



ROYAL  
SERVICE

SEPTEMBER 1968

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HOME MISSIONS

THE  
Commission

# ROYAL SERVICE

Volume 63 September 1968 Number 3

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# Day by Day - - Living

## Hunger and Thirst

Jesus made these words immortal, "I thirst."  
They were a human cry, a man's need.  
Not even hushed by a cross,  
Elixir of eternity.

Hunger. A mortal thing.  
Cycling through time  
With civilization in tow,  
Nemesis of our humanity

Hunger and thirst, alchemy of man's desires,  
Dredging up the humiliation of poverty  
Or casting the spell of things—hypnosis,  
Hunger and thirst rule the world

What does it mean—to hunger and thirst?  
It depends on who you are. Or where  
A baby whimpering for rice water in Bombay  
Or in Suburbiaville, a second car

He spoke these words, too,  
"Blessed are they which hunger and thirst"

For the belief that man does not live by bread alone  
That computers and sky rockets and electric kitchens  
Cannot fill the craters of despair in man's spirit

For the grace to help overtake the distances between men,  
Stretching across miles of well-tilled suspicions,  
And over years of silent passages

For the will to sidestep the trivial,  
When the cataracts of little things  
Obscure the bright wonder of living

For the capacity to understand  
That their deepest hunger makes men what they are,  
Keeping them earthbound, or thrusting their wills Godward  
— and for one thing more the righteous hunger

For concern enough to embrace this truth,  
That while bread alone is not enough,  
Men must have bread,  
The five thousand. A woman in Kerala. A child in the  
other part of town

BILLIE PATE

# PULSE BEAT in PANAMA

by Daniel Gruen Missionary

ACTUALLY, doctors have been visiting the San Blas Islands intermittently for a number of years. Many of these were missionary-minded individuals working at Gorgas Hospital. About ten years ago, Dr. Bloksma, a prominent plastic surgeon, went to the islands to do a number of cleft lip operations. Previously, and to a large extent even now, all these babies were killed, mainly from conscious neglect.

The efforts of these doctors achieved for modern medicine a degree of respect among the Indians. Finally a Dr. Ike performed an appendectomy on a native worker on the island of Ailigandi. This was done on a kitchen table with a bare minimum of equipment. Dr. Ike returned to Balboa and told Pastor Beeby of First Baptist Church that a hospital just had to be built here. With his characteristic energy, Mr. Beeby gathered funds and directed the building of what is named the *Centro Médico Bautista de Marvel Iglesias*. This was finished just as I was completing my surgical residency in Gorgas Hospital in Balboa, Canal Zone. Since I

was a teen-ager I had felt God calling me to be a medical missionary among the Indians of Latin America, and I knew that this was the place He wanted me to be.

Many aspects of the way I have practiced medicine in San Blas since 1965 are vastly different from what I learned in medical school and residency. Until recently we did not have electricity, and I did ten cleft lip operations, Caesarean sections, intestinal resections, and other major surgery with the light of a kerosene lamp. I did numerous large skin grafts with the use of only a razor blade for a dermatome. I have had no nurse and no trained paramedical personnel. I have seen, for the first time, many diseases such as leprosy and practically every known type of tuberculosis. I have traveled by many ways to reach the towns, often by airplane. A missionary airplane pilot has been very helpful. Sometimes I hike for many hours; occasionally I can use a horse. But usually I go in an open dugout canoe, called a *cayuro*.

I have had no dental training, and yet I have pulled several thousand teeth and done numerous fillings.

Dental infections have been truly appalling, involving at times the entire jawbone. In a twelve-month period I saw about 15,000 patients, and took care of the hospitalized patients which ran between fifteen and twenty at all times.

Patients in Ailigandi come from all the San Blas Islands, and often cross the mountains by foot to come to see me. I am slowly learning the language, and can care for patients now without an interpreter. I have preached several times in their language.

The exact influence of the medical work on our churches is different and difficult to evaluate. On several occasions I have held a simultaneous clinic and revival and have found the response to be overwhelming. In one town, after seeing over one hundred patients every day, I would preach at night. Since the church could not hold the crowds, I finally preached in the open, and saw many profess Christ the Lord.

The clinic in Ailigandi has a constant Christian influence. A radio is tuned to Christian programs daily. A chaplain gives devotionals and

talks with the patients. Christian literature is provided, both in the Indian language and in Spanish. I have seen some join and become members of churches and others dedicate themselves to Christian work after staying at the clinic for a while. Frequently the problems I deal with are more mental and spiritual than physical, and it is the Word of God that I prescribe as medicine for these. In some places persecution of our workers and animosity within the town stops after several visits there. However, the true measure of what has been accomplished will only be told in eternity.

It has been amazing to see the hold that superstition at times has on the people. When visiting a more backward island, the element of strangeness seems heavy and almost tangible. Although I may go

at request of the chief, the people find it difficult to accept my medicine which is so foreign to them. Mothers may come bringing sick or dying children, but when I suggest an injection they immediately run away. Occasionally I have given a shot against objection of the mother, and had the mother immediately thank me. They are used to being treated by means of smoke pots, chants, and wooden images, and these things they feel at home with.

One young man, about five hours by motor boat from the clinic, had fallen from a tree and fractured his jaw. I found out about it by accident and urged the family to send him to me for treatment. They refused, and I made a special trip to see him, and finally managed to take him to the clinic. When he arrived, he was very near death. He had a high fever from infection in

the jaw, with pus draining to the outside. He had lost so much weight he could not stand up. I wired his jaws together, gave him antibiotics, and nursed him back to health. He was gaining weight, the infection had cleared, but the jaw was not completely knit. At this point the witch doctor visited him and persuaded him to leave the hospital. He suddenly began to deny that I had helped him. The witch doctor removed all the wires, and the patient died a while later under the witch doctor's care.

However, many of the witch doctors are now referring their patients to me on occasion. One man came to me for almost a year with the diagnosis by the witch doctor that he had an eagle clawing in his throat and an anteater tearing at his back.

A good illustration of the tenacious hold of old custom is the

## A BOOK TO READ

*Messenger to the Golden People*, the story of Lonnie Iglesias, by Margaret G. Iglesias, 75 cents

Available from Baptist Book Stores

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"Kurkin ina," treatment by the witch doctor to make his patient more intelligent. The patient remains enclosed in a small room, confined to a hammock, and has herbs placed on his head and hot pepper burned in a pot. Practically all students who go away to high school and college undergo this treatment, especially those studying as nurses or doctor's aides. Even schoolteachers and children of the Christian workers accept the treatment at times.

Abdominal surgery is a real scare for the people. The first few cases of abdominal surgery at Ailigandi were fortunately successful.

The people are fatalistic. If they believe a person is going to die, they generally refuse to let me see him. An example is an old gentleman who had a mild stroke and then was allowed to become severely dehydrated. I found out about it by accident, and when I saw him he was in shock and scarcely breathing. After several hours of persuasion I brought him to the hospital. After intravenous fluids he was up, and several days later walked out of the hospital. The rumor spread rapidly that I had raised a dead person. Several weeks later another old gentleman became sick, and this they kept hidden from me until several days after his death. Apparently they did not want me to bring back any more

people whom the great father had called to himself.

Several visits in a small town will often change attitudes toward me. Mamitupa is one place where the people were afraid of me the first few times I went there. However, they readily accepted skin medicine which they found extremely effective. They listened fascinated to gospel hymns which I played on the accordion, and watched while I told a flannelgraph story. After several such visits, word got around and they accepted me eagerly and begged me to return. They now accept even injections readily.

So the work continues. Every day the clinic is full of patients from every part of San Blas. There are always seriously ill or patients with serious problems in clinic beds. There are frequent requests from areas of San Blas and Panama. There is the steady worry that patients who could be saved if I could only go to see them may be dying on other islands. But what is one doctor among so many? Many of those who come are not those who need treatment.

Then there are the pressing needs for improving our facilities. How often I feel hampered by lack of a laboratory and X ray! So often I feel the urgent need for a nurse. The people are only able to pay for a very small part of the total cost of operating the medical center. Where are the additional necessary funds to come from? But again and again, I am impressed that our greatest need is for spiritual resources. More love, more prayer, and more wisdom and faithfulness in witnessing.

What is the future of this new tiny medical work? There is a young man from Ailigandi, the son of the pastor, who is in medical school. He desperately wants to be a doctor to his own people, and a few years from now his dream will come true. Will we become partners or will he replace me? Ideally, the people will eventually become financially independent and be able to take care of their own medical needs. Perhaps the Panamanian government will play a greater role in assuming medical responsibility. At such a time I will be able to move on to another place which God will have prepared for me in His vineyard. But we as Baptists will know that we have been an important guiding influence on the San Blas culture at a critical time in its development—adapted from a lecture



## Among the Cuna Indians of PANAMA

by Margaret G. Iglesias

### Fish Soup

- |                                     |                   |
|-------------------------------------|-------------------|
| 1 fresh coconut                     | Salt              |
| 4 to 6 c. warm water                | 1 c. lime juice   |
| 6 sliced green bananas or plantains | hot chili peppers |
| 2 lb. fish, cut in serving pieces   |                   |

Grate (or chop in blender) the meat of the coconut. Squeeze 4 to 6 cups warm water through the coconut, extracting the richness but straining to remove fibers. When this liquid is boiling in a 4- to 6-quart kettle, add sliced green bananas or plantains. As these boil, add ocean fish, smoked or fresh, cut into serving pieces. Cook for 20 to 30 minutes—until the fish easily separates with a fork. Serve with salt, lime juice, and hot chili peppers.

### Serve with Snop

Instead of crackers, the San Blas Cuna Indians serve hot toasted green bananas, baked in hot coals, with their soups.

### Coconut Rice

Holiday fare always includes delicious coconut rice. Huge black kettles of it, often served with chicken or turkey. Short grain rice is boiled in the strained coconut liquid mentioned above, about one cup of rice to two cups of boiling, salted liquid. It is cooked covered over a slow fire for 20 to 30 minutes. No other rice is comparable. Anyone who has lived in San Blas will tell you so!

IN THE ISLANDS OF SAN BLAS off the coast of Panama, it's the custom—

For the women of the family to meet a plane or boat and carry home the suitcase of a returning husband, son, or father.

For a bridegroom to become part of the household of his father-in-law and to work for him after marriage to the daughter who is usually in her teens.

For a woman to use jungle makeup on her face: a black nose-line from the sticky *genipa* fruit and a rouge from greasepaint-like *magera* seeds.

For girls as young as six to carry along to Sunday School astride her hip a small sister or brother and be responsible for the small charge.

For women and girls to "paddle their own canoe" daily in the nearest river to fill large gourds with water for the family. At the river they also bathe, pound clean the family laundry, and exchange the latest gossip.

For women to clean and cook fish caught by the men.

The daily fish soup, a novel and tasty dish, is prepared as follows:

Mrs. Margaret G. Iglesias, a home missionary serving in Newkirk, Oklahoma, has written an interesting book about her brother-in-law Lonnie Iglesias, formerly a missionary to the San Blas Indians. It is *Messenger to the Golden People*, 75 cents, from Baptist Book Stores. In this book you will find other fascinating Cuna Indian customs.

by Johnni Johnson and Kenneth Day

## missions here and there

### ■ Power for Christian Witness

Since January 1967, the Foreign Mission Board has been involved in evangelistic undertakings of nationwide proportions in twenty-two countries. The Crusade of the Americas is gaining momentum in our hemisphere, and Baptists of Africa are actively planning for major crusades in 1970.

Joseph B. Underwood, Foreign Mission Board consultant in evangelism and church development, feels that these efforts grow out of heart-yearning for genuine revival. For results. For persons in every land to become disciples of Jesus.

Missionaries are praying. And requesting prayer support.

Ask a missionary what you can do for him. Usually he replies with a request for prayer. Read a letter from a missionary. It may ask prayer for patience to persevere in language study, or for shared concern for a struggling congregation. But seldom, if ever, will the letter fail to include prayer requests for special revival plans.

Visit a missionary a few days. Sharing his activities, you find yourself making mental notes: this chapel ought to have Bibles and hymnals; somebody ought to be interested in providing a scholarship for that promising young man in the English Bible class; remind me to send this missionary family a case of canned tortillas for special occasions. You keep telling yourself how much these "little extras" would mean. But when you ask, the missionary has one request.

"Pray for us," he says.

This emphasis upon prayer for the proclamation of the gospel is not new. But neither can we take it for granted. Each prayer request is a reminder of the source of Christian power, a call to the work of intercession.

From the beginning of his tenure as executive secretary of the Foreign Mission Board, Dr. Baker J. Cauthen has consistently pleaded for harnessing the prayer potential of Southern Baptists. Again last Christmas, at the observance of the Week of Prayer for Foreign Missions, he reminded us that a call to prayer is a call to strenuous discipline on God's terms.

"A mere gesture of prayer will not be sufficient," Dr. Cauthen wrote. "The important thing is not how long you pray, but with what earnestness, faith, and confidence you lift your heart to God along with others."

Aside from personal experiences, it is important to remind ourselves what can happen when Christians pray together.

The gospel witness in Brazil is an example. A hundred years ago there were few evangelical Christians there, and few free churches. But God spoke to certain believers in the United States and Europe to go to Brazil for the sake of the gospel. We Southern Baptists know part of the story well, for one of those who answered this call from God was William Buck Bagby. This missionary arrived in Rio de Janeiro in 1881, believing God would open Brazil to the gospel. Using Bagby and others, God has worked mightily in Brazilian society. Now the church of Jesus Christ is a force in Brazilian life. Today there are many evangelical churches in Brazil, approximately two thousand of which are composed of people called Baptists.

Other results?

The Crusade of the Americas, for one.

Have you heard of Pact\*? It's *O Pacto* if you speak Portuguese as the Brazilians do, or *El Pacto* if you speak

Spanish; *Le Pacte* is French. But whatever the language, Pact is an undertaking of prayer across continents—together. And in a way, Pact is a result of the power God has demonstrated in our century, for this movement we know as the Crusade of the Americas was born in praying hearts—in Brazil. Now it has caught the imagination of praying hearts throughout the western hemisphere. With reason.

To quote pastor Jose Missens, Paraguay: "When we unite with all other Baptists, we feel the interest and prayer of others. We can understand the needs of other countries, and also be understood by them."

To quote Dr. Cauthen: "The power of united prayer is immeasurable. Every effort to prepare for the crusade stresses urgency for the power of the Holy Spirit. Only as hearts unite in earnest intercessory prayer and seek the face of the Lord in repentance can there come a real spiritual awakening."

According to the Cali Declaration, one purpose of the Crusade of the Americas is the deepening of the spiritual life within churches, homes, and individuals. A second is the evangelizing of the American continents. The third: the establishing of true moral and spiritual bases for the betterment of mankind's economic, social, and physical welfare.

Such accomplishment is beyond human strength. But so was the opening of Brazil to the gospel.

Any demonstration of God's presence among us—dare we call it Christian power?—can result in widespread evangelism and deepened spiritual life. But both have to do with the Christian calling. And so must we.

### ■ A Man, A School, and Teacher-Missionaries

Seldom does a man come to his mid sixties with the energy of his youth. Most of us let down before we sit down, as the saying goes. But Dr. Edwin Johnson, director of the Inter-Racial Institute of Dallas, Texas, is an exception. Youthfulness and energy are his perennially. His daily schedule would challenge a man thirty years younger.

For seventeen years, Dr. Johnson has been a missionary in the city of Dallas—teacher-missionary by designation—and has centered most of his efforts in the ambitious program of the Inter-Racial Institute. Much of his time and attention are claimed by both National and Southern Baptist churches, associational boards and committees. And his response to opportunities of usefulness have been affirmative and joyful; he believes in what he is doing.

The Inter-Racial Institute provides an educational ministry for pastors and church leaders. Training is provided

in evening classes, four nights a week. Subject matter ranges from theology to methods, with a wide selection offered each session. Students, of course, include both Negro and white. During the past seventeen years, enrollment has often topped one hundred.

Upon completion of a prescribed number of courses covering a two-year period, a student is granted a diploma in the field of theology. For non-ministerial students, the curriculum is heavy with religious education courses. Ministers pursue a course of study in pastoral training. Beyond the basic two-year certificate, an advanced certificate is granted upon completion of two additional years of study. Diplomas are granted by nearby Bishop College and are recognized by the Seminary Extension Department of the Southern Baptist Convention.

Many of these graduating continue training at Bishop College in Dallas, which accepts the advanced certificate from the Inter-Racial Institute in lieu of freshman courses.

Others attend classes at Inter-Racial Institute in order to be better trained as Sunday School teachers or church leaders. For the most part, these never intend to go on to college. In fact, many continue study at the institute after receiving diplomas, preparing themselves for church responsibilities.

To be sure, the enthusiasm for further study is a credit to their interest, and it also reflects contagious enthusiasm for a missionary-teacher on campus, Dr. Edwin Johnson. His story, and that of Inter-Racial Institute, is a chronicle of struggle, hardship, and victory, with every chapter climaxing in great inspiration.

The Home Mission Board has promoted the teacher-missionary ministry for more than twenty years. Presently, there are thirty-five such missionaries under appointment, serving as many centers. Some of these missionaries teach in colleges, others in centers such as the one in Dallas. The total number of students under this tutelage each year exceeds 12,358.

How does one assess the value of such a ministry? What are its dividends?

I have had occasion to be in churches where pastors and church leaders have received most of their training in Dallas. I can assure you that their programs would make you justly grateful that Cooperative Program and Annie Armstrong Offering mission money has supported the teacher-missionary work. Many of these church leaders are also civic leaders. Recently I spoke to a PTA group and found two of the leading officers were currently students at the Institute. To say these persons are giving to their communities a creative leadership with a Christian plus is indeed an understatement. The serious social problems confronted, tensions relaxed, and goodwill created among races through the dedicated efforts of men in this ministry cannot be measured.

Had we more Dr. Edwin Johnsons, more Inter-Racial Institutes, and more teacher-missionaries, we would have more sons of the kingdom and love among mankind.

Dr. D. Edwin Johnson

\*To secure a prayer partner write to Pact, 600 North Twentieth Street, Birmingham, Alabama 35203.



Former missionary journeyman  
Patricia Lemonds

# missionary journeymen in RHODESIA

by Pat Lemonds

Illustrated by Gerald S. Harvey, W. Robert Hart,  
and Lawrence R. Snedden

**I**N almost every country of the world, much importance is placed upon education. Rhodesia, Central Africa, is not an exception. To the Rhodesian African student, education means untattered clothes, no manual work, respect and honor in the community. To him, education opens the way to possession of material things, which symbolizes success to him. His desires also include a bicycle, a new suit of clothes, a pair of comfortable shoes, enough money to pay *lobola* (a dowry for a wife), and perhaps school fees for a brother or a sister.

In Rhodesia there are no free public schools. All children must buy books and pay tuition to attend school. In many developing countries there are more pupils than schools. This is the situation in Rhodesia.

The first Baptist primary school in Rhodesia was begun under a tree. That was in 1951 on the Sanyati Reserve. A blackboard was hung from a tree limb. The growth in

This summer Miss Lemonds completed a two-year assignment as missionary journeyman in Rhodesia.

Baptist schools has been phenomenal in only seventeen years. On two adjoining reserves, Sanyati and Gokwe, there are today twelve primary schools, a secondary school, and a hospital where nurses are trained. Some 106,000 people live on these two reserves.

Through these institutions Baptists have been able to establish churches and preaching points. Teachers from these schools are often lay pastors at nearby preaching points. The Sanyati Baptist Church elects men from the church to teach at places on the Sanyati Reserve where there are no schools.

Laymen ride bicycles as far as thirteen miles away to reach the more thickly populated areas of the reserve with the gospel.

Jonas Muchechetere, pastor of the Sanyati Baptist Church, is an example to other men in the church

At one time he rode a bicycle to preach and visit among the people, often in 100-degree weather and through deep sand, as many as twenty-six miles a day. But many observed that he was draining away his energy. So the Sanyati Baptist Church voted to buy a Honda 90 for him. On it he goes more often and travels to more distant areas on the reserve. He also is a good pastor to the people in the church at Sanyati.

Bible is a required subject in all Rhodesian schools. And in our Baptist schools, we are able to present the way of salvation as we teach the Bible.

Since the country is developing rapidly, the communities are becoming more adept at running the schools, therefore, within the next two years, Baptists are turning the schools over to community govern-

ments. We are hoping that Baptist teachers can continue, especially for Bible classes.

In the meantime, primary schools on the Sanyati and Gokwe Reserves are under the management of missionary James Westmoreland and assistant manager Jerry Muvindi.

Mr. Muvindi, a former teacher in a primary school, is also an outstanding lay preacher. He is an inspiration to all. Actually he is a spiritual giant among his countrymen. He is never afraid to stand up for right. He does not hesitate to speak to teachers about their conduct, even when they are his relatives!

Mr. Muvindi often visits the schoolchildren's parents. Among these is a man who at one time greatly enjoyed beer. When drunk, he was a fighter. He was eager that his children have an education and



Journeyman Linda Stinger helps nurse  
Lillian Suluhe, Sanyati Baptist Hospital



Other Sanyati journeymen, Kay Maroney  
and Connie Roediger



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kept them coming to a Baptist school. Mr. Muvindi visited with him and talked about Christ. The Holy Spirit evidently was at work in his heart. Two years passed, and then one day he professed faith in Christ. Today he is an ordained deacon.

There is also a former primary school student, James Mudzimba, who now attends twelfth grade in another mission school. He feels the Lord is definitely leading him into the ministry. To earn money for school fees he works during holidays at the Sanyati Mission Station.

With increasing emphasis on higher education in Rhodesia and knowing the urgent need for better trained African Baptist leaders, missionaries in Rhodesia opened the Sanyati Baptist Secondary School in January 1966. From this school, we pray that future Baptist leaders will come, leaders who have experienced for themselves the love of Jesus Christ and who share this amazing knowledge with their countrymen.

The principal of the secondary school is missionary Ralph Rummage. He is assisted by Headmaster Michael Makosholo, an African. In 1965 Mr. Makosholo earned the Bachelor of Arts degree from Ouachita Baptist University, Arkadelphia, Arkansas. His office is always open to the seventy students in the ninth and tenth grades, as well as to the staff.

Derek Mpinga, a young African Christian, and three journeymen—Janice Self, Connie Roediger, and I—composed the remainder of the secondary school staff.

All of the students registered as members of a Baptist church. During the term, a few of them realized, after attending daily chapel services, that they had never encountered Christ, and so they committed themselves to him. One of these is a young man who said he had committed every sin possible. He realized his sinfulness and asked God to forgive him. A change was

observed in his life after his profession.

Recently when this same young man graduated from tenth grade, he said: "I want to go on to another mission school where there is Christian influence. I want to do whatever God wants me to do." He has been willing to do all kinds of work to earn money for school fees.

Sometimes there are just no more jobs and no money available for fees, so students cannot attend school. Some have to drop out. This is always a source of sorrow to missionaries.

One young woman, Phainath Simbi, had no money to finish the final term last year. She ranked near the top of her class, and the faculty was eager that she continue. We prayed in faculty meetings that if it were God's will, money be provided. It was! Journeyman medical technologist Linda Stringer received a letter from a Sunday School class in her hometown in Texas. They had been paying \$10 a month toward care for an elderly woman. With Medicare, the woman no longer needed the money. So they wanted the \$10 a month to help a worthy student.

No one had written these women. We believe the Holy Spirit touched their hearts to help them bring an answer to our prayer.

The Baptist schools meet some of the intellectual needs of young people. The Sanyati Baptist Hospital ministers to physical needs of people on the Sanyati Reserve. Both are concerned over spiritual needs of families in the community.

During the dry season, some of the sick who live on the other side of the Umwati River on the Gokwe Reserve are able to come to the hospital for care.

In 1964 Dr. Samuel Cannata moved to Sessami on the Gokwe Reserve to begin medical service. He drove a vehicle over winding bumpy roads (or rather trails) to care for the people, often leaving home at 4:00 A.M. and returning about midnight.

Then Missionary Aviation Fellowship, which helps evangelical mission groups, made available pilot David Voetmann and a four-seater plane. This service made it possible to fly to two or three clinic locations a day. Flights were made every two weeks. Dr. Cannata, Mr. Voetmann, and Rev. Bud Fray, missionary evangelist at Sessami, worked as a team. Mr. Fray preached to the people as they gathered. Then he and Mr. Voetmann helped Dr. Cannata dispense medicines and give shots.

The Cannatas went to the USA on furlough in 1966 and Dr. Robert H. Garrett and family moved to Sessami. Dr. Garrett now goes with Mr. Voetmann and Mr. Fray to clinic appointments.

Two clinics are located among the Tonga people, who have remained relatively untouched by civilization. The Tonga woman is usually bare to the waist, with four front teeth missing, and an elongated object through her nose. The men have had to go into towns to work, therefore, they dress much as the other Africans and Europeans dress.

In 1959 and 1960, the Tonga tribes were moved into this area along the banks of the Zambezi River, which flows between the country of Zambia and Rhodesia. When the gigantic Kariba Dam was built on the Zambezi River, the land where the Tonga people had lived for generations was flooded.

In the three years in which the clinics have been held, about twenty people have made professions of faith. The people are responding slowly to the gospel. Strangely enough, women seem completely indifferent to the gospel. The men listen attentively while Mr. Fray preaches but the women talk among themselves.

Through the schools, the hospital, and the clinics, Baptists minister and witness to people in the name of Jesus. The primary purpose is to show and tell them of the love of Jesus Christ day by day.



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

## Bringing Peace to the Middle East

It is one of the ironies of history that the Middle East, where the Prince of Peace lived and taught of brotherly love, has been harassed by wars and political unrest almost ever since his crucifixion.

Perhaps Jesus foresaw this when he wept over Jerusalem. But this article is not intended as a theological treatise. We simply glance at the centuries-long string of conflicts as background for a review of the current efforts to bring peace in that troubled area of the world.

We all were shocked when Arabs and Jews engaged in the bloody Six Day War in June 1967. We were stunned that Israeli tanks rolled so easily to the Suez Canal on the South and the Jordan River on the East. But perhaps we were even more stunned simply by the fact that war had broken out. (Yet Prime Minister Abba Eban of Israel told a National Press Club audience here in Washington that "peace" had not really existed since the United Nations carved the state of Israel out of Palestine in 1948. And travelers to Jordan, Syria, and Egypt are aware of the fact that these Arab nations do not show Israel on their maps!)

Jerusalem is a divided city because three religions claim it as their holy place. The Jews date much of their history to the city, and its "wailing wall" is a particularly significant spot in Jewish esteem. The Muslims also have many historical sites, and their "Dome of the Rock" is a gigantic mosque supposedly housing the stone on which Abraham offered Isaac as a sacrifice and the site of Mohammed's legendary ascension to heaven. Christians revere Jerusalem, of course, because it was the location for much of Christ's teachings and the site of his trial, crucifixion, and resurrection. A visitor is confused by the complexity of claims of these various religions and also the commercialism that has been connected with the city's holy places.

Some have suggested that Jerusalem and its surrounding countryside be set apart from both Israel and Jordan and be made an "international city," open to all who would come to view the holy spots of their religion. This idea doubtless will be considered seriously by the United Nations and the Jewish and Arab leaders.

The much wider problem of an enduring peace through-

out the Middle East is occupying the thought of world statesmen. Principles for a lasting peace have been outlined by the US State Department. They are:

- Each nation in the area must accept the right of others to live. All should renounce any state or claim of belligerence.
- Troops must be withdrawn—and withdrawn in a context of peace, for some parties cannot be left free to assert the rights of war while others are called upon to abide by the rules of peace.
- There must be justice for the refugees who have been rendered homeless or displaced by wars and conflicts of the past.
- Free and innocent passage through international waterways must be assured for all nations.
- The wasteful and destructive arms race in the region must be curbed, thereby making more resources available for economic development.
- The status of Jerusalem must not be decided unilaterally, but in consultation with all concerned and in recognition of the history of three great religions in the holy places.
- Boundaries must be accepted and other arrangements made, superseding temporary and often-violated armistice lines, so as to afford security to all parties against terror, destruction, and war.

Speaking before the United Nations General Assembly concerning US hopes for peace in the region, former US ambassador to the United Nations, Arthur Goldberg, said: "In such a climate of peace there is much that we could do, and would be glad to do, in cooperation with other members and with the gifted people of the region itself. Regional economic development; the full rehabilitation of refugees; the desalting of water and the restoration of the desert to human use—these, and not war or armaments, are the works to which my country, and I am sure many both in and outside the Middle East, would prefer to devote our energies."

But the biggest obstacle to peace remains. Israelis and the Arabs are not yet able to sit down and talk with each other.

"O Master, let me walk with Thee"

Let me walk where the lovable walk,  
where men do thy bidding with joy and delight;  
Let me walk where the unlovely walk;  
where men ignore thee and weave the patterns  
of their lives with drab, lifeless colors;  
Let me walk where the happy walk,  
where children laugh and skip, and go to sleep  
with stomachs full;  
Let me walk where the sad ones walk,  
where children cry and squal for bread,  
where parents sneer, and people are hungry and cold

O Master, if I walk with thee  
I must walk in these places,  
for thou dost walk there.

"Tell me Thy secret"

Yea, Lord, already I know thy secret is love—  
Love for the lovely, cultured, and refined;  
Love for the unlovely, uneducated, *unrefined*;  
Love unmented and undeserved is thy great gift

"Help me bear"

My days are so full, Lord, so busy and fast.  
The strain of toil frustrates and discourages;  
The fret of care unnerves and disillusiones  
Help me remember thy secret—  
Help me increasingly, because thou hast loved me  
Help me to soften sad hearts with words of love;  
Help me to stay close to those  
May I never pass by on the other

*O Master, Let Me Walk with Thee*

By Ewilda Trenor Fancher

Mrs. James Fancher lives in Aberdeen, Mississippi

"Teach me Thy patience"

Patience with strangers I meet on the street,  
Patience with children whom I rear;  
Patience with workers whom I lead;  
Patience with my family who know me as I really am.  
Let not my impatience cause their faith, nor mine,  
to be less sweet and strong  
Let me trust totally, and find victory over the wrong  
that would deter my course toward Christian ma-  
turity

"In hope that sends a shining ray"

Though the world explodes about me,  
give me thy peace, security in knowing  
Thy power is ultimate—  
That I have already passed from death into life.  
That I live in the presence of Almighty God—  
with a confident hope for eternal life  
with thee

"In peace that only Thou canst give,  
With Thee, O Master, let me live"



.....IS THIS YOUR QUESTION



by Marie Mathis....

The high school students in our church seem worried about college: whether to go, where to go, what to study, what to expect. How can our church prepare young people for college?

High school young people think about what they will do in the future. Many high school students view college as a vital stepping-stone to life ambitions. Yet many students are fearful and uncertain about campus life. School counselors can help a precollegian get ready for academic demands. The church can add Christian perspective to the demands of personal, social, and church relationships ahead for beginning students.

As a student grows to college age, he can learn through regular church programs to think clearly and to deal with challenging ideas and philosophies. He can learn the relationship of Christian ideals to all phases of life.

For high-schoolers, Training Union offers a special study unit on college preparation.

Off-to-college comes each year to some of our youth churches can offer special studies, conferences, and retreats to help you deal with such important questions as: Which college should I attend? What can a Baptist College offer me? How is college different from high school? What problems will I face in college?

At high school graduation, a church can make appropriate recognition of its graduates. Those who are going to college will benefit from an on-to-college conference or retreat. On-to-College Day in August or September is the

church's formal farewell to its soon-to-be-freshmen. Many churches give subscriptions to *The Baptist Student, The Window*, and copies of the book *What Can You Believe?* edited by Alexander and Junker (\$1.75 from Baptist Book Stores).

**How does a freshman join the Baptist Student Union and the church or campus Young Woman's Auxiliary?**

The brand-new college student may feel a little safer if he arrives on campus armed with information about Baptist Student Union, and the girls about YWA. BSU is a student link between Baptist students and a local church. It ministers to the distinctive needs of college students by involving them in church activities and in campus religious activities. A YWA in the local church is preference for a girl, or an organization which meets on campus.

A freshman can find a willing counselor in the BSU director and a home-away-from-home at the Baptist Student Center on his campus. The BSU director will acquaint him with campus religious activity opportunities, including YWA, and with local churches. Many Baptist Student Unions have special orientation activities for freshmen.

A student becomes a member of BSU when he (1) unites with a Baptist church in the college center, (2) joins an organization of a local church or a campus Baptist organization; or (3) maintains active participation in his home church (if he is a commuting student). A girl becomes a member of YWA when she arrives for the first meeting.

I understand that Southern Baptists promote a ministry to international students. I would like to know more about work with international students and how it relates to WMU and Brotherhood mission action with internationals.

The international student ministry is one of three major parts of Baptist student work (The others are Baptist Student Union and Baptist Faculty Fellowship). International students have specialized needs which require them to have a slightly different ministry from other internationals.

An estimated 100,000 international students and faculty members are walking our nation's campuses. They have no basic language problem, since they know enough English to study in American classrooms, and they are well educated. Most of them plan to return to their homeland rather than live in this country permanently.

Since the interests and needs of these persons stem from the campus setting, the Baptist student program leads out in an international student ministry. This ministry, however, may call for the help of Woman's Missionary Union and Brotherhood members, and it may relate at points to WMU and Brotherhood mission action to other internationals.

The director of Baptist student work in a college can serve as the tie between the international student ministry on the campus and the church ministries to internationals. (See Mission Action Group Guide: Internationals, \$1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.)

One day he was a contender for the Olympics in track. The next day he was a paraplegic. Legs which had carried Roger Arnett across victory lines were paralyzed. With the spinal cord severed, feeling and function below the waist was gone. Roger Arnett felt there was nothing to live for.

In the year 1930 little was known about the care of paraplegics. Concerned doctors shared all they knew. Roger's mother and dad gave of themselves in caring for their helpless son. But Roger was the determining factor. Trailblazing became a way of life as he worked at rehabilitation.

This true account of courage includes a love story. You will fall in love with the slight schoolteacher who loved in spite of seemingly insurmountable problems. LaVerna became Roger's inspiration, companion, and helpmate extraordinary.

Life is calculated in ups and downs. For Roger and LaVerna, however, life seemed more filled with downs than ups. The constant problems of paraplegia relentlessly attacked the unfeeling portion of Roger's body. Without the red light of pain to signal onslaughts, infection, pressure, sores, and abscesses were common. One such siege led to amputation of a leg.

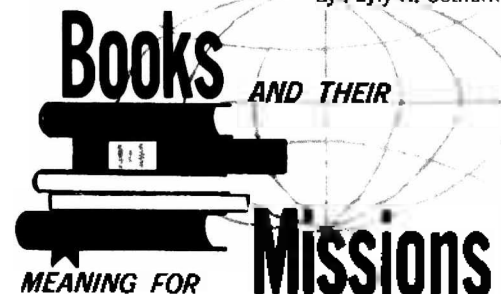
In spite of difficulties, Roger became a gladiolus grower. From a yard-size garden, his project grew to farm size. Not only did he receive awards for developing new varieties, but he did much of the farming himself. Roger performed tasks difficult for a full-bodied man.

Then at the height of his success as a bulb grower, Roger heard a still small voice. You will have to read the book to share the thrill and adventure which came as Roger and LaVerna changed directions in life.

*Handicap Race*, the story of Roger Arnett, is inspiring indeed!

**Handicap Race**, Dorothy Clarke Wilson, \$5.50 from Baptist Book Stores

by Fayly H. Cothorn





# Call to Prayer

Prepared by Mrs. Ralph Gwin

**SUNDAY** *Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Romans 12:16 (read vv. 9-21)*

The initiative for the evangelistic campaign in Rhodesia, September 1-22, 1968, came almost entirely from Rhodesian nationals. Several of them participated in a Missions Conference in Kenya, in May of 1966, and heard reports of God's mighty works in various evangelistic campaigns in many nations. They returned to Rhodesia with increased vision and faith. Soon they led their fellow Baptists to begin planning for an all-out evangelistic campaign in their country. Many of the best ideas and much of the plans have been developed by these leaders, both laymen and pastors. Detailed suggestions for spiritual preparation of each church member have been prepared by them. Missionaries and nationals are working closely in all phases of the planning and promotion, anticipating extraordinary victories from the Lord. Pray for those who hear that they may be saved.

**Pray for these**—Florida: G. E. Crenshaw; Louisiana: Johnnie Rose Reid; New Mexico: Roy Mucoy; Bahama Islands: Nona Kay Bickerstaff; Venezuela: R. Dean Harlan; Liberia: Sherman C. Hart, Jr.; Brazil: Mrs. J. P. Kirk; J. Eugene Trapp; Malaysia: Mrs. Clarence J. Thurman; Zambia: Mrs. N. W. Wood; Rhodesia: Evangelistic Crusade, September 1-22.

**2 MONDAY** *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Romans 13:1 (read vv. 1-7)*

Missionaries are listed on their birthdays. Addresses in DIRECTORY OF MISSIONARY PERSONNEL, free from Foreign Mission Board, P. O. Box 6697, Richmond, Virginia 23230, and in HOME MISSIONS.

In Bermuda, the Hamilton Baptist Church has dedicated a new building. Robert L. Harris, missionary pastor, reports that major responsibility in building was undertaken by the church itself with a modest contribution of funds from the Foreign Mission Board. Plans are made to televise the Sunday morning worship service. A number of US military personnel are members of this church. Pray for the expanding ministry of this church.

**Pray for these**—Bermuda: Mrs. R. L. Harris; Peru: J. B. Braxington; Chile: Sandra Hale; Brazil: A. B. Oliver; Taiwan: C. R. Beard; Korea: Mrs. T. H. Dowell; Vietnam: H. P. Hayes; Indonesia: Mrs. J. I. Nance; Sarah Smith; Nigeria: Mrs. W. R. Norman, Jr.; Spain: J. W. Buie; Retired: Mrs. R. C. Moore (Chile).

**3 TUESDAY** *And whatsoever ye do, do it heartily, as to the Lord, and not unto men. Colossians 3:23 (read 3:22-4:4)*

Missionary Albert W. Gammage, Jr., Taejeon, Korea, visited an imprisoned burglar who had broken into the Baptist Theological Seminary, and also visited the man's family. The visits resulted in the conversion of the robber, his wife, brother-in-law, and older brother. Pray for the convicted man as he serves a five-year sentence for the burglary, and for his Christian witness.

**Pray for these**—Korea: A. W. Gammage, Jr.; Japan: B. P. Emanuel; Malaysia: Mrs. G. H. Clark; Taiwan: J. A. Treadway; Jordan: Mrs. W. O. Horn; North Carolina: J. N. Beatty, Sr.; Alabama: David Richardson; Colorado: John King.

**4 WEDNESDAY** *Be ye also patient, stablish your hearts for the coming of the Lord draweth nigh. James 5:8 (read vv. 1-9)*

WMU 1968 has been introduced to women all over our

country this year. Its emphasis is on continuing stress on missions, prayer, stewardship of possessions, and on mission action. The new approach to organization and methods should strengthen our church in a vital witness for Christ. The phrase "from tradition to mission" gives us direction. Pray that the Holy Spirit will guide churches and WMUs in this significant missions thrust.

**Pray for these**—Louisiana: L. R. Martin; New Mexico: G. P. Ramos, L. E. Saunders; Colombia: Mrs. M. L. Corley, R. A. Patrick; Argentina: E. C. Pippin, Mrs. C. E. LaGrone; Spain: C. W. Whitten; Italy: Mrs. W. P. Clements; Nigeria: W. R. Davis, Philippines: W. D. Hill, W. T. Hunt.

**5 THURSDAY** *In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1 (read vv. 1-14)*

Mrs. Ndlovu, a Baptist pastor's wife in Rhodesia, Africa, active in WMU work, left schoolteaching to give full time to adult literacy work. According to the Rhodesia Christian Conference, 70 percent of African adults are illiterate. Missionary Ralph T. Bowlin faces these needs daily in his missions work in Gakooma, Rhodesia.

**Pray for these**—Rhodesia: R. T. Bowlin; Tanzania: Mrs. J. G. Tidenberg; Switzerland: Mrs. R. E. Owens; Israel: R. L. Bivins; Chile: Mrs. E. F. Holmes; Utah: B. R. Conrad; Georgia: Carolyn Evans; Kentucky: Mary Elizabeth Jones; Retired: W. B. Sherwood (Brazil), Pauline White (Brazil).

**6 FRIDAY** *And when they wanted wine, the mother of Jesus saith unto him, They have no wine. John 2:3 (read vv. 1-11)*

"They also serve who only stand and wait" must have deep meaning to the David Fites. Mr. Fite has been imprisoned in Cuba since April 8, 1965. Mrs. Fite's father, missionary Herbert Caudill, has been released to "house arrest" status in order to receive treatment for a serious eye malady. Pray for continued waiting grace for Mr. and Mrs. Fite, as well as for her parents, the Caudills.

**Pray for these**—Cuba: Mrs. David Fite, Texas: Mrs. J. D. Holt; Brazil: Mrs. C. E. Compton, Jr.; J. L. Garrett, Edith West, Nigeria; R. J. Hall, H. A. Brown, Jr.; Ghana: Mrs. W. E. Verner; Japan: T. N. Callaway; Korea: Mrs. L. P. Marler; Indonesia: Virginia Miles.

**7 SATURDAY** *The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him. John 3:2 (read vv. 1-16)*

Speaking of the need of National Baptists, a Negro Baptist pastor in Atlanta said: "I think help is needed to train Negro pastors." He told of approximately thirty thousand Negro Baptist pulpits, and said only about one hundred

seminary-trained Negro pastors are graduated each year. Rev. L. M. Tobin, Georgia, is one of thirty-seven teacher-missionaries appointed by the Home Mission Board to help meet this need. Pray for National Baptist churches and pastors.

**Pray for these**—Georgia: L. M. Tobin; Oklahoma: S. B. Bagley; Texas: Eddie Sanchez; New Mexico: L. F. Gomez; California: Mrs. Wilfred Hsu; Costa Rica: Mrs. C. E. Christian; Argentina: E. E. Jolley; Honduras: H. M. Roberts; Brazil: Mrs. T. B. Stover; Philippines: W. H. Matthews; Thailand: P. C. Mosteller.

**SUNDAY** *Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. John 4:10 (read vv. 7-26)*

Missionary Grover F. Tyner, Jr., Philippines, president of the Philippine Baptist Theological Seminary, also serves as chaplain at John Hay Air Force Base, Baguio. He holds the rank of lieutenant colonel in the US Army Reserve. At Mr. Tyner's inauguration as president, the seminary's largest class, twelve students, was graduated. Pray for students and graduates of this seminary.

**Pray for these**—Philippines: G. F. Tyner, Jr.; Taiwan: Mrs. L. B. Akins; Rhodesia: Mrs. M. G. Fray, Jr.; Nigeria: U. L. Green; Tanzania: Dana Stahl, Chile; W. P. Andrews; Arizona: Sylvia A. Toone; Retired: C. F. Frazier (Arizona).

**9 MONDAY** *Jesus saith unto him, Rise, take up thy bed, and walk. John 5:8 (read vv. 1-18)*

Missionaries are careful that converts have a clear understanding of "accepting Christ." One man was asked, "Tell me what you mean by saying that you accept Christ." The man answered: "It means that Christ will take away my evil. He will give me better thoughts. He will make a different kind of person out of me." Pray that missionaries will be able to clearly proclaim Christ today.

**Pray for these**—Florida: Mildred Womack; Guyana: C. P. Love; Argentina: Mrs. C. W. Shirley, J. D. Divers; Chile: Betty Hart; Vietnam: Mrs. J. M. Gayle; Philippines: Mrs. Herbert Maher; Kenya: B. W. Holloway; Retired: Mrs. C. A. Leonard, Mrs. Emilia T. Barry (California).

**10 TUESDAY** *And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:35 (read vv. 26-35)*

The Baptist Union of Czechoslovakia in annual conference was told: "We are in danger of losing the most specific trait of the Baptist movement . . . the Baptist missionary interest in every human soul." A committee was appointed to suggest how members could be led "to a new understanding of missionary responsibility for the world." Pray for Baptists of Czechoslovakia, a Communist country.

**Pray for these**—Nigeria: W. N. Claxton, Mrs. R. V. Lindholm; Tanzania: K. L. Oliphint; Ecuador: E. L. Parsons, Jr.; Paraguay: W. C. Lewis; Texas: N. C. Andrade; Arizona: J. D. Back; Illinois: Alva Fritsch; Washington: L. A. Warren.

**11 WEDNESDAY** *In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink John 7:37 (read vv. 28-39).*

Irvin Dawson of the Home Mission Board said: "I belonged to a church in Phoenix that included persons of several cultural backgrounds. Their physical appearance and their foreign accent were quite apparent [to me] at first. But after [awhile] these differences were not [noticeable]. They hadn't changed. I had . . ."

**Pray for these**—Louisiana: C. E. Conrad; Brazil: H. O. Headrick; Ecuador: Mrs. S. L. Simpson.

**12 THURSDAY** *So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her John 8:7 (read vv. 3-11).*

Southern Baptist prayer potential grows with the denomination's increasing membership. Floyd H. North, editor of *The Commission*, wrote in an editorial: "As much in need of expanding financial support as our foreign missions program is year after year, it is every bit as much in need of effective, power-inducing prayer." Pray that church members may be faithful in prayer.

**Pray for these**—Brazil: Mrs. L. R. Brock, Jr.; Dominican Republic: T. E. Ralchiff; Colombia: Arlene Rogers, Switzerland: R. H. Kinney; Rhodesia: Mrs. R. E. Beatty; Nigeria: Amanda Tinkle; Japan: R. V. Calcote, Mrs. D. E. Mercer; Récord: H. H. Snuggs (China); F. T. Woodward (China-Hawaii).

**13 FRIDAY** *As long as I am in the world, I am the light of the world John 9:5 (read vv. 1-11, 24-38).*

A well-dressed woman doctor, interested in a Baptist display of Bibles at the state fair in Coahuila, Mexico, asked, "What do you Baptists believe?" She indicated she was not content with her traditional faith. The pastor on duty at the booth talked with her for an hour, telling her of the living Christ. She bought a Bible and other books. Pray for this seeking woman.

**Pray for these**—Mexico: W. H. Gray, Jr.; Uruguay: Mrs. T. E. Dobberly; Brazil: Mrs. R. E. Johnson, Jr.; Indonesia: G. W. Schweer; Gaza: D. C. Dorr; Japan: T. W. Graham; Nigeria: D. D. Fried; Zambia: M. E. Cunningham, Jr.; Oklahoma: J. V. Hawk; Louisiana: Eddie Savioe.

**14 SATURDAY** *I am the good shepherd, and know my sheep, and am known of mine John 10:14 (read vv. 1-15).*

Mr. and Mrs. Howard L. Stevens, Mexico, both left behind careers in landscape architecture to go to the missions field. Both hold degrees in architecture, and both are teaching in the Mexican Baptist Theological Seminary at Torreon, Mexico. Pray for teachers and students.

**Pray for these**—Mexico: H. L. Stevens; Bahamas: C. A. Veatch, Sr.; Brazil: Mrs. B. J. Davenport, G. E. Hickey, L. C. Schochler, P. J. Tcherneshoff, Virginia Terry; Taiwan: J. L. Gearty; Retired: Minnie McIlroy (Argentina).

**SUNDAY** *Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live John 11:25 (read vv. 19-45).*

Sally Kate Graves, Paraguay, is the first MK (missionary kid) to be appointed as missionary journeyman. She teaches school in Asuncion, Paraguay, about two hundred miles from where her father and stepmother serve in Argentina. Pray for Sally, and pray for the work of 103 missionary journeymen who are helpers for overseas missionaries.

**Pray for these**—Argentina: W. W. Graves; Chile: W. P. Carter, Jr.; Costa Rica: L. L. Gregory; Brazil: Betty Smith, G. M. Swicegood; Malaysia: Mrs. H. G. Smith; Nigeria: Frances Knight, Mrs. R. M. Parham, Jr.; Puerto Rico: D. T. Moore; Maryland: Mrs. James Brinkley; Virginia: Troy Cunningham; Illinois: R. C. Sherer; Louisiana: Melvin Plauche; Georgia: C. A. Fanshaw; Retired: Mrs. J. B. Parker.

**16 MONDAY** *Took branches of palm trees, and went forth to meet him, and cried, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord John 12:13 (read vv. 12-19).*

Tokyo, Japan, has been chosen for the meeting place of the Baptist World Congress, July 12-18, 1970. Three new groups added to membership in the Baptist World Alliance brought the number of affiliated Baptist bodies to eighty-one in the Alliance. Begin now to pray for a great gathering in Tokyo which will have mighty, spiritual impact upon the city of Tokyo and all of Japan.

**Pray for these**—Thailand: C. J. Chong; Philippines: E. M. Cross; Indonesia: J. D. Smith; Wilma Weeks; Nigeria: J. E. Tolar, Jr.; Ecuador: S. A. Smith; Texas: Samuel Delgado; New Mexico: Mrs. Sinfaroso Barrera; Arizona: Pedro Hernandez.

**17 TUESDAY** *If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet John 13:14 (read vv. 1-17).*

A target date, fall of 1969, has been set by the Pennsylvania South Jersey Baptist Fellowship for organization of their convention. They hope to report 50 churches with 12,500 members, or 70 churches with 10,000 members. Pray for pastors and people in this area.

**Pray for these**—Texas: F. M. Alonzo; Louisiana: David Matthews; Brazil: D. D. Cruise; Lebanon: J. K. Ragland.

**18 WEDNESDAY** *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him John 14:7 (read vv. 1-14).*

A week-long orientation period for new Home Mission Board missionaries is climaxed by the appointment service. During the orientation period, program directions and missions philosophies of the Board are presented with opportunity for exchange of ideas and questions. One member of an orientation group last year was Miss Avie Lumpkin, assigned to the Golden Gate Baptist Center, Oakland, California. Pray for newly appointed home missionaries.

**Pray for these**—Indiana: G. F. Irby; Baptist Spanish Publishing House, Texas: Mrs. J. W. Ross; Mexico: Mrs. M. E. Dodson, H. E. Sturgeon; Argentina: Mrs. E. E. Jolley, C. L. Thompson, Mrs. J. C. Anderson, Mrs. K. W. Balyeat; Ecuador: Mrs. R. D. Clement; Colombia: J. O. Morse; Chile: E. W. Nelson; Italy: Marilyn Moore; Nigeria: J. B. Durham; Retired: W. E. Craighead (Romania-Paraguay), Mrs. C. K. Dozier (Japan-Hawaii), Wiley Henion (Arizona).

**19 THURSDAY** *I am the true vine, and my Father is the husbandman John 15:1 (read vv. 1-16).*

Mr. and Mrs. Marvin Reynolds, with their three sons, are our first missionaries to Botswana, Africa, the sixty-fifth country where Southern Baptist missionaries work. Botswana is in south central Africa and is about the size of Texas. Pray for this new work.

**Pray for these**—Botswana: M. R. Reynolds; Kenya: Mrs. L. E. Brown; Nigeria: Mrs. Edith Nunnell, Indonesia: Mrs. O. F. Gilliland, Jr.; Korea: Mrs. R. B. Hodges, Jr.; Hong Kong: Mrs. L. R. Smith; Honduras: S. W. Wheeler; Peru: I. L. Northcutt; Brazil: Mrs. R. A. Owen; Pennsylvania: Mrs. M. L. Boone.

**20 FRIDAY** *Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you John 16:7 (read vv. 1-15).*

For several Sundays a workman on the roof of a new building next to the church managed to stay in hearing distance of Lola Mac Daniel's voice as she taught the Sunday School lesson in Taichung, Taiwan. One day he came to the door of the classroom, but would not enter. Two weeks later he came into the classroom to hear. He had also been attracted by the singing of "To God Be the Glory." Now he was ready to accept Christ, and he said, "The song is not only pleasing to my ears, but now I have a song in my heart." Pray for this new convert.

**Pray for these**—Philippines: J. W. Anderson; Thailand: V. L. Dietrich; Indonesia: Mrs. F. B. Owen, F. S. Wells; Guatemala: W. C. Parker, Mississippi: C. B. Lewis.

**21 SATURDAY** *And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are John 17:11 (read vv. 1-26).*

Through the Christian Service Corps of the Home Mission Board, Christian laymen and women may participate in missions work. Last year two public school music teachers moved—one to Oregon and the other to Long Island, New York, where each directs church music in a Baptist church. An Oklahoma pharmacist moved to Wyoming where he now is Sunday School superintendent in a small church. These moved in order to be of service in places where there are few Christian leaders.

**Pray for these**—Brazil: V. N. Varner; Indonesia: B. E. Allen; Malaysia: Mrs. W. M. Burris; Retired: Irene Jeffers (China-Taiwan).

**SUNDAY** *Then said Jesus unto Peter, Put up thy sword into the sheath, the cup which my Father hath given me, shall I not drink it? John 18:11 (read vv. 1-14).*

After a year in Kenya, Africa, I. E. Montgomery recalls simple and yet significant experiences in helping people who need assistance—taking a man to the hospital at midnight, providing food for a family in need, giving a Bible to a man and seeing him read it eagerly. Pray for those who were helped physically and materially, that they soon will know spiritual rebirth.

**Pray for these**—Kenya: I. E. Montgomery, Jr.; Nigeria: K. J. Myers, Jr.; India: Mrs. J. L. McPhail; Paraguay: Mrs. K. H. Watkins; Mexico: Mrs. J. D. Crane; Cuba: Reinaldo Medina, California: Mr. and Mrs. L. L. Clay.

**23 MONDAY** *Where they crucified him, and two other with him, on either side one, and Jesus in the midst John 19:18 (read vv. 16-30).*

Dr. Franklin Paschall, pastor of the First Baptist Church, Nashville, told the SAC Executive Committee: "It is time for us to break out beyond ourselves, beyond our frozen orthodoxy, to live the gospel of Jesus Christ in our time in our world. . . . Baptists have been amiss for not seeing the whole city, the whole country, the whole world." Pray for yourself, a Baptist, that you will "break out beyond" yourself for Christ.

**Pray for these**—Taiwan: G. L. Hix; Nigeria: Ruth Kube; Ecuador: Mrs. A. V. Jones.

**24 TUESDAY** *For as yet they knew not the scripture, that he must rise again from the dead John 20:9 (read vv. 1-18).*

In the business headquarters of Hong Kong Baptists, Miss Lucy F. Smith is involved with the work of thirty-one churches in the association, fifty-four missionaries, fifty-

four national pastors, and seven missionary journeymen; a boys' high school, a girls' high school; the Henrietta School; Hong Kong Baptist College; a seminary, a hospital, and publication work. Pray for the witness which all of these are making on Hong Kong's crowded people.

**Pray for these**—Hong Kong: Lucy Smith, C. P. Cowherd; Brazil: Edith Vaughn; New Mexico: James Huse.

**25 WEDNESDAY** *Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. John 21:12 (read vv. 12-19).*

Home Mission Board executive secretary-treasurer, Dr. Arthur B. Rutledge, observes: "Although the number of home missionaries has increased greatly . . . unmet needs continue all about us. The number of unchurched persons increases with every passing year. The need of a Christian America becomes more urgent, both for the sake of our land and for the sake of the world." Pray for more home missionaries and money for home missions.

**Pray for these**—Oklahoma: Mrs. Betty Jo LeClair; New Mexico: Mrs. Julian Reyna; Puerto Rico: Mrs. Milton Leach, Jr.; Retired: Lilie Mae Hundley (Lebanon).

**26 THURSDAY** *The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. Psalm 121:8 (read vv. 1-8).*

Roy G. Davidson, Jr., Malawi, writes: "Physical and spiritual needs are tremendous [here]. If Baptists do not meet today's challenge, the opportunities may slip away. We . . . are praying for [more] help." Pray for more workers to go to help the missionaries in this African country.

**Pray for these**—Venezuela: N. R. Beckham; Brazil: D. H. Burt, Jr.; P. E. Sanderson; W. H. Warren; Togo: Mr. and Mrs. B. L. Bullington; Ghana: Hazel Moon; Kenya: Mrs. W. B. Pearce; Nigeria: Martha Tanner; Lebanon: Nancie Winger.

**27 FRIDAY** *The eyes of the Lord are upon the righteous, and his ears are open unto their cry. Psalm 34:15 (read vv. 1-22).*

September is the first month of spring in Rhodesia, Africa, when people put new roofs on their houses, or, if they can manage, build a new house. With November the rains come, followed by evidences of spring everywhere. Missionary Hugh T. McKinley, stationed at Gwelo, says: "We are reminded of a timeless miracle. Christ calling men from death to life. Pray we shall behold this miracle here."

**Pray for these**—Rhodesia: H. T. McKinley; India: J. H. Witman, Jr.; Argentina: Mrs. J. D. Divers; Mrs. R. H. Hutson; Brazil: Donna Hawkins; W. L. Morgan; Puerto Rico: Mrs. F. M. Adams; Texas: Alfonso Flores, Jr.; Retired: Mrs. P. C. Bell, Sr. (South Carolina).

**28 SATURDAY** *For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 2 Corinthians 4:16 (read vv. 7-18).*

Nobuko San is telephone operator in the Baptist Hospital in Kyoto, Japan. On Sundays her beautiful voice is heard in the choir of Kita Shira Baptist Church. Nobuko says: "I feel that by the telephone line I have been given a wonderful opportunity to witness for Christ." Pray for Nobuko San.

**Pray for these**—Japan: Mrs. C. F. Clark, Jr.; Taiwan: Fern Harrington; Thailand: D. R. Cobb; Philippines: J. D. Floyd; Rhodesia: M. G. Fray, Jr.; Brazil: Ona Belle Cox; W. H. Smith; Mexico: Mrs. W. W. Lee; Washington, D. C.: Mrs. Kenneth Burke, Jr.; Texas: J. D. Holt; Oklahoma: Mrs. D. B. Warren.

**SUNDAY** *And it shall come to pass afterward, that September 29 I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. Joel 2:28 (read vv. 21-32).*

Mr. and Mrs. Reginal A. Hill work in Trinidad, where the first Muslim convert of Southern Baptist missions work was baptized more than a year ago. This new Christian lives across the street from a Baptist mission, and he works as manager of a service station. Pray for him and for other Muslims who need to know Christ.

**Pray for these**—Trinidad: Mrs. R. A. Hill; Guatemala: Mrs. H. E. Byrd; Brazil: R. A. Hampton; Mexico: Mrs. H. F. Sturgeon; Gaza: Jean Dickman; Nigeria: Mrs. W. R. Davis; Panama: M. A. Olmedo; New Mexico: Mrs. D. M. Regalado.

**30 MONDAY** *And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. Amos 9:14 (read vv. 11-15).*

Are you praying for the Crusade of the Americas? Do you have a prayer partner? Pact\* is a plan to help you locate a prayer partner. You can be a part of this "concert of prayer" which can result in people of the western hemisphere turning toward God as souls are saved during the Crusade of the Americas.

**Pray for these**—Puerto Rico: S. A. Candal; Mexico: Mrs. J. M. Short, Jr.; Honduras: A. R. Haylock; Lebanon: E. A. Barnes; Malaysia: Lilie Rogers; Japan: Mrs. G. A. Clark; Nigeria: Mrs. J. B. Hill; Zambia: Mrs. Z. V. Moss; Retired: W. C. Taylor (Brazil).

\*Order a folder from Pact, 600 North Twentieth Street, Birmingham, Alabama 35203; fill out the card and return it to the same address, and you will be sent the name of a prayer partner who lives either in North, Central, or South America.

## Boot-top Morale

by Lewis W. Gibson

The Lord's work is likened in the Bible to warfare. Paul called for Christians to be ready to endure hardness like good soldiers of Jesus Christ. No army is more effective than the degree of its morale.

The strategy of Satan is to demoralize the forces of God and then subdue them. A missionary came back from Cuba about the time that Castro took over. He told of a high-ranking officer of the national army having said, "Our morale is only up to our boot tops." Within a week, the army was defeated.

Often when a church is said to have a good spirit, the statement simply means that there is a high level of morale among the people. It is contagious, and must be nurtured by men filled with the Holy Spirit. Joshua, Gideon and others named in the Bible followed God's instructions which resulted in high morale in his followers. What Gideon's army lost in numbers they gained in courage and determination. Man plus God knows courage. They gained the victory with those who used their abilities.

As long as a church, or a denomination, is making (reportable) fast progress, morale is usually high. When difficulties appear, growth slows, and new kinds of problems arise to be handled, many grow fearful and pessimistic. That is when God's men count. They count if they are willing to follow God's leading regardless of overwhelming odds. Men and women who have responsi-

bility as Christian leaders are to be more than just cheerleaders. They are to be a coaching staff to teach discipline and faithfulness in achieving objectives. But most important, they are to know God's rules and know how to teach them to others. No formulas will work. They have to get to basics.

The first basic is a demonstration of faith. We must believe in that for which we give our lives if we would lead others to believe also. There must be personal faith in the Lord of the kingdom. John said, "This is the victory that overcometh the world, even our faith" (1 John 5:4).

Doubt brings despair and pessimism. It brings defeat before the battle begins. Had the ten men who spied out the land of Canaan with Joshua and Caleb had as much faith as they, the Israelites would never have turned back in unbelief and defeat. They did not have to meet and fight the giants of Anak. The fear of them defeated Israel without a battle. Strong faith in God by leaders inspires others to have hope and confidence and to activate even small faith in God.

The second important ingredient in building morale is encouragement. The Lord said in Joshua three times in the first chapter of Joshua, "Be strong and of a good courage." When Jesus found his disciples cowering in flight, he said, "Be of good cheer, it is I, he not afraid" (Matt. 4:27).

Discouragement puts weights on folks as they fight great battles for the Lord. Dr. George W. Truett called discouragement a sin. He tells in one of his sermons of a fireman climbing a ladder to rescue a small woman. The other firemen watched as he started down the ladder with

his burden. He began to tremble and it seemed he would fall. The chief cried out, "Cheer him, boys! Cheer him!" Cheer after cheer went up, and he came down confidently with his burden.

Encouragement often results from expressions of appreciation, an art neglected even by Christians. Giving recognition and expressing sincere appreciation ought to be second nature to Christian leaders.

A third way to build and maintain high morale is cooperation. God's cause is big. There is no room for pet projects. Every person must be counted on to do his part. Each person must be respected, and expected to look after his own life, but he should also bear some of the total work load. The ideal has never been attained in the matter of cooperation, but that is no reason for not striving mightily for it, believing in the good will of others.

Colonel Evans Carlson observed a poorly equipped army of China fight to a standstill a powerful military machine from Japan. The achievements of small hands of Chinese were remarkable. Mr. Carlson was amazed at their morale. He discovered the reason for it—they were all willing to subordinate personal desires to the good of the cause.

When he activated the famous Carlson Raiders, he chose for their watchword the Chinese phrase he had heard: "Gung Ho," which means "working together."

Morale is extremely important in the Lord's work whether in a church, a denomination, or at a missions post. In the Lord's work, high morale must be maintained by the power of the Holy Spirit who works through Christians to do his will. Morale rises to a high peak when Christian leaders set worthy examples and persuade people to follow Christ in discipline, self-denial, and faithfulness to any task whether great or small. They can do it through faith, encouragement, and cooperation.

Mr. Gibson is Pastor, Laurel Baptist Church, Greenwood, South Carolina.

# Study in September



## Missionary Schools

by Juanita Morrill Wilkinson

**Study Question:** What types of mission schools do Baptists provide on the San Blas Islands, Panama, and the Sanyati Reserve in Rhodesia?

### Meeting Outline

Song: "Break Thou the Bread of Life"

Call to Prayer

Business

Promotional Features (see WMS Forecaster)

Study Session

### Study Session Outline

Introducing the Study

Mission Schools on the San Blas Islands

Mission Schools on the Sanyati Reserve

Meditation

### Get Ready, Program Chairman

Order a copy of *Mission Action Group Guide: Non-readers*, \$1.00, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

From your set of WMS posters, plan to display the poster for September.

Provide props to simulate a schoolroom atmosphere for this study.

Read "Missionary Journeymen in Rhodesia," page 8, and "Pulse Beat in Panama," page 2.

**Suggestion:** The leader or teacher may sit behind a desk. Ask several women to pretend to be pupils in the classroom, sitting in a semicircle. Two women report on homework assigned: mission schools on the San Blas Islands and on the Sanyati Reserve.

You may want to consult with your president and have

the entire meeting as a simulated schoolroom, and simulate other school-like activities such as reading (mission study report), arithmetic (enlistment status at beginning and close of a church year), writing (checking on Aims for Advancement status), history (the suggested study session today). Chairman may write program subjects on chalkboard as each one speaks, or do so before the meeting.

### Introducing the Study

(Call attention to the theme of the quarter, "Education on the Missions Field," emphasizing that today's study is the last of the three-month study. Review the subjects on the posters for July and August to arouse interest in today's study.)

During this quarter we have been reminded of the emphasis which Jesus placed on teaching. By example and command, he urged his disciples to teach all nations and, to follow through, "to observe all things whatsoever I have commanded you" (Matt. 28:20). In July we reported on progress in communication and cooperation as well as educational efforts among National and Southern Baptists. In August we focused attention on opportunities for religious education among Indians in New Mexico and Oklahoma. Today we explore types of mission schools in the San Blas Islands off the coast of Panama and on the Sanyati Reserve, Rhodesia, Central Africa.

September is back-to-school month in almost every state of our nation. Children this year as usual are restless after three months vacation. Mothers are eager for children

to resume the routine and discipline of school schedules. For boys and girls in the United States, a new experience awaits them on their first day of school. Mixed emotions fill the minds and hearts of teen-aged youth as they approach their senior year in high school.

The next nine or ten months are opportunities of continued education for all school-age Americans. School officials, government leaders, and parents are eager to improve the educational systems on local levels. Some progress has been made in many public school systems, but all over our country there is concern over improving means and methods of teaching. In many countries, however, government does not assume full responsibility for public education.

We know that education has always been one of man's most important activities. Without some form of education, man could not carry on government, earn a living, or propagate religious teachings. Primitive or tribal teaching required direct and simple teaching techniques in learning skills and basic means of making a living. As man became more civilized, he improved his tools and learned to develop new skills. As written languages developed, records of family customs and beliefs were permanently recorded. Newly-formed nations assumed, to some degree, responsibility for instructing boys in religious and ethical standards. Ancient Jewish schools concentrated on the memorization of the Ten Commandments and other passages from the Pentateuch, the first five books of the Bible. Ancient Greek and Roman cultures provided well-rounded educational opportunities for their citizens.

The colonists of America's early history established schools similar to the kind they had known in Europe, adapting instruction to a new and undeveloped, free, vast, sparsely-settled land. Reading, writing, arithmetic, and religion were taught in the schools. After the Revolutionary War, many Americans discovered that private and religious schools could not adequately provide for the educational demands of a democratic nation where every child had a right and an obligation to know and pursue maximum citizenship. Organized state school systems began in the 1830's, and public education advanced from elementary to high school, and college education has today become the expectation of a majority of high school graduates.

With this brief background, let us look at missionary schools in two different locations, the San Blas Islands and the Sanyati Reserve, and discover the reasons for the types of schools we support.

### Mission Schools on San Blas Islands

Southern Baptists have been working in the San Blas Islands since 1955. A small faith work was struggling in its efforts on the islands. The First Baptist Church of Balboa Heights in the Canal Zone heard of the needs and

learned that the doctrinal beliefs among the people were similar to those held by Baptists. Strength and friendship from members of churches in the Canal Zone supported the small band of believers. Home Board missionaries guided and gave assistance. Although medical missions has opened many doors to missions opportunities in some of the four hundred islands of the San Blas chain, Christianity has not been accepted with open arms. The twenty thousand Cuna Indians who inhabit the islands are fearful of outside influences and try to keep intact both their religion and culture. Their lack of any education opportunities presented a challenge to the first Christian missionaries to begin by establishing a school for boys.

Louie Iglesias became a convert to Christianity under the encouragement of an English missionary, Anna Coope, who had gone to the islands in 1909 to undertake missions efforts. She not only encouraged Louie to grow in his spiritual life, but also provided the financial means for him to pursue higher education in New York and in Panama. While in the United States, he married a Christian girl from Detroit, and they returned to his native island of Nargana. Forbidden to do religious work, they volunteered to teach school on the island of Ailigandi. Of his first school class of ninety students, one became a pastor and two became missionaries. Students in later years also became missionaries on other islands. Louie's younger brother, Claudio, assisted in missions work on the islands for many years. His wife, Margaret G. Iglesias has written the fabulous story of her brother-in-law, Louie Iglesias (see p. 3).

During the same years that Mr. Iglesias was acquiring additional academic training in the United States, another young man from the islands was preparing for future missions work through the encouraging efforts of interested missionaries. Peter Miller joined Louie Iglesias and his wife in a teaching ministry in 1938. They discovered that their greatest need was to provide a written language for the Cuna Indians. The language is based on the Spanish alphabet. After attending the Wycliffe Linguistic School, they helped to develop the Cuna alphabet, and translated portions from the Scriptures and hymns into the native tongue of the Cunas. Once the people heard the gospel in their language, they began to respond to the gospel message. The painstaking work of translating the New Testament into the Cuna language continues. It is foreseen that this will require many years.

After translating and distributing printed literature, it is necessary to teach the people to read their own language. Although Spanish is the language of instruction by government order, children in mission schools are taught the Cuna alphabet and language as well. Many hundreds of adults are not able to read the Bible in the language they speak and are therefore slow in responding to the message of redemptive love. A special need among the Cuna Indians is a literacy ministry that will major on teaching adult men and women.

Need for mission schools is heightened because of lack of government schools on the San Blas Islands. As public schools are provided, mission schools can be phased out. Missionaries encourage the Indians to participate in their public schools. Using only Baptist teachers and operating in a Christian atmosphere, the existing mission schools connected with churches have left a far-reaching influence throughout all the islands.

#### Mission Schools on the Sanyati Reserve

Let us turn our attention now to Africa. Nine out of every ten children in African schools are in rural areas, and most of these schools are run by religious and missionary organizations. Baptists opened schools in conjunction with their work on the Sanyati Reserve. The village primary schools serve as religious centers for the community. The purpose of these schools is not only to meet the hunger of the African people for education but to lead the boys and girls and their parents to accept Christ as their Saviour.

The government of Rhodesia has accomplished a great deal in providing educational opportunities for Africans in the urban areas and cities. However, the educational needs of people on the reserves (land reserved for Africans) has been handled almost exclusively by missions groups. One missionary has listed three reasons to justify our Baptist school in the Sanyati Reserve.

1. Teachings of other religious groups, such as Jehovah's Witnesses, demand that the people have opportunity to read and discern the truth for themselves.
2. The ability to read the Bible provides an opportunity for growing spiritually.
3. Life is improved in every way for people when they have opportunity for education.

The mission schools in Rhodesia have already produced among Christians effective preachers, teachers, and nurses as a result of their educational opportunities. Not only do the schools serve as avenues of proclaiming the gospel to boys and girls, but also the pupils themselves pass on their new knowledge to their parents. Increased educational opportunities help African people to overcome prejudices and superstitious fears.

One of the outstanding products of mission schools on the Sanyati Reserve is Mufundisi January Runganga. Before he entered the school at Gwelo, Mufundisi was a herdboiler. An older brother worked in help pay school fees for Mufundisi as he attended the Sanyati Baptist Central Primary School. He continued his education at Matopos Secondary School and later enrolled in the African Baptist Theological Seminary at Gwelo. Having felt led to the ministry, he was anxious to complete his training. It was necessary to interrupt his educational preparation for several years so that he might help the brother who had helped him financially in earlier years. When he returned to complete his seminary training, he graduated with the highest grade average of any student since the seminary

had opened in 1955.

Another Baptist institution in Sanyati, the Baptist hospital, needed a chaplain to serve both patients and hospital staff. As Mufundisi searched for God's direction in his life, he felt a definite call to work in the hospital as chaplain. His thorough educational training and his compassion and concern for his own people have equipped him to make a significant contribution at the hospital. From sunrise to sundown, he is busy in personal counseling, holding chapel services, teaching simple Baptist beliefs, and seeking to win persons to the Saviour.

#### Meditation

In his position as special assistant to the President of the United States, the Honorable Brooks Hays, five years ago, visited sections of West Africa to take a look at the problems of higher education. In an interview with Ione Gray, director of press relations, Foreign Mission Board, he made observations that will help us to see the unique contribution mission schools have made to the lives of people and the future potential of these schools.

As new African nations emerge and assume the role of democratic governments, the need for increased educational opportunities will steadily rise. Mr. Hays observed that there is strong desire among the people to educate themselves in order to meet the challenge of the twentieth century. Education is essential to reach the goals of government. Not only must children continue to be taught, but also the supply of teachers must be increased. Opportunities for higher education must be provided in order to train men and women to return to the back country and assume roles of leadership. An important emphasis in all of our missions work continues to be the teaching ministry.

Let us look again at our study question: What types of schools do Baptists provide on the San Blas Islands and Sanyati Reserve? The circumstances of the people have determined the type school or teaching ministry provided in each area. More important than the subject matter in the schools has been the vital relationship between teacher and pupil. Encouraged by interested teachers and acquiring new knowledge of writing, reading, and Bible teachings, pupils find new life in Christ, as well as purpose and direction for their lives. Some graduates assume roles in government; others become teachers, doctors, and other professionals. Some respond to a preaching ministry while others find places of service in governments. Most importantly, others become homemakers who are better equipped to rear their children. Because our missions work is relatively new in the San Blas Islands and in the nation of Rhodesia, results will be more evident as more graduates influence others for Christ in their communities. It will take many years before we see large results of the teaching ministry in these areas. We must continue to pray for these mission schools and for the missionaries and nationals who supervise and teach in the schools.

#### Follow-through

What do you see as follow-through in your life as a result of this study? Are there people around us who need a special teaching ministry which we can perform? Can we tutor slow readers? teach a nonreader? instruct in English a person from another country who lives in our community? (Show a copy of the new Mission Action Group Guide: Nonteachers\* and review briefly the con-

tent of the Orientation section.) Will those interested remain to discuss possible mission action project work?

Close with prayer for these schools, that women may use their skills learned at home, at church, and at school to teach others.

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

Or Second WMS Meeting

by Mrs. Ralph Gwin

## Studying for Service

**Study Question:** How does study in Woman's Missionary Union prepare me for missionary involvement in my community and in the entire world?

#### Get Ready, Program Chairman

- Read through material deciding on visuals you wish to use.
- Make chart (see p. 26).
- Ask women to bring October 1968 ROYAL SERVICE.
- WMS Study Topics posters, 1967-68.
- Copies of ROYAL SERVICE for months discussed in "Recalling," page 27.
- Copy of Round Table Group Guide, \$1.00, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.
- Copy of Mission Books Teacher's Guide I, \$1.00, from WMU or Baptist Book Stores.
- Read the article on page 34 and use information from it if you wish to do so.

#### Introduction

For the growing Christian, study is essential. Every church program organization has a teaching responsibility. Woman's Missionary Union's teaching task is, Teach missions. Teaching is effective when learning takes place, and the evidences of learning are changed attitudes and redemptive involvement with people and their basic physical and spiritual needs.

#### Bible Meditation

As important as study is, a look at a concordance will

reveal how few times the word is found in the Bible. Two references, however, are helpful.

In 2 Timothy 2:15 the familiar injunction to study is for the purpose of winning God's approval, and to the end that one need not be ashamed of his knowledge and understanding of God's truths (read the verse). These are worthy purposes. Christians are concerned with God's approval and in improving abilities through study. God is pleased at our efforts to learn of him and of his work in the Word. The Bible is filled with the word *teach*: "Teach me thy way, O Lord" (Psalm 27:11); "teach us to pray" (Luke 11:1). This is the attitude toward learning which results in a Christian's growth in grace and in knowledge of Jesus the Saviour. It results in attitudes which vitally affect our Christian witness.

Our concern in WMU is with missions—past, present, future. As we are going into all the world, God desires that we go intelligently, knowing him with assurance, aware of the needs of persons and the significance of obstacles, conditions, and opportunities. The study of missions and the missionary message prepares us to undertake world tasks as unashamed workmen, beginning where we are.

Another Bible verse speaks of another purpose for study: "That ye study to be quiet" (1 Thess. 4:11). The phrase admonishes us to quiet periods of meditation daily, and to private worship experiences which every Christian requires for spiritual health—meditation on God's promises, his expectations, the need of two billion persons for



a knowledge of God. Knowledge of the love of Jesus Christ should motivate a Christian to find avenues of participation in missions. Realization of lost and desperate people all about leads Christians to fit themselves to serve God more faithfully—whether as a career missionary or through the difficult gift of self in consistent service to youth in trouble, persons in prison, the sick, illiterates, internationals—remembering that Jesus said about serving others: "Ye have done it unto me" (Matt. 25:40).

### Purpose of WMS Study

(In advance, on wrapping paper, make a large poster of the following chart, using two colors for lettering. Or, write on chalkboard.)

Chart of Purpose	
What?	Purpose of WMS study and training
Why?	To help a woman develop an appreciation for all people everywhere
Who?	and to develop a deep concern for those who are without Christ;
Where?	to strengthen her spiritual life;
Why?	to develop involvement in intercessory prayer;
	to lead her into experiences of Christian witnessing;
	to magnify Christian sharing
How?	Through study of the missionary message of the Bible,
	the progress of Christian missions, and
	the study of contemporary missions work of Southern Baptists
When?	At meetings of groups, society,
	in special study classes;
	day-by-day confrontation with needs of persons
Rudyard Kipling wrote:	
I keep six honest serving-men	
(They taught me all I knew);	
Their names are What and Why and When	
And How and Where and Who.	

Using Kipling's familiar method, but rearranging the orders of his "honest serving-men," let us look at our purposes in WMS study using this chart.

Note the two points at which **why** is used in the chart (read these).

### Content for Study

Teaching missions content includes three areas of subject matter.

1. *The missionary message of the Bible*—A general knowledge of Bible truth includes an understanding of the missionary purpose of God for all the world. Feeling a need for a deeper understanding and a clearer concept of this purpose for the world's people greatly in need of the Saviour, Woman's Missionary Union provides a systematic study of the missionary message of the Bible. These lessons are in ROYAL SERVICE month by month with suggested helps for teaching or personal study. In the past, at their

own initiative and because of keen interest, circles or societies have held extra sessions for Bible study. Where concerted study has not been convenient, individuals have read and studied for themselves. Groups need not feel they must start at the beginning. A beginning may be made with any month's study. (Ask women to turn to p. 28 for the lesson, and to p. 30 for study helps. Give opportunity for a report on how these have been used in your Woman's Missionary Society.)

2. *The progress of Christian missions*—This is historical in content. The thrilling story of the progress of Christian missions begins with Bible accounts of the first missionary actions. From time to time, in all study material, the progress and the failures of men in their task of carrying out the Great Commission is explored, evaluated, and assessed in order to see clearly present challenges and opportunities. This subject matter includes Paul's missionary journeys, the history of the early church, the Protestant reformation, the modern missionary movement, and many other events which bear on missions.

3. *The contemporary missions work of Southern Baptists*—Month by month studies in circles and society, as well as periodic study of missions books, fall into this classification. Up-to-date reports from missions fields—new countries entered, new methods tried, and stories of converts and churches, of prayer and stewardship, of national-cultural-religious backgrounds of peoples—are included. Study materials in October ROYAL SERVICE are provided for general Woman's Missionary Society study as well as for current missions group study in addition to the Bible lesson and helps.

There are two other group opportunities for study in WMS in October. These are the Round Table group and the mission books group. The Round Table group members continue to read current books which have missions significance. There is available for each member of this group the *Round Table Group Guide* (see p. 42). This helps the leader as well as the member to discover how the content of books relates to missions. The books listed in the guide are organized around five themes from which the group chooses.

Then there is the mission books group for which a *Mission Books Teacher's Guide* (see p. 42) is available. The simple guide helps the leader guide a group in understanding the content and meaning of missions books as they read missions books and study together.

(On chalkboard or on long piece of white wrapping paper, write the four possibilities for group mission study: Bible study group, current missions group, Round Table group, mission books group. Discuss each group and the possibilities for choices in study materials. If you wish to do so, have available the guides mentioned above and show these at sources.)

As a WMS, or in church wide study, we continue to study the Graded series. The books for next year are

Colombia: *Land of Conflict and Promise*, William R. Estep, Jr. (85 cents); *Teacher's Guide* (25 cents); and *In Aloha Land*, Sue Saito Nishikawa (75 cents); *Teacher's Guide* (40 cents).\*

### Life and Work Curriculum

This month we complete two years in the Life and Work Curriculum, a correlated system incorporating the study programs of Sunday School, Training Union, Music Ministry, Woman's Missionary Union, and Brotherhood. WMU members enrolled in Sunday School and Training Union have found the correlated studies helpful in relating study to action.

We can see the relation of program studies in the Life and Work Curriculum by recalling the themes for the first quarter of this year. Sunday School study based on "Our Worship of God" emphasized the nature of God and worship, characteristics of acceptable worship, ways in which we worship, and worship patterns. WMU studies on "Christian Missions and World Religions" aimed at helping members understand worship practices of followers of major world religions and sects. The practices of people who follow Hinduism, animism, Mormonism, Buddhism, and Shintoism were contrasted to Christian practices. We noted as well the variations in Baptist worship practices overseas.

### Recalling

We are going to give opportunity now for you to tell what the year's study has meant to you. Tell us something you learned, something that impressed you, or something you did as a result of study.

(Give opportunity for recall from both circle and society studies. You may wish to have issues of ROYAL SERVICE on hand and ask one woman to hold up the issue in which each study topic is included as it is mentioned. The following items are suggestive and may be "planted" with members to assure response, but spontaneous contributions will be better. Be sure the statements actually represent the experience and belief of the person who tells each statement. If the WMS posters, 1967-68 are available, use the ones for months indicated below.)

1. (November 1967 ROYAL SERVICE) I remember some of the superstitions and practices of the animists of the Caribbean area. But in contrast, I was impressed with the statement of a missionary in Jamaica who gave an opinion that in spite of animistic influences there is probably "more genuine Christianity per square inch in Jamaica than anywhere else on earth." At least this tells us that there are devout and witnessing Christians in this nearby country. I felt the desire to give more help to Baptists there.

2. (November 1967 ROYAL SERVICE) I gained a new appreciation for the Lord's Supper through our circle study

about Italian Baptist churches and from the Sunday School lesson on the worship opportunity in the ordinance. In some of the churches in Italy, people stand to receive bread and wine; in others, members are asked to go to the front to be served. This requires courage sometimes, and to them this indicates a definite stand for Christ. The observance of the Lord's Supper in our church, I believe, has been more meaningful to me after these two studies.

3. (October 1967 ROYAL SERVICE) The study on Buddhism seems to stick with me. I confess to shock at the idea of their singing "Oh, How I Love Buddha" and "Buddha Loves Me, This I Know." With the spread of this and other non-Christian religions in our country, we need to be aware of them and ready to witness about Christ to any person.

4. (February 1968 ROYAL SERVICE) My daughter attends a college where a large number of international students are enrolled. I found this study very challenging. I wondered how many of the 100,000 foreign students who are here return to their homes never having been invited to our churches or our Christian homes. I asked Mary to get acquainted with some of these students on her campus. (January 1968 ROYAL SERVICE) Also, we have missionaries who work with students overseas. A statesman from Thailand said "The Baptist student center [in his city] meets a real need in the life of a Thai student. . . the thing I like most is the atmosphere of religion, faith, and morals. This is what Thai youths need to be good citizens." Foreign students in the USA, if won to Christ while they are here, could go home as Christian missionaries.

5. (January and February 1968 ROYAL SERVICE) Two discussions are inseparable in my mind. One was based on the question, How can our church help provide more missionaries now? The now is what bothered me. The other emphasized Cooperative Program gifts and special missions offerings. I felt our church needed to increase our Cooperative Program percentage in our budget. I determined to increase my personal gifts in missions and to pray more consistently for missions.

6. (April 1968 ROYAL SERVICE) It surprised me that the educational requirements for missionaries are so high. I am afraid I thought of a missionary as preaching on Sunday, and possibly being a doctor or nurse in some little out-of-the-way hospital or dispensary. Learning more about the work they do—teaching, leading, training, healing, and so forth, as well as preaching—gave me a new understanding of the need of such careful and specialized preparation. I realized we are in the business of educating and helping people to become responsible Christian leaders in their own nations and communities.

7. Somehow our study this year has deepened my realization of need. I've tried to be more faithful and more specific in prayer. Also, I've tried to think and plan carefully about my Sunday-by-Sunday giving and my gifts to our missions offerings.

\*Order from Baptist Book Stores

## Study • The Missionary Message of the Bible

by Gilbert L. Guffin

### "This Is That . . ."

#### Scripture Reading: Acts

These missionary Bible studies during the past eleven months, October through August, have concentrated on the book of Acts. The following themes have been used:

Power Given for World Witness  
A Witness Which Began to Get the World in View  
Witness Which Won Jew and Gentile  
Missions Marks a Momentous Milestone  
History's First Foreign Missions Conference  
Missions Maturing and Multiplying  
Missions in Cultural and Commercial Capitals  
Missionary Agony and Ecstasy  
The Trials and Trials of the Early Missionary  
Missionary Witness to Rulers and Nations  
Missionaries in an Inhospitable World

It seems appropriate now to take a glance back over this tremendous book to summarize its immortal message. What is Acts all about? What particular message or messages does it especially underscore?

The book is called the Acts of the Apostles. It might as appropriately have been named the Acts of the Holy Spirit, or the Acts of Christ through the Holy Spirit. Jesus had promised: "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in

Samaria, and unto the uttermost part of the earth" (Acts 1:8).

The phenomenon witnessed by the astonished multitudes at Pentecost was interpreted by Peter as being the fulfillment of Joel's prophecy: "This is that," he said, "which has been spoken through the intermediate agency of the prophet Joel and is on record, And it shall be in the last days, says God, that I will abundantly bestow my spirit upon all flesh. And your sons shall speak forth by divine inspiration, also your daughters, And your young men shall see visions. And your old men shall dream with dreams. . . . And I will bring forth miracles of a startling, amazement-awakening character in the heaven above and miracles upon the earth whose purpose it is to attest the workings and words of God. . . . And it shall be that every one who shall call upon the Name of the Lord shall be saved" (Acts 2:16-21 Wuest).

Here then was the beginning of the fulfillment of the Old Testament foreview of salvation history. "This is that . . ." The prophet, indeed, had predicted more perhaps than even Peter at the moment comprehended. "Whosoever shall call on the name of the Lord," he said, "shall be saved" (Acts 2:21).

#### STUDY IN CIRCLE

##### Testing

(program chairman)

I see that we have benefited and have been challenged by the year's study. You have learned, you have felt, and you have responded in your desire to serve. Let us be reminded of one thing. Study must not be an end in itself. Study must motivate us to action.

Tests are valuable in checking progress made, knowledge gained, understanding attained, attitudes changed, and actions taken. In closing, let us survey our actions resulting from study during the year. What follow-through action did you, did we, engage in because we felt more deeply the physical and spiritual needs of persons? (Let

women respond, telling of mission action, reading of books, experiences in expressions of concern, winning the lost, blessings of the Lord, new resolutions for involvement in helping persons of special need.)

Ask three women to pray briefly that each of you will be numbered among Christian women who care and who show by their lives that this is true.

**NOTE:** Women may wish to tell which study groups they will be in next year and of their reasons for choosing a particular study group. If there are unanswered questions, your circle may wish to suggest to your WMS that a question-and-answer time be provided at your general meeting to clear up questions.

The purpose of Luke seems to have been to disclose how the Christ, of whom he had already written in his gospel, had been revealed unmistakably as the universal hope of humankind, and that his salvation was effectual among all races and peoples and nations and tongues. Luke showed in Acts how the gospel advanced from Jerusalem to Judea, from Judea to Samaria, and from Samaria to the uttermost parts of the earth.

Lodged, five great universals stand out in Acts. The first is—

#### Universal Authority of the Holy Spirit

Throughout Acts, Luke seems careful to disclose that every step which advanced the gospel in the world was governed and inspired by the Spirit. The Holy Spirit first filled the 120 in the Upper Room and enabled them to speak in languages understood by people from all over the empire. He guided the work of Philip among the Samaritans and in contact with the Ethiopian eunuch. Peter was convinced by the Spirit later that what he witnessed in the house of Cornelius was wrought by the same Holy Spirit who had been working among the Jews. He thus could not question the Spirit's authority.

The whole missionary enterprise of the church, from Antioch through Paul's three great missionary tours, was under the government of the Spirit. Paul felt himself subject always to the authority of the Spirit. The work of the Spirit, moreover, was evident not only among the various nations and races to whom the gospel was taken but also among every class and culture, whether barbarian or free, Greek or Roman, learned or unlearned. He could work in Jerusalem or Rome, Corinth or Athens, Antioch or Ephesus. He knew no boundary. Missions in all the world is built upon the assurance that the work of the Holy Spirit is never limited. Neither nationality nor language is a barrier to him. Only Christians, through their own lack of faith or fealty, can grieve and thus hinder him in his desired work in the world.

A second universal in Acts is—

#### Universality of Human Need

By pointing out the many and varied groups represented at Pentecost, Luke appears to say that all of these vast areas of the empire had the same needs as did citizens of Jerusalem. Their guilt had helped to nail Christ to the cross. For them God had raised up Jesus and given him a name above every other name. Indeed, there was "none other name under heaven" through which any man could be saved. Whether the paralytic at the gate of the Temple, the brilliant Saul of Tarsus, the Ethiopian official, Cornelius, the Philippian jailer, the citizens of cultured Athens or of corrupt Corinth—all were in need of the Saviour. From the cry of the throng in the streets of Jerusalem on the day of Pentecost ("Men and brethren, what shall we do?") to the petition of the jailer ("What must I do to

be saved?"), all had needs so deep that only Christ could satisfy them.

A third universal in Acts is—

#### The Universal Relevancy of the Gospel

Dr. H. Franklin Paschall pointed out in a recent address that the gospel is adequate for all the explosions of our present world—the population explosion with its attendant complexities, the explosion of knowledge, the explosion of rebellion, and all others which trouble men today. The gospel is the good news in our world. It is the good news of all time for all classes and races and cultures. It is and will always remain such.

It will not be forgotten that the book of Acts was written not by a Jew but by a converted Greek. Luke as a Gentile had found that the gospel was sufficient for him too. It was relevant for his day, his culture, and his world. He seemed confident that it would always be relevant.

Some ask today, Is the church relevant? The answer is that it is relevant as long as it bears the gospel of the good news of the saving grace of God.

In a recent issue of the *Bible Society Record*, Chaplain Major General Ivan L. Bennett referred to a visit to Seoul eight years ago and to what he learned from one of the missionaries there. The missionary had acted as chaplain in a Korean prison camp. He reported to Chaplain Bennett that on a certain bulletin board at the theological seminary in Taegu, he had seen posted the names of 156 former prisoners captured with the Communist forces of North Korea. All, having completed their education at college and seminary, had since become ordained ministers and were at that time serving as ministers in the churches of Korea. The change which had taken place in these men resulted from the impact of the gospel.

As long as men are lost and in the bondage of sin, this gospel will remain the best news their ears have ever heard.

The fourth universal in Acts is—

#### The Universal Adequacy of the Risen Christ

Even the casual reader of Acts must be impressed by the burning conviction with which the early church proclaimed the fact of the resurrection. The resurrection reality had broken in on the disciples with convincing power. They had not at first believed it could be possible. Though Christ had repeatedly endeavored to prepare them for both his death and resurrection, they apparently lost all hope as they saw him nailed to the cross. The sentiment among the disciples perhaps is reflected in the forlorn remark of one of them on the way to Emmaus on Easter morning. Said he to the Stranger who had joined him and his companion on the way, "We had been hoping that he was the man to liberate Israel" (Luke 24:21 NEB\*).

\*The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961



What a phenomenal change took place after that hour! The forty days through which the risen Christ met repeatedly with the disciples awakened in them a burning conviction of his living presence. Hence, at Pentecost and thereafter, Christ was proclaimed as triumphant over the grave and as the source and author of life. In him alone could salvation be found. "For there is no other name under heaven given among men by and in which we must be saved" (Acts 4:12 *The Amplified Bible*).

The effect of Jesus' saving power was as tremendous in Jerusalem on the day of Pentecost as the impact of an earthquake. On one day three thousand believed. Other thousands followed. Throughout Acts the story of changed men and women is recorded. Jew, Greek, Roman, Samaritan, Ethiopian—all found his salvation adequate. Even for Jews and others who later came to Paul's rented house in Rome, this same risen Saviour was powerful to redeem.

The example of good men has often become an inspiration to others for nobler living. Men of wisdom have frequently appeared, men whose teachings have enlightened others and enabled them to find a better life. But there has been only One who has triumphed over death and the grave, who has brought life and immortality to life, and who has been able to release men from sin and death, bringing them into the liberty of the sons of God. That man is the Lord Jesus Christ. This note Luke, the beloved physician and careful historian, seems exceedingly desirous to sound. He sounds the note on the basis of convincing evidence he had gathered in Palestine, Asia Minor, and Europe, and on the basis of his own observations. He apparently was especially desirous of stressing the sweeping significance of the appeal expressed by Paul to Agrippa: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds" (Acts 26:29). Without the knowledge of which Paul was speaking, even regal robes could not make a man free. With that knowledge neither chains nor prison could really enslave.

A fifth universal found in Acts is—

#### The Universal Responsibility of the Church

Acts makes clear that every Christian is to be a witness, but this witness is not to be borne by human strength alone. The Holy Spirit will be with those who are obedient. His strength will make them sufficient. The support and the fellowship of other believers will also be a source of help. Beyond this, the importunate prayer of fellow believers will result in even the opening of prison doors.

Acts does not record the slightest evidence of any attempt to build a hierarchy over the churches or even to forge them into organizational unity. A deeper unity—a unity in Christ—was realized. Christian fellowship transcended all barriers, whether of race, nation, tongue, or culture. The touching scene Luke portrays of the two bands of Christians which came out from Rome to meet

Paul on his way from Patmos gives living evidence of how Christians were then forged into a brotherhood which transcended every human barrier. That fellowship became a dynamic witness in a pagan world. Men began to realize as they beheld how these followers of Christ loved one another, that something had happened to them which they themselves had not experienced. Christ's petition in the immortal prayer of John 17:21, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me," was being answered.

In all parts of the empire where the gospel had gone, Christians were bearing witness not only in their fellowship, in their love for one another, and the quality of life they now lived, but also by the testimony they bore in word. The most valiant witness portrayed in Acts, of course, is that of the apostle Paul on whom Luke chiefly focuses his attention. With burning zeal the apostle sought to spread the gospel to all men. He stands out brilliantly, though not alone, as a notable exemplar of the fulfillment of the abiding and universally binding commission of our Lord: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

## STUDY GUIDE

by Chester L. Henry

Using the Bible, the lesson "This Is That . . ." and this study guide, study individually or in groups the missionary message of the Bible.

For eleven months we have studied the Book of Acts and its missionary truths. In the very first chapter (Acts 1:8), Luke gives a preview of the entire book. The remainder of the book was written to show how Christ used individuals and the early church to fulfil the truth of this verse. As Dr. Stagg says "He (Luke) writes to show a victory of Christianity—in show the expansion of a concept, the liberation of the gospel as it breaks through barriers that are religious, racial, and national. The author shows how Christianity broke through the narrow limitations which men sought to impose upon it and how it emerged in the liberty which Jesus had given it. In the first chapter, he shows us something of the narrow conception of Christianity which was held by early followers, who viewed it as a sect of Judaism open only to Jews and proselytes. We finally see it looking out from Rome as a



## MISSION STUDY

Order from Baptist Book Stores

\*Also available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203

religion open to all who meet its terms, regardless of race, nationality, or external circumstance."

As you conclude this study, ask the group to scan the Bible study above and identify the five great "universals" pointed out by Dr. Guffin on pages 28-30. List them on the chalkboard as they are identified:

- The Universal Authority of the Holy Spirit
- The Universality of Human Need
- The Universal Relevancy of the Gospel
- The Universal Adequacy of the Risen Christ
- The Universal Responsibility of the Church

Spend a few minutes evaluating each of these, using the lesson comments and helps which follow.

#### Authority of the Holy Spirit

In regard to the first of these universals ask someone to read, on page 28, Dr. Guffin's reason for selecting this as one of his universals. (Throughout Acts, Luke seems careful to disclose that every step which advanced the gospel in the world was governed and inspired by the Spirit.) As a means of review, ask the group to recall specific incidents which substantiate this truth. If time permits, you may want to read together some of the following: Acts 2:4; 6:9-10; 8:29-30; 11:12; 13:2, 16:7-8; 20:22-24.

What part does the Holy Spirit have in establishing missions today? Are we making full use of the power the Holy Spirit can impart to us? How do we limit or hinder the Holy Spirit's work? (See the lesson on this point.)

#### Human Need

Move now to the second of the great universals. Has this changed since the first century? In what ways are men the same today as then? (See lesson.)

\*The Book of Acts, Stagg, \$4.25, from Baptist Book Stores

ROYAL SERVICE • SEPTEMBER 1968

This final month of the WMU year, if you have not already done so, arrange for study of *Spiritual Life Development* by Mildred McMurry. This is a splendid way to close a year and to begin a new year. This is your recommended mission study book for the quarter.

In connection with your study this month, you may wish to prepare for someone to share excerpts from *Letters from Mother* which is a collection of Mrs. McMurry's letters to her daughter. Reading these letters gives insight into meaning of many passages from the book *Spiritual Life Development*.

*Spiritual Life Development*, Mildred McMurry, 85 cents

*Teacher's Guide for Spiritual Life Development*, 25 cents\*

*Letters from Mother*, Billie McMurry Emmons, \$2.95

#### A Relevant Gospel

In recent years we have seen the third of these great universals under serious challenge. We have heard theologians proclaim the death of God and others sharply characterize the church as an ineffective instrument. Ask the group to consider the questions: Is the gospel relevant for the space age? Is the church much like salt that has lost its savor? After discussion, lead the group to consider the statement, The gospel has not been tried and found wanting; it has not been tried. How much truth is there in this statement? Is the real problem that the number of lost people responding to the gospel is diminishing, or rather is it that many Christian people no longer make serious efforts to share the gospel with lost people? Ask the group to give reasons for their answers.

#### The Risen Christ

In evaluating the fourth of these universals, ask someone to read Acts 4:12. Does the group believe this? What are the implications of this verse when considering the imperative of Acts 1:8? Also, read Philippians 2:9-11 as you consider this thought. Are we living in belief of the truths presented in these two passages? How can we prove in a more convincing way that we believe them?

#### A Responsible Church

The last of the universals should cause each of us to reevaluate his own profession and the quality of his Christian witness. Dr. Guffin says that "Acts makes clear that every Christian is to be a witness . . ." Ask the group to give testimony about Christians who witness to them by the way they show concern for others, or recall the influence upon their lives of Christians whom they have known. Do we have the same resources which they had? Compare your resources with those of early disciples. Do we have

## STUDY GUIDE

advantages which they did not have? Ask the group to list some of the advantages that we have today. (Bible, church history, commentaries, modern communication, greater material resources, and increased mobility could be added.)

### For Further Thought and Action

Although Paul and the early Christians won many battles and successfully proclaimed Christianity as the gospel that transcends all barriers, whether of race, nation, tongue, or culture, these same battles must be fought and won by Christians of every generation. If we are to have a relevant gospel proclaimed by a relevant church, we must exhibit much of the same dedication we see in these first century disciples. Dr. Guffin concludes: "In all parts of the empire where the gospel had gone, Christians were hearing witness not only in their fellowship, in their love for one another, and the quality of life they now lived, but also by the testimony they bore in word." If we sincerely desire a relevant gospel, we must do likewise. Someone has said that Pentecost can be repeated anywhere that God's people are willing to meet the conditions. It is then that Christians experience the direction, the illumination, and the imparting of the Holy Spirit who works through them.

Each member of the group needs to be led to face the permanent issue of our day: Are Christians—are you—really serious about ministry and witness to all men everywhere? Do we bring the same zeal to Christian responsibilities that we bring to our vocation, civic club activity, politics, or social activities? (Ask that all pause for a silent, personal evaluation.)

**Close with prayer** that Christ continue to speak to each one and challenge all to the highest level of dedication and action in the name of Jesus.

32

## IN AN AFRICAN NIGHT

**W**AS it the hum of a mosquito buzzing by my ear? What was it that had waked me here in the middle of an African night? What sound took away sleep after only two hours on my pillow?

I listened intently to hear it again, not sure what I expected.

Rain? Where is the incessant sound of tropical rain which has filled every recent night? Tonight, even that sound is gone.

Again to bed—but no sleep—and in the quietness of an African night, it is not really quiet for I hear friendly sounds in the night.

The ever present chirp of crickets and croaks from tree frogs.

The whine of motors. A car comes down the road, passes, and drones into the distance. The distant powerplant.

A lonely dog barks somewhere in the night.

The pitiful cry of a baby in a nearby hut. Is he sick?

Now and then I hear laughter.

These familiar sounds of tranquility usually bring hypnosis of sleep to my eyes, but not this night. I stay awake this night.

Sometimes in an African night there are sounds that chill the soul as well as the spine.

From the nearby swamp or the distant high bush, we hear the howl of a wild animal—reminding us that we are surrounded by strangeness.

There is the sharp yelp of a dog, encountering a viper in the dark recess.

The fearful scream of a girl in the distance.

In the night there is often the raucous "palaver" on the road, sometimes a few feet from our bedroom window. Argument must be loud to prove a point.

**by Missionaries Ted and Bernice Cromer**  
Monrovia, Liberia, West Africa

But none of these familiar sounds in the night have caused my sleeplessness tonight. Even the anticipation of the tasks for the morrow have not disturbed me yet.

Then comes realization. The middle of our night here in Africa means that some of you there in your time zone are going about your duties of the day. Our names are not on today's birthday list, but when we were there in the States you said, "We will pray for you." We know you don't forget!

Those of you living in Eastern Standard Time must have tarried a little in your meeting tonight! Brotherhood! WNU? YWA?—just to pray for us.

In the Central Time Zone, which is home to us, it is bedtime for the youngsters. How we thank God for your bedtime prayer of childlike faith! Some of you are meeting at church or in homes. Through the years you have always sustained us by your prayer—now even more in Africa! In the stillness of this night, we know you are praying for us!

On to the Mountain and Pacific Zones—supper-time prayer and devotions of families; and afternoon Sunbeam Bands, GAs, and RAs. Relatives, and many friends in the West. We know you are praying for us tonight! We hear you praying. This is my sound in the night which I hear with gladness.

A cock crows. He is a watchman. "God help us not to deny thee this night, or any dark night. Keep us close to Thee." We also pray!

The sound in our tonight. Not a mosquito! Not fearful noises! No, but the clarion sound of assurance, the reality of a promise, a still, small sound: "I, I am with you always," even in Africa, because my people pray.

And the peaceful sleep of assurance pushes into obscurity the sounds in an African night.

### Church at a World Crossroads

English-language Baptist churches overseas are by their very nature international congregations. But perhaps some are more international than others. For instance, University Baptist Church, Beirut, Lebanon.

Beirut is a crossroads of the world, east and west. The Lebanese are worthy descendants of their Phoenician forebears who inhabited this land centuries ago. Like the Phoenicians, the Lebanese are expert traders. American and European business firms have recognized this. Approximately three hundred US firms have their Middle East headquarters in Beirut.

Beirut is also an outstanding educational center, with five universities. The oldest is the American University of Beirut, founded 102 years ago by four Congregational missionaries. Probably the most influential university in the Afro-Asian world, it has 3,500 students from 65 nations this year.

And Beirut is a crucial political center. It is said that the "spy center" of the world has shifted to Beirut from Casablanca! Be that as it may, the great nations of the world maintain large diplomatic contingents in Beirut.

In this international context, University Baptist Church is located and seeks to minister. On almost any Sunday from five to ten nationalities are represented in the congregation. On one recent Sunday I noted fourteen.

Crossing man-imposed barriers and prejudices, they worship Christ together—James F. Kirkendall, pastor of University Baptist Church, Beirut, Lebanon (*Foreign Mission News*).

### Baptists of Quito Study Before Work

About forty Baptist men in Quito, Ecuador, get together at six in the morning, two days a week, for fel-

lowship and study in preparation for the Crusade of the Americas, hemispheric evangelistic campaign to culminate in 1969.

The group includes pastors, Southern Baptist missionaries, and laymen, reports Missionary Archie V. Jones. Some are theological seminary graduates; others have only a grade-school education.

The thirty laymen (twenty of them lay preachers) include a church janitor, a cab driver, an accountant, a secretary from the US embassy, retired police officers, traveling salesmen, high school and university students, and laborers. By eight o'clock they scatter for their workday responsibilities in the busy capital city.

"Quito is about 9,300 feet up in the Andes Mountains, and when the wind blows cold and rain falls, getting up at 5:30 for these meetings is not pleasant," says Mr. Jones. "But something exciting is happening here. The men are willing to start the day two hours early because they have caught a vision of their opportunity to join hands and hearts with other Baptists across the Americas and proclaim with authority and dignity: 'Christ, the Only Hope.'"

*Foreign Mission News*



### Thirty Care for One Thousand

The newest Baptist church in Vietnam, Faith Church in Saigon, with less than thirty members, is taking care of more than one thousand refugees, reports Rev. James F. Humphries. Southern Baptist missionary associate. The pastor is getting help wherever he can—*Foreign Mission News*.

### Benefits of Life and Work to WMS Members

Perhaps the best way to evaluate the benefits of the Life and Work Curriculum is to review its purpose and to recall for WMS members some of their reactions.

You recall that the purpose of this curriculum was to provide a correlated study for all education organizations of the church. This meant that all study was based on the biblical revelation. Out of this concept, Woman's Missionary Union provided programs for WMS members which were based on the missionary message of the Bible, yet also included geographical areas where Home and Foreign Mission Boards station missionaries.

At first, women spoke their minds: "There will be a sameness to everything we study if everything is based on the same Bible passage."

But many women have admitted that their first reaction was not valid. The Bible-based, church-oriented WMS programs have given depth and meaning to a study of actual missions work.

From Birmingham the WMS programs have been sent to Spain, the Philippines, Indonesia, Taiwan, Hong Kong, Korea, to the Baptist

Spanish Publishing House, El Paso, Texas, to Atlanta for translation into Spanish for use by Americans of Mexican and Cuban origin.

Out of these Bible-based programs have been sent to Spain, the enthusiastically embracing the idea of mission action.

Surely the hand of the Lord was in the plan which provided study materials for almost 700,000 women in our country and thousands overseas. Surely the enlarged results of depth understanding of missions are yet to be realized.

Do you like change?  
If not, don't admit it for  
they say resistance to  
change is one giveaway  
of age!

## Changes and Choices

by Margaret Bruce

fall as changes and new plans of organization are recommended to them. You need to be aware of these changes and to understand why the changes are being made.

Within the past ten years, many changes have come in Woman's Missionary Society. These came because it was felt that better ways were needed for doing the work of WMS.

In 1960 it was decided that in churches where there was a need

there should be more than one WMS. Various situations constituted the need: women working outside the home, girls marrying earlier, convenience for mothers with young children, and emphasis on age-grading and on smaller societies.

Then there was the move toward flexibility when it was suggested that circles could be organized by the society plan of organization, or that there might be fewer officers and the circle chairman could delegate circle responsibilities.

In 1963 the alternate or simplified plan of organization was introduced for societies without circles. This new plan was enthusiastically received and even some societies with circles began using the plan. They liked having fewer officers and no standing committees.

In 1967 mission action groups were recommended, and suggestions were given for adapting the circle plan to the new mission action group plan.

The two words which describe the new plan of organization for 1968-69 are simplicity and flexi-

bility. Simplicity will be achieved in a WMS by having fewer officers, and flexibility by allowing a woman to choose the mission group or groups in which she wants to work. Flexibility will also be achieved by the number of societies and the number of mission groups provided. The new plan of organization will require fewer women to carry on the mechanics of the organization and release more women for fulfilling the purposes of a Woman's Missionary Society.

While we cannot explain all the changes being recommended for your WMS, we think you would like to have a list of them. Here they are. Fewer officers and no standing committees, separate WMU and WMS officers, a WMS director and a WMS committee in churches having more than one WMS, a WMS executive committee instead of a WMS executive board. Fostering of WMU youth organizations will be the responsibility of the WMU council rather than of the societies. Mission groups will replace circles, and there will be resource material for mission study groups, mission pray-

er groups, and mission action groups. The WMS Achievement Guide will replace WMS Aims for Advancement and there will be no individual reports. There will be a *Woman's Missionary Society Member Handbook—Changes and Choices* (25 cents), and there will be a new WMS Leadership Course based on the new *Woman's Missionary Society Leader Manual* (75 cents) and the WMU Year Book 1968-69 (35 cents).\*

One of the most significant changes being provided for WMS members is the opportunity to choose the mission group or groups in which they want to work.

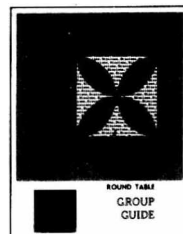
Since 1914 the circle plan has been successfully used in Woman's Missionary Societies. Societies using the circle plan have usually divided their membership according to neighborhoods, ages, occupations, or other convenient divisions. Now, fifty years later, women are being given the choice of participating in

Changes  
and  
Choices

Helena Chung

MEMBER  
HANDBOOK

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



a mission study group, a mission prayer group, or a mission action group. It is even possible to schedule group meetings at times when WMS members may belong to more than one mission group.

However, this "help-yourself" group plan places more responsibility on WMS leaders and members. It requires that WMS members and prospects be informed of the choices which are available. Of course, the interest of the women and the needs of the community will largely determine which mission groups will be offered by the society.

Listed below are the resource materials which will be available. Materials will be provided for four mission study groups: current missions group, Bible study group, Round Table group, and mission books group.

For the current missions group, there will be units of study in ROYAL SERVICE each month. These studies will provide opportunity for keeping

abreast of what home and foreign missionaries are doing.

For Bible study groups, there will also be in ROYAL SERVICE each month Bible lessons and study guides. These will be in four sessions for those who want to meet each week, or they may be combined by those meeting monthly.

For Round Table group members there is a *Round Table Group Guide*, and for the mission books groups there is for teachers of missions books the *Mission Books Teacher's Guide I*.

For mission prayer group members there is a *Prayer Group Guide*.

For mission action group members there are eight mission action group guides. These are:

*Mission Action Group Guide: Internationals*  
*Mission Action Group Guide: The Sick*  
*Mission Action Group Guide: Juvenile Rehabilitation*  
*Mission Action Group Guide:*

*Language Groups*  
*Mission Action Group Guide: Economically Disadvantaged*  
*Mission Action Group Guide: Nonreaders*  
*Mission Action Group Guide: Prisoner Rehabilitation*  
*Mission Action Group Guide: Combating Moral Problems*

In addition to the guides for the groups, ROYAL SERVICE will give helps each month to group leaders and members.

These new choices may seem overwhelming to some WMS members who have usually been assigned to circles. This privilege of choice has a tremendous appeal and responsibility. The plan gives women opportunity to study missions in the area which interests them most, and to participate in mission activities which they can do most effectively.

Choices always bring responsibilities. Women who commit themselves to a mission action group must be faithful to the obligations of that group. Becoming a member of a mission study group and/or a mission prayer group also has responsibilities. When Christians are motivated by love and a desire to fulfill Christ's purpose for their lives, responsibilities are not burdens but reasons for existence.

One of the new things in WMS about which we are excited is the *Woman's Missionary Society Handbook—Changes and Choices*. It has been written by Mrs. Robert Fling, president of Woman's Missionary Union. In it she reminds us of the changing times in which we live and the choices women must make.

In today's revolutionary world, it is important for us to remember that we serve a changeless Christ and that the purpose of the organization through which we serve him is also changeless. With this assurance, we face the future with confidence and choose to attempt better ways and means to enlist women in the presentation of the gospel of Jesus Christ to all the people of the world.

"I ask you, Lord, to touch my eyes,  
 That I may see people of other lands  
 Not as foreigners—black, brown, or yellow—  
 But as thy children and my brothers,  
 Brothers who do not need my condescending aid,  
 But brothers who deserve my understanding  
 And compassion.  
 This is sometimes easier than opening  
 Eyes blind to people  
 Who are nearby in my community

for a

And, 'There is that maketh himself rich,  
 Yet hath nothing' (Prov. 13:7).  
 'I want you to strengthen my hands,  
 That they may not busy themselves  
 With simply doing things for me and mine—  
 But rather, make them skilled to serve all who need me  
 I want you ever to remind me  
 That my children see the work of my hands  
 And know what I put first.  
 O Lord, I would not dwarf their lives,  
 Nor those they touch,  
 I am admonished by the warning,  
 Every wise woman buildeth her house:  
 But the foolish plucketh it down with her hands' (Prov. 14:1).

by Clyde Merrill Maguire

Jesus says, "Learn of me,"  
 And wistfully my soul responds,  
 "I accept your invitation!  
 In the year that is beginning soon  
 I want you to stretch my heart.  
 It needs enlarging.  
 My heart has held love for only my own—  
 My family, my friends, my familiar circle.  
 My heart must be big enough  
 To hold compassion and love  
 For all those others who live  
 Across the street, beyond the seas, around the world

Resolutions

"I want you to cleanse my ears, Lord,  
 They hear so much of the hard sell of radio and television,  
 This you MUST buy. This you MUST have.  
 Ears are not often attuned  
 To that still small voice within which reminds,  
 'Life consisteth not in the abundance of things' (Luke 12:15),

New Year

"I want you to direct my feet  
 To places that have need of thee—  
 And me as a messenger  
 To people who do not know  
 That emptiness of life results from  
 Lack of a living Saviour to follow.  
 'Teach me thy way, O Lord,  
 And lead me in a plain path'  
 I would learn of thee" (Psalm 27:11).

In December 1966 ROYAL SERVICE, Dr. Jim Young told you how God led him to Yemen in 1964. As the first missionary to that country where there had been no Christian witness for about thirteen hundred years, he began medical clinic work in March of 1965. Three years later—a hospital has been built with Cooperative Program and Lottie Moon Christmas Offering funds.

**T**HE Baptist Hospital in Jibla, an ancient city high in the mountains of Yemen, on the southwestern tip of the Arabian Peninsula, was dedicated March 22, 1968. About five hundred people gathered in front of the three hospital buildings and on the surrounding hillsides for the ceremony.

Dr. James M. Young, Jr., Southern Baptist missionary doctor who opened medical work in the country, presided. Speakers were Dr. Baker J. Cauthen of the Foreign Mission Board, the governor of Ibb Province, and the national minister of health. Both of the Yemen speakers expressed delight and gratitude for the hospital.

Dr. John D. Hughey, Foreign Mission Board secretary for Europe and the Middle East, led the prayer of dedication.

Guests included the governor of Taiz (city where Baptists operated a clinic for a short time before the Jibla hospital was begun); the minister of finance; army officers; sheikhs; representatives of foreign embassies and of the World Health Organization; Swedish, Italian, Russian, and Yemeni doctors; and residents of Jibla and the surrounding territory.

Dr. Cauthen told the predominantly Muslim audience that the hospital is a symbol of concern and an expression of love, made possible by the gifts of people who love God and want to reach out to others in kindness and helpfulness.

"This institution . . . calls attention to spiritual and eternal values

of life," Dr. Cauthen continued. "Our bodies are important, and the illnesses of these bodies need attention, but the spiritual nature of man needs to be nourished and strengthened also.

"Jesus said, 'I am come that they might have life, and that they might have it more abundantly.' As people look to God in faith they find strength and encouragement to face what life brings."

The hospital buildings include: (1) an outpatient clinic, with facilities for minor surgery, X ray, pharmacy, and laboratory; (2) the hospital proper, an H-shaped building with reception area in the center, with wards and rooms for sixty beds on one side, and with operating area, library, kitchen, central supply, and nursing office on the other, and (3) a utility building with generator room, laundry, morgue, storeroom, and facilities for employees.

Made of a lightweight material reinforced with concrete, the buildings have a light gray stucco-like finish. Wide eaves extend the galvanized iron roof to protect against sun and rain. The builders were Christians from Sweden. Most materials had to be imported, and obtaining them was difficult, especially during and following the Middle East crisis of last summer.

The outpatient building was put into use in November 1967, replacing clinic trailers where seventeen thousand people had been treated since the missionaries moved to Jibla in November 1966.

The hospital site (about 10 to 12

acres) is about a ten-minute walk from Jibla, on a hillside across a wadi (small valley). An arched stone footbridge crosses the wadi, which becomes a raging torrent when heavy rains wash down from the mountains.

"The hospital meets an urgent need in Yemen, where medical care is probably more limited than in any other country of the world," says Dr. Hughey. "It provides the only Christian witness in a land that has had no Christian churches since the time of Muhammad.

"That a Baptist witness could be begun in an almost 100 percent Muslim country, and that a hospital could be constructed and equipped under such unfavorable conditions, seems beyond the realm of possibility. But the impossible has become a wonderful reality in Yemen."

At present Jim Young (of Ruston, La.) is the only doctor at the hospital. Carolyn McClellan (of Coleman, Tex.), a Southern Baptist missionary, and Vivienne Penell, an Australian, recently had to bear full nursing responsibilities while Elaine Thabet, a third nurse, was in Egypt for the funeral of her father. This summer Johnnie Brasuell (of Council Hill, Okla.), another missionary nurse, joined the staff and Maria Luisa Hidalgo, a Spanish Baptist nurse, returned from furlough.

Mrs. Young serves as pharmacist, and a Palestinian with experience in the Baptist Hospital in Gaza is laboratory and X-ray technician. Four Yemeni men and four women have been employed as nurses' aides, but

none of them has had training, and the women cannot read or write.

"It is imperative that another doctor and two nurses go to Yemen in the very near future," says Dr. Hughey. "Until more help arrives, the number of inpatients must be limited to twenty, and many people must be turned away from the clinic."

Each clinic day—three times a week—about 150 patients are seen by the doctor, and others receive injections and fresh dressings.

Logistics is another problem for the hospital, especially since the closure of the Suez Canal. Dr. Young reports. Drugs ordered from the United States or Europe are often delayed for months, and sometimes medicines are not available.

A town of five or six thousand,



in  
YEMEN

Jibla is the administrative center for a small district of many villages with population totaling an estimated fifty thousand. It lies five miles off the main highway connecting Sanaa, the national capital, 125 miles south, and Taiz, 40 miles north. Ibb, the provincial capital, is seven miles away. The province has more than half a million people.

The capital of Yemen in the eleventh century, Jibla was ruled by a queen whose palace is still occupied.

The town is six thousand feet above sea level, surrounded by mountains as high as ten thousand feet. The countryside is intensively cultivated in terraced fields.

"The climate is wonderful—never very hot and never freezing," says Dr. Young. "The people are small and wiry, and even the aged have

incredible stamina for climbing mountains. They are very friendly and hospitable. The men wear turbans and skirts. The women usually go veiled in the cities and towns but not in the villages and farms.

"Patients come to the hospital from all areas of Yemen—from Royalist territory in the north on the Saudi Arabian border, from the Red Sea coast, and from Aden, beyond Yemen's southern border. Some travel two or three days by foot and donkey before reaching a road where they can continue the trip by car.

"The biggest disease problems are bilharzia (a parasitic disease which often causes permanent liver damage), tuberculosis, and diarrhea in infancy and childhood—all related to poor hygiene and poor sanitation."—Foreign Mission News.

# wms forecaster

PLANNED BY MARGARET BRUCE

September 1968

## A THOUGHT for the MONTH

The new Woman's Missionary Society plans simplify the organization and seek to place greater emphasis on expanding the mission horizon of our churches and involving all of us in significant kingdom work.

## guiding

Woman's Missionary Society

### WMS President and Circle Chairman Evaluating WMS 1967-68

This is the last month of the 1967-68 WMU year. WMS presidents and circle chairmen are preparing annual reports which help leaders evaluate the work being done by the organization they lead.

The annual report you make for 1967-68 is historic. It will be your last report based on Aims for Advancement. While the WMS Achievement Guide (see *WMU: Your Book 1968-69*) is similar to WMS Aims for Advancement, it is different and the levels of achievement are different.

Circle chairman, be sure that your circle's report to the WMS president is correct. As you know the WMS report is a compilation of circle reports in the society with circles.

WMS president, if you do not serve also as WMU president see that your society report is given promptly to the WMU president. Any delay on your part will delay reports getting to the associational WMU president.

What is your honest evaluation of the work done in your circle during 1967-68? In your society? Have members developed appreciation for all people and a deep concern for those who are lost without Christ because of their study in circle and society? Have the spiritual lives of members been strengthened this year because of the influence of your WMS? Have members been led into experiences of

Christian ministry and witness? Have members magnified Christ sharing as a result of circle and society teaching and promoting? Have others been brought into a growing experience of missionary endeavor because of the enlistment efforts of circle and society members? What recognition has your society achieved on WMS Aims for Advancement? Approved? Advanced? Honor?

### New WMS Organization Plan

Have all WMS members been made aware of the new



WMS organization plan recommended for October 1, 1968? Have the strengths of the new plan been called to their attention? Here are a few:

1. WMS work can be carried on with fewer officers and committees. It minimizes organization and magnifies involvement in missions.
2. Helps develop discernment and allows members to choose the mission group(s) (mission study, mission prayer, mission action) in which they want to work.
3. There is a specific plan for making use of study opportunities in study groups (study of the missionary message of the Bible, missions books, Round Table books, and current missions information).
4. Mission action groups allow opportunity to participate in mission action over a longer period of time, and to become significantly involved with people and needs which result in spiritual growth.
5. WMS work is more flexible and seeks to overcome the rigidity which has been a hindrance in enlisting some women.

Has your WMS executive committee determined the number of mission groups needed by your WMS? This, of course, is determined by the size of your WMS, the desires of the women, and the needs of the community. See pages 32-38 in the new *Woman's Missionary Society Leader Manual* for information concerning WMS mission groups. (Available from Woman's Missionary Union or Baptist Book Stores for 75 cents.)

## teaching

Missions

### Program Chairman, Mission Study Chairman, and Publications Chairman

Study topics for general WMS and study topics for the current missions group are listed below. They are concerns of the study chairmen in the new WMS organization.

### GENERAL WMS STUDY TOPICS for 1968-69

- October**  
Society—New Patterns for Changing Times (Home Mission Board, USA)
- November**  
Society—Other Ways, Other Patterns (missionary strategy of other denominations, USA)
- December**  
Society—Week of Prayer for Foreign Missions  
Theme: His Saving Grace Proclaim
- January**  
Society—Churches, Training and Nurturing for Missions (local churches, people in institutions, internationals, USA)

### February

Society—The Story of a Church (church extension, language groups, USA)

### March

Society—Week of Prayer for Home Missions  
Theme: The Living Church . . . At Work

### April

Society—Ministry in Correctional Institutions; Chaplains (chaplaincy in correctional institutions, USA)

### May

Society—Medical Ministry at Ogbomoshin (Nigeria)

### June

Society—Churches Ministering in the Community (Home Mission Board work in Baptist centers, and weekday ministry, USA)

### July

Society—Disciples Unto the Uttermost (military Americans, overseas and USA)

### August

Society—A Committed Company (Iceland and Guam)

### September

Society—Identity: Christian Disciple (Germany, France)

### STUDY TOPICS for Current Mission Study Groups

#### October

Advance in Rhodesia (Africa)

#### November

Fruits of Evangelism in Ecuador (South America)

#### December

An Expanding Witness in Jordan (Middle East)

#### January

The Church, a Witness (ideal)

#### February

Reclamation—in Jesus' Name (juvenile and adult rehabilitation, USA)

#### March

Into Highways and Byways (literacy and migrant missions, USA)

#### April

My Church, Ministering (my community and church)

#### May

Ministry in Jesus' Name in Chile (Chile)

#### June

Responding to Physical Need in Korea (Korea)

#### July

Not in a Covered Wagon (pioneer work, USA)

#### August

Transplanted Disciples (Christian Service Corps, USA)

#### September

Young Disciples (summer missionaries, USA)

Two books are recommended for WMS study in 1968-69. The foreign missions book to be studied during October or November is *Columbia: Land of Conflict and Promise* by William R. Estep, Jr., 85 cents. The Teacher's Guide by Helen Falls is available for 25 cents. The book

recommended for study during January and February is *In Aloha Land* by Sue Saito Nishikawa, 75 cents. The Teacher's Guide is 40 cents. The books and teacher's guides are available from Baptist Book Stores only.

Resources for mission books groups are found in the *Mission Books Teacher's Guide 1*. This guide contains teacher's helps for numbered 1-4 in the following list. A separate teacher's guide must be secured for books numbered 5-6.

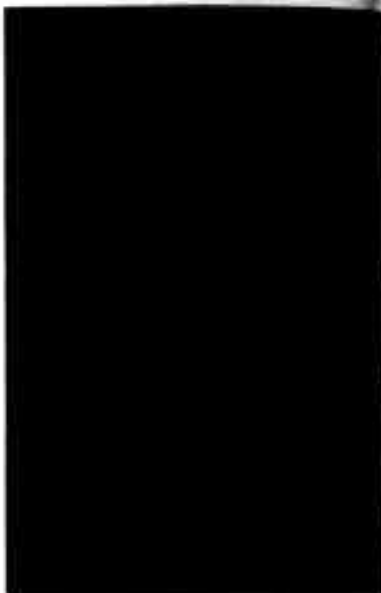
1. *Neighbors, Yet Strangers*, A. Jase Jones, \$1.75
2. *To Change the World*, Ross Coggins, \$1.50
3. *Taiwan As I Saw It*, Juliette Mather, \$1.50
4. *People Who Care*, C. W. Brister, \$1.50
5. *Into Aztec Land*, Julian Bridges, 85 cents
6. *North of 48*, Kate Ellen Grover, 75 cents.

A mission books group may choose to study during the year two to six of the books listed above. The above guide is available from Woman's Missionary Union or Baptist Book Stores for \$1.00. All books listed above and teacher's guides for books numbered 5-6 are available from Baptist Book Stores only.

Lessons and study guides for Bible study groups will be in *ROYAL SERVICE* each month. Study topics for Bible study groups are:

October	The World in the Work of Redemption	Romans
November	The Compulsion and Compass of Christian Compassion	Romans
December	Growing Mature Christians in a Pagan Society	1 and 2 Corinthians
January	The Freedom Which Makes All Men Free	Galatians
February	A Missionary Treatise on the Church	Ephesians
March	A Missionary's Love Letter	Philippians
April	The Cosmic Christ and the Core of Christian Faith	Colossians
May	A Church Which Made a Missionary Proud	1 and 2 Thessalonians
June	Christ as Fulfillment and as Final Hope of All	Hebrews
July	The Christian Purpose in a Pagan World	1 Peter
August	Immortal Messages to Missions-founded Churches	Revelation
September	The Ultimate Victory	Revelation

WMS members who choose to be in a Round Table Group will need the *Round Table Group Guide*, available from Woman's Missionary Union or Baptist Book Stores for \$1.00. The themes to guide Round Table Group members in their reading and discussions and the aims are:



1. Africa's Push Toward Self-Determination  
Aim: What do I see in Africa's push toward self-determination which has significant bearing on missions work?
2. Middle East Paradox  
Aim: What does the history of continuing upheaval in the Middle East reveal to me about the need for God's love in human hearts?
3. Contemporary Latin America  
Aim: What trends in Latin America do I see which have bearing on human rights and religious liberty?
4. Uncertain Boundaries in the Orient  
Aim: What expanding influences in the Orient do I recognize as significant for the future?
5. Divergent Trends in the USA  
Aim: How can I come to grips with the meaning of revolutionary changes in the USA?

The *Round Table Group Guide* recommends and lists books which relate to each of these themes.

*ROYAL SERVICE* is a resource for all mission study groups.

## participating in Missions

### Prayer, Mission Action, and Stewardship Chairmen

The new plan of WMS organization recommended for October 1968 combines the work of the prayer, mission action, and stewardship chairmen. The person responsible for these three phases of society work is known as the activity chairman.

It must be kept in mind that the activity chairman is not to do all of the work. She is responsible for seeing that the work is planned and that the plans are carried out. She plans the prayer time at general WMS meetings and plans ways to encourage members to pray daily for missionaries. She plans for WMS observance of the weeks of prayer and missions offerings. She plans projects whereby members may minister and witness through mission action. She confers with mission prayer group leaders and mission action group leaders and assists them in their work.

Guidance materials for prayer groups are carried in a *Prayer Group Guide* which is a basic resource for the group, \$1.00. Monthly helps are in *ROYAL SERVICE*.

Resources for conducting mission action projects are in the *Mission Action Projects Guide*, \$1.00. Resources for mission action groups are found in the mission action group guides, \$1.00 each. See page 64 of the WMU Year Book 1968-69 for a list of mission action group guides. The guides mentioned above may be secured from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

## keeping up-to-date

with the Denomination

### OPERATION KNOW

Everybody wants to be informed. Certainly church leaders need to know the latest information regarding the church program organizations. Read about the plan Operation Know on page 46. This plan promotes a personal study of one of the Church Program Organization Concept books each month July 1968 through January 1969.

You will want to secure the questions for each book, answer them, and request awards for the study of each book. Special recognition will be given to persons completing all seven books: *A Church Organized and Functioning* by W. L. Howse and W. O. Thomason, 95 cents; *The Woman's Missionary Union Program of a Church* by Marie Mathis and Elaine Dickson, 95 cents; *The Brother-*

*hood Program of a Baptist Church* by George L. Ewing, \$1.00; *The Sunday School Program of a Church* by A. V. Washburn, 95 cents; *Working Together Through the Church Council*, 95 cents; *Biblical Foundations for Church Music* by Joseph F. Green, 95 cents; and *The Training Program of a Church* by Philip B. Harris, 95 cents.

## promoting WMS Work

### At Society Meetings

*Order Woman's Missionary Society Member Handbook—Changes and Choices*, 25 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

Present the handbook and urge every member to secure her own copy. Show how the handbook may be used in interpreting the WMS purpose and work to members. Show how it may be used to interest all women of the church in Woman's Missionary Society.

Your presentation of the handbook may be done in various ways. Here are a few ideas:

1. Quick review of the handbook
2. Have several quotes read by different members
3. Use a flip chart giving chapter headings in the handbook
4. Plan a short dialogue about the handbook
5. Show how the handbook may be used in enlistment visitation

### At Circle and Mission Action Group Meetings Preview WMS Study for October

On newspaper write or print the following words:

Discovering  
Developing Means for Reaching  
Disadvantaged Groups and Areas  
With the Gospel

Fold under on dotted lines the top and bottom of the streamer so that only these words are seen, "Discovering Disadvantaged Groups and Areas." Explain that at the October meeting of the society the study will show how the Home Mission Board helps people and churches discover disadvantaged groups and areas. Now lift up the top and bottom of the streamer and fold back the word discovering. The streamer will now read "Developing Means for Reaching Disadvantaged Groups and Areas with the Gospel."

Say: "Our October study will show how the Home Mission Board develops new patterns for discovering needs for the gospel in areas of our country." Show the WMS study poster for October from the packet. (Order for \$1.25 WMS Study Posters, 1968-69 only from WMU, 600 North Twentieth Street, Birmingham, Alabama 35203.)





# the wmu leader

planned by June Whitlow  
september 1968 • royal service

## PLAN AHEAD

by Kathleen Pearce

"You can never plan the future by the past." So wrote Edmund Burke, English political writer, statesman and champion of American liberties, in a letter to a member of the National Assembly.

Perhaps you would take issue with the honorable Mr. Burke and agree with the famous Virginia orator, Patrick Henry, who said in a speech to the Virginia Convention, "I know of no way of judging of the future but by the past." No matter with which one you choose to agree at this moment, you'll be quickly converted to Mr. Burke's argument when you begin the new WMU year in October.

The future, specifically the 1968-1969 future of your WMU, is bulging with new, untried, but challenging possibilities. But amid a multitude of possibilities, many times no plan is devised. This means that annual planning takes on an importance that cannot be ignored. It is in this planning group that the climate for acceptance of new ideas can be cultivated. No doubt many members will have heard rumors of change. Tensions can be relieved, negative feelings drained, and attention diverted to authoritative information and relevant facts. This information

and these facts must be coordinated so that your WMU will have a sense of direction.

Where is your WMU going in 1968-1969?

To your regular meeting place in room 110-W in your church?

To the newcomers in your changing community who are different from you?

To the International Student Retreat in your state?

To the migrant worker who wanders north to south and south to north in our nation?

To the multitudes who are lost in our world?

And how are you going?

Through mission study, mission prayer, giving, and mission action.

If you are a WMU director or leader of an age-level organization, have you faced the truth that you cannot answer these questions alone? You need the checks and balances of other people. One individual cannot have had all the experiences that are required or useful in situations in which decisions affect many people. You must pool your resources and seek the stimulation that comes from talking things over with others.

This annual planning must be early enough to be useful—September or very early October. Procrastination is the thief of time anyway. The newly elected officers will be jittery about the responsibility they agreed to assume some weeks back. Those who are "dyed in the wool" WMUers can get quite complacent. Some forget that because they've attended the association, state, or national meeting and are "in the know" that Mrs. Jones has an invalid mother and new little Mrs. Brown has three children who are preschoolers and they couldn't go to these meetings and get "in the know." From talking to someone who has had the similar job before, they're about as mixed up as a bride's checkbook. Assurance and confidence are twin virtues you covet for them. Annual planning will give birth to these virtues.

Too often the continuous faithful get so caught up in the specific responsibility that is theirs that they fail to realize what their role is in

the overall program of the WMU and the larger picture—the church. Their role is brought in perspective.

Then too, people tend to feel committed to decisions and goals to the extent that they have participated in determining them. For example, a decision by a WMS executive committee to have a five-day observance of the Week of Prayer for Foreign Missions will likely lead each member of the society to support the decision with her presence and a responsibility of encouraging others to participate with her. The value of this alone to your WMU would make annual planning worthwhile.

Often we hear it said, "But we waste so much time planning." Wise, practical planning is never a waste of time. Time spent effectively planning is time saved from mistake-making, confused and ineffective acting. Remember, however, that planning must result in action if your WMU is to remain an alert and responsible organization.

wmu  
information  
for informed leaders

### Some Things We Need to Know About Reporting

- 1 September 30, 1968, marks the end of the WMU year and annual reports are due.
- 2 If the WMU is requesting merit, advanced, or distinguished recognition on the WMU Achievement Guide, 1967-68, fill in the Request for Recognition which is in the WMS Report Book or in the WMU Year Book 1967-68. Send

the form to the state WMU office.

3. The church WMU president fills out two copies of the WMU Annual Report which is in the WMS Report Book. She sends one copy of the report to the associational WMU president and uses the extra copy as she desires or is directed by state WMU.

4. Age-level directors receive three copies of the Annual Report on age-level aims for advancement from the age-level leaders. (These report forms are in age-level report books.) Directors give two copies of the report to church WMU president and keep one for reference.

5. Complete instructions for reporting and all reporting forms are found in organizational report books.

6. Reports are useful. Use them to analyze what has been done by the organization. The experiences of the past can help to improve the experiences of the future.

### Of Special Interest

• Woman's Missionary Union Manual, 75 cents

• Teacher's Guide, WMU Leadership Course, 50 cents

The WMU Manual is a tool which WMU officers need to guide them as they plan, conduct, and evaluate any phase of the WMU program.

The WMU Manual helps leaders to see WMU as one vital part of a total church program. The manual helps leaders understand how Women's Missionary Union is organized to perform tasks for a church.

• WMS Member Handbook—Changes and Choices, 25 cents

• YWA Member Handbook, 25 cents

• Intermediate GA Member Handbook, 25 cents

• Junior GA Member Handbook, 25 cents

The handbook for each age level tells the purpose of the organization and how members of the age level study about missions and participate in missions.

These materials are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book



Stores (WMS member handbook available July 15, 1968; other handbooks available August 1, 1968.)

#### Prepare for the Landing

Since January 1968 The WMU Leader has carried articles interpreting the new WMU organization plan. Most states have had an interpretation meeting which was attended by associational WMU leaders. Many associational WMUs planned meetings to interpret new plans to leaders of church WMUs. Local church organizations have taught the WMU Leadership Course as well as the age-level leadership courses in order to prepare members for the changes. New materials have been released and much information has been given in the hope that church WMUs will be able to make the transition with ease.

We're almost there; perhaps you had better fasten your seat belt and prepare for the landing on October 1. Have you studied the details of the organization plan and discovered how your WMU is planning to adapt its organization structure?

Here are some last-minute suggestions to prepare you for the landing:

1. Review the new or newly expressed ideas which characterize the plan (WMU Year Book 1968-69, pp. 3-5).

2. Reread chapter 3 in the WMU Manual and note how WMU is organized to do its work.

3. Study carefully the organization plan which your church will be using. Locate the charts which describe your organization structure (WMU Manual, ch. 3).

4. List the new materials which are available to interpret the organization plan (WMU Year Book 1968-69, pp. 16-19).

Now that you have done all this refreshing, take the quiz to see if you are ready for the landing.

#### True and False:

1. The new WMU organization plan has fewer officers.
2. The new WMU organization plan calls for separate WMU and WMS officers.
3. WMU work in a church cannot begin until at least

one age-level organization is formed.

4. The function of fostering is the responsibility of the WMS.
5. Age-level directors are elected only as needed and they are needed only in WMUs which have two or more organizations within an age level.
6. The new plans provide for a WMS director where one is needed.
7. The small working units within a WMS will be called circles.
8. The formation of mission action groups is suggested in YWA.
9. The new organization plan places more emphasis on the role of leaders and less emphasis on the role of members.
10. WMU organization is merely a means to an end.

#### Fill in the Blanks

1. The leader of the WMU program in a church is called a \_\_\_\_\_.
2. The adult leader of a Girls' Auxiliary is called a \_\_\_\_\_.
3. The three types of groups within a WMS are \_\_\_\_\_.
4. The WMS planning group made up of the WMS president and other WMS officers, is called a \_\_\_\_\_.
5. The plan of work for age-level WMU organizations will be called an \_\_\_\_\_ rather than \_\_\_\_\_.

Aims for Advancement

Matching: Match the lettered materials with the numbered items.

1. WMU officers

2. Where to find new or newly expressed ideas in WMU 68
3. YWA leaders
4. Junior GA members
5. Primary Sunbeam Band leaders
6. WMS officers
7. Intermediate GA Leadership Course

- A. WMS Leader Manual
- B. Intermediate GA Leadership Card
- C. WMU Leadership Course
- D. Primary Sunbeam Band Leader Manual
- E. WMU Year Book 1968-69
- F. Junior GA Member Handbook
- G. YWA Leader Manual

A perfect score will assure you of a smooth landing.

#### Answers to the Quiz True and False

1. T
2. T
3. F
4. F
5. T
6. T
7. F
8. T
9. F
10. T

#### Fill in the Blank

1. WMU Director
2. Girls' Auxiliary leader
3. Mission study, mission prayer, mission action
4. WMS executive committee
5. Achievement Guide

#### Matching:

1. C
2. E
3. G
4. F
5. D
6. A
7. B

#### Operation Know

Operation Know is a plan to encourage church leaders to study the following seven books: A Church Organized and Functioning; The Training Program of a Church; The Sunday School Program of a Church; The WMU Program of a Church; The Brotherhood Program of a Baptist Church; Working Together Through the Church Council; and Biblical Foundations for Church Music.

The plan calls for the promotion of personal study of one book a month.

Questions for each book will be

included in The Baptist Training Union Magazine during July 1968-January 1969.

Upon completion of the reading of a book and answering the questions, the completed questions will be turned in to the pastor, minister of education, Training Union director, or persons designated by the church. The church will compile the list of requests for awards each month. Award request forms may be mailed monthly to the Church Study Course Awards Section, Baptist Sunday School Board.

wmu

president

vice-president

#### Annual Planning—A Must:

Good planning at the beginning of the year assures a flexible but steady direction for the year's work. Annual planning enables WMU leaders to see their work in the context of the total church and its plans for the year. WMU annual planning should be done by three planning groups: the WMU council, the WMU age-level committees, and the age-level organization planning groups. For most effective results annual planning should be done in phases—beginning with the WMU council and ending with organization planning groups.

The WMU council is responsible for the first phase of annual planning. This planning is under the direction of the WMU director (WMU president). If a joint meeting of all committees in Phase II is planned, the WMU director is responsible for this meeting also. Even though annual planning is done by the incoming WMU council and is under the leadership of the incoming WMU director there are some things which you and the present WMU council need to do to see that things are in order. Many of the plans need to be made in advance. However, the incoming WMU director should be consulted at all points before final decisions are made.

1. Discuss the two approaches to annual planning and decide which approach best meets your needs (See pp. 20-22, WMU Year Book 1968-69). The approach decided upon will determine the date or dates for annual planning.

2. Choose a place conducive to planning. Have available a table, chalkboard, newsprint, magic marker, paper, and pencils.

3. Order materials which will be needed by WMU council, age-level committees, and organization planning groups. (See WMU materials and age-level materials sections of WMU Year Book 1968-69.) Have materials on display and ready to be given to members when annual planning takes place. Have available a copy of the church calendar.

The incoming WMU director has responsibility for annual planning however as outgoing president you may wish to schedule an individual conference with her and give her some suggestions which may prove helpful as she begins her work. Call her attention to this section of The WMU Leader.

Here are some suggestions for the incoming WMU director as she makes final plans for annual planning.

1. Plan the agenda for Phase I of annual planning. (See p. 20, WMU Year Book 1968-69.)
2. If there is to be a joint meeting of all committees in Phase II, make plans for this meeting. (See p. 22, WMU Year Book 1968-69.)
3. Publicize annual planning meetings by each group and encourage attendance.

- a. Mail announcements to members.
- b. Telephone members.
- c. Make a poster announcing the time and place and post in conspicuous place.
- d. Write an announcement for the church bulletin or newsletter.
- e. Use the two quotations which appear in the first two paragraphs of the article, "Plan Ahead." The WMU Leader to stimulate interest. The quotations may be used on the card, poster, or in the bulletin or newsletter.
- f. Announce at all WMU meetings.

4. Prepare an attractive program folder. Include agenda items and announcements about local, associational, state, and national events of the year.

5. Invite the pastor and/or other staff members to attend the annual planning sessions.

6. Follow-up by calling or visiting all age-level directors and leaders and ask them to give a brief report of their annual planning meeting.

Details about annual planning are given on pages 20-22 in the WMU Year Book 1968-69 and in the WMU Manual. Plans should be pretty well molded by this time, but it is not too

late to get things in order for the biggest and the best annual planning sessions ever!

#### Reporting

At the council meeting this month you may want to remind WMS presidents and youth directors that reports are due October 1. Instructions for reporting are found in the report book for each age-level organization.

Place a check in the box when you have received the reports from WMS presidents and youth directors

☐ Two copies of Annual Report on WMS Aims for Advancement for each WMS

☐ Two copies of Annual Report on Aims for Advancement in Young Woman's Auxiliary from each YWA

☐ Two copies of Annual Report on Girls' Auxiliary Aims for Advancement from each GA

☐ Two copies of Annual Report on Sunbeam Band Aims for Advancement from each Beginner and Primary Sunbeam Band

☐ Two copies of Annual Report for Sunbeam Nursery from each Sunbeam Nursery

Place a check in the box when you have completed the following assignment

☐ One copy of the WMU Annual Report plus a copy of the report from each WMS, YWA, GA, Sunbeam Band, and Sunbeam Nursery to associational WMU president

#### WMU Magazines in the Budget

Royal Service, The Window Tell and Sunbeam Activities give missions information to members of WMU organizations. The organization magazine should go to every member of Woman's Missionary Society, Young Woman's Auxiliary Girls' Auxiliary, and to every Sunbeam Band leader. The surest way to accomplish this is to have the magazines included in the budget.

Be sure to give the placing of WMU magazines in the budget important consideration when the time comes to plan the WMU budget. Chapter 6 of the WMU Manual discusses the planning and managing of the budget.



#### Council Tips

• Ask council members to react to the two quotations from "Plan Ahead" on page 44. "You can never plan the future by the past," and "I know of no way of judging of the future but by the past." Discuss the article, "Plan Ahead." Lead the group to answer the question, "Where is your WMU going in 1968-69?" List on the chalkboard several reasons why planning is important.

• Discuss "Some Things We Need to Know About Reporting," page 45, with members of WMU council. Remind age-level directors when reports are due.

• Before the council meeting ask five persons to prepare a one-minute feature on the WMU Manual and the four age-level handbooks (See "Of Special Interest" under "WMU Information for Informed Leaders.") Suggest that they prepare a feature which will acquaint members with the prices, ordering instructions, and contents of the books. A poster, speech, quiz, chalkboard demonstration, skit, or other idea may be used.

• Read through the quiz given in "Prepare for the Landing," page 46, and allow time for discussion.

• Discuss Operation Know, page 46. Brainstorm ways to promote the reading of the seven books. List the ideas on the chalkboard and choose the most workable way to promote personal reading and begin an all-out campaign to read



during the remainder of 1968. (See The Baptist Training Union Magazine, July 1968-January 1969 issues for additional information.)

wmu

youth directors

- ywa director
- ga director
- sunbeam band director

#### As the Year Ends . . .

Time is running out for preparing for the new year. The age-level directors take the initiative in planning for the total age-level program. The leaders work with her in developing plans for the organization they lead.

Annual planning by WMU age-level committees is under the direction of the respective age-level director. Agenda items are suggested on page 21. WMU Year Book 1968-69. After you have participated in WMU council annual planning, you are ready to lead your committee to do annual planning.

#### Annual Reports

The age-level annual reports have a significant purpose within the organization. They provide a composite picture of the year's work. They should be used as a means for evaluating the year's work and as a basis for planning the coming year's work.

See that all the information has been included in the summary record in the report book.\*

Complete the annual report. Three copies of the report should be completed by the counselor and given to the age-level director by October 1. The director gives two copies to the WMU president. The WMU president sends one copy to the associational president.

\*Distributed according to state plan.

# for '68



AVAILABLE  
at

#### WMU Year Book 1968-69, 35¢

This year book is vital in WMU planning for the new church year. Order it for all WMU officers and leaders.



#### WMU Manual, 75¢

Teacher's Guide, WMU Leadership Course, 50¢. In order to understand the work of Woman's Missionary Union in a church, a woman needs a copy of this manual.

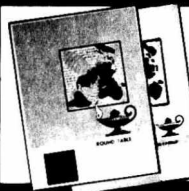
#### WMS Leader Manual, 75¢

Teacher's Guide, WMS Leadership Course, 50¢. WMS officers need to study soon the new manual in order to plan early for a new year.



#### Guides for Two Mission Study Groups

Mission Books Teacher's Guide I, \$1.00  
Round Table Group Guide, \$1.00



#### Guides for Mission Prayer and Mission Action Groups

Prayer Group Guide, \$1.00

See pages 71-72, WMU Year Book for list of eight Mission Action Group Guides



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*from Birmingham*

*Dear Pastor-*

One more month of this church year and WMU will be in new plans of organization. We hope WMU members in your church are ready. Since this magazine reaches you early, there is still time to get ready. If the new WMU Year Book 1968-69 is not in the hands of your WMU leaders, please urge them to get copies—this includes our annual plan of work. The Year Book describes new organization patterns and new materials needed.

"Geared to Change" has been our slogan since January. In fact, we mailed to you a very attractive folder with this title. We also mailed one to all WMU presidents.

Since that time our WMU staff has gone by teams to states all over the country, and with the assistance of state leaders, we have interpreted these changes to associational leaders and others. Many associations have provided interpretation meetings for local WMU leadership. We think, however, that there are some who have not heard the news that WMU has a new look for 1968.

The emphasis in the new look is simplicity and flexibility. The plans are adaptable for both a small and a large church.

Although we have mentioned some of the new ideas or newly expressed ideas in former letters, we want to mention them again.

- the new organization plan calls for fewer officers
- no standing committees in WMS
- separate WMU and WMS officers
- new terminology, such as: WMU director; counselor changed to leader for YWA and GA
- a WMU director in every church
- a WMS director when there is more than one WMS
- groups rather than circles: mission study groups, mission prayer groups, and mission action groups
- achievement guides for organizations

Because we believe that organization is a means to an end, we offer a simplified plan of organization and lay stress on purpose and results.

These new organization plans strengthen the relationship of Woman's Missionary Union to a church's work. It further emphasizes the role of the WMU director in working with the pastor, church staff, and church council.

Will you pray with us that there will be renewed missions interest and mission action in all our churches.

*Sincerely,*  
WMU Staff