

Royal Service

August, 1968



Sunbeam Band Focus Week
August 11-17
in your church

ROYAL SERVICE

August 1968

Volume 63

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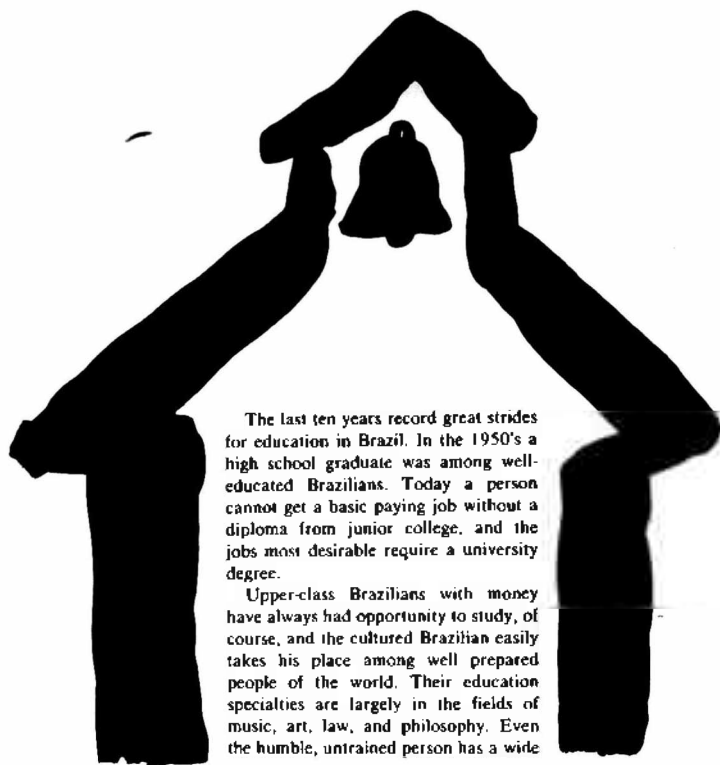
Day by Day -- Living

AN EDITORIAL

In a "Friday" letter which Miss Hunt writes to state WMU presidents, state executive secretaries, and others, she recently wrote: "Mrs. Fling's manuscript is in hand for *Changes and Choices* (new WMS Member Handbook). It is choice! Our president is a good writer! Time and again as I read it, I was caught up in the changes of our day, but suddenly she would pull me down to earth, confront me with the Christian mandate, and point out a choice open to me through Woman's Missionary Society. I can hardly wait for July 15 when the handbook will be available. Then your anticipation can give way to the exciting experience of reading *Changes and Choices*."

To make changes and choices in today's fascinating, incredible and demanding world requires that we be continually "caught up" in evaluating changes, and "suddenly pulled down to earth" to be confronted with what our responses will be. Both require schooling of the mind and heart.

by Ethalee Hamric



The last ten years record great strides for education in Brazil. In the 1950's a high school graduate was among well-educated Brazilians. Today a person cannot get a basic paying job without a diploma from junior college, and the jobs most desirable require a university degree.

Upper-class Brazilians with money have always had opportunity to study, of course, and the cultured Brazilian easily takes his place among well prepared people of the world. Their education specialties are largely in the fields of music, art, law, and philosophy. Even the humble, untrained person has a wide



Photos by W. Robert Hart and Fan H. Scamela, Jr.

Education in Brazil

by Dorine C. Hawkins

knowledge of music and literature.

However, in general, educational opportunities are still limited in Brazil. If a person lives outside a big metropolis, facilities for learning are scarce. The vast majority of rural people have only one or two years of schooling.

But the Brazilian government is striving to provide opportunity for all children to finish the primary grades, and the number of public schools are multiplying in remote areas all over this great nation. Distances are great, transportation is poor, and payment of teachers' salaries is often delayed for an entire school year, making the teacher's living situation undesirable. And teachers are not willing to make such sacrifices for little pay.

Almost all Baptist churches have an annex-school and hire trained young women to teach all their church people to read and write, at least to finish the primary level of schooling. One third of the three hundred graduates of the South Brazil WMU Training School have become annex schoolteachers and serve dually as educational directors of the churches.

The national board of education in Brazil promotes programs of adult education, many through large business companies.

As in all countries today, population explosion places increasing demands on public schools resulting in a shortage of both buildings and teachers. There are many private schools. Public schools care for only about half the applicants even with three sessions a day, the first from 7:00 A.M. until 12:00 noon, the second from 12:00 noon until 5:00 P.M., and the third from 7:00 P.M. until 11:00 P.M. No teacher teaches more than two sessions a day. Night groups are made up almost entirely of those who are past the age for public day schools.

Private school classes are available either in the mornings or the afternoons. Usually these schools



WMU Training School; Library
Rio de Janeiro



provide no night classes.

All private and public schools are required to meet standards set up by the national educational board, and inspectors visit schools regularly. In fact, all final examinations are given by representatives from state and national school boards, and any child who passes these meets the national educational standard. A student cannot enroll in high school without having passed the national admission test

which covers all his basic subjects in grade school. For admission into junior college, examinations are required on all subjects completed in four years of high school.

All Baptist schools in Brazil qualify with the national board of education and are among the most outstanding. The Foreign Mission Board of the Southern Baptist Convention helps financially with only two or three of the largest schools, since Brazilian Baptists are fast becoming a strong body and their state conventions are administering and financing these schools. Southern Baptist missionaries rarely teach in these schools since the national board of education requires that foreigners teach only courses in their native languages, in music, and in Bible.

Ten years ago 50 to 60 percent of all Brazilians were illiterate. Today the average is down to 40 to 50 percent. If all rural people had schools within easy reach, this percentage would drop significantly.

After twenty-two years of missionary service in Brazil, I would say that I am continually impressed by the fact that Brazilians never seem to stop studying. They enjoy learning and will sacrifice even their health to get more knowledge and more degrees. Many of them work a full eight-hour day and go without an evening meal to attend school from 7:00 to 11:00 o'clock in the evening. They eat a cold meal around midnight and study another hour or so, only to be up and at work again by eight o'clock.

With this spirit of eagerness, this generation of Brazilians should see great strides in education in the years just ahead. It is our deep desire that educational progress will be accompanied, step by step, by spiritual growth, and that this nation will in truth be a Christian nation.

Miss Hawkins is director of South Brazil WMU Training School, Rio de Janeiro, Brazil.



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

Cracks in the Curtain

Almost every day now, people, goods, and ideas criss-cross between Eastern and Western Europe. The political and military barrier known as the "Iron Curtain" is beginning to crumble.

United States officials do not see these holes in the curtain as an end to the "cold war," but they do view it as a sign toward achievement of their hope for "a prosperous Europe of independent states."

The name "Iron Curtain" has been applied to the barrier between communism and the European West ever since Britain's Winston Churchill, a masterful orator, used the term in a speech at Fulton, Missouri, in 1946. The barrier has been alternately porous and solid through the years, but mostly solid. Erection of the Berlin Wall in 1961 was a symbol of Communist efforts to make it impenetrable.

The Russian plan almost worked. But time and modern communications are tearing it down. Also, the rise of a different brand of communism in Mainland China came as a horrible specter that made Russian leaders look for friendly nations in what was once the enemy's camp.

Officials in the US State Department say that "the United States does not have—and cannot have—a European policy. Europe must control itself. We help where we can." But at the same time these officials indicate that American help is given to any development which contributes to a world community of free nations.

The American officials are by no means letting down their guard. They see the USSR as a potential threat for many years to come because: 1) the Soviet Union is tremendously large in geography, population, and resources; 2) its totalitarian government means that decisions are made by a few men; 3) its military might has grown steadily ever since the 1917 revolution, and 4) the Com-

munist ideology, taught to their children in every school, is both a religion and nationalism, and permeates the philosophy of every youth.

Because of this threat, the United States tries to keep a balance of military power in Europe—trying to offset the twenty-two Russian divisions in East Germany. Washington would like to work out a reduction of forces on both sides through diplomatic agreement.

Despite the military poise (or balance), the breaking away of the Iron Curtain is evidenced in many ways. Visas into Russia and other countries of Eastern Europe are easier to secure, encouraging tourist travel between East and West. Direct air flights are being inaugurated between New York and Moscow, with American and Russian airlines both privileged to land in the other's country.

Scientists now exchange their knowledge in both space and medicine. Merchandise is being traded between the countries of Europe almost as if the "curtain" had completely disappeared. The Italian Fiat Company, for instance, is building an \$800 million automobile plant in the USSR.

The long range goal of the United States, one State Department official told newsmen who gathered for a recent background briefing, "is to make Europe whole again. We keep looking for common interests between East and West."

America need not be afraid of this exchange of ideas. We know that the love of freedom breathes in all the world's peoples, and that friendly, enlightened exchanges can eventually win more converts from communism than can military might. This is the reason the Communists drew the "curtain" in the first place.

Schoolrooms I've Known

I watched our five-year-old son dress in new clothes for his first day in kindergarten.

"Boy, am I glad to be through with nursery school," he spouted importantly. "That's baby stuff. This year we're going to study hard things!" I managed to keep my face serious to match his, but inwardly of course I smiled.

After he and his older sister and brother had scampered out the door, I sank into a chair to absorb the quietness. His remark still hung in my consciousness and I found myself retracing steps I had taken through hallways and schoolrooms over the years.

I remembered clearly the pungent odor of oiled floors and how it felt to sit in a brand-new desk the morning the new school opened. I recalled rooms we had transformed



into spook houses for Halloween carnivals. The smell of chalk, paste, and lunch-boxed or sacked sandwiches came over me easily.

What my son did not realize was that beginning with this day, and stretching out for many years, his life would revolve around a schoolroom. Neither did he realize that

Mrs. Thompson lives in Lubbock, Texas

long after he had reached the age to vote, he would still be enrolled in the school of life.

My mind wandered to other schoolrooms I have known. Some smelled of gingerbread and detergent, others of typewriters, some of pine trees, and still others of anesthetic. No maps, charts, or books had been visible, but I had learned just the same.

Life handed me its first serious schooling just after I had completed my formal education. I had a new husband, a new home, a crisp diploma stating I had majored in journalism, and a new job on our town's daily newspaper. For the first time I was thrust outside the protective shield of my Christian home and church friends. At work I was brought up short by rough language, smutty jokes, and a moral standard different from the one I had known.

My impulse (and my practice for several weeks) was to draw my cloak of righteousness tightly about me each time I walked back through the composing room. With tilted chin and eyes straight ahead, I completed the business at hand and returned quickly to my desk.

I would be God's witness. The missions field at my feet excited me. My plan was simple. I would behave

in an exemplary manner at all times and sooner or later someone would have to inquire (out of a mixture of curiosity and admiration) as to the secret of my strength and virtue. This would provide my opening and I would then rush in with all the Christianity I could muster.

Something went wrong. The men's remarks turned to sneers. No one seemed the least interested in my righteousness, much less its source.

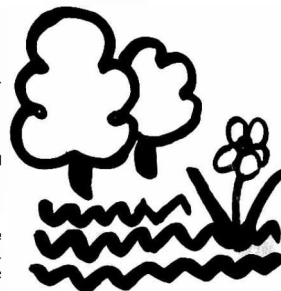
by Dorothy K. Thompson

Instead, people were repelled by me. I had never felt less Christ-like.

My Bible held the answer. I was lifting up a religious facade, not Christ. He never told people he was good; he never "acted" good. He went about doing good. With the tact and courtesy of a gentleman, he loved others, thus revealing the love of the Heavenly Father.

My attitude toward my co-workers had to change. As many weeks were required to prove my friendship as I had spent in judging. Only then did I feel I had earned the right to witness. My lesson in self-righteousness would haunt, yet discipline me, for the rest of my life.

My thoughts turned to another schoolroom, this one a hospital



room. Here I learned the lesson of trust and faith. Standing day and night over the isolette in which our tiny five-week-old son lay with pneumonia, I felt for the first time in my life a strength outside myself, sustaining me through the vigil. I had been taught since a child that God's resources were sufficient, but I had to become a participant before I could fully understand.

There have been other hospital rooms since that first one, other difficulties attendant to a family. Many times physical strength has been tested, mental anguish has filled our lives. I am no longer surprised when God's hand reaches out to meet whatever need exists.

I have also attended schools not bounded by physical walls. Sometimes it has been a flower bed of rich earth on the first warm day of spring. More than once it has been a mountain stream or a grove of whispering pine trees. In each case, I am made freshly aware of the therapeutic effect of nature. Thoughts are stabilized, balance is restored, as I contemplate again the majesty and sovereignty of the Creator.

Familiar to every woman are the lessons she learns in her kitchen. Many times while settling an argument with one hand and stirring the gravy with the other, I am reminded that a sense of humor is the salt that makes family life palatable.

The cake may fall today, but tomorrow it won't. The responsibility of preparing over one thousand meals a year overwhelms me until I remind myself they come one at a time. A meal I have planned and executed perfectly leaves my family cold; a rushed potpourri turns out to be a smashing success.

Many times my son will think life a demanding taskmaster. Assignments will seem unclear; lessons will need to be learned time and time again. He will realize for himself the necessity of keeping communication lines open with his Teacher.

At least, that's what I'm counting on!



Home Mission Board Photo

A child's first schoolroom is often at her mother's knee...

SUNBEAM BAND FOCUS WEEK

August 11-17

is a time for a church to evaluate schoolroom experiences in missions education provided for all its children.

Whether our children are cunning, lovable Indian children—or otherwise—they need training in missions.

(See July, August, September Sunbeam Activities for focus week plans.)



Missionary doctor, Baptist hospital,
Joinkrana, Nigeria

Photo by Gerald E. Harvey

by Johnni Johnson and Kenneth Day



■ Missionary Cool

What words do you associate with the Christian gospel? love? peace? salvation?

Would you also believe danger? crisis? turmoil?

Probably not in the majority situation we Christians in the United States assume. But suppose you lived where Christians are a decided minority in the population? Suppose you were a Christian missionary in a country where the church is a tolerated minority?

This is the life situation that exists many places in the world today. This is the context in which many Christian missionaries live and work. Today. Now. In this twentieth century.

The Christian missionary enterprise is a daring—yes, dangerous—undertaking. It always has been.

Yet, year after year, Christian missionaries chalk up quite a record for keeping their cool as they live and work across this troubled world.

In 1967, world attention turned to Hong Kong, to the Middle East, and to Nigeria. Missionaries lived through crises in each of these places. Earliest the screaming headlines came from Indonesia, the Dominican Republic, and Brazil—not to mention Vietnam which has been in the news for so long, and where the end is not yet in sight. And now Korea again.

In Hong Kong, early May 1967, and for six months following, disturbances made the daily newscasts. There were terrorist bombs and street clashes. But missionary work continued.

"Understandably, church attendance at night declined," reported FMB Orient secretary, Winston Crawley. He cites instances of rescheduled meetings and criticism of Christian institutions and leaders. He also cites increased giving through the churches, encouraging summer camps, and more seminary students than for several years past. Both churches and missionaries see that "human need" and "Christian opportunity" have been increased by the uncertainties of 1967.

In Nigeria, as tension mounted in 1967, missions work was seriously affected:

- missions families at Agbor, Benin City, Eku, and Warri found themselves temporarily under rebel control;
- missionaries, African nurses, and ward attendants kept Eku Baptist Hospital open and operating under unusually difficult circumstances;

• a missionary doctor and a missionary preacher remained alone at Joinkrana to keep a hospital open and to maintain contact with the churches in Ahoada district.

By November, Dr. Cornell Goerner, Foreign Mission Board secretary for Africa, reported conditions in the west and north "almost normal" and a slow lessening of tensions in the east and mid-west.

At year's end, a state of siege still prevailed in the east, but Dr. Goerner was able to report relative calm elsewhere and the continuation of missions activities despite travel difficulties and occasional lawlessness.

Also in 1967—one day in early June—the executive committee of the Baptist Mission in Israel met at Baptist Village near Petah Tiqva. The meeting was interrupted by Iraqi planes attacking an airfield less than a mile away. Between alarm sirens and all-clear signals, attempts were made to continue the meeting. But after seven trips to the air raid shelter, the committee gave up.

In Jordan the same month, missionary August Lovegren, a medical doctor, found himself in another crisis at the Baptist hospital in Ajloun. Some years earlier, he had watched as the hospital was attacked during an intense anti-American upheaval. In June 1967, he stayed on alone while his family and other missionaries were airlifted from a situation in which their presence was a liability to Jordanian Christians.

In the face of such recurring crises, people often ask why missionaries stay on in the midst of turmoil and open hostility.

Better to ask why they go in the first place.

Better to remember that Jesus' promise is to be with his disciples, not to spare them the world's tribulation.

As a setting for world missions, this twentieth century isn't exactly ideal. Dr. Baker F. Caution, Foreign Mission Board executive secretary, has described it in terms of overflowing benevolence and extreme cruelty. The benevolence does exist in instances of international cooperation, for example. Its effects are sometimes seen in food and population-control programs and in the application of atomic energy to peaceful uses. But sometimes the benevolence is lost sight of beside cruelty such as that meted out to Bill Wallace, Paul Carlson, and the five men who went to take the gospel to the Auka Indians.

Missionaries know that nowadays the stakes are high, and getting higher, as the Christian calling runs contrary to the tenor of life in a secular society.

Nevertheless, God is at work. He still speaks, and missionaries go to live in the situations to which he calls them. Dr. Caution often speaks of their work in terms of the calculated risk. It is. Missionaries stake their lives on God's call and his presence with them. They risk his work through them against the brokenness of one place in the world. They risk the possibility that their assignment may leave them in a place where the century's benevolence is overshadowed by its cruelty.

But over against all this, God's mission in man's world continues. His purpose is being worked out. This is the gospel we proclaim.

■ Varied Role of Chaplains

William A. Powell of the Home Mission Board coordinates all survey work done by this agency. In the course of a year, hundreds of survey workers are trained, tons of material prepared and distributed, and more than three thousand persons surveyed—all of which simply says that Mr. Powell is vitally related to a Southern Baptist agency which wants to help churches keep abreast of the times.

Mr. Powell is also a Naval Reserve chaplain. On a recent Friday at 5 P.M. he concluded a survey conference in Buffalo, New York. Saturday he was with his Naval Air Reserve unit which was training at Naval Air Station, Grosse Ile, Michigan.

Reserve chaplain Powell is typical of some 644 Baptist ministers who function in some primary role as pastor, missionary, denominational worker—then don Army, Navy, or Air Force uniforms one weekend each month. Most of these serve with units near their homes.

Opportunities associated with the reserve chaplaincy are legion. Thousands of military men are reached by the personal and chapel ministry of reserve chaplains. Many military men are otherwise relatively untouched by any church in civilian life. Examples are replete of men whose vital spiritual experiences began in a military chapel, and who have become faithful and active witnesses in civilian life and in churches.

ROYAL SERVICE • AUGUST 1968

When, in time of national emergency or special military need, reserve units are called to active duty, chaplains often accompany their men. Just recently, such was the case with Rev. Gordon V. Wood, pastor, West Knoxville Baptist Church, Tennessee, an Air Force reserve chaplain. Mr. Wood took an indefinite leave of absence from his church to serve his unit. During the same call-up, reserve chaplain Captain George V. Deadwyler, left the pastorate of Calvary Baptist Church, Rome, Georgia, to become full-time pastor to the men of the 918th Support Squadron presently stationed at Dobbins Air Force Base, two miles south of Marietta, Georgia. The length of time which these pastors will be required to serve in the military depends largely upon the continuing need for their reserve units. An easing of world tensions could return them to their civilian roles quite early. A continuation of the Vietnam conflict might mean their service obligations would be extended for some time. But whatever the future, these pastors of the military are committed men who will go where there is need and stay as long as need exists.

While the reserve chaplains are on stand-by, subject to call as there is need, another force of regulars serves the military in a continuing role. Presently more than 650 Baptist chaplains are classified as active duty personnel. Most of these are career men who will serve a minimum of twenty years, with some continuing to thirty or more years.

Listed among the oldest denominational witness, the chaplaincy (reserve and active) has grown to be one of the largest missionary forces of Southern Baptists. A total of more than 1,600 men serve all branches of the military, Veterans Administration installations, industries, institutions, and so forth. Duty stations are located in every state of the Union and in a number of foreign countries. Missionary ministries, beyond those rendered in the context of military bases, are performed by these men in every part of the world. The chaplain is indeed a world missionary.

Home Mission Board Photos

Kenneth Day
Home Mission Board, Atlanta



CHRISTMAS IN AUGUST

Your Help Is Needed by Missionaries in
Oklahoma, Tennessee, Kentucky

In recent years, has your Woman's Missionary Society been supplying Christmas in August gifts to help missionaries in their work?

Will you be sure to do so this year? Before gathering gifts, read these suggestions from a missionary:

1. Choose items your society or circle wants to give. Put all items of one kind together in a package. (This will save many hours of sorting by the missionaries.)
2. Do not giftwrap any items. Enclose paper and ribbon if you wish to do so.
3. Leave on items the label indicating size or age.
4. Include in each box a self-addressed stamped postal card for the missionary to let you know the gifts have been received.
5. Check with the postmaster about how to wrap packages and cost of mailing, and mail promptly.
6. Check every item. Is it clean and has it been repaired? *Do not send anything that you would not be able to use, please.*

Here is the list of missionaries:

Mrs. Freeda Harris Rev. and Mrs. Marvin Sorrels
Box 462 404 Crabtree Road
Heller, Kentucky 41534 Muskogee, Oklahoma 74401

Rev. H. D. Standifer
Route 2, Box 446
Tullahoma, Tennessee 37388

Send to missionaries these items:

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

The missionaries listed have written for you a brief statement about their work. Read these and visualize how much these missionaries need your help with Christmas in August packages.

From Tullahoma, Tennessee
by Rev. H. D. Standifer

I am grateful to know I am to receive Christmas in August packages. They will help our congregations learn to minister human needs, and also will meet the needs of our people.

Duck River Association is comprised of twenty-eight churches and seven missions in three counties of middle Tennessee. The total population of approximately seventy thousand, a majority unchurched. The missions committee of our association seek to sustain our weak churches and start new churches and missions where needed (nineteen in 1956), and to minister to people's needs through special mission projects. We are in the Appalachian poverty area. Grundy County is so classified. We have pockets of poverty. One in Keith Springs, Little Mountain area of Southern Franklin County. Here we hope a measure of love will open the hearts

to the gospel. We also have a rent housing area in the city of Tullahoma. College Street Baptist Church, which is closest to the city, provides a ministry to the people who live there. Our mission committee and I will give instruction and assistance in this ministry, as we are also seeking to do in the Keith Springs area. We have Cumberland Baptist Chapel in this county. Approximately six hundred people live around this chapel. God is blessing his witness in our area. The Christmas in August gifts will be a great boon to our work.

mountain family who cannot thank me for the preaching of the gospel



FRIENDSHIP HOUSE

RECIFE,
BRAZIL

There was loud clapping at the front gate of the new Friendship House in Recife, Brazil, one day in 1954. Men at the gate were clapping a greeting in good Brazilian custom. They were professional men who live in the new, fast-growing residential area where Friendship House is located.

After presenting themselves, the men, speaking in Portuguese, came quickly to the point of their visit. "Would you please teach us English?"

"No," the worker began, but she did not drop her voice to finish the sentence. "Unless—" (she realized that she had almost let a wonderful opportunity slip from her) "unless you are interested in using the New Testament for an English reader," she firmly concluded. The men grinned in response, and soon they, their wives, and neighbors were organized into an English club.

No doubt, the greatest results of this club were in the friendship and fellowship which developed, but there were also other obvious results. Dr. Rostandi and his wife were ardent students. When a farewell dinner was given in their honor, they spoke English well, and their teacher was proud that Friendship House had helped this fine couple. After two years of special study in the United States, this skilled heart specialist and his wife returned to their Recife home and neighbors. Their little daughter was soon at Friendship House where she heard stories of Jesus.

You will understand something of the work of Friendship House as I tell you about other people who have come to our door.

When Friendship House was very new, there was no class for nursery-age children; a small child, aged two, came every day, however, to our door. It was explained to her and her family that she would have to wait until she was older. But Iva would come and stand as though she would wait the two years at our door. Little Iva came faithfully, pleading in baby silence. She finally

won us over. She was taken in, given a bath and much loving care. Then there were new clothes, and her hair was washed, trimmed, and combed. How proud she was in a class for little children!

For Iva to stay clean, or at least come to Friendship House clean, her mother needed help. This was just the beginning of many special projects and classes for the members of the mothers' clubs. A doctor was invited for a series of discussions on child care and personal hygiene for the mothers. There was a contest to see which mother could perform the most miracles in her home with cans of paint, the colors of her choice.

A committee of judges went from house to house to see the freshly cleaned and painted rooms. The homes became more presentable as the mothers realized they would be having weekly visits from their teachers at Friendship House, and the requirements that all the children should come clean and well behaved to Bible classes seemed to carry over into their daily lives at home. A Christian mother came and shared the blessings of daily family prayer time. A teacher taught the mothers valuable lessons on the discipline of children.

One day Dona Maria Azevedo entered the director's office to ask that her name be removed from the roll of our sewing class. Surprised, we asked why.

"I just can't see the numbers on the patterns," she admitted. An eye specialist discovered that she had been almost blind since early childhood. She was given thick-lensed glasses, and was as proud of them as a child with a new toy. Today, her daughters learn to sew from their mother.

Is storytelling an art? Can it be used in a profession? Of course! Adel, a small dark-skinned boy with bright eyes loved the Bible stories which he heard at Friendship House. Soon he was retelling these stories to his friends and family. At seven, he confided in his foster mother that

he wanted to be a preacher.

His storytelling skill improved and he helped the missionaries every Sunday afternoon in the Sunday Schools in the neighborhood of Friendship House. Now he is a teenager, and he rarely tells a Bible story to anyone. He says he feels that the Lord wants him to preach, but he doesn't want to be a preacher! What he will do with this persistent call depends on prayer.

We are proud of Almir. Last year he joined the Brazilian navy. He is a tall, square-shouldered youth who is not ashamed to say he is a Christian and to live as one. It may be that the training in public speaking which he received at Friendship House has been a factor in his success. For two Christmas seasons now, he has been a narrator in the programs at the House.

It was so important that the audience hear and understand every word, that Almir and the other narrators were trained carefully. How thrilled we were to hear them that first night. Their words were clear and meaningful as the hundreds of wandering beginners, dressed as sheep, appeared on the stage. Teen-age girls as stars, Junior boy shepherds, a multitude of Primary angels, and others then appeared on the big back porch which we used as a stage for the audience that crowded into the backyard of Friendship House.

Brazilian Baptists carry their Bibles to church, and at midweek prayer services everyone gets up and recites a verse. The first thing that most illiterate new Christians want to do is to learn to read the Bible. Many of them open the Bibles at just any place and recite: "The Lord is my shepherd!" When finally they can really read the words, there are expressions of sublime victory and real achievement. Their faces are alight!

Since the first converts at Friendship House, there have been literacy classes. The attendance is almost always 100 percent, so eager are they to learn. Dona Julia never learned

to read well but she was proud of being able to write her name. Writing very slowly J-U-L-I-A d-e-O-L-I-V-E-I-R-A was an arduous task for her. But soon she had to write it many times. The building of a new street meant that Dona Julia's little house had to be torn down. She owned a house in a nearby city, but the family renting it did not want to vacate. To clear up all this business, there were many documents for her to sign. The office help would stop work to cheer her on from one letter to another. Her hand trembled and sweated and her heart raced until she had finished writing her beautiful name many times.

Selma wanted to learn to walk. Years of loneliness in the Children's Charity Hospital gave her long hours to dream of the day when she would walk. She had been abandoned on the campus of the hospital years ago, and had never received a visit from a relative. She either scooted about on the floor or rode in a crude cart.

Last year Selma came to live at Friendship House with the caretaker and his wife. Dona Francisca became her mother and teacher. Every morning and evening Selma had walking lessons in the side yard. Her legs were like a rag doll's, but her mother-teacher helped her swing one leg and then the other in walking fashion. There were visits to bone specialists, hours of therapy, and a community of neighbors who contributed money for braces and crutches. Now Selma walks by herself! Her eyes are bright and her dimples deep, and she smiles and sings with happiness.

Friendship House had a record enrolment of nearly five thousand last year. Why so many people?

This ministry is one of love dedicated to lifting up and magnifying Christ as the example. Those who work here, and other Christians who share in this witness, want to help people walk in his way and know abundant life which he offers to all.





Home Board Photo

The Home Mission Board's work with Indian people has been interesting, difficult, and yet rewarding. Its purpose has been to help missionaries and others win these people of special need to Jesus Christ. Once considered the vanishing American, the Indian population today grows at a pace beyond that of the average population growth in America. Several other significant changes have



SOUTHERN BAPTISTS and the AMERICAN INDIAN

by Gerald Palmer

been taking place in the last twenty-five years.

The Indian, once primarily on reservations, has begun to move to many parts of the United States. Many Indians have found employment in major cities, with large concentrations in such cities as Los Angeles, San Francisco, Seattle, Chicago, Denver, and Dallas. Indians in New York state are often specialists in steel-rigging in the large cities of the Northeast. They are found in industrial complexes on the West Coast. There are few major urban areas in the United States today in which American Indians are not living. No longer can Southern Baptists fulfill responsibility to the Indians only by sending missionaries to Indians on remote reservations.

After a cultural decline which has lasted for more than fifty years, Indians are beginning to take new pride in the fact that they are Indians, a part of the American way of life. Today the Indian people must be approached by government agencies and religious groups as well as in a face-to-face, person-to-person relationship in which mutual respect and dignity are maintained.

There is developing a new strength of unity among Indian tribal groups. Although the average Indian still lives below the poverty line, the economy of the Indian family is beginning to rise as the Indian is able to take more initiative to care for his own needs, and becomes independent of the ward relationship with the government. Educational opportunities have dramatically improved in some areas in the past few years.

The question of the future rests largely with Indians themselves. Will they have motivation to take advan-

tage of opportunities to take their places alongside their countrymen?

Our ministry to Indians must be as varied as the circumstances in which they find themselves. Southern Baptists must learn that every church is responsible to know about and minister to the needs of those living in the community. Churches must welcome and fervently seek out Indian neighbors.

In some places home missionaries* give special emphasis to enlisting Indians in nearby churches and leading churches to minister in a special way to these new neighbors. Woman's Missionary Union and Brotherhood mission action groups are ideal in providing for churches avenues for ministry and witness to these of special need.

A common question in the areas where there are large numbers of Indians is, Can Indians be reached better with Indian churches or missions, or will they come to churches already established? In some places cultural identity of Indians is so marked that they choose and feel more at home in a congregation primarily made up of Indians, even though the services may be in English. In other places, especially where there are fewer Indians, families choose the neighborhood church for a church home. When Indians live on a reservation, or when cultural ties are strong, there is obvious need for churches identified as Indian churches. Choice is determined by the Indians' desires. Ideally, Baptists do not seek to perpetuate a culture, but to meet the needs of people in the name of Christ.

Although missionaries, both white and Indian, continue to serve as pastors of Indian churches, individual congregations can best be served by Indian leaders. Missionaries train and lead the Indian

people to be witnesses in their communities.

A missionary to the Navajos, James Nelson, established a week-day training center. Each Monday evening couples come for study, some from more than fifty miles away. Classes major on simple Bible interpretation, techniques of sermon preparation, and suggestions on minimum church organizational needs. Indian leaders return to their settlements and become leaders of small fellowship groups. The missionary serves as advisor, helper, and trainer as he is needed and his counsel is sought.

In some places missionary responsibility includes religious training for Indian children in government Indian schools. Then the missionary becomes a teacher on a release-time basis. The children are brought from the schoolhouse to the missions building for periods of Bible study.

For many years the students of the Phoenix Indian School had an Indian center available nearby. Several years ago a change in the program was made. The North Phoenix Baptist Church under the leadership of pastor David Hall, with help from the Home Mission Board, now seeks to provide for the spiritual needs of these students. A home missionary is associate to the pastor and is responsible for a ministry to Indian youth. Indian children are enrolled in organized activities of the church, and special fellowship opportunities are available to Indian young people.

The scope of opportunity for Southern Baptist work among the Indians has enlarged. Requests come for leadership among Indians in Detroit, Seattle, Denver, Minneapolis, and other major metropolitan areas. These are largely not met as yet. The challenge is greater than ever, and there is an overwhelming opportunity to win the American Indian for Christ.

Mr. Palmer is secretary of the Department of Language Missions for the Home Mission Board.

*Southern Baptist missionaries among American Indians total over sixty.



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 6997, Richmond, Virginia 23230, and in HOME MISSIONS.

1 THURSDAY *And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.* Exodus 2:10 (read vv. 1-22 to 2:10).

Eight days before the June 1967 Middle East war, fifteen new Christians were baptized in the Mediterranean Sea by missionary associate Harold L. Blankenship, pastor of the English-language Baptist church in Tripoli, Libya. In the group there were three US airmen and a nurse from Taiwan. Pray for the easing of tensions in the Middle East.

Pray for these—Libya: Mrs. H. L. Blankenship; Tanzania: Joan Carter; Guyana: Mrs. J. P. Dixon; Nigeria: Mrs. J. B. Durham; Honduras: H. E. Hunt; Brazil: Mrs. W. H. Ichter, Mrs. J. R. LeRoy; California: Mary Ruth Bradley; Montana: Mrs. E. C. Branch; Ohio: Mrs. Larry Gardner; Alabama: L. S. Craig; Retired: Irene Chambers (Arkansas).

2 FRIDAY *And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.* Exodus 2:24 (read vv. 11-25).

Mrs. William A. Cowley wrote from Jos, Nigeria, concerning the troubles in that country. "Through the entire year God's presence has been very real. Prayer and love of our friends have been keenly felt. All about us, even during the most difficult days, we could see God's hand at work. How very great is his faithfulness." Pray that God's hand may continue to be evident to Christians of Nigeria.

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

3 SATURDAY *And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place wherein thou standest is holy ground.* Exodus 3:3 (read vv. 1-6).

"These are the years to win Brazil for Christ," writes missionary Joe E. Tarry, Brazil. As a whole, Brazil is comparable in enthusiasm for church attendance to the United States some decades ago. A full house can be expected for revival services. Also, Brazilian Christians readily give verbal testimony to their faith. Pray for Christians who witness for Christ in Brazil.

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

SUNDAY *And he said, Certainly I will be with thee; August 4 and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon his mountain.* Exodus 3:12 (read vv. 7-17).

Preparations for the Crusade of the Americas next year include WMU prayer retreats to pray about efforts to be made to win to Christ thousands of unsaved people in this hemisphere. You still can have a retreat this year.* Ample time remains for every WMS if you have not already received this blessing. The time is right also for every Baptist to add the Crusade to his prayer list.

Pray for these—Colombia: Mrs. C. R. Bailey; Brazil: Mrs. D. L. Miller; Spain: J. N. Thomas; Nigeria: Ruth Womack; Mrs. K. J. Myers, Jr.; Korea: R. B. Hodges, Jr.; Retired: Grace Wells (China-Hawaii-Indonesia).

5 MONDAY *Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.* Exodus 4:12 (read vv. 1-17).

James F. McKinley, Feni, East Pakistan, tells of a

*Order "Prayer Retreat 1967-68," pamphlet, 15 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

man who visited the Reading Library. He was given a Bible, but after reading it awhile he said: "If I read this, I can't do evil." He was encouraged to read. He declined, but did accept Scripture portions which he promised to read. The man continues to show interest but often leaves abruptly as if he has heard too much. Pray for him.

Pray for these—Pakistan: J. F. McKinley, Jr.; Malaysia: H. G. Smith; Philippines: Mrs. J. A. Smith; Indonesia: W. E. Corwin; Ghana: J. K. Maroney; Brazil: R. B. Wolfard; Mississippi: William Davis; New Mexico: R. L. Gross; Gilbert Oakeley; Retired: Mrs. J. W. McGavock (Chile).

6 TUESDAY *For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.* Exodus 5:23 (read vv. 1-7, 15-23).

Missionary Jean H. Law, Kenya, was director for the male choir of the Mombasa Baptist High School when the choir performed at the official residence of President Jomo Kenyatta. In Kenya, about 90 percent of those who seek to study in high school are turned away for lack of space. Pray for more schools for youth.

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

7 WEDNESDAY *And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.* Exodus 6:7 (read vv. 1-8).

The Victor Varners are new missionaries in Brazil where the language is Portuguese. They have been in language school in Campinas. Mr. Varner formerly was with the Brotherhood Commission in Memphis. Pray for the family as they settle into their work and into the life and culture of Brazil.

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

8 THURSDAY *For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.* Exodus 12:23 (read vv. 21-30).

Glenn Patton, appointed to Jordan in 1966, studied Arabic at the University of Texas. Seven new appointees and six furloughing missionaries were fellow students. Fol-

lowing appointment, a missionary's most important task is to learn the language of the people with whom he will work. After language school, missionaries must continue to study the language year after year on the mission field. Pray for missionaries engaging in this difficult study.

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

9 FRIDAY *And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.* Exodus 13:21 (read vv. 17-22).

Guatemala is a country of many contrasts. Indian women, sitting on dirt floors and weaving materials by hand, listen to the latest American tunes on transistor radios. The men may walk miles over the mountains to market lovely pottery such as their people have been making for generations. They return home with razors, soap, and other manufactured commodities. Pray for Richard R. Greenwood who works among Indians in Guatemala.

Pray for these—Guatemala: R. R. Greenwood; Japan: Mrs. W. E. Emanuel; Indonesia: C. G. Lee; Rhodesia: Connie Roediger; Switzerland: J. D. W. Watts; Georgia: Mrs. James Beck; Oklahoma: Mrs. B. F. Belvin; Idaho: Earl Jackson; Retired: Edelmira Robinson (Cuba).

10 SATURDAY *Ye are the light of the world. A city that is set on an hill cannot be hid.* Matthew 5:14 (read vv. 1-16).

Paul Bellington, Brazil, tells of great difficulty in learning to speak Portuguese. Afraid of making mistakes in preaching, he laboriously wrote out his sermons and read them. But one day a friend stole his typed sermon, so he had to speak even without notes! This helped him to have confidence in use of the language as his friend knew it would. Pray for missionaries that their sermons in strange languages will be intelligible to the people to whom they preach from God's Word.

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

SUNDAY *For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.* Matthew 5:20 (read vv. 17-26).

How many Bibles are in your home? two? five? more? Seven out of eight Christians in the world are without a

New Testament. World population grows by 60 million annually. It has been estimated that in the next five years, an average of 70 million persons each year between the ages of fifteen and fifty will learn to read. Pray that more Scriptures will be made available through the work of the American Bible Society and Baptist book stores here and overseas.

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

12 MONDAY *And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. Matthew 5:29 (read vv. 27-37).*

Southern Baptist missionaries in Malaysia and Singapore took action in their annual meeting to change the name of the mission to Malaysia-Singapore Mission. The change fits the present political situation with Singapore's withdrawal from the Federation of Malaysia to become a separate state. Pray for Malaysia-Singapore missionaries.

Pray for these—Malaysia: Mrs. B. C. Thomas; Pakistan: W. T. Moore; Korea: J. G. Autry, Mrs. O. K. Bozeman, Jr.; Japan: Mrs. R. H. Culpepper; Taiwan: Mrs. H. F. Spurgeon; Italy: A. B. Craighead; East Africa: Mrs. R. S. Dreessen; Tanzania: Mrs. J. E. Hampton; Nigeria: Mrs. N. B. Eubanks; Mrs. D. L. Jester; Indiana: Gary Carpenter; Retired: Mrs. H. M. Harris (China), May Perry (Nigeria); Alaska WMU Annual Meeting, Fairbanks, 12-13.

13 TUESDAY *Be ye therefore perfect, even as your Father which is in heaven is perfect. Matthew 5:48 (read vv. 38-48).*

Albert McClellan of the Southern Baptist Convention Executive Committee says that more planning time, money, and energy are being put into the Crusade of the Americas by Southern Baptists than into any similar projects in our history. If it may be equally said that more sincere, burdened prayer will go into the effort, then we may be assured that God will pour out His blessings. Will you pray for the millions in the countries of this hemisphere who are without Christ as Saviour?

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

14 WEDNESDAY *For if ye forgive men their trespasses, your heavenly Father will also forgive you. Matthew 6:14 (read vv. 1-15).*

The Gene Phillips family lived 140 miles from the Tri-

angle, Rhodesia, when Mr. Phillips began monthly visitation to this area to establish a mission there. Later, the family moved to the Triangle, a farming area of three hundred square miles. Now a church has been organized, and services are also held at five of the thirty-eight African compounds in the Triangle. Pray that the many who have accepted Christ will be strong Christians.

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

15 THURSDAY *For where your treasure is, there will your heart be also. Matthew 6:21 (read vv. 16-34).*

Paul N. Mitchell is a chaplain in the US Army. Southern Baptists have more than 650 chaplains on military duty at home and abroad. In addition, almost 200 others serve in hospitals, penal and other institutions, and in industrial plants. Pray for the ministry of these chaplains and for the young men and others to whom they seek to be of service in Christ's name.

Pray for these—Virginia: Mrs. E. L. Hamrick; Philippines: Mrs. R. E. Gordon; Japan: L. K. Seat; Kenya: Mrs. A. R. Milligan; Italy: J. D. Watts; Venezuela: Mrs. D. R. Smith; Retired: Mrs. C. H. Westbrook (China), J. E. Jackson (China-Japan-Philippines).

16 FRIDAY *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matthew 7:12 (read vv. 1-12).*

Missionaries are constantly in changing situations and varied work. After twenty-nine years in Argentina, the W. Lowrey Coopers went to Europe to study German in order to work with people of German descent in Argentina. Pray for these, and others, who undertake new approaches and new methods in carrying out their commission from God.

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

17 SATURDAY *Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. Matthew 7:17 (read vv. 13-29).*

PRAYER PARTNER FOR THE CRUSADE OF THE AMERICAS

Write to Pact, 600 North Twentieth Street, Birmingham, Alabama 35203, for fliers explaining how to secure prayer partners for your circle, your family, those in your Sunday School class or Training Union. These fellow Baptists who also want prayer partners live in this hemisphere. They may be Latin American Baptists, but they are more likely to be Baptists from North America. Write today for fliers.

The day-care center for migrant children at Perrine, Florida, (south of Miami) cares for about eighty pre-school children during the four or five months of the crop season. On Sundays, up to three hundred migrants attend Sunday School classes at the mission. Literacy classes for adults and preaching services nightly at one of the migrant camps are included in the center program. Miss Alice Dominick is one of the missionaries working at Perrine.

Pray for these—Florida: Alice Dominick; Louisiana: J. E. Coney; Alaska: Willie Johnson; Cuba: Herbert Caudill; Vietnam: Mary Kay Johnson; Japan: Mrs. J. B. Leavell.

SUNDAY *This is my commandment, That ye love one another, as I have loved you. John 15:12 (read vv. 9-17).*

Graduates of the Seminary of Christian Educators in Recife, Brazil, serve throughout Brazil in home missions in Baptist schools, good will centers, children's homes, churches, and in various denominational offices. The seminary, which was founded as a department of the American Baptist College of Recife, is directed by Miss Martha Hairston.

Pray for these—Brazil: Martha Hairston, E. C. Wilson, Jr.; Colombia: Mrs. W. W. Donehoo; Trinidad: D. L. Marun; France: Mrs. H. B. Lee, Jr.; Nigeria: T. O. High; Uganda: Mrs. B. B. Moore; Philippines: C. H. Lawhon, Sr.; Vietnam: J. J. Bobo; Thailand: J. C. Calhoun, Jr.; Korea: Irene Brannon; Japan: Mrs. W. C. Grant; Texas: T. M. Woo; Washington, D.C.: Edna Ruth Woolfer; Retired: Mrs. P. H. Anderson (China-Hawaii).

19 MONDAY *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1:7 (read vv. 1-10).*

Mr. and Mrs. Nathaniel Rangel, native Brazilians, have been appointed by the Home Mission Board to work with

Portuguese-speaking people in the San Francisco Bay area. She is a graduate of the University of Brazil and Souza Marques College, Rio de Janeiro, where she was a professor. Both attended Southwestern Seminary at Fort Worth. Pray for this new work and for the Portuguese-language people of San Francisco.

Pray for these—California: Mrs. Nathaniel Rangel; Louisiana: E. W. Parker; Illinois: Mrs. Jarvis Hearn; Korea: Mrs. B. G. Colston; Thailand: Vera Gardner; Japan: R. P. Keith, Mrs. M. J. Wright, Jr.; Nigeria: Mrs. H. D. Wicks; Mrs. M. D. Skedd; Rhodesia: Mrs. G. S. Harvey; Ecuador: G. E. Joiner.

20 TUESDAY *And hereby we do know that we know him, if we keep his commandments. 1 John 2:3 (read vv. 1-6).*

Mrs. R. Edward Nicholas, Gaza, said of her evacuation from the mission station during the Middle East war last year: "I learned that the overwhelming emotion in the heart of an evacuating missionary is not fear but heart-break at leaving a mission and fellow believers whom you greatly fear you will never see again." They have returned to Gaza where Mr. Nicholas is pastor of the church.

Pray for these—Gaza: Mrs. R. E. Nicholas; Philippines: Mrs. W. J. Moorhead; Japan: D. E. Mercer; Italy: C. W. Oliver; Switzerland: Mrs. J. D. W. Watts; Ghana: Wanda Carpenter; Kenya: Mrs. E. H. Clark; Brazil: Mrs. R. L. Kolb, P. W. Noland; Venezuela: Mrs. E. J. Whitley, Jr.; Retired: J. R. Allen (Brazil), Mrs. J. J. Cowser (Brazil).

21 WEDNESDAY *And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. 1 John 2:28 (read vv. 15-29).*

Kawakami San was baptized at the Rakusai Baptist Church, Kyoto, Japan, only five months before his death at the age of twenty-five. His Buddhist family allowed a Christian funeral at their home. Later, the elder Kawakami told the pastor he wished to know more about Jesus Christ and Christianity. He has opened his home for once-a-month home meetings. Pray that he and other members of this family may know Christ as Saviour and Lord. The pastor is Rev. Max H. Love, who baptized young Kawakami.

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

22 THURSDAY *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 1 John 3:1 (read vv. 1-7).*

Doris Blattner, evangelistic worker, Kediri, Indonesia, reports witnessing opportunities in the hospital work at

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

The packet for the new year is available for use in general WMS study, for announcement in group meetings, and for advertising.

Kediri. "More than 20,000 patients come for treatment each year, and hundreds have accepted Christ. During the past year, nine preaching stations were opened in villages around Kediri with the help of persons who became Christians after first hearing the gospel while seeking medical care." Pray for the Christian witness of nationals and missionaries in Indonesia.

Pray for these—Indonesia: Doris Blatner; Japan: Lenora Hudson; Nigeria: A. G. Dunaway, Jr.; Rhodesia: F. M. Giles, Jr.; Brazil: N. W. Welch; Alaska: Mrs. Willie Johnson; Mississippi: A. I. Jones; Virginia: Anna Mae Keelin; Arizona: Ted Trent; Retired: Mrs. Daniel Cantu (Texas); Mrs. J. C. Quarles (Argentina-Uruguay).

23 FRIDAY *Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 1 John 4:17 (read vv. 7-21).*

Anticipating furlough, one missionary wrote from the field: "Please pray for us as it is rather frightening to think of returning to set up house for a year at home. I know the Lord will provide; he always has, but just the same it does look like a tremendous undertaking from here." Many people have not thought what it means to furloughing missionaries to move every three to five years and try to "settle" the family to live happily for a year on furlough. Pray for furloughing missionary families who come home to find "strange" circumstances.

Pray for these—Indonesia: C. W. Applewhite, Mrs. E. L. King, Jr.; Taiwan: Mrs. R. E. Morris, O. J. Quick; Ethiopia: Mrs. S. R. J. Cannata, Jr.; Nigeria: Buck Donaldson, Jr.; Brazil: J. E. Lingerfelt, N. M. Shultz; Mexico: Wayne White; Oklahoma: Robert Falls; Retired: Mrs. A. E. Hayes (Brazil).

24 SATURDAY *He that hath the Son hath life; and he that hath not the Son of God hath not life. 1 John 5:12 (read vv. 1-13).*

A survey by Argentine Baptists points out places in nineteen states of that country where a witness is sorely needed. An Argentine Baptist studying in the US last year said: "In my country Baptists are doing a good work,

having established scores of churches which are not organically related to the convention we affiliate with. It is good that fraternal ties are beginning to be established with these groups." Southern Baptists support eighty missionaries in Argentina.

Pray for these—Argentina: Mrs. E. C. Pippin; Portugal: J. M. Herndoo; Kenya: A. R. Milligan; Japan: Mrs. Tomoki Masaki, Vera Campbell; Korea: Mrs. R. D. Burgin; Hong Kong: Mrs. J. W. Cecil; New Mexico: Mrs. Magnus Gonneen; Colorado: Allen Seward.

SUNDAY *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Romans 1:17 (read vv. 1-17).*

A year ago today, the Home Mission Board acted promptly to relieve the Fairbanks, Alaska area caught in destructive floods. They guaranteed pastors' salaries and authorized funds for construction materials to rebuild churches. Volunteers were called for from the "Lower 48" to donate time and work in repairing damages. Almost one hundred volunteers arrived in Fairbanks the first week in September to start work. The airlines transported men and tools free of charge! This sharing of tragedy was a wonderful morale booster for Alaskans. Give thanks for this response.

Pray for these—South Carolina: R. J. McQueen; Oklahoma: Mrs. Sam Morris; New Mexico: Mrs. Andres Viera; Brazil: S. G. Carswell; Thailand: Mrs. V. L. Dietrich; Malaysia: Mrs. S. C. Reber; Jordan: J. A. Roper, Jr.; Nigeria: Mrs. O. C. Robinson, Jr.

26 MONDAY *What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. Romans 3:9 (read vv. 9-20).*

Dr. Ernest J. Johnson, a Navy officer stationed in California, is the son of Rev. and Mrs. R. Eton Johnson, Brazil. Dr. Johnson attended the medical missions conference last year where more than one hundred students and practitioners of various phases of medicine met to discuss opportunities for medical missions. Pray for the fruits of this conference.

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

27 TUESDAY *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Romans 5:1 (read vv. 1-11).*

Dr. Hastings Kamuzu Banda, president of Malawi, Africa, said: "Although we have no gold, no diamonds, no copper, we have something which some of the countries that have gold, diamonds, and copper do not have. We have beautiful scenery—and in addition, if I may say so, very, very friendly people." Pray that God will use this African leader, and pray for him and his friendly



MISSION STUDY

MISSION STUDY BOOK

for this final quarter of the year—

Spiritual Life Development, McMurry, 85 cents
Teacher's Guide, 25 cents

Order both from Baptist Book Stores. Teacher's Guide also available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203

people to know Christ as Saviour, friend, and brother.

Pray for these—Nigeria: E. L. Leftwich; Pakistan: Mrs. P. S. Johnson; Vietnam: Mrs. H. P. Hayes, H. E. Bengs, Jr.; Retired: G. O. Foulon (Illinois).

28 WEDNESDAY *Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. Romans 6:4 (read vv. 1-13).*

The Damascus Baptist Church in Guatemala City, Guatemala, was organized with seventeen charter members. A year later the church had doubled in membership. The number of Sunday School classes increased from three to eight. Bethany Baptist Church, only a bit more than twenty years old, supports five missions. Give thanks for the evangelistic fervor of Guatemala's churches.

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

29 THURSDAY *And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Romans 8:17 (read vv. 14-27).*

Dr. Ruth Berrey, former missionary associate doctor in Nigeria, told of five to six hundred people per day treated by the mobile clinic staff who went from church to church treating the sick. Suffering a heart attack, Dr. Berrey attributed her illness to the burden she felt for those who had to be turned away, rather than to the work load she carried. Nigerian churches cooperated in keeping records and helping when Dr. Berrey arrived. Pray for these churches.

Pray for these—Pakistan: C. T. Braughton; Brazil: B. A. O'Neal.

30 FRIDAY *And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8:28 (read vv. 28-39).*

In Honduras, demands of the viewers saved from change to an unfavorable time "The Church in the Home," the Baptist television program shown on Sunday evenings. Numerous calls and letters to the station resulted in a change to an equally good spot on Saturday evening, and an offer of free time for an early Sunday morning devotional. Missionary Harold E. Hurst is the producer-director. Pray for these broadcasts that the Holy Spirit may empower the speaker and touch the hearts of unbelievers.

Pray for these—Honduras: Mrs. H. E. Hurst; Ecuador: Mrs. J. C. Muse, Jr.; Argentina: Mrs. S. D. Reeves; Italy: Mrs. J. E. Hester; Switzerland: Juanita Byrd; Nigeria: W. B. Faw; Tanzania: Mrs. Sari Holcomb; Uganda: C. A. Tope; Thailand: C. B. Williams; Baptist Spanish Publishing House (Texas): A. P. Pierson.

31 SATURDAY *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12:1 (read vv. 1-8).*

The Baptist church in Ovalle, Chile, sponsors six rural missions. One of them has a new place of worship built of adobe with a roof of cattails. A farmer is the pastor of this church and of another mission nearby. Pray for this significant kingdom work, for this farmer-pastor, and for those who hear him preach.

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

Study in August



Unique Schoolrooms

by Juanita Morrill Wilkinson

Study Question: *How has religious education helped in the development of Indian Christians and churches?*

MEETING OUTLINE

Sing "Guide Me, O Thou Great Jehovah"
Call to Prayer
Business
Promotional Features (see WMS Forecaster)
Study Session

STUDY SESSION OUTLINE

Introducing the Study Question
The Teaching Techniques of Jesus
Unique Classroom in Gloucester, England
Training Navajo Leaders
Lander Training Among Cherokee Indians
Religious Instruction in My Church
Conclusion

Get Ready, Program Chairman

1. Study all the material in relationship to the unit theme, "Education on the Missions Field."
2. The month of August is the last month of summer vacation. During the summer we had opportunities for training at state and national conferences. They offered inspiration and instruction for thousands who attended. Many young people were in camps and retreats. Analyze benefits of summer "extras" by asking two women to be prepared to tell definitely what such experiences meant to them regarding work through your church this year.
3. Examine the religious education opportunities provided by your church during the year by looking on the church calendar or recalling recent opportunities. Include instruction in Bible truths in the preaching of the Word by your pastor each Sunday. Be prepared to tell about the teaching of the WMS Leadership Course this fall. Ask your president to spend ten minutes telling about the wonderful opportunities for study, mission action, and intercessory prayer by groups in your WMS this year and the need for all to know of these opportunities. See pages 56-65, WMLU Year Book 1968-69 (35 cents from Woman's Mission Union, 600 North Twen-

tieth Street, Birmingham, Alabama 35203, or from Baptist Book Stores) and the WMS Leader Manual, chapters 3 and 4 (75 cents from WMLU or Baptist Book Stores).

4. Gather background material on the American Indian: Library reference books, *Winds of Change* by Gerald B. Palmer, and *The Tribes Go Up* by B. Frank Belvin; necklaces, pictures, and other Indian treasures to display. Although the study aim is focused on religious education among the Indian Christians, other information about Indians will be helpful to you, the program chairman. If you live near an Indian church, you may want to talk with the pastor or invite him to your meeting.

5. If you wish to do so, make this a "school picnic." Women can bring lunch baskets and you can all put your lunches together. All can wear school clothes and when lunch time comes you can ring the school bell.

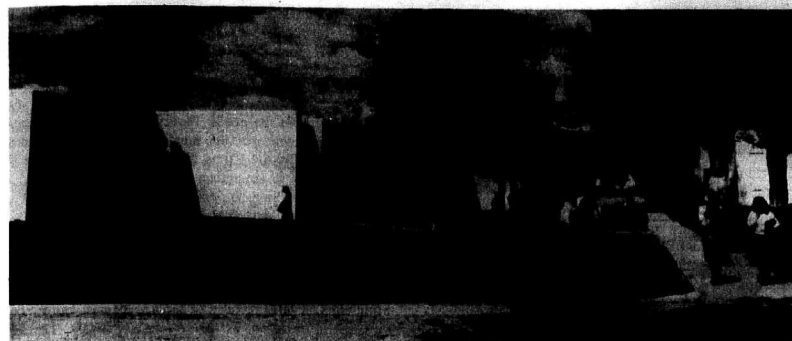
6. Women can be encouraged to bring to this meeting gifts for the Indians and others; see page 10 for Christmas in August list. Make plans for mailing the packages.

You might also ask for three volunteers to write the missionaries listed for Christmas in August packages. Tell them of your interest in their work, assure them you pray for them, and tell them something of the work of your church, especially its mission action.

7. Read the article on page 10.

Introducing the Study Question

Leader: In our society study sessions this quarter, we are focusing on education for service. Last month we took a long look at National Baptists and discovered the many ways we cooperate with them in trying to meet their need and desire for education. Today, we center our attention on the American Indian. As we review the basic principles of religious education practiced in all Baptist churches, would you listen for the unique techniques being used to train Indian Christians? As we see



Institute of American Indian Arts, Santa Fe, New Mexico

Home Board Photo

the response they make to various approaches, let us evaluate the response we make to opportunities afforded us for learning.

The Teaching Techniques of Jesus

Nicodemus expressed truth when he said to Jesus, "Thou art a teacher come from God" (John 3:2). Jesus was indeed the ideal teacher. He thought of himself as a teacher. (Read John 13:13.) Seizing every opportunity to train his disciples for their important task of interpreting the kingdom, Jesus did not limit his instruction to a classroom. He often taught by the wayside. One sabbath day, while walking through grainfields, he taught his disciples and curious Pharisees the underlying meaning of sabbath observance. On another sabbath afternoon, he walked by the Bethesda pool and there used a need of a person to teach his followers the dimensions of faith. Whether the classroom was a grainfield or in the midst of people, Jesus taught his disciples at every opportunity and demonstrated to them compassion for human suffering.

Knowing that his own ministry would be limited to a few brief years, he trained his disciples carefully and continuously for the work ahead. Not only did his instruction include those early disciples, he also commanded them to enroll others in his way of life and teach all that he had taught them.

The importance of the teaching ministry of all Christians cannot be overemphasized. It was a part of the final obligation placed on all Christians. When Jesus was ascended into heaven, his disciples embarked on their charge to make other disciples and teach them what they had been taught by Jesus. Whether in the home, in a casual encounter, in church organizations, or in the pulpit,

every generation of Christians dares not take lightly this responsibility.

Unique Classroom in Gloucester, England

In 1780 Robert Raikes, an English publisher, became concerned about children who worked six days a week in factories and had no opportunity for formal education. On Sunday afternoons, he initiated classroom study of reading, writing, arithmetic, and Bible. His Sunday Schools received tremendous publicity and spread to many parts of the world. When he died in 1811, more than 400,000 English children were enrolled in Sunday Schools.

After the Revolutionary War, this Sunday religious instruction movement became widespread in America. Today, in our country, there is education in public and private schools, and religious instruction through Protestant Sunday Schools has soared to an enrollment of 42,740,000 children and adults in approximately 437,000 Sunday Schools.

In addition to a Bible study emphasis on Sunday mornings in Southern Baptist churches, additional religious instruction opportunities are available in churches, associations, state conventions, regional institutes, and national assemblies.

In 1966 Southern Baptists initiated a Life and Work Curriculum whereby the Sunday School, Training Union, Woman's Missionary Union, Brotherhood, and Music Ministry correlate the total religious instruction for adults and young people in a local congregation. For these groups in Training Union and Sunday School, materials are also available which are built around the Uniform lesson Bible passages. Opportunities for personal spiritual growth and training in skills are as accessible to those

who will learn as the nearest church building.

(Call for a report on numbers 1, 2, 3, and 4 in *Get Ready*, Program Chairman, p. 22.)

Training Navajo Leaders

Techniques and approaches in religious instruction should be flexible in order to meet the needs of individual church members. Many Christians have been strengthened in their ministry and witness through basic and specialized training opportunities provided through the local church. Many Christians need individual and more specialized approaches because of isolation, or for other reasons beyond their control. A look at Indian missions work presently being done by Southern Baptists emphasizes this truth.

Last December, national television networks portrayed the tragedy of the Navajo Indians caught in twelve-foot snowdrifts in northern Arizona. Very quickly, Army, Navy, and Air Force helicopters dropped tons of food and supplies for these distressed and isolated people, and tons of hay for their livestock which is their principal means of livelihood. A national magazine pictured the stark, frozen land which isolated the Indians from access to centers of supplies. Cold temperatures and deep snow dramatized the isolation of Navajos and other Indians living on reservations located in remote areas of our country.

When the United States government made a treaty with the Navajo Indians, it assumed responsibility for providing opportunity for Navajo children to attend school. Schools were provided, but often they were not within easy reach. Many Navajos were reticent to accept educational opportunities. Gradually, however, Navajo leaders have realized that education is important for their young people. Increasing numbers of children attend the schools provided by the government, and in 1962 some 90 percent of all Navajo children were reported enrolled in schools.

One of the most unique Indian schoolrooms is located in Crowpoint, New Mexico. Modern classrooms and facilities, plus a well-trained teaching staff, offer educational opportunities to Navajo children in that area. School buses transport students, and those from distant places live in dormitories. Nearby is a Baptist mission which ministers to Baptists and Baptist-preference students. Through training opportunities of a local church program, many Navajo young people add religious instruction to their school work.

As promising as this educational effort is to these young Indians, most Baptist missions work is done in established Indian churches. To strengthen Indian Christian adults and young people, the missionary seeks to provide the best possible leadership opportunities for Indians living in his area.

To weekly training sessions, the lay leader is invited to come at his own expense. The curriculum may include

Bible study (doctrine), preaching (simple homiletics), personal soul-winning, skills in pastoral ministry, how to train others, and other subjects. Provision is made for all in attendance—men, women, and children. Regular visits by the missionary to the field are spent in counseling with lay leaders and helping the missionary in his understanding of the needs. Participation by the missionary in the activities of the mission congregation is not recommended by the Home Mission Board. Rather he is always seeking to strengthen Indian Christian leaders.

Plans also include equipping women to teach literacy, sewing, hygiene, and other classes. The wife of the missionary helps in practical ways as she witnesses to Indian women.

Special institutes, retreats, and camps are sometimes held in cooperation with a nearby missionary in order to bring together larger groups of Indians for sharing inspiration and information.

Lay leaders, as well as pastors, are encouraged to preach, pastor, conduct Bible study groups, visit, counsel with the people, and assist in other ways. The work of the kingdom can be done by any dedicated Christian who is guided by the Holy Spirit and who seeks to learn how to witness to others.

Leader Training Among Cherokee Indians

The approach to leader training among Indians in Oklahoma is also on an individual basis. Often a pastor or another qualified church leader recruits a lay person who shows leadership potential and trains him for places of service. Using materials provided by a local Baptist church, he develops the study according to individual interests and needs. This is unusual, of course; most Indian churches in Oklahoma train their members in the same manner as do other Southern Baptist churches of the state.

Missionary Marvin Sorrells in Muskogee, Oklahoma, reports on the progress of their associational assembly for Bible study and instruction in church methods and leadership skills. During an annual assembly, small study groups provide assistance in each person in a group. Tracts, leaflets, and other printed literature are used as basis for group discussion. Demonstrations help individuals to use effectively the materials in their churches. Within a small group, a person is more apt to ask questions and thereby to understand methods and techniques required for learning and developing confidence in teaching truths to others.

A pastor reported that he was handicapped without a high school education but that in these groups he gains confidence for doing the work which he feels God wants him to do.

Missionary Sorrells and his wife visit forty-three churches each year and try to meet individual requests for training. Such personalized training helped to make possible the 1967 report Mr. Sorrells included in a newsletter. He

said that last year 132 Cherokee Indians professed faith in Christ as Saviour and were baptized. (Refer to pp. 10-11 and give brief information about missionaries listed for Christmas in August packages. Ask women to bring gifts for the missionaries and place them on a designated table. Pray for the missionaries and that these gifts may be helpful in their work.)

Religious Instruction in My Church

Sunday by Sunday, for many years, we have heard our pastors preach truth from God's Word. We have studied in Sunday School the Bible on a regular week-by-week basis. Missions education in Woman's Missionary Society has enlarged our knowledge of mission needs and opportunities in community, country, and world. We have learned to do by doing—mission action. We have learned that missions work moves forward on prayer and giving, and have sought to grow in prayer and stewardship. We have learned, in Training Union and in WMS leadership training sessions, the best methods for doing the work of the Lord.

(Read Matt. 28:19a and 20a.) In the Great Commission, teaching is a vital part of the command which Jesus gave to his disciples. Let us pray for the teaching ministry of our churches.

Conclusion

Leader: We have focused attention on two groups of American Indians today. Let us answer our study question: How has religious education helped in the development of Indian Christians and churches? What are some techniques used among the Navajo Indians in New Mexico and Arizona? (Be prepared to review highlights of today's study material.)

• a ministry through a mission center to Baptist stu-

dents in a government school in Crowpoint, New Mexico

• a ministry providing for leader training in teaching the Bible to fellow Indians in churches and mission points on the Navajo reservation.

• small group training in doctrine and skills for Indians in Oklahoma.

Pray now for Indian leaders, for pastors, and missionaries, and for the Holy Spirit's guidance as missionaries (sometimes an Indian himself) and Indians try to win others to Christ as Saviour.

Leader: At least two approaches are significant in our report about training opportunities for Cherokee Indians. Call for a review of these two techniques: 1) training of church leaders individually; 2) the associational assembly providing learning opportunities for study groups, using methods appropriate to needs of learners.

Pray for missionary Sorrells and his wife, the Indians in Oklahoma, and for the strong churches that have been developed in that state. Pray also for Southern Baptist missions opportunities with other Indians in our nation. Pray for American Indians of many tribes, for the struggle they face in sharing fully in our national life (pray).

Let us consider a final thought. Today we have not only looked at training opportunities provided for Indian leaders, we have also recalled training we have received from our church. Will each of you sit quietly and think graciously about those who have invested time and talent in teaching you from the pulpit, in Sunday School, Woman's Missionary Society, in Training Union, and in choir work?

Now will you answer these questions: Am I a faithful steward of what I have learned? Will I resolve to pray about this and, in the days ahead, discover new avenues of service to others in teaching and in mission action? (Sit quietly for a moment, then leave.)

Note: If Christmas in August packages were brought today, make plans to mail them at once. See page 10 for names and needs.

Or Second WMS Meeting

The Influence of a Baptist School

by Sara Hines Martin

Study Question: What contributions does the Equatorial Baptist Theological Seminary in Belem, Brazil, make to the progress of the kingdom?

MEETING OUTLINE

Circle Chairman in Charge

Call to Prayer (read Scripture passage, give missionary

information, and pray for missionaries.)

Song (choose one appropriate for the Scripture passage)

Business Period

Promotional Features (see WMS Forecaster)

Program Chairman in Charge

Study "The Influence of a Baptist School" or *Spiritual Life Development*, McMurry (see Mission Study, p. 21)

ROYAL SERVICE • AUGUST 1968

Display a map of Brazil, locating the Amazon River and the city of Belém. Check your files for one. There is a free map, "Southern Baptist Missions in Brazil," available from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230. If you feel that flat maps have been overused, however, consider the possibility of a more unique map.

Or, if your meeting place has a tile floor, use masking tape and make the outline of Brazil on the floor, marking the Amazon River and Belém.

Or, use felt-tip pens of the above colors and draw the map on a large cloth. Hang it.

Display fruit on a coffee or tea table, representative of tropical areas. Add nuts and berries. At the close of your meeting pass out plates, paper bags, napkins, and knives and let everyone help herself to fruit.

(Ask one member to read the following letter. It will be more effective if the letter is typed and placed in an envelope rather than read from the magazine.)

Dear Friends,

At the age of ten I first heard the gospel in a Vacation Bible School. Later I became a Christian. The Bible school was led by an American missionary who was working with a tribe of Indians near our small town. After several years, I felt the call to missions, but when I spoke to friends and teachers some thought it wonderful while others always spoke of the problems and hardships. This discouraged me. The years passed and I ignored God's call.

But he did not forsake me. In 1962, he called me with urgency to missions. I answered God's call then and there. At a service when the invitation was given, I went forward to say I was giving my life for full-time Christian service. Later, as I spoke with my pastor, I told of my desire to study to prepare myself to work with Indians of my country. My pastor had just returned from the Brazilian Baptist Convention where he had talked with the director of the Equatorial Baptist Theological Seminary at Belém. He was greatly

impressed with the school and recommended it to me. After much prayer I wrote to the school and was accepted for registration.

The seminary has been a great blessing to me for three years now, particularly the good library and the influence of dedicated teachers and Christian leaders. We have national Baptist leaders as well as missionaries for chapel speakers.

In the seminary we learn to work and live with many people. On weekends we work in churches in the city and in nearby villages. During vacation time we lead in Bible schools and teach adults to read. Last year for the first time, I had the privilege of helping in a GA camp.

I cannot let this opportunity pass without mentioning the fact that we have an excellent dean of women, Mrs. Virginia Oliver, widow of John S. Oliver, who died in a plane crash in Brazil in 1957. She is a mother to us. I have given many thanks to God for the help she gives us.

I would like to thank North Americans for all they have done for us here in Brazil, not just for sending missionaries but for prayer and for schools in our land. We have them because many Americans love us.

Signed,
Nancy Rocha

Program Chairman: We have just heard how the Equatorial Baptist Theological Seminary in Belem has contributed to the development of one Brazilian girl. She is one among twenty-seven students at this school. Let us now learn more about Equatorial Brazil, how the world developed, how the school started, and the influence which the school has had on the area. Let us learn about a remarkable man who first established Baptist work in the equatorial area of Brazil.

Erik Nelson is called the apostle of the Amazons (*indicate this area on the map*). He reached Brazil by a circuitous route. His family emigrated from Sweden to the United States in 1869 to escape religious persecution which Baptists were undergoing at that time in his country. His family settled in Kansas where Erik herded cattle and had little schooling. During a community revival, the young cowboy was converted at the age of fourteen. Eight years later, the isolated life there forced him to venture farther West. Open cattle ranges were passing from the American scene, and in a search for a place where barbed wire did not fence in the range, he began to study geography. There was such a place, but not in the USA as far as he knew. He found it on a tributary of the great Amazon River in North Brazil. He made plans to go there and raise cattle.

During a visit home, he began to read the Bible through to find the will of the Lord, and he experienced a call like Abraham's. He heard a voice speaking to him: "Go out of your country unto a country which I shall show unto you" (Gen 12:1). He went to Brazil on his own.

Erik Nelson arrived in Belem, Brazil, in 1891 during

an epidemic of yellow fever, having no support from any mission board. (Southern Baptists took on support of his work later.) A year after his arrival, his fiancée joined him and they were married. In 1896 the First Baptist Church of Belem was organized.

Throughout the years of their ministry there, the Nelsons endured extreme hardship.

Erk developed a love of the Amazon River and traveled its length distributing Bibles, winning converts, and establishing congregations. The range of his influence was inestimable. A modern missionary commented: "I hope to find a place someday where E. A. Nelson did not reach."

His work for Christ with the people of the Amazon was untiring. In 1908 Mr. Nelson wrote of the need for trained pastors and workers: "We are responsible for the work in four states and have no prepared or educated pastors." But even this indomitable pioneer could not outlive forever. He died in 1939 at the age of seventy-six. People were bereft. "Who will take his place?" they asked over and over again. "Who will care for the people of the Amazon Valley now that Nelson has gone?"

During forty years of pioneer work, Erik Nelson had established churches, growing but pastorless. In addition, there were many, many towns and villages without any kind of witness. Nelson was sure that Southern Baptists and Brazilian Baptists would unite resources to advance in great conquests of his beloved valley.

It was in 1950 that the Equatorial Brazil Mission (organization of Southern Baptist missionaries) was established. An influx of missionaries had come fulfilling Erik Nelson's plea: "Send us men and women who will come because they cannot stay away." There men and women met the same handicaps as the Nelsons had endured: climate, distance, and the economy. However, they were also dedicated to evangelizing this vast tropical area.

Soon they were convinced along with the few national pastors in the area that advance could only be solid and sustained in proportion to the number of trained national pastors and other workers available. Experience had shown that ministerial students of the area who went away for training in the seminaries rarely returned to serve in their home communities.

Old established churches were without national pastors, and few new churches were being established. Most of the countries of the six states and four federal territories of Equatorial Brazil had never had any Baptist witness.

The original idea was to train the God-called who had a pioneer spirit, those who by birth and training were accustomed to life in this area, and who would be willing to work with the people, a people—for the most part—on a low cultural and economic level.

Formal beginning of a school took place in August 1955. The Mission voted to establish such an institution

ROYAL SERVICE • AUGUST 1965



Equatorial Baptist Theological Seminary, Belém, Brazil

at their annual meeting in 1954. Evidences of God's leadership were immediately apparent.

Missionary Paul E. Sanderson says: "Though I had come out as a field evangelist, God definitely laid the necessity of this work on my heart and led me to accept the invitation of the Mission to begin the institution, Equatorial Baptist Theological Seminary."

Local churches gave support. God led a fine Brazilian Baptist leader to accept the pastorate of the First Baptist Church in Belem so that he could help missionary Sander-son begin an acceptable academic program. The man was Rev. Harold Schalz.

In the States, God was calling the Thomas E. Halsells. From a successful pastorate, Dr. Halsell was led to accept the position of director of the new seminary, and the couple was appointed by the Foreign Mission Board. En route to language school they were able to be present for the founding exercises of the new institution.

While the Halsells attended language school, missionary Sanderson served as director of the school. He and Rev. Schaly were the only professors serving at the seminary during the first year.

Five active lay evangelists enrolled for the first term, and by time for the opening of the next term, students began arriving from various states. They have never ceased to come, reaching a high one year of fifty. Though it began without funds or building, a fine campus and missionary professors have been provided over the years by Southern Baptists' concern and gifts. The original buildings were erected with funds from the Lottie Moon Christmas Offering. Almost half of the financial support now comes from the Brazil Baptist Convention.

The second year, two young Brazilians accepted places of responsibility in the new institution. A young woman, Miss Waldeice Pinto, recent university graduate, became professor of Portuguese. At the same time, a young homemaker, graduate of the North Brazil Baptist Theological Seminary at Recife, Jussie Gonçalves, accepted a professorship. After four years of efficient work in the school, Miss Pinto and Mr. Gonçalves were married in the new Seminary chapel. The following fall they enrolled in Southeastern

Seminary at Wake Forest, North Carolina. When study was completed there, they returned to Belém. Now this couple are president and first lady of the Equatorial Baptist Theological Seminary. Mr. Gonçalves has led the school to the same academic level as the other three Baptist seminaries in Brazil. He has also led the national Brazilian Baptist Convention to include the seminary in the budget of its cooperative program. All the state conventions in the area include the school in their budgets, and churches give scholarships to students. Over the years President Gonçalves has led other fine Brazilian men and women, well trained, to become a part of the faculty. The school now belongs to the Brazilian Baptist Convention.

Hardships and Blessings

The school gives the bachelor's degree, a four-year certificate course for those who have completed grammar school or its equivalent, and a four-year diploma course for those who have completed the high school curriculum. The school, which has been co-educational from the beginning, trains girls to serve as educational directors, music directors, and to marry preachers! Although a majority of the student wives do not receive a degree, a course is set up to help them work along with their husbands. Usually by the time their husbands have graduated, the wives have completed everything in the suggested course for wives.

The administration of the school is now developing a plan with the department of education of the state so that girls can qualify for a certificate to teach in elementary schools. After graduation they would be tentmaker-type workers—supporting themselves while serving churches unable fully to support them. The Brazilian government is extremely interested in literacy work, and schoolteachers are welcomed with enthusiasm wherever they teach.

At present there is no correspondence course or extension course offered by this school. A plan is developing, however, for refresher courses for pastors and workers in churches, and for some without seminary training.

Many students undergo extreme hardship for an education at the seminary. One man had eight children. His wife and children came too. The church recommending him helped financially, and his state board gave him a position as part-time evangelist. But the family still was not adequately supported.

What are the blessings which our missionaries enjoy while teaching there? Missionary J. Loyd Moon expresses these feelings: "Students come from all over the area and some have had dramatic conversion experiences. Some were practically criminals. Some have come from Christian homes, some from Baptist backgrounds.

"These students come raw and undeveloped. It is a joy to see them develop.

"Twelve years ago I preached at a church where a twelve-year-old girl named Eunice was converted. Last

year she graduated from our school, a poised young lady. She will be a preacher's wife. Her husband-to-be, whose name is Ezekiel, was a member of a church where I was once pastor. He is one of the most promising of our young preachers, extremely talented.

"A WMS in the States provided Eunice's wedding dress. She bought the cloth and had the dress made."

Impact: Influence

What impact has the seminary made on the immediate area and the surrounding territory? The city of Belém, with one-half million people, has become a "Baptist center," according to one missionary. The nationals, students, and faculty members see a continuous growth in the number of Christians. Church growth is sustained. Every state and several territories have residents who are graduates of the seminary. This makes for long-term influence all over the country. While the students live in Belém, every weekend students and faculty scatter out by truck and boat to the interior as well as into many neighborhoods of this large city. When the seminary was begun, there were four organized Baptist churches and a few preaching points in this country. After ten years the churches within a radius of one hundred miles have increased to sixteen and there are now twenty-five missions in the area. God is blessing the widespread influence of this Baptist school.

Evaluation: Pose questions and ask women to discuss them briefly. Write on chalkboard or wrapping paper before your meeting.

1. How did the work of Erik Nelson contribute to the founding of Equatorial Baptist Theological Seminary? (Include: established a firm foundation for Baptist advance in the area and made it necessary that workers be trained to carry on the work.)

2. What contribution does the Equatorial Baptist Theological Seminary in Belém, Brazil, make to the progress of the kingdom? (See above, "Impact: Influence.")

Follow-through

In one of his many appeals to the homeland, Erik Nelson wrote: "Dear brothers and sisters, what's the use of eating, drinking, and enjoying ourselves if in the end we shall not hear the 'Well done, thou faithful servant?' Is it 'well done' to keep up our own church work only? Do I show a Christian spirit when I go to church every Lord's day and feed my own soul only? Did Christ come to enjoy his Father's presence, or did he come to save, to give himself for others, for you and me?"

Every woman who is attending a circle meeting this month, in one of the many churches participating in this study, is a busy woman. Should all of us admit where our energies are going? Are they all directed toward our local church where we and our families receive benefit? Would it be the Lord's desire for us to redistribute our efforts in a wider circle, such as becoming actively interested in the Christian education in our state or by pro-

viding for students who need help?

Are there MKs (missionary kids) in schools of our state who need contact with Christian homes? Can we show interest in them?

A church was located near a large university which attracted numerous foreign students. At a circle meeting in the church, the program chairman asked, "What can we do for the six thousand foreign students attending the university?" The only answer that was given came from one woman: "We can pray for them." Is it possible that sometimes prayer can be used as an excuse for lack of action? If your son, or daughter, were attending a university in a foreign country, would you be satisfied if a nearby Christian church only prayed for him and made no outward show of interest? What can you do for international students? (See *Mission Action Project Guide: Internationals*, \$1.00, from Woman's Missionary Union, 600

North Twentieth Street, Birmingham, Alabama 35203, or from Baptist Book Stores.)

Would your circle like to plan a trip to the nearest Baptist school to become acquainted with its campus, absorb its atmosphere, visit chapel, talk with the director of religious activities, local pastor, and others? Inquire about needs of students and plan how you can serve.

Meditation

Allow a few minutes of quiet meditation for the women to reflect on the study for today. Close with prayer for the Equatorial Baptist Theological Seminary, for Baptist schools in your state.

Note: Will you plan to visit a Baptist school soon? What will you do there? Discuss with those who go why you are going, what you will look for, the expected results of your visit. Follow through on your plans.

Study • The Missionary Message of the Bible

by Gilbert L. Guffin

Missionaries in an Inhospitable World

Scripture Reading: Acts 27:1 to 28:31

Missions and Crises

"This topsy-turvy world," said Dr. Baker J. Caughen in the October 1967 *The Commission*, "is like a ship in a rough sea: it continues to roll and toss. As soon as a crisis passes in one place, another develops elsewhere." These crises have their inevitable effect, as Dr. Caughen further notes, upon the work of missions as they do on many other areas of life. The sudden military victory of the Israelis last summer, for example, is but one instance in point. The history of missions has always been interwoven with crises. Often what have appeared as insuperable obstacles and trials have risen before the missionary. Yet, despite these, he has marched from one victory to another.

"Missions is a part of the genius of Christianity," insists Earl R. Cook. "Broadly conceived," he adds, "it is the deliberate attempt to bring to others the blessings of the Christian faith, whether at home or abroad." That deliberate attempt, however, has taken missions and missionaries through many a testing time, both by land and by sea. Paul's experience often revealed how perilous these tests could be and yet how profitable to the missionary witness.

Paul, Bound for Rome

The pomp and splendor of the Roman court in Caesarea has long since faded into dust. The great sermon Paul preached there before Agrippa, Bernice, and Festus, however, still lives on. History discloses that although Herod and Festus left Paul in chains to be delivered ultimately to Caesar in Rome, it was really they who were in bondage. His freedom in Christ and his consciousness that he had borne a faithful witness before both the rulers of his own people and the Roman rulers in Palestine enabled him to board ship for the capital city of the empire not in defeat, but in triumph.

The account of Paul's journey to Rome, and especially the storm at sea (Acts 27), is masterfully and realistically portrayed by Luke. James Stalker says his journal of this voyage is the most valuable document concerning the seamanship of ancient times that remains in existence. We perhaps owe this to the fact that Luke appears to have been with Paul on the journey and thus to have shared the experience. To him it was unforgettable.

The details of the trip to Rome need not here be recounted. It is important, however, to note that the prisoner on board became in the hour of peril virtually the master of the ship. His heaven-sent wisdom, towering faith, and

confidence that the Lord would let him see Rome, a confidence based on a revelation from God (Acts 27:23-25), left him untouched by fear even when hardened sailors lost hope. Indeed, aboard ship he became the one rallying point around whom soldiers and sailors were able to gather. Prisoner though he was, the life of every man aboard was in his hands. Still the great, heroic missionary, he gave witness by life as well as by word to God whom he served.

Neither Luke nor tradition tells us whether anyone aboard was led to faith in Christ through Paul's testimony. One cannot help but wonder, however, how many a salty seaman or toughened soldier may have lived to remember that frail missionary who stood so tall among them in this terrifying experience and, remembering, may have given a more attentive ear to the gospel soon heralded across the empire.

Shipwrecked in Melita

Acts is notably brief in its description of the three months during which Paul and apparently all who were aboard were marooned in Melita (Malta) after the shipwreck. Luke's attention seems to have been centered almost exclusively on things of special interest to a physician. He noted, moreover, Paul's laying of hands upon the father of Publius, praying for him and healing him. He noted furthermore the effect of this healing upon the natives and how they were moved by it to bring the diseased to Paul for help. Some have wondered whether Luke also, as a physician, may have joined Paul in this ministry which could be classified now as medical missions. That what was done made a great impression upon the people of Malta is obvious. Strangely, however, we are not told that Paul preached the gospel to them or that any were won to Christ. Again, is it too much to read between the lines that Luke may by now have expected his readers to conclude such was the case?

The natives at Malta are called in the Revised Standard Version "barbarians." This simply meant that they were people who did not speak Greek. Did Paul conclude that these less cultured people might understand a ministry to their physical needs better than his sermons? Whatever the case, it is reasonable to conclude, with Kraeling, "that the author of Acts thinks of this as the occasion of the founding of Christianity on Malta." We can be certain that Paul would, under every circumstance, have continued to be a faithful missionary.

Here, as aboard ship, to use the language of Dr. Frank Stagg, "though still a prisoner, [Paul] manifested pre-eminence. On board ship he was still the biggest man among them." He was also in Malta the biggest man among them.

As soon as weather permitted, the officer who had Paul in custody arranged for ship to Rome. Arriving at Puteoli, the main harbor of Italy, located some 135 miles from Rome, Paul found a company of Christians already

in this port city. The ostentatious, surprisingly persistent Paul to spend seven days with these believers. Then came the march to Rome.

The Appian Way over which Paul passed was now famous. Many a place of historical significance as well as the estates of some of the most wealthy and famous of the Empire lay along it. One of these estates was that of Cicero. Luke's attention, however, was not on such small details as these. It was on the advance of the great Christian warrior toward his ultimate objective. Dr. J. B. Lawrence is justified in referring to this experience as "after all a fourth missionary journey."

Long before, Paul had written to the church at Rome that he was ready with all that was within him to preach the gospel there also (Rom. 1:15). Though he was now moving toward this longed-for objective as a prisoner, he was nonetheless advancing with the courage of a conqueror. He bore in his bosom the message which he knew would set Rome and the whole empire free. Through God's grace he would yet preach that liberating gospel to Caesar also!

Paul Met by a Delegation from Rome

At Appii Forum (Acts 28:15), forty-three miles from Rome, Paul was met by a delegation from the capital city. Ten miles further on, he was met by another group who had come out to welcome him. During the two years of Paul's imprisonment at Caesarea, many travelers had perhaps brought news about Paul from that city to Rome. They would have been sure to stress Paul's professed innocence. Yet there were conflicting reports. It is to the credit of the Christians in Rome that, disregarding Paul's being a prisoner, they went to such effort to greet him. When Paul saw these friends, he thanked God and took courage. The spirit of this valiant missionary had apparently begun now to quaver. This is understandable. He was worn from his labors and was suffering the humiliation of his chains. Had he begun to wonder also whether he would be equal to his opportunity? Whatever feeling of depression may have temporarily come over him, his spirit was renewed and his hope set ablaze by the coming of these friends. With firm and quickened step he marched toward the city before him. The presence with him of these two Christian groups brought him inspiration and warmed his heart.

As we recall the present scene, it is easy also to catch a vision of thousands of other missionaries in all parts of the earth being greeted and welcomed by other small bands of native Christians, as they too move toward their destination of service.

Except for Paul's bonds, he could not have prayed for more than he was now experiencing. During the journey which would have taken at least two more days, Paul would surely have filled in all the gaps of information for the brethren from Rome, and more importantly, he would have recounted to them the wonders God had wrought

through him and his fellow missionaries in all parts of the Empire. How the group must have hung upon his words. Their excitement would have made them almost forget the grievous bonds of the apostle.

Quite possibly, both because no specific charge had been laid against Paul and because it had been Paul's own appeal which had led to his present journey, but partly also because of Paul's heroism in the memorable sea voyage just completed, leniency was extended by the Roman authorities to him. Nero, now ruler of the Empire, had perhaps allowed kinder officials than himself to handle Paul's case upon his arrival. Whatever the reason, Paul was given maximum liberty, being permitted to use his own rented house, and having only a Roman soldier at his guard. The fact that he could afford his own house is a silent tribute perhaps to the affection and generosity of the churches and Christians across the Empire who apparently saw to it that in this period of imprisonment Paul, at least, had no serious financial lack to meet his needs.

Paul Wins Roman Officers

From Paul's letter to the Philippians, we learn that through rotation of officers serving as his guard, if not by other contacts with officials in Caesar's very "household," Paul was able to win at least some, if not many, to Christ. Not only was he having opportunity to preach to government officials, but he was doing so by their own arrangement!

Paul's rented house became a mecca at first for both Jew and Gentile. The Jews wanted to know more about the "sect" to which they heard he now belonged. This is evidence that apparently Peter had not as yet come to Rome; else they would surely have known more about the Christian community than they did. Paul recounted to the Jews all that had transpired and why he had appealed to Caesar. He expounded the nature of the kingdom of God and sought to persuade the Jews concerning Jesus, using Moses and the prophets as the source of his message. Some of the Jews listened, as from morning until evening he proclaimed the gospel to them, and some believed. Paul felt moved to recall to others what

Isaiah declared concerning the hardness of the heart of his own people (Acts 28:25-27). He then announced to the Jews: "So let it be understood by you then that [this message of] the salvation of God has been sent to the Gentiles, and they will listen [to it]" (Acts 28:28 *The Amplified Bible*). The judgment he expressed was not the cause of the Jews' rejection of Jesus but the result. That rejection led Paul to the further affirmation which seems to be basic in Acts: that Jewish rejection had opened the door for the proclamation of the gospel to the Gentiles.

The gospel had already reached Rome. Two or more congregations may already have existed in the city. These would have resulted from the testimony borne earlier by travelers. The work of these congregations would have been greatly strengthened and deepened by such marvelous documents as the book of Romans, which Paul had sometime ago forwarded to them. Now the great missionary teacher is present himself! His house becomes a veritable school for those who will come continually to him over the next two years. Many a Christian leader, as Stalker notes, "got his sword sharpened there." Perhaps, as he adds, "New energy began to diffuse itself through the Christian circles of the city."

Not only did Paul preach and teach every day, but he also found time to write some of his greatest masterpieces. Here, likely, as we shall later more particularly see, the apostle penned such letters as Philemon, Ephesians, Colossians, and Philippians. The letter to Philemon resulted from the visit of a runaway slave from Colossae. The beautiful Philippiian letter was prompted by a visit by Epaphroditus from Philippi, bringing a love offering. Questions about the nature of the church, its hope for the future, its ministry and its mission prompted Paul, under the Spirit, to write the great epistle to the Ephesians, a book which has been called "the profoundest and the sublimest book in the world."

So the great apostle is still the great missionary, evangelist, theologian, and kingdom builder. Not even the chains, which evidently were continually on his wrists, or the limitations imposed by imprisonment could bind him. His ministry reached out like rays of light across the whole Empire. Until this day, their glow is undiminished!

STUDY GUIDE

by Chester L. Henry

Using the Bible, the lesson "Missionaries in an Inhospitable World," and this study guide, study individually or in groups the missionary message of the Bible.

The Preeminence of a Prisoner

Before looking at the current lesson, spend a minute or two previewing last month's study. Ask someone to relate briefly the reason for Paul's being sent to Rome.

Begin the current study by asking members of the group if they have ever heard anyone ask, "Why does God allow _____ (name some experience) to happen to me? What events or circumstances prompt such questions as these? (Usually some kind of crises, such as sudden death, serious injury, illness, unfaithfulness by marriage partner, or other crises events.) Discuss the attitude of those who ask such questions. (Generally the thought is how can God do this to me—after all I have done for him.) What

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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.

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STATE _____ ZIP CODE _____

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do these questions reveal about the persons asking them? (The implication is that if I teach a Sunday School class, work in WMS, attend Training Union, and tithes, then I ought to be immune to and protected from the crises of life.) On the basis of his ministry, could Paul have voiced such an attitude? (See 2 Cor. 11:23-28.) Did he voice such an attitude? Let's consider this attitude as we study the following verses of Scripture.

Courage to Face a Crisis

Read Acts 27:1-26. As they began this long journey, what was the relationship between Paul and Julius, his Roman guard? (v. 3) According to this verse, would you consider Paul an ordinary prisoner? Did Paul behave as an ordinary prisoner? Give reasons for your answers.

Ask one of the members (by advance assignment) to be prepared to relate briefly the events of Acts 27:9-20. Questions to stimulate discussion are: Why did Paul warn the ship's crew not to sail? (v. 10) Why was he ignored? (vv. 11-12) How did the people on the ship react to the storm? (v. 20)

How did the storm affect the attitude of the men toward Paul? (He became the rallying point around whom the soldiers and sailors were able to gather. See pp. 29-30 for treatment of this idea.) Why was Paul so confident that all aboard would be safe? (v. 24)

How long did the storm last? (v. 27) Ask the group to find the specific incident where Paul's advice contributed to the safety of the entire group (vv. 30-32). Ask someone to read Acts 27:33-36 and discuss Paul's relationship to the rest of the group. Another may tell briefly

what happened after those aboard reached shore (Acts 28:1-10).

A Royal Welcome

After three months at Malta, Paul was put on another ship headed for Rome. Lead the group to discuss the happy surprise which came to Paul as he journeyed toward Rome (Acts 28:15). How did Paul react to this situation? (See v. 15. Also see p. 30 for discussion of this verse.) What kind of treatment did Paul receive from Roman officials upon arriving in Rome? (Acts 28:16)

Ask the group to find the verse which indicates Paul's first acts after arriving in Rome (Acts 28:17). Why did he do this? (v. 20) Were the Jews receptive? (v. 23) How did they respond to Paul's teaching? (See Acts 28:24.) They reacted as men have always reacted—some believed and some disbelieved.

The Unhindered Gospel

How long was Paul allowed to teach and preach in his own hired house? (Acts 28:30) What does this say about Paul's relationship with Roman officials? (See lesson, p. 31.)

Lead the group to discuss the manner in which Acts ends. Does this ending seem to imply that the writer planned to write more, or is it in keeping with the author's purpose to write about the gospel? Dr. Frank Stegmann makes the following comments concerning the ending of Acts: "Paul lived two whole years 'at his own expense' or 'on his own earnings'; either idea is possible. Whatever happened after the two years, Luke is not concerned to tell. It is beside the point to suggest that he wrote no more because he knew no more, that he contemplated a third volume, that he died with the work unfinished, that at this point his sources stopped, or that he simply assumed that his readers knew the sequel. In letting the curtain fall on Paul with no information as to the outcome of the trial, he writes in keeping with his pattern throughout the book. He earlier permitted the curtain to fall on Philip, the Ethiopian eunuch, Barnabas and Mark, Peter and others. Luke is writing about the gospel, not about Paul."

"Openly and unhindered Paul preached the kingdom of God and taught about the Lord Jesus Christ. Luke no doubt includes the idea that Roman authorities did not interfere with his freedom in preaching, but beyond that is a larger message. The gospel had fought off numerous efforts to limit it. At first, all, including the twelve, expected the kingdom to expand within Judaism (Acts 1:6). These unwittingly would have made Christianity's cradle its grave. Stephen, then others, began to catch the world vision inherent in the gospel—inherent because it was first in the heart and mind of God. The painful fight was made for an unhindered gospel. The saddest cost of victory was the self-exclusion of the Jews; the glorious victory was a gospel preached unhindered!"

*The Book of Acts, © 1959, Broadman Press. Used by permission. \$4.25 from Baptist Book Stores.

For Further Thought and Action

As we examine the events of this lesson, we see Paul leaving Caesarea as a prisoner but arriving in Rome as a hero, both to the crew of his ship and the Christians who went out to meet him. What made the difference? (His unyielding faith in God.) Does this truth hold any hope for us? Because of his faith he became the one rallying point for the 276 men aboard. Is our faith pointing others in deep need toward God as Paul's faith did on this journey to Rome? (Discuss.)

As Paul approached Rome, surely he began to feel that some of his ultimate objectives were being achieved. This should cause us to pause long enough and examine our ultimate objectives for life. What are your ultimate objectives? a bigger house? newer car? financial status? social acclaim? material ease? What about your spiritual objectives? Have you set for yourself spiritual objectives to guide in your growth and development as a Christian? Can this most important phase of our lives be left to chance?

Lead the group to pause long enough to take spiritual inventory. Is your prayer life consistent and meaningful for yourself and others? Do you desire significant Christian growth? Do you seek consciously to worship God? What is your record of stewardship of time, talent, and treasure?

As Paul journeyed toward Rome, he was encouraged by the faithfulness of the Christians who came out to meet him on the Appian Way. Do others see you as faithful in commitment and service for Christ? Are you indifferent to your influence on others? Is the gospel being helped or hindered by your Christian life and example?

Close with prayer that the gospel may be proclaimed "unhinderedly" by us through the Holy Spirit's power that we shall be faithful to Christ, being light to others who need forgiveness of sins and the presence of the living Christ in their lives.

The camping tent looked extra small as it nestled at the foot of El Capitan. We sat in the doorway watching the panoramic grandeur of Monument Valley on the Navajo Reservation.

Our love affair with Navajo country began on our very first trip into the vast colorful landscape. Each trip increased our fascination for this part of our country.

With an interest already whetted, you can imagine how intrigued we were with the book *Traders to the Navajos*.

Using careful documentation for facts, the author pictures the Navajos through eyes of a trader and his wife who spent their lives on the reservation.

As you travel the land and the years with the author, you see Navajo country from the first entrance of the white man. If you like anthropology and archaeology, you appreciate the first explorations of the famous Mesa Verde dwellings.

"Blessed are the peacemakers" will come to mind as you observe the love, tenderness, and understanding which Mr. and Mrs. Wetherill display toward their Indian friends.

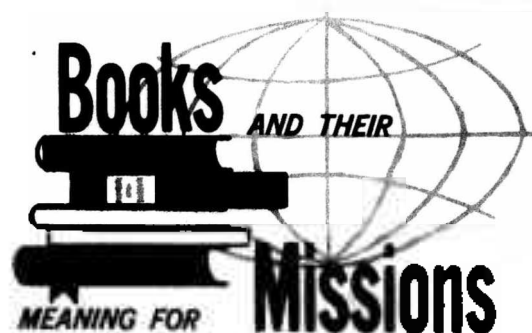
You will learn many of the legends of the Navajos. When seen through Indian eyes and in the light of their circumstances, you will find that much of their philosophy is wise and good.

You will learn the background and culture of a people to whom we send missionaries. You can see what a radical concept the Christian faith must seem to these of different environment. You, too, will love and understand the Navajos more after reading *Traders to the Navajos*.

Traders to the Navajos, Frances Gillmor and Louisa Wade Wetherill, \$2.45

Order from Baptist Book Stores

by Fayly H. Cothern



IS THIS YOUR QUESTION

by Marie Mathis....

In the Brotherhood mission action program like mission action in Woman's Missionary Union?

Brotherhood members minister and witness to persons of special need and circumstance who are not immediate prospects of the church—the same group that commands the interest of Woman's Missionary Union. Often special talents and skills available in Brotherhood groups allow them to perform a distinct ministry that Woman's Missionary Union cannot perform. Sometimes WMU and Brotherhood can minister most effectively when they combine their efforts. Both WMU and Brotherhood mission action is correlated through the church council.

The president of Baptist Men is the pivotal point for mission action in Brotherhood. Discoveries of need, wherever they originate, are channeled to him and then to the Baptist Men's mission action leader. These officers work with the Brotherhood director and the church council to make mission action decisions. Then they lead in funneling the resources of their group into mission action.

Brotherhood units have put much creative muscle into long-term mission action and into mission action projects. They have:

- adopted needy families
- conducted canned food drives for local welfare agencies
- conducted campaigns to shoe needy children
- maintained a closet of nursing equipment for loan to sick people
- educated the church in cooperation with Alcoholics Anonymous about the alcohol problem
- operated a health camp or fresh air farm for ill boys and girls
- aided older persons in repainting and maintaining their homes
- transported physically handicapped persons to

- church, doctors, and stores
 - helped unemployed persons find jobs
 - substituted as fathers for orphaned children
 - adopted "grandparents" to give companionship and counseling to older persons
 - labored to construct and equip good will centers
 - set up a rest stop for travelers to be refreshed and find spiritual counsel
 - led worship services and recreation programs at prisons
 - built mission church buildings.
- Enthusiasm for mission action "with teeth in it" is at high pitch among men throughout the nation.

What are the plans for the 1968 Royal Ambassador Congress?

RAs will go west August 13-15 for the Fourth National Royal Ambassador Congress in Oklahoma City. A Christian TV actor, a writer, a rodeo performer, and a doctor will be among personalities stressing the theme, "World Missions . . . My Mission."

The actor is Tommy Lester, a star of "Green Acres." The writer is Robert L. Short, author of *The Gospel According to Peanuts*. Champion rodeo performer Jim Shoulders will conduct a real rodeo. Dr. Robert A. Hingson will demonstrate his peace gun which he has used for mass inoculation in medical missions projects. Missionaries will hold small group sessions for the RAs. Music will include a new Royal Ambassador song.

In Oklahoma's western atmosphere, boys will be served a chuck wagon barbecue dinner and have a chance to tour the area's interesting attractions.

Registration and lodging requests should be rushed to the Baptist Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee 38104.

TWO GREAT FRIENDS OF MINE

by Miguel A. Lopez

Who can estimate the contributions friends make to a life? Mr. Lopez recalls the influence of two men from whom he learned many valuable truths

J. G. Sanchez

We first met around the baptistry of the First Baptist Church of Albuquerque, New Mexico, thirty years ago. At that time the auditorium was the basement of today's building, only then it had a wooden floor and the baptistry was located under the choir loft. The pastor had told me Rev. J. G. Sanchez was coming to baptize converts. Getting that baptistry ready was a new experience for me, for I had not been working at the church as janitor very long.

When he arrived, there was a serenity and peace about Brother Sanchez that I found hard to understand. At the time I was not a Christian. As he walked into the darkened auditorium, he spoke to me and shook my hand. I can still remember the name he used, "So you are Miguelite." In all the years that we knew each other, he never called me by any other name.

"I've come to help you get the baptistry ready for tomorrow," he said. This was unusual, and because the baptistry was already filling with water, we just sat there for a while and talked. I did not ask many questions for I was not too interested

Rev. Miguel (Mike) Lopez, a home missionary, is pastor of the Spanish Baptist Mission in Santa Fe, New Mexico

Home Board Photos



in his religion, so this gave him liberty to tell me of some of his experiences in serving the Lord.

He told me with evident pride of the wonderful family God had given him, of his work selling insurance for eternity as he brought the message of salvation to others, and of his travels all over New Mexico trying to establish many mission points. Some of these are now churches. One time while witnessing, a man heard him and later threatened him with an axe. The intervention of a neighbor kept him from injury. On another occasion when witnessing to a man, some one snickered at him. Again he was not harmed because of the kindly intervention of a witness. He told me of how he received the gift of a bicycle from the Woman's Missionary Union of Virginia and how he used this bicycle to go out to preach. One time it rained, and the mud was so deep he had to carry the bicycle on his back and walk.

The one thing that perhaps impressed me most about this man of God was his utter simplicity and sincerity, his insight into human nature; and as I look back now, I wonder if he was trying to teach me. Never once while I was lost did he try to "push his doctrine." He never left me, however, but that I felt it must be wonderful to have a Lord like the one he talked so freely about.

After my conversion and baptism, one day when I met Brother Sanchez, he put his arms around me, and said: "Miguelito, so you have finally become one of us."

Several years later we were standing in the auditorium of the Spanish Baptist Mission in Santa Fe; he was

our guest preacher in a revival meeting. Trying very hard to control his emotions, he confided in me, "One of my dreams has come true, for I have dreamed of the day when we would have established work here in the capital city of New Mexico," and then we rejoiced and cried together.

J. G. Sanchez has since gone home to be with the Lord, but his works live after him, this dean of New Mexico Spanish preachers for many years.

E. I. Robinette

It was our twentieth wedding anniversary. Ruth, our youngest daughter, had told us that our anniversary dinner would be a present from her, so we went out to eat that evening.

Greggie and I were sitting at the table when she said to me, "Look," and I turned to see across the room Brother E. I. Robinette of Albuquerque.

"It couldn't happen again in a million years that on this our wedding anniversary night the best man should also be here," I said to my wife. Brother Robinette was in earnest conversation with a young man at his table. I knew that expression so well. His presence brought back a flood of memories.

Once while I was janitor for the First Baptist Church in Albuquerque, the new building was to be dedicated. I was literally snowed under in work trying to get it ready. Worn out and tired, I thought to myself, I'll never be able to do it. I walked up to the auditorium dreading the work of trying to get the new rug free of all loose lint. In the middle aisle of the auditorium this man was pushing a vacuum cleaner with the same earnestness

that he does everything. I couldn't believe what I was seeing; he was then the state manager for an appliance company. In a little while he stopped, came over and put his arm on my shoulder and said very quietly, "I am praying for you, Mike."

In the days that followed I would go to his office, and many were the times that he spoke to me about the Saviour, with always the words, "I am praying for you, Mike." His concern not only for me as a lost person at the time, but also his earnestness for the work of the Saviour impresses anyone who speaks with him. The grace of this man who so walks with his Saviour, who so constantly told me, "I am praying for you, Mike" is a constant blessing. He came to me one day after my conversion—we were now brothers in Christ—and asked me to pray for him. He is a man of humility.

And as I have watched him work, whether with his own business or wherever he goes, I see him always living the Christ life that others may be attracted to Jesus. He is never too busy in his work to talk to someone about Jesus.

Are you still wondering what happened that night at the restaurant? Well, Brother Robinette came over and sat and talked with us for a while. As he got up to leave, he picked up the tab, and whispered to me: "God has been good to you. I'll be praying for you, Mike."

God in his mercy cradled my Christian infancy in the fellowship of the First Baptist Church of Albuquerque, New Mexico, and I am grateful for their love and prayer through the years and for these two great friends.



Release from European Baptist Press Service

(News Agency of the European Baptist Federation) Rueschlikon (Zurich), Switzerland.

Thos Sommerkamp, Director

Bilingual Youth Center Opens in Salzburg, Austria

A bilingual Baptist Youth Center was launched last spring in Salzburg, Austria, to serve Austrian and American students, reports William L. Wagner, fraternal representative of an American missionary organization.

A building was rented in an area where students gather, Mr. Wagner said. The project, financed by the Southern Baptist Convention (US) Foreign Mission Board, is carried on in cooperation with the Baptist church in Salzburg. Young people from the Salzburg church help operate the center.

The youth center seeks to attract Austrian students from a local university and a conservatory of music. Its American participants are students from four US universities who use Salzburg as locale for studying abroad.

Two of the four American universities are Baptist related, Mr. Wagner said. They are Alderson-Broadbent at Philippi, West Virginia, and Redlands University in Redlands, California, both related to the American Baptist Convention.

Wagner serves as youth center director. The center provides Bible studies in English on Friday nights and Bible studies in German on Tuesday nights.

The building is open for recreation and conversation daily from noon to two p.m. While the center does not serve food, students may bring their lunches, and the center serves soft drinks. The center is also open on weekends.

Table tennis is played in the downstairs lounge of the two-level building. The meeting room seats about sixty people, and is equipped with folding chairs so it can be used as needed, Mr. Wagner continued.

There is a lending library with books in English and German. From time to time, movies on religious themes are shown. The center's purpose is to have evangelistic contact with young people in both English and German.

Mr. Wagner is the fraternal representative of the SBC mission board in Austria. He lives in Salzburg.

Carey Cottage in England Doomed to Demolition

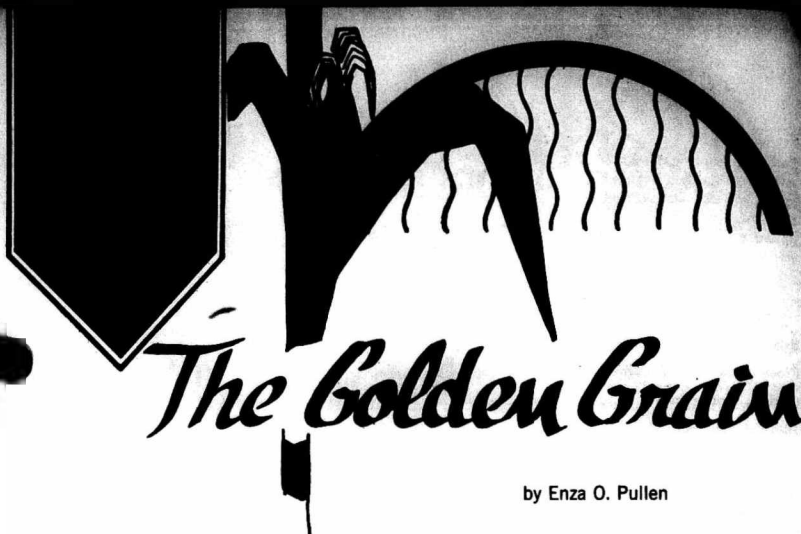
The cottage in Harvey-lane, Leicester, England, which once served as a parsonage for William Carey, pioneer of modern missions, has been sold by the British Baptist Missionary Society under a compulsory purchase order.

An area redevelopment project acquired the house for £3,000 (\$7,200). It will be torn down.

A group of Leicester businessmen bought the house for the missionary society in 1916. It has been used as a museum containing Carey relics, reports the *Baptist Times* of London.

In 1937, when the cottage was also threatened by demolition, appeals for its preservation were successful. Up to the present time, it was hoped to keep the building as a historic site in an open area, but these plans did not work out.

The building, it is said, has no historic value apart from the fact that it was once occupied for four years by Carey, through whose influence the Baptist Missionary Society was founded in 1792. Carey's next ministry after leaving the Leicester cottage was his missionary work in India, taken up in 1793 and carried on continuously for forty years.



The Golden Grain

by Enza O. Pullen

In this country we have been cooking kernels of golden corn since Indian days. Sweet corn loses flavor quickly and requires care and quick preparation.

CORN RECIPES

Corn on the Cob

Select the freshest corn. Fill a large kettle with enough water to cover the corn and bring it to a boil. Add 1 teaspoon sugar. Do not add salt since it tends to toughen corn. Put the ears, husked, in the boiling water. After the water comes to a second boil, cook the corn for 3 to 5 minutes, depending on its age and freshness. Lift out the corn with tongs, put in a dish lined with a linen napkin, and fold the napkin over the corn to keep warm. Serve with butter, salt, and pepper.

Corn Oysters

In a bowl combine 2 cups grated, fresh corn, uncooked, with 2 egg yolks, well beaten, $\frac{1}{4}$ cup flour, and salt and pepper to taste. Fold in 2 egg whites, stiffly beaten. Heat $\frac{1}{4}$ cup shortening in a skillet and drop in the batter from a teaspoon. Brown the corn oysters quickly on both sides. Drain on paper towels and serve very hot. Serves 4.

Baked Corn and Tomatoes

Cut and scrape the kernels from enough ears of uncooked, fresh corn to measure 3 cups. Put half the corn in the bottom of a buttered casserole and cover with 3 ripe tomatoes, thickly sliced, 1 tablespoon finely chopped onion, $\frac{1}{2}$ green pepper, seeded and finely chopped, and 1 tablespoon butter, cut into bits. Sprinkle the layer with salt, pepper, and a pinch of sugar. Cover with the re-

maining corn and another layer of tomatoes, onions, peppers, and butter, using the same proportions of ingredients. Season the top layer with a little more salt, pepper, and sugar. Sprinkle with 1 cup fresh bread crumbs and 3 slices uncooked bacon, diced. Bake in a moderately hot oven (375°) for 45 minutes.

Corn and Cheddar Casserole

In a saucepan melt $\frac{1}{4}$ cup butter. Add $\frac{1}{4}$ cup flour, and stir the mixture until it is smooth. Cook for 1 or 2 minutes, stir in $1\frac{1}{2}$ cups milk. Cook over low heat, stirring constantly, until it thickens. Remove from the heat and stir in $1\frac{1}{2}$ cups each of uncooked corn, cut and scraped from the cob, and grated sharp Cheddar cheese, 1 cup fresh bread crumbs, 4 eggs well beaten, 1 teaspoon mustard, $\frac{1}{2}$ teaspoon sugar, and salt and pepper to taste. Pour the mixture into a buttered 2 quart casserole, put the dish in a pan of hot water, and bake it in a moderately slow oven (325°) for 1 hour and 15 minutes, or until a knife inserted near the center comes out dry. Serve immediately.

Indian (Corn) Pudding

6 cups milk, scalded	1 teaspoon salt
1 cup yellow corn meal	1 teaspoon ginger or
$\frac{1}{2}$ cup molasses	grated lemon rind
$\frac{1}{4}$ cup sugar	$\frac{1}{4}$ teaspoon soda
	2 eggs slightly beaten

Pour milk slowly on the cornmeal, cook in double boiler 20 minutes; add other ingredients. Pour into a buttered baking dish and bake 3 hours in a very slow oven (250°). Serve warm with cream.

wms forecaster

PLANNED BY MARGARET BRUCE
August 1968 • ROYAL SERVICE

A THOUGHT FOR THE MONTH . . .

The roots of self-love may have been cut once, but it takes vigilance to keep them from sprouting again!

MILDRED McMURRY

guiding

Woman's Missionary Society

WMS President

Christmas in August

Christmas in August is a plan whereby members of Woman's Missionary Union may bring Christmas gifts to be sent to some of our home missionaries for use in their work at Christmas time. No doubt you are familiar with the plan, for it has been promoted by Woman's Missionary Union for many years. Read the article on page 10 entitled "Your Help Is Needed by Missionaries in Oklahoma, Tennessee, and Kentucky." You will also want to encourage all WMS members to read the messages from the missionaries who will be receiving the Christmas in August packages from Woman's Missionary Societies.

Read carefully the suggestions given regarding packaging the gifts and the kinds of gifts to send. Christmas in August sharing will give you a summertime Christmas spirit!

Woman's Missionary Society Member Handbook—Changes and Choices

For the first time Woman's Missionary Society will have a member handbook. It has been written by Mrs. Robert Flinn, president of Woman's Missionary Union. You will want to promote its use by every WMS member. It may also be used to enlist new members and will be a lovely gift for extension members. The handbook will be available July 15 and may be ordered from Woman's

Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, for 25 cents.

WMS Executive Committee

Yes, beginning October 1, 1968, it will be called committee instead of board. Since we are having a simplified plan of organization in WMS, it seems more appropriate for the WMS planning group to have a less formal name. Under the new plan the WMS executive committee mem-



bers are president, study chairman, activity chairman, mission study group leaders, mission prayer group leaders, and mission action group leaders.

The WMS president plans for meetings of the executive committee. With the help of the WMS secretary, she reminds committee members of the meetings and gives them an agenda so they may be prepared for the discussion and the reports they are to bring.

It is important that there be regular meetings of the executive committee every month, every other month, or at least once every quarter. At these meetings, plans are made and coordinated and there is opportunity for WMS officers to evaluate the total work of the society. Reports are heard from WMS officers on plans for the future and evaluation of previous work.

The study chairman and the activity chairman meet with group leaders to discuss plans and needs and to coordinate the work of mission groups. Group leaders request any assistance needed by their group. Also, the WMS president shares information gathered at the WMS committee meeting (in churches with more than one WMS) or at the meeting of the WMU council (in churches having one Woman's Missionary Society, in which case the WMS president serves on the WMU council).

Implementing New WMS Plan of Organization

If you have attended a WMU interpretation meeting within the past eight months, you have had suggestions given to you for moving into the new organization plan. If you have not had the opportunity of attending one of these meetings, read the article in April ROYAL SERVICE, pages 47-48 which gives steps for making the transition to WMU 1968.

To adapt these steps to WMS 1968 and to refresh your memory, they are:

1. Become informed about new plans.
 - Read the WMU Year Book 1968-69, 35 cents.
 - Read the WMS Leader Manual, 75 cents.
 - Study chapter 3, "The WMS Organization."
2. Discuss plans with WMS executive board.
 - Use leadership articles in The WMU Leader, ROYAL SERVICE, February-April 1968, to stimulate discussion about change.
 - Make available new WMS Leader Manual and encourage members to read and study it.
 - Interpret new organization plan by using the new or newly expressed ideas on pages 3 and 5 in the WMU Year Book 1968-69. Study WMS organizational chart on page 14 and duties of WMS officers on page 15.
 - Allow ample time for questions and discussion; allow members to discuss their reactions to the changes.
3. Inform all women of the church.
 - Use the church bulletin or newsletter(s) to explain the WMS opportunities of mission study

groups, mission prayer groups, and mission action groups. In churches having more than one WMS, the WMS committee plans ways of informing women of the church of group opportunities provided by each WMS.

- Ask women to choose the group(s) in which they want to participate.
 - Display resource materials available for mission groups.
4. Set up organization and enlist leaders.
 - After plans have been discussed with the WMS executive board and with WMS members and presented to all women of the church, decide how many and what kind of mission groups will be needed.
 - The WMS nominating committee is nominated by the WMS executive board and is elected by the society. It is the responsibility of the nominating committee to nominate all WMS officers except the WMS president who is elected by the church. (See the WMU Manual for procedures for church election of WMU officers.) After the president is elected she should serve with the WMS nominating committee in the selection of other WMS officers. (See WMS Leader Manual, chapter 6, "WMS Leaders and Members.")
 5. Provide materials and train leaders.
 - Order materials which WMS officers will need to perform their tasks efficiently; encourage members to study the new plans.
 - Provide WMS Leadership Course for all WMS officers. (See Teacher's Guide, WMS Leadership Course, 50 cents, from Woman's Missionary Union or Baptist Book stores.)
 6. Use new plans beginning October 1968.

Circle Chairman

Looking Toward WMS '68

Many circle chairmen will become group leaders when the new WMS plan of organization goes into effect October 1, 1968. This is to be expected, for circle chairmen are accustomed to working with small groups. They know already that the group leader is the key to a successful mission study group, a mission prayer group, or a mission action group.

They know that the good group leader is the one who knows how to delegate responsibilities and seeks to involve all group members in the work which the group has to do.

The mission group leader will be aware of the fact that mission groups in WMS are an integral part of the society and are not apart from it. She will be enthusiastic about the total work of the WMS and will regularly emphasize WMS activities in which group members can engage.

As the WMS moves from its present plan of organization to the new plan, the WMS nominating committee will enlist group leaders. It will be necessary for these leaders

to be flexible in their attitude toward the groups they will lead. It will take time to discover the number and kind of mission study, mission action, and mission prayer groups needed. As women sign up or volunteer for work in the different groups, the numbers and kinds may change. Therefore, it may be necessary for group leaders to change also.

Group leaders will recognize the importance of the regular WMS executive committee meetings. At these meetings, group leaders report the progress of the work of their group and bring needs for assistance from the society and/or other groups. Here study group leaders have opportunity to confer with the study chairman and with other study group leaders. Likewise, prayer group leaders and mission action group leaders confer with the activity chairman and other prayer and mission action group leaders.

Group leaders hold a strategic position in Woman's Missionary Society as they lead in planning, conducting, and evaluating the work to be done in mission groups.

WMS officers, check the following list and be sure that you have the materials needed to lead in the 1968-69 WMS organization structure.

- ☐ WMU Year Book 1968-69, 35 cents
- ☐ Woman's Missionary Society Leader Manual, 75 cents
- ☐ Teacher's Guide, WMS Leadership Course, 50 cents
- ☐ WMS Membership Card, 25 for 30 cents (packaged by 25's only)
- ☐ Woman's Missionary Society Member Handbook—Changes and Choices 25 cents (available July 15)
- ☐ Set of ten posters on WMS Study Topics for 1968-69, 1.25 from Woman's Missionary Union, only (available July 15)
- ☐ WMS Prayer Folder, an aid to intercessory prayer, 10 for 30 cents
- ☐ WMS Group Record and Report Book, 30 cents (The WMS Record and Report Book is distributed according to state plan.)
- ☐ Mission Group Resources

All of the above materials except the set of ten posters on WMS Study Topics 1968-69 may be ordered from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. The posters may be secured only from Woman's Missionary Union.

teaching

Missions

Program Chairman and Mission Study Chairman

In the new plan of organization for WMS 1968-69, the work of the program chairman and the mission study chairman will be combined. In the past we have thought of mission study as the study of missions books. Now, we are recognizing that mission study may be the study of books or it may be study of materials in ROYAL SERVICE prepared for general WMS meetings or for small group meetings.

The simplified plan of organization for WMS calls for a study chairman instead of a program chairman and a mission study chairman. The study chairman is responsible for planning the learning experiences for general WMS meetings, WMS study projects (the society's study of missions books), and will assist mission study group leaders with their work. She is also responsible for encouraging WMS members to read missions books and periodicals.

The 1968-69 WMS Year Book, pages 57-58, gives the units of study for the general WMS for 1968-69. On page 59, books to be used for WMS study projects are listed. These are the Adult foreign missions book for the fall of 1968 and the Adult home missions book for the spring of 1969.

participating

in Missions

Prayer, Mission Action, and Stewardship Chairman

You have read and heard about a simplified plan of organization for WMS. Here in regard to your work, the plan comes into operation, one officer instead of three. The new plan recommends an activity chairman who is responsible for planning the prayer time at general WMS meetings and encouraging members to pray daily for missionaries. She plans WMS projects (short-term activities) in prayer (weeks and seasons of prayer and mission offerings), stewardship, and mission action. She also assists mission prayer group leaders and mission action group leaders with their work.

If you are thinking this overloads one officer, remember the activity chairman is not to do all of the work, but

Every woman in WMS needs her own ROYAL SERVICE.

is to enlist other WMS members to help by assigning responsibilities to them for the year, the quarter, or month by month.

See pages 61-64 of the WMU Year Book 1968-69 for information concerning praying for missions, giving for the support of missions, and ministering and witnessing through mission action.

keeping up-to-date

with the Denomination

Home Mission Board

More than forty language groups in America hear the gospel in their own tongue because of the work of the Home Mission Board. More than 35 million people are in these language groups—90 percent of whom are unevangelized. Some of these are French and Spanish language people, Orientals, migrant laborers, and Indians.

August 26-September 1 has been designated on the denominational calendar as Language Missions Week. The leaflet "Ministering to Language Friends" suggests how you and your church can give a Christian witness to those in your community who speak another language. The leaflet may be ordered free from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303.

promoting WMS Work

At Society Meetings

In most churches there is a stewardship emphasis in the fall or late summer. Each WMS member has responsibility for the support of her church's stewardship plan. Promotion of tithing among WMS members and their families would be a good way to prepare for the church's stewardship emphasis. Place a replica of a church (see p. 20, *WMS World in Books*) on a table and have someone sing "Trust, Try, and Prove Me." As the first stanza is

sung, hold up a placard with these words printed on it, "The tithe tests our obedience." As the second stanza is sung hold up a placard which reads, "The tithe tests our faith." As the third stanza is sung, lift up a placard with the words, "The tithe tests our love." Read Malachi 3:8, 10 and hold up a placard with these words, "The tithe tests our honesty."

At Circle and Mission Action Group Meetings

To preview the September society study, say that this quarter at society meetings we have seen how important education is to missions advance among National Baptists in the USA. We have also seen how religious education has helped with the development of Indian Christians and their churches. Next month we will complete this unit of study as we learn of the different types of mission schools Baptists provide on the San Blas Islands, Panama, and the Sanyati Reserve in Rhodesia. Locate these two places on a world missions map. If you do not already have one of these, one may be ordered free from the Foreign Mission Board, Box 6597, Richmond, Virginia 23230. Give time and place of WMS meeting. Show the three WMS posters for these months.



the wmu leader

planned by June Whitlow
august 1968 • royal service

THE CHILD IS FATHER TO THE MAN

by Marjorie Stith

Children come in assorted sizes and colors, in some respects very much alike and yet each unique and unlike any other child. One approach to understanding these children is to cultivate a child development point of view. To start in this direction, let's examine some "rights" of children.

1. Every child has the right to wonder.

Children have the right to find out what will happen if—through an atmosphere of freedom and provision for materials with which a child can experiment—we encourage this wondering, this curiosity. Curiosity is a fragile commodity and easily can be squelched by people too busy or too far away to take seriously the child's questions or to provide raw materials for experimentation.

2. Every child has the right to be accepted.

Children have the right to be loved, with freedom and abandon, just as they are. A child is an individual, a person of worth. He is not a miniature adult. He is not simply a piece of humanity to be tamed, formed into something or other acceptable. He is a reacting, interacting, growing, changing human being with a right and capacity to live each day fully and well. He will learn to accept himself and love other people as he is accepted and loved by significant adults in his life.

3. Every child has the right to feel that he is able.

Every child wants to be a doer, and longs to do more and more. This desire for achievement, to do things for himself, must be encouraged. This is accomplished in part as he is praised for his attempts, and allowed to do jobs according to his ability rather than expected to meet standards which are beyond him. We must be willing to stand back and let him try, and at the same time be ready to give him the help he really needs. The road to self-sufficiency is a bumpy, up-and-down pathway.

4. Every child has the right to be creative.

Children do not react in the same manner, nor do they find the same kinds of things enjoyable. Children need opportunities for choices, opportunities to use materials in many ways. When we stand back and watch children work at their own speed and according to their own plans, we begin to understand them. Children can be creative with words, music, dance, as well as with "things." If somehow we crush this spark within them, if we forever make them stay inside the lines, follow the pattern, keep in step, we deny them their birthright.

5. Every child has the right to be unique.

He is like nobody else—not his big brother, or his Uncle Joe, or his mother's cousin once removed. He is an eternal "I." We must listen to

him and get to know him. It is important to be aware of his temperament, his growth pattern. This means that in the limits we set, in the responsibilities we assign, in the approaches we make to this child, we will see him as a person. We will accord to him consideration and kindness, as well as care. We will be aware that this child is not so much "ours" as he is "his own." It is the responsibility of parents to learn early how to begin to "let go" in order to let the child grow toward the potential within him. Parents enhance this growth as they recognize the rights of this child as a growing one-of-a-kind individual and provide a framework which allows and encourages development.

6. Every child has the right to adults who are grown up.

A satisfying, loving relationship between a mother and father is the best guarantee of wholesome development in the child. Adults who deeply care for each other are in a better position to care for children in a nonpossessive, growth-producing manner. These mature adults will set limits which give the child security. They will help the child to accept certain values, develop a conscience, grow toward self-discipline. Even when children act like children, these adults will act like adults!

wmu

information

... for informed leaders

The New Look, 1968

Listed and described below are some of the changes which are being made in WMU in 1968. These are new, or newly expressed, ideas which characterize the organization plan. All WMU officers and leaders should be familiar with the changes. New materials, listed on page 45, interpret the plans.

1. Fewer officers
The required number of officers has been reduced to a minimum.
2. Separate WMU and WMS officers

The WMU director will be responsible for leading the WMU program in the church. A WMS president will lead the work of a society.

3. New terminology
A few new terms are used to designate officers and leaders in Woman's Missionary Union.
4. Consistency in terminology

Certain terms will mean the same throughout all age-level WMU organizations.

5. WMU organization begins with WMU director

The simplest WMU organization has one officer, the WMU director. 6. Emphasis on WMU as one part of a church program

The new organization plan strengthens the relationship of Woman's Missionary Union to other parts of the church program.

7. Stronger emphasis on ends
Organization is always a means to an end.
8. Broader concept of involvement

The new organization plan will lead Woman's Missionary Union to place greater emphasis on the role of members in the organization.

9. Clarification of WMU council responsibilities

The WMU council is the planning group responsible for overall coordination of WMU work in a church.

10. Function of fostering is responsibility of WMU council

The term fostering will not be used, but the functions cared for in the fostering idea will be the responsibility of the WMU council.

11. Addition of a WMS director where needed

When there are two or more WMS organizations in a church, a WMS director and a WMS committee are needed.

12. Mission study used as umbrella term

Mission study will become the term to designate all study which takes place in Woman's Missionary Union.

13. Groups rather than circles in WMS

Societies which have a sufficient number of members will be divided into groups rather than circles: mission study groups, mission prayer groups, and mission action groups.

14. One officer in WMS groups
In WMS groups the group leader is the only officer.
15. Mission action groups in YWA

YWA organizations will be encouraged to form mission action groups for ongoing mission action work.

16. Achievement guide for age-level organizations

Achievement guides are replacing Aims for Advancement in WMU organizations (see WMU and age-level sections in WMU Year Book 1968-69).

New WMU Materials

Which of these new materials will you need? Order early so your transition to the new organization plan will not be delayed.

WMU Year Book 1968-69, 35 cents

WMU Manual, 75 cents

Teacher's Guide, WMS Leadership Course, 50 cents

WMS Leader Manual, 75 cents

Teacher's Guide, WMS Leadership Course, 50 cents

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

YWA Leader Manual, 75 cents

Teacher's Guide, YWA Leadership Course, 50 cents

YWA Member Handbook, 25 cents, available August 1

YWA Director's Plan Book, \$1.00

YWA Plan Book, \$1.00

Intermediate GA Leader Manual, 75 cents

Junior GA Leader Manual, 75 cents

Teacher's Guide, Intermediate GA Leadership Course, 50 cents

Teacher's Guide, Junior GA Leadership Course, 50 cents

Junior GA Sign-Up Chart, 25 cents

GA Workbook, 40 cents, available September 1

GA Director's Plan Book, \$1.00

GA Leader's Plan Book, \$1.00

Intermediate GA Member Handbook, 25 cents, available August 1

Junior GA Member Handbook, 25 cents, available August 1

Primary Sunbeam Band Leader Manual, 75 cents

Beginner Sunbeam Band Leader Manual, 75 cents

Teacher's Guide, Beginner Sunbeam Band Leadership Course, 50 cents

Teacher's Guide, Primary Sunbeam Band Leadership Course, 50 cents

Sunbeam Band Director's Plan Book, \$1.00

Primary Sunbeam Band Leader's Plan Book, \$1.00

Beginner Sunbeam Band Leader's Plan Book, \$1.00

Sunbeam Nursery Leader's Plan Book, \$1.00

Order from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

There's Quite a Difference . . .

. . . in the WMU organization which takes time and energy to plan work and the organization which uses the hit-and-miss method.

Planning must be done in any endeavor which is to be successful—a birthday dinner, a business enterprise, a military campaign, or the missions program of a church.

Planning is simply deciding what to do, how to do it, and at what speed and cost. Every person makes such decisions in daily living.

Planning leads a group to formulate definite ideas of what it is going to do before it starts out to do it. No work is done as well as it could have been done if conscious effort and order had been introduced into the planning of it. The organization that has clearly defined goals is the one that prospers.

Careful planning will see that the missions program in the church gets off to a successful start.

There are two types of planning necessary for an effective program of missions education within a church. One is annual planning and the other is regular planning. Annual planning suggests that the organization take a broad view of the year ahead and make general plans relating to the entire year's work. Good planning at the beginning of the year assures a flexible but steady direction for the year's work. One advantage of annual planning is that it requires leaders to think deeply and creatively about WMU work as a whole, facing up to problems and deciding what to do about opportunities. Annual planning enables WMU leaders to see their work in the context of the total WMU and its plans for the year.

WMU annual planning should be done by three planning groups: the WMU council, the WMU age-level committees (WMS, YWA, GA, Sunbeam Band), and the age-level organization planning groups (WMS executive committee, YWA executive committee, GA leaders, and Sunbeam Band leaders). For most effective results, annual planning should be done in phases—beginning with the WMU council and ending with organization planning groups.

The achievement guides are designed to aid in such planning. The WMU Achievement Guide is a tool to help the WMU council get an overview of the basic activities which should be planned and conducted by Woman's Missionary Union as a whole. The WMU council determines goals and suggests actions for achieving goals.

The age-level director takes initiative in planning for the total age-level program. The leaders of the organizations work with her in developing plans for the groups she leads. Each organization uses the age-level achievement guide in planning the activities for the year.

Annual planning is only one phase of WMU's total planning process. Regular planning must take place monthly or quarterly. This involves detailed planning for the work such as methods and resources.

Realizing the importance of planning, WMU officers and leaders should hasten to make it possible for planning to take place at the beginning of the year and at various intervals throughout the year.

The WMU Year Book 1968-69 sug-

gera approaches to annual planning, and the leadership sections in the age-level magazines suggest items to be included in regular planning. Read the WMU Leader Manual, chapter 7, and watch The WMU Leader, September 1968, for specifics on planning the organization's work.

Yes, there's quite a difference in the effectiveness of the organization when proper planning is done.

Newest...

...in the materials being made available to members of Woman's Missionary Union are member handbooks. The handbook for each age level tells the purpose of the organization and how members of a given age level study about missions and participate in missions.

Beginning October 1, 1968, each member will need her own copy of the age-level handbook:

WMS Member Handbook—Changes and Choices

YWA Member Handbook
Intermediate GA Member Handbook

Junior GA Member Handbook

All handbooks are available for 25 cents each from Woman's Missionary Union, 800 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. (WMS Member Handbook—Changes and Choices available July 15, 1968; other handbooks available August 1, 1968.)

Break Out of the Church Building with a Self-giving Ministry

Mission action is one way a church can grasp a part of its mission in ministering and witnessing to persons of special need, a church can fulfill part of its role as a servant in the world. The head-on encounter with barriers of language, culture, poverty, race, sickness, and handicaps will bring discomfort and suffering to a Christian.

Mission action will take church members from the nurturing center to minister and witness to persons alienated from the mainstream of society, some at odds even with themselves. This ministry will uproot Christians from comfortable and familiar moorings. But in mission action are the stirrings of new vitality for Baptist churches.

What are churches doing in mission action? Many are finding ways

and means of practicing Christianity in the byways and hedges of life by

...engaging in a program of orientation for migrant workers to insure their health, education, and safety in the community

...“adopting” foreign students ...arranging interracial dialogue meetings involving American Indians, Japanese, Negroes, Spanish-speaking Americans, and others ...furnishing apartments for ex-convicts and their families

...helping heads of families to secure employment and to reestablish themselves as responsible members of society

...distributing food and clothing, providing medical and dental care, organizing cooking and sewing classes, and setting up recreation activities in a disadvantaged area

...organizing a senior citizens club.

How can we begin such projects in our church? There are eight actions which need to be taken in building an effective church mission action program. The following actions are essential: (1) survey needs, (2) select needs to be met, (3) assign responsibility for meeting needs, (4) study needs in detail, (5) plan how to meet needs (6) learn how to meet needs, (7) meet needs: minister and witness, (8) evaluate work.

The Mission Action Survey Guide offers help in the first three actions. Helps for other actions are in the mission action group guides. These actions are carried out by existing organizations in a church. Woman's Missionary Union and Brotherhood have a program task which makes them responsible for mission action. Lead persons to participate in missions. The church council fulfills a coordinating responsibility in mission action. The church missions committee assumes specialized responsibilities in mission action.

Use the chart on pages 2 and 3 of the Mission Action Survey Guide in developing a comprehensive mis-

sion action plan for your church.

Planning and conducting mission action surveys is the responsibility of WMU and Brotherhood. The WMU president and Brotherhood director may work together in planning the survey. The Mission Action Survey Guide gives complete directions as to how to conduct a survey.

The WMU and Brotherhood councils should carefully examine the findings and determine the needs that should be given first attention. The councils should discuss whether the work should be done by WMU or Brotherhood, or by the two organizations working together.

After review and evaluation of the proposals by the church council, they can be presented to the congregation for approval. Organizations then proceed to form mission action groups and do the work.

The following mission action resources are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

1. Mission Action Group Guide: Internationals, \$1.00

2. Mission Action Group Guide: The Sick, \$1.00

3. Mission Action Group Guide: Juvenile Rehabilitation, \$1.00

4. Mission Action Group Guide: Language Groups, \$1.00

5. Mission Action Group Guide: Economically Disadvantaged, \$1.00

6. Mission Action Group Guide: Nonreaders, \$1.00*

7. Mission Action Group Guide: Prisoner Rehabilitation, \$1.00*

8. Mission Action Group Guide: Combating Moral Problems, \$1.00*

9. Mission Action Projects Guide, \$1.00

10. Mission Action Survey Guide, 50 cents

These materials will help you as you move out into the world with a self-giving ministry.

* Available July 15, 1968

wmu

president

vice-president

Is Your Organization Ready?

October 1, 1968 marks the day to shift gears into the new Woman's Missionary Union organization plan. Of course, you cannot wait until that date to begin the shift. For several months, suggestions to help your Woman's Missionary Union move smoothly into the new plan have been given through the pages of The WMU Leader.

Take a pencil and check the things you have done already in preparation for this transition. This will show you the progress you have already made and what remains to be done before October 1. Some of these are council actions, but as president you need to take the leadership.

1. Have you read the WMU Year Book 1968-69? —yes —no

2. Have you read the WMU Manual? —yes —no

3. Have you read all three articles interpreting change which appear in the The WMU Leader, Royal Service, February, March, April, 1968? —yes —no

4. Have you attended an association, state, or national training meeting which interpreted new organization plans? —yes —no

5. Have you discussed organization plans with WMU council? —yes —no

6. Have you led the WMU council in deciding the organization structure which meets

the needs of your WMU? —yes —no

7. Have you ordered materials so they will be in hand for the beginning of the year? (See WMU Year Book 1968-69 for listing of materials and prices.) —yes —no

8. Have you discussed plans with your pastor and church council? —yes —no

9. Have you discussed plans with adult leaders and WMU members? —yes —no

10. Have you allowed time in WMU council and general meetings for questions and discussions? —yes —no

11. Have you used an interesting technique to present new plans to the congregation? —yes —no

12. Have you worked with the WMU council in setting up the organization and enlisted needed leaders? —yes —no

13. Have you distributed materials which WMU officers and leaders need to perform their tasks? —yes —no

14. Have you made plans with the WMU council for providing WMU basic leadership courses for WMU officers? —yes —no

15. Have you encouraged leadership courses for age-level leaders? —yes —no

This checklist is based on the suggestions given in the article, "Change Along with Me—The Best Is Yet to Be." The WMU Leader, April 1968. As you move toward the new organization plans, nothing is more basic than understanding. The plans need to be understood by all WMU officers and leaders and communicated to church members. It is not too late to use some of the suggestions given in the article to help you as you initiate changes in your WMU.

wmu

youth directors

• ywa director

• ga director

• sunbeam band director

Which Comes First...

Effective Leaders or Effective Teaching Materials?

Effective leaders are the key to any learning situation, but so much more value comes from the use of effective teaching materials.

This means that Woman's Missionary Union in a church should provide leaders with the respective age-level magazines and other materials which aid in creating a learning experience within an organization.

Here are some checkpoints for directors.

1. Check your age-level materials section in the Year Book.

2. List the materials which the leaders are currently using.

3. List additional materials which they need. (The present leaders can help formulate the list and it will serve as a basis for ordering materials for the new year.)

4. Take the list to the WMU council meeting and share the needs with the council members.

In the context of the council

meeting, you will decide the materials which need to be purchased and the person who will be responsible for ordering them. This will assume your having the proper materials available when the new year begins.

Parents—Leaders

At your age-level planning meeting, have you ever taken time to discuss ways that leaders of age-level organizations can work with children?

Children begin to learn and to mature recognize that the best Christian teaching takes place in the environment of the home. The environment of the home is the most important that leaders and family work together to make the home a center for Christian teaching.

Here are some suggestions you may give to leaders of your organization as they work with parents. At the planning meeting, engage the leaders in discussion and you will find additional ways to strengthen the relationship between leaders and parents.

1. Visit in the home of each young person. Do not pry into family problems, but make mental notes of things that give understanding of the home situation. Help parents understand that in his home a child receives vital impressions which stay with him.
2. Telephone parents and tell them about the activities of the organization.
3. Write a letter to parents expressing appreciation for having opportunity to work with their child in the organization.
4. Conduct a personal conference with parents. Help them realize that the home is the producer of personality, the mother of morals, the creator of concepts. Tell them a bit about the organization and its activities. Suggest that families engage in family-centered missions activities.
5. Conduct a parent-leader meeting. Suggestions are given in *Beginner and Primary Sunbeam Leader Manuals* (see p. 45) for conducting a meeting of this type.

plain the change and the reason for it. Present this resource material with the leaders in developing an outline for a five-minute speech on the reasons for change in Women's Missionary Union.

2. On the chalkboard list reasons why these new ideas should stimulate interest and participation within the organization.
3. Provide leaders with new ways of preparing a chart depicting the organization structure for their age-level. Leaders will show organization charts at their age-level meetings and explain why they are organized as such. (See WMU Year Book 1968-69 and age-level manuals for organization charts.)
4. Provide leaders with paper and pencil and ask them to brainstorm questions that members may ask about both the overall WMU organization and the age-level organization.
5. Discuss answers to questions which could be posed by members as well as any questions leaders may have.

Did you follow suggestions given in the article, "Your Enthusiasm is Showing," The WMU Leader, June 1968, for helping leaders understand change?

Sunbeam Band Focus Week

Sunbeam Band Focus Week, August 11-17, is a time to help parents in your church understand how children are learning about missions on the purpose of Sunbeam poster giving on the maturity level of the Beginner child. See chapter 1 of the *Beginner's Manual*. Display the poster to announce Sunbeam Band Focus Week in your church. Read the article, "The Child in Focus," page 43, and discuss the six points with members of your planning group. Your role in focus week activities will be that of coordinator. You will work with leaders, WMU members, and parents to guide in a successful week. Sunbeam Band Focus Week is an excellent time to plan a special activity with parents. See article, "Parents—Leaders," on the page.

6. Invite parents to attend a special meeting of the organization. (A tea, banquet, missions tour, or other activity.)
7. Conduct an informal gathering of mothers to discuss day-to-day problems in their children's lives.

It's Your Job, Here's How

Have you encouraged the leaders of your age-level organizations to interpret the changes in the WMU organization and have you given them help in this direction? While it probably will not be difficult for young people to accept the changes, it is necessary that they be informed about the plan and that dialogue take place between members and leaders. Lead them into the whole and help WMU's Missionary Union as it helps the church fulfill its mission.

Use a portion of your planning group's meeting time as a workshop session at which time you help leaders plan how they will interpret the changes in their organization. Here are some suggestions:

1. Have available copies of recent issues of all age-level magazines including *Royal Service*. Use the features in the general section of the magazines as well as articles in the leadership sections which ex-

WMS Leader Manual, 75 cents

WMS Year Book 1968-69, 35 cents

WMS Member Handbook—Changes and Choices, 25 cents

Round Table Group Guide, \$1.00

Mission Books Teacher's Guide, \$1.00

Mission Prayer Group Guide

Three new Mission Action Group Guides, \$1.00 each

Mission Action Group Guide: Nonreaders

Mission Action Group Guide: Prisoner Rehabilitation

Mission Action Group Guide: Combating Moral Problems

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Dear Pastor-

Part of this letter must be a continuation of our July letter to you. We want to talk again about the WMU Conference at Ridgecrest, August 8-14.

If we could record the value of Ridgecrest Baptist Assembly to Southern Baptists, it would require many words, many pages. At WMU Conference we have approximately 3,500 present each summer. There we see old friends, make new ones, and experience renewal for our spiritual lives as well as get ready for our work "back home" for the new church year.

Ridgecrest is situated near the beautiful Blue Ridge Parkway, and planned tours provide opportunity for us to see the mountains from this parkway.

The WMU Conference is planned for all WMU leaders. The finest help possible is enlisted to lead the methods conferences. Also, many missionaries lead conferences which give a plus to learning.

At Ridgecrest this summer, we are privileged to have Dr. Bryant Hicks who will bring each morning a missionary message from the Bible. Dr. Hicks, former missionary in the Philippines, is now on the faculty at Southern Baptist Theological Seminary.

We introduced mission action last summer. This year we plan to have mission action workshops in the afternoons. This is a marvelous opportunity for all who are interested in learning more about this depth approach to ministering and witnessing to people of special need who are often outside a church's constituency.

We have new mission action guides (*see inside back cover*) to introduce at the conference:

Mission Action Group Guide: Nonreaders

Mission Action Group Guide: Prisoner Rehabilitation

Mission Action Group Guide: Combating Moral Problems

There is much more: more space with the additions, especially to beautiful Rhododendron Hall; the new WMU organization plans to be presented by our staff to everyone; more conferences, especially for leaders of mission study groups, mission prayer groups, and mission action groups.

Best of all, the messages of denominational leaders and missionaries will inspire us to enter into a new church year with renewed enthusiasm to work and pray for a tremendous Crusade of the Americas. Yes, the Crusade will be featured in many ways.

Thank you for your interest in urging the women in your church to be with us and learn all about the promising trends of the future for missions and our world.

Sincerely,
WMU Staff