

ROYAL

JULY 1968

SERVICE

# ROYAL SERVICE

JULY 1968

Volume 63

No. 1

## CONTENTS

Ethalee Hamric  
Virginia Highfill

Darrel Rains  
Mary Jo Stewart  
Johnni Johnson and  
Sue Miles Brooks

Betty Swadley  
Fayly H. Cothran

William F. Davis  
Cyril E. Bryant

Mrs. Ralph Gwin  
Juanita Morrill  
Wilkinson

Sara Hines Martin

Gilbert L. Guffin  
Chester L. Henry

Marie Mathis

Worth C. Grant  
Margaret Bruce  
June Whitlow

1 Day by Day—Living  
2 A Journey of a Thousand  
Miles  
4 Beyond the Borders  
5 I'll Be Glad To  
6 Missions Here and There

8 My Week, Dear Diary  
10 Books and Their Mean-  
ing for Missions

11 Men Like Moses  
13 From Washington  
14 An Open Letter  
16 Call to Prayer  
22 Society Study

25 Circle Study  
29 Orient Missions  
Highlights

30 Bible Study  
32 Bible Study Guide  
33 Mission Study  
34 Baptist World Youth  
35 Is This Your Question  
36 Answers to Prayer  
37 Amagi Sunso  
39 WMS Forecaster  
44 The WML Leader

## WOMAN'S MISSIONARY UNION

### EDITORIAL STAFF

Ethalee Hamric, Editor  
Margaret Bruce, Director,  
WMS

Betty Jo Corum, Director,  
Editorial Services  
Billie Pate, Director,  
Field Services

Elaine Dickson, Assistant to the  
Promotion Division Director

Mrs. R. L. Mathis, Promotion  
Division Director

Consulting Editors:  
Mrs. Robert Fling, President  
Alma Hunt, Executive Secretary

Layout and Design:  
Florence Jeffares

ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Convention, 900 North Twentieth Street, Birmingham, Alabama 35205. Price: \$2.00 a year; single copy: 25 cents. Second-class postage paid at Birmingham, Alabama. Subscribers add 4 percent sales tax. Second-class postage paid at Birmingham, Alabama. Postage paid at Birmingham, Alabama. Entered as second-class matter at the post office at Birmingham, Alabama, at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1958.

# Day by Day --Living

## AN EDITORIAL

For a Woman's Missionary Society meeting at a Baptist church in East Africa, women were slow in gathering. When some fifteen had arrived, the new WMS president looked at the missionary with an expression which clearly transmitted her fearful question, How do I begin? The missionary smiled—and sat still.

Soon the president arose and opened the meeting with prayer and continued to preside with great poise. This was a milestone—an African woman leading these church women. Months of training had prepared the woman for this significant experience. Through it all the missionary kept quiet and serene. Mrs. David Whitson who tells this story says: "The training process is often slow and discouraging, but gradually many African women are learning skills for doing the work of the kingdom."

There is great and rare virtue in knowing when to keep quiet, and by our demeanor to give confidence to those who may be struggling with a new idea or a new skill. Often the experienced are tempted to over-explain or parade highly developed abilities, thereby discouraging a beginner or one who is struggling to grow. How much better it is to appreciate the work of others and have confidence that God also will use them significantly to do his work. This requires humility.

by Ethalee Hamric

# "A Journey of a Thousand Miles

begins with one step,"

is a wise Oriental saying. It describes the home and foreign missions work of the Japan Baptist Convention.

In 1932 when the women of Japan observed the Baptist Day of Prayer for World Missions, they took an offering which amounted to \$44.69. It was their first to be designated for home and foreign missions. They sent the money to the Department of Evangelism of the Convention which was then called West Japan Convention. Thus the first step was taken.

Then a second step was taken by leaders of the Convention. A few months later when they attended the WMU annual meeting to express appreciation for the generous gift, the leaders said: "We have no home or foreign mission board, but your gift has inspired us and we have appointed a committee on missions which is already at work. We hope soon to begin missions work in Manchuria."

That same year the Japan convention voted to make Woman's Missionary Union a department of the convention, fulfilling the dream and answering prayer of women for a combined effort of men, women, and children proclaiming the gospel to the ends of the earth.

In less than five years, Japan Baptists had sent to Manchuria a missionary and had begun several pioneer missions projects at home as well. World conditions before and after World War II made it impossible for Baptists to continue home and foreign missions work, but in 1955, a step taken by Rev. Masa-

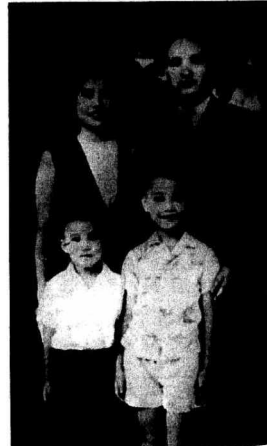
by Virginia Highfill

Mr. and Mrs. Masamichi Shirabe



Miss Highfill is WMU worker, Japan Baptist Convention.

Mr. and Mrs. Nobuyoshi Togami and sons



micchi Shirabe led to another missionary journey for Japan Baptists.

Stepping out in obedience to God's call, Pastor Shirabe told the leaders of the reorganized Japan Baptist Convention, "God wants me to shine as his light in Okinawa." He challenged leaders to match his dedication by sacrificial support. Women in their annual meeting voted to pray for this effort and to give in order to make it possible for the Shirabe family to go to Okinawa.

It was thirteen years ago when the journey was actually begun, but step by step the work has grown to include the organization of two self-supporting churches on Okinawa and the opening up of work at five missions points. One fine church building has been erected, and a home for the missionary has been provided.

The second post-war foreign missions project involves a journey

halfway around the world, but it, too, began with one step—one taken by Mrs. Kimiko Togami when she answered God's call to share his message with Japanese living in a foreign country. When God spoke to her heart, she faithfully answered his call, not knowing how or when she would carry out the commission.

Years later when the convention was led of God to send a missionary couple to the Japanese in Brazil, Mrs. Togami and her husband, who in the meantime had heard God's call, volunteered for service.

For approximately five years now the Japan Baptist Convention has supported these two couples, the Shirabe and Togami families. Through cooperative program gifts and an annual world missions offering, men, women, and children of the 123 churches in the Japan Baptist Convention have united in missions efforts. Since that first world missions offering of \$44.69, gifts to world missions increased to approximately \$16,000 last year.

Another step is about to be taken by the convention in this missions journey. With the completion of this thirteenth year, missions work in Okinawa will no longer be termed foreign but home missions. At this time a new missions field in the Orient is under study. Up until now the foreign missions work of the convention has primarily been with Japanese people living overseas. However, in this new project, it is planned for the convention to go into a foreign country and proclaim the gospel to all people. Along with this vision is the dream of sending, in the near future, a second missionary couple to Brazil to widen the ministry to Japanese in that country.

In traveling to "the uttermost part of the earth" with the gospel, Japan Baptists have not overlooked the need for missions work at home. At the time of the reorganization of the Japan Baptist Convention in 1959, Baptists planned toward proclaiming Christ to all of Japan. The

western part was the area of pre-war effort. Soon the vision was expressed in the convention's slogan, "The Light of Christ for All of Japan." The evangelism department at that time had only a small annual budget of \$150, but God blessed the dedication and witness of Christians and the result is that there is at present at least one church or preaching point in each of the forty-six prefectures (states) of the country.

Recently the Brotherhood of Japan was organized to unite men of the churches in home missions work and promotion of the convention's cooperative program.

For nearly fifty years the Women's Department which includes Royal Ambassadors, Girls' Auxiliary, and Sunbeam Bands has had as its purpose world missions. In addition to continuing study, witness, and ministry, each year a week of study, prayer, and offerings are observed, magnifying Christ's command to go into all the world.

Baptist men, women, and children of the churches in Japan Baptist Convention have not yet walked a thousand miles perhaps, but they are on a thrilling missions journey with Christ, the Light of the world, leading the way.

Mrs. Shirabe teaching Sunday School



## BEYOND THE BORDERS

by Darrel Rains

The testimony of Anita Masaki Yoshida Aycox extends beyond the borders of her Oklahoma City community and spans the ocean to her native Japan. Mrs. Aycox, the state field worker among Japanese for the Woman's Missionary Union in Oklahoma, has been able to witness for the Saviour in her new American home. She has also been a missionary worker in Japan.

Anita Yoshida was born in Tokyo into a Samurai and Shinto-Buddhist background. Following World War II she married Haskell Aycox and moved to Oklahoma City and both accepted Christ as Saviour. In Oklahoma both found Christ as Saviour and began living a new life.

Mrs. Aycox felt an urgency to share her testimony. However, there were obstacles. She must learn English and a new way of living. Customs in both church and community life were strange and confusing.

Increasingly she became more aware of the needs of Japanese war brides who like herself felt alienated from familiar ways. She knew the greatest need was for the Giver of life, the Saviour. She could speak to them in Japanese. In 1956 she began a Bible class for Japanese women. They helped one another to speak English and she used the Bible to present Christ to them.

The Oklahoma County Baptist

Mr. Rains is a news writer for the Southwestern Seminary

community knew of Anita's work and renewed some of the needs of these women in Oklahoma City. She began to help Mrs. Aycox by bringing the Bible class taught in the Wilmont Place Baptist Church. These war brides knew Anita's heartfelt testimony. Japanese women who had known only the ways of the East began to learn of God and his great gift of his Son. For many this was indeed news they had never heard it

For many this was their first time in a Bible. Anita became a teacher, a pastor, and most of all a friend to all who came to the class. In a strange land they needed one who understood their anxieties, fears, and hopes. Those who were new Christians needed a patient hand helping them to grow in the knowledge of Christ. Anita gave them heartily to this work, but she was usually thought of friends and family in Japan.

In 1963 the New Life Movement in Japan was planned and publicized. It caught the enthusiasm of Anita and she thought and prayed for her homeland. Her enthusiasm became noticeable to her associates. Women in Oklahoma City began to pray for a way for Anita to Japan to participate actively in the New Life Movement.

At the invitation of the Japan Baptist Convention, Anita went to Japan as a missionary worker.

Woman's Missionary Union of Oklahoma County and Woman's Missionary Union of the state paid the expense for Anita to return to Japan. Going home, Anita had Christ in her heart and a joyous testimony to give to friends and relatives.

In Japan, Mrs. Aycox was one of a team composed of an evangelist, a singer, a pianist, and herself. It was for her an encounter with old ways but from a vantage point of new meaning in her life. As Anita put it, she was a "home missionary" away from home (the USA).

After returning to Oklahoma, Anita had an even stronger desire to witness to her Japanese sisters. Realizing the loneliness and homesickness of many, she told with renewed strength about Jesus and the heavenly home.

There are now twenty women enrolled in the Bible class which Mrs. Aycox teaches. The number fluctuates because these women are married to airmen stationed at a local air force base and they are often transferred elsewhere. Anita seeks to enlist women in the Bible class as quickly as they arrive. With the help of two faithful Japanese Christian women, the Bible class continues to grow in influence.

Christine Weaver and Sachiko Rawson are discussion leaders in the Bible class. Fluent in both Japanese and English, they explain the meaning of difficult verses and passages. Classes are now taught in English

to help women gain mastery of the language.

In addition to teaching, Mrs. Aycox is also the state WMU field worker among Japanese. Through this ministry she bears testimony of Christ's love throughout the state. This she does with gladness and receives no pay.

She is often speaker at a state WMU annual meeting and speaks at local WMU meetings in Oklahoma, Kansas, Texas, and Arkansas. Girls' Auxiliary camps in Oklahoma, Arkansas, and Kansas are acquainted with Anita's testimony. She has been missionary speaker at Ridgecrest and Glorieta where she went with Oklahoma YWAs.

A college student touched by her ministry said: "She is the most dedicated Christian I know. Her enthusiasm never diminishes. When called on to help another Japanese woman—take her shopping or explain customs of the community—she is alive for Christ."

Although she follows a busy schedule, Anita practices daily personal family altar. In a happy Christian home Anita and her husband have brought up lovely Diana who is now a college sophomore, and, like her mother, speaks radiantly for Christ.

Because Christians were faithful in winning Anita, in the unfolding years others, and yet others, will come to know Christ as Saviour and Lord. Thus it is that the gospel spreads.

ROYAL SERVICE • JULY 1968

With the words "I'll be glad to" ringing in my ears, I hung up the telephone receiver. How relieved I was to hear this cheerful response to my plea for help. Willingness—even eagerness to be of service—thrilled my heart. If you have ever served on a nominating committee, you know this happy feeling.

I remembered other occasions—other contacts with other women which were not so pleasant. Many times I have talked with a talented woman urging her to accept a responsibility only to meet with reluctance and unwillingness to give of herself and her time. Often a reply is accompanied by a multitude of excuses. Then occasionally, after much persuasion, one will accept, but I feel she thinks she is doing God and me a special favor!

Why is it that some women welcome opportunity to serve while others are reluctant?

One evening after church I asked a woman this question, "Why do you accept responsibility so cheerfully? What kind of service brings you greatest satisfaction?" I added,

"I think my greatest satisfaction comes from our Intercessory Prayer League. It has been wonderful to see God bring blessings to persons for whom we have prayer. Our lives have been greatly blessed by seeing God answer prayer. People in the church and community often call us to ask us to pray for a specific need."

"Our weeks of prayer also mean a lot to me. We have just finished our emphasis on state missions. This time we greatly emphasized prayer. Giving seemed natural after we prayed. We went over our offering goal."

"I feel that God loves a cheerful giver of self and time as well as money," she continued. "It is ourselves that he wants, our whole selves committed to him for service! I try to remember this and realize that the great privilege of service comes to me because I am a child of the King."

This woman's testimony is not dramatic; but it is significant. It says

# I'LL BE GLAD TO..

Mary Jo Stewart

to me simply that she has the secret of happiness, that all of her life will be joyous because she understands and knows that: "When we walk with the Lord, in the light of his Word, what a glory He sheds on our way!"

Miss Stewart is WMU executive secretary of Oregon and Washington

Pastors discuss evangelistic campaign while looking at map of Spain; missionaries visiting Navajo family

by Johnni Johnson and Sue Miles Brooks



Photo by Joseph H. Underwood

#### ■ Freedom's Continuing Struggle

In 1967 the Spanish Cabinet approved a bill granting freedom of religion to minority groups in that country—to Jews, Muslims, and Protestants.

Despite the fact that the new laws were less liberal than many had expected, a cautious optimism was added to the attitude of hopeful waiting which long has prevailed among Spain's evangelicals, including Baptists. Succeeding months have validated the caution. The yet unsolved problems of religious liberty in Spain are a sharp reminder that the realization of full human rights is a continuing struggle. For despite remarkable advances, future generations may yet recall the twentieth century as a time of slow gains. As Dr. J. D. Hughey, secretary for Europe and the Middle East, said to the 1965 Baptist World Congress in Miami Beach, "The pain might become unbearable except for the hope of what is to come."

This freedom is every Christian's concern. The hope of realization is in the gospel of Jesus Christ. Therefore, freedom and missions are bound together. Dr. Hughey is confident that one day, in God's time, this full freedom will be realized. This confidence is a conviction shared by another Foreign Mission Board secretary—Dr. Winston Crawley, whose area of responsibility is the Orient. Dr. Crawley often expresses his belief that the time will come when every person in the world will be free to change his religious beliefs and affiliation without fear of reprisal. At present, Dr. Hughey affirms, serious denials of religious liberty do exist.

Not unexpectedly, denials and encouraging signs often happen side by side. For example, in Spain. There in 1965, pastor Pedro Bozet challenged his colleagues to embark upon a five-year plan to strengthen the work of existing congregations, to establish a Christian witness in every

Spanish province, and to double the number of churches in the Spanish Baptist Union.

Even as the pastor spoke, Spanish Baptists were seriously limited in the exercise of religious freedom. They could not identify their meeting houses by exterior signs. They and other evangelical Christians were prohibited from publishing and distributing religious literature, except for and among themselves. They could not place an announcement in newspapers or buy radio time. They could not hold meetings in public places.

However, 1965 was also the year of the Second Vatican Council, and by the end of 1966, the relaxation of longstanding restrictions against Spanish evangelicals, including Baptists, was fact. In 1967, despite controversy with the government over the registration of churches and pastors, Spanish evangelicals had a new problem: How best to use more religious freedom than most of them had ever known. The new freedom was evident.

Midyear 1966, missionary Thomas L. Law, Jr., encouraged by the new openness to evangelicals, listed his profession as "pastor Bautista," that is, "Baptist pastor," when he applied for a residence permit—which was granted. The same year, missionary Henry W. Schweinsburg, transferring to Spain from Colombia, applied for and received permission to live in Spain as an evangelical pastor.

At year's end, Baptists in Barcelona nailed a sign on the front of a shop on a main residential street. The sign read, *Líbreria Bautista* (Baptist Bookstore)—the first evangelical book shop ever allowed in Spain. After a dedicatory service, missionary Joseph W. Mefford, Jr., whose main work in Spain is a radio-music ministry, spoke for his colleagues and all Spanish Baptists: "We are all so thankful for what God has brought to pass."

Last fall when the Spanish Baptist Union held its biennial convention, the messengers felt they must challenge one of the new laws. According to the *New York Times* News Service, the Baptists "voted unanimously to refuse

to register their churches and ministers with the government." At the same time, there was ample evidence of increased tolerance in Spain's attitude toward persons outside the established (Roman Catholic) church. The congregation's host church in Albacete freely hung a large banner outside their building to announce that the Baptist Union was meeting. Mrs. Charles W. Whitte, a missionary, reported that policemen, local reporters, and even the provincial governor took notice of the meeting, offering both encouragement and assistance.

Early February last year, in the northern industrial city of Bilbao (bil-BOUGH-oh) missionary Jesse Bryan and pastor David Penn found an apartment dweller willing to prepare one of her rooms for weekly evangelistic meetings. But six months later, it was closed because—the police said—"the minister failed to produce a written statement specifically authorizing it to remain open."

In this case, a civil governor ruled that the legitimate use of the right to religious freedom should be based on explicit permission. The congregation, on its part, assumed the continuing validity of an 1880 law stipulating that no official permission is required for meetings involving twenty persons or less.

In the controversy which caused the 1967 Baptist convention to make headlines, the issue was the government's position that minority religious groups must be registered as "confessional associations" before the state can guarantee them freedom of worship. The Baptists, on the other hand, feel that religious liberty which depends on civil administrative authority infringes their doctrinal position.

Many problems remain. But at the same time there is now an unprecedented openness to matters of conscience in Spain—producing what missionary Bryan calls "new sparks of religious liberty." To him, and to others, this openness is reason for encouragement in the midst of the inevitable tensions. For no matter how great the struggle for full freedom, there are unmistakable signs of the gospel's work in their midst.

#### ■ Whatever Happened to the Cowboys and Indians?

Many cowboys have adapted themselves to business suits, service uniforms, or astronaut gear. But where are the Indians?

There are about 524,000 Indians—Navajo, Apache, Pima, Papago, Seminole, and many others—living in the United States. They are fishermen, farmers, shepherds, hunters, woodsmen, industrial workers, businessmen, missionaries, preachers, and WMU workers in Alabama, Arizona, California, Colorado, Florida, Idaho, Illinois, Kansas, Louisiana, Mississippi, Montana, New Mexico, North Carolina, Oklahoma, Oregon, Washington, Tennessee, Texas, and Utah.

About 4,200 still live on the Papago Indian reservation in Arizona where the average life-span is only twenty-one years of age and the average annual income is less than \$300 as compared to the national averages of seventy

years and \$2,700 income.

Indians are living in the midst of a changing cultural pattern. In many areas they still retain their tribal customs and gods, but others are adapting themselves to the new patterns of life. Many Indians have left the reservations and are working in our cities. Members of Baptist churches are active in church life.

Southern Baptists are involved in this change and these problems. For example, under the direction of missionary Ross Hanna, the Papago Baptist Church at Sells, Arizona, sponsors a kindergarten program, a self-supporting day-care program, and more recently a youth foster program. (About 60 percent of the children on this reservation have only one parent.)

"We work hard," said a perspiring ten-year-old. "Mr. Hanna wants us to learn to work so we can take care of ourselves 'cause we don't have mothers or fathers." (The Papago culture grants the responsibility of self-preservation at a very early age.)

The youth foster program began with ten children in a trailer and has grown to include thirty children who live in a permanent building constructed with materials and labor that were donated by Baptists and people of other religious faiths.

And some churches are involving their members (at a very early age) in actual missions experience with the Indians. In answer to a call for help from missionary Hanna, the Putnam City (Oklahoma) Baptist Church sent two college students last summer to help.

Elaine Lewis and Jeannie Locke tell of working through the single Baptist church that ministers to the entire reservation. They worked in a children's home, in Bible Schools, and in the homes.

And over on the Navajo reservation in Magdalena, New Mexico, US-2er Marjorie Ogletree reports: "In one of three services on Sunday morning, we have about 130 first and second graders."

Marjorie has seen evidence of the fact that the "red man" is learning some tragic habits from the "white man"—excessive use of alcohol and dope.

She describes downtown Magdalena as "a ghost town except for the bars . . . [there are] very few people here who don't drink."

Generally, missionaries to the Indians are supported jointly by the Home Mission Board and the respective state conventions where they serve. In addition, there is guidance in winning and enlisting Indians into Southern Baptist churches serving the general population, in sponsoring and supporting church-centered missions for the Indians, and assistance in erecting and improving Indian church buildings and available scholarship assistance for those who will prepare to fill the many places where missionary work is needed.

Exciting and unique missions vehicles are being initiated for witnessing to the Indians, particularly the youth, and so Indians in urban areas.

Miss Johnson is Assistant to the Director, Division of Visual Education of the Foreign Mission Board

Monday

Dear Diary,

Three meals to cook is a bigger challenge on Monday than any other day! The cupboard is bare even though I shopped for groceries on Saturday. I am completely out of sugar. How can any sensible adult woman run completely out of something as essential as sugar?

Oh well, even more challenging are the stacks of dirty dishes left over from Sunday and breakfast. I've heard women say they pray while washing dishes. Well, not me. I can't seem to handle dishwashing and praying at the same time! It's not that I'm not content with my life as a homemaker. But I admit I did ask myself while washing the lunch dishes, "Is this what I want to college for?"

Could you guess that it is Monday in the parsonage—and in many other homes for that matter!



# My Week Dear Diary

by Betty Swadley

Tuesday

Dear Diary,

This afternoon Becky, my GA neighbor, came for help with her Queen Regent work. "I know you're writing," she apologized, "I could hear the typewriter clicking. But this will just take a few minutes." And it did. In fact, it was a refreshing pause.

Is doing GA work a talent? Or is it a skill that any Christian can learn? I'm not sure, but I've certainly got it in my blood. I like these girls! And I'm tremendously interested in helping them.

Dear Diary,

Dorcas was a kind woman. She liked to help people. Sometimes she made clothes to give to people who needed them. Oh dear! I didn't mean to write those words! It's just that I've read them over and over so many times today that I can't seem to stop saying them! It's John's favorite story at the moment, and he is such a read-it-again child. "Don't you want to hear about 'Baby Moses' or 'The Tent Church'?" I argue. And John answers, "No, I want to hear

about Dorcas." I don't know whether it is her kindness and helpfulness he likes or the "snip-snip-snipping" of her scissors. But he pleads with his eyes. We open the book, and away I go, reading Dorcas again.

I flinch a little each time I read it. She was a kind woman, that Dorcas. Why, if she were alive today, she'd probably belong to several mission action groups simultaneously! There's so little time for kindness nowadays. So much easier to give a needy child an old coat than to sew a new one for him. Imagine sewing a new coat for someone else's child!

"Sewing is not one of my talents," I say aloud, laughing as I say it, and for a while the pangs of conscience go away. I do wish John would find a new story for me to read!

Thursday

Dear Diary, Listen!

My patience was taxed today to the absolute limit! You probably won't believe this, but it is painfully true. First, the vacuum sweeper balked, refusing to pick up the cookie crumbs. Before it died, it gave a mighty cough, hurling dust and dirt in all directions. Three-year-old Mark exclaimed, "Mom, your sweeper 'ploded'!" It was an accurate description. I had to use a broom and dustpan, and then dust every piece of furniture.

Next the washer-dryer combination quit. Didn't explode. Didn't even

Mrs. Paul Swadley lives in Richmond, Missouri

sputter. Just quit. The cylinder was packed with soaping wet clothes. "No wonder Dorcas had time to be kind!" I told myself. "She didn't have all these modern appliances!"

Paul took a look at both stubborn appliances, shook his head, and said, "Better call a repairman." He's a wonderful pastor and a near perfect husband, but as a mechanic he is nil. He helped me load the wet clothes.

What does a basket of soaping wet towels weigh? I wondered as I unloaded them at the laundrette. More than a thirty-three pound three-year-old?

"Don't be grouchy, Mom," the boys admonished, and I smiled and resolved to make the best of it. I had taken coloring books for the boys and tucked in the novel I'd been itching to begin.

That's just what we were doing while the clothes were washing. The boys were coloring and I was reading, when suddenly a young woman asked me to help her fold her sheets. I was annoyed. I've been to laundrettes many times and I never have asked a soul to help me fold my sheets. But I put my back back in the plastic basket. Turned out that she was a soldier's wife. Her name is Ruth. Ruth's husband is in training at the Port and will no doubt soon see action in Vietnam. She certainly is a talker. Of course, she is one thousand miles from home and maybe she doesn't have many people to talk to—especially when her

husband's on duty. She must get pretty lonely.

I asked Ruth to come to Sunday School.

Friday

Dear Diary,

This has been a busy day, but a good one. The other appliances held together. hooray! I only read Dorcas twice today.

Paul had a budget committee meeting at church tonight, so as soon as the boys were tucked in, I clicked off the first draft of a lesson for Fall. Now that's a talent I like to use—writing. If I could just sit behind the typewriter clicking out endless words while someone else washed dishes, mopped, and cleaned that would be just dandy. Somehow it doesn't work that way.

Saturday

Dear Diary,

Death touched our church family today, claiming Aunt Maud Smith. What gain death is for her! She suffered such pain and misery.

Still her children mourn. I fixed a casserole and hurried over to comfort them.

I was on the verge of feeling sorry for myself for having so much to do and so little time to do it, when Aunt Maud's son mentioned her favorite Bible verse. Said they'd like it used in her memorial service—Romans 12:1—"present your bodies a living sacrifice. . . ."

Wouldn't you know that as soon as I got home bringing this message to Paul, the phone was ringing. It was the associational GA director asking me to teach a

(Continued on p. 10)

Japan reeled from the blows of war, and accustomed ways of life were shattered for her people. In the midst of national despair, a sensitive young man thought on his personal problems. His father was jobless. His mother, afflicted with mental sickness, vented her hysteria upon the family. Reiji Takahashi saw only futility ahead.

Self-destruction seemed the only alternative, but the young man sought out a Christian pastor. The kindly minister shared the wonderful love of Christ with Reiji and disaster was averted.

So begins the thrilling story of a modern disciple who now walks by faith. *Shadow of His Hand* by Kenneth C. Hendricks describes what God can do through one man dedicated to his will. In the forty-ninth chapter of Isaiah, verse two, the author found his title which so appropriately describes Reiji Takahashi of Tokyo, Japan.

The verse reads, "In the shadow of his hand hath he hid me." When Reiji graduated from high school, a summer job took him into an area of Tokyo he had not seen before. Living down near the river, "more sewer than river," were many homeless children. Lean-to shanties provided shelter for dirty children. Feeling a compulsion to help them, Reiji soon began a Sunday School. His concern for their social betterment led to efforts in improving the lot of forgotten and ignored people.

Finding inspiration and encouragement from the well-known Christian Kagawa, young Reiji followed in his footsteps of serving humanity. Though his admiration of Kagawa was intense, always the living Christ was first in his heart.

Miracles, romance, inspiration, all are included in the Reiji Takahashi story. And always the credit for good is heaped at the feet of him who holds Reiji in the "shadow of his hand."

*Shadow of His Hand*, Kenneth C. Hendricks, \$3.45  
Order from Baptist Book Stores

by Fayly H. Cothorn



[Continued from p. 9]

GA leadership course. She certainly caught me at the right moment. Saying yes made me feel less guilty about Dorcas and her snippings.

Sunday

Dear Diary,

Would you believe that Dorcas got into Paul's sermon this morning? He'd read—or heard—that story a few times this week, too. Anyway, the sermon helped. Paul chose as his subject, "Stewardship of Talents." (He seldom has to preach on money. Christians today are more willing to give money than themselves.) His text was Ephesians 4:7-13. Phillips translates the eleventh verse:

His "gifts unto men" were varied. Some He made Special Messengers, some prophets, some preachers of the Gospel; to some He gave the power to guide and teach His people.

There! That's it. That's why I can't sew and Dorcas could. I am to use the talents I have been given. I can teach GA leadership courses, minister to the sorrowing, help a girl with *Forward Steps*, fold sheets, read a Bible story to a boy. I can show kindness and helpfulness as a Christian mother and, I guess, even at the laundromat.

Ruth and her husband were at Sunday School and stayed for the morning worship service. They will need a church home especially now. We can minister in many ways to her while he is away, and to him also. Say, I believe we might form a mission action group to minister to servicemen and their families. I'll call the WMS president tomorrow.

# MEN LIKE MOSES



by William P. Davis



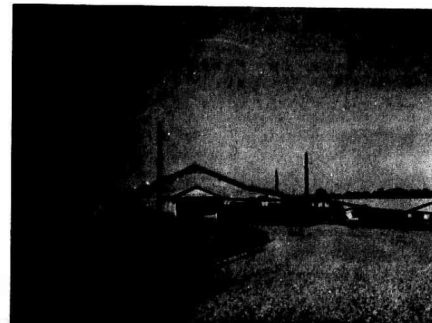
Rev. Eddie Barnes (deceased), past president of the East Mississippi Baptist Convention

A National Baptist pastor titled his sermon "The Teacher Behind the Trained and Committed." His text was Exodus 18:20-23.

He said that the power of a good teacher is powerful indeed. Moses was his example and he said: "Moses' kind of commitment translated into teaching can result in able men who fear God, men of truth, hating covetousness, qualified to be the leaders of hundreds, leaders of fifties, and leaders of tens. 'Teachers like Moses are needed. Such teachers can influence change which many would say is impossible. I believe God has raised up a teacher like Moses to work with us as a teacher-missionary.'" said the pastor.

The pastor was the late Rev. Eddie Barnes of the St. Elmo Baptist Church, Laurel, Mississippi, who was also president of the East Mississippi Baptist Convention. He was addressing the

Sophia Sutton Center is one of the 20 centers of the Mississippi Baptist Seminary. Its campus consists of 119 acres of scenic wooded land.





convention, but I thought as he spoke that he was describing himself. The Mississippi Baptist Seminary was organized in 1943, and was closing nine years of great struggle. It was Rev. Eddie Barnes who had influenced many National Baptist pastors, associations, conventions, and congresses to a willingness to support the Mississippi Baptist Seminary.

His implications have made me "tremble, tremble, tremble." I have known through the years that the ultimate goal of a teacher-missionary's work is to multiply the teachings of Jesus to the uttermost ends of the earth, and that the teacher-missionary's first and most constant concern must be enlarged service to a larger number of people fitted into ways in which National Baptist churches seek to train their members.

Brother Barnes continued: "Do our churches, associations, conventions, and congresses—do National Baptists need teachers like Moses? What do you delegates to the East Mississippi Baptist Convention say?" There were outbursts of "Amen! Amen! Yes! Yes!"

"I hear you! Then let us help our churches to support our training programs in order that our leaders will match the best trained leaders in our great country! Let our stewardship support decently our home and foreign missions programs. God demands that we take a critical look at ourselves to see whether we are

prepared. Our training programs have been too long on paper and on our lips, and too slow in practice. We must give more attention to our people's needs for training. Are we ready to do it? Who says we are ready?"

The delegates stood up. A motion was made and seconded: "That we approve the Mississippi Baptist Seminary and work with the teacher-missionary for our state." The motion carried.

Mr. Barnes did not stop his appeals for the Mississippi Baptist Seminary at the end of the annual session of the convention. He traveled throughout Mississippi telling his people that the seminary's courses were designed to help National Baptist churches train their leaders.

A teacher-missionary works with National Baptists in church training schools, Sunday School congresses, and Baptist Training Union congresses by keeping in close touch with the training program promoted by the National Sunday School Publishing Board. When he uses Southern Baptist materials, he secures approval of the churches through their pastors, the National Sunday School Publishing Board, and the deans of the Sunday School and Training Union congresses. The teacher-missionary works with National Baptist churches, showing positive Christian initiative and sympathetic understanding.

For twenty-five years teacher-

missionaries employed by the Mississippi Baptist Convention and the Home Mission Board of the Southern Baptist Convention have worked with National Baptists through the Mississippi Baptist Seminary, and for twelve years through the Sophia Sutton Mission Assembly as well.

The seminary operates twenty-two teaching centers in the state with many extension classes at various locations, thus making it possible for hundreds of church leaders and pastors to be trained. The enrollment of the seminary is above seventeen hundred, and the Sophia Sutton Mission Assembly is reaching fifteen thousand people each year.

The seminary offers courses for those without formal education and also a three-year course leading to the bachelor of theology or the bachelor of religious education degrees for those who have previously completed two or more years of college training.

In September 1967, the Mississippi Baptist Seminary sponsored, by invitation of Brazilian Baptists and the Foreign Mission Board of the Southern Baptist Convention, a team of seven Negro Baptist pastors on a crusade for Christ in Brazil. The president of the Seminary organized and led the team. All the Negro pastors had been trained by, or were identified with, the Mississippi Baptist Seminary. Three team members were teacher-missionaries. Seven hundred and fifteen who professed faith in Christ were accepted as candidates for baptism by Brazilian churches.

The vision of people like Rev. Eddie Barnes and Southern Baptist leaders have brought the Mississippi Baptist Seminary to such an hour of opportunity. Only men like Moses bring such things to pass.



by Cyril E. Bryant

Editor, *The Baptist World*  
Publication of Baptist World Alliance

### 3,800 Cubans Every Month Find Refuge in the United States

Almost 350,000 Cuban refugees—a third of a million—have found new homes in the United States since Fidel Castro introduced his revolutionary government in Havana in 1959.

Tens of thousands of them crossed in the early years—using whatever transportation, even fishing boats, that was available across the ninety miles of sea. The resettlement process became more orderly when Cuba announced a new "exit" policy in September 1965, and now a chartered American plane makes two round trips daily to bring approximately 3,800 persons each month to "the land of the free."

The refugees pour off the plane in Miami at 9 A.M. and 3 P.M. each day, having made the flight from Varadero, on Cuba's northern coast, in a highly significant, highly emotional half hour.

They leave everything in Cuba—even pocket change. They have the clothes on their back, a suitcase—perhaps a little English, and lots of ambition. It was their choice to give up the material accumulations of a lifetime in order to make a new start in a land where free enterprise presents an opportunity for personal security and happiness.

They go by bus direct from planeside to "Freedom Gate," for processing by the US Immigration Department and assignment by one of four resettlement agencies.

Within two or three hours the refugees are en route to resettlement either in the Miami area or in scattered cities across America. (Approximately 71 percent of the airlift arrivals are relocated outside Miami.)

The Baptist conventions and conferences of North America in cooperation with the Relief Department of the Baptist World Alliance, have their representatives in the

Church World Service division. They and other church leaders have prepared for the arrival of refugees by preparing lists of individuals and churches across the United States who are willing to "sponsor" a newly arrived family.

Each sponsor promises the family a home in which to live with his first month's rent paid and a job for the head of the house. The US Government pays transportation from Miami to the point of destination. After the first month the family is expected to support itself.

As of last December 31, Southern Baptists, working through their Home Mission Board, had resettled 1,296 Cuban families and 3,067 individual cases. The American Baptist Convention had brought 7,174 Cubans to new homes and new jobs in Northern industrial cities.

The exodus from Cuba is said to be "the greatest brain drain of the century" at a cost to our government of about \$1,000 per refugee. It is Cuba's loss, and the United States' gain. The Cubans are industrious people, opening business as merchants, as craftsmen, and professional workers. It is estimated they have already paid more in income taxes to the United States than the program has cost.

Refugee resettlement is not new in the United States, often called a "melting pot of nations." In terms of world history, all American families except for the Indians are relatively new here.

A total of 43,614,313 immigrants were admitted to the United States 1820 through 1966, and an estimated 250,000 others came between the close of the Revolutionary War and the 1820 date. Admission was on a quota system until 1965, but a new law signed by President Johnson now eliminates what was known as the "national origins quota system."

A great portion of the immigrants are refugees from countries where their freedoms were restricted by any of many causes. The Baptist World Alliance estimates that approximately 11 million persons throughout the world are homeless this year, 1968. They come from the Communist countries of Europe, from totalitarian nations of the Middle East (principally Egypt), the Far East (principally Burma, Red China, and Indonesia), and Latin America (principally Cuba).

A total of 323,040 of these tempest-tossed peoples came to America in 1966 and found refuge.



Mr. Davis is president of the Mississippi Baptist Seminary and director of work with National Baptists in Mississippi.



**Feeling strongly that Southern Baptists have an opportunity and a responsibility to set forth and maintain a Christian witness among all peoples, we call upon our denomination to look with special concern at the potential of our common Baptist witness with National Baptists, our allies, our friends, and our fellow members of the household of faiths.**

As Southern Baptists who serve thirteen state conventions as directors of work with National Baptists, and as two staff members of the Department of Work with National Baptists of the Home Mission Board, we speak out of a strong sense of conviction that the gospel thrusts us toward an inclusive ministry.

There is no place to hide anymore in the relationship we have with Negroes. We will meet and live with these people in every aspect of life. The problem of race, erroneously called the "Negro problem," is deeply rooted in American life. We will face it more and more in our homes, schools, government, and churches. This problem is an unbroken thread beginning at our doorsteps and going all the way to the high courts and church councils of our land. The Negro is moving in every direction toward being woven into the fabric of our total culture, toward becoming a first-class citizen in every respect.

#### **We Ask All Females**

- Open heart and mind, home

and church, to all people.

- In employment, in education, and in housing, wish and work for the Negro to provide the same opportunities for him that you want for yourself and your children.

- Stand up for every right for the Negro as a citizen, as you would stand for your own rights as a citizen.

- Study and find out what your denomination is doing in race relations and in work with National Baptists through our educational institutions, state conventions, and Convention agencies.

#### **We Ask All Pastors**

- Seek out and become personal friends and fellow allies in the ministry with National Baptist pastors.

- Work for the common good of all people in your communities.

#### **We Ask All Churches**

- Be open to any person as a means of witnessing to him.

- Close your doors to no man that your ministry be not a negative one, but a positive one of going into the highways and hedges, inviting all people to come and worship.

- Work in cooperation with National Baptist churches in education, missions, stewardship, and evangelism.

- Learn from National Baptism as well as teach National Baptists.

- Observe Race Relations Sunday in cooperation with some National Baptist church in your

community the second Sunday in February (each year).

- Know that National Baptist churches have the same faith and follow the same general program of church life as do Southern Baptist churches.

#### **We Ask District Associations**

- Organize in cooperation with National Baptist moderators and associational missionaries a joint committee on Baptist work in your vicinity. Everything you do together, start together, plan together, pray together, work together, and rejoice together. Some special items of participation might be extension classes, simultaneous revivals, schools of missions, and other meetings planned in the associational framework. These committees are encouraged to have continuity and to operate from year to year as other committees sponsored by the district association. This type of organization is especially encouraged to prepare for the Crusade of the Americas together. We would like to encourage this joint committee to suggest that in all annual associational meetings that National and Southern Baptists would exchange fraternal messengers, and if possible use speakers from the sister associations to speak or render other services during the associational year.

#### **We Ask State Conventions**

- Have a joint committee on cooperative work to promote and to correlate all cooperative work done

in that state by National and Southern Baptists, planning and promoting both with the full knowledge of the other, and that each convention participate in the support of the program financially and in the selection of the workers and the direction of the work.

- Invite National Baptists to state assemblies sponsored by Southern Baptists, and invite Southern Baptists to state assemblies sponsored by National Baptists.

- Consider having joint sessions of the respective state conventions, and share in a conference session in a discussion of various topics relating to Baptist life.

- Invite fraternal messengers to be present at the annual convention session.

- Have a joint rally on missions and evangelism.

- Work together in planning joint emphases on the Crusade of the Americas.

- Ask guest writers to write for the various state papers sponsored by the respective state conventions.

- Send to the pastors of National and Southern Baptist churches the state papers published by the respective state conventions.

#### **We Ask Convention Agencies**

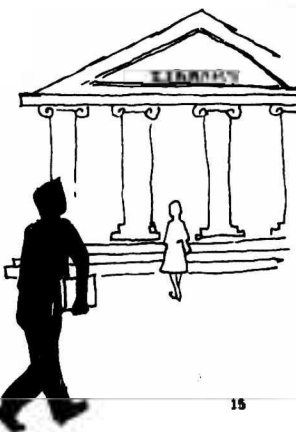
- Encourage all education institutions to open their doors to qualified Negroes to study.

- Consider the employment of qualified Negroes at every level where it is feasible.—Reprinted from *Home Missions*, January 1968



## **AN OPEN LETTER**

from Southern Baptist  
Workers with National Baptists





# 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 MONDAY** *And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up* Deuteronomy 6:7 (read vv. 1-9).

William C. Ruchti, Italy, tells about a rewarding day of fellowship and relaxation participated in by the members of twelve churches and nine missions in Italy's largest province. Seven pastors and four missionaries were present. As day faded the group sang hymns, prayed, and heard several pastors speak. Pray for nationals and for the twenty-six Southern Baptist missionaries there.

**Pray for these**—Italy: W. C. Ruchti, Jr.; Taiwan: Mrs. D. E. Bailey; Brazil: Mrs. J. N. Burnett, Mrs. W. H. Warren; Texas: Mrs. A. V. Alvarado; Retired: Earl Parker (China, Korea).

**2 TUESDAY** *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God* Romans 13:1 (read vv. 1-10).

Last year in Pakistan fourteen missionaries on the field celebrated ten years of Southern Baptist work in that modern country. The newest missionary present was nurse Dora Howard, who waited a year and a half for her Pakistan visa. Work in a Muslim nation is difficult but plans were discussed for strengthening and reaching out with a dynamic witness. Five churches with a total of 185 members are related to missions work in Pakistan. Pray for the more than one hundred million people in Pakistan.

**Pray for these**—Malaysia: G. H. Clark; Philippines: Mrs. C. L. Fox, J. L. Frost; Thailand: A. L. Hood; Kenya:

E. H. Rivenbark; Tanzania: D. L. Saunders; Mexico: P. G. Ross; Brazil: Mrs. G. E. Hickey.

**3 WEDNESDAY** *And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul* 2 Chronicles 15:12 (read vv. 1-12).

Rev. Morris H. Elliott worked in juvenile delinquency in the city of Miami, Florida, for eight years. His is the only full-time effort of its kind undertaken by a Miami religious group. A Miami judge says of him, "Mr. Elliott's service is invaluable to the Juvenile Court and to troubled youth of our community." Pray for youth and adults who would help them over difficult years.

**Pray for these**—Mississippi: T. B. Brown; California: W. T. Updike; Hong Kong: Mary Bundy; Philippines: Mrs. J. I. Stanley.

**4 THURSDAY** *And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him* Psalm 37:40 (read vv. 23-40).

Miss Rosa Lee Franks, director of the good will center in Miami, Florida, has been at the Center since its beginning in 1949, when the neighborhood was of a mixture of races and nationalities. Now it is entirely Negro. Pray for a new building so greatly needed, for the people, and for those who seek to guide them.

**Pray for these**—Florida: Rosa Lee Franks; Texas: Miss Carol Clark; Alaska: Mrs. D. J. Rollins; Bahamas: T. J. Brian; Brazil: Mrs. A. K. Faris; Colombia: J. H. Stiles; Uruguay: Mrs. C. D. Treat; Indonesia: Mary Alice Dis-

worth; Vietnam: Mrs. R. W. Fuller; Japan: D. A. Mock; Malaysia: Mrs. S. P. Schmidt; Ivory Coast: J. E. Mills; Nigeria: Mrs. L. C. Smith, Mrs. C. F. Roberson; Ghana: Mrs. C. C. Maddox; Retired: Mrs. I. N. Patterson (Nigeria).

**5 FRIDAY** *And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee* 2 Chronicles 14:11 (read vv. 9-15).

Rio Branco, Brazil, is expected to have a population of thirty thousand by the early eighties. Homesteaders who settle there are spiritually needy and are more responsive to the gospel than people who are established. Many arrive in Rio Branco carrying all their possessions in a small bag or feed sack. Missionary Ernest C. Wilson, Mato Grosso, Brazil, who surveyed the field, said: "We found two strong congregations . . . both planning to build soon."

**Pray for these**—Brazil: Mrs. E. C. Wilson, Jr., Mrs. D. K. Laing; Argentina: Mrs. C. L. Thompson; Thailand: Mrs. D. E. Elliott; Liberia: Mrs. J. C. Mills; Nevada: F. M. Gage; Kentucky: Marvin Jackson; Retired: Mrs. T. E. Lee (Alabama), Anne Laseter (Chile), P. C. Porter (Brazil).

**6 SATURDAY** *That in every thing ye are enriched by him, in all utterance, and in all knowledge—1 Corinthians 1:3* (read vv. 1-9).

When the Chicago Southern Baptist Association marked its tenth anniversary in 1967, it reported a growth from eleven to eighty-six churches and missions. Church members number more than twelve thousand. Thank God for victories and pray for people to be won to Christ.

**Pray for these**—Brazil: Sistie Givens, R. L. Hensley; South Brazil: Mrs. B. D. Hale; Germany: W. J. Guess; Baptist Spanish Publishing House: F. W. Patterson; Israel: W. C. Lanier; Hong Kong: J. C. Raborn; Retired: Blanche Groves (China, Hawaii, Hong Kong).

**SUNDAY** *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment* 1 Corinthians 1:10 (read vv. 10-16).

Armando Silverio, home missionary to Italian-speaking people in Pennsylvania, left the states the day after his birthday last year to spend a vacation preaching and witnessing in the Italian village from which his parents came to America. It was a dream come true for this home missionary. Pray for the work and the people among whom Mr. Silverio works, and especially for his family.

**Pray for these**—Pennsylvania: Armando Silverio; Canal Zone: J. L. Prickett; New York: David Jemmot; Italy: Stanley Crabbe, Jr.; Israel: Mrs. Milton Murphy; Nigeria: G. O. Pitman; Retired: Akle Grayson (China, Hawaii), A. E. Hayes (Brazil).

**8 MONDAY** *That, according as it is written, He that glorieth, let him glory in the Lord* 1 Corinthians 1:31 (read vv. 19-31).

In Nigeria, Mrs. Gordon Robinson's husband is often away from home visiting the eighty churches and preaching stations in two associations where he is "associational adviser." His visits to remote villages bring great rejoicing, for only one in five of the congregations has a full-time pastor. Mr. Robinson counsels with and advises pastors and lay Nigerian leaders. Pray for the national leaders in these congregations.

**Pray for these**—Nigeria: Mrs. G. E. Robinson; Indonesia: Mrs. R. B. Fryer, Jr.; Brazil: R. T. Fleet, Mrs. John Mein, H. H. Pike; Taiwan: Mrs. J. B. Graham; Honduras: Mrs. C. G. Nowell; Gaza: Anne Dwyer; New Mexico: Job Maldonado, Marjorie Ogletree; Oklahoma: Mrs. Marvin Sorrels.

**9 TUESDAY** *For I determined not to know anything among you, save Jesus Christ, and him crucified* 1 Corinthians 2:2 (read vv. 1-6).

Today we have the privilege of praying for Miss Sue Thompson, Nigeria, the first and only Negro appointee of the Foreign Mission Board in eighty-four years. In presenting her a certificate of appointment, Dr. Baker James Cuthbert said: "We have waited for you a long time. Go to Nigeria as a letter written in our hearts, a love letter telling African people that in Christ there is no East or West." Pray for Miss Thompson who last year went to Nigeria.

**Pray for these**—Nigeria: Sue Thompson, Mrs. A. H. Dyson, Jr.; Brazil: C. E. Compion, Jr., Mrs. J. E. Musgrave, Jr.; Korea: D. J. McMinn; Gaza: Mrs. M. D. Moore, Jr.; Louisiana: A. C. Daniels; New Mexico: Mrs. Miquel Lopez; Arizona: Enoch Ortega.

**10 WEDNESDAY** *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him* 1 Corinthians 2:9 (read vv. 7-16).

In a few days now, delegates will converge in Berne, Switzerland, for the Baptist Youth World Conference. Swiss Baptists are hoping that the presence of six thousand young people will attract the attention of residents and stimulate the growth of a Baptist church in Berne. Pray for these significant days, for the safety of these young people, and for their influence as they return to their homes.

**Pray for these**—Venezuela: R. A. Forrester; Brazil: Mrs.

L. C. Schockler, J. N. Young, Spain: T. L. Law, Jr.; Tanzania: B. C. Metts, Jr.; Indonesia: Mrs. W. A. Pennell; Texas: Julio Anquiano; Canal Zone: I. V. Perez; New Mexico: Mrs. J. D. Tapley; Retired: J. B. Lawrence (Georgia), F. H. Walters (Canal Zone), Mrs. G. E. Rankin (China, Malaysia, Hawaii), J. A. Tumblin, Sr. (Brazil).

**11 THURSDAY** So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase 1 Corinthians 3:7 (read vv. 1-8).

Missionary Charley E. Westbrook, Argentina, says of Vacation Bible School: "It was a marvelous success! The gospel was given to eighty-three children . . . and to many parents. . . . It was a glorious experience to see children who had never held a Bible learn the names of its books, participate in sword drills, and quote verses. . . . The singing—you never heard the like—not always in tune, but wonderful, joyful singing." Pray for God's Word hid in their hearts.

Pray for these—Argentina: C. E. Westbrook, S. D. Reeves; Philippines: G. C. Martin.

**12 FRIDAY** Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you 1 Corinthians 3:16 (read vv. 9-23).

Rev. and Mrs. John V. Hawk direct the Baptist Center in Oklahoma City, Oklahoma, where twenty activities are scheduled to help people. Reflecting on the need of the neighborhood for additional local help, Mr. Hawk said: "The biggest continuing disappointment is the unwillingness of Baptists to become involved meaningfully in the lives of persons outside their immediate, pleasant world."

Pray for these—Oklahoma: Mrs. John Hawk; Indonesia: Naomi Ruth Austin; Nigeria: Mrs. F. L. Levrets; Kenya: W. B. Pearce; Brazil: Mrs. S. G. Carswell, Mrs. O. D. Martin, Jr.; Taiwan: Marie Conner; Retired: W. J. Webb (Mexico, Guatemala, Venezuela).

**13 SATURDAY** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's 1 Corinthians 6:20 (read vv. 9-11, 18-20).

Howard D. Olive, Philippines, directs radio-television activities of the Philippine Baptist Convention. His dream is for a radio studio in the Baptist Building in Manila, with an announcer and preacher to help him. Thousands of people hear the gospel by airwaves who never come to churches. Pray for Dr. Olive and for the people of the Philippines who hear the gospel.

Pray for these—Philippines: H. D. Olive; Thailand: Mrs. E. G. Goatcher; Chile: Mrs. J. A. Parker; Argentina: Mrs. Jasper Saunkeah, Jr.; Texas: Armando Adams; Retired: Mrs. Celso Villareal (New Mexico).

**SUNDAY** For though I be free from all men, yet have I made myself servant unto all, that I might gain the more 1 Corinthians 9:19 (read vv. 19-27).

The only Baptist hospital in Brazil is the year-old Baptist Memorial Hospital in Fortaleza. Southern Baptists contributed to construction costs but this is primarily a Brazilian Baptist undertaking. The director, a Baptist deacon and pastor's son, heads an all-Brazilian staff which includes several Baptist doctors and a dentist. Give thanks for the strength of Brazilian Baptists and their missions outreach. Pray for the Christian influence of this hospital.

Pray for these—Malaysia: J. L. Deal; Korea: Mrs. A. W. Gammage, Jr.; Gaza: R. E. Nicholas; Italy: W. D. Moore; Germany: Mrs. D. H. Rose; Liberia: T. E. Oody; Texas: A. V. Alvarado; Georgia: H. W. Crowe; Retired: Mrs. Floy Adams (China, Manchuria).

**15 MONDAY** And there are diversities of operations, but it is the same God which worketh all in all 1 Corinthians 12:6 (read vv. 1-13).

Despite tensions existing in the Middle East following the Six Day War last year, Southern Baptist missionaries meeting in Beirut, Lebanon, took a positive look toward the future. Their theme was "The Upward Look and the Outward Reach." Pray for people caught in the conflict and left homeless and destitute, especially the children, for peace to prevail, and for opportunity to proclaim the loving Prince of peace freely to both Arab and Jew.

Pray for these—Rhodesia: Frances Greenway; Nigeria: J. B. Hill, Mrs. H. J. Palmer, Jr.; Hong Kong: Mrs. L. G. McKinney, Jr.; Thelma Williams; Japan: Evelyn Owen; Texas: Ciro Garcia; Illinois: Mrs. J. F. Shockey.

**16 TUESDAY** And now abideth faith, hope, charity, these three; but the greatest of these is charity 1 Corinthians 13:13 (read vv. 1-13).

Retired missionaries are a blessing to those who know them! Miss Neale Young served the Lord in Nigeria for forty-two years. Now she is a blessing to the community and Bethesda Baptist Home in Darlington, South Carolina, where she lives. Pray for physical strength and that her life may continue to be fruitful and happy. Pray with her for her beloved people of Nigeria living in troublesome times.

Pray for these—Nigeria: W. M. Moore; Rhodesia: Mrs. F. E. Milby; Kenya: Mrs. J. H. Law; Jordan: Jane Staton; Utah: Mrs. Jimmy Coleman; Arizona: Lelia Jackson; Retired: Neale Young (Nigeria), Bonnie Jean Ray (China, Hawaii).

**17 WEDNESDAY** But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people Jeremiah 31:33 (read vv. 31-34).

The radio ministry of Chilean Baptists brought more than three thousand prospects for Baptist churches during the first five months of 1967. Names were made available

to pastors. Good response came from the radio offer of a correspondence course. Eight out of every ten persons who enrolled completed the lessons. Pray for many more to hear and heed.

Pray for these—Nigeria: Mrs. J. A. Barnes, Mrs. J. C. Pool; Liberia: K. R. Nicholson; Brazil: Mrs. E. F. Hullock, Jr.; Vietnam: R. D. Merrell, Sr.; Pakistan: Mrs. C. T. Braughton; Ohio: N. E. Russell.

**18 THURSDAY** Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not Jeremiah 33:3 (read vv. 1-9).

Missionary Stanley D. Stamps, Ecuador, was presented with a lapel pin by the city council of Quito in recognition of service and participation in civic affairs. Mr. Stamps said of the nationals with whom he works: "We are grateful for a corps of national helpers who are able to bear much of the load. We need your continual prayer for wisdom and strength to serve God and follow his leading."

Pray for these—Ecuador: S. D. Stamps; Brazil: Mrs. E. C. Valerius; Tanzania: Mrs. M. D. Gann; Liberia: Mrs. P. H. Grossman; Kenya: D. G. Hooper; New Mexico: Sisforoso Barrera; Retired: J. R. Saunders (China).

**19 FRIDAY** They are new every morning, great is thy faithfulness Lamentations 3:23 (read vv. 22-33).

Agricultural missionaries may work at improving the food that people eat, but they are primarily interested in giving the people the Bread of life. Missionary agricultural personnel includes three journeymen, a missionary associate, and eight career missionaries in Ghana, Kenya, Liberia, Nigeria, Tanzania, Israel, Brazil, Ecuador, and the Philippines. Pray for these twelve who seek to represent Christ in a specialized ministry.

Pray for these—Nigeria: Mrs. Buck Donaldson Jr., Nita McCullough; Tanzania: J. A. Gatlin, Sr.; Paraguay: W. A. Hickman, Jr.; Argentina: Frances Roberts; Brazil: J. P. Smyth, J. F. Spann; Switzerland: V. H. Moorefield, Jr.; Israel: Mrs. R. L. Lindsey; California: C. L. Boland; Indiana: Mrs. Sandra Carpenter; North Carolina: Mrs. Neal Peyton.

**20 SATURDAY** Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven Psalm 148:13 (read vv. 1-14).

The agricultural program at the Baptist Mission Industrial School, Faridpur, East Pakistan, has provided favorable publicity for Baptists. The school, under superintendent-missionary Carl F. Ryther, won first prize in a rice-growing contest sponsored by the government's department of agriculture. The school produces food for its own use. Pray for this school's influence in the community.

Pray for these—Pakistan: C. F. Ryther; Korea: R. E. Snell; Hong Kong: M. J. Anderson; Indonesia: C. E. Buckner, Mrs. W. R. O'Brien; Nigeria: Ethel Hamon;

ROYAL SERVICE • JULY 1968

## Changing Your Address?

Attach Label Here

Are you moving to a new street? a new town? a new state? ROYAL SERVICE would like to know about it, so we can keep your magazine coming to you every month.

Paste the address label from the cover of ROYAL SERVICE to the space provided, fill in your new address, and mail to:

ROYAL SERVICE  
606 North Tusculum Street  
Birmingham, Alabama 35202

NAME \_\_\_\_\_ (please print)

NEW ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP CODE \_\_\_\_\_

Allow five weeks for change of address. (If label not available, be sure to send your old address, including the Zip Code.)

Mexico: Mrs. J. M. Philpot; Hawaii: Mrs. C. D. Mullins; New Mexico: Mrs. Fred Ellis; Texas: W. M. Ethridge.

**SUNDAY** For all the promises of God in him are yea, July 21 and in him Amen, unto the glory of God by us 2 Corinthians 1:20 (read vv. 1-7, 18-22).

Preston M. Denton, superintendent of missions in Chicago, points out need for specialized witness in many areas around Chicago, including the difficult high-rise apartments. "In our city there are scores and scores of high rises with as many as nine hundred families—eight thousand people—living in one building." Pray that an approach may be found for an effective high-rise witness for home missionaries and Baptists in the Chicago area.

Pray for these—Maryland: P. L. Bard; Texas: Mrs. J. D. Crabb, Louisiana: J. G. Watson; Japan: Mrs. D. C. Askew, J. W. Shepard, Jr.; Israel: Mrs. J. W. Smith; Colombia: Mrs. D. L. Orr; Nigeria: Mrs. Z. D. Reece, Mrs. R. D. Williams; Retired: Pauline Cammack (New Mexico).

**22 MONDAY** Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart 2 Corinthians 3:3 (read vv. 3-18).

19

Today marks the opening of the Baptist Youth World Conference in Berne, Switzerland. Meetings will continue until July 28. For a week Baptist youth from around the world are meeting in one of the world's most fascinating cities. Representation is limited to those who are from seventeen to thirty years, and to youth leaders. Of the anticipated six thousand attendance, a minimum of three thousand are expected from North America. Pray daily this week for the meetings that the Congress will set before these youth the mighty claims of Christ.

**Pray for these**—Japan: Mary Jo Randall; Spain: Mrs. J. M. Watson; Louisiana: Mrs. M. D. Garbarino.

**23 TUESDAY** *For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day* 2 Corinthians 4:16 (read vv. 1-18).

Attendance in the two English-language Baptist churches on Okinawa exceeds one thousand each Sunday. Adequate missionary leadership is needed to open new work. Pray for Alvin E. Spencer, first missionary assigned to Okinawa by Southern Baptists and for military and civilians who live on Okinawa.

**Pray for these**—Okinawa: A. E. Spencer, Jr.; Taiwan: C. L. Culpepper, Jr.; Mexico: E. L. Cole

**24 WEDNESDAY** *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens* 2 Corinthians 5:1 (read vv. 1-10).

A surge of interest in Christianity is reported in Ghana since the change of government in 1966. Varied methods of communication are now used to introduce people to Christ. During an International Trade Fair, Christian book stands totaled more than \$8,000 for Bibles and religious literature, and distributed more than ten thousand tracts. James B. Annis is a missionary in Ghana. Pray for him, for Baptists, and for Ghanians who need Christ as Saviour and Lord.

**Pray for these**—Ghana: J. B. Annis; Indonesia: C. O. Griffin; Nigeria: W. R. Norman, Jr.; Uruguay: R. R. Yarbrough; Italy: J. T. Noble, Jr.; Kentucky: Jerry Kibbons; Texas: Silverio Linares; Canal Zone: J. C. Matthews; Kansas: J. A. Moore.

**25 THURSDAY** *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God* 2 Corinthians 5:20 (read vv. 11-21).

Miss Floryne Miller, Japan, once questioned the wisdom of giving out tracts and Bibles to groups. But her mind was changed after an experience in which she reluctantly participated. A young man came to see her several weeks after he had received a New Testament along with others in a crowd. He was radiant with joy and excitement. He had read it through three times in those weeks he reported

The gospel was powerful in his life, for soon he made public his belief in Christ as Saviour.

**Pray for these**—Japan: Floryne Miller; Italy: J. H. Hester; Brazil: D. J. Spiegel; Chile: Mrs. M. E. Torstrick; Nigeria: Mrs. C. F. Whitley; Illinois: R. F. Mazanec.

**26 FRIDAY** *We then, as workers together with him, beseech you also that ye receive not the grace of God in vain* 2 Corinthians 6:1 (read vv. 1-10).

Richard C. Henderson, while a missionary in Ghana, expressed these needs: "Our greatest need is prayer, not for material needs, but for physical strength in an inhospitable climate, for acuteness of mind to engage in mental gymnastics demanded by the life-motivating philosophies and ideologies of this country, and for emotional stamina demanded to cope with vagaries of a culture not fully comprehensible." Mr. Henderson, now serving in the Philippines, expressed needs felt by all missionaries. Pray for new missionaries particularly.

**Pray for these**—Philippines: Mrs. R. C. Henderson; Lebanon: J. F. Kirkendall; Taiwan: Pearl Johnson, M. H. Wilson; Liberia: W. G. Henderson; Togo: G. C. Bond; Colombia: Mrs. B. D. Compton; Brazil: A. I. Baghy, E. F. Hallock, Jr., Alma Oates, Mrs. J. B. Sutton, Mrs. B. E. Hope.

**27 SATURDAY** *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you* 2 Corinthians 6:17 (read vv. 11-18).

Ralph C. Bethca, Bangalore, India, reports that prospects for a Baptist hospital there are bright. In the meantime, a church has been organized with an attendance of ninety to one hundred people crowding the worship services. In connection with the church, Dr. Bethca directs mobile clinics where patients hear the gospel preached.

**Pray for these**—India: R. C. Bethca; Thailand: O. L.

Butcher, Jr., S. J. Lennon; Japan: Mrs. G. F. Cox, B. C. Lovelace; Vietnam: J. M. Gayle; Indonesia: G. W. Pinkston; Argentina: S. W. Daveaport; Uruguay: Mrs. J. D. McMurray; Brazil: Mrs. W. L. C. Richardson; Peru: Sandra Trubenbach; Venezuela: E. J. Whitley, Jr.; Zambia: Mrs. D. A. Bonnell, Jr.; Texas: Mrs. N. C. Andrade; Arizona: Mary Elberidge; Retired: W. H. Berry (Brazil), Hannah Fair Saltee (China).

**SUNDAY** *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich* 2 Corinthians 8:9 (read vv. 1-9).

Missionary Clyde Dotson has preached the gospel in Rhodesia since 1930. His daughter, Loleta Dotson, missionary nurse on leave from the Foreign Mission Board for the past several years, has now been reappointed to Nigeria. Pray for the people among whom both father and daughter serve in countries thousands of miles apart on the vast continent of Africa.

**Pray for these**—Israel: Mrs. R. L. Bivins; Ethiopia: Mrs. J. R. Cheyne; Argentina: Mrs. M. T. Lineberger, Sr., Sarah Wilson; Nigeria: C. F. Whitley; Montana: E. C. Branch; Texas: Fernando Garcia; New York: Freddie Marcia Neel; Ohio: W. P. Payne; Kentucky: Leon Simpson; Retired: Mrs. W. E. Hallom (Bahamas).

**29 MONDAY** *Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful giver* 2 Corinthians 9:7 (read vv. 6-15).

Missionaries are disappointed when shortage of funds means pressing missions needs cannot be met. James M. Short, Mexico, said, "This year the Foreign Mission Board had to cut back drastically on budget requests sent in from Mexico. This is representative of all the missions. Please remember these unmet needs as you give regularly through the Cooperative Program."

**Pray for these**—Mexico: J. M. Short, Jr.; Brazil: J. S. Key, Mrs. R. E. Walker; Chile: D. C. Johnson; Rhodesia: C. J. Dotson; Malawi: Mrs. G. E. Kingsley; Retired: Reba Stewart (China, Manchuria).

**30 TUESDAY** *And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me* 2 Corinthians 12:9 (read vv. 1-10).

Although more than half of Guatemala's population is Indian, only eight of the twenty-eight Baptist churches have Indians as members. Now, in a changing trend, missionaries living in Indian areas are urged to study the language of the area. In addition, missionary leadership has now been provided for four major Indian areas. Pray for Mrs. Hubert Lindwall and R. E. Gilstrap, who serve among Indians.

**Pray for these**—Guatemala: R. E. Gilstrap, Sr., Mrs. H. N. Lindwall; Nigeria: Aletha Fuller; Taiwan: Mrs. B. L. Lynch; South Carolina: Mrs. Ethel C. Wilson; Retired: F. P. Lide (Hong Kong).

**31 WEDNESDAY** *And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them* Exodus 1:7 (read vv. 1-12).

In 1966 national churches related to Southern Baptist missions work overseas baptized 51,680 converts. The rate of baptisms was approximately one for every ten church members; 3,904 national pastors are reported. Pray for pastors and for new converts that they will grow in spiritual graces.

**Pray for these**—Nigeria: Mrs. E. M. Fioe; Colombia: Mrs. J. E. Giles; Thailand: R. C. Hill; Rhodesia: F. E. Milby; Retired: Mrs. W. W. Fioe (Brazil), Antonio Casillo (Texas), M. G. Graves (Tennessee).



# Call to Prayer

# Study in July



## Education for Service

by Juanita Morrill Wilkinson

**Study Question:** How do Southern Baptists and National Baptists cooperate, seeking to meet particular education needs?

### MEETING OUTLINE

Song: "In Christ There Is No East or West"  
Call to Prayer

Business

Promotional Feature (see WMS Forecaster)

Study Session

### PROGRAM OUTLINE

Introducing the Study

Statistics Are Individual Persons

Examples of Contemporary Cooperation

Continuing Research in My Community

Meditation

### Get Ready, Program Chairman

—From your set of WMS posters, plan to display the poster for July. If you have not done so already, you may still wish to order at once the posters when you receive this issue of ROYAL SERVICE, thereby having them on hand for use May through September. Order the posters on WMS Study Topics for 1967-68, \$1.25, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

—Make copies of the five activities suggested on page 24. —Ask three women to assume the role of a research team reporting on findings provided in study materials. Program chairman may close with "Continuing Research in My Community," page 24, and meditation.

### Introducing the Study

(Call attention to the theme of the quarter, "Education on the Missions Field," emphasizing that today's study is the first of a three-month study. You may wish to show the subjects on the posters for July, August, September in order to stimulate interest in study this summer.)

Jesus was interested in the whole man. Luke tells us that

not only did Jesus mature physically, socially, and spiritually, but he also advanced in wisdom (Luke 2:52). Before his ascension into heaven, Jesus commanded his disciples to "... teach all nations ... to observe all things whatsoever I have commanded you." (Matt. 28:19-20). We Americans are eagerly engaging in medical research and in exploring outer space. We are desperately seeking solutions to the social ills of our times. More and more Christians are concerned over practicing the biblical truth set forth in the familiar hymn suggested for today, that in Christ there is no East or West, in him no North or South, which means that any person is to be the recipient of my concern.

We know that Jesus stressed the worth of each human personality. Seeing individuals as they were, he motivated them to become better men and better women.

We waste valuable time when we stop to debate the age-old question, Why did God make different races? Like Peter, we must hear God's voice and learn that God is no respecter of persons, and neither should we be. Our study question today should help us discover ways in which we can evaluate the progress being made among National and Southern Baptists as they explore avenues of cooperation and seek to be mutually helpful in witnessing for Christ in our country.

### Statistics Are Individual Persons

Sometimes we place people in categories and lose sight of the fact that they are persons, individuals. Let us think briefly of characteristics of an individual, whether he be National or Southern Baptist.

(Read from a position out-of-sight.) I am an individual, a person I am very much like you. I know hunger and thirst, joy and sorrow. I want keenly the respect of others. I want a decent place to live and opportunity to go to school, to work, to attend ball games and concerts, to develop culturally. I want to discover my true relationship

to God and his work for me. I want to realize my highest potential as a person. I may attend a storefront church or one with a beautiful spire and cushioned pews. I may call myself a National or a Southern Baptist; the important designation is Christian. I may feel race prejudice and yet I may be trying desperately to overcome feelings of superiority because of my social position, race, or affluence. You may wish to classify me as typical of my group; however, I remain an individual. I may appear as a statistic in a government census, or to a city planning committee as a slum dweller or as one isolated in a beautiful subdivision. To the Home Mission Board, your state Baptist convention, and to some of your churches, I am not a statistic but a person with educational and spiritual needs.

### Examples of Contemporary Cooperation

**Leader:** The facts of this testimony emphasize the focal point of our study today, the fact that persons regardless of circumstances are pretty much alike in aspirations and needs. Let us apply this realization to see actual experiences of National and Southern Baptists in cooperative educational efforts.

Our research team was pleased to learn of the history of cooperation among many Baptists. We were also pleased to discover that many states, churches, and individuals are vitally interested in meeting needs and challenges of our day. We cannot report on the work of every state or church but we have chosen to make a cross section report in order to realize trends.

**IN OKLAHOMA.** Dr. F. D. Moon, a retired school principal, is directing an educational development program for the Oklahoma Missionary Baptist (Negro) State Convention. Convinced that young people have the right to a chance to be educated, Dr. Moon is seeking to double the number of scholarships available for young people, which means a total of thirty-six each year.

For several years Oklahoma Negroes have used state Baptist assembly facilities at Falls Creek. Now, holding title to a large acreage of rolling land northeast of Oklahoma City, the Negro convention is anxious to equip the campus known as Burge's Camp, for an adequate first-class youth camp for Negro young people. This would mean that facilities would be available at any time they were needed.

Dr. Moon looks to the future as he leads in providing scholarships and a fine camping program in which to train youth in a Christian atmosphere.

A fine example of such a young person is Verlene Farmer who was the first Negro from Oklahoma to be appointed by National Baptist's Foreign Mission Board. She majored in religious education at Langston University. In a New Mexico Baptist youth camp, she answered the call of God to be a missionary. At the Carver School of Missions and Social Work in Louisville she became convinced of God's call. Scholarship aid, a summer camp, and

an encouraging family all worked together to yield not a statistic in scholarship funds, but an individual who is finding fulfillment in the manner God intended for her life.

Not only is the National Baptist Convention in Oklahoma interested in youth, there are also efforts to improve the work in churches. There are six paid workers employed by the Oklahoma Baptist Convention. R. S. Corbin heads up this work. He and others are assisted financially by Oklahoma Baptists and the Home Mission Board.

**IN ARKANSAS.** Endowed with great natural ability, Negro ministers of Arkansas are anxious to learn. They eagerly respond to educational opportunities promoted by the Department of Race Relations of the Arkansas Baptist State Convention. Wives of ministers join their husbands for in-service training provided at centers located at Hot Springs, Helena, Lewisville, Camden, and Little Rock. Clyde Hart coordinates this work.

In Arkansas, college students are of particular concern to Baptists. L. K. Solomon directs student activities at Arkansas Agricultural, Mechanical and Normal College. A student center and a department of religion at the school provide excellent avenues of cooperation between Southern and National Baptists. Mr. Solomon frequently invites Southern Baptist pastors, missionaries, judges, policemen, and business representatives to speak to the youth, and he encourages students to discuss current tensions, opportunities, and limitations, and seeks to strengthen their sense of responsibility to witness for Christ.

Twelve students from Arkansas selected to work in 1967 with the Home Mission Board summer student missions program were from this college. Student missionaries working in Arkansas from 1960 through 1967 served 187 churches holding Vacation Bible Schools; and reported 985 professions of faith and 578 dedications.

National and Southern Baptists of Arkansas work together on a state level and are assisted by the Home Mission Board.

**A CHURCH IN JACKSONVILLE, ARKANSAS.** The editor of the *Arkansas Baptist News* magazine, Erwin L. McDonald, wrote in his paper about the pilgrimage of the Marshall Road Baptist Church in Jacksonville, Arkansas. It traveled the hazardous road from segregation to integration. Marshall is one of six Baptist churches in this deep South town of fourteen thousand people.

A year and a half ago, this church received into its membership its first Negro family. There was not one dissenting vote but five families withdrew membership immediately. In many ways this is a unique church. Dutch, American Indian, Spanish, Negro, Jewish, British, and white Americans make up the membership.

The pastor, Rev. Ronald Griffin, wrote that during the months since this first family joined his church "a continuing revival spirit" prevails. He baptized sixty-five converts the first year, nearly twice as many as the year before. Sunday School attendance increased from 169 to

275, offerings from \$19,000 to \$28,776.

The pastor says the purpose of the church's ministry is best expressed, not as achieving racial integration, though this was involved, but rather reaching "any and all individuals who need Christ and a church home."

It is significant that no Negroes presented themselves for membership until they had been personally invited by people from the church.

The pastor expressed his beliefs by saying: "Marshall Road Baptist Church feels that the church has the answer to the world problem of race. If God's people cannot worship together and serve together, then there is no hope for the world. Our church rejoices for the great things God has done. At every service at which we receive new members, we sing the song, 'To God Be the Glory.'"

As our research team continued to study other states, we were pleased to learn that Southern Baptists and National Baptists are finding many means of working together locally.

**IN NEW YORK CITY.** Members of churches affiliated with the Progressive National Baptist Convention, Inc. and the Southern Baptist Convention got together last fall in Harlem for a revival, encouraging Baptists of the area to cooperate in their witness for Christ in New York City. The primary purpose of the week-long meeting was to win the lost to Christ, but there were other worthy reasons for the joint endeavor. These, as stated by the participating ministers, were: (1) to provide opportunity for Baptists to get together, (2) to show that Southern Baptists in the area were not segregationists in purpose or practice. One pastor felt the first stated purpose was a basic need. "We're all Baptists," he said, "but we were worlds apart." They needed mutual encouragement.

Members of choirs from both groups sang to the glory of God, and preachers sought to bring the message of salvation to 600 who came to the beginning rally and to the 100-300 who came nightly for a week. This type endeavor is taking place in many places. These New York churches were eager to strengthen God's work and welcomed cooperative effort to help build a spirit of love and concern among both Negro and white persons.

#### Continuing Research in My Community

A Southern Baptist pastor for thirty years now serves the Alabama state convention as director of work with National Baptists. Believing that his present work is the greatest challenge of his ministry, Dr. H. O. Hester has outlined general areas where we might continue the search for cooperative work in our communities. He suggests:

Organize joint committees made up of National and Southern Baptist pastors, laymen, and lay women. These committees would provide opportunity for learning to communicate areas of mutual assistance.

1. The committee could initiate surveys, searching for needs and opportunities.

2. Form prayer groups to pray about needs, including youth in camps and those who need scholarships in order to go to school.

3. Promote personal friendships. Leaders of National Baptists may be telephoned or visited, not with suggestions of "What can we do to help you?" but to discuss work of both Baptist denominations.

4. Attend women's meetings. When possible, encourage the exchange of speakers.

5. Seek ways to assist in state camps or local Vacation Bible Schools, remembering that the goal is team effort. (Provide copies for women. Distribute now.)

Our research team has provided us with many interesting examples of developing cooperative effort between Southern and National Baptists. We are aware that National Baptists are striving to prepare themselves to become more effective leaders in their churches and conventions. There is urgent need to help Negro young people know about and prepare for vocational Christian service. Many of the young men are pastors of churches by the time they finish high school and it is difficult to make the necessary sacrifice to complete their training. The Home Mission Board continues to assist in providing money for scholarships to colleges and seminaries.

Victor Glass, secretary of the Home Mission Board's department of work with National Baptists has said: "We must change our definition of man. To define him in terms of color, race, national origin, or any physical classification is an inaccurate estimate of man and is contrary to the Christian teaching that man is a soul and made in the likeness of God."

#### Meditation

(Please bow your heads.) On the personal level, we can do more. We may seek diligently to understand the Negro's desire to become a first-class citizen. We may assist in every possible way those who wish to take advantage of higher educational opportunities. In analyzing our work with National Baptists, let us consider the motive of our endeavors. Do we expect less than the best from National Baptists or do we want for him full stature as a human being? Is fellowship superficial or is it vital and meaningful to both of us? Do we want to give only benevolent and financial support, overlooking basic personal yearnings of these fellow Baptists?

(Pause, then continue while heads are bowed.) Am I personally willing to establish a friendship with a National Baptist and seek to build lines of communication in order to work together more effectively as laborers in God's kingdom?

As a disciple of Jesus Christ, how can I demonstrate his teachings regarding the total worth of each human personality? Will you seek God's leadership for a redemptive relationship in cooperative work among fellow Baptists? (Pause, then close with audible prayer.)

#### Or Second WMS Meeting

### Baptist Schools in Fukuoka

by Sara Hines Martin

**Study Question:** What kind of schools do Baptists have in Fukuoka, Japan, and how have these schools contributed to Baptist work and to life in all of Japan?

#### MEETING OUTLINE

##### Circle Chairman in Charge

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

Song: "I Love to Tell the Story"

##### Business Period

##### Program Chairman in Charge

Study "Baptist Schools in Fukuoka," or study the book, *Spiritual Life Development*, Mildred McMurtry (see *Mission Study*, p. 33)

##### Program Chairman, Get Ready

You will need:

- A map of Japan. If not in your files, order from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230
- A Fact Sheet (see below) on poster paper or wrapping paper about the same size as your map
- A long strip of paper on which you write the motto of Seinan Gakuin "Seinan—be true to Christ" to be placed directly above map and fact sheet
- A list (one for each member) of young people from your church who are in college
- Two women ready to act out scene introducing study
- Three women ready to discuss information in 1, 2, and 3 while members listen and write down two facts not on the fact sheet
- A record of Japanese music to play as women arrive
- A record player
- Paper and pencil on which women write other facts than those on fact sheet

Dr. Edwin B. Dozier,  
Chancellor, Seinan Gakuin





# Fact Sheet

Seinan Gakuin (Southwestern University) was founded in 1916.

Number of students (1966) 6,841

Schools Day nursery for children  
Kindergarten  
Boys' junior high school  
Boys' high school  
Junior college  
Woman's Training School (for kindergarten teachers)  
Bible Institute  
Liberal arts university (the seminary is a part of the university)

**Introduce study:** One member acts as a girl preparing to go to college for her first year. Another member acts as her mother. They are packing her suitcase and chatting about her going to college, about what they must do to get her ready, how glad they are for a Christian school of high quality for her to attend, about the activities she will take part in there, such as the drama club.

The program chairman then says: At this time of year, this scene is taking place in homes throughout our country. Young people are getting ready to enter colleges, universities, and seminaries. Education is vital to the future of young people, and youth in every country seem to feel an urgency for education. We will now shift our scene to Fukuoka, Japan, where Seinan Gakuin (Southwestern University) is located. This school is the largest Southern Baptist supported mission school in the world. A very small percentage of the school's support comes from Southern Baptists. In the 1966-67 budget, the Foreign Mission Board provided \$73,680, or 6.3 percent of the total budget. Of that amount, \$43,900 is for theological education. This is a Japan Baptist institution.

But before we look at the need for this school, let us state that today we want to answer two questions (write on board or display streamer). These are:

What kind of schools do Baptists have in Fukuoka, Japan?

How have these schools contributed to Baptist work and to all of Japan?

In July and August in our circle we are looking at education on missions fields and how education moves hand in hand with missionary advance. This month we study about a remarkable school in Japan. In August we will go

to Brazil and look at a school there, and its influence.

Now, let us first consider the need for this school in Japan. (Give out paper and pencil and ask women to write down any fact they hear which is not on the fact sheet.)

## 1. Why the need for Seinan Gakuin?

On March 9, 1914, Southern Baptist missionary Dr. C. K. Dozier wrote this letter: "Southern Baptists must wake up or another opportunity may slip from our hands. [There are many more applicants for entrance into school here now than can be admitted.] This is an opportunity your missionaries have been longing to seize, but we cannot without money. Fukuoka (Japan) is open to us now. If we do not take advantage of our opportunity, it will close. Over and over Japanese have come to me and said, 'Why don't you start a school?' My answer has been, 'We have no money.' There is no use undertaking this work without first counting the cost."

At this time the missionaries in Fukuoka City were faced with the problem, How best can the gospel be presented to the multitudes? Also, at this time there was great opposition to Christianity in Japan, so the opportunity for a school at Fukuoka was highly significant.

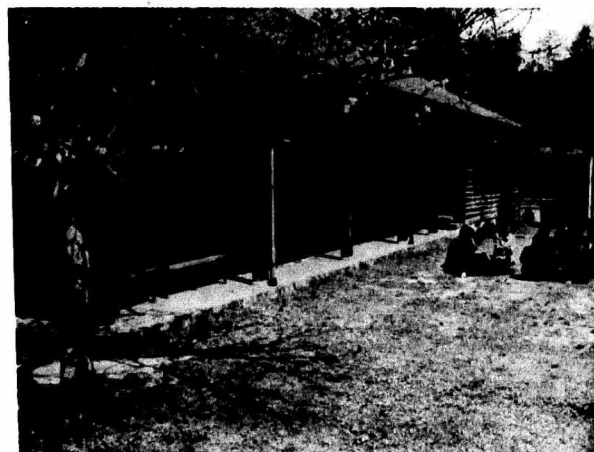
The Foreign Mission Board commissioned Dr. Dozier to represent the Japan Mission in founding Seinan Gakuin of which another missionary wrote: "Southern Baptists have one baby born with fine prospects, and they must not fail to give it nourishment."

On April 11, 1918, the school had its opening exercises with one hundred and five students and eight teachers. Dr. Dozier served first as dean and then as president for thirteen years. The school met financial difficulties from the beginning. Death took Dr. Dozier in 1933 at the age of fifty-four. Stricken with heart pains in church one Sunday, he died a week later with this farewell message to the school that he loved: "Tell Seinan to be true to Christ." Today these words are the school's motto. Dr. Dozier's son, Edwin B. Dozier, has served as a missionary to Japan since 1933 and was elected to the office of Chancellor of Seinan in 1965.

Seinan is now a system of schools (refer to fact sheet). It operates on two campuses. Junior high school, high school, and the university occupy the in-town campus on a beach site covered with centuries-old pine trees within sight of the sparkling blue waters of Hakata Bay. A short distance away, at the foot of scenic mountains, is the retreat lodge, the athletic field, and the seminary, the only Christian school (four-year, coeducational) west of Kobe. In an



Classroom building and dormitory, Seinan Gakuin, Fukuoka, Japan







Seinan Gakuin is considered by missionaries to be the hub of Baptist efforts to evangelize Japan. Here many leaders have been trained. There are pressing needs for more adequate buildings.

area representing a potential population of 25 million persons, a quarter of the nation's population.

From its founding, great goals have provided the university with its motives: evangelization of receptive young people, and training of leaders for both church and society. Twenty-five missionaries assist in various capacities in the school as well as in eleven organized churches and a dozen missions chapels in the area.

## 2. What are some of the problems?

Seinan Gakuin faces problems which call for us to pray and to give our support to the school.

The first problem is one that our Christian schools in America face constantly: lack of adequate finances. The buildings and equipment are far from adequate. There is only one small dormitory for sixty men, and two small dormitories for less than one hundred women for a university with a commuting enrolment of over two thousand. Some of the buildings are fire-trap structures which are dangerous. To maintain adequate education standards appropriate to the modern day, a student body of five to six thousand would be needed. So there is the need to increase enrolment, which would increase the needs for both physical plant and teaching personnel.

The need for qualified Christian teachers is a particularly critical problem. The supply is limited, but Seinan Gakuin searches continually in the attempt to employ a 100 percent Christian staff. When qualified persons cannot be found, the school employs those sympathetic to the gospel and to the goals of Seinan Gakuin. The record shows that several of the present faculty members have become Christians since coming to the school.

As mentioned before, there is pressing need for additional buildings. Far more applicants are turned away than the school can ever accommodate.

Certain practices are designed to meet student need. For example, chapel attendance is compulsory four days a week and each student is required to take Bible courses. Such a captive audience can be a mixed blessing. The non-Christian, knowing that he must face the gospel in those situations, sometimes develops a built-in resistance to the gospel. Often meeting the gospel without making a decision may lead to a hardening and crystalizing of the person's opposition to making a positive decision about Christ's claims.

The fact that the student body commutes as a whole limits campus Christian activities to a largely day-school situation with the limitations of such. Many students commute from cities and towns fifty or more miles away. Follow-up of these in local churches poses real problems, of course.

## 3. Contribution to Baptist life and to Japan

The university is an evangelistic as well as an educational center. Of students who enter the university, four out of every one hundred are Christians. This increases to five out of every hundred in the sophomore class, seven in the junior class, and ten in the senior year. In Japan less than one out of every one hundred persons is a Christian. Every year the school hears from churches about "delayed action" conversions among graduates, bringing the total of those won to Christ to a higher percentage.

This university is considered by missionaries to be the hub of Baptist efforts to evangelize Japan. The development of new churches and expansion into new areas of Japan wait upon trained Japanese. In an advanced culture like Japan, only adequately trained pastors and workers can command the respect of large segments of the population. At the seminary, young men and women are grounded in the Scriptures, built in the faith, taught meth-

ods of evangelism, and those called to preach are prepared to enter the ministry in a complex and sinful society. Fourth- and fifth-year seminary students are given leadership responsibilities in the approximately twenty preaching points maintained by the five organized Baptist churches in Fukuoka City. Other students work in the Fukuoka churches or in the churches and preaching points of other towns nearby.

A majority of pastors and many convention leaders have been trained at the seminary. A large number of the officers in the churches are graduates of these schools.

In the early years of the school the proprietor of a large book concern came to the campus to thank the dean for the influence the night school had had on eleven of his clerks. He said: "They are different from other boys, and every evening when their tasks are over, they meet together and sing hymns before the store closes and before they leave for night school."

Today, many large commercial firms have repeatedly asked for graduates of these Christian schools because of their honesty, ability, and strong, reliable character. Often a business firm will request: "If you have any more graduates like the one you sent us last year, please send them on to us."

Seinan Gakuin and Seinan Jo Gakuin at Kitakyushu, Japan (sister school for girls) have provided faculty members for other Christian and government schools. A number hold government jobs and witness there. Many are in key positions in business firms throughout the nation. Girl graduates are eagerly sought as wives for boys in good families.

In 1966 fiftieth anniversary ceremonies were held for the university. It is now among the first ten private liberal arts schools in Japan. The kindergarten training college is said to be the best in western Japan. Japan Baptists can be proud of this school, of its high quality, of its evangelistic record, and of its contribution to Baptist life and to the entire nation of Japan.

(Ask for facts recorded by women and allow discussion related to the latter part of the study question, p. 25.)

## Follow-through

Are there young people going to college this fall from our church? What preparation has been made to relate them to our church during their absence? Is our church observing On-to-College Day in August? Is *The Baptist Student* being sent to each student and *The Window* to all young women as gifts from the church? Is Student Night at Christmas already on the church calendar? (Your WMS president, as a member of the WMS Council, can express concern that these events be on the church calendar.)

Is there need for a scholarship (and from our church for college students)?

If a student from our church is financially unable to attend the state BSU Convention or YWA Conference, could our church provide financial help?

# Current Missions Highlights

Characterizing the present as a time of "unprecedented missionary opportunity in the Orient," Dr. Winston Crawley, Foreign Mission Board secretary for the Orient, summarized the highlights of 1967 in Southern Baptist missions work in the Orient.

## In Growth and Outreach

- a rate of baptisms greater than one for every nine Baptist church members
- extension into new areas with the opening of six new stations of missionary residence—  
Klang, in Malaysia  
Medan, in the northern part of the island of Sumatra, Indonesia  
Purwokerto, on the island of Java, Indonesia  
Pagadian and Cagayan de Oro, on the island of Mindanao, Philippines  
Camranh, Vietnam
- opening of Baptist work at Padang, on western Sumatra, by an Indonesian pastor

## In Mass Evangelism

- an evangelistic campaign in Indonesia which resulted in nearly three thousand professions of faith in Christ (Indonesian Baptist churches have only about four thousand members)
- evangelistic campaigns in Japan and southeastern Thailand
- Baptist cooperation in the Billy Graham crusade in Tokyo, Japan

## In Radio and Television Evangelism

- completion of preparation for a radio ministry in Vietnam
- broadcasting of a monthly radio program at Bukittinggi and a weekly TV program on Guam
- public health broadcasts by the Baptist hospital in Pusan, Korea
- more than one thousand persons enrolled in follow-up correspondence courses related to Baptist radio TV work in Thailand

Dr. Crawley reported the Southern Baptist missionary staff in the Orient had a net gain of thirty-four during 1967. He expressed joy for the field evangelists appointed to take advantage of "remarkable opportunities" in Indonesia.

But, he continued: "There are still emergency needs for reinforcement, with young preachers for general evangelism in especially short supply."

Pakistan, Vietnam, Malaysia, and Japan head the list of countries needing preachers. Other urgent needs are for doctors and nurses; theological seminary teachers (particularly for Korea and Malaysia); religious education specialists to prepare literature; at least half a dozen pastors for English language work; dormitory parents for missionary children; and office secretaries (for Japan and Hong Kong).

"We entered 1968 with special anticipation because of the thrilling and challenging response to the gospel in the Orient," Dr. Crawley concluded.—*Foreign Mission News*, January 16, 1968

Will you pray regularly for students from our church? (Give out list and allow time for silent reading of names, then ask women to pray silently now for these young people.)

Pray now for:

- non-Christian faculty members and students at Seinan Gakuin

- missionaries on faculty and in administration
- recruitment of Christian faculty members
- special religious activities: revivals, religious emphasis week.

(Pray.)

## Bible Study • The Missionary Message of the Bible

Lesson

by Gilbert L. Guffin

### Missionary Witness to Rulers and Nations

Scripture Reading: Acts 22:1 to 26:32

If the gospel is to reach all men, it must somehow reach leaders and rulers of nations as well as others.

Dr. Billy Graham has been privileged to preach to presidents, kings, and other heads of state in many parts of the world. Many of our denominational leaders and missionaries have sought repeatedly to convey the terms of the gospel to government officials in various lands. Dr. R. G. Lee has told of his experience in bearing witness to the late Mr. Jawaharlal Nehru, prime minister of India. The great 1969 Crusade of the Americas, and later a crusade of the world, will surely include efforts to make known the gospel to every national and world leader who can be reached, as well as to others.

It was inevitable that Paul, the great missionary, would in time proclaim the gospel, if he could do so, even to Caesar himself. Paul longed to see adherents of Judaism as well as of heathen religions come to Christ. Whether he foresaw an opportunity in his last visit to the Holy City to proclaim the gospel to the leaders of the Jews as well as in Gentile courts or not, such was the case.

When Paul had been rescued from the mob which sought to kill him in the Temple, his response was to appeal to the officer in charge to permit him to speak. In the spirit of Christ, he addressed those who had wanted to kill him as "men, brethren, and fathers" (Acts 22:1). He proudly and positively professed his indebtedness to the Jewish faith, mentioning that he had studied in Jerusalem at the feet of the famed Gamaliel. He had not only been zealous to follow the way of his fathers; he had also sought to root out all heresy. In pursuit of this purpose, he had

persecuted followers of Christ "unto the death." With authorization from the high priest, he had proceeded to Damascus to blot out this sect there. Coming to his main point, he told of how his whole life had been changed on the road to Damascus. He had heard the voice of Christ speak to him and had seen a light he could not forget. Paul related how he was blinded until Ananias was sent with directions which were to be Paul's orders for the remainder of his life. His commission involved bearing the gospel to the Gentiles.

When the throng heard the word "Gentiles" it was like the touching of a switch setting off an explosion. Ripping off their clothing and throwing dust into the air, the crowd rushed on him with frenzy. The captain, not knowing Paul was a Roman citizen, started to have the apostle scourged to determine why the Jews were so hostile toward him. Paul then informed him of his Roman citizenship and was delivered from the scourging.

The captain, however, decided that on the morrow he would bring Paul before the Jewish Sanhedrin to see what their charges were. This led to Paul's personal encounter with the leaders of the Jews, an encounter which was to be decisive and revealing. Undoubtedly knowing these leaders to be informed concerning his past, Paul came to the heart of his message, the proclamation of the resurrection.

Mention of the resurrection divided the camp. Paul, of course, was now more than a mere adherent of the doctrine held by the Pharisees concerning the resurrection; he had been convinced by his vision of the living Christ that Jesus was risen, indeed risen from the dead.

The above events afforded the apostle opportunity to

pursue his missionary purpose, the proclaiming of Jesus in the very Temple courts and to the rulers of his own nation. His concern was not a mere defense of himself. In writing to the Romans later, Paul would say that he wished himself a castaway if by so being Israel could be saved. His fervent hope was that among those who heard him now there would be at least some who would believe.

An interesting personal glimpse into the life of the apostle here occurs. Paul's nephew somehow learned that certain Jews had banded themselves together not to eat or sleep until they could kill Paul. Their scheme was to have Paul brought down the next day before the council and to slay him on the way. Mention of Paul's sister's son reveals that at least some of Paul's family now lived in Jerusalem. Their interest in his protection suggests also that Paul's sister and possibly her family were among the believers in the city. Paul would be as concerned to reach his family as to reach others. The true missionary is burdened for his loved ones as well as for the world.

The night before Paul had a special vision which probably was a solace to him through all the difficult years ahead. In that vision, according to Luke, "the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11).

"As thou hast testified of me in Jerusalem"—that is a significant phrase. How nobly and courageously he had testified of his Lord there! He did not court death nor did he wish merely to be heroic. Indeed, he took every precaution to prolong his days of witness. But Paul considered an opportunity to proclaim Jesus more important than mere security. Even if he were to be stoned in the very Temple so dear to him, he must tell his own people of Jesus.

The report of Paul's sister's son was given to the chief captain who made immediate plans to deliver Paul to the Roman governor at Caesarea. With a special bodyguard of nearly five hundred soldiers the apostle was sent out of the city, departing from it for the last time. It must have been a consolation to recall later that he had not let this last opportunity to preach Christ there go by the board. At the risk of death, he made every possible effort to call the leaders of the Jews and all others who heard him to belief in Christ.

Paul was to be a prisoner in Caesarea for more than two years. During this time, he would proclaim the same gospel to the Roman governors, Felix and Festus, and even to King Agrippa!

Five days after Paul was taken to Caesarea, Felix gave his case a hearing. Tertullus, representing the high priest and elders, charged that Paul was a disturber of the peace, a revolutionist, a representative of a sect not permitted by Roman law, and a desecrater of the Temple. The charges were so fallacious that Paul had only to appeal for proof of them to demonstrate their falsity. Correcting the account about his presence in the Temple, he moved on to interpret the faith he professed and to state the real reason (Acts

24:17) he had been in Jerusalem. He then spoke of the resurrection, a major note in apostolic preaching.

Later when Lyinius, the chief captain in Jerusalem, came down to Caesarea, Felix gave Paul another hearing. As Paul "reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). Far from trying merely to defend himself, Paul used his rare opportunity to preach faith in Christ. His message must have pierced to the quick.

Felix, through his Jewish wife, already knew much about Jewish teaching. Against this background, Paul pressed home the claims of Christ upon the life of this Roman official.

Although Felix trembled under the impact of the gospel, he adopted a tactic so often used by those who, though convicted of their own guilt and need, refuse to turn from their evil way. He postponed a decision. Luke says Felix also hoped to receive a bribe for releasing Paul.

Festus, who succeeded Felix, on visiting Jerusalem, was reminded of Paul by the Jews who still wished to see him killed. Festus suggested they come down to Caesarea for a hearing (Acts 25:7). Motivated more by a desire to please the Jews than to give Paul justice, Festus asked Paul if he were willing to go back to Jerusalem to be judged there. At this point the apostle appealed to Caesar.

That Festus saw no validity in the charges against Paul is revealed in his confession later to Agrippa that the accusations were not such as he had supposed, but only about "certain questions against him of their own superstition" (Acts 25:19). He did significantly include in his report that this so-called superstition related to one Jesus which was dead, but whom Paul affirmed to be alive. This statement indicates that Paul had said a great deal more in his sermons before the court than Luke reports. He had declared not only that Christ had risen from the dead, but that he was now the living and rightful Lord of the universe. Thus he was to be the ultimate judge of all men. One does not wonder that Roman rulers trembled at this.

Because Festus had no charge against Paul, he welcomed an opportunity to have King Agrippa hear Paul also. Agrippa was partly Jew and more informed than either Felix or Festus concerning Jewish beliefs. He was accompanied by his sister who was living incestuously with him as his wife at the time. With great pomp, preparations were made for the hearing of Paul. Far from being a prisoner at the bar, however, Paul used the occasion not as a defense of himself but as an opportunity to proclaim the gospel.

Accepting the fact that Agrippa knew a great deal about the customs and teachings of the Jews, he drove home the truth he felt called to proclaim. Recounting his own personal experience both in the days he persecuted Christians and in his conversion at Damascus, he then related how he has been called to preach the gospel to the Gentiles.

His mission was "to open their eyes, and to turn them

from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18). He then preached repentance. None needed this message more than Agrippa and Bernice! Paul referred to the prophetic promise of the coming of Christ and the fulfillment of that promise. His message was so powerful that it moved Festus to cry out, "Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26:24).

Festus was not the last to mistake Christian fervor for mental derangement. Undeterred, Paul pressed on for a verdict. Addressing the king personally, he asked, "King Agrippa, believest thou the prophets? I know that thou believest" (Acts 26:27). This Agrippa to reply, "Almost thou persuadest me to be a Christian" (Acts 26:28).

On the face of it, the remark seems an admission of conviction, but a more literal translation is, "With but little persuasion thou wouldst fain make me a Christian" (ASV). The remark was perhaps intended to remind Paul that one sermon even from Paul was not enough to convince Agrippa! It is amazing however that Agrippa did not utter a stronger rebuke. Perhaps only his troubled con-

science kept him from it.

Paul pressed on, expressing the fervent wish that all who heard him that day might be "almost, and altogether such as I am, except these bonds" (Acts 26:29).

One of the greatest sermons ever preached, Paul's message to this Roman court, lives on. It truly exalted Christ. It bore witness to the transforming power of Christ. It proclaimed the universal supremacy of Christ. It pressed for decision about Christ.

Dr. William J. Falks well says concerning Paul's appeal to Caesar: "Similar to the way certain cases in our own country can be appealed to the Supreme Court, the Roman citizen had the right to ask that his case be heard by Caesar. Who knows but that as a missionary statesman he (Paul) saw in his dilemma the opportunity of extending his Christian witness to the empire's capital."

The record indicates Herod was convinced of the innocence of Paul, as was Festus, and if Paul had not appealed to Rome, he could have been set free. Was Paul sorry for his appeal to Caesar? There is no indication of it. Having preached before governors and kings of the empire, he would now possibly even be able to proclaim the gospel to Caesar himself!

## STUDY GUIDE

by Chester L. Henry

Using the Bible, the lesson "Missionary Witness to Rulers and Nations," and this study guide, study individually or in groups the missionary message of the Bible.

In reading a book recently on vocations I was impressed with the title of the second chapter—"Is It Worth Your Life?" For what causes are men, women, and young people giving their lives today? (Pause long enough to list some of the suggestions of the group. They should include a "trip" on LSD, and the thrill of such activities as sky diving, racing, mountain climbing, underwater exploring, etc.)

As we continue our study of the life of the great apostle Paul, we are reminded anew of what he considered to be worthwhile in life. Also, we shall see how he used the adversity of several trials before both Jewish and Roman officials as occasions for sharing the gospel with these officials. Before proceeding with this present study, review the events of Acts 21:17-40. What happened when Paul went to the Temple to worship? How serious was the situation (Acts 21:31)? What saved him?

### The Charges Against Paul

Assign in advance preparation of a brief summary of

Acts 22:1-21, and ask for the summary now. Emphasize that the essence of Paul's defense to the Jews had two major points. First, he had always been a loyal Jew. Notice how he addressed them—"brethren and fathers." Secondly, his ministry, contrary to his former plan for his life, had been in obedience to God's command.

Now ask a member to read Acts 22:22 and comment on the reaction of the Jews present. (They listened quietly until he mentioned the word Gentile. Then they became enraged, ready to take Paul's life.) Does the reaction of these people toward Gentiles in any way resemble the reaction of many of our people to "niggers," migrants, other groups in our generation? Is either reaction justified in God's people?

Ask a member to summarize briefly Acts 22:23-30. (Assign in advance highlights with a time limit of one or two minutes.)

Ask the group to look for charges brought against Paul as you read Acts 24:1-9. List charges on a chalkboard or wrapping paper: an agitator (Acts 24:5a); ringleader of heresy (Acts 24:5b); a defiler of the Temple—a serious religious charge (Acts 24:6).



## MISSION STUDY

### Paul's Defense

How does Paul begin his defense against these charges? (He pointed out his motives for being in Jerusalem—worship (Acts 24:11) and to bring an offering (Acts 24:17).)

Ask a member to point out how Paul dealt with the specific charges made by Tertullus. (To the first charge, that of being an agitator he points out that he had been in Jerusalem only twelve days and they, his accusers, had not found him engaged in debate or trying to gather a crowd to address in the Temple, in the synagogue, or in the city. Obviously this charge was false [Acts 24:12].)

To the second charge he pleaded guilty. However, he pointed out that "the way," a term often used in the first century to describe Christianity, was not followed by an illegal sect. To Paul and all Christians it was the fulfillment of all that was taught in the Hebrew religion and the Scriptures (Acts 24:14-16).

Paul responded to the third charge by relating the situation just before he was dragged from the Temple. He points out that even the council—the Jewish Sanhedrin—was not able to prove this charge (Acts 24:18-21).

To close his defense Paul suggests that if there were any substance to these charges why were those who could give witness not there to accuse him. He concluded by saying the only real charge against him was that he spoke concerning the resurrection before the council. (This was a doctrinal matter and not a matter for a Roman court. The council itself was severely divided since the Pharisees believed in the resurrection and the Sadducees did not.)

### Outcome of Paul's Trial

How did Felix decide the case? (Acts 24:22) How long was the decision delayed? (Acts 24:27) Review the events of these two years (Acts 24:23-26).

Ask a member of the group to relate briefly the events of Acts 25:1-12. Give emphasis to verses 25:7-8 and 11. What caused Paul to appeal to Caesar?

What woman does not realize a deep need for growth in the understanding and practice of the Christian life? She recognizes that she needs to mature as a Christian and longs to do so.

A few years ago we studied *Spiritual Life Development*. Now, this summer, let us do so again as a society or in circles. And let us study, asking God to illumine our hearts and minds to discern his truths.

*Spiritual Life Development*, Mildred McMurry, 85 cents, from Baptist Book Stores

*Teacher's Guide*, Miriam Robinson, 25 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores

Why was a third hearing necessary? (Acts 25:25-27) How did Paul use this opportunity to witness for Christ? (By sharing his testimony with Festus, Agrippa, and Bernice.)

Was Paul more interested in his own defense or the salvation of his hearer? (Acts 26:29)

### For Further Thought and Action

In these chapters we see Paul moving from one trial to another. It would probably be accurate to state that in each of these trials Paul's life was at stake. Did this seem to concern Paul? What sustained him during these trying years of his life? (Acts 24:16 and 26:22)

Not only was Paul on trial on these occasions but Christianity was on trial with him. Is Christianity on trial in our day? How? How effective is the testimony of Christians today? Why?

Can we say with Paul that we have a clear conscience toward God and toward all men in our actions and attitudes?

What can we learn from Paul's method of using his own personal testimony as defense? Do we have anything worth sharing with others?

What do you think of the question, Why does God let this happen to me? Did Paul have a reason for asking such a question? Does the cost of "peace" sometimes come too high? When?

Lead the group to discuss some of the adversities we face in giving a believable testimony or witness for Christ. How may we learn to witness positively for Jesus?

Do you think persecution would help churches today? Why?

Paul said: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). More important, can you live for him? What might this mean to your life?

Close with prayer that each one present might become aware of why she is living, and be willing to yield to God.

## Baptist World Youth in Berne, Switzerland This Month

As you read this, lift your eyes and look at the calendar. What day is it? If it is a day between July 22-28, 1968 and the right time of day, five thousand Baptist young people from Europe, North America, and the other continents no doubt are singing together with great enthusiasm some of the old—and modern—Christian hymns and songs. Why together? They are in Berne, Switzerland, for the Seventh Baptist World Conference sponsored by the Baptist World Alliance.

Leading in singing is William J. Reynolds of the United States. A great international choir of fifteen hundred voices from, hopefully, all sixty countries represented at the Congress leads the group in moments of inspiration and meditation.

This seven-day conference is aimed at young Baptists who are seeking their role as Christians in the world of this generation.

Among the five thousand in attendance are fifteen hundred European youth, three thousand from North America, and five hundred from other parts of the world.

Christian service projects in many parts of Europe for those attending precede and follow the conference. The projects are in Italy, Switzerland, England, Germany, and Holland.

If you are reading this story be-

fore July 22, will you pray that the young men and women getting ready to travel or en route know safety in journeying?

Will you pray that they will express kindness and thoughtfulness to others as they travel?

If the conference is in progress, will you pray first that housing, transportation, and physical facilities will be such that youth are ready to participate in all activities available to them during these days?

Will you pray that the Holy Spirit will direct and illumine all that is done at the Youth World Conference?

Those youth who are in service projects need an understanding of others, ability to express love and concern to people of another nationality, physical health, and alert minds. Add these to your prayer list.

Then as the young people return to churches and their homes, they will need adults and homelinks who do not dim the glow of their enthusiasm for a great spiritual experience. They need good listeners, those who will encourage them in their "impossible dream." Some may need financial assistance to continue their education. Some of us will have the glorious privilege of investing ourselves in these and other youth this very summer. The dividends exceed all imagining.



What can WMU members do to cooperate with the Church Growth Plan?

If a WMU member believes that Bible study is important in a person's life, if she knows adults who are not enrolled in Sunday School, and if she is a member of Sunday School, she is ready and set to go with the Church Growth Plan.

Because 80 to 85 percent of all persons not enrolled in Sunday Schools are adults, the Church Growth Plan beams its main outreach to them. Each quarter during this year churches are concentrating on bringing certain groups of adults into the Bible study program. During July, August, and September the "focus group" is adults who are friends and neighbors of church members.

A WMU member should look across the street, on the next block, next door, and in her circle of friends to find adults with spiritual needs. Some friends and neighbors will be unsaved and perhaps unaware of their need. Others may be Christians with no ties to church or Bible study.

Once she has discovered such adults, she must cultivate with them the kind of friendships which will allow for helping them spiritually. Person-to-person friendship paves the way to enrol adults in Bible study: an important step in adding lives to the kingdom and to the church.

What are Southern Baptists doing to meet the acute shortage of nurses?

Two Southern Baptist hospitals are providing top quality training programs for nurses. Members of Southern Baptist churches need to guide young people into nursing careers,

alerting them to training opportunities.

Baptist Memorial Hospital in Jacksonville, Florida, participates in programs for training both licensed practical nurses and registered nurses. Persons between the ages of eighteen and fifty are eligible to train for the LPN under the Duval County School System in Jacksonville. Students will receive practical training at Baptist Memorial Hospital. Baptist Memorial has a similar arrangement for the training of registered nurses. For more information, write to Florida Junior College, Cumberland Campus, Jacksonville, Florida 32205.

Southern Baptist Hospital in New Orleans, Louisiana, also offers opportunities for training practical nurses and registered nurses. Its Mather School of Nursing is a fully accredited school affiliated with Tulane University. During three years of study leading to the RN degree, students can enjoy campus life and religious activities. Financial assistance is available for qualified students. For further information write Director, Mather School of Nursing, Southern Baptist Hospital, 2700 Napoleon Avenue, New Orleans, Louisiana 70115.

Persons interested in becoming licensed practical nurses may enrol in the public program of the Orleans Parish School Board. This program cooperates with Southern Baptist Hospital and other hospitals in the area. For more information on this program write the Orleans Parish School Board, New Orleans, Louisiana.

Baptist hospitals and colleges in many other states also offer nurses' training. You may inquire about opportunities at Baptist hospitals in your state.

IS THIS YOUR QUESTION



by Marie Mathis...

## Answers to Prayer

### *Musica Para Meditar* in Portugal

For the first time in their fifty-nine years of existence, Portuguese Baptists have a radio ministry, a fifteen-minute weekly program of religious music which drew twelve listener responses to the beginning program.

The paid-time broadcast is called *Musica Para Meditar* (Music for Meditation). It is heard at 9:30 (4:30 P.M., EST) in the evening each Tuesday on the most powerful (150,000-watt, medium wave) commercial station in Portugal. The station has transmitters in Lisbon and Porto, the two largest cities.

Acceptance of the musical program by *Radio Clube Portuges* is also a commentary on the improving outlook for evangelicals in Portugal. Baptist leaders in Lisbon note. While "Music for Meditation" is not the first evangelical radio broadcast in Portugal, it is the first one transmitted from Portugal with coverage of the entire nation. It is also the first evangelical religious program accepted by this largest commercial station.

Four of the dozen persons who responded to the first broadcast were not Christians, reported Wesley Miller, Ruschlikon, Switzerland, director of the European Baptist Recording Studio, which assists in preparing the program for broadcast.

One respondent remembered the

word "Baptist" all right—he sent his letter to the broadcasting station addressed to "St. John the Baptist".

Another respondent was an inactive Baptist who had quit attending church. The pastor of the church where he is a member confirms the man's return to church after hearing the radio broadcast.

The Portuguese Baptist Convention's radio committee, which is guiding the project, includes three pastors—Antônio dos Santos, as chairman; Orlando Caetano, and Daniel Machado. "Music for Meditation" presents choirs and soloists of Portuguese Baptist churches, as well as the best selections from Baptists in Brazil, where also Portuguese is the national language.—*European Baptist Press Service, news agency of the European Baptist Federation.*

### Portugal Baptists Open Book Store

Baptists of Portugal are preparing to open a book store in Lisbon, the nation's capital, replacing a book deposit which has provided literature for the churches of the Portuguese Baptist Convention for several years.

Located on a main thoroughfare in Lisbon, the three-story book store will include a reading room where interested persons may study evangelical literature or have conference for spiritual guidance.—*Foreign Mission News*



Photo by Morris Wright

High in the Amagi mountains of the Izu peninsula is Amagi Sanjo, Japan Baptists' "Little Ridgecrest." On Japan's main island of Honshu at San Bon Matsu (three pine trees), Amagi Sanjo is surrounded on all sides by beautiful vistas.

The ten-acre site of Amagi Sanjo was purchased with offerings from the Baptist military fellowship and opened in 1954. It can accommodate more than two hundred guests, and each year it is the scene of

Mr. Grant is a missionary in Tokyo, Japan

Kenji Majima directing choir at meeting of Baptist leaders at Amagi Sanso

Photo by Worth C. Grant

the meeting of the Japan Baptist Convention and the WJMU annual meeting. Also, the national Royal Ambassador, Girls' Auxiliary, and other youth meetings are held here. The Japan Baptist Mission, the organization of Southern Baptist missionaries in Japan, also meets at Amagi Sanso annually.

A beautiful auditorium was completed in 1965 and a new dining hall in 1967. A swimming pool, a volleyball court, and a softball diamond provide recreation facilities. When not reserved for use by Baptist groups, the facilities are rented to other groups of missionaries and churches, and there is usually a long waiting list.

The assembly is most convenient to Baptists living in the Tokyo, Yokohama, and Osaka-Kyoto-Kobe areas. The trip from Tokyo requires only three hours—two and a half on the train, and thirty minutes up the mountains by bus. From the Osaka-Kobe area it takes one hour longer. For those who live in the Fukuoka-Kokura area, which, after Tokyo, is the area where most Baptists are located, the trip requires a full day; but they find the trip worthwhile, for at the end of the journey there awaits them breathtaking scenery, clean air, quiet inspiration, and fellowship with friends.

The idea for acquiring land for a "Little Ridgecrest" was one shared by many—missionaries, military Baptists, and Japanese national Baptist leaders—but Baptists in the military, primarily the WMU of the Yokohama area, started the actual

collecting of the first offerings for the purchase of a site.

Before the organization of Tokyo Baptist Church, which was Japan's first English-language Baptist church, fellowship services were held on Sunday afternoons at the Tokyo Chapel Center and all Baptists in the Tokyo-Yokohama area were urged to attend. The offerings taken at these services were also soon going into the "Little Ridgecrest" purchase fund.

The site cost approximately \$10,000, and all of the money for the purchase price was given by Baptists in the military in Japan. A bronze plaque of appreciation hangs on the wall of the original auditorium as a lasting reminder of their love for the people of Japan.

Today, expertly and efficiently managed by a husband and wife team, the Nakamuras, the operation of Amagi has in recent years been running in the black. Mrs. Nakamura is dietician and Mr. Nakamura takes care of business matters and the buildings and grounds. The two are dedicated Christians and have opened their living quarters for church services since there is no Baptist church for miles around. The Nakamuras have sacrificed much to carry on this work since it has meant that their children have had to attend smaller and inferior schools in the village some four miles away. They moved from Nagoya, Japan's third largest city, to accept this work.

Thousands of young people who have come here for youth conferences have discovered for themselves

the truth of the verse from John 4:13-14, which is inscribed on the drinking fountain at the entrance gate:

"Whoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Many young people have found here the Christ who spoke these words and have believed on his name. Hundreds of others have heard here the call of Christ to full-time Christian service, and have enjoyed spiritual enrichment.

Before Amagi, the annual meetings of the convention and its organizations were usually held in hot springs resort areas where the atmosphere was undesirable. Amagi is dedicated to God and the buildings are set apart for worship. The atmosphere is as different from the resort areas as the smog of Tokyo is from the clean air of God's wonderful Amagi mountains.

Even when facilities are not in use at Amagi, the Scripture verses from John 4:13-14 on the fountain base witness to the many curious tourists who pass by and stop to read the message of Christ's offer of the Water of life.

A sad and poignant event points up man's seeking after God. A young couple, from two prominent Tokyo families who bitterly opposed their marriage, committed suicide near the assembly. They wrote in a suicide note that they had read the inscribed words from John's Gospel and had drunk some of the water though they did not understand the meaning of the words!

Since Amagi has been in operation, more than 100,000 people have spent a day or more on its grounds. The number steadily increases year by year, and as Baptists grow, the assembly too will grow in its contribution to the spiritual life of Japan's people.

# wms forecaster

PLANNED BY MARGARET BRUCE  
July 1968 • ROYAL SERVICE

## THOUGHTS FOR THE MONTH . . .

Blessed is the nation whose God is the Lord . . . (Psalm 33:12).  
Righteousness exalteth a nation; but sin is a reproach to any people (Prov. 14:34).

## guiding

Woman's Missionary Society

### WMS PRESIDENT

#### Aims for Advancement

This is the last quarter of the 1967-68 WMU year. Has the WMS work in your church been successful during the past nine months? Check WMS Aims for Advancement and see if there are weak spots which need special attention. There is still time to pull up on some basic objectives and electives.

#### Aim 1 Basic Objective 2, Elective 2

Do all WMS members receive ROYAL SERVICE? If not, is it because continuous emphasis on every member's receiving the magazine has been neglected? WMS members reading ROYAL SERVICE is one means of teaching missions. More and more churches are including the WMU magazines in their budgets. See pages 134-135 in the WMU Year Book 1968-69, for an explanation of this plan. (Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores for 35 cents.)

#### Aim 1 Basic Objective 4, Elective 7

The recommended book for study this quarter is *Spiritual Life Development* by Mildred McMurry (85 cents from Baptist Book Stores). This book is one that every

WMS member will receive help from, so do not be satisfied by having only one half of the members reading a book.



#### Aim VI Basic Objective 2

Are there more members in WMS now than there were last October 1? What efforts are being made to enlist all women of the church in missionary education? Are there circles or societies meeting at convenient times for all women: those who work outside the home, for young mothers? Is there a regular program of enlistment visitation? Use these two possible ways of enlisting more members: (1) provide sufficient circles (to be replaced by groups Oct. 1; see *WMS Leader Manual*, pp. 32-38) or societies to meet needs of women, (2) conduct regular enlistment visitation.

#### Aim VII, Elective 1

Leadership training is too important to be overlooked. Has each member of the executive board completed the basic leadership course or renewed her leadership card? At this point in the year, plans for leadership training should be based on new leadership training materials. The new WMS plan of organization being recommended for use during 1968-69 needs to be understood by all WMS leaders. The new *WMS Leader Manual* (75 cents, available March 1), the *Teacher's Guide*, *WMS Leadership Course* (50 cents, available March 1), and the *WMS Member Handbook—Changes and Choices* (25 cents, available July 15) will give this understanding. All of these new items are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

These are only a few of the basic objectives and electives you will need to review in evaluating the work of your WMS.

#### A New Idea

The involvement of persons in WMS in ways other than leadership is a new idea for some. To understand this idea, look at the new WMS plan of organization. This plan requires fewer leaders to operate the organization and releases others to do the work for which the organization exists.

Planning, coordinating, and evaluating for the society is done by only a few leaders—the president, the secretary, the study chairman, the activity chairman, and the group leaders. These functions are accomplished by group leaders and group members in mission study, mission prayer, and mission action groups.

Involvement in the work for which WMS exists is not easy. It demands the giving of ourselves to learning, praying, sharing, ministering, and witnessing. It means giving ourselves in response to human need wherever and whenever it is encountered.

#### Church Growth Plan

You will want to read about the focus group for July, August, September in the Church Growth Plan. Adults who are friends and neighbors of church members are the focus group this quarter. See "Is This Your Question?" on

page 35. The Church Growth Plan is a means for reaching prospects for the church and involving them in the church's life and work (see p. 35).

#### CIRCLE CHAIRMAN

##### Evaluate Your Circle

Moving into the last quarter of the 1967-68 WMU year you will want to evaluate the work of your circle and its leadership. What is your rating? It will be fair if you can answer four questions below with "yes," good if you can answer six "yes," and excellent if you can answer eight "yes."

Do you attend WMS executive board meetings regularly? \_\_\_\_\_

Have you completed the WMS Leadership Course? \_\_\_\_\_

Do you read ROYAL SERVICE regularly including Forecaster? \_\_\_\_\_

Are WMS circle meetings well attended? \_\_\_\_\_

Do circle members attend society meetings regularly? \_\_\_\_\_

Do circle study sessions result in follow-through? \_\_\_\_\_

Are new members being enlisted? \_\_\_\_\_

Are circle members contacted regularly? \_\_\_\_\_

Do all circle members participate in circle activities? \_\_\_\_\_

#### Study of the Missionary Message of the Bible

"Missionary Witness to Rulers and Nations" is this month's Bible study topic. If your WMS does not provide for this material to be used at WMS or circle meetings, circle members should be encouraged to study the lessons individually. Helps for the study are included each month in ROYAL SERVICE. This lesson points up the true missionary message of the Bible—the need of all persons, Jew and Gentile, to repent of sin and to believe in the transforming power of Christ for salvation.

#### Pact

Are circle members aware of the project Woman's Missionary Union is promoting to link Baptists of North and South America in intercessory prayer for the Crusade of the Americas? This international prayer project is called Pact. Assignments of prayer partners are made to individuals, groups, or churches through Woman's Missionary Union. Write to Pact, 600 North Twentieth Street, Birmingham, Alabama 35203.

Inform circle members of this opportunity to pray for the Crusade throughout 1968 and 1969 and to participate in simultaneous revivals being planned for 1969. The immediate goal of the Crusade of the Americas is a significant increase in number of Christians and churches in the Americas and to deepen the spiritual life of Christians. Participate in Pact now!

## teaching

### Missions

#### PROGRAM CHAIRMAN

What is a good study session? One definition which has been given is a prepared period of learning, inspiration, and action planned to influence people to cooperate toward a goal which they know is needed and which they desire to help attain.

Good study sessions require detailed planning, thorough preparation, and enthusiastic participation. In planning a WMS or circle learning period, (1) study ROYAL SERVICE resources, (2) decide on the most effective method for presenting the material to your group, (3) assign responsibilities to those who will participate, (4) arrange for music, displays, maps, or other teaching aids.

Here is a suggested sheet to check for planning a WMS study session:

What is the aim of this study? \_\_\_\_\_

How long will the session last? \_\_\_\_\_

Are additional resources needed? \_\_\_\_\_

What techniques will be used? \_\_\_\_\_

How many persons are needed to lead the study? Who are they? \_\_\_\_\_

What assignments need to be made? \_\_\_\_\_

What learning aids are needed and what room arrangements need to be made? \_\_\_\_\_

What follow-through should be expected? \_\_\_\_\_

What evaluation process will be used? \_\_\_\_\_

These questions might be used to evaluate a learning experience:

Did you? \_\_\_\_\_

Did you hear? \_\_\_\_\_

Did you feel? \_\_\_\_\_

Did you act? \_\_\_\_\_

#### PUBLICATION CHAIRMAN

July 14 has been designated by Southern Baptists as Christian Literature Day. This gives you an opportunity as publication chairman to help WMS members see the value of receiving and reading ROYAL SERVICE, *The Commission*, and *Home Missions*.

A seminary professor has this awareness philosophy of missions: "To be a missionary, I must be aware of God, of Bible truths, of world needs, of my God-given ability, and of my need to share Christ."

Other than the Bible, the missions magazines mentioned above are Southern Baptists' best means of developing missions awareness. What will you do to promote the use of these missions magazines in your church? Here are some suggestions:

Secure subscriptions for your church library.

Encourage parents to provide the magazines for their families.

Provide opportunities for individuals to subscribe.

See *Keeping Up-to-date with the Denomination*, page 42, for subscription rates to *The Commission* and *Home Missions*. Subscription to ROYAL SERVICE is \$2.00 a year and may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. Alabama subscribers add 4 percent sales tax.

#### MISSION STUDY CHAIRMAN

In the *Teacher's Guide for Spiritual Life Development*, Miriam Robinson gives some general suggestions which need to be considered in planning for the study of the book. Some of these are:

The society that will benefit most from this study will:

Not secure an "outside" teacher

Not have a one-session lecture on the book

Not participate in an associational or other "mass" study but will

have discussions led by members and not just the prayer chairman and/or mission study chairman

have at least three sessions with all members actually participating in the discussions and prayer

have the study in small groups, never over fifteen to twenty members

A revised *Teacher's Guide* may be ordered for 25 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. If you use the 1964 edition of *Teacher's Helps for Spiritual Life Development*, you will be aware of the change in name of community missions to mission action and the change in time requirements. The revised *Teacher's Guide* gives timing suggestions for a study lasting three, four, or six hours.

A study of this book will be much more meaningful if members read the book before the class study. Other related books are recommended for reading in the section to the prayer chairman. Enlist the help of the prayer and mission action chairmen in the study of this book.

## participating

### in Missions

#### PRAYER CHAIRMAN

The book recommended for WMS study during July, August, and September is *Spiritual Life Development* by Mildred McMurtry (85 cents). As prayer chairman, you will help the mission study chairman promote attendance at the study and encourage WMS members to read the book.

Listed below are books which may be recommended as preparatory reading for the study of *Spiritual Life Development*.



ment. The books are available from Baptist Book Stores.  
*Letters from Mother* by Billie McMurry Emmons, \$2.95  
*Extraordinary Living for Ordinary Men* by Sam Shoemaker, \$2.95

*The Restless Quest of Modern Man* by William Graham Cole, \$3.50

*The Inward Journey* by Howard Thurman, \$3.00

*Disciplines of the Spirit* by Howard Thurman, \$3.00

#### MISSION ACTION CHAIRMAN

Are there mission action groups in your church which need special assistance with the work they are doing? You will recall that mission action projects are planned by the WMS as follow-through to study. In response to needs of which WMS are made aware and in response to requests which come from mission action groups.

As mission action chairman, you will stay in close contact with mission action group leaders so they may share with you group needs for assistance. This assistance can then be planned for and provided through supplementary projects conducted by the society.

There are WMS members who cannot or will not commit themselves to mission action on an ongoing basis. But many of these may be willing and eager to help with short-term mission action projects. Take advantage of this opportunity for involving WMS members in mission action projects which give valuable assistance to mission action groups.

## keeping up-to-date

with the Denomination

#### Sunday School Board

The Church Growth Plan is a means for reaching prospects for the church and involving them in the church's life and work. Its main purpose is to increase Sunday School enrollment in order that more persons will be taught the Bible and won to Christ.

This plan is expected to increase the usefulness of individuals in the life of the church, the community, and the world. While the main concentration of the Church Growth Plan is on adults, efforts are also made to enlist children and youth.

All church program organizations participate in the plan. *The Church Program Guidebook* gives detailed information about the Church Growth Plan and shows the role of each organization in this plan of action for church growth. It is available from Baptist Book Stores for \$1.25.

#### Foreign Mission Board

*The Commission* is the Foreign Mission Board's primary channel for keeping the denomination informed of its overseas missions work. Each month this periodical tells of the work of Southern Baptist missionaries and gives recent news of missionaries and their families.

The elected workers plan of subscription makes it possible for a church to provide *The Commission* (10 or more) through its annual budget for all persons elected to serve in its teaching-training program. By this plan the magazine is sent individually to each worker at the rate of \$1.20 a year. An individual subscription is \$1.50 a year. Subscriptions for *The Commission* should be sent to the Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

#### Home Mission Board

Southern Baptist Convention churches need to provide a more penetrating thrust for the spread of the gospel in the United States and around the world. Amazing advances today provide unparalleled opportunities for sharing the gospel, and the Home Mission Board seeks to help churches take advantage of these opportunities.

Each month *Home Missions* magazine presents an in-depth approach to missions work and deals with contemporary issues facing churches.

Subscription rates are \$1.00 a year or \$2.00 for three years. Club rate (10 or more) is 75 cents a year. The budget rate to churches is 60 cents; single copy 10 cents. Order from the Home Mission Board, 161 Spring Street, N. W., Atlanta, Georgia 30303.

## promoting WMS Work

#### AT SOCIETY MEETINGS

##### Spiritual Life Development

The book recommended for study this quarter is by Mildred McMurry entitled *Spiritual Life Development* (85 cents). To announce plans for study of the book ask someone who reads clearly and with understanding to read the following words concerning growth taken from the book *Letters from Mother* by Billie McMurry Emmons (\$2.95), daughter of Mildred McMurry.

"It is not how much faith I have but rather the kind that is the determining factor, as set forth in the story of the mustard seed. My capacity for growth is determined by my ability to keep my eyes on Christ, even as the seed looks at the sun and, in its sun-centeredness, grows in beauty and usefulness.

"Maturity comes if we are willing to walk out to the very edge of all the light that we have, using service for others as our stepping-stones."

Give time and place when the book *Spiritual Life Development* is to be studied.

Both of these books are available from Baptist Book Stores.

#### AT CIRCLE AND MISSION ACTION GROUP MEETINGS

##### Preview August Society Study

The study title for August is "Unique Schoolrooms," and the area to be studied is the Indian in the USA. The

aim for this study is to learn how religious education has helped in the development of Indian Christians and churches. How will you preview this society study at your circle meeting?

You may want to use the poster for August WMS study topic. It pictures some of the unique schoolrooms used by the missionaries for religious education among the Indians. Some of these schoolrooms are found in tents, in churches, in homes, and at assemblies. The set of ten posters on WMS Study Topics for 1967-68 may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 for \$1.25.

#### Glorieta and Ridgecrest WMU Conferences

To promote attendance at the Glorieta and Ridgecrest WMU Conferences make a poster(s) to display at circle and mission action group meetings. Here are some ideas for posters which you may want to use.

1. Wherever you go, whatever you do—  
A WMU Conference is planned for you!

Glorieta WMU Conference  
 Glorieta, New Mexico  
 July 18-24

Ridgecrest WMU Conference  
 Ridgecrest, North Carolina  
 August 8-14

2. Discover the West  
 WMU Conference  
 Glorieta, New Mexico  
 July 18-24

Discover the East  
 WMU Conference  
 Ridgecrest, North Carolina  
 August 8-14

3. Meet me at Ridgecrest or Glorieta  
 (Add dates and places of WMU Conferences.)
4. Seven colorful days in Ridgecrest or Glorieta  
 (Add dates of WMU Conferences.)





## the wmu leader

planned by June Whitlow  
royal service • July 1968

### Ways To Involve Persons

The best way to make an exhilarating experience out of study or other activities is to help persons to do things themselves and think things out themselves. When persons are led to think for themselves and act accordingly, they become involved in a given situation.

The twentieth century heightens the urgency of the church's task of involving the ranks of her uncommitted people. It is not necessary to worry about gimmicks to keep persons interested and involved. Persons become involved because they are a part of something which has encouraged their growth and development. How then can persons be led to fuller involvement and participation in Woman's Missionary Union?

Allowing persons to have a part in setting goals and making decisions motivates them to deeper involvement in the work of the organization.

Persons have opportunity to make decisions and set goals in the regular planning groups of WMU. In the council meetings and the age-level committee meetings, opportunities are provided for members to participate in planning actual activities and events such as the weeks of prayer, study of missions boards, and goals for missions offerings.

Persons tend to feel committed to goals or decisions to the extent that they have participated in determining them. Because goals are so important to the group's ultimate accomplishment, they should receive a good deal of attention on the part

of the members of the planning group.

Discovering the interests of individuals leads to their involvement. Persons become excited about things in which they are interested and they become participants because they feel secure in their knowledge of the task, and in their ability to perform it. This is one of the strengths of the WMS group idea. Allowing persons to express themselves and choose a group where activities interest them create a climate for involvement.

Also, in the new organization plan in Woman's Missionary Union, members of all organizations are given opportunity to plan the activities in which they desire to participate. A few simple questions designed to discover the interests of persons within the organization will help in planning activities of which they will want to become a part.

Using the meeting place to create the right atmosphere and to arouse interest encourages participation. The informal arrangement of a room, such as placing chairs in a circle or semicircle encourages discussion. Using a few objects related to the ideas being presented, or placing curios or other materials in strategic places in the room, stimulates the interest of the group and they become involved in the study or activity.

Using a variety of methods and techniques to present the missions information in study materials stimulates involvement and participation. Buzz groups, study groups, listening teams, reaction panels, interviews, questions and answers, role playing, demonstrations, and debates have been found useful as they provide ways for people to learn from actual experience and participate without embarrassment. Without such opportunities, interest is likely to fall off and enthusiasm tends to disappear, for persons learn most easily when they are fully involved in the learning process. The procedure or learning techniques and methods depend on the purpose of the group—what

the group is trying to accomplish. One who has responsibility for leading a group ought to be aware of the best group methods.

Allowing persons to evaluate progress of the organization causes them to respond, for they want to know the direction in which they are moving. They continue to participate only if their needs are being met; therefore, internal evaluation should take place so that participants may see what is happening to them as members of this particular group and know what they can do to become involved in the actual work of the organization. Oral evaluation or a simple, printed evaluation form will reveal the needs of the group.

Last but not least, organizing persons into small groups provides for more participation and involvement. Real involvement seldom takes place in a large group because a few individuals do all the talking while the rest simply sit and listen. In small groups, ideas flow more freely and involvement becomes more real. Individuals react easier in an informal atmosphere where there is freedom to express ideas both positive and negative. The smaller-sized group allows members to come to know one another and develop a group climate that enhances learning opportunities.

Continued involvement demands new challenges and opportunities to try new methods and new skills. Persons expend their best energies only when they are challenged to give their very best.

## denominational

### Information

#### The Crusade of the Americas

In 1965 Brazilian Baptists challenged Southern Baptists to participate in an evangelistic crusade beginning in Canada and extending to the tip of South America. Never before have the Baptist bodies of North, Central, and South America set out to engage in so great a crusade for Christ.

The Crusade of the Americas is a simultaneous evangelistic crusade conducted by local Baptist churches. Although many organizations are participating, the local church is the scene of the action. There are twenty-eight countries participating, but we march under one flag, that of Christ's kingdom. The Crusade will use four languages—English, Spanish, Portuguese, and French—but it will proclaim one theme, "Christ, the Only Hope."

The purposes of the Crusade of the Americas are:

- (1) A deepening of the spiritual life within churches, homes, and individual Christians;
- (2) the evangelizing of the American continents; and
- (3) the establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

## wmu

### information

#### ... for informed leaders

Did You Catch These Points for Setting Up Organization Units for 1969?

1. Study the existing organizations.
2. Determine the number of leaders you need for each organization.
3. Set up a WMU leadership committee to assist the church nominating committee in selecting and en-

listing WMU officers and leaders which are needed.

4. Train the officers and leaders. These were the suggestions given in *The WMU Leader*, May 1968, for setting up organization units in your Woman's Missionary Union. Since all organizations should be set up and ready to begin work October 1, 1968, perhaps you, as a member of the WMU council, should review the article and check to see whether the council has made adequate preparation for setting up age-level organization units.

As you studied existing age-level organization units, did you see possibilities for creating new units? Is there an age level for which you are not providing an organization? In each age group, as many organizations as are needed should be set up to care for members and prospects. Read chapter 5, *WMU Manual*, for additional help in organizing age-level units.

#### Stop—Think—Answer

1. What is the first concern of Woman's Missionary Union?

2. What are three broad areas of participation in missions?

3. What are the three levels of leadership in the WMU organization plan?

4. What are two types of "tools" which help in understanding the WMU organization plan?

5. Name some qualities that could become personal goals of leaders in Woman's Missionary Union.

Reach for your copy of the *Woman's Missionary Union Manual* and check your answers. This is the chief printed resource for a WMU in a church. It is one of the most important tools for discovering how to organize and conduct the work of Woman's Missionary Union.

Secure your copy of the *Woman's Missionary Union Manual*, 75 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

**A Program of Leadership Development for New Leaders**  
New leaders in Woman's Missionary Union want:

- explanation of their duties as WMU leaders
- information about available resources for doing the job
- training in how to work with people
- ideas for performing their tasks most effectively.

Woman's Missionary Union needs to provide new leaders opportunities for guidance and training immediately and for substantial growth during their period of service. The WMU council should begin making plans for leader development which will include long-range as well as short-range plans.

Here are some ways experienced leaders can help new leaders before they assume their new leadership role.

- Provide the WMU Leadership Course in class study. Details for teaching the leadership course are given in the *Teacher's Guide*, WMU Leadership Course, 50 cents, Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

- Schedule a personal conference period. The experienced leader may answer questions about the organization and familiarize the new leader with available resources.

- Write a personal letter giving information about the position.

- Encourage the new leader to visit the group with which she will be working and observe them before she becomes the leader. It is important that the observer have definite purpose in making her observation and have opportunity to discuss, compare, and evaluate what she saw.

- Give the new leader opportunity to serve as an assistant or helper with some activity within the organization. One of the best ways to receive training is for an inexperienced leader to team up with a skilled leader and learn from her as they work in a team situation.

- Plan field trips for the inexperienced leader. Visiting other churches, and other groups if possible, and observing other leaders at their tasks will be of great benefit.

The WMU council will plan for other methods of leader training during the year.

- Encourage reading of age-level manuals and magazines.
- Plan for participation in association, state, and national meetings.
- Write regular or occasional circular letters.

• Conduct specialized workshops such as a curriculum workshop or a mission action workshop.

No one person will use all of them methods to become equipped for her task, but one can readily see that there are many opportunities for leadership development. These are suggestions to help meet the needs and desires of new leaders in Woman's Missionary Union. (And experienced leaders can benefit from these methods too!)

wmu

president

vice-president

#### Pact

Pact is the symbol of a unique international agreement. The plan links individuals, groups, families, and churches in partnerships to pray for the 1968 Crusade of the Americas.

Individuals, groups, families, or churches can secure an application form from Pact headquarters at Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. The completed form is returned to Pact headquarters, where partners will be matched. An attempt will be made to match Southern Baptist participants with partners from Latin America or from other North American conventions; however, if Southern Baptists outnumber other participants, they may be matched with each other. A prayer partner may be requested anytime during 1968.

#### Council Tips

1. Ask a council member to tell about the Crusade of the Americas. See "The Crusade of the Americas," page 45. Following the presentation, give a short quiz. Ask the following questions:

a. What is the Crusade of the Americas?

b. Who challenged Southern Baptists to participate in this Crusade?

c. How many countries are participating?

d. What is the theme of the Crusade?

e. What are the three purposes of the Crusade?

f. Give plans which your church has for participating in the Crusade.

2. Ask a council member who has received a prayer partner from Pact headquarters at Woman's Missionary Union, Birmingham, to relate some of the experiences she has had.

If no one on the council has a Pact prayer partner, ask someone who has had a prayer partner in the past to relate her experience.

Allow time for questions and answers about Pact.

Take names of persons interested in having a Pact prayer partner and have the secretary-treasurer write for number of Pact fliers needed (see p. 46). The address is Pact, Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. When the fliers are received, give them to council members to fill out, and they will return them to Pact headquarters and thus receive their prayer partner.

wmu

secretary-treasurer

#### Suggestion 1

Check with the WMU president to see if she is presenting Pact plans at the regular council meeting and if she plans to present the plans to the church. If so, you can be prepared to order the number of fliers needed to give to council members and church members. Order Pact fliers from Pact, Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. When persons are given a flier, they may fill out the forms and return them to Pact headquarters where they will be assigned a prayer partner. Another possibility is for members to give completed forms to you, and for you to send them all to Pact headquarters at one time. Ask the president to guide you in knowing how to help her.

#### Suggestion 2

You can be of valuable help to the WMU council by providing a prospect list and a membership list of each age-level organization. This information is obtained from the WMU enlistment survey. Perhaps prospect and membership lists are available; however, it would be well to see that every director has a list and that the president has a master list, since this is the time of the year for the WMU council to determine the number of age-level organization units which need to be set up. Have these lists available when the WMU council discusses the number of age-level organization units which it will propose for 1968. See chapter 5, "Enlisting Members," *WMU Manual*, for details as to how to prepare a prospect list and a membership list.

wmu

youth directors

- ywa director
- ga director
- sunbeam band director

#### Can You Answer These Questions?

• Why am I on the WMU council?  
Because you have been elected to serve as director of an age-level organization, you are a member of the WMU council.

• What do I do as a member of the council?

Being a member of the WMU council requires you to think comprehensively about the needs of the entire WMU; however, you are directly responsible for leading the YWA, GA, or Sunbeam Band in implementing the total WMU program in your church. Such responsibility makes your participation in planning, coordinating, and evaluating essential.

You work with other members in suggesting objectives and goals and then develop and recommend ways for reaching these goals. You review program plans suggested by other age-level organizations, coordinate actions, and communicate to your leaders plans in which your organization is involved. In the area of evaluating you examine the achievements of the total WMU in terms of the overall goals and objectives.

At the meeting of the council you

are to give a report on your organization's progress. Some things you may want to include are a brief resume of what happened at your age-level committee meeting, accomplishments of the past month, future activities, and any needs which the organization has.

• What skills do I need?

You need to be able to analyze a situation clearly and try to discover fresh approaches to accomplish the work. You need to understand the total WMU program as well as your task and responsibilities. You should have a clear understanding of the relationship of your organization to the other organizations. You should constantly try to sharpen your skills in getting ideas across to other people. Develop the ability to put your message in the clearest, most concise, and interesting form possible. Remembering that you are on a team will help your performance on the council.

• What tools do I use that will help me function more effectively?

WMU Year Book  
WMU Manual  
Age-level magazine (leadership section)  
Age-level director's plan book  
The WMU Leader, Royal Service

**Hints for an Important Meeting**

If your age-level committee meets quarterly, this is the last opportunity for you to plan with leaders and other members of the committee. If you meet monthly, keep these suggestions and use some of them at

each meeting during the remainder of the year. This is a very important quarter because it completes a year's work and sets the stage for a new year. Add a few "extras" to this meeting and make it a very profitable and rewarding experience for those in attendance.

Here are a few suggestions you may use as you plan your final meeting or meetings of the year.

• Send a written invitation to all members.

• Meet in a different place. A change of location is sometimes good.

• Invite the newly elected director, if you are not serving again.

• Invite the newly elected age-level leaders.

• Invite the WMU president and the newly elected WMU director.

• Set up an attractive display of the materials which you are currently using and the new materials. (See WMU Year Book 1968-69.) Use a clever technique in introducing the new materials to leaders. Give new leaders the materials which the WMU has provided for the coming year.

• Ask each leader for a brief report of her organization's program during 1967-68, and to include plans for the last quarter. Ask her in advance to be prepared to do this. She may include highlights of the year (weeks of prayer; focus week activities; enlistment plans; special projects; such as Gift Bible Ceremony, Citation Service, Coronation, day camp, mission action).

• Review age-level Aims for Advancement and check progress.

• Make detailed plans for events of this quarter.

• Display a poster or newspaper on which are printed the dates of local, state, and national events which come before the end of the year.

• Chart new organization plan as it affects your church and your organization and briefly discuss it.

• Ask leaders to provide them with a year's work. Provide them with a sheet of paper on which are written key questions about their organization's work. These are to be used by individuals only. Suggestions are (1) What are the strengths of the total program as it has been conducted this year? (2) What are the weaknesses? (3) Have all members been involved in the study of missions and mission action? (4) What improvements have been made in your organization? (5) What changes need to be made?

• Comment the leaders for the work they have been doing.

• Give ample time for questions

# BOOKS TO OWN

**Good News for Modern Man**  
(Today's English Version) \$.75

This translation of the New Testament, in everyday English, is regarded by many people as the most readable and easily understood translation of today. It is expressed in word and form acceptable to people who speak English as a means of communication anywhere in the world.

**The Woman's Missionary Union Program of a Church**  
Marie Mathis and Elaine Dickson \$.95

This book presents the newest concepts of Woman's Missionary Union work in a church. It interprets the WMU program in relationship to the total church program. Designed for use by pastor, church staff, members of a church council, as well as WMU leaders and members.

**A Church Organized and Functioning, Revised**  
W. L. Howse and W. O. Thomason \$.95

A study of the tasks of the congregation, church leaders, and educational organizations as they relate to the basic functions of a New Testament church.

Order from Baptist Book Stores



2 07 23007 RS  
MARTIN LUTHER KING JR. LIBRARY  
227 9TH AV N  
NASHVILLE TN 37203

from Birmingham

P.S.

Dear Pastor-

Someone has said that a woman's postscript to a letter is more important than the letter. This letter is a P.S. to recent letters about the opportunities offered by WMU at SBC summer assemblies. There is still time to make plans and get reservations at Glorieta and Ridgecrest.

Since July ROYAL SERVICE reaches you in May, YWAs can still make reservations for YWA Conference at Ridgecrest, June 20-26. Here are just a few of the exciting features on that conference program:

- morning messages by Bill Pinson
- feature sessions led by Bill Sherman
- music director, Gene Bartlett
- Sunday morning message by Baker J. Cauthen
- missionaries, missionary journeymen, US-2 workers reporting

A travel bonus: See the Smoky Mountains of North Carolina.

July brings the WMU Conference for WMU leaders at Glorieta, July 18-24. We have learned that women come expecting to "learn how," so we try to plan the best methods conferences possible. The learning hours, plus daily conferences with missionaries, are our major emphases.

Added features at this conference are:

- morning messages, "Issues and Answers," and Sunday message by Foy Valentine
- new plans of organization and materials presented by WMU staff, assisted by state leaders
- missionary panels with home and foreign missionaries.

A travel bonus: Glorieta buildings are of Spanish and Indian architecture; famous Glorieta Gardens, in a Western setting of rugged hills and mountains.

July also brings the second World Missions Conference at Glorieta, July 25-31. The theme is "Impact for Missions '68." This is a family-type conference—the morning filled with planned meetings for children, young people, and adults. Missionaries will be everywhere, visiting and speaking to all ages. Auditorium sessions are planned to appeal to young and old alike.

In store for those at this conference:

- panel discussions, question and answer periods, and current world issues led by such speakers as Jimmy Allen, Walter Delamarter, Glendon McCullough.
- presentation of the Cooperative Program by state executive secretaries
- commitment service of new missionaries led by Jesse Fletcher
- an international fair with a candlelight service and fireworks following a Mexican banquet
- sponsors: WMU and Brotherhood Commission assisted by the Home and Foreign Mission Boards.

Surely this must be the longest postscript ever written.

Sincerely,  
WMU Staff