

don't miss life's extras

RVICE



ROYAL SERVICE

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WOMAN'S MISSIONARY UNION

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Day by Day -- Living

AN EDITORIAL

Every happy person has a secret—a secret for happy living. Ethel Barrymore once told her secret.

"You must learn day by day, year by year, to broaden your horizon. The more things you love, the more you are interested in, the more you enjoy, the more you are indignant about—the more you have left when anything happens.

"I suppose the greatest thing in the world is loving people and wanting to destroy the sin but not the sinner. And not to forget that when life knocks you to your knees—well, that's the best position in which to pray, isn't it? On your knees. That's where I learned."

What is your secret for happy living? Have you ever expressed it to yourself or to a beloved person? As the halfway mark this June in the year 1968, write down your innermost secret for living. Don't miss life's extras because you fail to learn to appreciate day by day, year by year opportunities to broaden your horizon. Joyous living is possible for every person. Jesus said it this way, "I have come in order that they might have life, life in all its fullness" (John 10:10 TEV),† and his beloved disciple John wrote it down for us to know with certainty.

*From Words to Live By, This Week Magazine, October 4, 1939
†Used by permission of the American Bible Society

by Ethalee Hamric

Do You Have a Hobby?

by Dave Prichard

If so, you talk about it I know. Sharing it with another who understands is one of the joys of a hobby.

WHAT is your hobby? Coin collecting? stamps? arrowheads? pitchers? books? recipes? handwork? knitting? travel? Think about how you enjoy telling a kindred soul about it. Well, he also likes to talk to you about his collection or favorite pastime or keenest interest. There's an art in listening to him. It renews your viewpoint and his.

As you listen he may tell you how he became interested, the availability or scarcity of items, other persons

Mr. Prichard is director of recreation at First Baptist Church in Oklahoma City, Oklahoma

who have the same hobby, its significance, friends made because of similar interests, and on and on. Not only will you thrill to his enthusiasm, but you will see him in a new light. Unexpected facets of his personality will be discernible. At least this has been my experience.

Have you ever thought of getting hobbyists together in your church for an evening? It is a great idea. People need to rediscover simple, uncomplicated fellowship. A hobby evening could be the occasion. How to begin is a first consideration.

Survey the situation. An actual survey card might be the best means of discovering the hobbyists in your church. Don't overlook people who have specific interests but have never actually begun a hobby. Recently a friend said to me: "I want to start collecting stamps, but I don't know where to begin."

Where will you have your hobby night? You could call it a Hobby

Hoodown. (The unabridged dictionary has as one definition of a hoodown "a loud and spectacular affair.") You need not make your hoodown loud but it can be spectacular. Choose a place at the church to meet the requirements of the number you expect. Avoid too much space but be sure you have room for the various groups to gather and talk without disturbing one another.

You may want to appoint a coordinator of each hobby. The activity which takes place in each group will be determined by the type hobby. One group may show and tell and swap.

Another group may ask one person to display his hobby and tell about some phase of it. Then have discussion, questions and answers, and general sharing. Remember, hobbyists like to talk!

In any event, be sure displays are ready, chairs and tables and posters are in place, and adequate facilities

are on hand. Don't let a group falter because of poor preparation.

One group might be made up of creative cooks who work on their recipes together, sharing and telling. Their samples could furnish refreshments for the entire group!

Achievement awards could be given to the group with the best display, the keenest interest.

To close the evening you could have a brief report from each group and give awards at this time. The awards could be humorous: a sponge to a stamp group; a box of matches to the cooks; modeling clay to the ceramics group; play money to the coin collectors.

A hobby display center could be set up in the church: dolls, autographs, coins, stamps, maps.

Other Hobby Hoodowns could include lectures, exchange night, bring-a-interest-friend night. It is not an attendance record you are after, but an organized way for people to get together to share wholesome interests out of which will grow lasting friendships and wonderful fellowship.

Some women's homes are sources of beautiful handwork, art objects, and exquisite small pieces of furniture or pictures from another country. These could be displayed, and at your meeting time could be set aside for a brief lecture which would deepen appreciation for others. Or hobbyists might go together to see an exhibit at a nearby library or museum. A woman might set up an exhibit in your church library.

A number of these hobbies might accelerate interest in a missions meeting. Art objects, maps, flags, stamps, coins, and pictures can be the stimulus for depth study of a people and country.

Give thought to the idea of a Hobby Hoodown. Prepare your survey card. Make the survey. Compile the information. Make plans for a beginning. Choose the best place available. Hobbyists are legion and are people of talent and keen zest for life. Give them a chance!

by H. B. Ramsour

Mucho Mas Español

RECENTLY someone asked, "Does *mucho mas Español* mean much more Spanish?" The answer is yes, and I would add there are many reasons for all of us knowing much more Spanish than *Asa la vida*, *así*, and *gracias*. Baptists have a large responsibility in communicating the gospel to the eight million people of Spanish-language background in our country. A vast majority of the Spanish-speaking are concentrated in certain areas. This has always been the way with immigrants to our country. They seek jobs and homes in areas where others of like background have settled. Some of these people have lived here for many generations. Others have come recently. More than 200,000 Spanish-language people from Cuba have come to our country since Castro hijacked that country. Most of these still live in Florida, although many have settled in other states.

In New York City, there are more than two million Spanish-language people, many from Puerto Rico. Around Detroit and in other towns, cities, and villages in that area many Spanish-speaking people live and work.

Dr. Ramsour is president of the Mexican Baptist Bible Institute, San Antonio, Texas



It is well known that in Texas there are large concentrations of Mexican-Americans in towns and cities. For example, San Antonio with a population of about 800,000 has more than 350,000 people of Mexican-American background.

July 1967 *Home Missions* gave a glimpse of the attitudes and needs of the 2.5 million Mexican-Americans living in Texas where their numbers are growing at a faster rate than that of any other group. Although many Mexican-Americans are born in this country and are citizens, they continue to live in communities dominated by a culture strongly influenced by their parents and grandparents.

But "many people are confused," George I. Sanchez, a professor at the University of Texas in Austin, said. "They think that Mexican-American sort of indicates some allegiance to Mexico. This is not true, never has been. Oh yes, there is an identification. We speak the same language. We're the same people. But no political identification."

"The Mexican-American in Texas," *Home Missions* reports, "like the sleeping giant, is beginning to stir. Potentially he has massive strength, just from sheer numbers. . . . He is beginning to hear disturbing words from increasingly outspoken community leaders such as doctors, educators, and politicians—words about generations of edu-

cation and job-wage discrimination. His tactic in the past has been withdrawal and silence, but no longer. Already he is becoming a voter with his own opinion, recently cited as swinging a close statewide vote. . . . Too often, however, his lack of education keeps him uninformed."

Dr. Sanchez said: "In the last five years the US has become internationalist. . . . It is no longer a stigma to speak another language and to belong to another culture. . . . The University is cosmopolitan. . . ."

Baptists in this changing situation are in some measure seeking ways to make a relevant witness. They must educate Anglo churches to the needs of Mexican-Americans and encourage unbiased outreach. At the same time they must program a ministry through separate Spanish-speaking churches and missions," wrote Dallas M. Loe in the July 1967 *Home Missions*.

All across our country Baptists face similar challenges where this and other language groups need special attention if they are to be reached for Christ.

There is great need for more trained workers. Our colleges and seminaries are graduating a few, and the Mexican Baptist Bible Institute of San Antonio is providing some, but the number is all too small.

The institute, which is a four-year theological school operated by Texas Baptists, provides intensive Bible

training for pastors and workers among the Spanish-speaking. It is growing rapidly and doing much to relieve the scarcity of workers, but during its twenty-year history no graduating class has ever reached ten in number.

During the past four years, however, the institute, with the help of the Home Mission Board, has been able to expand greatly. It has added a language school to train missionaries appointed to work with the Spanish-speaking.

For almost a year missionaries spend six to eight hours a day in accelerated language study, learning also to preach and teach in Spanish. They have access to a modern language laboratory and live in a Spanish culture environment.

So, truly the laborers are few. No single group will ever be able to meet the needs alone. It calls for the dedicated ministry of every concerned Christian who will bear witness to the power of the gospel in a language these masses can understand best. And that is in Spanish.

We need *mucho mas Español*—much more Spanish—preached and taught by many more people who feel personally responsible for getting the gospel to the great unreached multitudes in our midst.

Maybe you should be one of the many who should learn *mas Español* if there are people living near you who speak this language. You need not come to the institute to learn. You can do so in a high school, college, or university. You can even learn it in your own home by using available books and records. This is true of almost any language. Not only do we need to know the language, but the culture and customs as well so that we can appreciate and enjoy their differences.

Whether you learn *mas or mucho mas*, help win these friends to Christ through gifts of love and prayer. Let us break every barrier that would keep us from reaching for Christ those of special need and circumstances.



by Cyril E. Bryant

Editor, *The Baptist World*

Publication of Baptist World Alliance

Americans generally take their local post office for granted. We fuss about delays in delivery of letters, and last January we complained that rates were going up at a time when many believed that the quality of service was going down. Seldom do we stop to think about the informational, educational, and commercial contribution that the national postal system makes to our lives.

Probably no other branch of the government touches every American so frequently and so personally.

George Washington made development of an efficient mail system one of the primary objectives of his administration as the nation's first president. But even earlier, the colonies had a postal system. A Philadelphia publisher, scientist, and inventor named Benjamin Franklin was America's first postmaster general. Street letter boxes were introduced in 1858, the Pony Express was established in 1860 to rush letter mail to the west coast, and free city delivery was begun in 1863. Railway post office service was begun in 1864, and the first airmail service was instituted in 1918.

Even against this background, new developments in the postal system are as exciting as any previous history. Postmaster General Lawrence F. O'Brien says that the Post Office Department is now handling eighty billion pieces of mail a year—as much as all the rest of the world combined. This volume, representing a tremendous increase over that of just a few years ago, has been more than the "old" system can handle. Zip codes were introduced to help in the routing of mail, and already some machines have been developed to read these zips and mechanically pitch letters into the proper channels for distribution to their widely varied destinations.

Now comes the announcement that more than half the nation's first class mail is being carried cross-country by air. The switch was necessitated by the declining number of passenger trains on the nation's railroads, and made possible by the willingness of airlines to carry mail sacks

Promising Developments in the Postal System

on a "space available" basis. Even if mail does not make the first plane, it will get into the air sometime during the day or night and hurry the letter on its way faster than it travels on the ground.

Mr. O'Brien says further that beginning in 1969 he will ask Congress to do away with the special higher rate for airmail postage and promise air transportation to every piece of first class mail. The ten cent airmail stamp will be outdated; the six cent stamp would guarantee the fastest possible delivery.

Still another development in the postal service may also be considered by the current Congress. Mr. O'Brien has proposed that the frequently crippling political angles of post office operation be forever removed by establishing a nonprofit government corporation to run the postal system on the highest possible business levels. No longer would postmasters and rural letter carriers be named on the basis of political favors; no longer would money-losing post offices in small villages be maintained just to please a group of citizens who take pride in their hamlet's cancellation mark. The first consideration in both cases would be for the most efficient delivery of the mail—and this can be done better, Mr. O'Brien suggests, by regional distribution points.

The Post Office Department is now truly big business. It has 700,000 employees, thousands of post office buildings, tens of thousands of transportation and delivery vehicles. And we repeat, it handles and directs to proper destinations eighty billion pieces of mail a year. In 1967 the government subsidized this operation to the tune of \$1.2 billion in its payment of operational costs in excess of postal charges.

American businessmen have proved their ability to manage efficiently all other communication systems. Telephones, telegraph, railroads, airlines, radio and television, as well as the mails, are operated as government services in most countries of the world. However, creators of United States policy chose to manage only its postal service.

Now, if Mr. O'Brien's proposal is carried out, postal service also will be handled by professional businessmen. The government would exercise control only by naming a board of directors and urging that the best possible service be given at the least possible cost.



Dr. H. B. Ramsour, president, Mexican Baptist Bible Institute, San Antonio, Texas



Missionary Milton E. Cunningham, Jr., Lusaka, Zambia, records a sermon for radio



by Johnni Johnson and Sue Miles Brooks

missions here and there

• Radio and Television: part of a team

The team: those working together in the activity of directly presenting the gospel to people. Modern day disciples. Men and women concerned with communicating God's good news today. In this telling, radio and television are—as one missionary says—part of a team.

Item: In Baptist broadcasting efforts in the Orient in 1966, the main advance was the beginning of a Baptist television broadcast in Korea. Also in 1966, Baptist radio efforts in Japan were approximately doubled with the adding of programs in the Tokyo area. And missionaries assigned to broadcast work in Taiwan and the Philippines returned from furlough to step up the Baptist broadcasting efforts.

Recording studio of Argentine Baptist Radio and Television Commission, Buenos Aires



Item: In 1967, missionary associate E. Wesley Miller, Switzerland, was named radio-television representative for Europe and the Middle East; and missionary Milton E. Cunningham, Zambia, was elected to similar responsibilities for Africa.

Among those working together to present the gospel to people today, an increasing number can—and do—use these media as channels of Christian witness. For example, missionary Alan W. Compton, who now resides in Mexico City, functions as radio-television representative for twenty-three missions (organizations of Southern Baptist missionaries) in Latin America.

With college and seminary training and seven years experience in commercial radio-television, Mr. Compton works with fellow missionaries in Latin America in technical matters and in the production and distribution of programs. For example, he works with missionary James G. Teel, Jr., general director of the Evangelism Board of the Argentine Baptist Convention and acting director of its production department.

Mr. Teel came to this work in 1962 after seminary preparation and experience in evangelism and church development in the United States, Ecuador, and Argentina. Along with Roberto Jarczek, he is the Board's contact man both to local churches and to the national radio-television industry. He and his Board staff encourage churches to use radio as a tool of witness. They assist them with programming as well as in the use of audiovisuals. From his office in downtown Buenos Aires, Mr. Teel keeps in touch with the nation's broadcasters, seeking opportunities to air products he has, and to develop more.

As early as 1964, Channel 9 in Buenos Aires asked the Argentine Baptist Radio and Television Commission to prepare special programs for telecast on Christmas, Easter, and one other occasion. In 1966, two special programs were requested and then presented as Channel 9's com-

mission to the evangelical message of Easter.

As Teel and his colleagues see their evangelistic opportunities in radio and television, content counts most. Their goal is to win a hearing for the gospel in Argentina. By design, the Board's departments function together as an evangelistic thrust of the national convention. Though their media ministry is relatively new, Argentine Baptists anticipate the time when radio-television work will be as strong as their well-established publication work. They see both as vital to a Decade of Advance—an in-depth enlargement program begun in 1963—and to their involvement in the Crusade of the Americas in 1969.

As in Argentina, similar development is under way in other countries. Wider cooperative efforts are being led by people like Alan Compton who came to his position as Latin America's radio-television representative in 1965. Like his more recently named counterparts—Miller in Europe and the Middle East, Cunningham in Africa—he advises and consults with missionaries. He surveys needs and opportunities for the use of radio and television, and conducts training institutes in various countries.

"We who work in radio and television," Compton says, "are part of a team seeking to gain a hearing for the gospel."

• Missions in the Summertime

"Summertime, and the livin' is easy" generally does not apply to lay Christians, who volunteer for summer missions work under the direction of the Home Mission Board through such programs as student summer missions and Christian Service Corps.

Above all, there is soul-winning—but soul-winning by way of a large amount of camping, preaching, teaching, singing, drawing, surveying, and sometimes even sweeping and scrubbing.

"I feel that more students should apply for positions in the summer missionary program," said Calvin Eugene Watson of Murphysboro, Illinois, who in 1967 was a summer missionary to California. "The missionary not only spends his summer in a most profitable way, but he also helps a [lost] soul who is won to have a better summer [and a better life]."

About eight hundred students sponsored by the Home Mission Board and state convention Baptist Student Unions this month will begin terms as student summer missionaries. And if last year's student reports are any indication, the experience will have a unique meaning for each.

"I can now look a person in the eye and talk to him about becoming a Christian," said Arnold Nuckles, Jr., of Greensboro, North Carolina, who served in Oregon and Washington.

"A real testing came to us Southerners as we were invited into the home of a Negro family whose father was not a Christian," said Patricia R. Haynes of Mount Juliet, Tennessee, who served in California. "My partner and I

Miss Claudia Edwards, right, Christian Service Corps volunteer, talks with Miss Bernice Gillespie, bookkeeper for Alaska Baptist Convention

both felt we were not prejudiced, but both doubted our lack of it before the day was over."

Wally Hebert of Westlake, Louisiana, said, "My greatest experience was my own surrender to a preaching ministry as well as to a college teaching ministry."

Another Georgian, Patricia Kubala of Manchester who served in the Southern Baptist Spanish Mission in Ulysses, Kansas, for a while, came back "determined to learn the Spanish language."

Generally, they all met the same qualifications—college upperclassmen, mature Christians who were in good physical, mental, and emotional health, active members of a Baptist church with a definite interest in missions.

"I saw need, desperate need, for Christian laymen to move into church areas where there are so few qualified leaders," reports Maureen Powell of Valdosta, Georgia, who last summer served in Oregon and Washington.

In partial answer to that need, Miss Lola Leath, a retired bookkeeper from Wichita Falls, Texas, is living and working in Oregon and is an active volunteer leader in Southern Baptist churches there.

The Home Mission Board is aware of particular needs and tries to obtain workers willing to volunteer for either long-term or short-term periods of service. (Applications are accepted year-round.)

For example, Miss Claudia Edwards of Montreat, North Carolina, worked six weeks last summer in Alaska. A former choir director and a former instructor in the Carver School of Missions in Louisville, she was assigned to the Calvary Baptist Church in Anchorage.

As part of her service, she was a teacher in a Vacation Bible School with such a large attendance that the use of makeshift tent classrooms was necessary.

The majority of these volunteer workers were in consensus with Jean Moore of Chesapeake, Virginia, a student who served in Kansas City. She said: "Now that I am back home, I am anxious to share my experiences and, with the Lord's guidance, encourage in others interest and concern for the needs of the people here in the United States."

choices make the difference

Possibilities for depth involvement in kingdom work are accelerated in Woman's Missionary Society choices for this fall.

ALL OF US are aware of what a difference choices make in our lives. Sometimes these choices are insignificant while others change the entire course of our lives.

During the next few months WMS members will have important choices to make. No longer will they be assigned to circles, but they will choose a mission group in which they want to work. The possibility of choosing a mission group or groups in which to participate and volunteering for work to be done has a great appeal to most women.

There will be the choice of mission study groups for those particularly interested in a study group. There will be prayer groups for those who want to be a member of a prayer group. Mission action groups will be provided for those who have a desire to work with persons of special needs on a sustained basis. The number of mission groups in a church will be determined by the size of the church, the interests and abilities of WMS members, and the needs of the community.

Mission study groups offer opportunities for members to extend their

missionary horizon and to increase their concern for worldwide missions. There are four study groups from which WMS members may choose: current missions group, Bible study group, mission books group, and Round Table group.

The current missions group will have units of study provided in ROYAL SERVICE each month (formerly called circle study).

The Bible study group will study the missionary message of the Bible with lessons and guides in ROYAL SERVICE. The lessons (including a strong contemporary missions emphasis) and study guides will provide helps for four sessions for those who want to meet weekly. Those meeting once or twice a month will combine the lessons.

The mission books group will study in depth certain missions areas. There will be a *Mission Books Teacher's Guide 1** for books recommended for study. Six books will be recommended for 1968-69 and a group may choose from two to six of them.

For those who like to read and review books which provide back-

ground for missions understanding, the Round Table group is the answer. Books recommended for this group will be built around themes, and a group may deal with one or more themes during the year. For each book there will be review, suggestions, and questions to stimulate group discussion of the book as it relates to missions. Suggestions for this group will be carried in the *Round Table Group Guide** with additional books recommended from time to time in ROYAL SERVICE.

For those whose concern for a lost world impels them to intercessory prayer, there is the mission prayer group. Guidance material for prayer groups will be available through a *Prayer Group Guide**. The guide will be the basic resource and ROYAL SERVICE will carry additional helps each month.

Your WMS may have formed mission action groups last fall and you may be a member of a mission action group now. If so, you know the thrill of ministering and witnessing to persons of special need. For mis-

*Available July 15, 1968, \$1.00 each, from WML or Baptist Book Stores

by Margaret Bruce

sion action groups there are the group guides. Presently there are five of these guides:

Mission Action Group Guide: Internationalists

Mission Action Group Guide: The Sick

Mission Action Group Guide: Juvenile Rehabilitation

Mission Action Group Guide: Language Groups

Mission Action Group Guide: Economically Disadvantaged

Available for \$1.00 each from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores

After July 15, 1968 there will be three more mission action group guides: *Mission Action Group Guide: Combating Moral Problems*; *Mission Action Group Guide: Non-readers*; *Mission Action Group Guide: Prisoner Rehabilitation*.

Choose carefully and prayerfully the mission group in which you will work during the 1968-69 WMU year. You will want your choice to be an enriching experience for yourself and those with whom you work

ROYAL SERVICE • JUNE 1968

• *The Missionary Wife and Her Work* by Joy Turner Tuggy

Have you ever wondered what problems bother "real live missionaries"? Then you will appreciate *The Missionary Wife and Her Work* by Joy Turner Tuggy. From twenty-four years experience as a missionary wife, Mrs. Tuggy shares problems, conflicts, and suggestions. From a wide-range survey, the writer also gleams the ideas of many other missionary wives. Whether a missionary or not, every wife can find helpful advice in this book.

Do you know a young missions volunteer or new missions appointee? This book would be an exceptionally thoughtful gift. Church libraries should include this book in the vocations section. Young women who wonder if they are too human to consider missions can find comfort in knowing that missionaries are people whose problems are not unlike those all wives and mothers experience.

• *Hey, Mom!* by Mary D. Bowman

For all mothers *Hey, Mom!* provides a sympathetic chuckle and a spiritual boost. Taking real trials and tribulations of mothers with small children, the author weaves devotional thoughts into the pattern of everyday living. Delightful illustrations, cartoon style, speak volumes. The artist has been there!

A picture, Scripture passage, thought, and prayer comprise each double-page meditation thought for a day. Typical of the contents is the honest concern of the mother at the conclusion of a worship service:

"Mama at the 'Amen' begins to collect, reassemble, and prepare for an orderly exit.

"Children, tie your shoes, pick up your gloves, don't leave your Bibles . . . no, you can't have anyone for lunch . . . we only have six potatoes . . ."

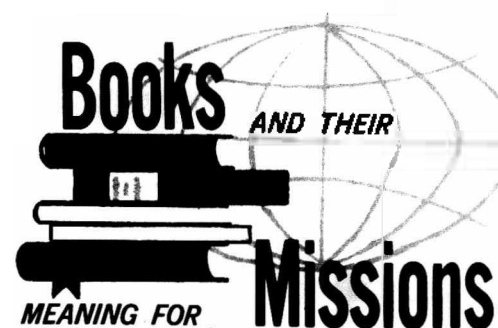
"Oh, me! Was it only ten minutes ago that I rededicated myself to peace of mind and spirit?"

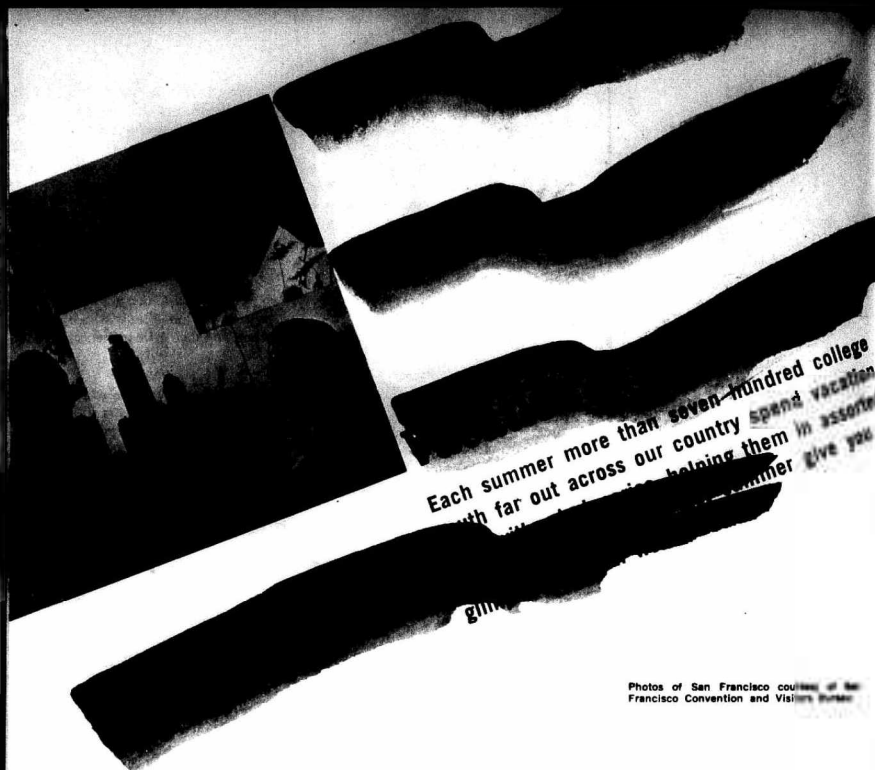
The Missionary Wife and Her Work, Joy Turner Tuggy, \$3.50

Hey, Mom! Mary D. Bowman, \$2.00

Order from Baptist Book Stores

by Fayly H. Cothorn





Each summer more than seven-hundred college
with far out across our country spend vacation
helping them in assorted
summer give you

Photos of San Francisco courtesy of the
San Francisco Convention and Visitors Bureau

In Kansas City—

by Betty Ann White from Mississippi

"Count your many blessings, name them one by one." These words have echoed in my heart many times, but it was not until this summer that they became vitally meaningful.

It all began one June morning as I boarded the plane in Jackson, Mississippi... destination... Jefferson City, Missouri. This was the beginning of a unique experience for me as a student summer missionary; unique in that all my work was with the National (Negro) Baptists of Missouri.

At orientation my partner Bar-

bara Sullivan and I met Barbara was a National Baptist and a graduate of Langston University in Langston, Oklahoma.

As we began ten weeks of service for the Lord, there were many questions on my mind. To many of them I knew the answers—others remained an experience away.

Barbara and I spent our entire summer in Kansas City in the home of a wonderful National Baptist family. While the physical surroundings could only be termed "modest," the Christian love that encircled us was priceless. Living experiences we shared each day not only brought us closer to one another, but closer to God.

Our main activity during the summer was Vacation Bible School work. In this capacity we did numerous things including teaching, recreation, song leading, and crafts.

We reached so few children however. Some were not able to come—hundreds of them in neighborhoods throughout the city, including ours. We just couldn't be everywhere. This was where I first became aware and receptive to the needs of children who are starved for love and affection.

Today, when I think of the word missions, my thoughts turn to these children. This, to me, was the essence of our entire summer's work. Going beyond the boundaries of re-

quired teachings to express Christian love—not just because we felt the call of God to do so—but because we felt we had come so close to God that we could see clearly the needs of his children.

You never know how much love you are capable of giving or receiving until your eyes are opened to people around you and, with God's help, you begin to help them—not only through love, but in friendship and understanding as well. These children needed our love. They needed to feel that we were their friends. Above all they longed, I believe, for understanding, understanding that their world is not really different regardless of color.

At the beginning of the summer there was one important question on my mind: Why would they ask a Southern Baptist to go all the way up there and work entirely with National Baptists?

As the ten weeks of our summer began to draw to a close, I realized that I had found the answer. It was not an easy answer, but it had come about with a change in my own heart.

Through living, working, and worshipping together I had come to realize what a wonderful common bond all Christians have in Jesus Christ. This was the answer that, for me, had been just an experience away. This was the answer for which I felt God had called me to serve him in Missouri last summer.

In San Francisco—

by Paul A. Rhoads from Arkansas

San Francisco, a world within itself. A world of a "hundred thousand" searching faces. A home and foreign missions field rolled into one. People from all over the United States, people from all over the world. Every nationality you could name: Italians, Chinese, Portuguese, Polish, Japanese. . . . Every creed you could imagine: Jewish, Methodist, Buddhist, Mormon, Catholic,

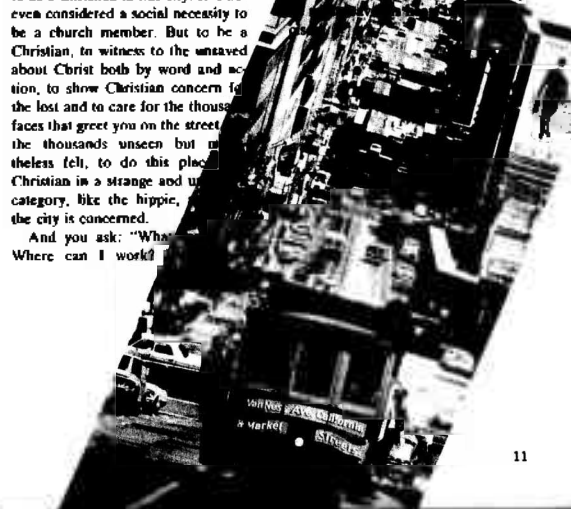
Baptist. . . . Every occupation you might need: doctor, lawyer, baker, movie star, minister. . . . It is the city of Fisherman's Wharf, of the Golden Gate Bridge, Telegraph Hill, the cable car, and Chinatown. A city where houses are so close that they share a common wall, houses that inspired a song that went "Little boxes on the hillside, little boxes made of tickle-tackie, little boxes on the hillside and they all look just the same." A city of the Haight-Ashbury district where the pathetic hippie hangs out living in an unhappy make-believe world with long hair, psychedelic art, and LSD trips to escape life, seeking God but calling him by an unknown name.

A city of people, people searching but never finding. A thousand faces greet you on the street and a thousand troubled hearts beat beneath them. Your eyes meet a thousand other eyes, looking but not seeing. Your ears hear a thousand footfalls of people walking but going nowhere, and your heart feels with a thousand others the beat of the city. A city of a thousand sights and sounds, but most of all a city without Christ, for it is not at all fashionable to be a Christian in this city. It is not even considered a social necessity to be a church member. But to be a Christian, to witness to the untamed about Christ both by word and action, to show Christian concern for the lost and to care for the thousands of faces that greet you on the street, the thousands unseen but nonetheless felt, to do this place, a Christian is a strange and unique category, like the hippie, the city is concerned.

And you ask: "Where can I work?"

help?" For you know, were Christ to take hold, the city would shake like no earthquake could make it shake. And in the middle of it all are the Southern Baptist and other churches, striving, struggling, sometimes stumbling, but seeking to witness by word and deed of God and his great love. Church buildings that make a testimony by their very existence; workers in the churches who give and work beyond their resources because they care; and leaders of churches: men and women who give their lives to the work of Christ for people who aren't grateful, who are not responsive, and who seem not to care. Working under difficulty, under hardships, against indifference and distrust.

But the city's people are not even aware! The workers are too few for the multitudes of people, and a day has only twenty-four hours. And the day passes into night, the fog covers the deeds of the night, the city keeps jumping, and the people keep searching. Who will go and tell them, who will show them, even if only for ten minutes, search for God? For the city is a place where the terrible things that have, to do with the city, are truly



a chain of events

resulting in new missions work

by John A. Parker

Late in 1961 Mrs. R. L. Mathis was in Temuco, Chile, when missionary John H. McTyre had just returned from Punta Arenas, Chile. He was full to overflowing with enthusiasm about possibilities for beginning missions work in that southernmost city of the world.

Soon after Mrs. Mathis returned to the States, she wrote an article for *Royal Service* in which she told about Mr. McTyre's enthusiasm.

The August 1962 issue of *Royal Service* was mailed out to 437,528 people and no doubt three times that number read it. At least one woman did!

Down in Kosciusko, Mississippi, the postman delivered *Royal Service* to Miss Gertrude Triplett and she read about Punta Arenas. Now Miss Triplett's nephew was working in Punta Arenas at that time. So she wrote to the Foreign Mission Board to find out what missionary would be going to Punta Arenas. They gave her John Parker's name, for he was assigned to help develop this new work in this string-bean country reaching 7,650 miles in length and 225 miles in width.

Miss Triplett wrote to Mr. Parker about her nephew Jack Triplett and included his address in Punta Arenas. Mr. Parker writes about how this work developed.

Let me share with you the development of a miraculous story.

On January 19, 1963, a Chilean pastor, Rev. Juan Avila, his wife, Mrs. Parker, our boy Kenneth, and I arrived in Punta Arenas. The next day we located the Triplett home. Mr. Triplett was working out of town, but Mrs. Triplett agreed to sing a solo at our first meeting in the home of a Chilean Baptist, and she offered their home for the second meeting. We decided to invite English-speaking friends though the service was to be in Spanish.

Through the Triplett's we met other Baptists, in all, a total of nine. The Anglican Church had held services during the preceding winter but for the summer they had discontinued them. The English-speaking Baptists asked if we would meet in their building and provide worship services in English. We had come to begin a work for Christ in Spanish but we accepted their invitation. Then the Methodists offered their building for Spanish and English-language services until we could find a place to meet. More than twenty came to the first English service which included a visitor, the president of a company located in Jackson, Mississippi, as well as the man in charge of the group in Punta Arenas. The Methodists showed further interest in the Spanish language work by giving an offering to it.

On Monday following the first English service, a Canadian Baptist whom we had met in the Triplett home came to see me. He handed me three hundred escudos (about one hundred dollars), saying that one hundred escudos was his gift and two hundred were from his superior in the company. He said that they wanted us to know that they were behind us in what we were trying to do.

During the six weeks while we were in Punta Arenas getting the mission organized, businessmen in Punta Arenas from the USA gave in offerings and materials more than three hundred dollars. They provided innitum to cover the rough wooden floors, replaced doors, and installed a gas stove for the mission. They came to the meeting of our Spanish mission and we immediately started Vacation Bible School, which their children attended. We provided a class in English for the children which some of the wives taught. They provided refreshments each day for each of the 110 children enrolled.

When we and the Avilas had to return to our work in Santiago, this group of fine Christians continued to help national laymen left in charge of the new mission. The English work was to be directed by a missionary of another denomination.

Soon after our return to Santiago the Gerald Riddells, missionaries then on furlough, volunteered to go to Punta Arenas. They moved to the field in 1963.

The English-language work has been reorganized. In 1966 Mr. Riddell wrote that he had baptized four from the English-language group into the fellowship of the Spanish-language church.

Not long after we left Punta Arenas the Jack Triplett's were transferred by their company to central Chile and later they came home to Houma, Louisiana, where we got in touch with them in January 1966. They drove with their two lovely daughters, Tivera and Tamra, over to New Orleans to see us one Sunday afternoon. We had a great time singing in Spanish songs they had learned in Vacation Bible School in Punta Arenas, Chile.

And so the story unfolds of royal service which *ROYAL SERVICE* magazine helped to develop in Chile when a story by Mrs. R. L. Mathis told in a few lines what was about to happen in the world's southernmost city.

Photos, from left to right: Missionary Gerald F. Riddell at Strait of Magellan; Mrs. Jack Triplett and a daughter; Rev. Juan Avila baptizes one of the first believers at Punta Arenas; John Parker interprets for Mrs. Triplett at inauguration of the mission.



TREMENDOUS POWER AVAILABLE POWER POWER POWER POWER POWER



by Minette Drumwright

The Millers Cunningham were serving their first term as missionaries in Africa when Mrs. Cunningham became ill. A lengthy recuperation period was required. Daily a group of African women walked from their homes to the missionary residence, a round-trip distance of ten miles. Before they left Mrs. Cunningham each day they knelt by her bed and prayed with her. She expressed her appreciation to them for their love and concern, but she urged them not to make the long, wearisome journey so often. But faithfully they continued to come day after day.

On Mrs. Cunningham's birthday she was still in bed. Her husband and young sons came to her bedside bringing a cake and gifts. "Let's wait until the African women come today," she suggested. "Then we can cut the cake and share prayer time together."

The family waited and waited. It grew late. At last they decided to wait no longer. Mrs. Cunningham was puzzled that her faithful friends did not come on that special day.

But the next day there they were. She told them as she welcomed them, "I missed you yesterday. Was anything wrong?"

"No," came the reply. "Nothing was wrong. We felt that others were praying with you yesterday and we decided not to make the trip."

"Oh, but no one was praying with me yesterday—," but even as she spoke the missionary knew that on her birthday her name was listed on the prayer calendar. Thousands of friends all over the world had indeed been praying with her!

Have you ever grown weary in intercessory praying? I, too, have neglected this responsibility. Often

Mrs. Drumwright is WMU president-elect and teaches Sunday School at Broadway Baptist Church, Ft. Worth, Texas.

I've reasoned: Isn't God's knowledge of human need such that he does not need my counsel? Isn't his judgment supremely better than mine? Isn't his capacity for love infinitely beyond mine? Surely he will care for the missionary enterprises without human prompting. Is intercessory prayer really necessary at all?

C. S. Lewis, an outspoken skeptic who became an outstanding Christian, wrote: "Infinite wisdom does not need telling what is best, and infinite goodness needs no urging to do it. But neither does God need any of those other things that are done by finite agents, whether animate or inanimate. He could, if he chose, repair our bodies miraculously without food; give us food without the aid of farmers, bakers, and butchers; or knowledge without the aid of learned men; or convert unbelievers without missionaries. Instead he allows soils and weather and animals and the muscles, minds, and wills of

men to cooperate in the execution of his will. It, therefore, is not any stranger that my prayers should affect the course of events than that my other actions should do so."

Although God could do all things without us, he has chosen to give us a real and necessary part in the development of his plan and purpose in every area of life. He created this world as his workshop, and he created us to be his partners, his co-workers, intending that we collaborate with him in all that he does. And he has much to do!

Most of us are somewhat aware of that which we should do in tangible ways for him and with him. That which often is not clearly discerned is our responsibility in the intangible realm of prayer. Intercessory prayer is clearly taught in the New Testament. We dare not minimize it.

"First of all, then, I admonish and urge that petitions, prayers, intercessions and thanksgiving be offered on behalf of all men" (1 Tim. 2:1 *The Amplified Bible*).

Pray for one another . . . The earnest prayer of a righteous man makes tremendous power available" (James 5:16 *The Amplified Bible*).

Clearly, intercessory prayer is my responsibility, but even more rewarding, it is my privilege! My spirit soars when I remember that through intercessory prayer, I can participate in that which God is doing in my community as well as through the lives of thousands of home and overseas missionaries.

To be very honest, intercessory prayer does much for me! The benefits are wonderfully mutual. My own growth accelerates in genuine prayer involvement. My capacity to care is stretched, my interest in others is transformed, my concern is deepened.

I don't need to see results in order to be confident that God is using my prayer as a foothold in lives and

situations. I can simply offer prayer concerning to him and in trust know that he will use it in his own good way.

The African women were correct. Many were praying for Mrs. Cunningham on her birthday. Were you? Was I? It is my confident belief that intercessory prayer can be a potent factor in our world if we are faithful to pray every day. God works miracles when we pray believing. "The . . . prayer of a righteous man avails much" (James 5:16), making "tremendous power available."

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Call to Prayer

Prepared by Mrs. Ralph Gwin

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

1 SATURDAY For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding. Proverbs 2:6 (read vv. 1-22).

In Trinidad, a Hindu woman accepted Christ and was baptized. An acquaintance said to her, "All these years you have lived in Trinidad, and you had to wait for a Yankee to tell you about God?" Reflecting a moment, the new convert replied, "Yes, it is true, and I only wish someone like him had come sooner." Pray for the message to "come soon" to others.

Pray for these—Trinidad: H. W. Lewis; Philippines: Theresa Anderson; Indonesia: Mrs. C. O. Griffin; Taiwan: Mrs. B. W. Hunt; Nigeria: W. B. Greer; Michigan: George Madison; Oklahoma: Arnhem Wade; Retired: Olive Rid-dell (China).

SUNDAY Trust in the Lord with all thine heart; and June 2 lean not unto thine own understanding. Proverbs 3:5 (read vv. 1-10).

The need for intercessors for missions is stated by Baker James Cautchen: "More important than giving is the question of our praying. It is here that most of us come to grips with the world task in a far more definite way."

"If we can learn to be real intercessors for the work of Christ across the world, blessing will come, power will prevail, and advance will be made possible."

Pray for these—Nigeria: Mrs. J. A. Clarke, Mrs. J. B. Gauliney, K. W. Sodeggren; Japan: Mrs. R. S. Honjo;

Hong Kong: Cornelia Leavell; Vietnam: Mrs. W. T. Robinson; Puerto Rico: E. M. Adams; Louisiana: Mrs. A. H. Foster.

3 MONDAY Happy is the man that findeth wisdom, and the man that getteth understanding. Proverbs 3:13 (read vv. 11-26).

Opening Baptist work in Bukittinggi, Indonesia, where there are about one hundred evangelical Christians, missionary Ross B. Fryer says: "We believe what we have come to tell . . . [and] we must live it daily in every contact. We feel a distinctive Baptist witness will be used of the Holy Spirit to break down barriers to the gospel and that someday we will see a Baptist church in Bukittinggi."

Pray for these—Indonesia: R. B. Fryer, Jr.; Rhodesia: Mrs. R. H. Garrett, R. L. Rummage; Nigeria: Areta Privett; Thailand: Mrs. P. C. Mosteller; Botswana: Mrs. M. R. Reynolds; Cuba: Bibiano Molina; Missouri: Phyllis Ragan.

4 TUESDAY The wise shall inherit glory; but shame shall be the promotion of fools. Proverbs 3:35 (read vv. 27-35).

The pages used for Call to Prayer in ROYAL SERVICE should insistently remind women to pray for missions. A missionary in Taiwan put it like this: "If you forget to give, we may be able to get along . . . but if you forget to pray we shall be left destitute of spiritual power." Let us not rob God by robbing our missionaries of that which we can do. Let us pray "without ceasing."

Pray for these—Brazil: C. R. Bumpus, Mrs. David Mein; Chile: Mrs. J. G. Jones, Jr.; Korea: L. P. Marler,

Mrs. L. H. Nichols; Thailand: Mrs. J. L. Martin; New Mexico: Mrs. J. A. Bowen; Louisiana: Mrs. J. G. Watson; Retired: Mrs. D. Bejarano (New Mexico).

5 WEDNESDAY Enter not into the path of the wicked, and go not in the way of evil men. Proverbs 4:14 (read vv. 1-22).

Baptists and the Baptist orphanage in Rome, Italy, were featured in a story in Rome's *Daily American*, an English-language newspaper. The newswriter was surprised to learn of more than four thousand Baptists in Italy, and five Baptist churches in Rome. Orphanage director, Mrs. W. Dewey Moore, says the article gave the best coverage Baptists have received in the press in Italy.

Pray for these—Italy: Mrs. W. D. Moore; Nigeria: Stella Austin; Argentina: Mrs. A. J. Glaze, Jr.; Philippines: Mrs. W. H. Matthews; California: Quinn Morgan; Alabama: Mrs. David Richardson; Louisiana: Richard Wilson.

6 THURSDAY My son, keep thy father's commandment, and forsake not the law of thy mother. Proverbs 6:20 (read vv. 6-23).

Carlos R. Owens, Tanzania, relates the story of a Muslim who gave his heart to Christ, enduring persecutions as a result. Yusufu's wife was taken away and he lost his political position. Now he is a graduate of the Baptist Theological Seminary of East Africa and his wife, now a Christian, has returned to their home. She teaches a Sunday School class and Yusufu is pastor of his home church. He has regained his political influence and is a spiritual leader as well.

Pray for these—Tanzania: C. R. Owens; East Africa: F. D. Moore; Nigeria: J. W. H. Richardson, Jr.; Brazil: Mrs. H. M. Flournoy, T. E. Halsell, Mrs. P. W. Stouffer; Colombia: Mrs. G. F. Livingston, Jr.; Peru: L. E. Lee; Hong Kong: J. A. Jimmerson; Philippines: S. C. Jowers, J. A. Smith; Illinois: Mrs. J. E. Godsoe; Michigan: Leonard Harguess.

7 FRIDAY The wise in heart will receive commandments; but a prating fool shall fall. Proverbs 10:8 (read vv. 1-22).

Richard A. Congdon, MK, a student at Ouachita Baptist College in Arkansas, through a new policy of the Foreign Mission Board was able to visit his missionary parents in Nigeria for the summer. Imagine their joy in having their son at home in Nigeria again. Richard wrote, "The summer meant much to me, and I will remember it the rest of my life. I would like to thank everyone who made it possible for me to have this exciting and meaningful trip." You helped to send Richard through your gifts to your church. Pray for Margaret Fund students and their parents.

Pray for these—Nigeria: Mrs. W. H. Congdon, E. F.

Mays; Rhodesia: Mary Clark, Elizabeth Wright; Argentina: W. H. Ferrell; Brazil: O. W. Gwynn, Mrs. D. J. Spiegel; Maryland: James Brinkley; Arizona: Melvin Ratheal; Retired: Mrs. H. P. McCormick (Nigeria, Hawaii).

8 SATURDAY So God created man in his own image, in the image of God created he him; male and female created he them. Genesis 1:27 (read vv. 1-5, 25-31).

A few years ago Dr. and Mrs. Orvil Reid, Mexico, lost their only daughter at age fifteen with a brain tumor. Last summer, their only son, a teacher-coach in Oregon, was lost at sea while boating with a student. Pray for these, and other missionaries, who manifest great faith and strength in times of tragic sorrow. The Reids wrote that people began praying for them and "we felt that added strength which the Lord gives in answer to prayer. . . ."

Pray for these—Mexico: Mrs. O. W. Reid; Brazil: Nadyne Brewer; Baptist Spanish Publishing House: Mrs. T. W. Hill; Argentina: Mrs. P. A. Taylor; Italy: Mrs. J. W. Merritt; Louisiana: Mrs. Callic Brown, Mrs. W. O. Coltingham; Mississippi: Mrs. D. V. Haggan.

SUNDAY And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. Genesis 3:8 (read vv. 1-8).

Miss Mary Walker was appointed by the Home Mission Board as director of the Lexington (Kentucky) Baptist Center. Miss Walker is a native of North Carolina and a New Orleans Seminary graduate. Formerly she was director at Caddo Center, Shreveport, Louisiana. Pray for Miss Walker in this new relationship.

Pray for these—Kentucky: Mary Walker; Illinois: J. E. Norman; Arizona: S. M. Hernandez; Texas: Mrs. Thomas Woo; Thailand: Mary Frances Gould; East Africa: Mrs. E. D. Moore.

10 MONDAY Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. Genesis 3:23 (read vv. 9-24).

Rev. and Mrs. Spurgeon Swinney were serving a church in Maryland when they saw the need at Canton Baptist Center, Baltimore. Now, a home missionary at Canton Center, Mr. Swinney says, "This is the right place for us. This type of work is needed in all our cities." Pray for the people among whom the Swinneys work.

Pray for these—Maryland: S. D. Swinney, Jr.; Michigan: Eugene Bragg; Vietnam: Mrs. R. C. Davis, Jr.; Taiwan: J. H. Hammett; Retired: L. E. Blackman (China, Hawaii).

11 TUESDAY And Enoch walked with God; and he was not; for God took him. Genesis 5:24 (read vv. 18-24).



The Robert Hardys, Japan, request prayer for Mrs. Shimbo who made public a decision to follow Christ. She reluctantly moved to another town fearful that she would find no Christian influences there. But very soon she learned that her neighbors across the street were the missionary Hardy family! She expresses gratitude to God for his leading and for her friends.

Pray for these—Japan: Mrs. R. D. Hartly, Vietnam: Mrs. P. M. Moore; Thailand: J. E. Patten, Taiwan: Mrs. H. L. Raley, Indonesia: R. L. Smith, Mrs. A. T. Willis, Jr.; Argentina: Mrs. S. G. Fage; Tanzania: Mrs. J. A. Gattin, Sr.; Nigeria: Mrs. G. G. Pluman, Texas: Mrs. John Arnold, Fortunato Gonzales, G. B. Joslin; New Mexico: Mrs. Oscar Hill; Alaska: Mrs. M. L. McKay.

12 WEDNESDAY And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Genesis 8:20 (read vv. 12-22).

Carlos Cortez is a student in the Bible School at Merida, Yucatán, Mexico, where he is assistant to the pastor at a salary of sixteen dollars a month. The church promised to take a free will offering to add to this small salary each month, but Carlos did not want them to sacrifice and requested that the offering not be taken. Later he found it necessary to sell his bicycle to meet an emergency. This was his only means of transportation. Merida missionaries, Mr. and Mrs. James H. Green, ask, "Have you sold a bicycle lately?"

Pray for these—Mexico: Mrs. J. H. Green; Nigeria: Mildred Crabtree; Japan: H. L. Price, Mrs. W. I. Walker; Malaysia: S. C. Reber, Florida: Jacob Deering; Ohio: J. D. Land; Panama: Mrs. Francisco Diaz; Cuba: Raul Freire, Retired; C. S. McCall (Virginia); Mrs. M. G. White (Brazil).

13 THURSDAY And the bow shall be in the cloud, and

I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. Genesis 9:16 (read vv. 8-17).

Securing medical volunteers for short-term foreign missions work is not a substitute for career appointments. It is a means of allowing missionaries to take needed vacations or catch up on a backlog of patient work, as well as providing a morale boost. Some volunteers comment on their experiences: "An almost overwhelming tide of sick." "There was always more to do than we could get to." Pray for more short-term volunteers for foreign missions.

Pray for these—Peru: Mrs. J. C. Redding; Oregon: A. D. Elston.

14 FRIDAY So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Genesis 11:8 (read vv. 1-9).

"Mission meeting" is an anticipated annual event on the missions fields when all missionaries in an area get together for several days. In Mexico Mr. R. Henry Wolf, Southern Baptist representative, and family traveled for two days to reach the meeting place at Guadalajara where they spent nine days. Another two days was required on the journey home to Iguala. A mission meeting is a time of fellowship and inspiration as well as a time for business of the mission. Children attend Bible School during the meeting. Pray for mission meetings in the months just ahead.

Pray for these—Mexico: Mrs. J. T. Harvill; Nigeria: Mrs. R. E. Amis; Korea: T. F. Harkins; Indonesia: J. W. Smith; Brazil: Dorothea Lott; Chile: Mrs. J. G. Vestal; Argentina: J. R. Burtis; Georgia: J. W. Beam; Ohio: Truett Fogle; Tennessee: R. H. Green.

15 SATURDAY Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. Genesis 12:1 (read vv. 1-8).

Shin Jai Hun, a Korean Baptist in Vietnam, said to a missionary, "I want something to do. Last year in Korea I was busy with Junior boys." Shin Jai Hun came to Vietnam under contract with the Philco Corporation. He is a college and seminary graduate and has worked in the publication department of the Korean Baptist Convention. He is a faithful witness for Christ. Pray for him.

Pray for these—Vietnam: Mrs. L. I. Myers, Jr.; Japan: Mrs. W. L. Hashman, III; China: Philippines, Taiwan: Mrs. L. V. Larson; Indonesia: A. B. Seull; Spain: W. T. Ligon; Colombia: Mrs. R. A. Patrick; Brazil: Mrs. J. M. Wilson; Zambia: Mrs. R. L. Stocks, Jr.; New Mexico: Mrs. M. E. Naranjo; Panama: Mrs. Douglas Pringle; Retired: Mrs. A. G. Ortiz (Texas).

SUNDAY Unto the place of the altar, which he had made there at the first, and there Abram

called on the name of the Lord. Genesis 13:4 (read vv. 12-10 to 13:4).

"The experiences of this two-year US-2 assignment has drawn us nearer to God. There are no words to describe the experience of going out to a strange people and a strange environment. It's a tough assignment. With God's help you do your best to conquer obstacles. No, we did not go to Jerusalem or Judea or Samaria. We went to Kobuk, Alaska, which seemed to be the uttermost part of the earth!" said Mr. and Mrs. Norman Harrell.

Pray for these—Rhodesia: Mrs. L. C. Aunip, Philippines: Mrs. H. D. Garrett; Indonesia: Mrs. H. K. Jacks, Taiwan: Mrs. H. E. Poovey; Guyana: Mrs. C. P. Love; Paraguay: Mrs. J. O. Watson; Retired: F. A. McCauley (Texas).

17 MONDAY Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. Genesis 13:11 (read vv. 5-18).

Miss Minnie Lou Lanier, Rio de Janeiro, Brazil, gives an interesting experience of the GAs with whom she works. Before going to their own church on Sunday morning these girls hold a service at the open air steel market where hundreds of people do their buying for the week. A GA brings the message, always using the theme "Christ Is the Only Hope." Pray for these girls and for Miss Lanier.

Pray for these—Brazil: Minnie Lou Lanier; Nigeria: Mrs. H. L. Adams, Betty Jane Ewen; Jordan: Mrs. D. T. Fitzgerald, Jr.; Korea: Mrs. W. G. Henderson; Japan: Mrs. B. P. Keith, Leslie Watson; Taiwan: Mrs. M. H. Wilson, Philippines; G. E. Engstrom; Germany: Mrs. L. H. Morris; New York: Mrs. Leobardo Estrada; Cuba: Mrs. Antonio Santana; Retired: Celso Villalca (New Mexico); J. L. Bice (Brazil); Mrs. F. P. Lide (Hong Kong).

18 TUESDAY And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth. Genesis 14:19 (read vv. 14-24).

Continued and continuing prayer is needed for the Crusade of the Americas in 1969. The Directory Council of the Crusade acknowledges that: "Unless God is in our efforts, it is foredoomed to failure; complete reliance must be upon God, rather than upon persons and groups participating in the Crusade."

Pray for these—Japan: Mrs. L. G. Bradford, Mrs. E. L. Holloway, Jr.; Malawi: Mrs. R. R. Scott; Korea: Anthony Stella, Jr.; Malaysia: R. E. Wakefield; Brazil: I. N. Burnett; Mrs. W. A. Hutton; Cuba: Mrs. J. M. Freire, Benjamin Valdez; Texas: E. R. Marble; Panama: Carlos Perez; Arizona: J. T. Webb; California: D. F. Vennsdel; Retired: Catharine Bryan (China).

*Write to PACT, 600 North Twentieth Street, Birmingham, Alabama 35203, to secure a leaflet which explains the plans for prayer partners for the Crusade.

ROYAL SERVICE • JUNE 1968

19 WEDNESDAY And he believed in the Lord; and he counted it to him for righteousness. Genesis 15:6 (read vv. 1-6).

Miss Nancy Lee Bridges is a new missionary in the Philippines. Her experience in New Mexico as summer missionary and as Tentmaker (now a part of Christian Service Corps) under the Home Mission Board in Oregon and Alaska helped prepare her for the missions field. Other preparation included youth work in California and Young Woman's Auxiliary director for Oklahoma. Pray for Miss Bridges and other missionaries new to the field.

Pray for these—Philippines: Nancy Bridges; Taiwan: B. L. Lynch; Japan: Mrs. C. L. Whaley, Jr.; Spain: Mrs. J. W. Mefford, Jr.

20 THURSDAY And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Genesis 17:7 (read vv. 1-8, 15-19).

A visitor to the Japan Baptist Hospital in Kyoto wrote, "Missionary doctor C. F. Clark took me on a tour during which I was impressed with the cleanliness and efficiency of the hospital, but even more impressed that all 170 Japanese employees are Christians, living testimonies of the power of the Holy Spirit working through missionaries and native pastors. The impact for Christ of such a hospital is immeasurable." Pray for this hospital.

Pray for these—Japan: C. F. Clark, Jr., W. M. Garrett; Philippines: Mrs. J. W. Anderson, Mrs. W. T. Hunt; Pakistan: C. A. Beckett; Malaysia: Harriette King; Chile: Mrs. Gerald Riddell, Nigeria: M. D. Sledd; Illinois: Mrs. Ruby McGeehee; California: Mrs. J. P. Mendalla; Oklahoma: Russell Moundy; Texas: Mrs. Gregorio Perez; Arizona: Mrs. I. D. Williams.

21 FRIDAY And the men turned their faces from thence, and went toward Sodom; but Abraham stood yet before the Lord. Genesis 18:22 (read vv. 20-33).

Baptist youth of the world are even now traveling toward Berne, Switzerland, for the meeting of the Baptist World Youth Conference, July 22-28. Many will be in tour parties. Pray for them as they travel—for their safety, and for their Christian influence wherever they go. Pray for this significant meeting of Baptist youth sponsored by the Baptist World Alliance.

Pray for these—Rhodesia: Mrs. M. G. Fort, Jr.; Ghana: J. E. Foster.

22 SATURDAY And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt. Genesis 19:29 (read vv. 24-29).

The city of San Jose in the tiny country of Costa Rica is

the home of the Spanish Language Institute, a first-rate language school for evangelical Christian workers. The school is twenty-five years old. Southern Baptist missionaries to Spanish America attend the institute for a year before going to their fields of work. Rev. S. D. Sprinkle, evangelistic worker, is one of twelve Southern Baptist missionaries in Costa Rica.

Pray for these—Costa Rica: S. D. Sprinkle, Jr.; Chile: Clara Brincefield, R. F. Coy; Japan: R. C. Bruce; Nigeria: Mrs. E. P. Dasher.

SUNDAY *And Sarah said, God hath made me to laugh, so that all that hear will laugh with me. Genesis 21:6 (read vv. 18-19 and 21:1-6).*

Pray for the American Bible Society in its business of distributing the Scriptures. Society procedure is first to produce Scriptures in a man's own language, then sell him a copy at a price he can afford, or give it to him if necessary. The method varies but the basic purpose is the same—someone with the Book confronts the man without the Book. Nothing intrudes on this "business" of the American Bible Society. Pray for the ABS.

Pray for these—Arizona: Mrs. J. W. Hatley; Korea: Mrs. J. G. Goodwin, Jr.; Thailand: B. L. Spear; Hong Kong: H. S. Whitlow; Philippines: F. J. Butler; Argentina: T. C. Hollingsworth; Costa Rica: J. B. Little; Brazil: Mrs. J. S. Key; Rhodesia: S. L. Jones.

24 MONDAY *And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. Genesis 22:12 (read vv. 3-18).*

Dr. Joanna Maiden, Nigeria, was awarded a Master of Public Health degree last June upon completion of work at Johns Hopkins University where she studied. She has served in Nigeria since 1958. Pray for the people with whom she will use her recently acquired skills.

Pray for these—Nigeria: Joanna Maiden; Chile: C. L. Alexander; Peru: Mrs. T. L. Watson; New Mexico: J. D. Comer; Cuba: Fausto Morales, J. B. Perez.

25 TUESDAY *And he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren. Genesis 24:27 (read vv. 10-27).*

Last year the Mexican Baptist Bible Institute, San Antonio, Texas, sent a couple and two young men, all Puerto Ricans, back to Puerto Rico to work for the summer. One student's assignment was a new church where twenty-five people accepted the Lord during a revival. Leaving Puerto Rico, his question was "Who will continue the work?" Pray for these new Christians and for someone to work regularly among them.

Pray for these—Mexico: J. A. Williams, Jr., Brazil; Mrs. D. D. Cruise; Nigeria: Mrs. D. D. Fried; Uganda: B. B. Moore; Nevada: William Garza; Florida: Pearl Elizabeth Gifford; New York: Mrs. D. E. Quance.

26 WEDNESDAY *And he said, Come in, thou blessed of the Lord: wherefore standest thou without? for I have prepared the house, and room for the camels. Genesis 24:31 (read vv. 28-33).*

How close is missions? As close as your neighbors whenever you are in the fifty states, Cuba, Panama, Puerto Rico, or far-off overseas countries. Remember, when you are in the presence of an unsaved person, or a person who needs you otherwise, you are on a missions field. Will you be a missionary? Will you help official missionaries with prayer and gifts?

Pray for these—Alabama: N. M. Carter; Texas: Mrs. P. A. Hernandez, Mildred McWhorter; Cuba: Mrs. Casio Lima; Vietnam: Mrs. H. E. Bengs, Jr.; Taiwan: D. E. Bailey; Ghana: Mrs. L. E. Carlin; Nigeria: Joy Hall, W. W. Logan; Ecuador: G. W. Doyle; Argentina: Mrs. T. C. Hollingsworth; Retired: C. A. Leonard (China, Hawaii).

27 THURSDAY *And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. Genesis 26:24 (read vv. 17-25).*

Miss Jean Potter is a nurse in Jibla, Yemen, where a Baptist hospital is under construction. She is there on a short-term assignment. Medical work opens the door for Christian missions in Muslim countries. Yemen has a very low ratio of doctors to population. Pray for Yemen's people that they respond to the love of missionaries by seeking to know Jesus the Saviour.

Pray for these—Chile: B. E. Adams; Brazil: A. B. Oliver, Mrs. H. H. Pike, Colombia: L. C. Turnage; Guyana: Mrs. H. J. Kneisel, Jr.; Nigeria: Mrs. C. M. Bowers;



WORLD OVER

CHRISTIANS WITNESS AT WINTER OLYMPICS

Reported by European Baptist Press Service (News Agency of the European Baptist Federation) Theo Sommerkamp, Director

A massive amount of construction and urban redesigning went on in Grenoble, France, to prepare for the 1968 Winter Olympic Events earlier this year.

The Baptist church attracted an average of about seventy-five people to each of its services during the two-week Olympic competition. Fifteen or more of them

were members of Olympic Christian Action, a group of two hundred organized to provide an evangelical Christian witness in the winter Olympic setting. While the church did not attract Olympic athletics or spectators from abroad to its series of special services, it nevertheless played a significant supporting role. Baptist pastors from various parts of France came to Grenoble to lead services in other languages than French.

Baptist meetings were only one of a series of services carried on during Olympic time. There was a joint ecumenical effort by several church groups, including the Reformed Church. Separate services were provided by the Sal-

Hong Kong: Mrs. D. L. Lanier; Japan: Mrs. B. C. Love-lace; California: H. O. Black

28 FRIDAY *And Jacob awoke out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. Genesis 28:16 (read vv. 10-22).*

Mrs. Tiang Tang at age ninety was baptized by missionary Robert R. Stewart, Thailand. A Christian for forty-nine years and a member of another church, she decided to become a Baptist and wanted to be immersed. Now ninety-three, she seldom misses a service, including the 5:30 A.M. prayer meetings. Mrs. Tang's seven grandchildren and thirteen great-grandchildren show evidence of their grandmother's influence in their lives of service. Pray for her and them.

Pray for these—Thailand: R. R. Stewart; Taiwan: L. B. Akins; Philippines: Herbert Maher; Colombia: Mrs. C. W. Bryan, Mrs. D. R. Kammerdiener, J. C. Oliver, Jr.; Chile: Mrs. W. P. Carter, Jr.; Jordan: Violet Popp; Ghana: Nancy Wall; Texas: Mrs. D. P. Elsom; Oklahoma: Mrs. L. H. Gunn; Canal Zone: Mrs. J. K. Solomon.

29 SATURDAY *And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. Genesis 32:30 (read vv. 24-30).*

Kenneth W. Neibel, area missionary in Crystal Lake, Illinois, reports that nearly all chapels and some of the new churches in his area now receive financial help from other

vation Army, Assembly of God, Pentecostal Church, Bible Church, and Evangelical Mission. The Billy Graham Evangelistic Association rented a movie hall in Grenoble for the two-week span, and showed Graham films twice daily.

At the times of the events, the members of the Christian Olympic Action were evident at the contest sites, along the bobsledding and ski runs in the Alps surrounding Grenoble, and at entrances to three ice arenas downtown where skating and hockey went on. Most of them in their twenties and from various countries of Europe, the Christian Olympic Action representatives were clad in blue Olympic jackets. They distributed Bibles and Scripture portions in as many as possible of the languages of the athletes and spectators. A group also maintained a center in Grenoble for personal contacts.

Baptists. "Without their help," he says, "our work would go much slower because we would not be able to secure full-time pastors or erect buildings." Pray for these small churches in the work of the Lord, showing concern for their brethren.

Pray for these—Tennessee: Evelyn Epps; Mrs. R. G. Falcon; Kentucky: Herman Ihley; Vietnam: R. C. Davis, Jr.; Korea: Mrs. T. F. Harkins; Nigeria: Mrs. W. M. Gilliland; Argentina: G. L. Johnson; Colombia: Sarah Spain; Paraguay: Mrs. G. A. Nichols.

SUNDAY *O give thanks unto the Lord: for he is good: June 30 for his mercy endureth for ever. Psalm 136:1 (read vv. 1-9, 23-26).*

The Taiwan Evangelistic Crusade last year resulted in more than 1,200 professions of faith in Christ as Saviour. Preparation for the crusade emphasized national initiative and planning. "Most important," said crusade director Harlan E. Spurgeon, Taiwan, "was the fact that Christians became concerned for their lost friends. They went out and brought them into the churches." This is the command which Christ gave to us. Pray for new converts and for those who "compelled" them to come into God's house to hear the gospel message.

Pray for these—Taiwan: H. E. Spurgeon; Japan: Mrs. L. K. Seat; Tanzania: Mrs. R. G. Laffoon; Spain: Mrs. S. D. Hale; Brazil: B. R. Frazier, Katherine Cozens; California: Mrs. R. M. Douglas, Mrs. J. L. Nollette; Arizona: D. G. Fann; Retired: Mrs. P. W. Hamlett (China).

Call to Prayer

Study in June



Pluses for New Missionaries

by Mrs. John T. Rogers

Study Question: *What do I need to know about the purpose of orientation and training of new missionaries?*

MEETING OUTLINE

Quiet Music
Call to Assemble: Isaiah 1:18, Proverbs 3:13, and James 1:5
Song: "Make Me a Channel of Blessing"
Call to Prayer
Business
Promotional Features (see WMS Forecaster)
Study Session

STUDY SESSION OUTLINE

Introduction
Report from San Antonio, Texas
Report from San Jose, Costa Rica
Report from Campinas, Brazil
Report from Ridgecrest, North Carolina
Meditation
Closing Prayer

PREPARATION PLANS

(Check on these materials. If not available, secure immediately.)

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)
 2. A map or maps of North and South America
- Get Ready:**
1. Secure materials needed (see above)
 2. Read the study material carefully. Reports about the four training centers could be condensed and presented by one person who could be given a firm time allowance. The leader could handle other phases of your study, including meditation.
 3. Or, provide a table for the Leader, First Woman, Second Woman, and Third Woman. They take

their places at the beginning. Reporters remain seated in audience and step to the front as each speaks

4. On an easel place in this order WMS study posters for June, April, and May, and the map or maps to locate San Antonio, Texas; San Jose, Costa Rica; Campinas, Brazil; and Ridgecrest, North Carolina.
5. If you have a microphone use it for the four reporters. If not, improvise by placing a wire loop on the end of a broomstick.

Introduction

Announcer (out of sight turn on a radio, preferably to news; turn it off and your announcer speaks): We interrupt to bring you news from places where tremendous boosts are being given to missions. Newly appointed home and foreign missionaries can now go to their fields of service with added advantages. (Call attention to the WMS study poster for June.) These advantages are called "Pluses for New Missionaries."

The last two months we have considered requirements for missionary appointment and how our homes and churches can help others to confront the missionary vocation (show WMS study posters for April and May). You are aware that after appointment, missionaries are eager to get to their fields of service. The faster they can achieve an "at home" feeling in their new work, the quicker they are involved.

We will now bring you reports from four places where specialized training or "pluses" are offered new home and foreign missionaries. (On map point out each location.) First, you will hear from San Antonio, Texas; then from San Jose, Costa Rica, Campinas, Brazil; and Ridgecrest, North Carolina. As you listen, remember that through the Cooperative Program and missions offerings you and other Southern Baptists have a part in this work of the Home and Foreign Mission Boards. Ask yourself, If I were called upon to reply, what would my answer be as to the purpose

of orientation and training of new missionaries? Let us look first at San Antonio.

Report from San Antonio, Texas

First Reporter: The population of San Antonio is about 800,000, and 350,000 of her people are Spanish-speaking. This provides an atmosphere conducive to learning to understand and speak Spanish. Many people speak both English and Spanish. On the streets, in stores, in schools, and in churches one hears both languages.

A person who does not know Spanish feels a need to learn it in order to communicate with others. In this atmosphere students in the Spanish-language school or the Mexican Baptist Bible Institute are spurred on in their study of Spanish. Funds from the Home Mission Board and Texas Baptists provide for the cost of the language school and in addition pay the salaries of missionaries who are studying there. Why is there need for home missionaries to study Spanish?

The rapid increase in the Spanish-language population of our country has presented a great challenge to the Home Mission Board. Approximately eight million Spanish-language people live in the United States. Although some may speak English, they are more comfortable speaking Spanish, and older people find it very difficult to understand spiritual truths in English even if they speak it haltingly. The Home Mission Board provides orientation and language study in San Antonio, Texas for missionaries appointed to work in Spanish-language missions.

Missionaries spend ten and a half months in intensive study at this school. The latest electronic equipment in a language laboratory gives opportunity to listen to themselves on tapes and to hear correct pronunciation in private study carrels or booths. Not only do they learn to speak Spanish, but also idiomatic Spanish which helps them comprehend when others speak.

M. David Oates, a former missionary to Peru, is a Spanish instructor at the San Antonio school. He tells of ways the missionary appointees are exposed to the Spanish language outside the classroom. They are members of Spanish churches. Perhaps the most difficult lesson they learn is restraint in accepting speaking invitations until they are adequately prepared. This usually comes after about six months.

Besides attending worship services, missionaries become a part of the Spanish-language community of San Antonio. They visit in Spanish homes and attend meetings where only Spanish is spoken. Both radio and television programs in Spanish help student missionaries to attune their ears to the language as it is actually spoken by Mexican-Americans. Twice a year these missionaries visit Mexico where there is opportunity to become vitally related to the culture as well as the language. There are also opportunities for appreciation of cultural values, philosophy of life, and language in social contacts in homes and business contacts in the community.

Gerald B. Palmer, secretary of the department of language missions of the Home Mission Board, reminds us that communication of the gospel message is not limited to the spoken word. Along with language study there must come understanding and appreciation of people in terms of cultural background. There are in San Antonio, Spanish-language people from Cuba and Mexico and from New Mexico in the USA. Each has a rich cultural heritage.

A missionary must not take for granted that because a person has lived in this country for many years, even if born here, that the context of his thinking is like his own. Not at all. He must be as interested in persons and their uniqueness as he is in learning the mechanics of a language. This attitude he communicates when he would tell another of God's love.

The curriculum at the Spanish-language school in San Antonio also includes a study of the history and culture of people among whom a missionary will serve. He also studies the psychology of Spanish-language people in their reactions, deep desires, and significant contributions.

The Spanish-language school in San Antonio, Texas, is the first of this type supported by the Home Mission Board. It is one of the pluses being added to improve the training for home missionaries.

Report from San Jose, Costa Rica

Second Reporter: In an always-springtime atmosphere, foreign missionary appointees study the Spanish language in San Jose, Costa Rica. (Point out tropical Costa Rica on map.)

The Spanish Language Institute is not a new school. In 1967 the institute celebrated its twenty-fifth anniversary. At that time 442 of its 3,325 graduates were Southern Baptist foreign missionaries. The school, under the auspices of the United Presbyterian Church in the USA, is used by more than 137 evangelical groups as a training base for missionaries who for the most part will be stationed in Spanish America. A Southern Baptist missionary remarked, "Only half of what we get here is language. I have learned to understand and appreciate groups I never knew existed."

Developing skills in spoken Spanish follows the order of listening, speaking, reading, and lastly, writing. This audio-lingual method requires four hours of classwork each day. Besides attending small classes of five students, an average of four additional hours are spent in preparation of lessons, listening to tapes, and in drill.

To saturate the minds of the students with the richness and beauty of the Spanish language, they attend at least three Spanish-language services or church meetings a week. In addition, they are encouraged to join the League of the Valiant as quickly as possible. This is a group which promises to use only Spanish while on the campus.

The list of nonlanguage studies include: Latin American culture and psychology, missionary-national relationships, Latin American Roman Catholicism, com-

munications, and indigenous church principles and methods.

Being in San José for only one year does not keep the missionary from becoming significantly involved in ministries among prisoners, children in hospitals, families in slums, and people in remote areas of Costa Rica. With opportunities for practice and study of the Spanish language come rewarding experiences of fulfilling their keenest desire—that of telling others of the love of Christ. Many missionaries experience a feeling of frustration in language study but communicating the message is a means of doing what they have felt called of God to do.

Report from Campinas, Brazil

Third Reporter: Here at the School of Portuguese and Orientation in Campinas, Brazil, there are four ways the school seeks to be effective. (Point out *Campinas on the map*.) The basic purpose is to make missionaries useful in Brazil.

First, the missionary is introduced to the language of Brazil, which is Portuguese. For at least a year, there is study in the language for four hours a day, five days a week. This year's study sends the student forth to carry on the ordinary business of living: grocery buying, other everyday activities. However, at some mission stations, a second year is required to become at ease in the idiom of the people.

A second way the school provides help is that experts are regularly scheduled for classes. These instructors furnish information on various phases of life in Brazil including the cultural, political, social, and religious life.

A third provision is for a most practical class on normal, daily living. Missionaries are set at ease about hospitalization practices. A doctor explains medical facilities and hospital routine and accepted practice in hospital visitation in Brazil.

Housewives are taught how and where to buy food, preparation of food, use of household facilities, and customs about maids and their duties. Mothers are cued on schools for their children and practical help in relating to school life.

Fourth, information about national denominational and church work is provided. A biannual orientation of three days gives national Baptist leaders a time to introduce new missionaries to local and convention-wide work. For those who are to preach, there is help in translating appropriate sermons. Those who are in church music ministry receive help in translating words and practice musical selections. To the worker in religious education, plans for further teacher training are suggested.

Mrs. Earnest Harvey, missionary to Brazil, comments: "In a country as large as Brazil, with so many contrasts, the missionary encounters many situations, some difficult. This school gives a backlog of knowledge and experience from which a missionary can draw in the future."

Report from Ridgecrest, North Carolina

Fourth Reporter: One of the newest of the "phases" now offered for missionary appointees is located on the Ridgecrest Baptist Assembly grounds in North Carolina. (Locate on map.) It is a sixteen-week orientation conference provided by the Foreign Mission Board for missionaries on their way to missions fields.

David Lockard is director of the conference. The Foreign Mission Board provides opportunity for the new missionary to receive insight and skills vital to his beginning work at his station.

The Foreign Mission Board recognizes that the missionary must lose his identity as a "foreign" Christian. The orientation program helps to increase understanding of the area to which the appointee has been assigned.

A strengthening of spiritual resources is a primary concern in orientation. "Missionary service in the contemporary world makes heavy demands on those who give themselves to it. . . . It calls for men and women who can live in areas of tension," wrote Mr. Lockard. This conference seeks to help missionaries in a deeper realization of a profound faith in God's purpose and an assured sense of his presence.

On September 5, 1967, the first orientation conference began with some one hundred missionaries. It was the first in a two-year pilot program. Two sessions are to be held a year. The second one opened in January 1968. This replaces the orientation training which formerly lasted from one week to ten days.

New missionaries and their families are elated at the opportunity to live in this close-knit community. It provides a bridge from family to new friends in new lands. They live at Ridgecrest as a Christian community and all assume housekeeping and mealtime chores. This is not entirely new to some of them for they served in their student days on the Ridgecrest staff.

The basic curriculum is intensive. To enrich the areas of communication, adjustment, and strengthening of spiritual resources, specialized training is offered. Supplementary studies include bookkeeping, advanced first aid, rapid reading techniques, pronunciation, mechanics, construction, entertaining in another culture, and teaching English as a second language. The women are taught methods of home study for their children. Consultation in travel planning is provided.

Appointees are enthusiastic about extended orientation, but what about the missionaries now on the field? Most of their comments have been favorable. A typical one is, "We have been hearing about it from various sources, and it sounds great." One facetiously asked, "If I would resign and get reappointed, could I attend?"

At the first session in 1967, Jesse C. Fletcher, secretary of the department of missionary personnel of the Foreign Mission Board, in speaking of expectations for the orientation said, "Something *could* happen here." As he referred



ADULT BOOK
Home Mission Graded Series

to the various skills hopefully to be developed, he added: "But something more basic can happen. Each one of you can experience on a deeper level what it means to be a redemptive person." This "plus" gives impetus to new missionaries who go to proclaim God's good news. They still have language study before them.

Meditation

Leader: No doubt you have learned many new things today. We now know that in San Antonio greater opportunities are developing for witnessing to the eight million Spanish language people in the United States. In San Jose electronic laboratories signify up-to-date methods of learning Spanish. In Campinas new encounters in missions are met with a backlog of knowledge and experience. And at Ridgecrest a new concept in phases for missionary training is developing.

Do these realizations make you desire to be a more effective witness for Christ? Can you continue in your present manner of ministry and witness? Do you feel you need to discover new horizons of service? What are ways this can be done? (Discuss.)

First Woman (choose a woman vitally involved in mission action): In using our mission action group guides we found it necessary to develop not only skill in meeting needs of persons, but we have also learned to examine our motives for service.

Second Woman: You may recall that our study questions for these last three months on "The Missionary Vocation" have been, for April, "If God called me to be a missionary, what requirements would I have to meet?" In May we

Have you said one to the other, "We've studied that book before." That is correct, but there is a difference; in fact two differences. These are: the book has been revised; the teacher's guide is entirely new.

This study was highly acclaimed originally. It helped people to see their relationship to others and to make life more meaningful.

The Chains Are Strong, Fields, 75 cents

Teacher's Guide, 40 cents

Order from Baptist Book Stores

asked the question, "How may I help others to confront the missionary vocation?" And for today we have asked, "What do I need to know about the purpose of orientation and training of new missionaries?" (Review the pluses discussed.) To many of us, this information should encourage us to be more helpful to young people whom we influence.

Third Woman: In July 1965 *The Commission*, Dr. Floyd North, the editor, wrote: "Language study on a missions field is not a cut-and-dried affair. The missionary studies and learns the language for one or two years as a formal, instructional project. He may then pick up some major responsibilities on the field and communicate messages of the gospel with some degree of effectiveness. But this does not mean that he closes his language study books and 'naturally' grows in use of the language by merely associating with the people and preaching to them. A disciplined engagement with language study is needed either continuously or repeatedly through the years of missionary service. It is one of the hardships that is difficult to measure and about which few missionaries complain."

This business of continuing language study seems to be a great burden for missionaries. We ought to remember to pray about this when their names are on our prayer calendar.

Could we stop now and pray for recent "graduates" from the language schools and orientation conferences, and for the seasoned missionaries who continue to study languages and seek to live redemptively in the culture of a country?

Closing prayer.

Or Second WMS Meeting

Short-term Missionary

by Eunice Allison

Study Question: What are some other opportunities for short-term missionary service?

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 "Short-term Missionary," or study the book, *The Chains Are Strong, Fields* (see Mission Study, p. 25)

Program Chairman, Get Ready

—Check your files for leaflets "Christian Service Corps" and "Student Summer Missions." If you need more copies, order from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303, copies for each member and for tract racks (see below)

—Prepare study question for display

Introduction

(Distribute both leaflets as members enter.) This month we conclude our study of short-term missionaries. Do you recall the four types we studied in April and May? (Responses could include the requirements and types of services. Include missionary associate, special project nurse, US-2 worker, and missionary journeyman. If you ordered the YWA curriculum supplement, "The Missionary Vacation," \$1.25, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, use it now to review short-term missionary opportunities.)

Notice our study question for today (display, read it in unison). Other opportunities for short-term missionary service include Christian Service Corps and Student Summer Missions.

Look at your "Christian Service Corps" leaflet. Open it and let us read together the sentence: "Today's church is called upon as never before to witness in a secular world, and a great part of the burden of this task must be borne by Christian laymen." Short-term missionaries assist career missionaries in many tasks.

We have today interesting letters from missionary helpers who have served in this country in Christian Service

Corps. We will hear the letters at this time.

First Letter: This letter comes from the Lynn Falings of Cushing, Oklahoma

Dear Friends:

Our interest in the Christian Service Corps began when we read an article by Beverly Hammack in July 1965 ROYAL SERVICE. Being retired, we felt this was a good way to serve the Lord and see other parts of our country at the same time.

Chicago was the last place we thought of going, but since we had promised the Lord to go anywhere, we accepted the assignment when it was offered by the Home Mission Board. Our first contact with Preston M. Denton, superintendent of city missions for Chicago, reassured us.

For two and a half weeks we were in the Near North Loop area of Chicago, working in a four-month-old mission. First, we surveyed the community of apartment dwellers who lived in two-to-six-story walk-ups.

We never knew what to expect. One day we had pressed buzzer after buzzer without an answer. Then a young Negro man entered the foyer. We explained our mission to him and he invited us to his room.

His room was large enough for a small bed, a table, a refrigerator, a hot plate, and one chair, with enough space left over to walk between the table and bed. Setting his groceries on the table, our host turned and asked, "Now, what was it you wanted?"

We carefully explained the purpose of a religious survey. He listened without comment, then reached for a copy of the Koran, printed in both Arabic and English. Then he witnessed to us of his Muslim faith. With sincerity he emphasized that the Muslim revelation was a later one than Christ's. I do not know which one of us learned the most, but the young man did promise to attend services at the mission.

In all, we surveyed four communities. More than half the families were of Catholic background. Without exception they were cooperative and friendly and talked freely and with appreciation of the changes and

new freedom in their church.

In that brief time, our eyes were opened to problems and sacrifices which pastors and their families are making in new areas of Baptist work. One pastor with a wife and three children worked a midnight shift in one place and two afternoons a week at another to support his family. Pastors in many pioneer areas do not receive adequate salaries.

We are more conscious after our experiences in Chicago that millions are spending their lives in the shadow of great cathedrals or spacious church buildings without ever learning about Christ's love and compassion. Somehow they do not feel at home in them.

We heartily recommend the Christian Service Corps to other adults, and plan to apply ourselves for another term.

Sincerely,

Mr. and Mrs. Lynn Faling

Second Letter

Dear Christian Friends,

Ever since we studied the book *The Prophet of Little Cane Creek*,* in 1950, I had wanted to go to Hazard, Kentucky. It was through the Christian Service Corps that I finally made it.

It was my privilege to work with home missionary Marjorie Shead and pastor Ross Figart. Since working with ceramics is my favorite hobby, we set up a ceramic workshop for a weekday program.

I just must tell you this. Before I went to Hazard, Miss Shead called my hostess and told her that she had talked with me. My hostess, a dear widow, asked Miss Shead about me. "Over the telephone I learned that she has a deep Southern accent. I believe she is Negro," Miss Shead replied. My hostess assured Miss Shead that she wanted to keep the Christian Service Corps worker in her home.

I spent June in Hazard and then returned for two weeks in October. There are other places I want to go if I can manage to pay my expenses. There are the Indian reservations in North Carolina, the mountains of north Georgia, and California. I am thankful for this rich spiritual experience. I am now waiting on the Lord to direct my path in the future.

Sincerely,

Mary S. Howell

Third and Fourth Letters

I have two letters to share with you. The first comes from Mrs. J. L. Thomas, Smithfield, North Carolina. Although active in WMS and a Sunbeam leader, Mrs. Thomas felt she wanted to become more involved in missions. After reading about the Christian Service Corps in ROYAL SERVICE, she applied and was sent to Baltimore.

*Mission study book, out of print

In her letter she wrote:

My six weeks included visiting and inviting families to the mission, leading primary department in Vacation Bible School, assisting in Sunday School and Sunbeam Band, and speaking in church activities.

The three weeks spent in the home of missionaries, the Spurgeon D. Swinnneys, deepened my appreciation for these servants of God. I knew missionaries were dedicated people, but one must live with them to know of their deep compassion and love.

From the Swinney home, I moved to a shum area for three weeks where I worked with Russians, Germans, Jews, Poles, Austrians, Italians, and others. Most of these still cling to a faith because of family loyalty, but only a few of them attend any church regularly.

I often met hostility and suspicion, but I tried to show a willingness to listen to their problems and supplied some with clothing from the mission.

The needy children I saw still tug at my heart. They often followed me up and down the street. Once a small boy said to a little girl, "She is the Jesus lady!"

I remember a ten-year-old who asked to help me put away materials. As I served him a drink and cookies he told me bits of his life's history. "I have a little sister," he said, "but I don't know where she is. I haven't seen her for a long time. One day when my father came home from work, my mother had given my sister away to a woman. We don't know her name and the woman has moved away."

At Greenmount Cemetery in Baltimore I visited Miss Annie Armstrong's grave. Standing there I thought of her great love for people, the sacrifices she made, and the hardships she endured. When I read the words "She hath done what she could" on the tombstone, I knew that love is the real reason for giving.

Sincerely,

Mrs. J. L. Thomas

Mrs. Thomas thinks churches should encourage adults to work in the Christian Service Corps.

The other letter is from Mrs. Fanny B. Harris of Brevard, North Carolina. She also learned about the Corps by reading ROYAL SERVICE. Although she asked to work in "wide open spaces," she was sent to do inner-city work in Louisville, Kentucky.

Of her experiences she wrote:

I had a wonderful time. I was sent to a church whose members were attempting to meet needs of people in spite of shifting population.

Working under the direction of a missionary, Mrs. Harris visited, sang in the choir, taught a Sunday School class, led in devotions, spoke to missions organizations, assisted a girls' club, and helped to start a club for mothers.

In closing, Fanny Harris states, "Missions is everywhere. There is so much to be done. Life is too exciting



New WMS Posters Available July 15

Order only from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama, 35203, Set of Posters (10) on WMS Study Topics for 1968-69, \$1.25 a set.

This past year more than 16,650 packets of posters were bought by Woman's Missionary Societies. The packet for the new year is available soon for use in general WMS study, for announcement in group meetings, and for advertising.

to be laid on a shelf. I am hoping to give all my time to such work shortly when I retire."

Leader: Thanks for such interesting letters. Are you wondering about requirements for a Christian Service Corps worker? They are given in this tract. (Lead women in finding and discussing the qualifications and the directions for applying to the Home Mission Board.) A worker must be in good physical and mental health, free of family responsibilities, experienced, active member of a Southern Baptist church, and able to provide travel expenses to and from place of service.

Let us pray for the corpsmen who are serving without salary or honorarium, asking God to call others to this work (pray).

Student Summer Missions

The sixth and last type of short-term missionary helper is the summer missionary work done by students. When this program was launched in 1944, seventy-one students responded. They served among the French in Louisiana. Since that time literally thousands have served in many fields where home and foreign missionaries are stationed.

Let us listen as we hear about opportunities for service as student summer missionaries.

During the summer of 1967, over a thousand students served in the USA and overseas as summer missionaries. The Home Mission Board employed over six hundred

collegians, and the Foreign Mission Board sent fifty-seven young men and women to nineteen different countries. The Baptist Student Unions enlisted 410 missionaries to serve in 35 states and in twenty foreign lands.

Summer missionaries Donna Deas and Eileen Willis discovered that "people can be lonely, desperately empty, and longing for recognition, even in an area so crowded that one could shake hands with a next door neighbor through the window."

The first day Donna and Eileen were making a survey in Flint, Michigan, they came to a dilapidated house. Their knock was answered by "an old woman who looked very much like a gypsy. She was quite repulsive physically."

She gave no response to the questions which the girls asked of her. Turning to leave, the summer missionaries commented on the kittens on the woman's porch. The girls were pleasantly surprised when the "gypsy" stepped out on the porch and told them the history of the kittens. Then she asked questions about the work of the students and listened to the witness they made about the love of Christ.

Marilyn Coffee is a "veteran" summer missionary. She has served in Los Angeles, California; Prentiss, Mississippi; and in Liberia, Africa.

It was in a Vacation Bible School in California that Marilyn met thirteen-year-old Johnny. He was not a Christian.

During the first week, Johnny showed no interest. He refused to read, sing, or to cooperate in any way. When Johnny was absent during the second week, Marilyn Coffee visited his home, assuring him that she was concerned that he was sick. The next day Johnny was back with a smile on his face which seemed to say to Marilyn that he felt that someone really cared about him.

Marilyn was able to enlist him as they painted molds of "Praying Hands." In fact, before the week was over, he had selected a shade of brown for Marilyn's mold and white for his. By the end of the week, he was participating, but most of all, he had listened carefully as they told him of Jesus' love for him.

Nella Popow was a miserable college student until a roommate gave her a devotional book to read. When Nella read in the book "All that God asks for is you!" it changed her life. That sentence led her to apply for work as a summer missionary, she said. Faithfully but fearfully she prayed during waiting months that she would be accepted. Her assignment was New York City.

Her second summer as a missionary was spent in western New York. During survey work that summer, Nella says that she learned to witness as never before. She says that area missionary Charles Magruder taught her to make every contact count. It was he who told the summer missionaries to "take time at each door, talk to people about God, for you may be the first and last person who will talk to them about the Lord!"

One day, Nella and her partner were visiting in the home of a wealthy woman who said she had never given

her heart to Christ as Saviour. They listened to her talk about her problems. Then she listened as they explained the way of salvation to her.

Nella calls her summer work a "Summer of Snowcone Evangelism" because everywhere she went she took her faithful snowcone machine. Each youngster who brought two visitors received an extra snowcone.

After Bible school in the morning, Nella and her partner would go to city parks taking with them the snowcone machine, balls, bats, and ropes. After snowcones and play they told Bible stories.

Nella's testimony is similar to that of many student summer missionaries. She says, "I don't know what lies ahead, but I know that God will lead me where he wants me to go and show me what he wants me to do. In the meantime, I try to serve him faithfully wherever I am."

Study • The Missionary Message of the Bible

by Gilbert L. Guffin

The Trails and Trials of the Early Missionary

Scripture Reading Acts 20:4 to 21:40

The present study unfolds some of the most touching scenes recorded in Acts.

The Trial of Farewells

The third missionary journey of Paul is now nearing its end. After a visit to certain parts of Greece (Acts 20:2-3), Paul concluded this tour and began a long return trip to Jerusalem.

We learn from his second letter to Corinth (2 Cor. 8 and 9) that the apostle had been gathering funds for the aid of needy Christians in Jerusalem. The time had now come to deliver these. Accompanying him on the journey were several men from Berea, Thessalonica, and other places.

Paul wanted to get back to Jerusalem by Pentecost (Acts 20:16). Yet there were certain points at which he desired one more visit with the brethren. One of these was Philippi. Although Acts only mentions departure from this

landmark we have heard of opportunities for short-term missionary service. How can we inform mission-minded Christians of these opportunities? (Make definite plans to place these pamphlets in racks in the church: "US-2," "Missionary Journeyman Program," "Christian Service Corps," and "Student Summer Missions." Some of these you ordered last month; others you ordered for this study.)

Some of us who are teachers in public schools or who are retired might consider serving in the Christian Service Corps. Let us pray about this now and in our homes. If God impresses us to apply to the Home Mission Board, let us do so at once (pray).

Some of us are serving others in our community in mission action. This, too, is service in Christ's name. Let us encourage and pray for all those in our church who are trying to minister to persons of special need (pray).

city, it must have been with profound joy that the brethren there were privileged once more to see the beloved missionary.

We are told more explicitly of a service Paul later held in Troas. This city will be remembered as the place where he had received the vision calling him to Europe (Acts 16:8-9). A church had been formed in Troas. The congregation met with the apostle and his companions in a service which was to last all night. The service was held "upon the first day of the week" (Acts 20:7). This is the first recorded instance that Christians had now begun to worship on Sunday instead of Saturday.

A young man, by the name of Eutychus (Acts 20:9), having fallen asleep, fell from a window on the third floor where the service was held and was thought to be dead. Luke, as a physician, was especially impressed with the story that Paul was able to restore Eutychus to the congregation. The church was "not a little comforted." What



For a Minute

think about two questions
then read answers

1. Why go to WMU Conference?
2. What extras are there?

Last summer during WMU Conference at Ridgecrest we asked women in the WMS presidents' conference to answer the two above questions. The latter question was designed to stimulate women to evaluate the total experience of a WMU conference. You will be interested in answers, for they will speak to you about the possibility of your attending a WMU conference this summer either at Ridgecrest or Glorieta.

Question 1: Why did I attend WMU Conference?

Answer:

"I have been president of WMS for a year and was renominated. When I accepted, I felt that I must learn more to help me do a better job. That's why I came even though I'm in the middle of house building!"

"I came seeking help and inspiration to take back to our WMU and

I got what I came for. The conferences were wonderful and leaders so willing to help us. I hope I can inspire our ladies at home."

"I wanted to be where the action is! I had read in ROYAL SERVICE during the past few months so much about mission action that I just wanted to know more about it and be in on the 'ground floor' so to speak of something so new, interesting, and exciting."

Paul declared on that memorable evening is not recounted. He likely told the congregation they would not see him again. This news made the service all the more touching and memorable.

Luke may not have been present at Troas, but he later went with the group to Assos (Acts 20:13). The modest statement, "we went before," is Luke's way of including himself. It is striking that Paul chose to let his party go on by ship while he himself went by foot. Why he walked the twenty miles or so between Troas and Assos is not told. Was it because he simply wanted to be alone? The trial of saying good-by to congregations he loved and the thought of not seeing them again must have weighed heavily upon him. Some suppose he may have also suspected a plot among certain passengers on the ship and

therefore chose to let his companions determine the safety of the vessel before going aboard himself. At any rate, Paul did go aboard ship at Assos and sailed to Miletus with the others.

The Momentous Meeting at Miletus

Upon Paul's arrival at Miletus, he sent to Ephesus and called the elders to meet him for a conference. The distance and mode of travel then would have required at least three days for these elders to be notified and to get to Miletus. Why Paul did not go to Ephesus is not mentioned. The crisis which some months ago had led to Paul's decision to depart from Ephesus after a glorious ministry of three years may still have been fresh in his memory. More than likely, he felt it would be both a risk to himself

"I came to learn more about WMU work. I especially came to learn more about mission action. This is my first trip to Ridgecrest. I have thoroughly enjoyed every minute and certainly hope it won't be my last trip."

"I had to. I'm mission study chairman in my association, evangelism chairman in my local society, and I've been asked to lead the conference for program chairman at our state WMU Conference for association and local chairmen; six conferences or more. Where! Where else could I have gone to get started?"

"Because of my desire to be strengthened as a Christian, more missions-minded, and to serve better in my church."

Question 2: What extras did I receive from the conference?

Answer:

"A new will to dare to do things I have never done before. I love the fellowship, the food, the staff, the messages. I love Ridgecrest!"

"Challenges from missionaries

that made me humble, at times ashamed, and at times happy for having a part with them in spreading the gospel. Blue morning glories on the wall outside the dining hall. Smiles of the student staff as they served us. Chimes waking us in the morning and bidding us goodnight. Knowing a little better the WMU Birmingham staff—seeing some for the first time. Speaking personally to missionaries."

"The idea of mission action has given to me a whole new concept of what our Master had in mind."

"I have gained ideas which I can apply in my society. I have realized that my problems are no bigger, and maybe not as big, as those of others. I have determined that I will do the best I can with the ability God has given me, letting him be my helper."

"I always look forward to the mountaintop experience that comes at Ridgecrest. I gain inspiration and information that lingers through the years. You will always treasure a Ridgecrest experience. Why don't you come this year?"

This is a good question. Why don't you make definite plans to go to a national WMU conference? In 1968-69 there are thrilling horizons of missions education and participation through our churches. Woman's Missionary Union and Brotherhood will lead churches as they learn about missions and engage in mission action.

There are new simplified organization plans adaptable for every church. There are new materials. All WMU leaders and WMS leaders and members will want to be informed about new plans so they can enthusiastically lead in missions in our churches.

Dates for WMU Conferences are:

Glorieta, July 18-24

Ridgecrest: August 8-14

Write for reservations now to Mark Short, Jr., Glorieta Baptist Assembly, Glorieta, New Mexico 87535, or Ken McAnear, Ridgecrest Baptist Assembly, Ridgecrest, North Carolina 28770.

and the church for him to return.

A rather large group readily responded to the apostle's invitation. Their meeting with him forms one of the most tender moments in the whole ministry of the apostle. He was fully aware that this would be his last meeting with them. Hence his farewell message deserves all the more to be examined carefully. He relates here certain things not mentioned elsewhere either in Acts or in his Epistles. One of these is that the Holy Spirit had already given him evidence "in every city" that bonds and afflictions lay ahead of him (Acts 20:23). Nowhere is his complete dedication and personal heroism more clearly in view than in his declaration: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of

the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

Paul affirmed he had not shunned a declaration of the full counsel of God. He warned of wolves that would enter into the flock and cause division and distress. He foresaw that even some of those present would themselves cause disunity. Apprehensions such as these must have pained him deeply. Yet he could not always remain. Nor was it the purpose of God that he should. They must be responsible themselves to the Lord for the future work and well-being of the church.

One of the heartaches of any true missionary is likely his uneasiness about what may happen after his departure to the work God has wrought through him. Human weakness and waywardness being what they are, there is

always a possibility that problems and dissensions may undo much of what has been accomplished.

The church of Ephesus mentioned in Revelation 2:1-7 is the same Paul addresses now. It is consoling to know that this church took Paul's warning seriously. It evidently concerned itself notably in later years over warding off divisions and erroneous teaching in its midst.

Paul disclosed to the Ephesian brethren that he felt bound in the Spirit to go to Jerusalem despite what lay ahead of him. We are not told what gave him this sense of compulsion. We can only suppose it was more than a mere desire to deliver the offering he had gathered. Paradoxically the Holy Spirit both forewarned him of the cost of his going to Jerusalem and pressed him with the necessity of the journey.

Paul recounts to the Ephesians how he had taken care of his own support while in their midst. He had not depended upon them for anything but for prayer and love. In connection with this discussion he recalled a statement of Christ which otherwise has no record in the New Testament: "It is more blessed to give than to receive" (Acts 20:35). Paul discovered that a life of self-giving service to others is a life of highest satisfaction. That he thought it wise to support himself by his own labors rather than to look to the churches is not to be taken, however, as an argument that missionaries should not be supported now. Indeed, Paul more than once emphasized that a workman is worthy of his hire. He believed churches should support their ministers and implied that it is entirely proper for missionaries sent out by churches also to be sustained by them.

In the pioneer areas in which he ministered, of course, his work might have been misunderstood had he not sustained himself. He had no denomination or mission board back of him. It is therefore all the more to his honor that he went anyway. Many another missionary has penetrated pioneer areas with similar dedication. Such heroism in no way, however, relieves Christians today of a grave responsibility to support with prayer and money those whom they send out.

After Paul had concluded his farewell address to the brethren from Ephesus, he knelt down with them. They all prayed together. What a tender and holy scene that was! The brethren wept, "sorrowing most of all for the words which he spake, that they should see his face no more" (Acts 20:38). Reluctant to let him go, they accompanied him all the way to the ship. Their last wave of tearful goodbye was a token of their affection and abiding gratitude.

The Final Journey to Jerusalem

Luke details the course not only from Greece to Miletus (Acts 20:14-15) but also from Miletus to Caesarea Philippi. The cities and places named such as Coos, Rhodes, Patara and Phoenicia were all of great historical significance. Coos, for example, was the home of Hippocrates,

whose famous oath for doctors has so affected medical history. At Rhodes had stood one of the wonders of the ancient world, the celebrated Colossus. Paul would have been aware, as would Luke, of the fame of each place mentioned. His interest, though, concerned something of greater importance—the spreading of the gospel to all the world.

Paul's ship finally reached Tyre, a city mentioned in the Old Testament, the center of Phoenician maritime power. There was now a congregation of Christians in this city also. These met Paul during the stopover. The missionary and his group remained for seven days (Acts 21:4). Here, too, Paul received further warnings against the dangers that lay before him. So dear to the congregation was this valiant missionary and teacher, that not only the elders but also the women and children followed him to the ship and knelt on shore with him in prayer as he departed. They, too, likely bade him a tearful farewell.

Sailing to Ptolemais, Paul disembarked and went by land to Caesarea. Here in the home of Philip the evangelist, the daughters of Philip, in whom there was a spirit of prophecy, warned Paul. Also Agabus, who came down from Judea, vividly declared the dangers which lay before the apostle in Jerusalem (Acts 21:8-11).

Luke is still in the company. He says, "And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem" (Acts 21:12). The Christians in Caesarea were fully aware of the hostility toward Paul which now pervaded Jerusalem. Paul's own companions were also convinced he ought not go on. Their entreaties were earnest and extended. Paul responded, "What mean ye to weep and to break mine heart?" (Acts 21:13). He again affirmed his purpose by saying, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Seeing that they could not dissuade him, they ceased to try. Their resigned response was, "The will of the Lord be done" (Acts 21:14).

When Paul and his company reached Jerusalem, the brethren there received them gladly. The following day the leaders of the church, including James, came together. Paul recited "what things God had wrought among the Gentiles by his ministry" (Acts 21:19). These at Jerusalem were moved to glorify God. They reported how many thousands of Jews in Judea had also become believers. The inference is that Jerusalem and all of Judea were now covered with professing Christians. This very fact, as significant as it was, also posed a problem. That problem was the prejudice which yet lingered among these Jewish Christians toward Gentile believers. Their growing numbers also intensified the hostility of unconverted Jews. The atmosphere was tense. James, therefore, recommended that Paul observe certain Jewish religious ceremonies in the Temple (Acts 21:23-25) as evidence that he had not taught others to forsake the Law of Moses.

Paul was thus confronted with a crisis. He had long since been convinced that in God's sight there was no Jew

or Gentile, and that believers are one in Christ. Paul was persuaded, though, to go through the rite recommended, and was in the process of doing so when an explosive event took place. On the last day of the ceremonial, he was recognized by Jews from Ephesus, the very place in which his great work had earlier been wrought, and from which he had only some weeks ago invited Christians to come to meet him at Miletus. These Jews had earlier seen him in the city with Trophimus from Ephesus and had assumed, though erroneously, that Paul had brought this Gentile into the Temple. They suddenly raised a cry against Paul. This set off mob reaction. Soon Paul was bound in the same city where, years ago, he himself had bound Christians for professing the Name he now considered above every name.

In a later study we shall review Paul's witness which

was given before both Jewish and Gentile rulers.

The trials of Paul had led him in the intervening years since his conversion throughout the greater part of the Roman Empire with the gospel. He could write to the church at Corinth, "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren" (2 Cor. 11:26). His course was to be exhausting and costly. Yet greater peril was noticeably among his own people.

The history of missions has often fortunately been the story of triumphs and joys. It has also been a story of trials and tears. The latter seems an inevitable price that some must pay if the gospel is to be successfully propagated in the earth. Paul gladly paid the price.

STUDY GUIDE

by Chester L. Henry

Using the Bible, the lesson "The Trials and Trials of the Early Missionary," and this study guide, study individually or in groups the missionary message of the Bible.

A Dangerous Opportunity

Familiar to the present generation is the word "crisis." Hardly a day passes that we do not hear it—crisis in labor and management, crisis in foreign affairs, crisis in race relations. This is a day of crises. What does this word mean? How would you define it? (Allow a few minutes for the group to respond. List definitions on chalkboard. After listing the various impressions concerning the word crisis, read the dictionary definition: "the point of time when it is decided whether an affair or course of action shall proceed, be modified, or terminate. A decisive moment, a turning point.")

Someone has said that the word "crisis" in Chinese means a "dangerous opportunity." Let the group evaluate this statement and discuss in what way a crisis is dangerous and in what way an opportunity.

Remind the class that a study of Paul's ministry shows him moving from one crisis to another. Allow a little time for the group to recall the crisis in last month's study when Paul decided to leave the synagogue. Although there was danger involved, it provided opportunity to reach a larger group of people.

Suggest that today you will be considering other crises in the ministry of the apostle Paul.

The Whole Counsel of God

Ask the group to scan Acts 20:4-16 and point out the places where Paul stopped on his trip to Jerusalem. You may want to ask one in advance to be prepared to locate these places on a map.

Read Acts 20:17-32. In these verses Paul declares to the elders of Ephesus that he "did not shrink from declaring to you anything that was profitable" (Acts 20:20 RSV). He made a similar statement in Acts 20:27 RSV. "For I did not shrink from declaring to you the whole counsel of God." In these verses Paul declared that he did not suppress any part of the purpose of God (Acts 20:27). What part of God's message or purpose does the group think Paul would have been tempted to suppress? What in his ministry seemed to lead to most of Paul's difficulties? Dr. Frank Stagg says: "It will be remembered that the Christians lived peacefully in the synagogue (or synagogues) at Ephesus until Paul's preaching entered the scene; it was then that the cleavage came between the church and synagogue (Acts 19:8). Apparently there was something in Paul's preaching that was absent from the difficulties? Dr. Frank Stagg says: "It will be remembered there was something in Stephen's preaching that was absent from that of the twelve in Jerusalem. Was the divisive issue the purpose of God (Acts 20:27) to unite Jew and Gentile by creating out of the two one new man, thus destroying the middle wall of partition (Eph. 2:14)? Were Christians divided over God's purpose to unite? The im-

portance of this refusal to suppress the gospel is made clear by the fact that Paul states (Acts 20:20) and then restates it (Acts 20:27).

"It is not necessarily to the credit of the minister that his message is inoffensive. There is unfortunately some basis for the caustic remark: 'Today we do not kill the prophets, instead we ask them to dinner.' When the full gospel impinges upon the historical situation, there is always a crisis."

Throughout Acts 20 and 21 there are numerous references made to the danger (the crisis) waiting for Paul at Jerusalem (Acts 20:22-23, 25 and Acts 21:4, 11-13). What was Paul's reason for going to Jerusalem? (To deliver the offering he had gathered.) Was Paul aware of danger ahead? If so, why did he go? (See Acts 20:22-24 and Acts 21:12-13.) Why was the offering so important to Paul? (It was important in that many of the Christians at Jerusalem were destitute and needed it. An equally important reason is the fact it was an offering given by Gentile Christians for Jewish Christians. No doubt Paul felt that the offering might help to relieve growing tensions between these two groups of Christians.)

What made Paul's presence in Jerusalem so dangerous? (See p. 32.) As you consider the above questions ask someone to read and interpret Acts 21:20. Dr. Stagg makes the following comments concerning this verse: "Here is a picture of Jewish Christianity—or Christian Judaism—in the middle fifties in the first century. There had been a phenomenal growth numerically, but no evidence of growth in that for which Stephen died. Myriads is the word used to describe the multitude of Jewish believers in Jerusalem (Acts 21:20). A myriad is ten thousand; there is no reason for reducing myriads to thousands as is usually done. These myriads of believers among the Jews were 'all zealous for the law.' The substantive, zealots, is used, but it is not to be understood in the technical sense of the political party known by that name. Their zeal for the law gave them security in Jerusalem; we hear nothing more of their being persecuted. Jewish Christianity had identified itself with the state and it died with the state. It was inoffensive, not disturbing to the customs, the status quo."

Paul's Arrest

Ask the group to scan Acts 21:27-40 and relate the circumstances that led to Paul's arrest. What was the charge? (See Acts 21:28.) Compare the charge against Paul to that

against Stephen in Acts 6:11-14. Had Paul taken Trophimus into the Temple? Why should this cause so much concern even if he had? (See Acts 21:28. Gentiles were not permitted to enter the Temple where worship took place. They were not permitted beyond the Court of Gentiles. Some scholars say that there was a sign on the wall of the Court of Gentiles warning that the penalty for a Gentile entering the Temple was death.)

Read Acts 21:30 and let the group discuss the significance of this verse. (God called Israel that through her all the nations of the earth might be blessed. Throughout Paul's ministry God had used him to "open the gates of salvation" to the Gentiles. At Jerusalem, the place where Christianity began, we see the Jews, God's chosen people, closing doors God was opening. They were closing doors which should have opened first to all men. There is strong indication that many of these Jews may have been Christian Jews, for in Acts 21:20 we see that "they are all zealous for the law" [RSV]. The tragedy is that those who participated felt that they were doing the will of God.)

For Further Thought and Action

As we consider these Bible truths, can we say with Paul that our churches are declaring the "whole counsel of God" to people? Do we want our pastor to declare the whole counsel of God or do we prefer a pastor who "doesn't have an enemy in the world?" Should the pastor's sermon never offend anyone? Is the "good name and image" of our church more important to us than the pastor's declaring the message which we need to hear? As you answer these questions, check Matthew 5:11-12 and John 15:19-21 and compare your answers with the words of Jesus on this subject. Also check Paul's feeling in Galatians 1:10.

Also as we consider this lesson we need seriously to examine many of our recent actions to see if we are guilty of closing doors that God is opening. Can one's loyalty to a cause result in actions and activities which hinder the cause?

Still another fact which we need to consider is our attitude toward problems or crises. How many of us magnify our problems and seek the "easy way" out rather than seeing in them opportunities for accomplishing great things for God?

Lead the group in prayer that each may seek to heed and share the whole counsel of God in all of life's relationships.

How should a church go about observing its anniversary?

The Bible is full of examples of God's people setting aside time to think about the past. A church today can build understanding of its tasks by reviewing the experiences which molded them. If a special anniversary is approaching for your church, a year of advanced planning is not too much. An anniversary committee should represent all facets of the church program including Woman's Missionary Union.

What can the church gain from the anniversary? Will it deepen church fellowship? build loyalty to the work of the church today? inform members about the persons and events who developed the church?

A church anniversary can be a time of asking questions like these: Why was a church organized in this community? What needs did it meet? How and why has our church changed? Is our church still meeting needs?

Many churches compile and write a church history in connection with an anniversary. If it has not already done so, the church history committee will need to collect minutes, clippings, programs, bulletins, and other historical materials pertaining to all facets of the church. Woman's Missionary Union can assist by locating and making available such materials. Long before an anniversary or writing of church history, WMU can be sure that materials of historical value are preserved. Minutes of meetings, photographs, books, scrapbooks, and reports will be important to future church historians. The materials should be handled centrally by persons designated to be responsible for all historical materials.

If your church minutes have not been microfilmed, the Southern Baptist Historical Commission, 127 Ninth Avenue, North, Nashville, Tennessee 37203, can do this for you at a nominal cost. Microfilming is one of the best ways

to insure irreplaceable records against loss, fire, or deterioration. For further guidance in preparing for church anniversaries or writing church histories, write the Historical Commission in care of its executive secretary, Dr. Davis C. Woolley.

When does the association need to start a good will center?

A good will center proclaims the gospel to persons isolated from regular approaches of churches. The association is a good agency for spotting need and organizing people in a locality to meet the need. If an association is considering starting a good will center, it should check itself on the following points before making a decision.

1. Do church members in the association have genuine concern for the people to be served?
2. Could the needs be met by a church in the community with a weekday ministries program? Does the need extend beyond the abilities of one church?
3. What are the scope and nature of needs of the people to be served?
4. Can the association make available facilities for good will center ministries?
5. Can the association provide adequate staff, both paid and volunteer?
6. Have the area and its needs been surveyed and evaluated?

If, after answering and studying these questions, the association continues to feel that it should support a good will center program, the first step should be to consult the Home Mission Board and the state mission board. As the association considers a name for its ministry project, it should look beyond the term good will center, since this name is used by organizations outside Baptist circles. The contact person at the Home Mission Board is Clovis A. Brantley, assistant secretary in the Department of Christian Social Ministries.

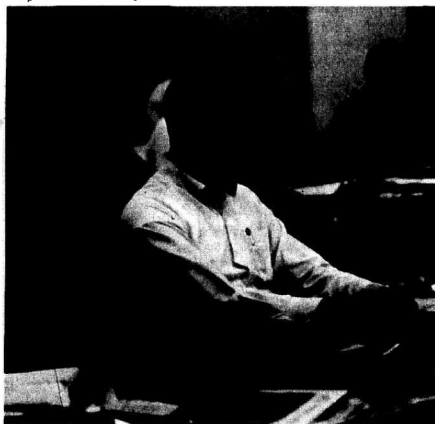
....IS THIS YOUR QUESTION

by Marie Mathis....

MISSIONARY BOOT CAMP



"What is going on at Ridgecrest these days?" passersby ask. Would you believe a missionary boot camp?



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by Susie Lockard

In getting acquainted with a five-year-old one day I asked if her father was a preacher. She thought for a minute and then replied, "No, he used to be but now he just sits and listens." This young lady expressed in a measure what is going on at Ridgecrest Baptist Assembly these days. The Foreign Mission Board has set up here a missionary boot camp for new missionaries. The participants attend five or six classes a day. In the evenings they see films and read about their chosen field. So, much of their training does involve class work and sitting.

In the fall of 1967 there were 98 missionaries and 114 children living at the beautiful Baptist Assembly in the Blue Ridge Mountains. Another thirty-nine missionaries and some thirty-five children arrived in January for the second orientation session which ended in May.

These highly trained young people have completed college and seminary work. They have met physical, mental, and spiritual qualifications set up by the Foreign Mission Board. They come to Ridgecrest to join a community for four months of orientation before going to work abroad as Southern Baptist missionaries.

The young families live in two or three rooms each in Pritchell Hall and the new Rhododendron Hall.

Mr. and Mrs. David Lockard are missionaries to Rhodesia. At present they are on leave for a special assignment.

The classrooms, offices, library, and language laboratory are housed in Rhododendron Hall. Everyone eats in the new (summer staff) dining hall. The meals are catered by the Ridgecrest Assembly and the missionaries do all the serving and cleaning up.

The fall session began in September—the day after the last summer conference program. This group completed orientation and left Ridgecrest for their fields of service around Christmas time. The spring orientation began in mid-January and ended in mid-May. Thus this program does not interfere with the regular summer schedule at Ridgecrest Assembly.

My husband David is the director of this new program. Victor Greene, his associate, has been on furlough from the Baptist Seminary in the Philippines. Experienced missionaries and outstanding people in every field of Christian service come to assist in the training of these young people in highly concentrated applied linguistics and intensified first aid! They receive instructions in midwifery, mechanics, bookkeeping, and literacy techniques. Many of the fall participants regarded the time spent in group dynamics as especially helpful.

"We are making strong efforts to discard the idea of going to a country to work there as a foreign missionary," stated David in a recent interview. "We want these young people to go out and join their new community . . . to enjoy and encourage the best of the culture they find in a country. Orientation must prepare them to give up, in a sense, the very things that give them security. They must learn new roles, become aware of new values, and appreciate other patterns of cultural behavior."

The Orientation Center also includes a preschool program and a school through the fourth grade. The teachers follow the Calvert Cor-

respondence Course used by many missionary mothers around the world in teaching their children. New missionary mothers and children become familiar with techniques of this course. Principal Jim Rinker is a returned journeyman from Ecuador who used the Calvert Course on the field in teaching children. Mothers are overcoming the feeling that "I just couldn't teach my own child."

The group lives in a very close community . . . eating every meal with other families at a table . . . sharing a dorm floor with eight to ten families . . . sharing washers and dryers and refrigerators filled with baby food. They gather around the fireplace in the lounge for games, songs, or to view slides. They unite like an army in search of toddlers who take a "stroll" into the woods and are lost for an hour. They pray together, exercise together, and share sorrow and joy together.

The theme of "spiritual growth" runs strongly through the sixteen-week program. When David wrote to the two thousand missionaries on the field asking for suggestions for this new orientation program, a great majority emphasized need for deepening and strengthening vital and real communication with God in every experience. This has been uppermost in all our activities.

These weeks of intensive orienta-

tion at Ridgecrest are bound to make more effective the work which these new missionaries will perform during the first term of service. It will prepare them mentally and spiritually to meet changes in their way of life which as often result in "culture shock."

On the day of parting the atmosphere is filled with eager anticipation for the next step of the journey—to the "missions field." Yet, blended with this anticipation there is reluctance to say good-by to friends with whom they have shared so much. Bags are packed, and car motors run as they shake hands and hug each other. They promise to write and "see you on furlough." David and I stand in the midst of all this and feel lumps rise in our throats. In a small way we go with each of these missionaries. Cars whine away into the distance and we are left behind, grateful to be part of boot camp for these young people who go forth to serve in Christ's name.

All of us know that it is God who called forth these noble youth and that each one has met him face to face—some of them here at Ridgecrest at Student Conference or YWA conference.

We know that no amount of practical preparation will suffice for the demands ahead unless they go in his strength.

Three-year-old MKs at boot camp



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June Dates to Remember

June 3-4 are the dates for the WMU Annual Meeting to be held in Houston, Texas. This gathering of WMU leaders and members will be informative and inspirational. Will you attend and make plans for others in your WMS to profit from this enriching experience?

June 16 is Religious Liberty Sunday, and June 16-23 is Baptist Heritage Week. Encourage WMS members to remember our Baptist forefathers and the price they paid for our religious liberty. The following books are appropriate reading for Baptist Heritage Week and for Religious Liberty Sunday:

Luther Rice: Believer in Tomorrow, Evelyn W. Thompson, \$3.95

The Indomitable Baptists, O. K. and Marjorie Moore Armstrong, \$3.95

Baptists and Roman Catholicism, James Leo Garrett, paper, 95 cents

These books may be ordered from Baptist Book Stores.

CIRCLE CHAIRMAN

Enlistment Visitation

One of the most effective means of enlistment is the personal contact. For this reason Woman's Missionary Society recommends a definite program of enlistment visitation throughout the year.

The new *WMS Leader Manual* (75 cents from Woman's Missionary Union or Baptist Book Stores) gives a variety of suggestions for enlisting new members. These visitation guides are a sample

1. Learn how to express the purpose of Woman's Missionary Society.
2. Be enthusiastic about WMS; tell what it means to you
3. Show a personal interest in the prospect; let her know she is wanted and that she can make a meaningful contribution to world missions through WMS.
4. Tell about future plans of the society and some activities in which she can participate.
5. Leave a copy of *ROYAL SERVICE* and the new *WMS Member Handbook—Changes and Choices* (25 cents, available July 15 from Woman's Missionary Union or Baptist Book Stores).
6. Tell about some of the leaders and members whom the prospect may know.
7. Arrange for someone to go with prospect to the next meeting.
8. Give the prospect a warm welcome at the meeting and make her feel a part of the group.

The WMU council is responsible for conducting the WMU enlistment survey. (See the new *WMU Manual*, 75 cents from Woman's Missionary Union or Baptist Book Stores, for information regarding the enlistment survey.)

From the survey an up-to-date prospect list is provided each Woman's Missionary Society.

Use of Call to Prayer

Is the Call to Prayer in *ROYAL SERVICE* used in WMS circle meetings? If your circle has a prayer chairman, she is responsible for arranging for Call to Prayer to be used at each circle meeting. She will also promote its daily use in homes. If your circle does not have a prayer chairman, ask someone to take this responsibility.

Study of the Missionary Message of the Bible

Bible study material based on the missionary message of the Bible is included in *ROYAL SERVICE* each month. The lessons for 1967-68 are based upon New Testament passages. Helps for study of the missionary message of the Bible for teachers and discussion leaders are also found in *ROYAL SERVICE* each month.

Some societies have Bible study in circles; others use the material when the society meets together. How is it being used by your WMS? When a WMS does not schedule a time for Bible study, members should be encouraged to use the helps individually

teaching Missions

PROGRAM AND MISSION STUDY CHAIRMEN

The use of learning aids in the study of missions attracts and holds attention. These also make learning uniform and speed up the learning process. It is not necessary that learning aids be done professionally, but they do need to be simple and attractive.

In selecting, preparing, and using learning aids the leader will seek the more suitable ones and will keep in mind the aim of the study and the method being used.

Some effective learning aids are flip charts, slip charts, strip charts, pinboard charts, cling charts, maps, chalkboard, and posters. Each of these aids is described in the new *WMS Leader Manual*.

The following will also be helpful in preparing learning aids:

Tools for Teaching and Training, LeRoy Ford, paper, 95 cents.

Felt-tip pen, dries instantly, permanently, 49 cents. Available in red, green, black, and blue.

Newsprint, package of 500 sheets of 18" by 24" news-

print. Shipping weight approximately sixteen pounds per package, \$3.25.

Order from Baptist Book Stores.

PUBLICATION CHAIRMAN

One of the extras in *ROYAL SERVICE* from time to time is the section which gives recipes from different parts of the world. This month Spanish recipes are given. To encourage women to subscribe and to read *ROYAL SERVICE* regularly, duplicate one of the recipes and give them to the women as they come to circle or society meetings.

You may want to have the recipes mimeographed on cards and distribute them from a recipe box. Be sure to indicate that the recipe is from *JUNE ROYAL SERVICE*. Take advantage of this opportunity to secure subscriptions if the magazine is not provided WMS members through the church or WMU budget.



participating in Missions

PRAYER CHAIRMAN

As prayer chairman, you are responsible for planning for the use of the calendar of prayer in general WMS meetings.

Variety in presenting the names of the missionaries and their places of service help keep this prayer time significant and vital to WMS members. The following are some ways to vary the use of the calendar of prayer in meetings and in the home:

- Use a world map (or home and foreign mission maps, free from the mission boards) to locate places where missionaries listed on the prayer calendar serve. Indicate these areas with flags, Bible stickers, dots, arrows, etc.
- As names of missionaries are called, give the time of the day or night in the place where each missionary serves. This helps in understanding what the missionary is doing and what the need might be
- Use information from *The Commission and Home Missions* to give a brief biographical sketch of each person on the prayer calendar
- List names on a poster to be placed in the front of the room during the meeting. Allow a period of silent prayer when each woman prays individually for the missionaries listed
- Distribute names of missionaries on pieces of paper. At a designated time, ask each woman who has been given a name to pray for the person.

• Engage in a period of directed silent prayer. The leader may read Bible passages on prayer and call the missionaries' names on the prayer calendar, pausing after each one for WMS members to pray for each individual.

• Read personal messages from some of the missionaries. This could be in the form of letters if a missionary has friends among the group, or messages from the field which appear in *The Commission and Home Missions*.

STEWARDSHIP CHAIRMAN

The following checklist may be duplicated for WMS members and used to encourage them to discipline their dollars. Christian sharing of possessions requires the Christian to discipline his dollars!

1. When my dollars leave home
 - a. I ask where did they go ☐
 - b. I tell them where to go ☐
2. My dollars bring home
 - a. More things bought on quick decision ☐
 - b. More things planned for ☐
3. My dollars are
 - a. Never enough to pay all bills ☐
 - b. Enough to cover my bills each month ☐
4. My dollars occupy the place
 - a. Of an honored guest ☐
 - b. Of a servant ☐
5. My dollars get my attention
 - a. Before my family, my health, my church, etc. ☐
 - b. But have to take second place to my home, my health, my church ☐

(Continued on p. 42)

LEADING MISSION ACTION

Christians need the experience of sharing with others the joys and sorrows they have in Christian service. Talking about the work God is doing in and through his followers strengthens and encourages those who participate in testimony meetings.

Sharing is a vital part of mission action group meetings, but there are certain things to remember about sharing.

1. Be sure that all group members have an opportunity to share what was meaningful to them in their mission action experiences.
2. Never betray a confidence. Good judgment tells one the proper information to share. Share that which is significant and will give insight into the total ministry.
3. Remember you are dealing with individuals, not a class or category of people. Be careful about forming opinions and sharing them on the basis of one experience.
4. The full results of a ministry cannot be weighed or measured. Sharing should go beyond a reporting of statistics, for success cannot always be measured by numbers.
5. Do not expect all sharing to be dramatic. In the sharing of experiences the leader will listen for overtones of need. These should be useful in looking ahead to a continuing ministry and witness.

Sharing within the group and outside the group is discussed in each of the mission action group guides (\$1.00 each from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores).

(Continued from p. 41)

6. My dollars are
 - a. Spent for things I want now ☐
 - b. Are saved for long range goals ☐
7. My dollars have religion
 - a. They get to church if not used up first ☐

- b. They get to church with a tithe as first commitment ☐

Your Score: A ☐ B ☐
(Count the number of times you checked—a and b.)
7 b's Disciplined Dollars
5-6 b's Moderately Disciplined
4 b's or less Undisciplined

"Undisciplined money usually spells undisciplined persons"—Robert Hastings.

The happy Christian is not one without problems, but one who has faced his problems and found solutions.

The Christian answer to money management is not merely more money, but is a Christ-centered discipline and a self commitment—"The Evangel," First Baptist Church, Nashville, Tennessee

MISSION ACTION CHAIRMAN

Are there language groups in your neighborhood? If so, do they need a Christian ministry and witness? Most language people in our country have such basic needs as acceptance, leadership, education, health, and the good news of the gospel. In order to meet effectively such needs as these, Christians must be deeply concerned about the spiritual condition of these people as individuals.

Mission action must be in response to their need for a Christian witness and to a desire to meet their total needs. The following projects are explained in the *Mission Action Projects Guide* (\$1.00 from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores) and may suggest a needed ministry to language groups in your community.

1. *Providing special classes*
 - Classes in prenatal and child care
 - Cooking classes
 - Health and first aid classes
 - Citizenship classes
 - Bible study classes
 - Literacy classes
 - Conversational English classes
 - Flower arranging, music and art appreciation,
 - Interior decorating, drama, gardening classes
 - Job skill classes
 - Reading clubs
2. *Providing ministries in the home*
 - Storytelling
 - Parties in the home
 - Tutoring
3. *Providing material assistance*
 - Money, clothing, and food
4. *Providing other ministries*
 - Transportation
 - Adopting a language family
 - Conducting mission Sunday Schools, mission Bible classes, and mission Vacation Bible Schools
 - Distributing Bible and Scripture portions

keeping up-to-date

with the Denomination

Home Mission Board

Do you know that more than forty language groups in America, including the language of the deaf, hear the gospel in their own tongue through your support of home missions? There are more than 35 million people in the United States characterized by background in a language other than English. Would you like to know more of our Home Mission Board's work with language groups? The following tracts give information concerning this ministry of the Board:

"Ministering to Language Friends"

"Language Signs"

"Baptist Ministries to the Deaf"

"Some Do's and Don'ts for Workers with Deaf"

These are free and may be ordered from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303

The following color filmstrips may be used with a presentation of language missions:

Our Language Friends presents work with Chinese and other Orientals, French-speaking Indians, Spanish-speaking, Russian, Slavic, and Italian language groups, 50 frames, \$3.50.

Look Who's Coming to Our Town presents new dimensions in home missions through the eyes of a Primary boy as he discovers new dimensions of life within his own community, 35 frames, \$3.50.

Both these filmstrips may be ordered from Baptist Book Stores.

promoting WMS Work

AT SOCIETY MEETINGS

Prayer Retreat

To promote attendance at your prayer retreat you may want to use the following:

Reader: Thomas Curtis Clark directs our thinking that now, as the summer calls to quiet places, we

will cease our labors and refresh our souls . . . We shall seek to brush from our lives the denseness of pettiness and the frustration of care . . .

With the freshness of His Word we shall revive our souls . . .

And while lingering in His presence we shall strengthen our hands for service. The summer calls to quiet places—the answer—a prayer retreat.

As the pianist plays softly "Sweet Hour of Prayer," give time, place, and other information concerning your prayer retreat.

A Prayer Retreat pamphlet with ministry as its theme is available July 15 for 15 cents from Women's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

AT CIRCLE AND MISSION ACTION GROUP MEETINGS

Preview July Society Study

The July study topic for WMS is "Education for Service." The aim of this study is to learn how Southern Baptists cooperate with National Baptists as they seek to meet their need and desire for education. To preview this study at circle and mission action group meetings you may want to ask these questions.

1. Who are National Baptists? (Negro Baptists)
 2. How do Southern Baptists cooperate with National Baptists as they seek to meet their need and desire for education? (Explain that this question will be answered at the July WMS meeting.)
- The July study is an important one. Urge WMS members to attend and to learn how they may help solve one of the world's most difficult problems—race relations.
- Two tracts you may want to order and use in your preview are "Ten Commandments on Race Relations" and "Working with National Baptists." These may be secured free from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.





the wmu leader

planned by June Whitlow
royal service • June 1968

PREPARING FOR 1968-69

Do you want to be a better leader? If so, there are several possibilities to help you grow in your ability to lead others.

1. **WMU Leadership Course**
The WMU Leadership Course, designed for all WMU officers of the WMU council, offers opportunity to study and work with a trained leader as well as the advantage of being with others engaged in the same task as yourself. The sharing of experiences with one another may give you ideas and encouragement for your own situation.

Those who study the WMU Leadership Course earn a WMU Leadership Card. The card may be earned by class study or by individual study and is valid for one year and may be renewed each year by reading the current WMU Year Book.

Information concerning the WMU Leadership Course is found in chapter 4, WMU Manual, and WMU Year Book 1968-69.

2. **WMU Materials**
• The WMU Manual is a guide to the purpose, organization structure, and work of Woman's Missionary Union. In the WMU Manual you can find an explanation of the work for which you are responsible. You should study the manual and use it as a reference during the year.

• The WMU Year Book 1968-69 gives an overview of the work of Woman's Missionary Union, and contains information about emphases for the current year. You are to use the Year Book for broad planning in preparation for the new year and as a reference for detailed planning throughout the year.

• This section of Royal Service, known as The WMU Leader, provides information concerning the WMU program, points up some of the better techniques for doing WMU work, and assists in developing WMU leadership skills.

The age-level magazines carry a section addressed especially to the director and leaders in each organization. WMU president, find your section in WMS Forecaster, Royal Service, YWA director, your information is in Ideas Notebook. The WMU; GA director, find yours in Plan-It, Tell, and Sunbeam Band director, look at Directions for the Director, Sunbeam Activities. These sections provide information about the new organization plan and give

suggestions for planning the year's work.

3. WMU Council

The WMU council meets regularly to plan, coordinate, and evaluate the work of Woman's Missionary Union. This is the time when you plan together for several weeks in advance. These regular meetings for planning and evaluating will improve and simplify the work. By participating in these planning sessions, you can clearly understand your responsibilities and in turn be able to lead more effectively those with whom you work.

4. **WMU Age-Level Committees**
WMU age-level committees meet regularly to plan, coordinate, and evaluate the work of an age level. If you are an age-level director, this meeting provides opportunity for you to discuss the work of the organization with your leaders, share your ideas, and make plans for the weeks ahead. A regular meeting helps you, as the director, and the leaders to know how to carry on an effective missions program within the age-level organization.

5. Conferences and Leadership Meetings

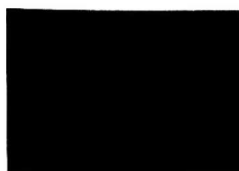
Training opportunities come to WMU leaders through experiences outside the church. These are conferences, workshops, and other meetings provided by the association, state, and SBC.

Development of skilled WMU leadership is a prerequisite to high quality work. Do you want to be a better leader? The answer rests with you.

A Summertime Refresher

No, it's not a glass of iced tea, as the jingle goes, but WMU Conferences Glorieta, July 18-24, and Ridgecrest, August 8-14, and YWA Conference, Ridgecrest, June 20-26.

Summertime to all of us brings at least a few memories of the beach, mountains, lakes, sunshine, and to many it brings memories of WMU conferences at Glorieta or Ridgecrest.



This year will be especially exciting as new plans for 1968-69 will be interpreted. Many of the new materials will be available. The conferences are geared to give local church WMU leaders specialized training under the guidance of qualified conference leaders. Fresh, new approaches will be presented for carrying on the work of Woman's Missionary Union.

See you July 18-24 or August 8-14 for WMU Conference or June 20-26 for YWA Conference! (Check WMU Year Book 1967-68, p. 23, for additional information.)

Operation Summertime

Because summertime is such a relaxing and enjoyable time, there is a tendency to reduce a church's ministry to youth. In order for this not to happen it may be wise for the WMU council to look at the youth organizations to see possibilities for strengthening the summer missions program. Answer the following questions to see if there is need for your WMU to take action.

1. Because of vacations and changes in summer schedules, are additional leaders needed in any of the organizations?

2. Because of summer schedules, do any of the meeting times or places need to be changed?

3. Do the leaders need additional supplies or materials to carry on the summer program?

4. Now that school is out, do members need transportation to meetings or to special activities?

5. Has the WMU provided leadership and finances for a camping experience, rackout, retreat, work project, trip, or other special summer activity for youth?

6. Has the WMU offered financial assistance for those attending local, association, and state camps or retreats?

7. Have plans been made for discovering prospects within each organization and for providing new units?

8. Are there specific needs in any of the age-level organizations with which the WMU council can help?

wmu

president
vice-president

Materials Review

If you are not acquainted with and happily related to these valuable resources, you need to be introduced to the following materials. In order to be ready to move into the new organization plan with ease, it will be necessary for you to have these materials in hand. Familiarize yourself with the materials and encourage council members to study the materials for their age level. (See WMU materials, WMU Year Book 1968-69 for a listing of additional resources.)

- ☐ WMU Year Book 1968-69
- ☐ WMU Manual
- ☐ Teacher's Guide, WMU Leadership Course
- ☐ WMS Leader Manual
- ☐ Teacher's Guide, WMS Leadership Course
- ☐ YWA Leader Manual
- ☐ Teacher's Guide, YWA Leadership Course
- ☐ Intermediate GA Leader Manual
- ☐ Teacher's Guide, Intermediate GA Leadership Course
- ☐ Junior GA Leader Manual
- ☐ Teacher's Guide, Junior GA Leadership Course
- ☐ Primary Sunbeam Band Leader Manual
- ☐ Teacher's Guide, Primary Sunbeam Band Leadership Course
- ☐ Beginner Sunbeam Band Leader Manual
- ☐ Teacher's Guide, Beginner Sunbeam Band Leadership Course
- ☐ The Sunbeam Nursery
- ☐ Teacher's Helps for Sunbeam Nursery Leadership Course

When you have ordered the basic materials which you need and have given them to the appropriate persons, check the spare provided. (See WMU Year Book 1968-69 for prices and ordering instructions.)

Let's Read

As WMU president, you need to take time to read for enrichment of your personal life. This will in turn increase your effectiveness as a

leader. Why not set aside time each day for reading and reflection?

Some books are:
My Heart Kneels Too, Carolyn Rhea, \$1.50

Such Is My Confidence, Carolyn Rhea, \$1.00

Spiritual Life Development, Mildred McMurry, \$1.85

Christian Witnessing, Floy Barnard, \$1.85

Prayer, the Mightiest Force in the World, Frank C. Laubach, \$1.50

A Diary of Private Prayer, John Baillie, \$1.50

God's Will and Your Life, T. B. Maston, \$1.95

The Cost of Discipleship, Dietrich Bonhoeffer, \$1.45

Books are available from Baptist Book Stores. Copies may be in your church library; or, your pastor or other church leaders may have some of these. You may want to purchase books and share them with members of the WMU council.

What's a Group?

Mission study groups, mission prayer groups, mission action groups... Is this something new in Woman's Missionary Union?

Not entirely. For if you read the history of Woman's Missionary Union you will be reminded that a part of the genius of Woman's Missionary Society through the years has been the small group plan of organization. However, to make missions more appealing in the contemporary age, groups are replacing circles in WMS.

Believing that women who have similar interests and aptitudes will work together more effectively to accomplish desired goals and objectives, WMS offers three types of mission groups. These groups—mission study, mission prayer, and mission action—exist for a specific purpose. The purpose of the group determines the basic activity of each group, but all elements of the WMS program are built into the work of each group.

Groups are set up on the basis of voluntary decision. Women are encouraged to choose a group whose activity appeals to their interests and

abilities; thus this allows WMS members to specialize in one or more phases of the WMS program. Groups should be kept small with a maximum membership of fourteen to sixteen.

In order to understand this transition, you need to know what a group is and what it does. According to Webster, a "group" is a number of individuals assembled together or having common interests. A group is a group when its members have a concern for each other and when the process of the group meets the needs of its members and accomplishes a chosen task. Group members communicate with one another, influence one another, and react to one another as they work toward a common goal.

Why does a group exist? The group exists for a specific purpose. The objectives or goals for which the group is working should be well defined and clearly understood by each member. These objectives set by the group itself may be long-range as well as immediate. If the group is to make progress, effective means should be chosen to reach these goals.

To understand the workings of a group, it is also necessary to look at the individual member. Each person brings to the group certain general and specific interests, strengths and weaknesses, values, attitudes, habits, feelings, and beliefs. The individual now applies these to the group as a whole and contributes his energies toward accomplishing the goals or objectives at hand.

An individual becomes a part of the group because of his skills and aptitudes and his sincere desire to accomplish an objective chosen by the group.

Groups are designed to reach women at levels of interest and challenge them to greater service and deeper commitment. Leading persons to participate in missions groups can become one of the most thrilling opportunities of the year.

A step by step procedure for forming groups in WMS is given in chapter 3, *WMS Leader Manual*.

Council Tips

1. Choose a council member to review the article, "Preparing for 1988-89," page 44, and point out ways a person can train herself to become a more effective leader. Following the review, stress the importance of training, especially as you move into new organization plans. Discuss

plans for providing the WMU Leadership Course before October 1, 1988. Lead the council to decide how the leadership course will be offered, when, where, and who will teach. See "Leadership Training," page 61. The WMU Leader, Royal Barnes, December 1987, for suggestions. The WMU Manual and the WMU Year Book 1988-89 give details concerning the course.

2. On a chalkboard list association, state, or national training opportunities for the summer. Make one statement about each.

3. Lead the council to answer the questions asked in the article, "Operation Summertime," page 45, and to take action accordingly.

4. Discuss with members of the WMU council the philosophy of working in groups in Woman's Missionary Society.

• Give a review of the article, "What's a Group?" at left.

• Write on the chalkboard a definition of group and discuss how a group works.

• List strengths of working in groups.

• State the purpose of each WMS mission group.

• Ask someone to review the section, WMS Mission Groups, chapter 3, *WMS Leader Manual*.

• Explain the formation of groups as found in chapter 3, *WMS Leader Manual*.

• Discuss steps as found in *WMS Leader Manual* for shifting from circles to groups.

If you are using Plan B organization, this discussion can be used as background information for the WMS president as she prepares members of the WMS executive board for the shifting from circles to groups in WMS.

5. Discuss the leadership article, "What Kind of Leader Am I?" page 48.

(1) Give a few moments for members to read or reread the article and check the questions individually.

(2) Ask members to list some qualities of a good leader.

(3) Discuss briefly the eight ques-

tions and show how each relates to the leader in WMU.

(4) Ask, What are you going to do to become a better leader? Encourage each member to write her answer on paper for her own use.

wmu

youth directors

- ywa director
- ga director
- sunbeam band director

Your Enthusiasm Is Showing

What have you done to prepare your leaders for the new organization plan? As director it is your responsibility to inform leaders and discuss with them the opportunities which lie ahead. Your enthusiasm about the new plans will in a large measure determine the reaction of your leaders, for persons are motivated by the enthusiasm of others. Aren't you excited about the future?

What can you do to prepare your leaders? Here are some suggestions which you can use during the summer months in addition to your regular activities. Use the following suggestions as a step-by-step process for getting leaders ready for October 1. If it is impossible to do all that is suggested, choose those activities which will be most helpful to your leaders. It is important to inform them of opportunities and to help them move smoothly into the plan.

1. At your June age-level committee meeting engage in discussion about the new organization plan. Present the plan as it affects your entire Woman's Missionary Union. Read articles about new organization plans which have appeared in *The WMU Leader* since January. Follow those suggestions in discussing the plan with your committee. Be sure to invite newly elected leaders in for all the discussions of the new plan or conduct a special session for new leaders. If there is to be a new director for 1988-89, work with her in helping to inform leaders.

2. Early in the summer, schedule an individual conference with each

leader. Give the leader new materials which the WMU has provided, look at the material together. Point out new features of your age-level organization. Look closely at the achievement guide. Encourage leaders to read the manuals and other materials.

3. At the July meeting invite the WMU president to meet with your committee. Ask her to show how WMU helps the church fulfill its mission; to give specific goals for which WMU will be responsible in 1988 (see *Church Program Guidebook 1988-89*); to show how age-level organizations help to reach goals. Ask her to give her dreams for Woman's Missionary Union for the year.

4. At the August meeting ask each leader to tell what she especially likes about the new organization plan and what she believes her organization can accomplish as a result of using the plan. As director state what you hope the organization will accomplish during the year. Help leaders know how to present plans to the members of the organization. The procedures which you have used to inform leaders can be adapted and used for members. The leadership sections in all age-level magazines, June through September, carry information concerning the new organization plan.

5. During August or September plan for the study of the age-level leadership course (See *WMU Year Book 1988-89*, and the section to directors in July 1988 *The WMU Leader*, for information about leadership courses.)

6. At the September meeting plan with the leaders for the new year. Follow suggestions given in leadership sections of age-level magazines in September.

New and Challenging Materials

Directors, here are the basic materials which will help you as you make preparation for October 1.

1988, and as you lead others into the new organization plan. Your WMU president will see that these materials are ordered for you according to the plan used by your church. Study carefully that which relates to your age level so that you will be able to interpret the new organization plan to your leaders. At your committee meeting show new materials, distribute those which are available, and encourage leaders to study in preparation for the new year. Begin to make plans for teaching the age-level leadership course. Watch this section for detailed information next month.

• **YWA**
YWA Leader Manual, \$75
Teacher's Guide, YWA Leadership Course, \$50
YWA Director's Plan Book (available June 15, 1988), \$1.00

• **GA**
Intermediate GA Leader Manual, \$75
Teacher's Guide, Intermediate GA Leadership Course, \$50
Junior GA Leader Manual, \$75
Teacher's Guide, Junior GA Leadership Course, \$50
GA Director's Plan Book (available June 15, 1988), \$1.00

• **Sunbeam Band**
Primary Sunbeam Band Leader Manual, \$75
Teacher's Guide, Primary Sunbeam Band Leadership Course, \$50

Beginner Sunbeam Band Leader Manual, \$75
Teacher's Guide, Beginner Sunbeam Band Leadership Course, \$50

The Sunbeam Nursery, \$1.25
Teacher's Helps for Sunbeam Nursery Leadership Course, \$50
Sunbeam Band Director's Plan Book (available June 1, 1988), \$1.00

What Kind of Leader Am I?

Since accepting your place of responsibility in Woman's Missionary Union, have you taken time to evaluate your leadership ability? Have you strengthened the good leadership qualities which you possess and made a conscious effort to develop those in which you are deficient? In short, are you a better leader now than you were when you accepted the position nine months ago?

Before improvement can be made, a leader should learn how to evaluate her own success or failure. The prime purpose of evaluation is to indicate change for the future which will help one become more effective as a leader. Leaders who make greater use of various procedures for evaluating their work usually are rated as the most effective. It is desirable to set up some method or technique which will enable one to evaluate periodically her leadership ability. This enables one to direct her energies to the task at hand and not go off at tangents. Methods of evaluation should be internal, not imposed from without. Evaluation need not be complex or difficult and oftentimes the most simple form will be best.

What specific good can be expected of evaluation? First, evaluation will call attention to strengths and weaknesses; and second, it will cause a person to concentrate on self-improvement. The leader who has a desire to influence, to inspire, and to help others will be concerned with self-improvement.

A simple evaluation technique is the checklist. The following questions relate to some of the qualities necessary in leaders. The list of questions is not intended to be inclusive; it is only to stimulate your thinking about your leadership ability. Take an honest look at yourself and check your answer.

1. Is a desire to serve God my basic motive for service? ☐ Yes ☐ No

Whatever else is said of a leader in Woman's Missionary Union, it needs to be said that she is a person committed to the will of God. The leader who experiences the power of the Holy Spirit experiences a margin of strength and influence unknown to other leaders. Because of her desire to serve God, a leader desires to serve others.

2. Do I know what I want to get done and where I want to go? ☐ Yes ☐ No

A leader influences a group to desire common goals and guides them to achieve those goals which are of value to them as a group and as individuals. If the leader loses sight of these goals, the group will lose its purpose. The cause of worldwide missions is the driving force of WMU and the leader leads the group to understand its purpose. The leader witnesses to the high purposes of the organization by her words, attitudes, and thoughts.

3. Do I have a willingness to learn? ☐ Yes ☐ No

Effective leadership demands continuous learning. The leader should seek new knowledge, new understanding, new attitudes and skills, and be willing to change and to improve her methods. A leader should grow in ability to plan, involve members, and to evaluate.

4. Am I enthusiastic about the work which I do? ☐ Yes ☐ No

Enthusiasm is related to the leader's basic faith or the outlook she holds on life. The leader should communicate radiant power and joy to others.

5. Do I have the ability to get along with people? ☐ Yes ☐ No

The leader is patient, sensitive to the needs of others, cooperative and tactful. Persons will usually follow anyone who they feel really cares about them and their problems. The friendly attitude is the influencing attitude.

6. Am I dependable? ☐ Yes ☐ No

People must be able to trust leaders. They want to feel that the leader will not get tired of serving them. They want the leader to possess integrity.

7. Am I able to exercise judgment? ☐ Yes ☐ No

The leader should be able to reason logically, weigh alternatives, make decisions, and convey thoughts.

8. Have I made an effort to master the specialized skills required for being a leader in WMU? ☐ Yes ☐ No

Technical skill is a part of skill in leading. A person can master leadership skills by proper study and application.

Now that you have answered the questions, answer one more. What kind of leader are you? What are you going to do to become a better leader?

COME

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Dear Pastor-

Once upon a time, before the Southern Baptist Convention Pastors Conference was organized, many pastors attended the WMU Annual Meeting. They encouraged us by their attendance and by their evaluation of our program. We miss you in our meeting now, but of course we understand.

In the days when pastors had more touch with our meetings, we were assured that the benefits of our program were carried to the churches by them. Now we are wholly dependent upon women from the churches. Can you help your church plan for representation in the meeting this year?

This brings us to say we hope your wife can be in our meeting in Convention Center Music Hall, Houston, Texas, June 3-4 this year. If at all possible, we hope your church can also make attendance possible for your WMU president. Their attendance will be a blessing to our meeting and we pray the program will be one which, through your representatives, will bring a lift to the vision and a depth to the purpose of WMU work in your church.

Edward B. Lindaman, manager, Configuration Management of Apollo Space Division of North American Aviation, Inc., Downey, California, and president of the National Presbyterian men's organization, will be our Monday evening speaker. You know him from the newspapers. He communicates his testimony of faith with the same ease he explains the intricacies of the Apollo spaceship.

Dr. Dorothy Brown, associate professor of surgery at Meharry Medical College, first Negro woman member of the Tennessee General Assembly, and operator of a medical center in Nashville, will speak on Tuesday morning. Perhaps you read her life story, "A Dream in my Heart," in *Guidepost* (July 1966).

Names of others on the program are more familiar to you. Though you may have heard them before, their messages are not the same. Nobody—missionary, minister, lay person—can be both static and effective in the world's swiftly changing climate.

We've planned for effectiveness so the breath of change will bring freshness to our sessions.

Should the pastors conference adjourn early at any session, slip into our meeting. We welcome you!

Sincerely,
WMU Staff