planning will make it easier for you to encourage support of the total WMU program by the leaders of your age-level organizations.

You are chairman of the age-level committee. Your committee meets regularly to plan. Following these planning sessions you will be prepared to relate to the WMU council activities which have been carried out, plans which are in the making, and any recommendations which may be necessary. In making general WMU plans, the council is dependent upon your report at the regular meeting.

Your enthusiasm as a part of the WMU council should be such that other members will join you in promoting a vital missions program for the youth of your church.

10 POSTERS for use with 1967-1968 WMS Study



\$1.25 for set of 10 posters

Has your Woman's Missionary Society ordered the brand-new set of ten posters to use with your general WMS study this year? Order them at once so you will have the posters ready to use each month. No more poster making for your general meeting! These can be used for advertising your meeting, but are invaluable for use as your society studies each month. Other suggestions for their use are made in the package of ten posters.

Order set of posters (10) on WMS Study Topics for 1967-68 from:

Woman's Missionary Union
809 North Twentieth Street
Birmingham, Alabama 35203

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

from Birmingham

Dear Pastor—

We checked up on ourselves to see if we had mentioned the church council in any recent issue of ROYAL SERVICE. We can honestly say we have not, at least not in a letter to you. Incidentally, we are often teased about our "Dear Pastor" letters, for in the main our Promotion Staff is made up of unmarrieds!

You see, we feel we must make another plea for a church council in every church, for we have just learned that perhaps there may be 40 percent of our churches which do not have church councils. What a long sentence that one turned out to be! But it gives such a perfect foundation for writing this letter that we see no way to reduce its length.

WMU does not want to set goals, make plans, and work in isolation. Church organizations find their highest usefulness as they properly relate themselves to one another, under the leadership of the pastor, to carry out the work of the church. A church council provides the means by which a congregation can be assured that the interests of the "whole body" are given priority over the interests of the various parts of the body. We truly want to be our very best part of the whole church. And we always emphasize in our materials that our plans, including calendar time, are subject to the scrutinizing eyes of the church council—then the church.

Therefore, you can readily see why we have concern that we promote a working relationship in every church. We would like to take it for granted that we are not writing to a pastor of a church that does not have a council. On the other hand, we have to acknowledge we may be doing so since we have WMU organizations in about 73 percent of our Southern Baptist churches. So, here we are face to face with two sets of figures that won't fit together—about 60 percent with councils, about 73 percent with WMU organizations.

We know that some pastor may have stopped reading this letter at the beginning of the second paragraph. If you do not have a church council, we hope you stayed with us and that you will stay with us until we can feel that suggestions of WMU leaders may be carried through the church council.

In fact, while we are writing about a 100 percent idea, if you know of one church that does not have a WMU organization, can you help us by asking your neighboring pastor if your WMU members could be of help? Well, another long sentence got in, but this one, too, is so meaningful to us we cannot bear to cut out a word.

Since we are constantly preparing magazine copy for printing, we do know that we have broken all the rules in writing this letter—long sentences, long letter—so forgive us, please!

May October 1967 to October 1968 be a good year for you.

WMU Staff