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# ROYAL SERVICE

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# Day by Day -- Living

## AN EDITORIAL

Discerning between the worthy and the unworthy becomes harder day by day, not only for the older person with some roots already, but for the young as well who feels impelled to rush out to meet life.

A good example might be the reaction of two women to a television show. A combo was playing a discordant modern tune and the group was enjoying all sorts of gyrations. One woman viewer said in disgust, "If that were my boy playing that guitar, I'd catch him asleep some night and shave not only his face but his head as well. Ugh, those lousy kids are a sorry lot."

The other woman told me later, "I kept quiet because only the night before I'd said to my husband how enterprising I thought the young are. And I added," she said, "modern kids are like we were only more resourceful. They are protesting, but in more creative ways. They'll come out all right."

Well, both opinions provoke thought.

Another illustration might be movies. What about them? When is a movie "educational and true to life" and when it is in "poor taste and indecent"? Some adults appear to justify themselves in seeing an "adults only" movie by saying they need to know what's going on in the world. The other side might be represented by the question, What is the total and subtle effect on a person of a steady and regular diet of movies of questionable decency?

There's also pastime reading. Modern presses roll twenty-four hours a day, and millions of books are sold each year. Some of us rush out to buy the latest book advertised as "frank and with no holds barred," and pour over its contents which leave nothing to the imagination. This is the type fiction which stays at the top of the best seller lists these days.

On the other hand, there also are coming from the presses wonderful books which beckon us upward to think God's thoughts after him. Some of us buy these thought-provoking books.

No doubt all of us can number our friends in each of these groups—both pro and con. It makes for a disturbing situation. What is worthy and what is unworthy? Perhaps one thing is sure. We take one step at a time in an unworthy direction and it becomes more and more difficult to discern between good and evil.

by Ethalee Hamric

# brief sojourners

by Louise Yarbrough

THROUGHOUT the pages of Alaska Baptist history, there are indelibly recorded names of summer missionaries who have made invaluable contributions to the expanding missions work of the forty-ninth state.

For some of them summer missions in Alaska revealed vast unmet spiritual needs which resulted in a decision to serve permanently in the state. Five are missionaries.

Dick Miller is one of these. He was among the first summer missionaries. The challenge and call of Alaska stayed with him. After completing seminary, he returned to work among Eskimos in the Kotzebue and Emmonak areas. Now he is pastor of First Baptist Church, Sitka, the old Russian capital in southeast Alaska.

Another summer missionary, Opal Hammond, came to Alaska in 1954 and during the summer made a lasting impression on bachelor Dick Miller. The following spring Dick and Opal were married, and, of course, she too loves the Eskimo people in the northern part of our state.

Valeria Sherard came to Alaska first as a summer missionary. While serving as associational worker in Anchorage, Valeria became vitally concerned for the native peoples of our interior villages. In July 1955,

Miss Yarbrough is WMU executive secretary for Alaska.

she was appointed by the Home Mission Board to Selawik and worked there three years. Later she transferred to Kiana, where she now lives and is establishing a Baptist witness there. For twelve years she has lived among village people. She loves them, teaches them, and rejoices to see many accept Jesus as Saviour.

I, too, am happy to be counted in this group who discovered Alaska through summer missions. It was in 1954. For the past ten years I have served the Alaska Baptist Convention as the first WMU executive secretary.

For four summers Carol Ann Holcomb was a summer missionary in Alaska. Then upon graduation last year from Mercer University, Georgia, she is back as a public school teacher on an island in the Aleutian Chain.

Summer missions work for others in Alaska has provided the Alaska Baptist Convention emergency and temporary help in areas of great need throughout the state. They have worked in small churches in Vacation Bible Schools and have been counselors at camps. One was pastor-leader in beginning new Baptist missions in the southeast. Others helped cut logs for a new church building on the Kenai Peninsula.

Miss Sherard says "Summer missionaries have made an invaluable contribution to three groups in the Arctic area where I serve.

"Month after month missionaries in the Arctic are isolated and have little opportunity to enjoy fellowship with other Christian leaders. The responsibilities of missions work is heavy and often discouraging. In addition to fellowship, they take a little of the missionary's load onto their shoulders and give the missionary brief respite and a chance to get a new start for the fall.

"In the early days of our work very few Eskimo youth had 'dreams' of the future. Most thought Christianity was for the older people. Each summer Eskimo youth are impressed with the Christian young people who come as summer missionaries. This seems to convince them that Eskimo youth can be Christians and can make their lives count.

"Church members in the Arctic are few. They often feel outnumbered. Summer missionaries give them a lift and these young people are remembered fondly and prayerfully for months after they leave.

"Like fuel added to a sputtering fire, so God uses summer missionaries to bring new zeal and energy into our work for Christ in remote Alaska."

In addition to the contribution of these zealous college students, in recent years Alaska Baptists have been blessed by having experienced, mature lay workers serve in the Christian Service Corp of the Home Mission Board.

During the summer of 1964, Edith Kilip, employee in the Kentucky Baptist Convention offices, gave assistance to an overloaded staff at the Baptist Building in Anchorage.

In the fall of 1966, Sara Ann Hobbs, Girls' Auxiliary director for North Carolina, assisted the WMU secretary in providing specialized training in small groups of WMU leaders throughout the state. Her experience in WMU work, her enthusiasm, know-how, and adaptability made her a most effective co-worker.

Mrs. Earnest Miller, past president of Georgia WMU and a WMU specialist by experience and training, made a valuable contribution to Alaska Baptists during her month's visit in the summer of 1967. Mrs. Miller taught the WMU concept book, *The Woman's Missionary Union Program of a Church*,\* served as camp missionary, showed slides, and told of Southern Baptist Missions which she had visited around the world. Her testimony of joy in serving the Lord brought encouragement and inspiration to many Alaskans.

During the summer of 1967, Mrs. Mary Lou Richardson of Kansas City was a wonderful helper in Va-

cation Bible Schools in three small Baptist churches on the Kenai Peninsula. Later, Mrs. Richardson returned to Alaska as a Christian Service Corpsman because she wanted to lend a helping hand to small churches. Mary Lou found herself cooking, washing dishes, playing the piano, as well as telling Bible stories to boys and girls.

Miss Claudia Edwards of Montreal, North Carolina, and former music teacher at Carver School of Missions and Social Work, Louisville, was a welcome addition to the Vacation Bible School staff at Calvary Baptist Church, Anchorage. In addition to responsibility in Vacation Bible School, Miss Edwards was church pianist during her four-week stay.

Mr. and Mrs. Donald Myers of St. Louis made a specialized contribution. Coming to Valdez in the summer of 1967 this couple for ten weeks assisted the small congregation in construction of a new church building to replace the one destroyed in the earthquake of 1964.

Whether your college son or daughter serves as a summer missionary or you help in home missions as a Christian Service Corpsman, God will bless the service rendered in his name. If you are interested, why not write the Home Mission Board now (161 Spring Street, N.W., Atlanta, Georgia 30303)?

\*By Marie Marley and Elaine Dickson. 95 cents, available from Baptist Book Stores.

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Summer Helpers in Alaska  
Ernest Miller, Georgia  
Miss Claudia Edwards, North Carolina  
Mrs. Mary Lou Richardson, Missouri



Mr. and Mrs. Donald Myers from St. Louis worked on the building used by the First Baptist Church, Valdez, Alaska.





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

## Operation Brother's Brother

### A Modern Saga of Christian Love

A group of six Christian physicians led by Dr. Robert A. Hingson, a Baptist layman, voluntarily closed their offices for four months in 1958 in order to survey medical needs and to operate, consult, lecture, and speak in worship services in Asia and Africa. Their trip was financed by the Jarman Foundation of Nashville and sponsored by the Baptist World Alliance.

A newspaper woman traveling with the team called the survey "Operation Brother's Keeper," a term reminiscent of Cain's question at the time of Abel's death. But when a Nigerian, Victor Lawoyin, greeted the "Brother's Keeper" team in Lagos, he confided to Dr. Hingson, "We don't need a keeper; we need a brother."

Members of the Brother's Brother team came back to the States and shared their knowledge of medical needs with missions leaders of several denominations and with US government officials. And because they were a diverse group with a broad base in several faiths, they organized their own Brother's Brother Foundation to alert people of the affluent nations to health needs of people in the world's developing nations . . . and to give their own resources, as far as they were able, to meeting those needs.

From that point on, the story moves with almost lightning speed. Dr. Hingson was motivated by convictions learned in an Alabama Baptist Sunday School that man is obligated not only to love God but also to love his neighbor

as himself. And he reasoned that since his talents and training were in medicine he must use his medical knowledge to extend his love to the world's peoples. He was appalled by tremendous death rates from smallpox, typhoid, tuberculosis, malaria, and leprosy in the world's remote areas, and he sought ways of mass immunization to cut the toll of human suffering and early deaths.

Dr. Hingson worked in all his spare hours to perfect an idea he had developed earlier—a jet inoculator that would immunize mass populations many hundred times faster than the conventional needle and syringe. And his inoculator, once perfected, did the job more economically and with practically no pain.

Dr. Hingson and his Brother's Brother colleagues spent their vacation time using this jet gun in Liberia in 1962 to fight a smallpox epidemic. They immunized people from border to border. The smallpox rate fell fantastically—from two thousand cases in 1962 to forty in 1963. A second marvel of the Liberian story is that the doctors necessarily diluted their vaccine one to ten in order to stretch a meager supply—and the diluted vaccine was found equally effective and at one tenth the cost!

World Health Organization authorities studied the Liberian demonstration. They did not—could not—believe it. But with their own tests in South Pacific islands, WHO doctors learned that the Hingson gun and the Hingson & Junon worked! Now, WHO and the United States Agency for International Development are in a ten-year crusade to vaccinate all the people of Africa and Asia and to eradicate—yes, the word is a strong one, eradicate—smallpox from the earth by 1975. Other diseases will be tackled in turn.

Meanwhile Dr. Hingson, a professor at Case Western Reserve University in Cleveland, and a hundred other Brother's Brother associates are taking teams of volunteer medical men and eager youth each year on expeditions to combat the killing, crippling diseases of leprosy, tuberculosis, smallpox, and measles in the Middle Americas. They have chosen Latin America for their latest efforts because the concentration of WHO officials in Asia and Africa has left a vacuum in the Western Hemisphere.

The Brother's Brother story has been almost too exciting, too fast-moving, and too novel to believe. I went with Dr. Hingson to Nicaragua in 1965 to see if I may be perfectly honest—if he were telling the truth about vaccinating thousands of people in a single day. I found that he was actually conservative in his estimates. I went with him again this past summer to Costa Rica and Panama.

Now it has been my privilege to tell the story in a book, *Operation Brother's Brother*.<sup>\*</sup> There is a foreword by Billy Graham and sixteen pages of pictures. The book is set for publication in April. I think you will be inspired by it, and also will want to share it with young people in your church.

<sup>\*</sup>Order *Operation Brother's Brother*, \$4.95, from Baptist Book Stores

# CHOOSE TO SAY *yes*

NO matter how rich the heritage, an organization can be no better than the generation that holds it in trust.

In this century the cycle of change has been phenomenal. Each discovery has pulled a string that has affected other facets of life. The fantastic improvements in transportation have affected the social sciences. The discovery and use of miracle drugs has altered medical science, and even pastoral care. Television has overhauled politics.

This complex change syndrome has affected the church in ways some churches are unwilling to face. The tendency of some churches has been to withdraw into the hospitable security of old ways. They refuse to ask the trust on the new frontier.

It is true that the mission of the church has not changed. The purpose of Woman's Missionary Union has not changed. Global conquest

for the cause of Christ spurs us on. But we must accept the fact that the motion and movement of our day are in radical contrast to the opiate influence of nontechnical bygone days. We must explore the need for change.

Women eager to keep faith with the past can easily be confused by the suggestion of change. They may fear that innovating is to betray a heritage. They are confronted with choices and opportunities swaddled in new terms. They feel the organization is good the way it is. Why change? The question is not how to make our organization relevant, but rather how to let its relevance break through fully in our day.

It is natural to fear change, even to resist it. For change means that we must learn something new, and learning may be painful. Change means we must risk failure, for we try the unproven. But members of

Woman's Missionary Union are women of courage. Pages of history are alive with examples of women who pioneered for the sake of progress. Aware of the sweep of history and the graphic rise and decline of worthy causes, women today must be quick to respond, "It's our turn now." While we are fully confident of the eventual triumph of Christian missions, the effectiveness of our organization in helping to accomplish this is not assured. This security resides in our ability to handle our trust.

The time seems to have come in Woman's Missionary Union when maximum usefulness is dependent upon change at the point of organization structure. An important principle needs to be understood. The new structure assures continuity of purpose. The results of change will be in line with the organization's most valuable reasons for being.

by Billie Pate

They are simply recast to fit the demands of this area.

The tendency of any new organization is to be flexible, not paralyzed by rigidity or calcified by fixed ways of doing things. Embalmed tradition is not a problem. Creativity and vitality are footloose. But as the organization matures, purposes may become more obscure while organization competency becomes a major concern. Then competency retires and red tape takes over. While this is not the case with Woman's Missionary Union, it is potential in any organization. While there is yet time, a WMU can construct a new framework in which renewal can easily take place.

Renewal within the new WMU organization (see pages 37, 38) can happen primarily because of its range of choices, its simplicity, its focus on vital purpose rather than structure, its potential for creativity, and its flexibility. The new structure can free members to reenact the true purposes of a missions organization.

Responsibility for this change rests with each member of Woman's Missionary Union. Each woman must respect the right of others to make their own choices for service. Each must be willing to invest the energy which is required to uproot customs and to replace them with creative choosing. Every woman must come to terms with opportunity and need and achieve an honest balance between these factors and her ability to serve.

We all must be future-oriented in our attitudes. Standing a weary watch over the past is not worthy. We can't afford to succumb to the comfortable memory of old successes.

Women who believe in nothing change nothing for the better. Women who believe in WMU will constantly work to revitalize its cherished ideals. Keeping vision forward and energies at work on new frontiers is the summons to success.

Will you choose to say yes to the summons?

MARY AND I sat anxiously waiting in the home of our hostess. It was the day for our circle meeting. Only my friend and I had arrived, and it was already growing late. Disappointment was welling up within me. One reason was because of all the work that Joan, our hostess, had done for us, preparing her home and the refreshments. But second, there was my own secret pride. As the new circle chairman, I had felt so sure that everyone would come to our meeting because of loyalty to me.

Thirty minutes after our appointed starting time still found Mary, Joan, and me the only ones to count present. So we proceeded with a short business session, a halfhearted attempt on my part.

We always had a devotional thought brought by a member who usually talked about a subject which was on her heart. Joan spoke today.

We knew her husband was not a Christian and was sometimes very cross with her and resented the time she spent for her church. She told us a story from a tattered, worn tract which she took from her Bible. It was a story about a father who tried to keep his daughter from becoming a Christian. He was pleased with his success until she became sick and was very near death. Then he became fearful and begged her to pray to God to spare her life and

Mrs. Magnenat is a member of the High Point Southern Baptist Church in Kansas City, Kansas

heal her body. The daughter replied, "You remember you often have said there is no God, Daddy."

Joan really did not need the crumpled scrap of paper she held in her hand to tell the story. She concluded: "This could just as well have been a husband and wife in this story—my husband and I. A short time ago I was following the same path, influenced by my husband. One day on a downtown street this tract was handed to me. After returning home, I read it. It was then that I realized for the first time that I must answer for my own soul and must respond to Christ. My husband still is without Christ as his Saviour. Won't you pray with me?" Joan's eyes told of her burden.

We three knelt in the quietness of their home and prayed earnestly for that man's soul.

Many circle meetings have come and gone since that day, but none have taught any clearer message. We gained a new insight into Joan's burden, and now we share it with her. Having a great number present did not seem to be important when compared with the results of the meeting, for God is answering our prayer before our eyes.

Joan and her husband are in church almost every Sunday now. The Holy Spirit is at work in him. We know he cannot resist much longer. This experience brings me continually to my knees because now I know that this is mission action—personal involvement in the deepest needs of individuals. I thank God for that circle meeting!

# 2 or 3

by  
Arizola  
Magnenat

# Easter Choice 1968

by Betty Jo Cerum

Jesus chose to do his Father's will.

He could have turned rocks into food  
acknowledged Satan  
or jumped from a high place  
but he chose to do his Father's will.

He could have been King  
a selfish miracle worker  
or a crowd-pleasing teacher  
but he chose to do his Father's will.

He felt rejected and he knew isolation  
but, bent in prayer, he chose to be obedient.

This choice meant death.

On that dark day three nails held him tight  
against the fierce blue  
until Joseph claimed his body.

On the third day he was raised up  
and the visitors found the grave empty.

The news was out. Jesus is alive.

The empty grave became a pulpit from which  
to declare the message of  
love and eternity.

Heads and hearts looked into heaven to see Christ ascend.  
His choice had taken him back to his Father.

Jesus came to do his Father's will.  
Today it is God's will that all men shall be saved.

They can be if I choose to do God's will.

Congresswoman Mrs. Masa Nakayama with Mrs. William H. Jackson, Jr., Mrs. Shuichi Matsumura, and Miss O. Nakatani



by Ione Gray and Sue Miles Brooks

## missions here and there -

### ■ Christian Congresswoman (Japan)

Mrs. Masa Nakayama, a Christian who serves in the lower house of the Japanese Diet (legislature), has pledged her full support to Baptists of her country in their preparations for the 1970 Baptist World Congress to be held in Tokyo.

She and her husband, who has served in the upper house, or senate section of the Diet for twenty-five years, have used their influence to assist the Christians of Japan. When Baptists of the country were preparing for their New Life Movement of 1963, Mrs. Nakayama was quite helpful in arranging interviews with people of business, industry, and government.

She arranged for Dr. H. Franklin Paschall, president of the Southern Baptist Convention, to have an interview with the prime minister of Japan and the governor of Tokyo when he was in the country soon after his election by the Convention in 1966.

The first woman to serve in the prime minister's cabinet, Mrs. Nakayama is a member of the health and welfare committee of the Diet, the area in which she worked when she was on the prime minister's cabinet. She is in her second four-year term as congresswoman.

### ■ Servicemen's Centers (Korea)

"Hanna, tool, set, net!" These words—the Korean equivalent of the "Hup, two, three, four" so familiar to so many American men—ring out over the parade grounds of South Korea, which has a standing army of 600,000.

Baptists have three servicemen's centers in Korea, at Wonju, Taejon, and Nonsan, and they are considering another. Korean Christians witness to the soldiers and counsel with them.

Each new inductee into the Korean army gets a Gospel of John with a printed explanation of the way of salvation in Christ. These Gospels, in modern Korean translation, have been made available through the Ann Oldham Memorial Trust Fund. (The late Miss Oldham, of Abilene, Texas, left an estate of more than \$2 million in trust, the earnings to be used by the Southern Baptist Foreign Mission Board for the distribution of Bibles.)

Southern Baptist missionary Rolla M. Bradley (a Korean war veteran), who supervises one of the servicemen's centers, says Baptists in Korea want to see the men who march to "Hanna, tool, set, net" also "marching to Zion."

Opening ceremony for the Baptist servicemen's center at Wonju, Korea. Building on right is for library, tea, and counseling; building at left, for activities.



### ■ "In Due Season" (Yemen)

"The building of a Baptist hospital in Jibla, Yemen, is probably the most important thing that has happened in the town since the great Queen Arwa made it her capital about nine hundred years ago," says Dr. John D. Hughey, secretary for Europe and the Middle East for the Foreign Mission Board.

Baptist work in connection with this hospital is the only Christian missions project in Yemen, a country almost 100 percent Muslim. Someone in Jibla said to Dr. James M. Young, Jr., Southern Baptist doctor: "We don't want the Russians and Chinese to come here, for they are atheists. We are glad you are coming, for you believe in God."

Dr. Hughey asked the missionaries, "Do you think there will ever be any Yemeni Christians?"

Dr. Young quickly replied, "I am more certain of it now than when I first came."

Maria Luisa Hidalgo, Spanish Baptist missionary nurse there, said, "Of course there will be."

These missionaries told of people who seem to have already taken the first steps toward Christ. They do not know how many years will pass before there are Christian converts in Yemen, or what problems will have to be faced. But they believe that "in due season we shall reap, if we faint not" (Gal. 6:9).

### ■ Chaplains at Work in Diverse Areas

A chaplain usually encounters a life at a place where the institutional church does not reach.

Last year about 1,100 active chaplains served in interdenominational situations under the endorsement of the Southern Baptist Chaplains Commission—not including reserve military chaplains.

These men are assigned in one of four areas: military, hospital, institution (children's homes, prisons, etc.), and industry.

In terms of salary and supervision the chaplain actually is employed by the organization or institution he serves with a few exceptions. The service of the Home Mission Board is to bring together qualified chaplain candidates and organizations seeking chaplains.

For example, there is B. J. Williamson, one of eleven full-time chaplains of several denominations in Rochester,

Minnesota, in a ministry centered around the medically-renowned Mayo Clinic.

Williamson describes the chaplain's position at this location as unique in that the patients represent a cross section of people from all fifty states, as well as from foreign countries.

Williamson lists counseling as an important part of a chaplain's ministry. "Quite often the family has lost the ability to communicate because of anxiety. Part of our ministry is to (seek to) restore communication."

Presenting an idea of the work load of a chaplain, Williamson said that with an average of thirty-five to forty patients, he visits each one about three times a week.

Most chaplains maintain regular office hours, spending approximately 50 percent of their time in counseling. In addition, many conduct as many as eight worship services or devotional periods weekly. Of course, as Christian ministers, they also are called on for weddings and funerals, and from time to time they provide an educational program to a civic or religious organization. In a sense, they are ministers in a specialized setting.

The setting for some military chaplains is Vietnam. "The major difference a chaplain faces in the Vietnam assignment is exposure to physical danger," said Home Mission Board Executive Secretary Arthur B. Rutledge, who last year visited chaplains at military installations throughout Europe and the Middle and Far East.

"These chaplains have a very fine opportunity for ministering to men between the ages of eighteen and thirty, a very critical age group," Rutledge said. "I was impressed by their faithfulness, diligence, dedication, and competence. I realize there are a few who are not serving effectively, but on the average you could not find a higher sense of dedication than that among these men."

"I think our denomination needs to become more aware of this extremely valuable ministry."

He said the chaplains asked that local churches pray for and keep in touch with servicemen. (Approximately fifty-seven thousand Southern Baptist church members enter military service each year, and about that number return to civilian life.)

The babe of the chaplaincy ministry is the industrial chaplaincy—presently including only about a dozen chaplains. Although the US is the industrial giant of history, we have encountered adjustment problems in this new dimension. The industrial chaplain ministers in labor, professional, managerial, business, and industrial people, touching on problems of Monday absenteeism, depression, family problems, competition, finances, etc.

A particular asset of chaplains is the fact that they do serve in an interdenominational situation. Persons come to them with problems without feeling they have to join any particular church or adopt a particular creed. They have an expansive opportunity to reach many kinds of people with the Christian message.



# ...and I decided to help out

by Mrs. Jamie C. Maiden

The pendulum of time may continue to swing, but I hold to the truism, "Time changes all but memories."

**CHERISHED MEMORY OF** my three score and seven years which I like to talk about is the experience in 1963 when I decided to help out as teacher of MKs in Nigeria, West Africa.

The eventful days started on the third Sunday afternoon of February in my home in Meadowview, Virginia. The day proceeded routinely with Sunday School, morning worship, and lunch. That afternoon was my first free time to study the current home missions book, *The Chains Are Strong* by W. C. Fields, which I had promised to teach in several nearby churches. (I'm glad we are studying it again this Spring.) Joyously I grasped the opportunity and became absorbed almost at once.

Beyond midafternoon the telephone rang. A voice from the other end of the line was speaking distinctly. "Mrs. Maiden, this is H. Cornell Goerner in Richmond. Are you alone?"

I confess that momentarily fear gripped me, for my daughter, Joanna, was at that time doctoring at Joinkrana Baptist Hospital, located along the Orashi River in the Delta region of Nigeria, West Africa, and I knew that Dr. Goerner is the Foreign Mission Board's secretary for Africa.

Howbeit, I felt sustaining power enabling me to ask, "Is there bad news for me?"

His answer with dispatch was, "Oh, no, no! Indeed no! We need teaching help in our Newton Memorial School for missionary chil-

dren at Oshogbo, Nigeria." So! He called to ask me to help out!

He enumerated the essential items and at the same time explained that a recently adopted policy made it possible for the Foreign Mission Board to employ me.

Vividly I recall that I groped in dismay and voiced a quick self-evaluation: "I am sixty-seven years old. I have had no seminary training at all. My academic degree is not on a par with that required of a regular missionary. I am overweight according to health charts. Other health hazards are likely to be found." Briefly it seemed impossible for him to expect me to help out. Racing through my mind, I saw too many hurdles to overcome.

Yet, I did promise to pray about this dire need, discuss it with Joanna by correspondence, and submit my final decision to his office by the time he tentatively expected to return from a tour of Africa sometime two months hence.

Subsequently sober consideration became a must. Furthermore, my finite thinking required guidance lest I tragically fall short of the opportunity given to me, or act in opposition to my Lord's will. My decision as it related to me was exceedingly vital, but even more so in relation to the concept of an existent specific need in God's harvest field in Nigeria.

I focused on the appeal for me to help in order that a regular missionary could be released from teaching MKs to fill an urgent ministry to Nigerians. In other words, a career

missionary was called and prepared for a service among nationals. I was not. But I had taught American children in our schools for thirty years, and was then teaching three subjects in a seventh grade which enrolled ninety-four young people. My Virginia teaching certificate (elementary professional) was in force and would be until the end of 1970. I expected to continue to teach, but my decision now was concerned with where.

Ever with me was the absolute confidence that God wanted to use me in teaching children. He had called me, and in confident faith I knew he knew the place where he could use me best in meeting a teaching need that would glorify himself. Realizing that the value of my decision depended largely on my guide, I sought the guidance of the Holy Spirit.

How marvelously he guided! He led me to what I now recognize as a wise course. I questioned about "lifting up my eyes." Should I look upon the innumerable needs nearby, or should I look beyond to faraway places? Should I continue to offer myself for use in a mission action program as I had done since surrendering my life to Christ fifty years before, or should I now go to a foreign missions area?

During the intervening days I continued to teach ninety-four pupils, but I also listened to hear all that came from God. I came to know I had to decide to help out at Newton School in Nigeria.

Happily, and in due time, I told



Dr. Goerner of my decision.

Subsequent events if told in detail would consume too much time and space. Some requirements were surprising, but none impossible. My life history went in on time. Reference blanks and theological questionnaires were taken care of. (I never knew my grade, but I was hired!) Rigid physical and psychiatric examinations were endured. Finally orientation was all over, and the July 12 date for departure loomed.

Now memory has stored up the joys of every minute of the tour, recollections of fellowship and service with colleagues, MK parents, and all the career missionaries.



## Easter

by  
Maude  
Dillard  
Fryer

"I am the Life," He said.  
But cruel men  
And surly Death  
Robbed Him of breath.  
The darkness of the grave  
Closed round.  
But it was found  
That death nor tomb  
Could hold Him  
And from earth's womb  
He came, triumphantly!  
And now all men can sing  
O Grave, where is thy victory  
O Death, where is thy sting!



A LIMITED NUMBER OF SPECIALISTS ARE SENT OVERSEAS BY THE FOREIGN MISSION BOARD FOR TEMPORARY WORK IN STRATEGIC PLACES

## A MISSIONARY NURSE for TWO YEARS

by Dorothy Scott

IT WAS AT RIDGECREST in June 1963 that I talked with Dr. H. Cornell Goerner, secretary for Africa, regarding the possibility of some short-term service in one of our hospitals overseas. "Dot, would you consider going to Tanganyika if a short-term program could be worked out?" I heard him saying.

"Our only missionary nurse there," Dr. Goerner continued, "is coming home on furlough soon and there is no one to do her work. If you can't go, I just don't know if anyone will be there to help the one doctor." I promised to pray about it but I didn't have to pray long to know what the Lord would have me do—go to Tanganyika. And that decision I have never regretted.

Tanganyika, which soon after I arrived became Tanzania, is a land

of unsurpassed natural beauty—beautiful coastal country along the Indian Ocean, rolling hills and mountains, including legendary Kilimanjaro soaring to an altitude of 19,000 feet. But scattered among hills and mountains are dry patches of barren land with little vegetation. There are plains where thousands of animals roam free—like a gigantic zoo, and those who would go to see them must stay in cars for safety. No country could be half as glamorous as Tanzania!

I became a part of the East African Mission fellowship the moment I stepped off the plane. There I was greeted by Dr. Jack Walker and his family as well as the David H. Whitsons who also were stationed at Mbeya where the Baptist Tuberculosis Hospital is located. I

had heard missionaries say there was no fellowship quite like that among missionaries—and I found this to be completely true, for being there for a short time did not make me feel any different from a regularly appointed missionary. I was accepted as belonging to the family—and that is what we were to each other. We shared joys and sorrows, ups and downs, successes and failures.

The people of Tanzania are wonderfully warm, friendly, and lovable. It was painful to see that they suffer from ignorance, poverty, and superstition as well as from a lack of medical care.

Only 10 to 24 percent of Tanzania's people are Christians and a still smaller percentage evangelical Christians.

The Baptist Tuberculosis Hospital afforded opportunity after opportunity for service. It is a 120-bed hospital which is filled to capacity almost every day. Outpatient clinics at the hospital are open five days a week. We also maintained an outpatient clinic one hundred miles south of Mbeya with a staff of twelve to fifteen African nurses, about half of whom are trained. Since only a doctor, his wife, and I were the hospital missionary personnel the first year I was there, it fell my lot to be responsible for much more than nursing and nurses. The kitchen, laundry, tailor, store, room, central supply, cleaning, and pharmacy were some of my "extra."

It was also my privilege to help with the services we held daily in the outpatient clinics and occasionally to assist with ward services.

Bendi Baptist Church nearby is a place of warm fellowship and, through contacts made there, service opportunity developed. I recall vividly Sunday after Sunday sitting outside with the women for Sunday School while the men met in the church. A few months before I left, we had a new addition to the building—a Sunday School room for the women! Very slowly I read the Sunday School lesson passage to the women since I was the only one of the group who could read. Mama Sela and Mama Edina and I walked through many a field and path to visit people of the community to share our testimonies. Sometimes it was a home in which a Christian had died, and with them we shared our Christian hope. Sometimes we rejoiced with a mother over the birth of a new baby, or witnessed to a dying *mzee* (old man) who had never made a profession of faith in Christ as Saviour. Most of the time our visits were to those who had heard the Word and needed to make decisions or those who needed encouragement to live an exemplary life.

Someone asked me if I had any close friends among the Africans while I was there. The answer is a joyful, "Yes." How devotedly we came to love one another. The day I left, friends gathered at my house to bid me farewell, but words were inadequate to express our feelings. Through tears, handshakes, and embraces we sealed the bond of friendship which had become warm and precious to us.

My contribution as a nurse in Tanzania? Very little in reality. However, the contribution to my life of that two-year experience has been tremendous. I am grateful to God for my friends the East Africans and for my adopted family, the Southern Baptist missionaries, all a blessing to my life.

ROYAL SERVICE ■ APRIL 1968

You have heard the old story about the little girl who was asked what she wanted to be when she grew up. She replied, "A missionary on furlough."

Sometimes we tend to develop an idealized concept of missionaries. We forget that they are human. A young nurse once told me that she had thought of medical missions but she felt that she was not good enough to be a missionary. A book which will dispel any image that missionaries are not ordinary human beings is *Give Me This Mountain*. Helen Roseveare, a missionary doctor, recounts her extremely tempestuous life in an honest and straightforward manner. She paints the valleys dark. Valleys are dark when we are in the midst of them.

In relating a period of despair and excessive introspection, Dr. Roseveare writes: "As has often been said, a carrot cannot grow if it is continually dug up to see how it is getting on. . . . Likewise, persistent introspection can work one up into a highly tense state of spiritual sickness. . . . I made myself almost ill through preoccupation with my own holiness—or rather lack of it!"

Then she relates her recovery. Her glowing descriptions of the mountain peaks make the contrast worth the conquest of the climb.

She is a remarkable woman; you will thrill at the way God uses her. You will be conscious all the way of her dedication and determination to follow Christ. His power engulfing her life transforms an ordinary person into an extraordinary Christian and missionary.

With keen humor the author relates many experiences of her life in the Congo. Her captivity at the hands of rebels is recounted.

For sheer inspiration, the book is valuable. It is especially good reading for young people who need to see that commitment of one's life is all God needs. He will do the rest.

*Give Me This Mountain*, Helen Roseveare, \$2.75

ORDER FROM BAPTIST BOOK STORES

by Fayly H. Cothorn

**Books** AND THEIR  
**Meaning For Missions**

Young people often want to envision all of the future and are impatient to know the future. The young missionary has learned that God leads. . .

## A Step at a Time

"Mommie, I broke the cookie jar," cried the frightened little girl, who only minutes earlier had been told not to get any cookies. How will the mother punish the child for disobeying? Will she scold her? Will she deprive the little girl of her favorite television program? Or what?

Decisions! Decisions! Each one of us faces many decisions each day. Some concern common everyday situations; others are much more complex. These decisions, whether large or small, and prayer should go together like a needle and thread.

The first time the importance of prayer and decision-making became apparent to me was as I faced the question of what to do with Christ. In March 1947, while I was a GA, the Holy Spirit led me to a decision to accept Christ as Saviour. Although I truly became a Christian, I still did not put prayer and decision making together; I did not seek God's will for my life. So, without consulting him, I continued to plan toward a career as an airline stewardess. Not until four years later did I surrender my life completely to Christ, seeking his will for my life's work. Through missionary speakers and programs in *Tell* magazine God showed me the needs

Mrs. Bob Compton and her husband have two children. They go in August 1968 as missionaries to Colombia, South America.

of the world and how he could use me, and led me to make the decision to dedicate my life to foreign missions.

Then during my senior year in high school, I was confronted with the problem of choosing a college. As I prayed about this decision, the doors closed to colleges I would have chosen, and God led me to attend North Greenville Junior College in Tigerville, South Carolina. Shortly after arrival on campus, I realized that both students and faculty were dedicated Christians and that this was a place where I could draw closer to God. A faculty member, Miss Harlee Cooper, urged me during my Sophomore year to apply for summer missionary work with the Home Mission Board. I spent a summer in Oklahoma working in mission Vacation Bible Schools and became more certain that God wanted me as a missionary. This experience in Vacation Bible Schools also helped me decide to major in elementary education.

Evidently God was leading again as I graduated from North Greenville. I enrolled in Furman University, a South Carolina Baptist school, where I spent extra time in Student Volunteers because of the missions emphasis of the group and in Baptist

by Peggy L. Compton

churches throughout the state of South Carolina.

On one Student Volunteer trip, I met a ministerial student who later became my husband. The decision to marry him, though, was not an easy one, for he was not a missionary volunteer. We prayed together and individually, and together we made the decision to follow Christ a step at a time. It was not until after about eight years of married life, several years of seminary training and pastoral experience, and two children that it became clear that God was sending us on our way as foreign missionaries.

As a pastor's wife, I found that the decision to take three years of home economics in high school was beneficial, and as we go to Colombia, South America in August I look forward to being a missionary homemaker as well as to many other opportunities of witnessing.

As I look back over my life, I believe God has led a step at a time through daily experiences to prepare me for the missions field. I face the future and its decisions with assurance that God will continue to lead a step at a time all my life.

How many times have you said—or heard someone else say—I wish I could really get right in there and help a missionary on a missions field? Here's your chance in home missions.

As you know, Baptist Men of the Brotherhood for a number of years have been sending laymen to pioneer areas of our country to assist in evangelistic campaigns. In increasing numbers women have accompanied their husbands. They have volunteered for service, helping in surveys, visiting, counseling, and working with women's groups.

The need for lay workers has become so great that the call has come to Woman's Missionary Union, Southern Baptist Convention, to assist in recruiting more helpers for pioneer areas.

Specifically, where are the areas in immediate need? The call is for Baptist men and women to come to West Virginia, Pennsylvania, and New York state.

When will you be needed? Here is the schedule:

West Virginia  
April 14-28, 1968  
Pennsylvania  
May 19-25, 1968  
Western New York  
August 5-11, 1968  
New York  
September 1-8, 8-15, 1968  
September 29-  
October 6, 1968

Applicants must be members in good standing in Southern Baptist churches. They must be in good health. They must be able to pay their way to and from the areas of

## PIONEERS CALLING

service and while they are on the field.

How do you volunteer to help the pioneers in the pioneer areas? Write to Mr. Jack Redford, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303. You will need to hurry.



Have you "gone international" yet?

Already you are aware of Pact, or

ROYAL SERVICE • APRIL 1968

*O Pacto* (Portuguese), or *El Pacto* (Spanish), or *Le Pacte* (French) which in simplest terms results in prayer partners among Baptists of North and South America on behalf of the Crusade of the Americas in 1969.

But during 1968, and 1969 as well, we want to pray together that this crusade will honor Christ and that many, many people in this hemisphere will come to know him as Saviour. This is an all-out effort to win men to Christ, and to revive in the hearts of Christians a joyous relationship to him.

How can you become a part of Pact, *O Pacto*, *El Pacto*, *Le Pacte*? Well, first, two people, two churches,

two families, two Woman's Missionary Societies agree to pray for each other, for evangelistic efforts in their communities, for the unsaved, for Baptists of this hemisphere.

But how can you find a partner? Write to PACT, Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, and ask for a leader in which you will find a blank to fill out. Other needed information is also in the leaflet. We will send to you the name of a partner when you return the blank.

Now you may receive an assignment from a Latin American country, but your partner might live in the USA. There are millions of Baptists in this country, whereas in Latin America there are thousands. But, never mind, you will receive a partner, and you can covenant to pray together and be mutually encouraging to each other. This is the meaning of PACT.



# Call to Prayer

Prepared by Mrs. Ralph Gwin

**1 MONDAY** *Thy word is very pure; therefore thy servant loveth it. Psalm 119:140 (read vv. 137-144).*

It is easier to be poetic about prayer than it is to be practical. It is easier to converse about prayer than it is to convene for prayer. It is easier to be sentimental about prayer than to be a consistent pray-er. Prayer is powerful when practiced. Will you develop the habit of a consistent prayer time when you pray for missions and missions workers?

**Pray for these**—Guatemala: H. D. Billings; Brazil: W. J. Damon; Jordan: J. W. Fuller; Taiwan: Mrs. F. L. Robinson, Jr.; France: Mrs. J. M. Wilkes; Washington: Pablo Flores; New Mexico: H. T. Gruver; Texas: Mrs. R. B. Rodriguez; Ohio: Mrs. L. G. Wilkerson.

**2 TUESDAY** *Thou art near, O Lord, and all thy commandments are truth. Psalm 119:151 (read vv. 145-152).*

Dr. Rubens Lopes, past president of the Brazilian Baptist Convention, suggested the Crusade of the Americas to the Southern Baptist Convention in Dallas in 1965. It is significant that Brazilian Baptists should initiate the Crusade inasmuch as Brazil is one of our oldest missions fields. A Brazilian crusade in 1965 brought 100,000 recorded decisions for Christ. Pray for the Crusade of the Americas in the months of preparation before January 1969 when the Crusade year begins.

**Pray for these**—Louisiana: Mrs. Sam Aucuin; Nigeria: Mary Fox; Rhodesia: R. H. Garrett; Hong Kong: L. G. McKinney, Jr.; Indonesia: Ruth Vanderburg, Retired; Mrs. J. A. Abernathy (China, Philippines, Korea); S. L. Isaacs (Oklahoma); Kentucky State WMU Annual Meeting, Hopkinsville, April 2-4.

**3 WEDNESDAY** *Thy word is true from the beginning, and every one of thy righteous judgments endureth for ever. Psalm 119:160 (read vv. 153-160).*

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23290, and in HOME MISSIONS.

Mrs. E. C. Morgan is an educational worker in Hong Kong, one of the most crowded cities of the world. Dr. Winston Crawley, secretary for the Orient, suggested that if a circle is drawn around Hong Kong encompassing two thousand miles, within the circle would live one-half the people of the earth. Pray for Mrs. Morgan, for thousands who have inadequate housing in Hong Kong.

**Pray for these**—Hong Kong: Mrs. E. C. Morgan; Indonesia: Mrs. M. G. Gentry; Philippines: Miles Seaborn, Jr.; Mexico: J. C. Bridges; Brazil: George Oakes; Italy: R. F. Starnes; Nigeria: H. H. Hurst, R. V. Lundholm; Kansas State WMU Annual Meeting, Topeka, April 3-4; Louisiana State WMU Annual Meeting, Lake Charles, April 3-4.

**4 THURSDAY** *Great peace have they which love thy law; and nothing shall offend them. Psalm 119:165 (read vv. 161-168).*

Four preliminary steps are suggested for Southern Baptist churches to take in preparation for the Crusade of the Americas: (1) Vote to participate for the full two weeks; (2) Set dates in cooperation with state secretary of evangelism; (3) Secure evangelistic help now; (4) Begin praying daily for spiritual renewal and awakening in the Americas. The last action involves you. Pray now and every day that the Holy Spirit will come in great power among us.

**Pray for these**—Texas: D. E. Johnson, New Mexico: Joy Rushing, Ghana: C. H. Favell, Philippines: C. L. Fox; Japan: D. R. Heiss; Macao: Mrs. R. L. Lusk; Pakistan: Mrs. T. E. Thurman; Colombia: Mrs. Z. J. Deal, Jr.; Brazil: G. B. Seright; Retired: S. S. Stover (Brazil), Florence Lide (China, Nigeria), Illinois State WMU Annual Meeting, Rockford, April 4-5.

**5 FRIDAY** *I have longed for thy salvation, O Lord, and thy law is my delight. Psalm 119:174 (read vv. 169-176).*

A Zambia (formerly Northern Rhodesia) newspaper states that over half its population is under twenty-one years of age and that very little is being done for youth

Missionaries know that if thousands of young people are challenged with the gospel, they will be the means of winning others, especially the following generations.

**Pray for these**—Zambia: T. E. Savage; Tanzania: M. D. Gano; Liberia: Mrs. L. P. Hardy; Brazil: R. L. Kolb, Mrs. G. O. Wilson; Chile: H. C. McConnell; Japan: Anita Combs; Louisiana: Ruth Parham.

**6 SATURDAY** *For ye are all the children of God by faith in Christ Jesus. Galatians 3:26 (read vv. 13-29).*

The Baptist Spanish Publishing House, El Paso, Texas, where Mrs. Matthew Sanderford works, and twenty-one publication centers overseas are staffed by 443 nationals and 58 missionaries. In 1966 they produced over 8 million Bibles, books, hymn books, periodicals, and tracts. Mrs. Sanderford writes missionary lessons for GAs in more than forty Spanish-language countries. Pray for her and for those who use the Bibles and other materials.

**Pray for these**—Baptist Spanish Publishing House: Mrs. M. A. Sanderford; Japan: Mrs. C. K. Hayes, E. L. Oliver, Kenya: Mrs. W. R. Hull, Peru: Mrs. L. E. Lee; Louisiana: C. T. Gunn; Washington: M. E. Hines; Arizona: Mrs. G. D. Hook; Oregon: Jimmy Pittman.

**SUNDAY** *And the multitudes that went before, and April 7 that followed, cried, saying, Hosanna to the son of David. Blessed is he that cometh in the name of the Lord, Hosanna in the highest. Matthew 21:9 (read vv. 1-11).*

After seeing a Billy Graham film, a somewhat cynical and hostile student sought out missionary James E. Giles (Mexico), expressing a desire to know the same peace which a young woman found through faith in Christ. After conversation and prayer, the missionary asked the young man to indicate his trust in Christ by taking the missionary's extended hand. Now this student bears a radiant testimony to the saving power of Christ. Pray for this young man and others like him.

**Pray for these**—Colombia: J. E. Giles; Mexico: C. H. Gilbert; Indonesia: Kathleen Jones, East Africa: Mrs. M. M. Marrow; Zambia: Z. V. Moss; Liberia: Cherri Burnett; Trinidad: Mrs. D. L. Martin; Texas: Mrs. L. F. Brent; California: Daniel Gomez; Retired: Mrs. M. B. Stem (Florida).

**1 MONDAY** *For this is my blood of the new testament, which is shed for many for the remission of sins. Matthew 26:28 (read vv. 17-30).*

One of several significant petitions in the prayer hymn "More Holiness Give Me" is "more purpose in prayer." More purposeful daily prayer for missionaries results in more purposeful and effective witnessing with a corresponding increase in the number of souls saved. Pray for laborers for Christ around the world.

**Pray for these**—Louisiana: Mrs. C. T. Gunn; Tennessee:

Evelyn Stanford; Texas: Mrs. J. C. Willard; Indonesia: Mrs. W. E. Corwin; Japan: Mrs. V. O. McMillan, Jr.; Thailand: P. S. Moody, Retired; J. C. Quarles (Argentina, Uruguay).

**9 TUESDAY** *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Matthew 26:41 (read vv. 36-46).*

Missionary Paul Stouffer, Brazil, says, "Our greatest concern is the immaturity of so many Baptists, the serious lack of trained leaders, and the need of depth educational programs in our churches." The same concern might be voiced in almost any of our churches at home or abroad. Pray for stable, mature leaders.

**Pray for these**—Brazil: P. W. Stouffer; Mrs. J. A. Poe; Argentina: Mrs. M. R. Plunk; Venezuela: Mrs. R. L. Lyon; Nigeria: C. R. Crowder; Israel: R. A. Dawson; New Jersey: Lynn Goodson; Georgia: E. R. Davie; California: Nathaniel Rangel, Florida State WMU Annual Meeting, Gainesville, April 9-10.

**10 WEDNESDAY** *And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. Matthew 26:75 (read vv. 69-75).*

No Christian school has ever been recognized by the Israeli government. The Baptist Center at Petah Tiqva received word that a team of government inspectors would come to look over the Baptist school at the Center where the students are primarily Arab. Mrs. Fields writes that they are praying for a miracle—that they will receive government approval which will help their graduates immeasurably in the future.

**Pray for these**—Israel: R. W. Fields; Japan: Mrs. K. R. Bragg; Mrs. H. D. Griffin; M. J. Wright, Jr.; Malaysia: C. R. Frye; Vietnam: W. A. Routh, Jr.; Argentina: Mrs. J. D. Cave; Mrs. D. E. Mines; Brazil: Mrs. J. D. Luper; Uruguay: C. D. Treat; Mexico: Mrs. R. C. Fricke; Spain: S. D. Hale; Ghana: Diana Lay; Martha McAllister; Nigeria: Mrs. E. L. Leftwich; Texas: Mrs. David Espurva, Retired; Daniel Cantu (Texas).

**11 THURSDAY** *Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! John 19:5 (read vv. 1-13).*

Last fall Mr. and Mrs. Harold W. Lewis, missionaries in Trinidad, West Indies, sent their oldest son, Michael, over to Venezuela to school. This is his second year away from home. The separation of children from parents is painful both for the sons and daughters and for the parents. Pray for Michael, the Lewises, and for all overseas missionaries who are often separated from their children when the children are very young.

**Pray for these**—Guatemala: Mrs. C. S. Cadwallader.

Jr.; Nigeria: R. L. Locke, H. D. McCamey; Brazil: Mrs. W. L. Morgan; Ecuador: Mrs. E. L. Parsons, Jr.; Kenya: J. R. Colvin; Malaysia: Mrs. B. D. Evans; Hong Kong: D. L. Lanier; Mrs. H. S. Whitlow; Philippines: Faye Tum-mire; Retired: Mrs. Abraham Wright (Illinois).

**12 FRIDAY** *Jesus, when he had cried again with a loud voice, yielded up the ghost Matthew 27:50 (read vv. 35-50).*

Troy C. Bennett and his family were the first Southern Baptist missionaries in East Pakistan. After a decade there are twenty-three missionaries who work in this Muslim country. They trust that in God's time the door to Pakistan will open wide to many types of missions work. Pray for open doors.

**Pray for these**—Pakistan: T. C. Bennett; Malaysia: Mrs. C. H. Morris; Uruguay: T. E. Dubberly; Chile: Mrs. J. F. Mitchell, M. D. Ogle, New Mexico: Fred Ellis; Louisiana: C. J. Kraus; Retired: Mrs. James LaRoche (New Mexico).

**13 SATURDAY** *So they went, and made the sepulchre sure, sealing the stone, and setting a watch Matthew 27:66 (read vv. 57-66).*

Who is your prayer partner for the Crusade of the Americas? Is she a Baptist woman in a Latin American country? In our country? Is your church a prayer partner with another Baptist church? Does your Sunday School class have a prayer partner? your circle? or your Training Union?

Pact\* is the name by which we call the prayer partner plan for securing partners for prayer on behalf of the Crusade of the Americas.

This is God's business we are trying to do. Let us join together in prayer that literally millions of souls will respond to Christ's love in the years ahead.

**Pray for these**—Texas: J. H. Saenz; Taiwan: Mrs. A. C. Robinson; Pakistan: T. E. Thurman; Malaysia: G. D. Herrington; Korea: Betty Jane Hunt; Honduras: Mrs. L. G. Keyes; Nigeria: Faye Stone.

**SUNDAY** *And go quickly and tell his disciples that he April 14 is risen from the dead, and behold, he goeth before you into Galilee; there shall ye see him: to I have told you Matthew 28:7 (read vv. 1-20).*

The people of Trinidad and Tobago in the West Indies follow three major religions: Islam, Hinduism, and Christianity. The prime minister recently advocated a national church with only national clergy. Religious leaders are opposed to the idea. Pray for a free church in a free state in Trinidad and Tobago.

**Pray for these**—Taiwan: Rita Duke; Rhodesia: Mrs. C.

\*To secure a pamphlet about how to be assigned a prayer partner, write: Pact, Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

W. Shaw; Guatemala; Mrs. W. C. Parker; Texas: L. T. Hernandez; Retired: Mrs. G. A. Bowdler, Sr. (Argentina).

**15 MONDAY** *Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you John 20:21 (read vv. 19-31).*

Donald R. Kammerdiener is a field evangelist in Colombia, South America, and treasurer of missions work. The Colombian Baptist Convention has plans to send out its first foreign missionaries. Several couples have applied for appointment. The plan is to appoint a couple this year, train them, and send them to the field in 1970. Pray for Colombian Baptists.

**Pray for these**—Colombia: D. R. Kammerdiener; Rhodesia: R. E. Beatty; Liberia: Mrs. W. G. Henderson; Malaysia: R. C. Covington; Taiwan: J. W. Squyres; Washington, D.C.: K. E. Burke, Jr.; Maryland: Margie Franklin; Florida: Mrs. G. W. Thomas; Retired: Edna Teal (China).

**16 TUESDAY** *And last of all he was seen of me also, as of one born out of due time I Corinthians 15:8 (read vv. 1-11).*

Dr. Frank Means, secretary for Latin America, said of the Crusade of the Americas, "As important as local initiative, materials, evangelistic congresses, financial arrangements, and the conservation of results are, the overwhelming, important fact to be recognized is that this is the work of God. It remains for us to sense God's will, follow the leading of the Holy Spirit, discerning what he expects of us in following through to achieve his purposes. . . . Pray daily for the Crusade next year."

**Pray for these**—Louisiana: A. H. Foster; Alaska: M. L. McKay; Panama: E. M. Treadwell; Cuba: E. D. Chavez; Mrs. Reinaldo Medina; Japan: E. B. Dozier; Korea: Mrs. C. W. Wiggs; India: Mrs. J. H. Wikman, Jr.; Colombia: Darline Elliott; Crea Rodenour; Brazil: Mrs. J. L. Riffley; Mrs. D. E. Turner; Retired: Mrs. Madeline Roddy (California).

**17 WEDNESDAY** *So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption I Corinthians 15:42 (read vv. 35-49).*

Two and one-half million Mexican-Americans live in Texas. They grope for help and leadership in their struggle for recognition. One of them, a doctor and a Baptist deacon, says, "I would hate to see myself die under the same inequities I was born under. I would rather try to change them and be unpopular." Pray for workers among Spanish-language people in Texas.

**Pray for these**—New Mexico: Aniceto Garza; Mrs. R. L. Moncey; Japan: I. M. Alexander; Indonesia: L. D. Mullins; Philippines: H. R. Watson; Israel: R. A. Hooper; Spain: Mrs. W. T. Ligon; Dominican Republic: H. L. Showmake.

**18 THURSDAY** *But thanks be to God, which giveth us the victory through our Lord Jesus Christ I Corinthians 15:57 (read vv. 50-58).*

The success of the 1965 evangelistic crusade in Brazil prompted German Baptists to a similar crusade last month in the Rhine-Ruhr industrial area of that country. In sixty to eighty places the gospel was preached each day. In this month following, pray for the continuance of a revival spirit, and for those who accepted Christ as Saviour or who rededicated their lives to him.

**Pray for these**—Brazil: Mrs. R. B. Wolfard; Lebanon: Mrs. D. W. King; Louisiana: Mrs. M. P. Plache; Texas: C. S. Pena; Indiana State WMU Annual Meeting, Hammond, April 18-19.

**19 FRIDAY** *If we live in the Spirit, let us also walk in the Spirit Galatians 5:25 (read vv. 16-25).*

Maria and Angelo Chiarelli, an Italian couple in educational work in Cameroon, Africa, represent the European Baptist Missionary Society. Because Mr. Chiarelli was formerly a pastor in Italy and Sardinia, Miss Virginia Wingo says Italian Baptists feel a kinship with the couple, and pray regularly for them. Both had a year of language study in France before going to this country in Africa where French is spoken. Pray for this couple.

**Pray for these**—Italy: Virginia Wingo; Brazil: Mrs. C. R. Bumpas; Mrs. E. G. Berry, California; Edmon Burgher, Jr.; New Mexico: Mrs. A. M. Lugo; Retired: Mrs. S. T. Mayo (Georgia); E. R. Hill (New Mexico).

**20 SATURDAY** *But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another Galatians 6:4 (read vv. 1-14).*

Miss Beverly Lutz tells of people in Paraguay who walk as many as eight miles to services. "These Christians now have worship services nearby in their own colony in a new building which serves as school and church. Its carpet is a dirt floor and the pews are rough hewn benches. The building is theirs at great sacrifice. They are an inspiration to us."

**Pray for these**—Paraguay: Beverly Lutz; Retired: Mrs. S. P. Mireles (Texas); Philip Aaron (California).

**SUNDAY** *Let us hear the conclusion of the whole matter. Fear God and keep his commandments for this is the whole duty of man Ecclesiastes 12:13 (read vv. 1-14).*

A Philippine missionary says, "If somebody should offer us the choice of one million dollars or his pledge to spend thirty minutes a day in specific intercessory prayer that God mightily fill us and use us, we would joyfully choose regular, specific prayer." Pray for the proposed evangelistic crusade in the Philippines.

**Pray for these**—Thailand: Mrs. P. S. Moody; Japan:

Mary Neal Morgan, Elizabeth Watkins; Chile: Mrs. E. W. Nelson; Brazil: Mrs. J. S. Oliver, Letha Saunders; Mississippi: Ivory James; Arizona: Mrs. L. E. Johns; Panama: Douglas Fringle; Texas: Rudolph Ramirez; Retired: Rose Marklowe (China, Japan); Mrs. Victor Koon (Hawaii).

**22 MONDAY** *So then they that are in the flesh cannot please God Romans 8:8 (read vv. 1-13).*

Two retired home missionaries are on the calendar today, both living in Florida. Retired and furloughing missionaries are rarely, if ever, on perpetual vacation. They keep busy in the cause of missions. Pray that retired missionaries may find real satisfaction in services they are able to render. Pray for retired home missionaries, Ismael Negrin and A. Pucciarelli.

**Pray for these**—Japan: Mrs. C. S. Boatwright; Philippines: D. B. McCoy; Mrs. W. H. Parkman; Nigeria: Mrs. U. L. Green; Mrs. W. W. Logan; Retired: Ismael Negrin.

**23 TUESDAY** *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Ephesians 1:3 (read vv. 1-14).*

Last year fifty-three students from seven countries were enrolled at the International Baptist Theological Seminary in Cali, Colombia. At graduation in June, degrees or diplomas were awarded to seven men and women. Missionary Ben H. Welmaker is president of this seminary. Pray for the student body and for these graduates.

**Pray for these**—Colombia: Mrs. B. H. Welmaker; Brazil: F. J. Hawkins, Jr.; Japan: W. H. Jackson, Jr., M. F. Moorhead; Hong Kong: S. G. Rankin; Indonesia: J. L. Smith; Montana: F. H. Heiney; Maryland State Annual Meeting, Salisbury, April 23.

**24 WEDNESDAY** *The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints Ephesians 1:18 (read vv. 15-23).*

Mrs. Douglas Knapp, Tanzania, reports, "We were thrilled when thirty-seven women from five churches assembled on the World Day of Prayer, each bringing an offering (corn and eggs to be sold). Their spirit was that of concern for the whole world even though most have never been twenty miles from their homes." Pray for these women. Give thanks for the missionary spirit that prevails wherever the gospel is known.

**Pray for these**—Tanzania: Mrs. D. M. Knapp; Nigeria: W. J. Williams; Togo: M. G. Pruitt; Pakistan: Mrs. J. W. Carney; Taiwan: W. C. Hunker; Indonesia: Mrs. E. C. Smith; Jordan: P. S. Smith; Baptist Spanish Publishing House: N. H. Eudaly; Argentina: M. T. Lineberger, Sr.; Guyana: L. E. Waldrop; Cuba: A. E. Corugedo; Retired: Lena Lair (Nigeria); Blanche Simpson (Brazil).

**25 THURSDAY** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Ephesians 2:10* (read vv. 1-10).

A missionary in Taiwan wrote a letter on stationery with this printed motto:

"Every heart without Christ a mission field  
Every heart with Christ a missionary."

Pray for more appointed missionaries both at home and overseas, but pray also that every Baptist will be a missionary.

**Pray for these**—Korea: Mrs. D. C. Jones; Japan: Mrs. M. A. Mobley; Indonesia: Mrs. A. B. Scull; Mexico: M. J. Ledbetter; Brazil: Mrs. D. J. Richards; Texas: Mrs. Antonio Castillo; Maryland: J. B. Graham; Washington: Marion Reneau; Panama: Mrs. Atilio Rivera; Cuba: Marcos Rodriguez; Arizona: Lawrence Stanley.

**26 FRIDAY** But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. *Ephesians 2:13* (read vv. 11-22).

Hobson L. Sinclair, a dentist in Hong Kong, is a medical missionary who uses modern dental equipment purchased with funds given during "William Wallace Week" at Southern Baptist Theological Seminary, Louisville, Kentucky. Pray for increased giving through the Cooperative Program to missions to provide modern equipment for missionaries at home and overseas.

**Pray for these**—Hong Kong: H. L. Sinclair; Japan: L. G. Fielder; Indonesia: E. C. Smith; Israel: R. G. Register, Jr.; Zambia: Mrs. D. E. Kendall; New Mexico: J. D. Raulcliff; Retired: Mrs. A. S. Patterson (Nigeria), L. R. Clark (Maryland).

**27 SATURDAY** And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. *Ephesians 3:19* (read vv. 1-21).

Here are expressions of how missionaries feel about prayer:

"Please don't expect me to administer your sacrifice to the Lord unless you are willing to pray while I do it."

"Prayer makes dollars go farther."

"Prayer is your most direct route to the missions field."

"We must pray for the power of the Holy Spirit to make the words and ministries of missionaries effective in reaching people for Christ."

**Pray for these**—Japan: Mrs. W. H. Jackson, Jr.; Philippines: J. T. Lochridge.

Pray daily for the Crusade of the Americas

**SUNDAY** There is one body, and one Spirit, even as **April 28** ye are called in one hope of your calling: one Lord, one faith, one baptism. *Ephesians 4:4-5* (read vv. 1-16).

Home missionary Sarah Frances Diaz is deeply concerned for the young people with whom she works in the good will center in Granite City, Illinois. She and co-worker, Vivian Wilson, brought all their GAs to the GA Fiftieth Anniversary Convention in Memphis in 1961. Many of these girls are now young women. Pray for them. Pray for good health for these dedicated, busy missionaries.

**Pray for these**—Illinois: Sarah Frances Diaz; Texas: Clifford Cooley; Louisiana: M. L. Pratt; Cuba: Mrs. Leoncio Veguilla; Brazil: Mrs. H. E. Rentrow; Ghana: F. D. Reynolds.

**29 MONDAY** And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. *Ephesians 4:30* (read vv. 17-32).

Donald J. Richards of Brazil wrote of the conversion of a Peace Corps worker who is a Jew. This is the second Peace Corpsman to make a decision for Christ. Both have joined the Maceio Baptist Church in Alagoas, Brazil. Pray for these new converts as they relate to their families.

**Pray for these**—Brazil: D. J. Richards, Cathryn Smith, Onis Vineyard; Ecuador: M. R. Ford; Japan: R. D. Hardy, Rosemary Limbert; Philippines: D. G. Robinson; Tennessee: Colleen Crowley; New Mexico: Victor Kanevbe; Retired: Mrs. L. C. Quarles (Argentina).

**30 TUESDAY** Wherefore be ye not unwise, but understanding what the will of the Lord is. *Ephesians 5:17* (read vv. 1-21).

Mrs. Walter Routh tells how servicemen in Vietnam have contributed to missions effort. The Twelfth Tactical Fighter Wing undertook construction of a building for the Camranh Christian Love Center. A carpenter directed construction and a sheet-metal worker supervised painting and decorating. "I like working here," said one. "It makes me feel good to have done something worthwhile for the Vietnamese people." Twelve classes are taught at the center by servicemen. Pray for Christian servicemen in this war-torn country.

**Pray for these**—Vietnam: Mrs. W. A. Routh, Jr.; Hong Kong: T. S. Adkins; French West Indies: Mrs. W. H. Cain; Brazil: R. A. Fowler; Bahamas: Mrs. C. A. Veatch, Sr.; Germany: Mrs. W. J. Guess; Nigeria: Sarah Lou Henley; Louisiana: T. L. Pfeifer.

## Study in April



### Requirements for the Missionary Vocation

by Mrs. John T. Rogers

**Study Question:** If God called me to be a career missionary, what requirements would I have to meet?

#### Meeting Outline

Song: "Jesus Calls Us o'er the Tumult"  
Call to Prayer

#### Business

Promotional Features (See Forecaster)

#### Study Session

#### Study Session Outline

Skit: Trivial Choices

Far-reaching Choices

Requirements of Missionary Vocation

Two Appeals

Follow-through to Study

Meditation and Prayer

#### PREPARATION PLANS

**Order these for April:**

(Decide on what you will use; check your files to see whether you already have the following. If not, order them at once if you plan to use them.)

1. From Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, set of ten posters on WMS Study Topics for 1967-68 (\$1.25) and "The Missionary Vocation," YWA flip chart and record (\$1.25).

Mrs. Rogers is a housewife and a teacher. She and Mr. Rogers have three children. Jacky, their oldest daughter, lives in Japan where her husband is in government work. Their son Layton is at Golden Gate Seminary and serves as a minister of music and education in a nearby church. Their third child, Sanan, is twelve years old.

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2. From the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, a few copies of the leaflets, "Is God Calling YOU?" and "Missionary USA."
3. From Literature Distribution, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, a few copies of the leaflets, "Missions Is Action" and "Horizons of Expansion in Missionary Personnel."
4. From Baptist Film Centers, the film *Some to Be Missionaries*, a thirty-minute film released by the Foreign Mission Board; use fee, \$3.00.

#### Get ready:

1. Order materials needed; see above.
2. Secure vivacious women to present the opening skit.
3. Use another woman for the questions. Counsel with her about becoming familiar with the questions so that she asks them easily, only referring to notes, without the magazine in hand.
4. Read through the study material.
5. Cut strips of paper to place over each requirement on the WMS study poster for April, and plan how you will remove the strips easily. You may want to use the first section of the YWA flip chart, "The Missionary Vocation," and testimonies given on one side of the record. (Reserve other information for the study in June.)
6. Place in envelopes the messages of the executive secretaries of the mission boards (see p. 24).
7. Have copies of leaflets ordered (see above) mounted on poster board.
8. Assign reading of the missionary's plea in the closing meditation.

#### Alternate Suggestion for Study

Present study question on page 21. Introduce the film *Some to Be Missionaries* (see p. 21) by using the WMS study poster for April, reminding the women of the requirements for the missionary vocation. (Make brief statements from the material of the study lesson about each item on the poster.)

Ask: Have you ever been faced with God's call to become a missionary? If you should be, how would you respond? Some seminary students seek to find answers as shown in the film, *Some to Be Missionaries*. As you view the film, ask that all look for ways in which the requirements for missionary appointment by the Home and Foreign Mission Boards make for effective witnesses across the world. Discuss. Close with "Follow-through to Study," page 24, and "Meditation and Prayer," page 24.

At the Meeting

#### Skit: Trivial Choices

**Leader:** Did you ever experience indecision—for instance, about what you would wear or take with you to the church for an assignment? (Ask three women to be ready to act out immediately in an informal and lively manner the following scenes.)

**Scene 1:** Woman, with several dresses, looks at them. "What in the world will I wear today? This dress just doesn't fit right! This one needs a button. Oh, I could wear this one, but it should be pressed. I'll have to decide on this one. I've worn it so many times lately."

**Scene 2:** Woman, with sweaters, coats, and a raincoat. "What's the weather like outside? I might need a sweater or even a light-weight coat. It may not be cold, but an April shower could come. I'll wear a raincoat."

**Scene 3:** Woman, with a stack of books including a Bible, ROYAL SERVICE, a notebook, *The Commission*, and *Home Missions*.

"It's getting time to go. What do I need? A Bible—and there's an article in ROYAL SERVICE for my report. Oh, yes, do I need to do anything about supper tonight? Chicken or steak from the freezer? Well, I'll just wait. There are always TV dinners."

#### Far-reaching Choices

**Leader:** Life is made of many choices, some unimportant, but many determine how we spend our lives. You made the choice of coming to WMS. Was your choice because you care about missions—God's work everywhere? Have your choices taken into account God's choice for you in missions? Jesus revealed: "You did not choose me; I chose you, and appointed you to go and bear much fruit, the kind of fruit that endures. And the Father will give you whatever you ask of him in my name" (John 15:16 TEV).

Suppose you are led of God to bear witness in a place far removed from where you are living. Suppose you feel you must share the gospel with people of a different culture

than your own? And suppose you are impressed to commit your life in service for Christ in areas where people have other beliefs than your own? What would be the name of your calling? (*Leader, pause to allow time for thought.*) You would have chosen to be a missionary or to enter the missionary vocation.

Scattered around the world are those who have chosen to be engaged in the missionary vocation. Someone has said: "A missionary is one called out from his home and sent across a frontier to identify himself with a people for the furtherance of the gospel." Distance is not necessarily involved. That frontier could be a barrier to a person who knows not Christ—whether this person lives next door or halfway around the world. But whether or not distance is involved—that person is sent of God. However, today we want to think primarily of the missionary vocation—of career missionaries appointed by mission boards. In fact, for the next three months aspects of the missionary vocation will be our topic for study. First, today, logically we will consider requirements for the missionary vocation.

(Have the April WMS study poster covered with separate strips of paper for each item listed. At this point reveal the title, "Requirements for the Missionary Vocation," at the bottom of the poster. Alternate suggestion: If the poster is not used, write the title on the chalkboard and add list of qualifications as they are mentioned in the study.)

#### Requirements of Missionary Vocation

In this study keep in mind the question, What are the requirements for missionary appointment? Consider, If God called me to be a missionary, what requirements would I have to meet?

As questions come to your mind, listen to Mrs. \_\_\_\_\_ as she asks similar questions about the missionary vocation and how the Home and Foreign Mission Boards select appointees. If other questions come to your mind, write them down and ask them later. (*Questioner remains seated among the women as she asks questions.*)

**Question 1:** To become a career missionary, what would be the first thing required of me?

(Remove the strip of paper from the poster to reveal the line that reads, "a call from God.") We might say this sense of a call from God includes a certain spiritual maturity.

**Leader:** Among the requirements, the first and foremost one is a definite, compelling call from God. All other choices are dependent upon this. God uses many influences to keep this call before those whom he would send. Let us look at two missionaries, one in Guatemala and one in the Pacific Northwest.

Dr. A. Clark Scanlon (of Guatemala) tells of his missionary calling. He begins: "I am not the usual timber from which I think God makes missionaries. I returned to my home church in San Antonio after a couple of years in college with a great deal of sophomore knowledge. I was sitting in the living room of my pastor's home talking to

his wife when suddenly she said, 'You're a great inspiration to me.' I thought, well that's a fine thought. She said, 'Yes, I remember how mischievous you were as an intermediate and the fact that you're not in prison today is a great inspiration to me.'"

In college Clark Scanlon began to plan his future. Going to West Point to become a career army officer was his greatest ambition. But he knew that God had called him to do something for him. Upon receiving his orders to report to West Point, Clark Scanlon faced the crisis of his life. He admits: "I spent the entire night trying to reconcile the two (God's call and the West Point appointment), and finally I came to the realization that there was no reconciliation there." So he turned down the appointment and enrolled in a Christian college to begin training.

After doing missions work in Panama one summer, Mr. Scanlon returned home by way of Costa Rica and Guatemala. In Guatemala he found a couple who had been there six years. They were ready for furlough and were burdened that there was no one to take their place. He never got away from the impression made upon him by this couple. They were struggling to carry on a tremendous work when back at home there were so many preachers and other trained and untrained leaders with fine facilities.

Seminary days were full. There was little time for thought until Clark Scanlon became a victim of rheumatoid arthritis. At this time, knowing he could be a cripple for life, he came to recognize his weakness and again sought to rely more heavily upon God in dedicating his life.

A missions film was the means of drawing his heart again to Guatemala. As he spoke of his experiences in finding God's will for his life, Mr. Scanlon concluded: "I find a richness and a joy and an abundance in the missionary career for which he has chosen me."

Then there is Allen D. Elston, missionary to the Warm Springs Indians in Oregon. He knew the Lord wanted him in Christian work, but he has had to learn patience. When he was in college, a retired pastor influenced him to see that he must learn to wait upon the Lord. College was such a different place than the rural life to which he was accustomed. He kept questioning how he could wait and run so fast to keep up with busy campus life.

Before his college and seminary training were completed, Allen felt he would be ancient before he found a place of service. With such zeal to serve the Lord, it was difficult for him to realize that learning the Lord's will is a growing process—a moment-by-moment, day-by-day, and even a year-by-year revelation. In seminary, a mission study book stirred his very soul and led him to know that God wanted him in Indian work in the USA. He talked with Dr. Arthur B. Rutledge immediately after Dr. Rutledge had been meeting with some Indian leaders. Allen was assured by Dr. Rutledge, "My, we could use you." With eagerness he approached the Home Mission Board only to be told that the budget was not large enough to add more Indian work-

ers. This experience of frustration was to be his many times, but later a place of service among Indians became available to him—a work begun by a pastor who had changed to another field.

By patience Allen D. Elston came to know that the Lord had a place for him. He had been willing to wait. He had chosen to answer when God called. This lesson has been invaluable during the eight years he has lived among the Indians. They do not hurry, and he must wait patiently for them to come to acceptance of Christ as Saviour.

**Question 2:** If I feel the hand of the Lord upon me, and let God have his way in my life, how do I respond? How would I go about becoming a career missionary if the Lord called me?

**Leader:** God is using our two mission boards in a dynamic way to organize the missions work of Southern Baptists. These boards help to eliminate waste in time and talent for those seeking appointment and try to use in the best way money given through churches for missions causes. The two boards also launch out to explore new areas where qualified missionaries may pioneer. In answer to your question, you would write to the mission boards.

**Question 3:** Surely I would need training. What type of education would I need before seeking appointment?

(Uncover on the WMS study poster for April the line, "educational preparation.")

**Leader:** Opportunities for many types of service as well as new fields make the need for very specialized training apparent. There are general requirements, however, of both mission boards. These include a college degree and professional training beyond college. The Home Mission Board requires a degree from a seminary. The Foreign Mission Board lists seminary and professional study which varies according to types of work.

**Question 4:** If I'm not so young but still in good health, could I seek appointment by either of the mission boards?

(Unveil the lines, "physical health" and "age limitations.")

**Leader:** Health is certainly a factor in mission board requirements. This means a person must be in good health physically, mentally, and emotionally. And even members of the family involved must be in good health.

As to age, both boards consider limits for appointment for career missionaries to be from twenty-four to thirty-five years. Remember, however, that there are other ways to serve through the missionary associate program of the Foreign Mission Board with age limits of thirty-five to fifty-nine. The Christian Service Corps fostered by the Home Mission Board only sets a minimum age, thirty-five years.

**Question 5:** If I meet the requirements of God's call, educational preparation, physical health, and age limitations, could I now expect to be appointed?

(Reveal the line on the poster, "practical experience.")



**Leader:** No, missionaries need experience of Christian witness and in the type of work in which they wish appointment. This can sometimes include work experience or specialized training. With the Home Mission Board the time required is different in various types of work, usually about two years. Qualified physicians and dentists are required to attend seminary one semester following appointment. Nurses and other medical personnel are required to attend seminary one year after tentative approval.

**Question 6:** Surely if I have answered God's call and met mission board qualifications as to educational preparation, physical health, age limitations, and practical experience, I can now seek appointment, can't I?

**Leader:** Yes, in fact, contact with the mission boards can begin as early as high school or college days or at the time one is attending medical or nursing school. The boards encourage early contact. This can be made by correspondence or with leaders on college campuses, at seminaries, medical schools, and nursing schools. Representatives of the personnel departments of both the Home and Foreign Mission Boards visit many campuses each year and they spend time in personal counseling and explain steps a prospective missionary should take.

**Question 7:** One last question—just why are the requirements so high?

**Leader:** The development of missions effort in some areas of the world may be greatly dependent for the next several decades upon a missionary appointed in 1968. Careful stewardship in the use of time and money requires that mission boards use the utmost wisdom in appointing and sending missionaries—selecting those who have an assurance of God's leading and call, who can be flexible in meeting the demands of a changing world, and who are fully dedicated to the task of missions.

There is, therefore, an economy in sending forth the mature. Before reaching a field of service, a missionary may have been tested in many ways. Patience in learning a new language is trying. They experience frustrations of a new culture where barriers in communication seem insurmountable. Add to this separation from loved ones, and it is evident that the abilities have already proved to be extraordinary. The well-planned procedures and orientation programs of the mission boards undergird dedication to the Lord's work, which makes for long and useful as well as satisfying service in the place to which God calls. (See "Missions Here and There," Dec. 1966, ROYAL SERVICE.)

At a missions board meeting, this description was given of missionaries: "Their record of stability is heroic. Some work in resistant fields where only prayer, labor, love, and sacrifice break through barriers."

#### Two Appeals

The secretaries of our mission boards have written to us messages to challenge us with our responsibility about

concern for the missionary vocation.

From Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, comes this message—

"What Baptists do about worldwide missionary labor depends upon how much we know about it. When we have information and our hearts are yielded to our Lord, we usually find conviction comes to us of those actions which please our Master.

"This is an earnest request to each Baptist woman to learn everything possible about worldwide missionary service. Many will discover new possibilities in intercessory prayer, personal service, and even in dedication of life to go."

Dr. Arthur B. Rutledge, executive secretary of the Home Mission Board, requests—

"As you learn more about the missionary vocation you will be able to provide greater assistance to young people, possibly your own, who are seeking divine direction for their life's work. Let me urge you to give close attention to the study of the basic requirements for appointment as a Southern Baptist missionary."

#### Follow-through to Study

**Leader:** Let's look again at the missionary vocation requirements. Will you repeat them with me? (Use the WMS study poster for April or chalkboard. Begin at bottom and point to items, ending with "A Call from God.") From our study and in response to the appeals of Dr. Cauthen and Dr. Rutledge, won't you suggest how knowing about the missionary vocation can lead you to know and respond to your very own call from God whatever it may be? (Pause for response.)

Could it be that God is impressing you to:

- decide to write a missionary you know and assure her of your concern?
- make an occasion to talk to a young person in the church about the opportunities of the missionary vocation?
- reestablish a daily prayer time when you seek his will for your life as well as those for whom you intercede?
- recognize your need for more Bible study about the missionary message of the Bible?

How will you respond to what you have heard today? Just how can we together respond?

(Call attention to the mounted leaflets and say that these give help to the person who writes to the mission boards about appointment as a missionary. Call attention to copies which may be taken by those interested in reading them.)

#### Meditation and Prayer

(Pianist plays softly. "O Master, Let Me Walk with Thee.") May we meditate and pray with this thought from an Argentine missionary: "Don't talk to me about spirituality if it is not accompanied by dynamic purpose and action. I know very well that a cross awaits us along the way. I know very well a price must be paid, but I freely

choose to be a missionary. I choose, not because I feel the obligation, not as a pastime, not as a means of carrying out charitable deeds; God granted me a vision of the need and opportunity of this hour. Does he not grant you this vision, too? I saw the need and now my heart is pained to the core. It is pained on your behalf, too, my sister, my brother, because you refuse to enter the breach and be his missionary," doing his work wherever he calls you.

**Pray for:**

- those who have submitted to God's call—missionaries

## Or Second WMS Meeting

# Help Wanted

by Eunice Allison

**Study Question:** How have missionary associates and special project nurses strengthened the work of career missionaries?

#### Meeting Outline

##### Circle Chairman in Charge

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

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

##### Business Period

##### Program Chairman in Charge

**Study "Help Wanted," or study the book, The Chains Are Strong.** Fields (see Mission Study, p. 31)

##### Check up, Program Chairman

—Order from Literature Distribution, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, enough copies for your members of the leaflet "Missionary Associate Program."

—Print or write "want ad" on poster paper for display:

#### HELP WANTED

Missionary associates needed for task not filled by career missionaries. Must be 35-59 with special training and qualifications. Term of service 3-5 years.

Twenty career nurses needed to serve in Baptist missions hospitals overseas.

Five thousand missionaries needed overseas.

—Write study question on strip of paper or on poster

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on the calendar of prayer (see p. 16)

• decisions of Christians who are responding to the will of God and are doing his work in our community

• those of us who are here today that our hearts may be pricked to concern for the needs of persons—both physical and spiritual—and that each of us may become involved in mission action

• enlightenment next month when we study how the home and church set the environment for missions.

#### At the Meeting

##### Introduction

**Leader:** Do you read the want ads under the "Help Wanted" column? Listen to these. (Read several ads from newspaper.)

Here is an interesting ad (display page on which you have printed five thousand needed). Let us read it together.

As you know, Southern Baptists have a goal of five thousand career missionaries under appointment for overseas as soon as possible. This is not unattainable. God can call and we can send them by his help. In 1948, we had 670 missionaries; in 1967 we had almost 2,300.

In recent years missions advance has brought open doors and new opportunities. An increase in the number of missionaries is imperative if we are to meet the challenge of the hour. To help relieve career missionaries both mission boards have in recent years developed short-term programs for certain work. Our study for this quarter includes an evaluation of the roles of these helpers. This month we study missionary associates and the work done by special project nurses who serve on foreign mission stations. This is our study question (display and read; see above).

This leaflet from the Foreign Mission Board explains the work of the missionary associate. The Foreign Mission



Board has more than eighty missionary associates who are employed for a particular task to meet a need that cannot be filled by a career missionary. A missionary associate, in addition to training, is at least thirty-five years of age and not beyond fifty-nine. He serves terms of from three to five years. Let us hear about some of these missionary associates.

#### Lucille Dawdy

When Lucille Dawdy was graduated from high school, college seemed impossible. Her desire to serve on a foreign missions field appeared hopeless. Without college she turned to public school teaching and spent her summers in college working toward a degree.

Still seeking to fulfill her early ambition, she entered Woman's Missionary Union Training School in Kentucky. After graduation in 1932, she applied to the Foreign Mission Board for appointment. Not having completed all the requirements, she was not accepted.

Reluctantly she returned to the schoolroom. Then came the years of retrenchment when few missionaries were appointed. As years passed, she became involved in family responsibilities and local church work, passed the age limit for appointment, but never relinquished her desire to serve on a foreign field.

In 1963, after thirty years spent in public schools in Illinois, Lucille began to search for a special place of service. The missionary associate program was explained to her. Through it, God led her to Taiwan and the Morrison Academy.

Morrison Academy was started in a small bamboo hut by missionaries. Today it has a spacious campus and an enrolment of almost 350. Here Lucille Dawdy teaches in English the children of missionaries and other families from the States.

A Bible class with about thirty sixth graders begins Lucille's day. On Wednesday and Saturday nights, she goes to outlying towns and teaches English to eager Chinese. Sunday activities include a class at the Baptist student center.

In Taiwan, Lucille is busy presenting Christ to a people where only 2 percent of the thirteen million population claim Christianity. Daily she recognizes hindrances to the gospel. Wayside shrines are testimonies to pagan practices. Ancestors are worshiped. In order for a Taiwanese to profess Christ, he must be willing to be ostracized by his family in many cases.

Of course Lucille has been interested in the Mandarin language used by many Chinese in Taiwan. The numbers are especially hard for her. "On my tongue," Lucille says, "six (*hyou*) and nine (*hyou*) are constantly interchanged. Likewise, I mix *hyoushr* (sixty) and *hyoushr* (ninety)."

One night she and a companion were being driven to a Bible class. The driver, a former taxi man, was exceeding the speed limit of sixty kilometers. Frantically, Lucille pointed to the speedometer and exclaimed, "*hyoushr*!

*hyoushr*!" ("Ninety! Ninety!"). Even the driver laughed but settled down to a more sober pace.

Lucille Dawdy is serving Christ as she did in the States. At the same time she is filling the place not filled by a regular missionary. She is also fulfilling a childhood ambition and a persistent call from God.



#### The Jack Smith Family

An excerpt from *Japan Baptist News* reads: "Each morning during the week, a trim handsome man in his middle forties squeezes into a packed commuter train or inches in his Toyota down Koshu highway to the Mission office. The trip takes a full hour whether by asphalt or rails, but Jack Smith arrives at his desk fresh and alert for an efficient day's work."

This is the Jack Smith who, with his family, spent twenty-two years in the Air Force. On retiring, the Smiths felt that God was leading them into some type full-time Christian service. Upon hearing of the missionary associate program and of the need for a business manager in the Japan Baptist Mission, they volunteered and were appointed.

Jack is using what he learned as a business major in college. He orders equipment for Mission homes, buys and sells Mission cars and property, and ships Japanese made articles to other Baptist Missions in the Orient. He and his wife teach Sunday School classes, visit in homes, and are faithful in their witness.

When Jack wrote his life history for the Foreign Mission Board, he said, "My training has been and my desire is to serve as a business administrator to free some theologically trained person from routine office work so he might spend more time ministering to the spiritual needs of lost people."

Jack, with his family's help, is accomplishing this objective.

Leader: Miss Edna Frances Dawkins of the Foreign Mission Board has said, "The greatest need for missionary

associates is for couples." Let us express our thanks for missionary associates and ask God to call others.

In October 1963, the Foreign Mission Board began to seek up to a maximum of ten nurses who were experienced and who might go to serve two years to meet emerging needs on missions fields. Seven have already gone out under this program. Let us hear from three of these.

#### Ava Nell McWhorter

Ava Nell heard of the dire need for nurses in Gaza. She immediately communicated to the Foreign Mission Board that she would be willing to serve on a short-term basis until a career nurse could be appointed. She asked to be sent to the Baptist Hospital at Gaza.

The need was so great in Gaza that Ava Nell remained there for more than two years directing thirty-five students in the school of nursing and serving as director of nursing service for the 100-bed hospital. She was well qualified for this work, having taught in a nursing school in Shreveport, Louisiana for eleven years.

While in Gaza, Ava Nell realized that God wanted her to serve as a career missionary nurse. As she was only thirty-five years of age, she qualified for career appointment. In April 1967, she was appointed by the Board and plans to return to Gaza upon completion of seminary training and language study.

#### Jean Potter

You recall that it was Dr. James Young whom God used to open up Baptist work in Yemen in 1964 (see December 1966 ROYAL SERVICE, p. 2). Three nurses made up the entire nursing staff at the Baptist Clinic in Yemen. One of these was Jean Potter, who at fifteen years of age expressed a willingness to follow God's will. She served as a nurse in Yemen.

Waiting for the new Baptist hospital building to be completed in Jibla, Dr. James Young and the nurses are busy in a three-trailer outpatient clinic. Often Jean gives seventy-five injections in one morning. Two or more afternoons may be spent in surgery. Three afternoons Jean teaches English classes to Yemeni workers.

Yemen is strictly Muslim and no evangelization is permitted. One might ask why Baptists are there. The answer is simple. God opened the way. A Southern Baptist doctor and family were ready to enter. The physical and spiritual needs are overwhelming. With patience our missionaries work, live Christlike lives, answer questions, and wait for God to bring a harvest (see "Missions Here and There," p. 8).

#### Jackie Eubank

In Eku, Nigeria, a special project nurse was explaining to her student nurses how to take the temperature of a woman in labor. A student asked, "Whose temperature do you take, the mother's or the baby's?"

This might seem humorous to us, but special project

nurse Eubank understood the scarcity of medical facts in a land dominated by native medicine men. Only recently a father whose son had a severe case of tetanus took his son from the hospital. He told the missionary that a medicine man could press the veins of his son and cure him.

Jackie Eubank was one of seven special project nurses. She was in the seminary when she heard Edna Frances Dawkins, Foreign Mission Board, describe the pressing need for nurses in Nigeria. The Holy Spirit spoke to her. She applied and was accepted.

The 120-bed Baptist hospital in Eku has 70 students in its school of nursing. Two other special project nurses were of great help here, also. They are twins, Janyce and Joyce Rader who were teachers at Mid-State Baptist Hospital School of Nursing in Nashville, Tennessee, where they heard of the need for special project nurses and offered to go for two years.

Jackie Eubank divided her time between the school and the hospital. She spent ten hours each week teaching and supervising the work of students on the wards.

One elderly patient will always be remembered by Jackie. Admitted for serious surgery, Boro almost lost his life when complications developed, but she did recover. After some time in Boro's ward one day, she related how she dreamed that a nurse sang to her and told her that she had been bought with a price, the blood of Jesus Christ. Then Boro confessed she had been saved a year ago while a patient in the same hospital.

While serving as a special project nurse, Jackie learned many lessons from her experiences. She is now more willing to follow God's will for her future life. She has a better understanding of world needs and problems. Most of all she has been made to know that she must depend on him for every need.

#### Conclusion

Leader: There have been two other special project nurses. Dorothy Scott worked at Baptist Hospital, Mbeya, Tanzania (see p. 12). She is now teaching in the School of Nursing at the Baptist Hospital in Birmingham, Alabama. The other nurse is Jane Stratton, Ajloun, Jordan, who will return to the States this year. When all these nurses complete their terms of service, the missionary journeyman program will continue to take care of short-term foreign service needs for young people including nurses. These have been wonderful experiences which we have heard about how God uses people.

Are we ready to answer our study question? Let us listen to it (read question). What is your opinion? (Wait for discussion.) Perhaps we can summarize by saying missionary associates and special project nurses have performed significant service in work which relieves regular missionaries for other tasks.

"The short-term group," says Jesse Fletcher, Foreign Mission Board secretary for missionary personnel, "pro-

vides mobility and flexibility in personnel, but only career people can provide stability and long-term growth." There continues to be need for career missionaries. In fact, five thousand missionaries are needed as soon as possible in the Foreign Mission Board goal. At least twenty career nurses are urgently needed now.

Ask yourself as I ask myself: Is God calling me to be a career missionary? Do I know young women whom I can encourage to write the Foreign Mission Board about the need for nurses? about other needs? Look at the want ad again. (Read it.) Help is urgently needed. Surely there are those whom God is calling. Can we help them to bear him?

**Prayer:** God's Word is clear on the method to be used in enlisting laborers in his harvest. Listen as I read Matthew 9:36-38 (read). As we pray, let us pray for definite items. Let us ask God to call from our own church short and long-term missionaries (pray)

Pray for young ministers in our Convention to be willing to serve on foreign fields where millions are spiritually sick. Then let us ask God what he would have us do (pray).

**Follow-through (read thoughtfully to women before they leave):**

Will you evaluate your call to service and take steps to seek God's will?

Will you think about whether God is calling you to be a missionary?

Will you speak to young people whom you know about the possibility that God may be calling them?

Will you read carefully at home the leaflet "Missionary Associate Program" in order to be well informed about this opportunity? (Give each woman a copy.)

As women leave pianist plays "O for a Thousand Tongues to Sing"

## Study • The Missionary Message of the Bible

VII

by Gilbert L. Guffin

### Missions in Cultural and Commercial Capitals

Scripture Reading: Acts 17:15 to 18:21

Standing before the churches today like a yawning and frightening chasm is the problem of the city. No Christian denomination seems at present to be adequately coping with this problem. Many, including Southern Baptists, appear to be baffled by its demands.

One of the major crises of this generation centers in the city. Warner B. Ragsdale, Jr., a specialist on urban affairs, writes: "Rebuilding America's cities isn't merely a matter of bricks and mortar, or even money. New ways must be found to change the lives of millions of people."

Such statements as above would by no means have sounded strange in the ears of the apostle Paul. He saw the need for getting the gospel to as many people everywhere as possible, but he saw an even greater urgency of proclaiming it in great metropolitan centers where the crosscurrents of life constantly converged.

Jerusalem, the hub of the Jewish world of that day,

Antioch of Syria, Ephesus, Philippi, Athens, and Corinth were all centers of world influence. The Holy Spirit evidently directed the first great Christian missionaries to concentrate on the great cities of their day. These cosmopolitan centers through which streams of travelers passed from various parts of the world were places not only of indescribable need but also of unlimited opportunity for the dissemination of the gospel. Strategy employed by early missionaries proved to be gloriously fruitful. The story of how, despite growing persecution, the Christian witness spread over the Roman empire and beyond is nothing short of miraculous.

Today, we tend to desert the complex, sometimes repulsive, and often decaying centers of population and flee to the more affluent and attractive climate of suburbia. The suburbs need the gospel too, but no amount of activity in suburbia can relieve the church of its obligation

for the people of the inner city.

Burdened to bear the gospel to as many cities as possible, and especially to cities where the highways of the day brought their constant flow of travelers, Paul pressed on against every handicap. We have already seen how he came to Philippi and how a church was born as a consequence of this visit. We have followed him from Philippi to Thessalonica and then to Berea where in each place believers were baptized by churches.

After all this, Luke informs us, "And they that conducted Paul brought him unto Athens" (Acts 17:15).

#### Missions in the Cultural Capital of the World

What quickening of pulse Paul must have felt as he laid eyes on this famous city for the first time. Scholar that he was, he would have been acquainted with the great philosophers who had already made that city famous. Being, perhaps, a product of the university of Tarsus, he was also familiar with the university then in Athens. The university at Alexandria by this time outshone Athens in some respects, such as in scientific and literary work. But Athens was still recognized as the leading philosophic center of the world.

Many have taken a dim view of Paul's preaching at Athens. Some have even charged Paul with playing up to the intellectuals of the city rather than proclaiming, as his custom was elsewhere, the simplicities of the gospel. A comment of Paul's to the church at Corinth is thought to support this view. "And I, brethren," he later wrote, "when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:1-2). This statement has been taken to mean that Paul had learned a lesson in Athens and had resolved to change his approach in Corinth. But this is a doubtful interpretation. The truth is that Paul preached a great sermon there—one of such historic significance that it has affected the thinking of most of the civilized world ever since.

The results of Paul's sermon and personal work in Athens cannot be considered negligible. In view of all the circumstances, they were indeed phenomenal. Similar results in an intellectual center of renown today would be considered highly significant.

Paul evidently realized that if at least some of the leaders of thought in this world center of culture could be convinced of the truth of the gospel, they in turn might have tremendous influence not only upon the stream of youth who came there for study, but upon all the world. The brilliant mind of the apostle naturally would have grasped the importance of a witness in a place like this. It may be wondered whether Christians in our day have as clear an understanding of the importance of a similar missionary outreach to centers of learning.

Paul sensed that the various philosophies proclaimed in Athens offered salvation for no one. Christ, crucified and risen, alone afforded both life and the only sound under-

standing of life. In our day of contending ideologies, Christians dare not forget the urgent importance of outthinking the rest of the world as did their early Christian counterparts. "The whole world is in danger," someone has said, "when God lets loose a thinker." Instead of the world's being endangered, the reverse of this could be true, if only that thinker were of the persuasion of a Paul or an Augustine, a Roger Williams or a William Carey. Christians can never do too much to plant the strongest possible missionary witness upon or nearby every place of learning in the world. Through literature and every other means of communication, we must strive to reach the minds as well as the souls of men.

Athens, though not as full of grandeur as at an earlier period, was still remarkable (as it is today) for its impressive buildings, its beautiful gardens, and its many temples. As Paul viewed these his heart grew sick, however, with the realization that the temples, whose ruins are still so impressive to visitors, were erected to heathen gods and were but mute testimony that not all the learning the city boasted had enabled it to know God.

Finding a temple one day on which were the words, "To the unknown God," Paul, with his brilliant understanding of the problem faced in Athens, realized he now had a cue with which to address the city. In his introductory statement at Mars Hill, Paul said, therefore, "I perceive that in all things you are too superstitious" (Acts 17:22), meaning, "I observe you are very religious." Recalling the temple named for the "unknown God," Paul continued, "Whom therefore ye ignorantly worship, him declare I unto you" (Acts 17:23). He followed this proclamation with the setting forth of certain great and eternal truths about God and man which must have set many of his listeners on a new course of thinking, and, as already indicated, which also have had a bearing on human thought ever since.

Paul declared that the God who made all things has not confined himself to temples made with hands. Nor can men adequately serve him merely by what they do with their hands. God is not dependent upon men for anything. Instead, he is the source himself of "life, and breath, and all things" (Acts 17:25). Philosophy reaches its highest conception when it understands, as Paul proclaimed, that God is the author of all creation.

The second great principle set forth in Paul's sermon was that the Creator has made "of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

We are still struggling, even in the most civilized parts of the world today, to come to grips with this truth. Before God, all racial and other barriers must be overcome.

Paul further affirmed that God so ordered the circumstances surrounding men as to influence them to seek him. The true God of creation, furthermore, is not far from every one of us. He is the very source of life. In him men move and have their being. This even some of the wisest in Athens had already come to understand.

The statement "We are the offspring of God" (Acts 17:29) is not to be interpreted as meaning that Paul proclaimed a physical descent from God by man, but rather to emphasize that man is the creative work of God. This is another way of saying that we are made in God's image and likeness.

The climax of Paul's great sermon was to inform his hearers that the "times of this ignorance [man's turning to gods made by human hands, etc.] God winked at [or overlooked]; but now commandeth all men everywhere to repent" (Acts 17:30).

The need of repentance was further underscored by Paul's declaration that there is an appointed day for judgment in which God will judge the world in righteousness by "that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). Until Paul reached this point, he undoubtedly had a captivated audience. When he mentioned resurrection from the dead, however, most of those listening to him found this beyond belief. Some mocked, but others wanted to hear more.

Why Paul decided to depart from Athens soon after his sermon at Mars Hill is not known. We do know, however, that a group "clave unto him" (Acts 17:34) and a number believed. Among these were two prominent people, Dionysius the Areopagite and a woman named Damaris. There is no record that a church was organized in Athens at this time, but he was able to leave behind a group who in time would form a congregation of believers and would further make known the gospel in that needy city.

#### Missions in the Commercial Capital of Prominence

Leaving Athens, Paul moved on to Corinth. Corinth was a city strategically located and of great affluence. The city had existed for two or possibly three thousand years before Paul's visit. Its position on the isthmus between the northern part of the Greek mainland and the Peloponnese of the south made it a bridge for commerce between the East and the West. It had a harbor on both sides of its narrow strip and had been a busy maritime center for ages. Though Rome had destroyed it in 146 B.C., it had been built under Caesar and was again flourishing.

Though a canal now exists near Corinth, making possible the passage of ships from the Aegean Sea to the western gulf of Lechaum, in that day cargo was hauled from one shoreline to the other across the neck of land on which the city stood. Smaller ships often were transported on rollers across this land bridge. It is difficult therefore to conceive how important the city was at that time. But its wealth and prosperity were exceeded only by its licentiousness and idolatry. The reading of Paul's letters to the Corinthians will serve to inform one of how great the struggle was, even with early Christians there, to overcome the harmful influence of the culture in which

they lived. Paul was confident, however, that the risen and triumphant Christ he proclaimed could transform men even in this pagan, immoral atmosphere. Though they were wedded to pleasure and to every form of vice and immoral practice, Christ could make them new.

At one time, according to records, more than one thousand young women in Corinth gave themselves to ritualistic prostitution in the temple worship of that city. Athens, despite all its intellectual sophistication, obviously needed Christ. Corinth, with all its corruption, also needed him. Moreover, the many who came and went through the city, if they could only hear the gospel, might take it to all parts of the civilized world.

The vision and courage of Paul and his fellow missionaries, as they undertook the task of establishing a church in Corinth, were brilliant and heroic. So responsive were the people to Paul's preaching, despite Jewish opposition, that Paul remained in Corinth for a year and a half "teaching the word of God among them" (Acts 18:11).

The victories given by the Spirit to the proclamation of the gospel in this pagan city were notable and far-reaching. The Corinthian letters alone are convincing evidence as to how great the impact of this mighty work really was.

The missionary undertaking of the church today can never be completed—indeed it cannot be seriously set forward—without attention to both the intellectual and the commercial centers of the world. These places where patterns of human thought are formed, great movements of life are in constant flux, and influences are generated which affect the whole world, constitute possibly the greatest challenge with which Christians are confronted.

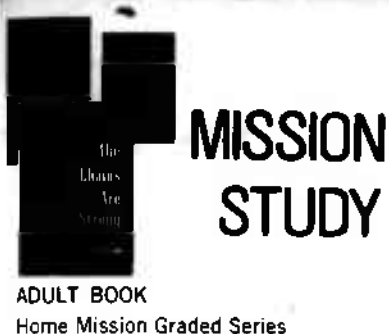
## STUDY GUIDE

Using the Bible, the lesson "Missions in Cultural and Commercial Capitals," and this study guide, study individually or in groups the missionary message of the Bible.

Before looking at the current lesson spend a few minutes reviewing last month's lesson. Ask someone to give briefly the highlights of the lesson. Ask the group to relate the extent to which the gospel was preached. (*Gentiles without the influence of the synagogue or circumcision were reached with the gospel.*)

As you begin a study of the current material, ask the group how each might attempt to witness to a person who had never heard of Jesus. Allow a few minutes for discussion.

After brief discussion, suggest that such a situation is



similar to that of Paul's when he witnessed to the Athenians.

Read Acts 17:15-21. Ask the group what they know about Athens. (*Use an encyclopedia.*)

Ask the group to check Acts 17:15-16 to find what impelled Paul to witness to the Athenians. To what four groups did he speak (Acts 17:17-18)? In advance ask two people to bring brief reports on the Epicureans and Stoics concerning their beliefs about God, creation, and life after death (*see an encyclopedia or a dictionary*). These groups were influential in Athens.

Ask one person to relate the events which led up to Paul's addressing the Athenians. Explain why the Athenians wanted to give Paul an audience (*see Acts 17:18-20*).

#### The Unknown God

How did Paul begin his address at the Areopagus? Was he being critical or complimentary in Acts 17:22? Check one or more modern translations of this verse before answering this question.

List on the chalkboard the main points of Paul's sermon concerning this "unknown god." Answers should include: (1) God is creator (Acts 17:24), (2) God is sustainer (Acts 17:25, 28), (3) He hath made of one blood every nation of men (Acts 17:26), (4) He is near (Acts 17:28). Check lesson material for details concerning these points.

#### Response to This New Idea

What demands did Paul outline in his message (Acts 17:30)? How did the Athenians respond? (Some mocked, some put off decisions, and some believed.)

In evaluating Paul's ministry at Athens, would you consider it a success or a failure? Why? Should we be satisfied with similar results in a like situation in a mission area today? Why?

#### On to Corinth

Where did Paul go after he left Athens? How long did he remain there (Acts 18:1)?

Relate how Paul began his witness at Corinth. What

#### The Chains Are Strong

You readily recognize the title of the book for study this quarter. It is the title of the book which Woman's Missionary Societies studied in 1963. It is the same writer.

But even though the title and author are the same, the contents of the book have been greatly changed in order to bring the subject matter up-to-date.

You will not want to study the 1963 book. Figures, information, and strategies are out of date. Buy new books. So order copies of this revised book for your study.

The Teacher's Guide is entirely new with a new writer.

*The Chains Are Strong*, W. C. Fields, 75 cents  
Teacher's Guide, W. C. Fields, 40 cents  
Order from Baptist Book Stores

great change in the course of his Christian witnessing took place at Corinth (Acts 18:5-7)? Why? Paul, according to his custom, went to the synagogue but when opposition grew he left and went next door to a house. This seems to be the first church established which was not originally connected with a Jewish synagogue. Ask one person to read Acts 18:8-10; discuss response at Corinth.

#### Our Ministry to Cities

As you consider this lesson, lead the group to evaluate honestly our attempts to evangelize great urban and cultural centers today. In what way can we compare these areas with Athens and Corinth? Lead the group to discuss what is happening in population centers (*see lesson*). Remind them that by the year 2000, 75 to 90 per cent of the USA population will live in metropolitan areas. Also in many of these centers there are thousands of students (around eighty thousand students in greater Boston area) from numerous states and nations.

Have group members list some of the modern day idols which we are worshiping. Lead the group in a discussion of approaches in ministering so that more people have opportunity to accept faith in Christ as Saviour and Lord. Discuss reasons for engaging in mission action.

Review the response that Paul received at Athens (Acts 17:32-34). How does this response compare with the reception of the gospel message today? Does response sometimes affect our faithfulness in witnessing? Do we neglect those who are difficult to reach?









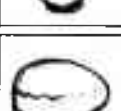





Are we willing to seek new approaches to ministering and witnessing to needs of persons? Using the *Mission Action Group Guide: Internationals*\* discuss the way to prepare one's thinking to witness to internationals. What are necessary attitudes if we represent Christ to them? Are there those to whom you will witness?

Lead in prayer that the Holy Spirit will help us to be done with halfhearted witnessing.

\*1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35201, or from Baptist Book Stores.

## This summer, a Literacy Missions WORKSHOP

Do you have a mission action group for helping nonreaders? Do you plan to engage in literacy work this year? This is your opportunity for training.

		apple a	A a
		bird b	B b
		cup c	C c
		dish d	D d
		egg e	E e
		fish f	F f
		hand h	H h

Date: June 17-26, 1968  
Place: Southern Baptist Theological Seminary, Louisville, Kentucky

Purpose: To train persons to conduct literacy workshops. (Literacy workshops train teachers to work with adult nonreaders and non-English-speaking people.)

Target Group: Anyone who is willing to equip himself to lead a literacy workshop. Preference will be given to those who have worked with the nonreader or the non-English-speaking person. If a person attending the workshop has not had this experience, he will be expected to work with a nonreader or a non-English-speaking person before conducting workshops.

Cost: A \$5.00 advance registration and tuition fee will include insurance. The cost of the workshop will be \$15.00 for housing. Accommodations will be in the dormitory. Meals are available to the cafeteria for about \$3.00 per day. Mail registration fee to Southern Seminary, Lexington Road, Louisville, Kentucky.

Credit: Two hours of seminary credit is available to those who desire it.

For Further Information: Write Mildred Blankenship, Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

Order (available July 15): Mission Action Group Guide: Nonreaders, \$1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

I'm worried about the small number of people going into missions and church careers. What can we do about it?

Your church and others need to create a climate which encourages young people to commit their careers to God. Now is a good time for pastors and other church leaders to intensify their emphasis on church vocations, for April is Life Commitment Month.

During this Convention-wide observance, Training Union study materials will relate to life commitment. WMU studies, Primary through Adult, deal with vocations in missions.

Your church can emphasize the message of Life Commitment Month with a study session for young people and parents on a unit, "You and a Church Vocation." The study could be held on Sunday, Wednesday night, or on a retreat. Order materials for each participant from the Church Literature Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203. Price is 30 cents each.

Another resource for leaders to use is a series of conference outlines on church vocations and life commitment. These outlines are available from the Vocational Guidance Section, Baptist Sunday School Board (address above).

Also during April, you can join the Convention's "Volunteer Roundup." Pastors . . . WMU members . . . anybody . . . should send names and addresses of church vocation volunteers to the Vocational Guidance Section of the Sunday School Board.

A "Church Vocations Live-in" could be the means of encouraging a church vocations volunteer to carry through on his decision. Church staff members invite volunteers from the area to visit them for a week of learning and observation.

April is a good time for a church to start a church vocations apprenticeship program. Young people are apprenticed to a pastor, minister of music, or other church

professional to get supervised experience.

And . . . if you are a parent, think about this: Experts say that young people who make decisions for church vocations due to home environment and with home encouragement are most likely to carry through on their decisions. Churches eager to foster church vocation volunteers might get parents together to study the situation. For parent meeting ideas, again consult the Vocational Guidance Section, Baptist Sunday School Board, (address above).

Life Commitment Month will culminate with Life Commitment Sunday, April 28. Pastors can beam worship services to help persons make right decisions about their vocations.

Good ideas? Yes! Ask your pastor which ones your church will put to work.

My sister sent me her church bulletin so I could read an article about the hymn of the month. I would like to know how my church could find out about the hymn of the month.

Turn to hymn number 370 of the Baptist Hymnal for this month's hymn "Walk in the Light." In churches throughout our Convention people will read about this hymn, its writer, its history, its meaning. They will sing it several times. They may practice it in congregational hymn rehearsals. The church choir may sing a special arrangement.

The Church Music Department at the Sunday School Board devised the Hymn of the Month plan to help people learn new hymns and to appreciate hymnody.

The Church Musician, available each month, carries an article about the hymn for the month.

A booklet, "Twelve Devotional Programs based on the 1967-68 Hymns of the Month," is available from state music secretaries or from the Church Music Department, Baptist Sunday School Board.

....IS THIS YOUR QUESTION

by Marie Mathis....



Lipsync or, every hmm, ummm and err ....

TEN years ago when most of the programs imported by Middle East channels were in English, TV executives faced a serious language barrier. To solve it they tried two language subtitles which blot out a large segment of the screen—and "voice-over" in which a narrator interrupts the dialogue every few minutes with an intrusive Arabic resume. But it was not until a man named Kan'an Abu Khadra introduced almost perfectly synchronized dubbing that the language barrier crumbled and Sulaiman Audch began to herd cattle up Texas trails with a crisp "Move 'em out!" or "Head 'em up!"—in perfect Arabic.

Mr. Audch is a youngish man of thirty-five who admits he has never even sat on a camel. "Although," he says, "as a boy I did ride a donkey once." He has been Gil Favar's voice for more than a year. Before that he was Ben Casey.

"I like playing such parts," he says. "Being a tough guy appeals to me. Perhaps it's because I'm

rather stubborn myself."

Mr. Audch's biggest problem with Favar is the tightness of those trail boss lips. "For example," he explains, "without really moving his mouth at all, Favar says 'Did you calm the cows?' This translates into Arabic as 'Hal hada' at al haqar.' But because the whole point of what we are doing is to synchronize lips with sound precisely, I can only say, 'Hal Hada'at' (calm)."

Mr. Abu Khadra, whose plans and persistence made synchronized dubbing for Middle East audiences possible, calls his end product "instant Arabic" though in fact many hard hours go into each program.

A former newspaper editor, Mr. Abu Khadra founded the Middle East Editorial and Translation Services which currently processes as many as one hundred feature films, documentaries, and cartoons a month, possibly the largest output of dubbed or lipsync adaptations turned out by any studio in the world.

Mr. Abu Khadra's television director, Rashad Bibi, a radio and TV producer with twenty years' experience and Zuhdi Jarallah, a distinguished linguist who masterminds the Arabic scripts, generally set the scene for Mr. Audch and his fifteen fellow "voices." Mr. Jarallah's staff—another fifteen men and women—has to listen to the English sound track and copy every spoken word exactly.

The actual time on the screen for a "Rawhide" show is fifty minutes. It takes an average of eight hours to comb through the original English script comparing it with the sound track, checking every phrase, and inserting every "hmm," "umm," and "err" or even whole speeches. The translation into Arabic takes at least another ten hours. This is because lipsync is not just a matter of turning one language into another. Lipsync requires that translators try to achieve the same colloquial style of vernacular English, yet use Arabic words which have the same rhythm

All over the world American TV programs and movies are being projected on TV screens. The climate for missions is being greatly affected by what people are viewing. Read how much time and personnel are being expended in preparation of "Rawhide" for the Arab Middle East audience. The dubbing process is called lipsync.

A VERY

# Large Thank you

I AM writing at long last something that I know should have been written several years ago, a "thank you note" for prayer retreats, though my first retreat was not entered into in a thank you frame of mind.

As we motored to the one-day county prayer retreat at Indian Springs, the reaction in the car from our church was just a small rebellion against "headquarters." They "do not have anything to do but dream up new meetings"—as if didn't have enough already—but we wanted to. Mrs. George Howell is stewardship chairman for Shelby Association, Alabama.

cooperate. We always did—and we would do so this time.

Indian Springs is so beautiful, but we refused to be charmed by its spell. We would get inside and get it over with. After all, it was Saturday! So we entered the dining room and the group from our church took a table all together, for we seemed to gain strength in togetherness for our little rebellion. Other church groups did likewise.

The atmosphere of that beautiful room, however, began slowly to have its effect. The Holy Spirit began to move among us speaking in hearts in answer to prayer that had already gone up as Convention leaders had

prayed through plans for prayer retreats.

Frances, the leader for the day, stood quietly to her feet and asked each one to write on a pad before her a personal experience of answered prayer and a prayer request. What each wrote was to be for her own eyes and heart—between her and her Lord. I hope every association has a Frances. She had to sense the attitudes as that meeting opened, but she is one who has serene confidence that God will bring about his purposes even in a difficult situation. God uses her to project his spirit into the lives of others.

We wrote on our pads the great things the Lord had done for us and we prayed, and how we prayed, for our churches, for our associational work, for missionaries—even for headquarters personally—but most of all we prayed for ourselves. (We needed it!)

Frances then asked if we would like to move about a little. We were ready and need I say that when we got up from the tables you could not recognize one single church group.

A scribe was named for each table at the lunch hour. Each was to report to the group suggestions for need and ideas for the next associational year. These we prayed about. May I say that was one of the best years for cooperative missions effort we have ever had.

We were then told to select a prayer partner and take a stroll through the beautiful adjoining woods and along the peaceful lake-shore, and find our special prayer spot. There were hallowed spots where we knelt two by two in prayer with hearts now made humble and submissive by Him who knew our need for fellowship and strength to do the tasks He called each to do.

Later when we thanked Frances for such a wonderfully planned experience, she said, "That wasn't my planning. It was just taken out of my hands by the Lord."

So I say a very large "thank you" for prayer retreats.

## PANAMA

### Fun and Feast

by Enza O. Pullen

If you plan a Panama feast, decorate both your table and dining area with green leaves and fresh flowers. Use unusual and colorful dishes. Travel folders and posters, and pictures from popular magazines will add to your atmosphere. Everyone might wear colorful dresses.

#### Melon Ring with Fruit Topping

Lettuce	Maraschino cherries
Thin slices honeydew melon or cantaloupe	Grapes
Lemon juice	Bananas
Berries in season	Nuts

#### Glossy Fruit Dressing

1/2 c. sugar	1 tsp. dry mustard
1 tsp. salt	1 tsp. grated onion
1 tsp. celery salt	1 c. salad oil
1 tsp. paprika	1/4 c. vinegar

Mix dry ingredients; add onion. Add oil a little at a time alternately with vinegar ending with vinegar. Beat with fork until well blended. Makes 1 1/2 cups.

Reprinted from Better Homes and Gardens Salad Book, © Meredith Publishing Company. All rights reserved.

#### Sweet and Sour Shrimp

1 20-oz. package breaded fantail shrimp	1 c. water
3/4 c. brown sugar	1 green pepper, thinly sliced
3 tbsp. cornstarch	1 c. drained pineapple tidbits
1 tsp. salt	
1/2 c. vinegar	

In a saucepan mix brown sugar, cornstarch, and salt. Add vinegar and water. Cook over low heat, stirring until thick and smooth. Cover and cook 12 minutes longer. Add green pepper and pineapple. Heat thoroughly. Deep fry shrimp according to package directions. Drain on unglazed paper. Add shrimp to sauce. Heat thoroughly and serve on hot fluffy rice. Serves six.

From *Cheaper Kaffee Cakes* Book by Martha Dixon. With B. Erdman's Publishing Company. Used by permission.

#### Dessert

1 qt. any fruit sherbert	Tiny, plastic palm trees
Tinted coconut	Sparklers

Place cone shaped serving of sherbert in compote. Top with pink tinted coconut. At the side, plant a tiny palm tree and on the very top place sparklers. Place all on a tray, light sparklers, and take to the dinner area; serve.

For a number of years now women all over the country have said "Please simplify WMS." "Please provide for the many interests of women." As you know, there have been efforts in these directions for several years.

This year, 1968-69, the NEW Woman's Missionary Union is a reality! We believe that the Lord will open up wonderful missions horizons for women in our churches as we place emphasis on depth study and mission action.

Significant for WMS this year are:

a simplified WMS organization  
a flexible WMS organization  
new materials to help you learn  
and choose as you engage in study and missions

As you study materials you will see that a WMS may have these officers: president, secretary, study chairman, activity chairman, and

group leaders. Fewer officers will make for efficiency.

The good news about flexibility is that a woman may choose one or more groups to identify with in order to grow in missions concern and involvement.

A WMS may have as many groups as it needs.

#### Mission Study Group choices are:

Mission Books Group  
Round Table Group  
Current Missions Group  
(study material in ROYAL SERVICE)  
Bible Study Groups  
(study material in ROYAL SERVICE)

#### Mission Prayer Group

Some Societies may need to form several prayer groups.

#### Mission Action Group

WMS members will minister and witness to people of special need or circumstance in the community. No doubt a large Society would need several mission action groups.

A logical question you might have is, "What brings together all the people involved in study and action?" You know the answer already. It is more and more vital that all women come together for the WMS general meeting when all groups may share experiences and learn about work of missionaries.

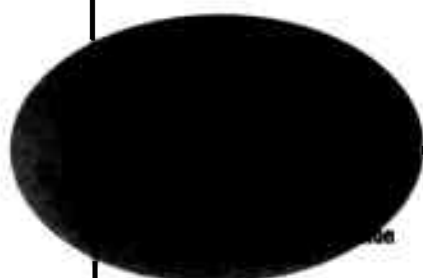
A final question might be, "Where do we find more information?" Our answer is "Every woman needs her own ROYAL SERVICE." This magazine prepared for WMS members should be in the hands of every Baptist woman. This is your basic resource.

And for information about other materials, please turn the page.

NOW —

More than ever before —  
Every woman needs her own  
**ROYAL SERVICE**

\$2.00 a year, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203



Presidents will need in addition to ROYAL SERVICE a copy of each item listed below in order to give guidance to women in choosing groups.

#### NEW MATERIALS:

WMU Year Book 1968-69, price 35 cents

WMS Leader Manual, price 75 cents (available March 1)

Teacher's Guide, WMS Leadership Course, price 50 cents (available March 1)

WMS Member Handbook—Changes and Choices, price 25 cents (available July 15)

#### Group Guides

Mission Action Group Guides (see p. 71 WMU Year Book 1968-69)

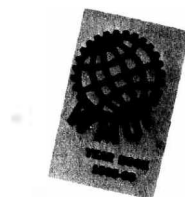
Round Table Group Guide,\* price \$1.00

Mission Books Teacher's Guide I,\* price \$1.00

Prayer Group Guide,\* price \$1.00

ORDER ALL MATERIALS from  
Woman's Missionary Union  
600 North Twentieth Street  
Birmingham, Alabama 35203  
or  
from Baptist Book Stores

\*Available July 15



# wms forecaster

PLANNED BY MARGARET BRUCE  
ROYAL SERVICE • APRIL 1968

#### A THOUGHT FOR THE MONTH

"We must be careful not in heart or mind or speech to disparage the Jew, for thereby we are robbing ourselves of the essential dignity of a Christian. The Christian must always give thanks to God for His people, especially for those who gave the world the faith in the one true God and Saviour, Jesus Christ."

BEN BROWNE

APRIL 15-21 is JEWISH FELLOWSHIP WEEK

## guiding

Woman's Missionary Society

#### WMS PRESIDENT

##### New Organization Plan

WMS presidents are aware of changes which will be recommended for Woman's Missionary Societies this fall. In order for your WMS to be ready for these organization changes by October 1, you and your executive board must begin now. We suggest the following:

1. Present the recommended changes for WMS to the WMS executive board. These should be set in the context of the total WMU organization (see p. 37). Changes affecting Woman's Missionary Society are
  - a. Fewer officers—president, secretary, study chairman, activity chairman, group leaders
  - b. Circles will be called mission groups. Societies will decide the types and number of mission groups needed. The groups, as were circles, are component parts of the WMS and function to help the society achieve its purpose. WMS members will be privileged to choose according to their interests and aptitudes the mission study group, mission prayer group, or mission action group with which they want to work. Some will choose a study group, a prayer group, or a mission action group. Others may choose to participate in more than one group. While all elements of the WMS program are built into the work of each group, the name of the group indicates the primary concern or activity of the group. For example, the main

emphasis of mission study groups is study, but there will be related activities such as use of ROYAL SERVICE Call to Prayer, preview of the general WMS study topic for the coming month, mission action projects as follow-through to study, and announcements of gen-





eral WMS projects and plans. Resources will be provided for the groups as follows:

#### Mission Study Groups

Current Missions Group (Material will be in ROYAL SERVICE.)

Bible Study Group (Lessons will continue in ROYAL SERVICE with study guides.)

Mission Books Group (Mission Books Teacher's Guide 1 will be provided for teachers of recommended books.)

Round Table Group (A Round Table Group Guide will be available for members of this group.)

Mission Prayer Groups (Guidance material will be in ROYAL SERVICE for the leader and in a Prayer Group Guide for members and leader.)

Mission Action Groups (Mission action group guides for individuals will provide guidance for mission action groups. ROYAL SERVICE will give suggestions for these groups from time to time.)

See WMU Year Book 1968-69 for prices of group resources

- c. The WMS executive board will be called the WMS executive committee.
  - d. The WMS Aims for Advancement will become the WMS Achievement Guide.
  - e. To churches with more than one WMS there will be a WMS director and a WMS committee to coordinate the work of all societies.
  - f. In churches with only one WMS the WMS president will serve on the WMU council. In churches with more than one WMS the WMS president will serve on the WMS committee and the WMS director will represent all societies on the WMU council.
2. Help the WMS nominating committee understand the new plan of organization and the work of each officer. Their work is outlined in the new *Woman's Missionary Society Leader Manual*. (Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 75 cents.)
  3. Decide tentatively on the number and types of groups to be offered. Some WMS executive committees may know their membership well enough to make the decision. Of course, the types of mission action groups to be formed will be determined on the basis of need.
- Societies may want to conduct a preliminary survey of members to find their general preferences before the number and types of groups are planned to meet specific needs of persons. A WMS will want

to know that it has a small nucleus of members committed to certain groups. A WMS may need to add other groups if demand in certain areas is sufficient. This means that enlistment of leaders cannot be complete until after sign-up and enlistment activities are complete. Group leaders will need to maintain some feeling of flexibility in case they have to be shifted to lead another group by the time the enlistment effort is over.

Attractive announcement booklets may be prepared to present the group opportunities for the coming year. A series of teas may be helpful in acquainting women with the possibilities and getting them to sign up; church bulletins and Wednesday or Sunday evening church services may be other possibilities for presenting the opportunities and signing up participants. For more help in forming groups, see the *WMS Leader Manual*.

4. Present new WMS materials. A new *Woman's Missionary Society Leader Manual*, available March 1, is 75 cents. The *Woman's Missionary Society Member Handbook—Changes and Choices* is another new item. It is 25 cents and will be available July 15.

The WMS Leadership Course has been revised and those teaching the course will need the new Teacher's Guide, *Woman's Missionary Society Leadership Course*, 50 cents. See the WMU Year Book 1968-69 for an explanation of the WMS Leadership Course. All new materials may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

In some churches the WMS president serves also as WMU president. If you serve in this dual capacity, you will need to use The WMU Leader (p. 44) for new WMU plans.

#### Midyear Progress Report

April is the halfway mark for the 1967-68 WMU year. The WMS midyear progress report due April 5 will enable you to evaluate the work being done in your WMS. Has the society been effective in helping the church promote the kingdom of God throughout the whole wide world?

#### CIRCLE CHAIRMAN

##### Groups Instead of Circles

For several months efforts have been made to alert WMS members of organizational changes to be recommended for Woman's Missionary Societies this fall. The new plan suggests fewer WMS officers and other innovations which should make WMS more appealing to women.

One of the changes which will be of particular interest to you is the renaming of WMS circles. Circles will become WMS mission groups. There will be mission study groups, mission prayer groups, and mission action groups. Women will have opportunity to choose the mission study group

which appeals most to them, likewise the mission prayer and mission action group.

These mission groups are component parts of the Woman's Missionary Society as are WMS circles now. Members of the mission groups will come together in the society each month in general WMS meetings. Read the section in this Forecaster to WMS presidents for suggestions for getting into the new plan of organization.

You will want to read the new WMS materials which will soon be available and which explain the new WMS organization plan.

#### Time to Report

Midyear progress reports will be due April 5. You will prepare carefully the report of your circle and give it to the WMS president before this date. The Individual Monthly Record Sheet for WMS Member (25 for 25 cents, 100 for 75 cents) and the Circle Report Book (30 cents) simplify WMS reporting. These may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

#### Read, Read, Read

In this month's ROYAL SERVICE there are three articles which will be excellent resource material for the April circle study. They are: "And I decided to help out" by Mrs. Jamie C. Maiden, "A Missionary Nurse for Two Years" by Dorothy Scott, and "Brief Sojourners" by Louise Yarbrough. The articles clearly answer the April circle study question, How have missionary associates and special project nurses strengthened the work of career missionaries?

## teaching

Missions

#### PROGRAM CHAIRMAN

Each month in ROYAL SERVICE various learning methods are suggested for use with study topics. These help create an environment for learning and tend to increase participation by members. Some of the more familiar methods are:

*The panel*—A moderator and panel members participating in a discussion on an assigned topic to bring out several points of view.

*Study groups*—One question or several questions are assigned to small groups for discussion. At the end of the discussion period, each group reports to the general group.

*Learning teams*—Members are divided into teams. Each team is asked to listen for something in particular during the presentation. Each team reports.

*Debate*—Opposing teams discuss in an orderly manner conflicting viewpoints on a given subject.

*Lecture*—A speech by one speaker before a group.

Learning aids, often suggested in ROYAL SERVICE, add

sight to sound and may even involve touch, smell, and taste. Learning aids attract and hold attention and speed up learning. When choosing an aid and preparing it, remember to use suitable ones and simple ones which are attractive. Maps, slides, posters, flip charts, and chalkboards are often the most appropriate learning aids to use.

#### MISSION STUDY CHAIRMAN

The book recommended for study this quarter is the one that was used five years ago when the theme for 1963 was "The Church's Mission to Persons of Special Need." Since the denomination is emphasizing "A Church Fulfilling Its Mission Through Ministry," this year the study of this book is most appropriate. The old book has been revised and brought up-to-date.

Your aim for the study will likely be to help members become aware of responsibility for persons of special need; to stimulate sympathetic understanding of persons of special need; to motivate action to meet their need; and to bring them into Christian fellowship.

A Teacher's Guide sells for 40 cents. The book *The Chains Are Strong* by W. C. Fields, sells for 75 cents. Both guide and book are available from Baptist Book Stores.

Plans for teaching the book in circles or in the WMS with all circles meeting together will include:

1. Choosing time and place for study
2. Selecting a teacher (s)
3. Ordering the books, Teacher's Guides, and other recommended resources
4. Preparing teaching aids
5. Publicizing the study
6. Encouraging members to read the book
7. Follow-through to study

## participating

in Missions

#### PRAYER CHAIRMAN

The spring and summer months are often chosen for a WMS prayer retreat. Such a period of renewal enriches one's life and often leads persons back to tasks with new vision and purpose.

The 1967-68 prayer retreat pamphlet focuses on the denominational theme, "A Church Fulfilling Its Mission Through Ministry." The pamphlet gives guides for planning a prayer retreat: suggestions concerning schedules, Bible study, discussion groups, directed prayer and meditation periods. The recommended resources included in the pamphlet will be most helpful to those planning the prayer retreat. Order the pamphlet from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores for 15 cents and plan a prayer retreat for your WMS.



#### STEWARDSHIP CHAIRMAN

How long has it been since there has been an emphasis on the Cooperative Program in your church? April 21 has been designated by the Southern Baptist Convention as Cooperative Program Day. You may want to use the following poster idea as a silent prod by placing it on a prominent bulletin board in the church.

On the inside face of a clock draw a map of the world, then print these words:

Around the clock  
Around the world  
Baptists work together through the  
Cooperative Program

If possible, arrange Cooperative Program leaflets underneath the poster. These may be secured from your state Baptist headquarters, for a small charge in some states.

#### MISSION ACTION CHAIRMAN

Some societies minister to the mentally retarded. See the description of materials available from the Sunday School Board in *Keeping Up-to-date with the Denomination*. In this same section there is information concerning Jewish Fellowship Week, April 15-21. Will your WMS take advantage of this opportunity to express Christian interest and concern for Jewish friends in the community?

Are there mission action groups ministering to senior adults in the community? If not, these suggestions may lead WMS members to minister to the aging:

1. Discover their needs.
2. Plan for regular visits to them.
3. Remember them on birthdays, anniversaries, and other special occasions.
4. Provide transportation when needed.
5. Read to them, run errands for them.
6. Maintain continuing contacts.
7. Use adoption plan (adopting them as parents or grandparents).
8. Provide opportunities for use of their skills and experience.
9. Make available sections of ROYAL SERVICE in braille for the blind (write to Braille Editor, 127 Ninth Avenue, North, Nashville, Tennessee 37203, giving the name and address, including zip code, of the

#### LEADING MISSION ACTION

Mission action group leaders have responsibility for leading a mission action group in planning, conducting, and evaluating its work.

In order for the group to plan and conduct its work effectively, group members must understand the group's purposes and goals, and responsibilities for attaining them.

Group members understand the group's purposes and goals more clearly when they participate in making the plans. Purposes and goals seem more attainable and are more easily accomplished when all group members have had a part in making the plans.

Group planning is effective and needs to be practiced because it encourages members to assume greater responsibility for the work they have helped to plan. Group leaders will recognize the significance of goal group planning. The mission action group guides (see p. 71, WMU Year Book 1968-69) give excellent help in planning, conducting, and evaluating mission action work.

blind person, and the grade of braille he reads, grade 115 or 2).

Does your WMS minister effectively to WMS extension members? Look again at your plans for this group. Are they adequate?

## promoting WMS Work

#### AT SOCIETY MEETINGS

To promote the study of the book *The Chains Are Strong* by W. C. Fields print on a large streamer or write on a chalkboard Luke 4:18-19. Ask the group to read it in unison and explain that this is the key Scripture verse for the entire study since the book presents groups of people with economic, social, and physical problems which affect their spiritual response. *The Chains Are Strong* seeks to make Southern Baptists aware of persons of special need and to motivate them to meet their need and to bring them into Christian fellowship.

#### AT CIRCLE and MISSION ACTION GROUP MEETINGS

To encourage circle and mission action group members to attend the May WMS meeting hold up a big question mark and ask, "What's your question?" Have someone ready to ask, "How may I help others to confront the missionary vocation?"

Then say, "Your question will be answered at our May WMS meeting. The study topic is 'Environment for Missions' with special emphases on our churches and homes. Be sure to come." Give time and place of meeting.

## keeping up-to-date

with the Denomination

#### HOME MISSION BOARD

April 15-21 is Jewish Fellowship Week. This special emphasis is promoted by the Home Mission Board. Its purpose is to encourage Baptists to visit Jewish homes and to invite Jewish friends to church.

Write the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303 for the free leaflet entitled "Jewish Fellowship Week" and watch *Home Missions* for additional suggestions for observing the week.

#### STEWARDSHIP COMMISSION

The book *Principles of Stewardship Development* by Dr. W. E. Grindstaff acquaints churches with principles for acquiring and using material resources and is designed to help churches build permanent programs of stewardship. The principles set forth are based on the Bible and Christian experience. Pastors, laymen, and denominational workers developed the ten principles discussed in the book. The book may be secured from Baptist Book Stores for 95 cents.

Another item which the Stewardship Commission makes available is a *Forward Program of Christian Stewardship* guidebook, \$1.25. The guidebook is in its twelfth revision and is a program of church finance to support enlarged church programs including local ministries, building needs, and world missions. The guidebook is included in the *Forward Program* materials packet.

Pastors and leaders may order sample packets of *Forward Program* materials for \$2.50 each from SBC Stewardship Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219, for preliminary study.

#### SUNDAY SCHOOL BOARD

The Sunday School Board provides help for those ministering to the mentally retarded. Two items which you may want to order are:

"Your Church and the Mentally Retarded," a free brochure available from Church Administration, Training Union, or Sunday School Departments, Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

*God Loves Me*, an undated resource unit prepared specifically for use with the mentally retarded. It can be used for an indefinite period of time and may be ordered from

Church Literature Department, Sunday School Board, for 84 cents a copy.

Summer workshops are held each year for those working with the mentally retarded. The 1968 dates and places are: Glorieta, New Mexico, June 20-26; Ridgecrest, North Carolina, July 11-17.

#### RESOURCES FOR APRIL

- 1. Background reading and reference for the study of *The Chains Are Strong* by W. C. Fields: *Dignity of Their Own*, William H. Koch, Jr., paper, \$1.95.

*They Harvest Despair*, Dale Wright, \$4.95.

- 2. Background reading and reference for society and circle study:

*Challenging Careers in the Church*, Joseph E. McCabe, \$4.50.

*What Do Missionaries Do?*, Johnni Johnson, \$1.75.

*Journeyman Missionary*, Jesse C. Fletcher, \$1.50.

*Educating Youth in Missions*, Mildred McMurtry, paper, 85 cents.

- 3. Background reading and reference for mission action groups:

*The Economically Disadvantaged*

*In the Midst of Plenty*, Ben H. Bagdikian, \$4.50.

*The Ghetto of Indifference*, T. J. Mullen, \$2.25.

*The Sick*

*Counseling for Church Leaders*, John W. Drakeford, \$3.25.

*The Art of Ministering to the Physically Sick*, Richard C. Cabot and Russel L. Dicks, \$6.95.

*Juvenile Rehabilitation*

*Helping Youth in Conflict*, Francis I. Frellick, \$3.95.

*Understanding and Preventing Juvenile Delinquency*, Haskell M. Miller, \$1.25.

*Internationals*

*Christianity and World Religions*, Luther Copeland, 95 cents.

*Visitors to the United States and How They See Us*, Bryant M. Wedge, \$5.95.

*Language Groups*

*Death of a Myth*, Kyle Haselden, \$1.75.

*Winds of Change*, Gerald B. Palmer, 75 cents.

Order all books from Baptist Book Stores

*Me—in Mission Action?* play, 10 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

- 4. Audiovisuals appropriate for use this month:

**Filmstrips from Baptist Book Stores:**

*Environment for Missions*, color, 49 frames, with recording and manual, \$7.00.

*Confronting the New South*, color, 80 frames, 2 scripts, \$3.50.

See *WMS World in Books* for detailed information concerning materials listed above. *WMS World in Books* is distributed according to state plan.



# the wmu leader

planned by June Whitlow

April 1968 • royal service

## LEADING OTHERS TO ACCEPT CHANGE

by Elaine Dickson

Change cannot be left to chance. To take place smoothly, change must be planned.

In another section of *The WMU Leader* logical steps to take in using the new WMU plans and materials are outlined. This article deals primarily with the psychological factors in change. What can the leader do who sees the need for change and others are not able to see this need? Why is change such a frightening word to some people? How can the leader work with other people to bring about change?

The following suggestions will help WMU officers build a strong foundation for acceptance of change:

1. Lead persons to identify with the need to change.

Change should never be made for the sake of change. If persons cannot identify with the problems or situations which precipitated the need for change, they feel they are being forced to change when there is no real need to do so.

Have members of your WMU made comments similar to these?

"I wish we could meet less and do more."

"I wonder about our concern for the world when I think of our lack

of concern for the people in our own community."

"I'm tired of complicated reports."

These kinds of comments indicate a certain amount of dissatisfaction with present ways of doing things. They point to possible need for change. If leaders in your church or members of Woman's Missionary Union organizations have indicated their dissatisfaction with things the way they are, help them to see proposed changes as the answers to some of the problems they have felt.

2. Build confidence in the changeless.

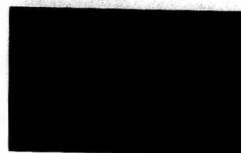
In presenting the new plans and materials for Woman's Missionary Union, persons need to know what is not changing as well as what is changing. Helping persons know that the basic work and purposes of WMU are not changing is very important. If security can be felt about purpose and work, the how of doing the work becomes less important. Members of Woman's Missionary Union need to understand that the why and the what of Woman's Missionary Union work is essentially unchanged; some of the how of doing the work is being changed.

There is security in knowing exactly what to expect. Change introduces an element of uncertainty about the future. Persons are not always able to judge what the changed situation will bring. What the person does not know she tends to fear.

3. Give adequate information about the new plans.

It takes time to communicate new ideas. Communication is not a matter of one person having all of the answers and giving them to the group. Communication of new ideas involves presenting the ideas and allowing persons time to discuss them. Leaders and members of Woman's Missionary Union should have time to ask questions and react.

Communications should take place over a long period of time, perhaps several months. Adequate information cannot be given at one time nor can all the questions be asked at one sitting. Persons need to have time to think about the changes and come back together again to discuss them.



Communication requires an unhurried approach to interpretation.

Communication should be widespread. Communication not only should take place among leaders and members of Woman's Missionary Union, but also with the pastor, church staff, and church congregation. Involving the largest numbers of people in talking about and thinking through the proposed changes is important.

4. Plan for participation in decision-making.

Persons tend to help implement changes better if they have had a part in helping to determine what the change will be. When the proposed changes are first presented to a group it should be clear that they are merely proposals for discussion and reaction. After a process of discussion and interaction, the final decisions concerning plans can be made.

Involving persons in determining change helps them know what will be expected of them. Changes are usually improved when persons help make the decisions, for they often point up needs for adaptations within the proposed changes.

Involving members of Woman's Missionary Union in the decision-making process may take a longer time and may not produce exactly the results WMU leaders want. However, it is better to take a few steps toward change that the majority are committed to than to take several steps that only a few people really believe in.

5. Prepare persons to follow through on changes.

It takes time to adjust to and implement new ideas. Times should be allowed for adjustment. Every aspect of the new WMU organization cannot be expected to work smoothly the first few months of operation. But maximum preparation of people to implement change will make the transitions more smooth.

Training is the key to implementing the new plans. New WMU leader manuals and handbooks will help prepare leaders and members to function efficiently in the new organization plan. Leadership courses are available for use in training WMU leaders.

Deciding to change is only the first step. Implementing the change is a step equally as demanding.

Change requires helping people function appropriately in a new environment so that they continue to be effective and creative in their work. Leading others to accept change can be an exciting adventure in leadership.

**wmu**  
information  
for informed leaders

### New WMU Organization Plan

A new plan of WMU organization is being introduced to churches in October 1968. Flexibility and simplicity characterize the plan; it is designed to accommodate the needs of both large and small churches. The organization plan begins with a simple structure and expands as there is need. How many general officers and age-level organizations a WMU has depends on the size of the church. A WMU needs only the minimum amount of organization



necessary to get the work done

A WMU director, who is responsible for leading the overall Woman's Missionary Union program, is suggested for every church. Other WMU officers, WMU assistant director and WMU secretary-treasurer, are optional officers and may be added as needed.

The WMU organization plan grows with the addition of age-level organization units. Each organization unit has a leader (WMS president, YWA leader, GA leader, Sunbeam Band leader) and assistant leaders as needed. When at least one organization unit is added, a WMU council is formed, made up of the WMU director and organizational leader(s) working together. The WMU council, led by the WMU director, is responsible for planning, coordinating, and evaluating WMU work in a church. When there is only one age-level organization, the leader serves on the WMU council.

When there are two or more age-level organizations, an age-level director (WMS director, YWA director, GA director, Sunbeam director) is added. The work of the age-level director is primarily that of coordinating the work of two or more age-level organizations in churches without age-level directors, the WMU director will assume the full role of coordinating the work of all age-level organizations.

The addition of an age-level director means the formation of an age-level committee composed of the age-level director as chairman and age-level leaders as members. The committees (WMS, YWA, GA, Sunbeam Band) are responsible for planning, coordinating, and evaluating the work at an age level. Directors represent on the WMU council the age-level organizations with whom they work.

Organization varies from church to church. Some WMUs have one general officer, some three. Some churches have a single organization unit within an age level; others have several. The important thing is for a church to have the kind of organization necessary to carry on its work.

Several pieces of new material are available to interpret the new organization plan from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.\*

#### LEADER MANUALS

Women's Missionary Union Manual, for WMU officers, 75 cents  
WMS Leader Manual, for president and officers, 75 cents  
YWA Leader Manual, for adult leaders, 75 cents  
Intermediate GA Leader Manual, for adult leaders, 75 cents  
Junior GA Leader Manual, for adult leaders, 75 cents  
Primary Sunbeam Band Leader Manual, for adult leaders, 75 cents  
Beginner Sunbeam Band Leader Manual, for adult leaders, 75 cents  
The Sunbeam Nursery, \$1.25

#### MEMBER HANDBOOKS

WMS Member Handbook—Changes and Choices, 25 cents  
YWA Member Handbook, 25 cents  
Intermediate GA Member Handbook, 25 cents  
Junior GA Member Handbook, 25 cents  
WMU Year Book 1968-69, 35 cents

#### LEADERSHIP COURSES

A leadership course based on each manual is available for use in individual or class study. Class study is based on the teacher's guide for each manual. Study requirements for teaching the leadership courses are found in the teacher's guide for each manual. See leadership course for each age level, WMU Year Book 1968-69.

#### OTHER MATERIALS AND SUPPLIES

Plan books and reporting materials are also new. See age-level sections of WMU Year Book 1968-69 for complete listing of all materials for use in Woman's Missionary Union.

\*Leader manuals available March 1, 1968; WMS member handbook—available July 15, 1968; other handbooks available August 1, 1968.

wmu

president  
vice-president

#### FACT—Prayer Partner Plan for the Crusade of the Americas

Fact is the plan worked out by Woman's Missionary Union whereby Baptists of the western hemisphere are linked in intercessory prayer on behalf of the Crusade of the Americas. Adults and young people, as well as church groups, are encouraged to participate in this international prayer agreement. Those desiring to do so will be assigned prayer partners.

The WMU council needs to make plans for informing the church about Fact and for leading the church to participate in the plan. The WMU president can take plans to the church council or, if there is no church council, she can work directly with the pastor.

Some suggestions for informing church members about Fact are: (1) make announcements in congregation services and department assemblies; (2) use posters and bulletin board displays; (3) write special features in church bulletin or newsletter; (4) write letter to church members. (Additional information about the Crusade and Fact may be found in January 1968 issues of Home Missions and The Commission; January-February, March 1968 WMU Bulletin for Local Church Presidents.)

The WMU council may use one or more of the following approaches for leading persons to participate in Fact:

1. Suggest to the church council that the church request another church as a prayer partner.
2. Suggest that an organization or group request another group as a prayer partner.
3. Suggest that individuals request other individuals as prayer partners.

A flier which gives information about Fact is available (free from Fact, Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, for those who wish to request a prayer partner. A request form with instructions for requesting a prayer partner is included in the flier. Prayer partners will be assigned by Woman's Missionary Union, SBC, and materials will be sent to all participants when a prayer partner is assigned.

Write to Fact, address above, and request as many copies of the flier as you can use. Individuals, families, groups, your church may fill out the request form and return it to the above Fact address. We will send a partner to each.

Write to Fact, address above, and request as many copies of the flier as you can use. Individuals, families, groups, your church may fill out the request form and return it to the above Fact address. We will send a partner to each.

#### Opportunity, 1968

Annual meeting of the Woman's Missionary Union, SBC, will be held in Houston, Texas, June 3-4, 1968. The program will include features built around the 1968-69 emphasis of the Convention, "A Church Fulfilling Its Mission Through Evangelism and World Missions."

The Southern Baptist Convention meets immediately thereafter, June 4-11, 1968, in Houston, Texas.

#### Cooperative Program Day

April 21, 1968, is Cooperative Program Day in our denomination. The purpose of the day is to provide information about the Cooperative Program and the work done through it. State Baptist conventions send materials to the churches encouraging them to observe the day.

For the WMU council meeting prepare a short feature presenting facts, figures and other information concerning the Cooperative Program. Help persons understand that it is Southern Baptists' plan for financing the worldwide missions effort of our denomination and that it provides financial support for missions work directed by state mission boards, the Home Mission Board, the Foreign Mission Board, and other Convention-wide agencies and commissions.

Show the council members how much your church gives through the Cooperative Program. (Secure this information from your pastor, church treasurer, or the person responsible for forwarding Cooperative Program funds to your state executive secretary.)

#### Prayer Retreat 1967-68

How can we help our members become aware of the needs of persons in the community?

How can we stimulate persons to become interested in helping others?

What is our church doing to minister and witness to persons of special need?

These and other questions relating to the denominational emphasis on ministry can be explored during a prayer retreat. The prayer retreat this year focuses on the denominational emphasis, "A Church Fulfilling Its Mission Through Ministry." The purpose of the emphasis is to stimulate concern which will result in daring missions endeavors.

Secure the prayer retreat pamphlet, 15 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. Read the pamphlet carefully to see how to plan and conduct a prayer retreat. Look at the suggested schedules on page 6 to help in determining how much time can be spent. On page 7 are listed content areas. Keeping in mind the time limit and the interests of the group, plan the activities of the retreat. Perhaps all suggestions cannot be carried out during the retreat, but this is an excellent opportunity to use small discussion groups. Discussion can lead participants to become aware of existing needs, to examine their own lives, and to make definite decisions concerning their involvement in mission action. See the questions suggested for discussion on page 8.

A prayer retreat using the suggestions given in the 1967-68 prayer retreat pamphlet will help a Woman's Missionary Union see possibilities for mission action.

#### Change Along with Me—the Best Is Yet to Be

Change seems to be the order of the day in our present world. To remain receptive to change is to remain young and vibrant in mind

and spirit, no matter how old one gets.

You are aware that the WMU organization will have a new look beginning in 1968. These new ideas are suggested in the belief that they will help church WMU organizations be more effective in the performance of their tasks. As WMU president you are responsible for interpreting organizational changes, helping persons to see the need for change, and guiding the organization into the suggested organization pattern.

Being able to do this easily and effectively will require a basic understanding of the new organization plan and the ability to communicate the new ideas to others. Here are some suggestions which may help you as you initiate change in your Woman's Missionary Union.

#### Become informed about new plans.

- (1) Read WMU Year Book 1968-69. (Available for 35 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.) Study the new or newly expressed ideas which characterize the organization plan. (See page 3 in WMU Year Book 1968-69.)
- (2) Read Woman's Missionary Union Manual. (Available March 1, 1968, 75 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.) Study Chapter 3, "Organizing to Perform WMU Tasks."
- (3) Review articles interpreting change which appear in The WMU Leader, Royal Service, February, March, April, 1968.
- (4) Attend association, state, or national training meetings which interpret new organization plan.
- (5) Discuss plans with WMU council.
- (6) Use leadership features in The WMU Leader, Royal Service, February, March, April, to stimulate discussion about change. Explain why change is necessary and tell why an organization change is suggested.

gested in Woman's Missionary Union.

- (2) Make available new materials and encourage members to read and study materials.
- (3) Interpret new organization plan by using the new or newly expressed ideas found on page 3 in the WMU Year Book 1968-69. Tentatively decide the organization structure which will meet the needs of your WMU. Chart that structure, showing the officers and leaders which you need. (If your WMU has bylaws, try to work around them. Bylaws will not be suggested for church WMUs beginning in 1968.)
- Discuss plans with pastor and church council.
  - (1) Explain the purpose of the organization change, interpret new organization plan, and show the organization structure which your WMU plans to use.
  - (2) Show materials which interpret plan.
- Discuss plans with adult leaders and WMS members.
  - (1) Explain the purpose of the organization change, interpret new organization plan, and show the organization structure which your WMU plans to use.
  - (2) Show new materials which interpret plan and encourage persons to read them. (See WMU Year Book 1968-69 for a listing of materials.)
  - (3) Allow ample time for questions and discussion; allow persons to discuss their reactions to the changes.
- Inform the congregation.
  - (1) Use the church bulletin, newsletter, or letters to explain some of the changes, the reasons for the changes, and the new organization structure of your WMU.
  - (2) Ask someone to speak on the reasons for the organization change and to interpret the new plan as it relates to your church.
  - (3) Display a series of posters



showing new ideas in the organization plan

- Set up your organization and enlist leaders.
  - (1) After plans have been discussed with WMU council, pastor, church council, and adult leaders and WMS members, determine the organization structure which meets the needs of your WMU
  - (2) Set up a WMU leadership committee to assist the church nominating committee in selecting and enlisting WMU officers and leaders which are needed for the plan of organization which you have chosen.
- Provide materials and train leaders.
  - (1) Order materials which WMU officers and leaders will need to perform their tasks efficiently; encourage persons to study.
  - (2) Provide WMU basic leadership course for all WMU officers.
  - (3) Provide age-level leadership courses for WMS, YWA, GA, and Sunbeam Band leaders.
  - (4) Encourage attendance at association, state, or national training meetings
- Use new plans beginning October 1968

wmu

youth directors

- ywa director
- ga director
- sunbeam band director

#### Planning Meetings—Are They Really Necessary?

Age-level planning meetings are very important because the age-level

committees are charged with planning, making accurate reports, checking on aims for advancement, studying reports, evaluating work, and providing opportunity to exchange ideas or discuss problems and needs. This is quite a responsibility and the age-level organization will function much more effectively if adequate planning is done.

Here are some pointers for your planning meeting.

- Meet at a regular time (monthly meetings are encouraged).
- Begin on time—end on time.
- Have planned agenda (it may be wise to share agenda with members before the meeting so they will be prepared for items which will arise).
- Refer to plan sheets based on aims which are in the age-level section in the WMU Year Book 1968-69 in order to check on progress of organization.
- Use age-level plan book for specific planning.
- Maintain a group spirit (involve members by having brainstorm sessions, discussion periods, questions and answers, research reports).

#### A Suggestion

At the planning meeting this month check to see how each organization counselor or leader has used the age-level plan sheets which are based on the aims for advancement. They are found in each age-level section in the WMU Year Book 1967-68. Because the midyear progress reports have just been completed, it is a good time for evaluation.

- Use a few minutes to establish the importance of filling out the age-level plan sheets.
- Give time for each counselor or leader to share how the plan sheets have helped her in long-range planning. (Notify her before the meeting that you are going to do this so that she will be prepared to report.) Suggest that she point out what the organization has accomplished during the first six months and the plans for the next six months. This method will familiarize persons with the use of the plan sheets.
- Answer questions which persons may have as to how to fill in the plan sheets.





# Time to plan

Attend

## WMU Conferences

YWA, Ridgecrest—June 20-26\*

WMU, Glorieta—July 18-24\*

WMU, Ridgecrest—August 8-14\*

A family affair!

## World Missions Con

July 25-31—Glorieta\*

reservations: write Mark Short, Jr., Glorieta Baptist Assembly, Glorieta, New Mexico 87535;  
Ken McAnear, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770