

ROYAL SERVICE

May 1977

IT HAPPENED IN BRAZIL, PAGE 6 • DO YOUR BIT FOR HUMAN ECOLOGY, PAGE 12 • BRAZIL, SENDER OF MISSIONARIES, PAGE 20 • HAVE A MISSION VBS, PAGE 31 • PRIME TIME, PAGE 25





Her friends describe her as dynamic, vivacious, communicative, friendly, intelligent, dedicated. But even these forceful adjectives do not adequately describe dona Loecy [low-eh-SEE] Cordeiro [cor-DAY-roel] de Souza, one of Brazil's outstanding Baptist women.

Since she became a Christian at age thirteen, this forty-eight-year-old Brazilian has tried to give a positive witness to her faith in God. "Redeemed, How I Love to Proclaim It" might well be her theme song. In constant demand as a speaker for evangelistic services, she gets the message across in clear, simple terms.

After a series of three talks at a Baptist camp in Minas Gerais State, it was reported that some pastors' wives went home and asked their husbands why they didn't preach as well as Loecy. Colleagues teased her, saying a council was being formed to ordain her. Her husband, a pediatrician, laughingly says they can form a church, with Loecy as pastor and him as deacon!

In December 1973, Loecy was one of the speakers during a special week sponsored by the Baptist Bible Press in Rio de Janeiro. Joao F. Soren, Nilson do Amaral Fanini, and other well-known leaders shared the pulpit with her in a downtown park. In September 1975, the Greater Rio WMU chose her to be the main speaker at an outdoor evangelistic service held in the Quinta da Boa Vista. This large park, where the residence of the Portuguese Royal Family was located until 1889, was turned into a huge, open-air sanctuary. Several listeners made public decisions for Christ.

Her witness is not limited to large crowds, however. Each year in August, her church sponsors worship

services in the homes of its members, and Loecy is one of the most popular speakers. Also, once each month she visits in the slum area near the church, as a part of the outreach of the youth.

Thanks to Southern Baptist missionaries who took the gospel to Brazil, Loecy's paternal grandfather and father were converted. Her mother came from a Roman Catholic family but became a *crente* (believer) after she married. Her father died when she was quite young, leaving her mother with a son and three daughters to support.

Life was difficult for them, but because of Loecy's interest in music, her mother traded the father's dental chair and the dining room chairs for piano lessons for her youngest daughter. Little did either of them know that this action would help Loecy "catch her man."

A few years later, after the family had moved to Rio de Janeiro, the president of the state Baptist young people's organization — Jeiel de Souza — invited Loecy to play for a meeting. After only a few more contacts with her and her family, Jeiel asked her if she would marry him after he finished medical school. In the meantime, she finished high school and continued working fulltime (as she had for years). They were married in 1952.

Their oldest child and only daughter, Denise, "inherited" her parents' musical talent (Jeiel plays the violin). At about nine years of age, Denise began to play the piano at church, then later advanced to the organ. Her husband, Monfardini Frederico, is also a medical doctor. Their three-year-old son, Gustavo, is already showing interest in music.

Jeielzinho, twenty-two, is studying administration; the nineteen-year-old twins, Ricardo and Renato,

just finished technical school; and Mauricio, fifteen, is in high school.

Even when her children were small, Loecy was active in her church. For five years she directed the *Mensageiros do Rei* (GA); for nine years she was WMS president; for ten years she taught a Junior Sunday School class, and for eleven, a women's class. She has served as Vacation Bible School director seven times; and, in 1976, the enrollment reached one thousand.

For three years, Loecy served as state WMU president. Currently, she is recording secretary of the Brazilian WMU executive committee, second secretary of the national WMU, a vice president of the state WMU, and recording secretary of the Brazilian Baptist Home Mission Board. She also serves on the Home Mission Board's personnel and planning committees.

Loecy has always been interested in missions, but not until August 1973 did she get an opportunity to visit a missions field. At that time, she accompanied three other members of the Home Mission Board's planning committee, the executive secretary, Pastor Samuel Mitt, and the author of this article on a five-thousand-mile trip up the Tocantins Valley to the Trans-Amazon Highway.

Her second "missions" trip was to the United States in the summer of 1976. She spoke at the Foreign Missions Conference at Ridgcrest, GA camps in Oklahoma and Florida, and in three churches. One of the highlights of her trip to the States was a visit to the national WMU office in Birmingham, Alabama.

Although active in denominational work on the local, state, and national levels, Loecy still finds time

to provide a warm Christian environment for her family. She often turns down speaking and writing invitations so she can spend more

time with her family, all active church members. Helping each one develop Christian character is a

major part of her mission, she believes.

Roberta Hampton is promotion consultant, Home Mission Board of the Brazilian Baptist Convention.

Loecy's daughter, Denise, with husband, Dr. Montardini, and son, Gustavo.



Grandson Gustavo on his first birthday



Loecy speaks in downtown park during Baptist Bible Press Week



Loecy visits a home in a Rio de Janeiro slum



Dr. Jelei and dona Loecy go over weekly church bulletin copy, which he edits

ROYAL SERVICE

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It's time to plan a mission Vacation Bible School. See page 31.

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Stuart Calvert

Moments splashed with surprise can open our eyes and cause us to recognize Him.

Women expect remembrances on birthdays and anniversaries. Sometimes we even hint about a desired gift.

Before her birthday, Marge gave a hint a day: It is big. It is green. It is useful. It will benefit the family. Surely, Marge thought, the hints would produce a green washing machine to match her new dryer. Imagine her surprise when the family led her into the playroom and proudly sang "Happy Birthday" around her new green pool table.

Even though we appreciate the expected gift, the unexpected surprises fill the prism with a scintillating freshness. The sudden surprises offer a respite from strict schedules and rigid routines.

The florist handed the owner of the beauty shop a lovely corn plant. The card from her husband read, "To wish you a happy day." The patrons asked, "What's the occasion — your birthday?"

"No. No special day. Isn't he a thoughtful man?" We eased back under the dryers, allowing her to enjoy the moment that sparkled with surprise.

My second glance at the carport confirmed the truth. The floor was swept. All the "stuff" was stacked and straightened. Inside the house, clothes were folded; the dishwasher was emptied; the vacuum cleaner hummed. Busy hands had set the house in order.

"Happy Anniversary, Mama. We forgot to buy a present for you and Daddy, so we decided to do all the housework."

Fragrance of perfume fades. But the memory of the moment splashed with surprise grows sweeter.

I treasure the four-leaf clover pressed in the tiny picture frame. The good-luck superstition associated with four-leaf clovers is not what makes the leaf valuable. When I opened the door, Connie handed me a piece of waxed paper. Inside the folds lay a perfectly shaped four-leaf clover.

"This morning as I walked through the yard, I saw this four-leaf clover. I thought of you."

A moment sparkled with surprise. Someday the clover will disintegrate. But the feeling silently communicated continues to strengthen the friendship.

The gifts themselves do not make a memorable moment. If so, we would want more and more plants or clovers or clean houses. William Blake poetically expresses this thought:

He who binds to himself a joy
Does the winged life destroy.

As swift as the splitting of a second, we recognize the intrinsic worth of the moment. We exchange touches without touching. We communicate feelings without speaking. Even as we live through the moment, we are aware that the memory will be eternal.

But he who kisses the joy as it flies
Lives in eternity's sunrise.

Two men walked to Emmaus. "Suddenly Jesus himself came along and joined them and began walking beside them" (Luke 24:15 *The Living Bible*). In similar moments the Lord steps beside us. The suddenness, the sweetness of his presence reverberates through the prism to refresh and renew. We recognize that for a moment we "live in eternity's sunrise."

Standing at the kitchen window, I watched him come home. It seems like yesterday that he ran rolled, bounced, jumped, or skipped home. Today with his head erect and shoulders squared, his arms leisurely swinging at his side, Barton walked with

easy, confident strides. But the moment conveyed more than the fact that a baby had grown into a young man. The Lord allowed me to see in my fifteen-year-old son the embryo of the man he is becoming. Spontaneous prayer stirred within the prism: "Through the miracle of birth he is mine. Through the miracle of rebirth, he is yours. He resembles me. But you made him unique. Give us wisdom to spiritually nurture him for you. Help me to be spiritually mature enough to turn him loose to you."

The day seemed destined to fall. The bacon burned. By a thoughtless mistake, I opened the oven door instead of the cabinet. As the best cook in Mississippi once told me: "The cake squatted to rise and cooked in the squat." Hourly I became more clumsy and irritable. And so a gruff "hello" greeted the principal's telephone call. He related an endless list of disruptions in his school caused by one of my delinquent friends. She would be waiting at the curb for me.

Instead of waiting, she was wrecking. With devilish glee, I assumed, she was picking daisies and buds from the school's yard. Coming across the lawn, she snatched a fistful of dandelions. In my angry mind I pictured a human bulldozer destroying the entire lawn. No doubt my little con artist would give a reason for her elaborate, illicit bouquet. As I walked to meet her, I noticed that a calm expression erased her usually furrowed brow.

"These are for you." And she handed me four straggly daisies, two wilted buds, and two partial dandelions.

"Why, Jeannie?"

In a hurt tone of voice, she responded, "Mrs. Calvert, do I have to have a reason?"

Months before, I had said to Jeannie, "I like you just as you are." In a moment I realized that she was saying the same to me.

How often we try to give God reasons for loving us. Daily we busy ourselves with good deeds. When we offer our goodness to the Lord, the bouquet becomes like four straggly daisies, two wilted buds, and a dandelion.

Walking the treadmill of good deeds exhausts a woman. In a moment the Lord can spark your prism with the awareness that he accepts you, not what you offer. With that realization comes the incentive to step off the treadmill into opportunities. Instead of days filled with doing good deeds, we will have days wilted with being little Christs. Then when we offer our bouquet he sees the reflection of himself. And he says, "Well done!"

In the middle of the dandelions the Lord suddenly stepped between Jeannie and me. Without a reason he loved both of us just as we were. This is acceptance.

The probation officer called. He gave me the name of a teenage girl who needed attention. The dirt road leading to the youth's house narrowed to a few sagging planks spanning a ditch. After easing the car over the makeshift bridge, I found my progress blocked by rusty cans, broken bottles, splintered wood, soiled rags. Kicking a path through the debris, I reluctantly approached the house. At the edge of the porch, I stopped. Standing there with hands clenched in tight fists, I announced, "No, Lord. I cannot knock on that door! I don't want to know people who would live like this!" And the Lord questioned:

"Who are you?"

"I am a Christian homemaker and mother."

"Who are you?"

"I am a busy Baptist."

"Who are you?"

"Lord, when the phone rang, I was reviewing a book for Baptist Women."

"Who are you?"

"Oh, God, I am a sinner saved by grace."

"Yes, and who are you?"

"Lord, I am an empty vessel."

"I will fill you and use you!"

My stubborn feet moved, love unclenched my fists to soothe a sobbing child, and my voice promised hope to replace despair.

I have walked through some of the world's most magnificent cathedrals. Surely in such surroundings the presence of the Lord would saturate the prism. But the splendor only staggered my imagination and saddened my soul.

Suddenly one day, the Lord stepped beside me in a filthy front yard at the end of the road. His presence flooded that garbage dump with grandeur. This is worship.

"And suddenly — it was as though their eyes were opened — they recognized Him!" (Luke 24:31 TLB). God is so good to us!

Unexpected, he steps into a routine moment, and a woman knows acceptance. He steps into an ordinary occurrence, and a woman prays. He steps into a plain place and, within the cathedral of his presence, a woman worships.

Meditative Moment: Today I may step unexpectedly into someone's life. When I do, Lord, I yearn for your light to bend in me and to emerge the explicit hue to illumine the life I meet.

Brazil WMU Has a New Building

More than five hundred people attended the inauguration service last fall of the new Woman's Missionary Union headquarters building in Rio de Janeiro.

Besides the United States, Brazil is the only country to have a national WMU headquarters building, according to Sistle Givens, Southern Baptist missionary.

Of the six living former WMU presidents of Brazil, five attended the ceremonies. Representatives of eighteen Brazilian Baptist agencies and ten WMU state organizations were present.

Alma Hunt (photo, left), former executive secretary of the Southern Baptist Woman's Missionary Union, and Hegla (Mrs. Nilson) Fanni, president of Brazil's WMU, untied the ribbon opening the building.

"This building is being dedicated to a divine purpose," explained Miss Hunt. "The people who work here are dedicated to the Great Commission as they plan the work and material for Brazilian missions. Your building isn't large but we pray it will be a great building."

Made possible by the 1974 and 1975 Lottie Moon Christmas offerings, the building includes eleven offices, a supply room, a kitchen and four bathrooms, according to Sophie Nichols, Southern Baptist missionary and executive secretary of the Brazilian WMU.

"Having been in four rooms for the past forty years, we are still finding it difficult to believe that all of this belongs to us," Miss Nichols said. "We are more conscious than ever of our indebtedness to Southern Baptists, to Brazilian Baptists and most of all, to the Lord and Saviour of us all."

Miss Hunt commented while addressing the WMU executive committee. "There was a day when the Southern Baptist Woman's Missionary Union looked on the Brazilian WMU as a mother to her child. Now, you have grown up. You have strength and leadership. You are a mature union. You are now our sisters. We are sharing the work with you."

Today there are over 5,000 WMU organizations with over 98,000 members in the 25 state conventions of the Brazilian Baptist Convention.



Brazil Baptists Move to Self-Support

Brazil Baptists are moving toward self-support. Pushing this movement along was a meeting last fall of Brazilian Baptist leaders and representatives of missions groups

working in Brazil. More than 130 Baptist leaders attended. Frank K. Means, Southern Baptist Foreign Mission Board area secretary for Eastern South America, was special guest at the invitation of the Brazilian Baptist executive board. Baptist missions organizations from the United States, Japan, Canada, and Great Britain were represented.

The main purpose of the conference was to study denominational support, looking toward self-support for Brazilian churches. The idea of the conference originated with David Malta, president of the South Brazil Baptist Theological Seminary, who asked the executive board of the Brazilian Baptist Convention to do a serious study on support.

"Don't look to us just for personnel and money but look to us as coworkers in a common task," Means said.

Joao Falcao, executive secretary of the Brazilian Baptist Convention, said, "We need to study ways we

Brazilians can support our work. I believe Brazil has the possibility of supporting its work without subsidy from outside."

Southern Baptists are contributing slightly more than 30 percent to support Brazilian Baptist work. In the past five years, Southern Baptist support has dropped 20 percent because many of the 2,556 Brazilian Baptist churches are practicing stewardship. Brazil's Cooperative Program has been promoted since 1959.

Missions groups participating in the conference were Southern Baptists, Canadian Baptist General Conference, Conservative Baptist Conference, North American Baptist Conference, The Baptist Missionary Society of Great Britain, and the Japanese Baptist Mission.

Currently 271 Southern Baptist missionaries work in Brazil. —Sistle Givens, Southern Baptist missionary in São Paulo, Brazil

Church People Help Build Baptist Center

The Casa Batista de Amizade — Baptist Community Center — in Rio de Janeiro got a new building in 1976. But it would not have been completed without the people of the Lins de Vasconcelos Baptist Church.

Construction on the new building was halted due to labor problems and lack of funds, according to missionary Marilois Kirksey (photo). Knowing these church people had built their own building some years before, Southern Baptist missionaries contacted them. A committee from the church came, surveyed the situation, gave a positive report, and started volunteering their services.

Among the volunteers was the grandmother of a preschool boy who had been enrolled in the center's programs. And a man

agreed to help "because all three of my kids have been enrolled here."

Many people came to work on Saturdays and holidays. Some women who had home responsibilities fixed food for the lunch served each workday.

Besides giving of their time and effort, the church people voted to help financially. A special offering was taken to buy food for the meals. The church also voted to pay a bricklayer and his helper to finish that part of the job.

When the building was ready, a dedication service and celebration of the twentieth anniversary of the center's work was held. In honor of Catherine Chappell, a Southern Baptist missionary here who founded the center work, a plaque was presented giving her name to the new structure.

Just a few blocks from the center are two new apartment complexes housing at least five thousand



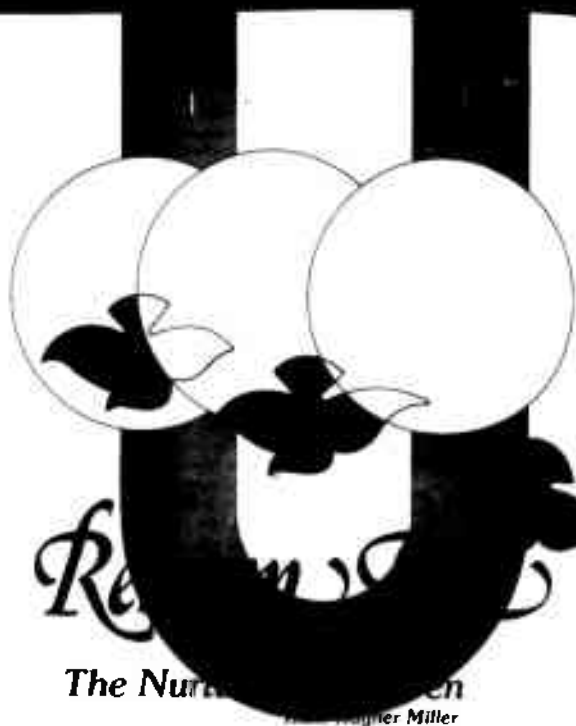
people. When funds were requested for the new building in 1971, there was no knowledge of the apartment complexes being constructed.

"But the Lord knew," said Miss Kirksey, "and he has provided so that the center's facilities have now been doubled."

Martha Halston, Southern Baptist missionary in Recife, Brazil, was named "Citizen of Recife" by the Recife city council recently. Miss Halston is director of the Seminary for Christian Educators in Recife. At the training center for women in church-related vocations, she is helping Brazilian Baptists develop an indigenous Christian witness.



it happened in brazil



Today's woman can choose whether or not to bear children. The world no longer looks down on her or pities her for not producing. In fact, she is encouraged to limit the size of her family. I'm glad she can choose. My concern now is that too many women, under the guise of freedom and self-fulfillment (often just a more polite term for self-centeredness) will put aside one of the ways by which God wants to bless and mature her.

The gift of children lets us experience a side of God's nature that we can otherwise only read about. We hold a child in our arms and know a new dimension of God's love. "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13) leaps to life for us as we realize that we would willingly die for this child, wait patiently for him to learn the lessons we have for him, and glory in the love he returns to us. "Oh, Lord," we whisper, "that's how it is with you and me, isn't it. God, you love me the way I love this child. What a love!"

The woman who believes that God wants her to serve him unencumbered by children must free herself from the opinions of those who would make us all mothers. But those of us to whom God has given the

role of mother must free ourselves from the idea that ours is the lesser job. Someone must produce and nurture the next generation of Christians to carry on God's work — an awesome and worthy task.

Before I share the things God has shown me about caring for children, I want to mention two general concepts with which parents must come to grips — the stewardship and the receiving of children. In stewardship, we must acknowledge that our children belong to God. He loans them to us for a little while and expects us to develop them for him. This places great responsibility on us yet gives us great assurance. When driven to perplexity and heartache over our children, we are able to say to God, "Lord, your children need something I can't give them. Because I know you love them and me, I ask you to intervene in your own interest, and I leave the burden with you."

In an earlier article, I described the principle of receiving our mates as a gift from God. We carry this one step further now and receive our children (Psalm 127:3). God puts each unique child into our lives to accomplish something. When the going gets rough, we pause and say, "Thank you, God, for this madden-

ing toddler, or this rebellious teenager. I receive him, again, as a gift from you. What is it you're trying to show me through him at this moment?" Then God uses our children to teach us unselfishness, self-discipline, kindness, gentleness, patience. In short, to make us like Jesus.

Over the years, God has taught me the meaning of bringing up children in the "nurture and admonition of the Lord" (Eph. 6:4). He's shown me that our children are much like plants in their needs and growth habits.

I feed, light up, and water a plant to make it grow. When I do the same with a child, that's nurture. I train the plant in its growth habits, pruning the roots and plant to acceptable shape. With the children, that's admonition. And I employ discipline in both the nurture and admonition.

This month I have some suggestions on the nurture of children. Next month, I'll write about admonition — realizing that the two do overlap.

Don't Over-fertilize

I liken the physical care I give my children to the fertilizing program I have for my plants. A plant needs a balance of fertilizers — trace elements, minerals, fast- and slow-acting nitrogen. We must balance the physical care of our children too.

Most Christian mothers conscientiously tend to their children's physical needs. In fact, if they err, they err in the other direction. Plant pathologists tell us that more plants are ruined from over-feeding and over-watering than from neglect. And, more children are spoiled from having an overabundance of things than from being deprived of a few.

We do our children no favors when we lavish material possessions on them. Besides robbing them of the joy of earning things for themselves, we teach them to over-emphasize the importance of possessions. I know this is the American work ethic, but it's not what Jesus taught.

If a child has wholesome food, clean, comfortable clothing, exercise, rest, and adequate medical care he'll get along fine. Too many parents knock themselves out providing the extras, and the children sit back and let them do it because we've taught them that this is their right. Every Christian mother needs to ask herself, "Why do I want my child to have this item or advantage? Is it to make him like me better? Is it a substitute for my time and attention? Is it to make me feel that I'm a wonderful mother for giving all these things? Am I trying to relive a fantasy childhood through my child? Is it to keep my child up with the Jones' child?"

The physical care of our children includes their safety, yet we can't always keep our children close by to protect them. One day, as I prayed for safety for our junior high son, God gave me this promise: "For he orders his angels to protect you wherever you go"

(Psalm 91:11 *The Living Bible*). Speaking of children, Jesus said, "I tell you that they have angels who see my Father's face continually in Heaven" (Matt. 18:10 Phillips).^{*} Each day, as they go off to their activities, we can claim this promise for our children. The mother whose physical care of her children does not include invoking God's protection for them may as well hang up her apron. She's failed to give them the only thing she can really count on.

Sunshine for Growth

Without light a plant dies. With insufficient light it may continue to exist, but it becomes stunted or deformed, failing to mature. I think of the emotional care of our children as their sunshine. Without it they become deformed and fail to mature. Each plant has different light requirements, and each child has unique emotional and psychological needs. The wise mother prays for guidance to understand and meet her child's individual needs. She doesn't try to treat her children all alike any more than she tries to grow ferns and geraniums under the same conditions.

Though different, all our children need the following in varying degrees.

Love — physical affection, and the oft-repeated reassurance that "although I don't always like what you do, there is nothing you can ever do that will make me stop loving you."

Security — knowing that he can count on his parents to be there and to be consistent.

A positive self-image — knowing that he's somebody, that his opinions count and that he's free to express them, that he too is treated with respect and courtesy; that although he may not get his own way, we'll listen to his preference and try to understand it.

Independence — encouraging him to think for himself by allowing him to make decisions at an early age. Perhaps starting out with what color to wear, then progressing to what to wear. Let him know that he must live with the results of his decisions.

Privacy — A child first learns independence when he decides to have a secret, and with whom he'll share it. We must respect his privacy and not let our egos be so big that we can't stand to have him keep something to himself.

Time and attention — No matter how good the baby sitter or nursery school, it can never substitute for mother's time. I watch the children around me and I want to shout, "Mothers, wake up! They'll be gone before you know it. What you don't give them now in time and attention will mark them for more than the advantages you do give them. You'll have plenty of time to pursue your own interests when they're in school. Right now, your children need you."

A plant's needs for sun change with the life cycle of the plant. A child's needs for mother's sunshine change too. Kiss your child at age three, but when he's

thirteen, find some less embarrassing (for him) way to show your love. Adapt to your child's changing.

Water for Life

The plant without water will surely die, and the child without Jesus Christ as Saviour is already spiritually dead and will remain so until he drinks of the living water of the Lord. The Christian mother leads her child to the Water and shows him how to drink by her example, her instruction, her witness, her evangelization.

Before a child understands his mother's words, he sees her attitudes and imitates her. He picks up her negative vibrations as well as her good examples. He sees a picture of the Christian life in his mother and imitates it. What impressions of God does your child have from seeing you in action?

We must accompany our example with instructions. I can bake cake after cake but until I teach our daughter how, she's not a cook. God commands us diligently to teach his ways (Deut. 6:6-7). Tell your child of God's requirements in positive terms: "God wants us to..." Instead of "God doesn't want us to

We make God personal for our children by putting his teaching into the context of what he has done for us (Deut. 6:20-25). We don't just teach ethereal concepts; we say, "I know, for here is how God has worked in my life."

Show your child that God has an individualized plan for his life (Psalm 139:16). As soon as possible, introduce him to Jesus as Saviour. Don't worry about whether your child is old enough. When he's old enough to want Jesus, he's old enough to have him. No, he won't emerge overnight as a full-grown Christian, but God has a better chance to work in the heart of a child who has sincerely asked him in.

The obedient Christian mother can count on God's promise, "Teach a child to choose the right path, and when he is older he will remain upon it" (Prov. 22:6 TLB). To the faithful mother, even when her children choose to drift away, God promises, "Keep your voice from weeping, and your eyes from tears; for your work shall be rewarded... your children shall come back to their own country" (Jer. 31:16-17 RSV).

How can one woman provide all the physical care, healthy emotional climate, and spiritual nourishment for her children? She can't. But God chooses to do it through her. A woman who takes on the role of mother needs daily Bible study and a disciplined prayer life as never before. Carolyn Rhea says it beautifully in her poem, "Praying for My Children."

When God placed these little bulbs in the garden of my care to tend these years before as bulbs again they return to Him once more, I felt quite helpless in knowing how to nourish them so they would reach maturity;

And so each day in prayer I ask Him what to do... whether I should water, prune, or spray, or add something to enrich the soil.

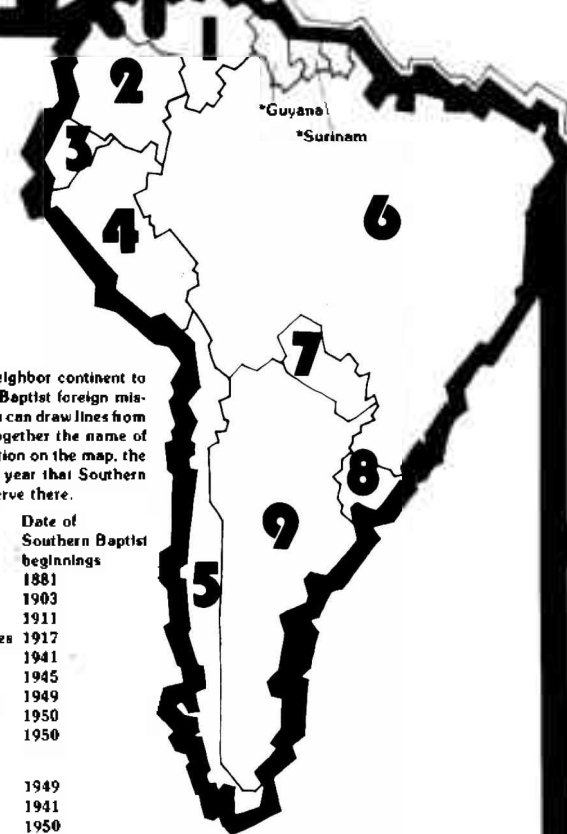
(Sometimes they're almost wilted from a moment of neglect or when I fail to do as He directs.)

But oh, the joy we share as little buds appear from which the blooms will come!*

This month, ask God how he wants you to nurture your children

*From *The New Testament in Modern English*, Vol. B, Phillips, 1958. Used with permission of the Macmillan Company.
**From *My Heart Kneels Too* by Carolyn Rhea, Grosset and Dunlap, 1958.

CONTEXT



Adrienne Bonham

What do you know about our neighbor continent to the south, and about Southern Baptist foreign missions beginnings there? See if you can draw lines from one column to another, to tie together the name of each country, its numbered location on the map, the name of its capital city, and the year that Southern Baptist missionaries began to serve there.

Location on map	Country	Capital	Date of Southern Baptist beginnings
1	Argentina	Asuncion	1881
2	Brazil	Bogota	1903
3	Chile	Brasilia	1911
4	Colombia	Buenos Aires	1917
5	Ecuador	Caracas	1941
6	Paraguay	Lima	1945
7	Peru	Montevideo	1949
8	Uruguay	Quito	1950
9	Venezuela	Santiago	1950

Answers	Country	Capital	Date of Southern Baptist beginnings
1	Venezuela	Caracas	1949
2	Colombia	Bogota	1941
3	Ecuador	Quito	1950
4	Peru	Lima	1950
5	Chile	Santiago	1917
6	Brazil	Brasilia	1881
7	Paraguay	Asuncion	1945
8	Uruguay	Montevideo	1911
9	Argentina	Buenos Aires	1903

*Southern Baptist missionaries serve in these countries also. But because the culture relates more closely to the Caribbean, the Foreign Mission Board administration relates them to the Caribbean instead of to South America.



DO YOUR BIT FOR HUMAN ECOLOGY

Before you decide this is another pith to help our poor, beleaguered landscape, read on. This is about an ecological matter of considerably more importance even than that. This is about a refusal to waste the ultimate resource — a person.

Economists study proposals of how to develop systems without monetary waste.

Scientists pore over proposals of how to devise systems without environmental waste.

Engineers devise designs which allow maximum function without mechanical waste.

Our society lives in the pattern of trying to establish the maximum output with the minimum spillage of resources.

If we have too many buyers and not enough sellers — there is waste. If we have too many tree cutters and not enough tree planters — there is waste. If we have too many job seekers without enough jobs, there is waste.

Funny. Our Father's world was designed with the necessity of waste. When there is waste, it exists because we do not see the balance of need and meeters of need.

Perhaps the most tragic area of our insensitivity to the perfect balance which was built into the world is in our failure to celebrate the individual personality.

How About You for Starters?

Did you know you're an artist? There is some area of life that you can design to superior perfection. You have a talent to function without

waste in that area. If you function with emphasis on that talent (or those talents) you are a need meeter who will be the match for someone in need.

How well do you know yourself? Are you aware of those moments in life when you seem to "fit" the best — when you seem to feel at peace inside yourself — when you sense that you matter most? Do you know the areas in which your uniqueness is maximized?

We fall heir to two dangers in recognizing our special gifts. First, we live in a time when we have been taught to emulate public heroes. We want to be like the sports figure or the actress or the influential neighbor a couple of blocks away. There is a person who always looks attractive. There is the guy who always knows what to say in a group. There is the one who seems

to bring calm into whatever situation she finds herself. And we want to be like that.

There is probably nothing wrong with being sensitive to desirable traits and working toward those in ourselves. The problem comes when we emphasize those identified traits to the neglect of some others that are uniquely ours and which the world needs to have developed to their richest.

Second, we live in a "flashy" world. The media tend to make everything look a bit glittery. Consequently we have defined what we consider to be the "worthwhile" traits, and these are often the "exciting" ones. What is defined as exciting is usually whatever is not commonplace to us. It's the grass-is-greener-over-yonder syndrome. Who thinks the things they do with ease every day are real talents? How often have you thought or heard the statement, "Oh, that's nothing. Anybody could do that!" The chances are pretty good that if you did it well, not everybody could do it.

I can remember with a wince a time in my early academic career. I would look up from a book and daydream of a time when I could find my place in the world and actually do something that mattered — something that was considered valuable — something where I could find excitement and excitement would find me.

It was a pretty unpleasant revelation at first when I finally discovered that books were my thing and that I had probably already found myself in them. After all, anybody could study and write a few papers and teach another person what she herself already knew. That was nothing. Some days I still feel that way.

But I'm never more at peace with myself and my God and our world than when I am learning and teaching. Everything — including God and myself — makes better sense then.

And if I still don't think I have the flashiest talent in the world, well — maybe it looks a bit flashier to the people who share it and in whose

lives it sometimes makes a difference. Oh, I still long to be a singer. But at least I've learned that we sing in different keys and with different lyrics and unlike accompaniments. What matters is that we sing — and that no song sounds better coming from our lips than the one our lives were designed to compose.

And How About Someone Else?

Did it ever occur to you that one of the friendliest things you can do for another human being is help him find his specialness — or help him reinforce it? If someone you know has what just must be one of the world's warmest manners — tell him what it means to you. After all, he is a need meeter for you. That's human ecology.

If someone has the marvelous habit of jotting off thoughtful notes that can boost a whole day right up out of the basement, tell her what a gift she is to folks.

If you know someone whose common sense or whose quiet wisdom draws you when life presents you with a puzzle, thank him for sharing a rare and valuable treasure!

Find the things that make your companions in life attractive to you. Take the time to tell them about it. Of course they'll say, "Oh goodness, that's nothing." Then you'll know you've probably hit on a genuine talent.

About Conserving Humans

A tree is a tree. How foolish, how wasteful for it to reject its role and try to be a bird. How right for the tree to work with nature and to paint an autumn blaze — or signal rebirth after the snow.

A bird is a bird. How foolish, how wasteful for it to reject its role and try to be a man. How right for the bird to harvest the grain and the worms and to fly above us as a reminder that not all God's creatures are earthborne.

You are yourself. I am me. How foolish of me to try to reject my role and try to be you — or for you to reject your role and try to be me.

How right for me to write a song if there are words in me — or to touch a troubled child if I can. How right for you to sing a song if music's magic is in you, or for you to build a welcome station for the world in your home if that is your gift.

So how about you? Can you sing? Then sing a song! Someone will hear the words only if they are in a melody.

Can you smile beautifully? Then smile! Someone's life needs to see a smile and to know why it is there.

Can you listen? Then give the world your ear! It is crying for a counselor!

Can you make people feel at home in your home? Then never close the door! There are too many who need to come in.

Can you write? Put it on paper!

Can you type? Be the missing link for someone who has something to say and cannot produce it without you!

Do you have a hundred dollars and an oversized heart? Then use them for someone who needs.

Do you believe in prayer when so many question? Prove it!

Be a sniffling-nosed detective of your own abilities. Find joy and excitement in developing every "muscle" in them. For in that discovery is peace, and there is no greater excitement in the world.

Then be a sniffling-nosed detective of the talents of your friends. Thank them for filling your gaps. And share the peace with them.

Today, I might sing my song with a typewriter. You may sing yours with a notepad or a touch. Tomorrow I am going to sing as I care for detail in a busy room, send out have children into a world crammed with needs, pull hurt children toward love so that later they may go.

Tomorrow you must sing your tomorrow song — with your gifts.

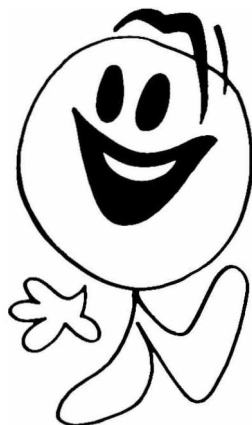
What binds us together? We need each other. We can meet each other's needs. We are human ecologists. We sing the same song with our different tones — for the same God. Or we sing in vain — and we waste.

Baptist Women Meeting



Nicy Murphy

Brazil Beamed to Brazil



Today we are going to visit with JOT. If you haven't met JOT, let me introduce him. He is that jolly, animated dot on television screens. Through fictionalized life situations he painlessly teaches moral and ethical lessons to children viewers through the guise of entertainment.

At his "birth" in the studios of the Southern Baptist Radio and Television Commission in Fort Worth, Texas, in January 1968 (his first television appearance), he spoke only English. Later, he learned to talk to Spanish-speaking children. They call him *Puntito*.

Recently JOT has gone to Brazil. There he speaks Portuguese, the national language, through a process called "dubbing." Now Brazilian children can enjoy him too. They call him *Pontito*.

Now, since JOT can be in many places at the same time, we have invited him to be with us today. We want to know about his home in Brazil, who his "boss" is, and about how people in that big country are being reached with the gospel

through electronic and other means.

Hello, JOT. We welcome you to our Baptist Women meeting today.

JOT: Alo [a las in cat]-loe!

BW: Most of us are completely unformed about what Brazilian Baptists are doing in the area of broadcasting. Will you help us?

JOT: Sim [seeng]. Yes, I will be happy to.

BW: When did you go to Brazil?

JOT: About three years ago.

BW: Tell us about your home.

JOT: I live in a big casa (house) in Campinas [cam-FEE-nah]. In it are two broadcasting studios and several other rooms. It is the home of the Junta de Radio e TV (Radio and TV board). We call it JURATEL. You can see that Brazilians have taken the first letters of the words Junta (board), radio, and

television, to make the trade name JURATEL.

BW: How old is the Baptist broadcasting business in Brazil?

JOT: More than twenty-one years ago the first efforts were promoted by the Brazil Mission (organization of Southern Baptist missionaries) of the Foreign Mission Board of the Southern Baptist Convention. This agency aired its first official radio program from the city of Sao Paulo [sah-ohm POW-loo] in 1955. John Soren, a great Baptist leader of Brazil, was the speaker.

Ten years later, the Brazilian Baptist Convention authorized and organized the Radio and TV Board and gave it the status of one of its national agencies.

BW: I understood you to say that JURATEL is in Campinas.

JOT: Yes. The Board could not get a suitable location in Sao Paulo, and since the convention was

trying to decentralize its agencies anyway, it moved to Campinas in 1967.

At first the Board had to rent a building and equipment. Then in 1972, it purchased property and a building.

The remodeling of part of the building to make two recording studios and a film library was started in 1973 under strict professional standards. The walls and ceilings of the studios were acoustically treated and the rooms were air-conditioned. New, first-rate electronic equipment which should be adequate for many years was installed. Dedication ceremonies were held August 1976.

BW: That must have cost a lot! How was it financed?

JOT: The property was purchased principally through funds from the Lottie Moon Christmas Offering. The total cost of the property at the time of purchase was



amed to

about \$45,000. Today, the value is probably more than \$300,000.

BW: And how about financing for program production and distribution and other projects?

JOT: Sixty percent of the operational budget comes from the Foreign Mission Board of the Southern Baptist Convention and 40 percent from the Brazilian Cooperative Program. We are working toward the goal of being supported entirely by Brazilian churches in 1982, the centennial of Baptist work in Brazil.

BW: That seems to be a worthy goal. I hope you can achieve it. Now, tell us about the work of JURATEL.

JOT: JURATEL ministers in four areas: radio, television, audiovisuals, and Portuguese-language studies for new missionaries.

Radio is the most flourishing ministry at present. In a recent year



Baptist Women Meeting

JURATEL sent out approximately 10,000 radio programs to fifty-five stations in fifteen states in Brazil.

One of our most popular programs is a new one for children called (in English) "Fragment of History." Fifty-two programs in this series have been recorded. Almost daily we receive letters in response to various offers we make over this broadcast.

We have two new evangelistic series. In English they are "Treasures from Promises," and "A Little Sunshine." We also produce programs for Christmas and Easter, biblical dramas, and a drama on the family.

BW: What about television?

JOT: Several churches in Brazil are attempting live television broadcasts, but the lack of technical experience lessens their effectiveness. Cost is another limiting factor — almost prohibitive on major stations. Public service time is practically unheard of. Most of the time slots have to be paid for.

On the brighter side, though, a few Christian businessmen are beginning to see the possibilities of supporting the television ministry.

And say, you ought to see me on television! I look and act just like I do on screens in the United States, but the words are in Portuguese. There are eighteen films in the series, each one four-and-a-half minutes long. And I'm in color! I'm having lots of fun!

BW: That is great! Now tell us about the Board's audiovisuals.

JOT: The Board produces films and filmstrips with cassette tape commentaries. These include doctrine, Bible studies, and programs for special seasons. I, Pontito, am also being adapted to filmstrips.

Our cassette tape recordings include favorite Bible selections, in-

spirational messages, music and poetry, Bible studies, and doctrinal lessons.

BW: All this work must demand a tremendously large staff.

JOT: It should, but we don't have a large staff. Billy O. Gilmore, the executive secretary, and his wife, Lee Ann, are the only missionaries working with JURATEL. The total number of personnel includes only six in the office, three in the production studios, and two in maintenance.

And I haven't told you all that Billy Gilmore does. In order to train more people in mass media techniques, he directs the Seminar on Communications, a four-year course. These classes are held in Campinas where the electronic equipment can be used. Gilmore also directs short training clinics in various parts of Brazil and writes the manuals for these classes and clinics.

BW: Goodness! And I thought I was busy!

JOT: Hold on! There's more. Gilmore also directs a correspondence course on "Who Is Jesus?" One year's operation was completed in May 1976. Almost ten thousand students were enrolled. This course is offered free through the broadcasts. A follow-up program is carried out with the aim of enlisting interested students into local churches. A counselling program is also maintained through correspondence.

BW: Earlier you mentioned a language school. I suppose you are going to tell us that Billy Gilmore directs that too.

JOT: That is exactly right. He directs the Portuguese Language and Orientation School. He

does, however, have eleven Brazilian teachers on the staff.

The stated purpose of the school is "to enable each individual to acquire a solid grounding in the Portuguese language, and an adequate understanding of Brazilian culture and customs in order to communicate the gospel message."

BW: That sounds like a logical part of the mass media effort. Go on.

JOT: The school began in 1948, jointly sponsored by four denominations: The United Methodist Church; the Presbyterian Church, US; the United Presbyterian Church; and the Southern Baptist Convention. In 1972 when the Radio-TV Board secured its property, it purchased the complex of the language school and began operating it in the headquarters building of JURATEL.

BW: Do you train only Baptist missionaries?

JOT: Oh, no. Applications are accepted from missionaries from any evangelical mission board. Through the years, missionaries from thirty-five different mission agencies have studied at the school. We usually have between forty and fifty students each semester. Classes are held four hours a day, five days a week for forty weeks.

BW: JOT, tell us how mass media ministries have influenced the people of Brazil.

JOT: Our Home Mission Board's weekly program on Trans-World Station began July 1976. Settlers on the Trans-Amazon road can get this station when they can get nothing else.

A home missionary on the Trans-Amazon Highway, Maria Batista Silva, says: "Most of the settlers here wake up very early — 4:30 AM — and turn on their

radio to the Trans-World Station. One morning I awakened and started listening as I lay in bed. After the program I marveled to hear those humble Christians — a man, his wife, and their seven children, hold family worship. Senhor Francisco's prayer lingered in my mind: 'Oh, God, I thank you that I am a believer in Jesus Christ. I know that everything I have is yours — my house, crops, land, money.' I could feel in that settler's prayer his great happiness in belonging to Christ and his sincerity in recognizing that everything he has belongs to God."

The filmstrip *Operation Trans-Total*, presenting the Brazilian home missions challenge of reaching people along the new Trans-Amazon Highway, has brought dozens of people to surrender their lives for church-related vocations and others to accept Christ as Saviour. Marina Leite Silva, an Operation

Trans-Total participant, showed the filmstrip in several churches. As a result, her father, for whose conversion Marina's mother had prayed for thirty-three years, accepted Christ. Others rededicated their lives and answered the call to missions.

BW: JOT, what are some of your dreams and plans for the future?

JOT: The Brazil Baptist Convention has designated the period from 1972 to 1982 as the "Decade of Hope." Our dreams for reaching the people through mass media fit into this emphasis.

Since JURATEL now has a physical plant and up-to-date electronic equipment, we can concentrate on enlarging our production of program materials and services. We need more of everything: radio and television programs and filmstrips and tapes.

We want to produce a film on the history of Baptist work in Brazil to present at the one hundredth anniversary celebration in 1982.

BW: What are your greatest needs?

JOT: From the physical standpoint, they are personnel and money. We operate in an area of high costs. And we need technically trained people. In our beginning years the financial returns are small.

To the costs of an enlarged production of programs and services must be added the expense of providing technical training for personnel.

As we plan for a reduction of monies from the South Brazil Mission by 1982, we are seeking a firm financial basis for the future.

Above everything else, though, we need the prayers of Southern Baptists mingled with those of Bra-

Everything is up to date in Kansas City

Making last-minute preparations for the 1977 WMU Annual Meeting in Kansas City are Annetta Carr, local chairman, and Christine Gregory, president of Woman's Missionary Union, SBC. They hope to see YOU, Baptist Women member, at YOUR WMU meeting.

The dates are June 12-13. The meeting begins at 3:00 PM Sunday in Bartle Center Convention Hall and continues through Monday evening.

For housing reservations write SBC Housing Bureau, 1221 Baltimore, Kansas City, MO 64105.



Baptist Women Meeting

zilian Baptists. Gilmore says, "Only God, as he touches the hearts of many individuals, has the answers to the big problems of finances and personnel that we encounter in this fabulous day of opportunity."

BW: Thank you, JOT, for this informative glimpse into the great potential for getting the gospel to the masses of people in Brazil. We can now pray and give more intelligently. We promise Brazilian Baptists our prayers and financial support. Good-by.



JOT: Adeus (ad-AV-ooz). Good-by.

Planning the Meeting

AIM: As a result of this study, each woman should be able to describe at least two ways in which Brazilian Baptists are reaching people through mass media.

PLAN 1

Use the interview technique as given in the study material. JOT may be a puppet, a mask, or a face drawn on a poster.

A simple puppet may be made by shaping a wire clothes hanger into a circle and drawing a nylon hose over it. Features may be cut from colored construction paper and attached.

JOT's answers may be taped ahead of time on a cassette.

If attendance is large, divide the women into four listening teams. Ask each team to listen particularly for information about one of the areas of work of the Radio and TV Board of Brazil. At the close, a spokesperson from each team will briefly summarize the information. A woman from that team will voice a prayer for that phase of the work.

CALL TO PRAYER

On a poster put a picture of a radio tower. Draw beams going out from it. On each beam print the name and place of service of one of the missionaries listed on the prayer calendar.

Read Psalm 105:1-2. Point out the admonitions: give thanks, call upon the Lord, sing his praises, and talk about his wondrous works.

Say something like this: Our missionaries in more than eighty-two countries and in every state in the Union are beaming the gospel to people.

Ask each woman to select the name of one of the missionaries as her particular object of prayer. Remind members that although we may not know missionaries personally, nor their personal needs, we can be sure that some of the missionaries may be discouraged. Others may be struggling with learning a foreign language. Some may be separated from their school-age children. Health problems, adjustments to increased leader roles by the nationals, government restrictions, and other matters may be of great concern to some.

Pray silently for the missionaries. Heed the admonition of the psalmist and first give thanks. Thank God for his goodness and mercy. Thank him for the ways he is making his message heard throughout the world. Thank him for the great company of believers who witness for him daily.

The word *amen* in Chinese literally means "this is my heart's sincere desire." Ask the women to say quietly together "This is my heart's sincere desire for each woman naming one missionary."

PLAN 2

Use a panel, each panelist representing one of the four areas of work of the Brazilian Radio and TV ministry. A fifth woman will serve as moderator. She will introduce the study, present the panelists, telling the area of work each will discuss, and summarize the information at the close. Each panelist will then voice a prayer for the needs indicated.

PLAN 3

Secure information about the work of the Southern Baptist Radio and Television Commission and make a chart comparing its work with that of the Brazilian Radio and TV Board. Areas of comparison might include: when the two agencies were started, number of staff members, number and variety of programs produced, and hopes for the future. Sources of this information are the 1976 Annual of the Southern Baptist Convention which you may possibly secure from your pastor or the church media center (library), and pamphlets from the Radio and Television Commission, P.O. Box 12157, Fort Worth, Texas 76116.

PREVIEW OF JUNE BAPTIST WOMEN MEETING

Cut a musical note from black construction paper to give to each woman. With white ink or on a piece of white paper attached to the note, write an invitation to the June meeting which will feature a study on how the gospel is communicated through music in the Caribbean.

Make Your Words REMEMBERABLE Use a Visual Aid



home? One way to make important facts memorable and rememberable is to make them visible. That is, make a visual aid to help you say what you have to say.

Perhaps the simplest kind of visual aid is the fact card, which consists of one or more words written on a piece of paper. Little time is involved in making a series of fact cards, but they can greatly enlarge the possibility that the spoken words will be remembered. You see, we remember things more easily when more than one of our senses is involved. When our eyes become involved along with our ears, we have a better chance of grasping the information presented.

How to Make Fact Cards

The first step is to look at what you have to talk about, whether it is an announcement about an upcoming event, missionaries listed in Call to Prayer, or a portion of the study material from ROYAL SERVICE. Look for important facts and jot them down, or underline them. Shorten the information to as few words as possible. Use only one word, unless more than one are really needed.

Next, write the key words on sheets of typing paper or light-colored construction paper. Use a broad-tip felt marker, and write as large as you can.

Finally, stack the fact cards in order so that you can easily pick up the right one as you speak.

For Example

Beth Jones, Baptist Women mission support chairman, needs to announce plans for a prayer retreat which has been planned in officers council. First, she underlines key facts in her notes. Then she gets out her black broad-tip felt marker and a package of construction paper. She writes the words *Prayer Retreat* on a sheet of yellow construction paper. Then she writes the date on a sheet of light blue paper, the time on a sheet of light orange, and *Sack Lunch* on a sheet of light green.

When Beth makes her announcement, she holds up the fact cards one at a time as she talks about each fact.

Another Example

Ann Hopkins has been asked to present several paragraphs of information from ROYAL SERVICE as part of the Baptist Women study on Brazil. First, she reads the material. Then she reads it again to pick out important facts. She looks for names, dates, places, figures, and other key ideas. Finding four facts to emphasize, she prints each on a sheet of typing paper. As she presents her information orally, she holds up the fact cards one at a time, thus adding visual handles for the spoken words.

Louise Barbours

How much of what is said in your Baptist Women meetings is remembered after the women get

Brazil, Sender of Missionaries

Joanne Jackson Link

The missionary had concluded her address to the group of Baptist Women. Now it was time for questions from the group. The silence lasted only a few seconds, and then a puzzled voice said, "Miss Halston, I guess I had never thought of a missions country as being a sender of missionaries too. If we are sending missionaries to Brazil, why are Brazilian Baptists sending missionaries of their own? It seems like a circle to me."

"You said it exactly," replied Martha Halston. "It is a circle — an unending circle of love!"

Before we look for an answer to the question, however, it might be interesting to see what we already know about missions in Brazil.

Facts:

Circle the correct answer.

1. Southern Baptists began missions work in Brazil in:
a. 1902 b. 1881 c. 1924

2. Baptist churches in Brazil today number about:
a. 250 b. 1,550 c. 2,800

3. Membership in Brazilian Baptist churches is approximately:
a. 10,000 b. 150,000 c. 450,000

4. The approximate number of Brazilian foreign missionaries is:
a. 10-20 b. 35-45 c. 50-60

5. The approximate number of Brazilian home missionaries is:
a. 25-50 b. 75-100 c. 175-200

6. Brazilian foreign missionaries serve in how many countries?
a. 3 b. 5 c. 8

7. A goal of Brazilian Baptists for their centennial celebration is to increase their number of home missionaries to:
a. 100 b. 200 c. 500

8. They have set a similar percentage increase goal in their number of foreign missionaries to:
a. 60 b. 90 c. 120

9. The official language of Brazil is:
a. Spanish b. Portuguese c. French

If you cannot answer the questions now, keep them in mind and search for the correct answers as we focus attention on Brazil — sender

of missionaries. (Answers also appear on p. 24.)

Missions — The Circle of Love

Salvador was the city chosen for the organization of the first Brazilian Baptist church in 1882. (Southern Baptists' first missionaries had arrived in Brazil in 1881.) There, even in the face of persecution, the W. B. Bagbys and Z. C. Taylors preached the gospel without hesitation. They were convinced missions was at the heart of their faith. They challenged the new Brazilian Christians to accept the Lord's commission to preach, teach, baptize, and go into all the world.

In 1907, in its organizational meeting, the Brazilian Baptist Convention voted to create a Home Mission Board and a Foreign Mission Board. Plans had already come to Brazilian Baptists to help organize work in Chile and Portugal. The first missions offering taken at that meeting included a box of Bibles. In 1976, the Brazilian Baptist Home

Mission Offering goal was six million *cruzeiros*, or more than \$500,000, a testimony to the important place of home missions in Brazilian Baptist life.

Today, the Brazilian Home Mission Board has under appointment nearly two hundred missionaries. And the Foreign Mission Board has some thirty-five to forty missionaries in eight countries.

Operation Transtotal — A Brazilian Home Missions Project

"In 1974, the Home Mission Board's theme was Enter and Possess the Land," writes missionary Roberta Hampton. "From this concern was born Operation Transtotal I, an intensive program of evangelization of the new residents (called 'colonists') along the Trans-Amazon Highway."

Brazilian Baptists responded to the spiritual needs of these settlers when they adopted an objective of teaching with the gospel all the settlers along 625 miles of Interior-

opening highway. Operation Transtotal II took place in December 1975. Over 250 people in 52 teams participated in both operations. They were assigned sections of the highway for visitation, personal witness, census-taking, preaching services, Bible studies, and Vacation Bible Schools.

During Operation Transtotal II alone, over 150 people on 36 teams traveled over 7,800 miles; made almost 7,000 visits; preached over 1,100 sermons; held about 875 Bible studies and led over 50 Vacation Bible Schools. Results of both operations include 2,211 people won, eight churches, 31 congregations, and 71 preaching points organized.

Confirming the Brazilian dedication to evangelism and missions, each of the new churches participated in the Brazilian Baptist Foreign Mission Offering taken the following March.

Brazilian Baptists have adopted Operation Transtotal as an ongoing project of their Convention. Samuel

Mitt, executive secretary of the Brazilian Baptist Home Mission Board, remarked: "God placed in our hearts the conviction (that) this is the time for direct evangelism. We are convinced we should invest the major part of our material resources in this (Transtotal) program of action."

Baptist seminary students in Brazil will spearhead the work. Thus the circle of love continues unbroken as the lost in this pioneer area are won and as they in turn continue to witness to and win others.

Brazilians Called to Brazil

Ivo [ee-vo] and Gladis Seitz [ights] met at a Baptist camp in their native state, and were married after they finished their studies in Baptist schools in Rio. They had attractive job offers in large cities, but remained firm in their conviction that God wanted them on the missions field. They were appointed by the Brazilian Baptist Home Mission Board in 1972 to teach in the

Current Missions Group

theological institute in the northern city of Carolina. Ivo was the first music missionary appointed by the board.

During Operation Transtotal I, this young couple worked on a team in Humaita, Amazonas. They felt God leading them to return there to help the small band of Baptists proclaim the gospel in that fast-growing, strategic, interior city. Ivo was ordained to the ministry in 1975.

God has led them through many years of searching and study from their native state in extreme southern Brazil to Rio, to the theological institute with the Equatorial Brazilian Mission and finally to the pioneer work of the Equatorial Brazilian Mission. In a sense, they have served their Lord everywhere in Brazil!

The Field in the World — Brazilian Baptist Foreign Missions

In 1911, only four years after the Brazilian Baptist Convention was organized, the first missionary couple from Brazil was appointed to serve in foreign missions in Portugal.

Since then Brazilian Baptists have sent foreign missionaries to Bolivia, Paraguay, Mozambique, Rhodesia, Angola, Azores, Uruguay, and Argentina.

From Texas to Brazil to Bolivia

"Eth Ferreira [et feh-RAY-ra] was one of my students in the Baptist Training School for girls in Rio de Janeiro," recalls Alma Jackson, retired Southern Baptist missionary to Brazil. "She felt called to be a missionary in Bolivia and wanted the best preparation possible. She realized that many doors would be opened for her to share the gospel if she could also minister to the sick. As a nurse, I had found that to be true, especially during my years of ministry in Brazil's interior, so I encouraged her to pursue all the health education she could acquire.

"Eth was one of the best students in first-aid and health classes. In her last year of training she was in a group who went in uniform to a hospital where Christian doctors gave them further instruction.

"Once when she was on furlough, Eth shared with a group of Baptist women some of her experiences as a nurse in Bolivia. Holding up the little handbook in nursing I had translated into Portuguese for Brazilian students, she told of taking care of the sick where there was no doctor, dentist, or pharmacy nearby, and where that small book had been her main reference. She smiled as she told us of the many baby girls in Bolivia who had been given her name because she had been the midwife who heard their first cry."

Miss Jackson continues: "I have heard Brazilian people ask girls like Eth, 'Why go so far away among strangers when there is so much to do in our own land, and when we even have foreign missionaries working here among us! Stay at home!'

"Eth and hundreds of others like her felt exactly the same call in Brazil as I had felt in Texas, and as Paul must have felt when he saw the vision that called him to 'come over to Macedonia.' This call to a special mission in a person's life can have only one answer, 'Here am I, send me!'

"The Lord sent me with your prayers and financial help to Brazil many years ago," says Miss Jackson. "In that way, you helped me to help Eth in her preparation to answer God's call to Bolivia years later. She in turn helps to win and train Bolivians who may also be called to serve our Lord in still another world country. God's circle of missions and love continues."

Recife to Mozambique to Recife
Because of a Brazilian Baptist home missionary's concern for a fatherless child, Valnice Coelho

[vahl-NEES-ee KWAY-low] Milhems serves today as a Brazilian Baptist foreign missionary in Mozambique.

Valnice was educated in Baptist primary schools at the expense of the home missionary. She became a believer and a Baptist despite her widowed mother's opposition. When her missionary friend suddenly died, Valnice realized that Christ wanted her to continue the work of carrying the gospel to others.

Other Brazilian Baptists and missionaries saw to it that Valnice had the opportunity for further education at the Brazilian WMU-supported Seminary for Christian Education in Recife.

Before graduation, this beautiful young woman returned home, praying for the opportunity to share Christ with her mother. She experienced the wonderful joy of seeing her mother accept Christ.

During her years in Recife, as a Portuguese pastor spoke to the students on Mozambique's need for the gospel, God spoke to Valnice. She came to have a burning desire to be a missionary to Mozambique. This led her to seek appointment and later to be commissioned as Brazilian Baptists' first missionary on the African continent. The year was 1971 and Valnice was just twenty-four years old.

Two other young women from the Recife school and a couple from the seminary in Rio joined Valnice in Mozambique in the next few years. Their service was to be cut short by the communist takeover of Mozambique. One by one all evangelical missionaries, with the exception of Valnice and her friend Maria Ivonette, either voluntarily left or were refused residence permits by the new government. Finally, Maria Ivonette's visa was no longer valid and she transferred to Rhodesia. She is now serving the Portuguese congregation in Salisbury, waiting and praying that her visa may be

validated so that she may rejoin Valnice.

In Mozambique, Valnice continues alone her labor of love (as of October 1976, the only missionary of any board still in the country). She hopes to train Africans in each church to carry on the work when she may be gone.

On furlough in 1974, Valnice gave a stirring message at the Brazilian Baptist Convention. She challenged pastors and their wives to respond to the call to foreign missions. At the time of the invitation around fifteen couples made such a commitment. Some of these, already experienced pastors, have been appointed to foreign missions fields.

When asked if she feared for her own safety, Valnice replied she was returning to Mozambique because she believed that "to know and obey Christ's leading is my responsibility.

Planning the Meeting

AIM: At the close of the session, each member should be able to answer the question: Why should Southern Baptists send missionaries to Brazil when it sends out missionaries of its own?

PLAN I

Present the introduction. Ask each woman to turn to page 20 in ROYAL SERVICE and see how many of the pretest questions she can answer. Allow about three minutes.

Divide the women into small groups; let each group spend fifteen or twenty minutes studying the material to find answers to the pretest questions. Direct each group to be prepared at the end of this time to share with the large group its answer to the aim question stated above.

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What happens to me as I do this is God's responsibility; I can trust him."

Writing to her missionary friend Martha Halston in the fall of 1976, Valnice said: "Please transmit to Southern Baptists our appreciation for their missions vision and our gratitude for their missionaries who took the gospel to us. My own ministry here (in Mozambique) is a fruit of their ministry among us and I thank God for what he has done through them."

A Vision for Tomorrow

In 1976 it was reported that Brazil has approximately 2,700 Baptist churches with 400,000 members. Three seminaries are supported by the Brazilian Baptist Convention. Also, there are two schools for training young women, various primary and high schools, and a publishing house that produces literature for

the Portuguese-speaking world.

The first centennial of Baptist work in Brazil is only a few years away. Brazilian Baptists have set some ambitious goals to be reached by that year.

By 1982, they want to have 1 million Baptists, 6,000 churches, 3,000 seminary students, 500 home missionaries, and 120 foreign missionaries.

One young Brazilian woman has said, "The doors are open in Brazil for the preaching of the gospel. The vision of our mission boards is growing. We want to enter more countries soon: Venezuela, France, Canada, Peru, Macao — all the Portuguese-speaking communities of the world, and the countries of our Spanish-speaking neighbors in South America. The goals are big. The challenge is enormous. We will renew our vows of faithfulness to the Lord."

CALL TO PRAYER

Read Romans 10:14-15. Lead a period of directed prayer, praying for the following:
those who preach the gospel in Brazil; Ivo and Gladis Seitz
those who are hearing the gospel today because Brazil sends missionaries like Eth and Valnice
new believers who have been won through Operation Transtotal
those who have gone already as missionaries (use calendar of prayer, pp. 42-48)
those whom God may be calling from this group of Baptist Women, their families, or this church.

PLAN 2

Before the meeting do this:
1. Duplicate the pretest questions on page 20 or provide copies of ROYAL SERVICE and pencils for each member.

2. Ask three members to prepare to tell the stories of Ivo and Gladis, Eth, and Valnice.

The same women, or three others, may be assigned to give the information which relates to home missions, foreign missions, and future goals of Brazil Baptists.

As leader, plan to present the introductory material.

3. Make a poster of the circle of missions as illustrated below:



Current Missions Group

Display the poster in the meeting room.

At the meeting do this:

1. Present the Introduction; lead members to take pretest; ask members to listen for answers as session progresses.
2. Call for assigned presentations.
3. Check quiz answers together as a review of information.
4. Call attention to poster and discuss it briefly.
5. Lead in Call to Prayer as suggested above.

PLAN 3

1. Allot five minutes for a quick review of content material, asking members to underline anything they were surprised to discover about the

missions outreach of Brazilian Baptists. Share this information and take the pretest as a posttest as a means of reviewing content.

2. Suggest the following questions for discussion. If the group is large, divide into two groups and elect a reporter for each group, assigning only one question to one group. Have the reporter bring back the reactions of the group at the close of the discussion.

a. What effect would the suppression (or deemphasis) of missions outreach have on the spiritual development of new Christians?

b. Should Southern Baptists pull out of a country like Brazil which sends both home and foreign missionaries into missions fields?

3. Use the Call to Prayer suggestion above.

SOMETHING TO DO BECAUSE YOU STUDIED

Recall your own conversation. If an individual was responsible for leading you to Christ, contact that person and say thank you. Has a missionary had an impact on your life? Write and assure her/him of your prayers and gratitude for her/his witness and life. See page 42 for help in securing addresses of missionaries.

Be a part of the unending circle of missions.

ANSWERS TO PRETEST, page 20
1. b; 2. c; 3. c; 4. b; 5. c; 6. c; 7. c; 8. c; 9. b

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Answer yes or no:

— Since February I have read at least one missions book.

— Another member of my family has read at least one missions book since February.

— A friend and I are swapping missions books and reading them.

— In my missions group three other members and I went together to join the Round Table Book Club, and we take turns reading the books.

— Besides ROYAL SERVICE I read one other missions publication.

If you answered yes to two or more, you probably are involved in Missions Readathon.

Missions Readathon, a plan for February 1977 through February 1978, encourages everyone in a

church to read missions books and magazines.

For Readathon recognition, books must be read between February 1977 and February 1978.

Each person keeps a record of books read by title, and reports in 1978 to the person designated by the WMU council in the church.

Each church decides the Readathon requirements and the awards, and how it will recognize readers (e.g., persons who read the most books; persons who subscribe to and read at least three missions magazines each month; and persons subscribing to the most magazine).

For more information about Missions Readathon, check with your WMU director.

Here are some missions book titles to excite any Southern Baptist reader:

To the Golden Shore by Courtney Anderson

Granny Brand: Her Story by Dorothy Clarke Wilson (Christian Herald Books) \$6.95

Shadow of the Almighty by Elisabeth Elliot (Zondervan) \$2.95

Fever! The Hunt for a New Killer Virus by John G. Fuller (Zondervan) \$1.95

Another Hand on Mine: The Story of Dr. Carl K. Becker of the Africa Inland Mission by William J. Petersen (Keats) \$1.95

Kidnapped by Karl and Debbie Dornbach (Harper and Row) \$5.95

These books are available through Baptist Book Stores.



Hardcrabble, Missouri. That was almost the name of my hometown. It is picturesque, but it just doesn't sound too inviting. Fortunately, that name was not adopted.

On one of our bicentennial weekends, we went home to attend Hardcrabble, A Village Festival. It was quite a celebration. All activities showed life as it might have been in that area one hundred to 150 years ago.

The children enjoyed the games and the horse-drawn rides. Adults visited old friends and viewed craft displays. All enjoyed special demonstrations of skills. Women showed how to make apple butter and how to quilt. Men were splitting logs, making brooms and shake shingles.

New words, or rather old ones new to our era, were added to vocabularies. Overhearing someone speak of a man using a froe and a mallet, I assumed that the speaker had a slight speech defect. Undoubtedly he was substituting an f for the th sound. Off I went looking for a person demonstrating how to throw mallets. It could have been those settlers' version of the discus toss. Later I understood that one has to have a froe and a mallet as tools for making shakes.

The people who were demonstrating their crafts were happy for novices to try the crafts. They enjoyed sharing their special skills. It was prime time for them.

It may now be prime time for you. Time to begin either a current missions group, a Round Table group, or a Bible study group. Prime time, perhaps, for you to get acquainted in your community, your retirement home, your present environment.

The special interest of a current missions group is contemporary Southern Baptist missions. The new Baptist Women Manual states that "Contemporary missions includes conditions that affect missions, philosophy and methods of missions work, information about other religions, and current missions happenings among Southern Baptists and other Christians."

Monthly, ROYAL SERVICE¹ provides information and study guides for a current missions group. This study information could be broken into two or more parts if your group wishes to meet weekly or biweekly. Other magazines which would be helpful to the group are

Contempo,² World Mission Journal,³ Home Missions,⁴ and The Commission⁵ (foreign missions magazine).

Each mission study group spends the major portion of its time in its own particular field — current missions, Bible study, or books. Included on the meeting agenda are prayer for missions (don't forget the Call to Prayer), announcements, and planning for the next meeting.

A Round Table group can begin with two or three who are interested in reading. Each member (or the group) may secure current books by enrolling in Round Table Book Club, Box 24030, Nashville, TN 37202. Four times a year the enrollee receives a card showing the titles and prices of books for the next three months. All three books will be sent to the enrollee if she does not return the card. If only one or two of the books is desired, simply indicate those choices on the card and return it.

The advantage of each member of your group enrolling in the Round Table Book Club is that the books may be read simultaneously and all will then be ready for group discussion.

You may also begin by reading books from a public or church library, or from the members' own collections. Each member may contribute to a group "kit" from which books are bought as the group desires.

As a member of a Bible study group, I can testify that both the Bible study and the group have been blessings for me. I have grown in knowledge and understanding of God and his Word to us. With this growth in knowledge comes a change in feelings and a desire to do so that I will not be recorded as one who was a hearer only. As group members share concerns, channels of intercessory prayer are opened. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance are a part of the group. This is God's gift — the fruit of the Spirit.

The Round Table group and the Bible study group find study material and guides for planning the group meeting in every issue of ROYAL SERVICE.

Start now. Just two little words, but what a difference they can make. A group cannot begin by wishful thinking, but until it is expressed, the thought, like a seed, cannot germinate.

Hardcrabble, Missouri. One of the town's early settlers thought that was an appropriate name for the area. To him it meant something like little return for much effort. How could that ever be true of your mission study group?

¹Order from Women's Ministry Union, 608 N. 2nd St., Birmingham, AL 35208. Price: \$4.00 per year, single copy \$1.00. Please enclose remittance. For subscription outside the US, add \$1.00 for postage and handling. Subscriptions accepted for one or two years. Advance subscribers add necessary sales tax.

²Order from Brotherhood Commission, 1548 Poplar Ave., Memphis, TN 38104. Price: \$2.00 per year.

³Order from Home Mission Board, 1360 Spring St., NW, Atlanta, GA 30309. Price: \$2.00 per year.

⁴Order from the Foreign Mission Board, P.O. Box 4817, Richmond, VA 23238. Price: \$2.00 per year.

Scripture Passages: Luke 16:19-31; Luke 10:25-37; Matthew 25:31-46

Did you ever see in a magazine a picture of a group of people and opposite the picture an outlined form of the persons in the group with a number in each outlined form for identifying each figure?

Many of us see people like that outline. We never see faces. Humanity appears to us as one great blob.

Some people have a few carefully prearranged categories for other people, and for everyone they meet into one of them. People are "our kind," or "not our kind." This is the sort of thinking that instructs its children. "Never trust a white (or black) man." Or it says, "All Indians are lazy, all Germans are militarists, all Irishmen drink too much, all Poles are dumb, all Frenchmen are unfaithful to their wives." This is "label" thinking.

Label thinking is popular. It is like getting a computer programmed. Once the program is set up all one needs to do is feed the cards in, push the button, and "wham, click, click," out comes the answer.

But label thinking is disastrous to human relationships. It causes us to overlook the worth of persons who do not fit our patterns.

The reverse is also true: Using stereotypes as the means of measuring personal worth may result in our putting too much reliance on the ability and trustworthiness of someone who happens to meet our specifications for being a person of worth. In such an event we are prone to say when things go wrong, "He let me down," or "She didn't measure up to my expectations."

Some people never see others because they look through one-way glass windows. Their relationships can be compared to the see-through mirrors with which nursery doors are equipped to permit nervous nannies and proud grandparents to peer in to see what little Johnny is doing without his being able to see them and becoming upset and crying for Mama or Grandma. Something like that, sad to say, is the equipment attached to many church members' eyes. Their eyes are fitted, not with glasses, but with mirrors. They never see things except as reflections of themselves. They have no facility for accepting and sifting data that might help them reach a more mature and Christlike understanding of the issues of life.

How can such people ever understand how other people feel, or why they live as they do? They aren't

prepared to consider that any view except their own has validity or makes any sense. "Why can't they be like us? Why won't they accept our efficient ways of doing things? Why won't they let us tell them how?" That is often the line taken by good Christian people.

The kingdom of heaven, Jesus said, belongs to those who see others as persons and minister to them as persons with faces. The capacity to look in love behind the artificial, man-made barriers which people erect between one another is one of the marks of Christian character.

Three familiar parables put the matter in sharp focus.

Rich Man, Poor Man, Beggar Man, Thief (Luke 16:19-31)

The story of the rich man and the beggar Lazarus lays bare the devastating effects of refusing to see a brother's face. People often miss the point of the parable: they are so preoccupied with the part about Dives catching it hot and heavy in hell that they never look at what sent him there. Jesus told the story, not to describe hell, but to warn of the eternal consequences of seeing or not seeing our brothers.

This familiar parable is about two men who represent the extremes of the economic and social world. One was rich; the other was a beggar, a ward of society, lying at the rich man's door.

The rich man dressed in purple and fine linen. In a world full of people dressed in rags, Dives preened himself with the most expensive wardrobe available in his day. Not only were his tastes in dress extravagant, but he also had a gourmet's taste in food. He "feasted in great magnificence every day" (Luke 16:19 NEB).^{*} Every day.

The other man in the parable is his direct opposite. He was as impoverished as Dives was rich. He was as ill-clothed as the other was

handsomely dressed. He was as undernourished as the other was over-stuffed. His name was Lazarus. He was a cripple, with a skin disease which doubtless was the result of his extreme malnutrition. His daily post was at the gate of the rich man's mansion, where he lay to beg. The location served a second purpose. He competed with the dogs to scavenge the food which "fell from the rich man's table."

Jesus' reference to "what fell from the table" further underlines the stark contrast between the rich and the poor. Eating was done with the fingers rather than with utensils. There were no napkins, so the wealthy wiped their fingers with pieces of bread, then dropped the pieces beneath the table. Also, it was considered impolite to take a piece of bread, so it in the common dish, take a bite and then dip the same bread into the common bowl again. Instead, one took a bite and then dropped the remaining pieces under the table, taking a fresh piece for the next sop. After the meal was completed, servants collected the scraps of bread under the table and threw them out.

Lazarus was competing with the dogs for the scraps and trying to keep the dogs from licking his sores.

Then the scene shifts from this earthly picture of contrast to the hereafter. Both men have died. Lazarus is found at "Abraham's bosom." This means that he has the place of highest honor. Lazarus has experienced a complete reversal of status. On earth he had been despised; now he has the highest honor.

The reversal of roles is made complete by the rich man's death. "The rich man died and was buried" (Luke 16:22). The reference to burial suggests that poor Lazarus did not receive even that token of respect. No doubt the rich man's funeral was a rarely-matched display of opulence. But after death he finds him-

self in torment in Hades. What is more, he can see "far away" that Lazarus is reclining in the place of honor at the right side of Abraham.

At this point most of us begin to enjoy the story, because we like to believe that both men "got what was coming" to them. For some strange reason, we identify Lazarus's eternal destiny with our own. But as anybody in the world would remind us, we much more resemble Dives.

The kingdom of heaven belongs to those who see others as persons and minister to them as persons with faces.

The words of Abraham (Luke 16:25) recall the contrast that had existed in life between these men and which now exist in eternity. But more is involved in the judgment on Dives than the simple matter of saying, "You spent your money on yourself ignoring your brother Lazarus, the beggar. Now things even up." It wasn't Dives's wealth that got him the one-way ticket to torment. It wasn't Lazarus's poverty that assigned him to Abraham's bosom. It was the character of each man that determined his destiny. The character of these two men produced a relationship between them which had everlasting consequences. Abraham said that an impassable gulf was fixed between them.

The terrifying importance of responding affirmatively to God's summons is driven home in another aspect of the story. The tormented man — his memory, self-consciousness, and powers of recognition intact in eternity — asks that the beggar be sent back into earthly life to warn the rich man's

five brothers who are following the same path that brought Dives to hell. "No," says Father Abraham. "It would do no good. Once a beggar lay at your gate and you ignored him. Why should you suppose that others like you would listen even if one rose from the dead to warn them?" This story was especially important to the early church which found that many people considered the cross and the resurrection "scandalous and foolish." One had come back from the dead, but men were still heedless.

This is a devastating story. Was the rich man in torment because he had treated the beggar viciously? Had he instructed his servants to drive Lazarus from his gate? Had he set the dogs on him? Had he kicked him as he strode past on his way out to see what the field hands were doing? No, he had been guilty of none of these things. The point was that the beggar was there but Dives was so intent on "dressing and feasting" that he hadn't had time or inclination to worry about the beggar's welfare.

If you had asked Dives in hell why he had taken no responsibility for Lazarus, he would doubtless have been indignant. "Why, I never even saw the man!" he would have exclaimed in outraged innocence. And that, of course, is precisely the point. He never even saw him.

Do we see? How can we meet people face to face if all they have faces?

Inconvenienced, Involved, Identified (Luke 10:25-37)

No story in literature is better known than the parable of the Good Samaritan. Why did Jesus tell it?

A scribe ("doctor of theology," expert in religion) had been seeking self-justification. In other words, his concern was not to look for truth but to look good himself. That is a common condition, isn't it? Caught on the barb of the truth he himself

Bible Study Group

quoted from the Scriptures about loving God and one's neighbor, he sought to escape by asking what he imagined would involve an abstract reply: "And who is my neighbor?" For an answer he received this immortal story which lays bare the whole question of neighborliness in terms of persons — the way Jesus always dealt with issues.

The victim of robbers was "going down from Jerusalem to Jericho," a distance of some twenty miles. The road led down a steep grade of 3,600 feet through rugged terrain filled with limestone caves ideal for concealing robbers who preyed on unprotected travelers. The victim is "a certain man," name and nationality not given; in other words, his name is Everyman.

"By coincidence," a priest was going up that same road. If the priest was headed toward Jerusalem, he was probably going to his priestly duties in the Temple. Seeing the bloody man along the roadside and knowing it was a human being in extreme distress, he got on the other side and kept going. The priest may have felt that his indifference to the victim was justified by the nature of his work. He was on his way to serve as priest in the Temple. If the victim were dead — and he doubtless appeared to be — the priest would have defiled himself; he would be unable to serve in the Temple if he touched the dead body. Rather than take a chance, he kept walking. His work was more important than a man's wounds.

A Levite also came by. Jesus' words suggest that the Levite, a "lay employee" in the Temple, took a closer look at the victim than had the priest; but he decided not to stop either. He crossed the road and kept going. He didn't want to get mixed up in other people's problems any more than the priest. If he stopped to help, the robbers might jump out on him. One is reminded of a night several years ago in New York when a young woman was stabbed to

death by an attacker while no fewer than thirty-seven people watched from the safety of their apartment windows. No one was willing to involve himself.

Then along came the Samaritan, a half-breed and an inferior in the eyes of the orthodox Jews. Between Jews and Samaritans no love was

**How do we see people?
enough to be
inconvenienced?
enough to become
involved? enough to
make their cause our
own?**

lost. Jews traveling between Judea and Galilee by-passed Samaria by crossing the Jordan River and going through the area east of Samaria and the Jordan. Jesus himself had trouble finding hospitality in Samaria (Luke 9:52-53).

With that much bitterness between these two peoples, why would a Samaritan befriend a Jew, wounded and half-dead beside the road? Evidently because he really "saw" him. Interestingly, the same verb for *saw* is used in all three cases, but there was a world of difference between the effect of the seeing of the priest and Levite and that of the Samaritan. Did the first two really see at all? If so, how could

they have gone on without trying to help?

The Samaritan was ready, not only to be inconvenienced and to be involved, but also to be identified with the victim. He made the poor man's cause his own. He cared — "he had compassion" (Luke 10:33) — and walked toward him. He gave him first aid. Then, he put the victim on his donkey while he walked to an inn. There he "took care of him" (Luke 10:34) through the hours of the night. This Samaritan was so identified with the stranger's need that when he resumed his travel the following day he left money (the equivalent to two day's wages) with the innkeeper to pay for the care of the stranger while he recuperated from his injuries; and he promised to reimburse him for any additional expense when he returned. In other words, he was determined to see the stranger through to the end of his need.

Here are the three parts of seeing. Do we see enough to be inconvenienced? Many, like the priest, will help only if they aren't put out of their way or deprived of anything. Much of our giving is like that — perfunctory and without sacrifice. We don't wish to be inconvenienced.

Do we see enough to become involved in others' needs? Many, like the Levite, do not. As we move closer and closer together in our suburban ghettos we withdraw more and more from each other, moving apart lest we get involved in others' lives and they in ours.

But the ultimate test of "seeing" is the ability and willingness to become identified with others so that we may "sit where they sit" and sense their situations in life, making their cause our own.

The ultimate illustration of "seeing" is the Incarnation. God in Christ "saw" our need and came where we were, putting himself out for us. He "emptied himself," inconvenienced himself. And he became involved in our situation, "taking

the form of a servant," and was willing to be identified with our humanity — "being born in the likeness of men" (Phil. 2:7).

How much are we willing to "see" our brothers and sisters?

Self-imposed Judgment (Matthew 25:31-46)

A sightseer, having gone through the rooms of the National Gallery of Art, said to an attendant, "I don't think much of the pictures." He received the reply: "Excuse me, sir, the pictures are not on trial."

We commonly misinterpret the meaning of divine judgment, seeing it as imposed somewhat arbitrarily by a displeased Almighty, his thundering voice turning the sinner away. This is not the way the Bible sees judgment. Judgment is the opening of the record. Judgment is the announcement of the decision which we have made ourselves.

Hell was not made for men but "for the devil and his angels" (Matt. 25:41). We choose hell, because that is what our selfish souls prefer to the company of Christ and his people. This is the meaning of the parable of the sheep and the goats. No teaching of Christ expresses more simply and eloquently the heart of his ethical message. Love for one's brother is the mark of genuine relationship with God in Christ. As 1 John 4:8 puts it: "Whoever does not love does not know God, because God is love."

Showing concern for other people is what Jesus emphasized in this parable. Both groups — the righteous (sheep) on his right hand and the unrighteous (goats) on his left hand — express surprise when the verdict is pronounced. Both groups had gone along through life doing what they believed in doing: the righteous giving food and drink and a welcome to strangers, clothing to the naked, and visiting the sick and imprisoned. Such acts of human kindness were prompted by no ulterior motive. They were not trying

to "score points" with the Almighty. Therefore, their astonishment is genuine when informed that such acts of kindness were "done unto me" when done for a brother.

The unrighteous are no less surprised that their disregard of people was taken by the Lord to be a personal matter between him and

**"A face like everyone's,
a face like all men's
faces. . . . Just such a
face — a face like all
men's faces — is the
face of Christ!"**

them. "When did we see thee hungry or thirsty or a stranger or naked or sick or in prison?" they ask incredulously. True, they had overlooked many a person victimized by one of those conditions, but not the Lord! If they had just had occasion to minister to the Lord, they would have leaped at the opportunity. But the kind of people in their town who were hungry and ill-clothed and sick and in jail were riffraff who just took advantage of anyone who tried to help them. They only get more trifling when you come to their rescue. "If they were as hard-working as we are they wouldn't be in this condition to begin with. But now, Lord, you know we would have counted it

a privilege to minister to you! Didn't you see us in church regularly? What more do you want from us?"

And Jesus answers: "I tell you, indeed, whenever you refused to help one of these poor ones, you refused to help me." Failure to see others is, in Christ's eyes, failure to see him.

The novelist Turgenev told of a dream which captures the meaning of Jesus' parable. He saw himself in a wooden church, dark and dim inside, lighted only by wax candles. All about him stood fair-haired peasants who from time to time began awaying, lolling, rising again, like the ripe ears of wheat before a summer wind. A man came up from behind and stood beside him. "I did not turn towards him; but at once I felt that this man was Christ," he wrote. Curiosity and awe overcame him; he turned and looked at his neighbor. What he saw startled him. "A face like everyone's, a face like all men's faces. . . . 'What sort of Christ is this?' I thought. 'Such an ordinary, ordinary man! It can't be!' I turned away. But I had hardly turned my eyes away from this ordinary man when I felt again that it really was none other than Christ standing beside me. Again I made an effort. . . . And again the same face, like all men's faces, the same everyday though unknown features. And suddenly my heart sank, and I came to myself. Only then I realized that just such a face — a face like all men's faces — is the face of Christ!"

A face like all men's faces! Jesus suggests we shall not see his face unless we have been willing to see him in the faces of our brothers and sisters, even the least of these. How can we see them face to face till — for us — they have faces, not just indistinguishable features.

Dives didn't see. The priest and the Levite didn't see. Those on the left hand didn't see. Do we see? How can we see them face to face till they have faces?

Planning the Meeting

AIM: As a result of this study, each member will be able to describe a new way she sees people she formerly overlooked.

PLAN 1

This study — the fifth in a series of six on Jesus' parables — centers on three parables about people who refused to see others and their needs. Suggest that members who are keeping notebooks may give this heading to what they write today: "What It Means to See."

Notes may be grouped around the three passages for study: Luke 16:19-31; Luke 10:25-37; Matthew 25:31-46.

As members read these passages together and discuss them and Dr. Johnson's comments, ask them to jot down new insights they gain on what it means to see people as Jesus sees them.

CALL TO PRAYER

Have one member read aloud each name on the calendar of prayer for today (pp. 42-48). As the names are read, ask members to imagine one of the faces each missionary will confront today. Close with a spoken prayer that every servant of Christ, whether Baptist Women member or appointed missionary, will see people as faces — as persons loved by God and therefore worthy of our love.

PLAN 2

Preparation: From magazine pictures cut out the heads of three different people. Use pictures that are as near life-size as possible. On a long strip of butcher paper trace the outline of each head. Print across the paper: Till They Have Faces. Attach this strip of paper to the wall. Later be ready to attach the proper head to each outline by using masking tape. Enlist someone to present the three parables as suggested below, or ask three people to share the responsibility.

Presentation: Introduce the study. Call attention to the paper strip on the wall. Ask: How often do we see people like that outline without seeing faces? Why do we see blank, flat outlines and know that the space is occupied by somebody, but don't bother to find out who?

Introduce the women who will present the following.

1. *Lazarus and Dives.* — On a chalkboard or poster board print the words *Lazarus* on one side and *Dives* on the other. Ask the entire group to read silently Luke 16:19-31 and compare the life-styles of the two men. Call for suggestions and write them on the board or a strip of paper under the appropriate name. The comparisons might include: financial status, dress, food, dwelling place, final rites, final destiny. Share information from the study material as needed.

2. *Inconvenienced, Involved, Identified.* — Give each person pencil and paper. Ask members to read silently Luke 10:25-37. Suggest that they decide on the important truths in the parable.

3. *Self-imposed Judgment.* — Write the following words on a chalkboard or a large piece of paper: *Thirsty, Hungry, Sick, Without Clothes, Stranger, Ex-Convict.* Ask: How do you react to these words? To whom might they apply?

Ask two members to help you read aloud Matthew 25:31-46. As you read the part of the Lord, one will read the part of the righteous, and the other the part of the unrighteous.

Ask members to think about at least one person they saw this week but ignored as uninteresting or simply as "nobody." While members consider this, tape the faces onto the outlines on the paper strip. Ask members to give a face to the person they thought about. Suggest that each member write the name (or a description) of the person on a slip of

paper (to be kept by each member). Then, ask her to decide one way she will determine to relate to him or her as a person and write that down also.

Close with Call to Prayer as suggested above.

PLAN 3

1. Introduce the study.
2. Have the women read silently Luke 16:19-31. Ask the group to imagine some possible answers, had Dives been asked this question: Why didn't you take some responsibility for Lazarus? He sat right outside your gate every day.

3. After reading Luke 10:25-37, lead the group to write a contemporary parable expressing these same truths. Discuss the possible characteristics of a "Good Samaritan."

4. Ask: According to Matthew 25:31-46, what is a Christian philosophy of service? How does this apply to our own community and to our world? Decide on some guidelines to help a Christian determine a reasonable approach to meeting the needs of persons of special need.

5. Discuss: What does this Bible study imply about a Christian's responsibility in a world of growing physical and spiritual need? (Refer to the article in April ROYAL SERVICE, "Make Missions a Life-Style.")

6. Use Call to Prayer suggestion in Plan 1.

*The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Used by permission.

*Ivan S. Turgenev, *Dream Tales and Prose Poems*, translated by Constance Granoff. Macmillan Co., New York, 1920.

Have a Mission VBS



Mission Action Group

Dorothy D. Goddard

You are helping in a mission Vacation Bible School. Imagine the electricity in the air as you march down the street between the rows of apartment buildings. Some of the children in the parade are carrying signs, others are clicking sticks together, some are beating drums, and others are waving flags. All are chanting "Come to Vacation Bible School."

Curious faces appear at apartment windows, and then youngsters bounce out of doorways and down stairs. Some join the procession and take up the chant. You step carefully over broken bottles and crushed beer cans, but you see that the children are doing this without seeming to notice. Nothing can diminish their excitement!

The day the school begins, you ride the van which provides transportation for those who live too far to walk.

At the chapel you try to introduce a unit on "Jesus, Our Friend" by asking each child to name his best friend. Then you say, "My best friend is Jesus," and they ask, "Who's he?" You explain that he is God's Son, and they ask, "Who's he?" As you spend the rest of the time explaining about God and Jesus, you realize you are telling the good news to children who have never heard it.

Toward the end of the school, two little girls come to you to say, "We wish we could have Vacation Bible

School all year 'round!" When you relate this remark to the missionary, she says, "Small apartments and lots of people often mean kids spend most of their time outdoors, whether they want to or not. As I drive by, I sometimes see those girls on the porch late at night. They pass the time playing hopscotch or jumping rope or pitching pennies. At Bible school they love to sing and hear stories. They love to ride in the van. But most of all, they love to be loved."

You are impressed with this truth when the girls come during recess to give you a hug and tell you they are glad you are their teacher. When you later see them profess faith in Christ, you are not ashamed of your tears of joy.

One mother does ask you on parents' night, "How can my kids learn so many things in such a short time?" You tell her about the Bible study classes she might attend herself on Sundays and throughout the week.

Who Needs a Mission VBS?

The mission Bible school is not only for boys and girls in the inner city who can come to an established mission. Look for racial groups and for those who are deprived culturally, socially, or economically. Look for children of migrant workers and for those whose handicaps keep them from attending a regular VBS. Consider a Bible school for spiri-

tually illiterate adults or for senior citizens.

Where Can We Have It?

Many people you should reach cannot or will not come to the church. Consider having a series of small schools — in backyards, garages, carpenter's, basements, empty stores, barns, tents, parks, hospitals, detention homes, or in the homes of children. Use your imagination.

What Materials Will We Need?

Special materials have been developed to meet the needs of children who may be getting their first exposure to the Bible. Descriptions of these materials are to be found in the annual *Mission Vacation Bible School Plan Book* or in the *VBS Mission Series Advanced Planning Kit* (available through Baptist Book Stores).

Where children have a background in Sunday School and church attendance (for example, in a new subdivision), the regular VBS materials may be used. However, it is very important to study and use the *Mission Series Curriculum* for children without this background.

How Shall We Begin?

1. Get yourself ready. Pray that God will use you for his glory, and pray for the children whose lives you will briefly touch. Attend the VBS clinic scheduled for your area. This

Mission Action Group

will help you begin to organize your efforts. Make an advanced request for some of the clinic time to be devoted to materials and methods for a mission VBS.

2. Get help. Contact the director of missions or another career missionary in your area and offer to work in a school with him, or ask his advice in conducting one yourself. Enlist workers from your mission action group, your own church VBS faculty, and from older youth in your church. Train all the workers to deal with the mission situation and the special materials. Use Youth Teaching in Mission Vacation Bible Schools to help train the young people (available through Baptist Book Stores).

3. Get smart — learn to listen! Listen to the advice of the career missionary as to what you should wear. Blend into the group you will be serving with neat, simple attire, avoiding shabbiness or overdressing. If you will be participating in active games or will be sitting on the floor or ground, wear pants.

Listen when the career missionaries tell you about the people you will be serving. It is important for you to

understand each child from his own cultural viewpoint.

Listen carefully to the children as they speak. Avoid frustrating them through your failure to understand. If you plan to work with children whose accents or ghetto speech patterns are unfamiliar to you, spend an hour in preparation listening to a tape recording of their voices to train your ear to hear what they say.

Listen to more than just what the children say; listen for what they mean. The seemingly troublesome child may be reaching out for the warmth of a caring adult. The child who refuses to eat what he is given or work with materials provided may be reacting to previous unpleasant experience or to a cultural bias. Be sensitive to the needs of each child.

4. Get your teaching skills in order. Have as few rules as possible, and make sure the children understand the reasons for each one.

Talk directly to the children at all times. When you have a co-worker, phrase your communications to her as though you are giving news to the children. Say, "Mrs. Blank is going

to tell us a story now," rather than "Mrs. Blank, will you come now to tell the children a story?" Resist every temptation to talk to a co-worker about any matter that does not concern the children.

Remember that the more you involve the children in the learning activities, the more they are likely to learn.

5. Get your eyes on the target. Keep your mind and heart on the task you came to perform — to introduce Jesus to children who do not know him. Remember that you cannot solve all the problems of the community in the short time you will be there.

Resist the temptation to give money or things, but give liberally of yourself. That is more valuable than you can possibly imagine.

6. Get going! Do the work, and let the gospel bear its fruit. Don't encourage a child to break with his parents' church. Let the Holy Spirit do that if it is to be done.

Get started now! The kinds of rewards God has waiting for you in missions VBS are beyond your wildest imaginations.

Planning the Meeting

BEFORE THE MEETING: Encourage each member to read the beginning of this article. Enlist one member to be prepared to lead the group to act on the "Who" question, another for the "Where" question, and a third to be responsible for locating materials. Distribute the six parts of the "How" question to remaining members who will lead in discussions involving all members of the group.

IN THE MEETING: Lead the women to pray for God's guidance as you make decisions today.

Ask the women to relate any experiences they may have had in mission VBS's.

As each of the questions from the article is being explored, challenge members to make specific decisions now for actions to be taken.

PRAYERTIME: Missionaries can feel pressed for time, like us, and

may not be taking advantage of all the opportunities around them. Read the names of the missionaries on the prayer calendar today (see pp. 42-48). Ask God to open their eyes, even as we want him to open ours, that we may see the people he wants us to serve.

Mrs. James E. Godeon and her husband are home missionaries in Rochester, Illinois.

Round Table Group

An Approach to Bible Study

Pansy Webb

"I know I should do more Bible study, but I just don't know how to go about it. It's hard to find the time and place to concentrate. And when I do try to study on my own, I feel inadequate."

You've probably heard people express these thoughts. You more than likely have felt some of them yourself. The study this month is geared for the woman in your group who needs some help with Bible study. The first book deals with a method of Bible study. The second book is a concentrated look at the missions theme in the New Testament.

The Joy of Discovery in Bible Study by Oletta Wald (Augsburg Publishing House) \$2.50*

The Bible: God's Missionary Message to Man, Vol. 2 by Gilbert L. Giffin (WML) \$1.50**

Many Bible study aids are available today. Approaches and purposes may be as varied as the people who use them.

The Joy of Discovery in Bible Study by Oletta Wald teaches the inductive method or discovery process. The purpose is to involve people in meaningful study that results in independent thinking and satisfaction.

The book is divided into two parts.

Part 1 deals with the basic procedures for reading and understanding verses or short passages. Part 2 is the expanding phase with emphasis on the same procedures applied to a whole book.

The author stresses the importance of six basics for effective study. These six steps taken in order become the foundation for experiencing Bible truths.

Observe. It is essential to see what the writer is saying. This step requires a reader who is mentally alert. The reader looks for key words, contrasts, questions, and grammatical construction. She examines the atmosphere or mood of the passage. She determines the literary form of the passage, such as poetry, history, or letter.

Interpret. The reader takes the initial observations and tries to determine what the verse or passage means. It may be necessary to recreate mentally the experiences of the writer. It may be necessary to do some background study to understand the people for whom the passage was written.

Summarize. The student focuses on the key ideas of a passage. She tries to crystallize the major teachings. This phase of study is enhanced by the use of charts, outlines, paraphrases, or summary diagrams.

Evaluate. Only after proceeding logically with the first three steps does the student continue to the process of evaluation. At this step she tries to determine what the biblical teachings have to say about present-day living.

Apply. The process becomes highly personal at this stage as the reader asks herself what the passage means to her.

Actualize. The final step moves from intellectual agreement to positive action. Biblical truths become experiential as the serious student is confronted with this question: What will I do now in light of my new understanding?

Some will find the approach advocated in this book too time-consuming. Some may feel that the serious student may become bogged down in detail and never find her way to joyful discovery. The approach is not intended for those content to sit back and let others pass on biblical truths. The approach may not be completely useful to those willing to become involved in vigorous mental activity.

There are, however, some sound educational principles in the book that can be helpful to any reader. The approach is intended to give the student independence. It seeks to instill the confidence that Bible truths are available to anyone will-

Round Table Group

ing to put forth some effort. The method does not rule out resource materials, but it emphasizes the importance of stretching one's mind before consulting the thoughts of others. Writing down observations helps to reinforce learning.

Reading in context is stressed throughout the study. Twentieth-century eyes have to be trained to focus on customs and terminology of a different era.

The author points out the benefits of group participation. The learner becomes an enabler who finds new dimensions for herself and the group.

Many themes run throughout the New Testament. Gilbert L. Guffin in

The Bible: God's Missionary Message to Man, Vol. 2, traces the story of God's love. God made and loved us. God made provision for our salvation. God needs his children to spread the good news of the Gospel to enable all people to share the abundant life.

The story is easily visible in the Gospels as the author skillfully brings together the parallel sources. The story gains momentum in the book of Acts with the account of Pentecost and the unparalleled burst of energy displayed by the early followers of Christ. The missions thread weaves its way throughout the letters of Paul. And finally Dr. Guffin points out the

missions imperative in the book of Revelation when Christians were faced with severe persecution.

This short study obviously does not attempt to cover the contents of any one book in the New Testament. Rather, the author looks at mission passages and suggests implications and overtones. A serious student should complete this study with a deeper understanding of a great underlying theme of the New Testament. The book should also provide a keener awareness of the task of the church. It may well provide the individual with greater Christian commitment to the missions task.

Book Forecast

Books for June

What Is a Family? by Edith Schaefer (Revell) \$6.95*
I Want to Enjoy My Children by Landrum (Zondervan) \$3.95**
Happiness Is a Family Time Together by Bock and Working (Revell) \$4.95**

Books for July

More-with-Less Cook Book by Doris Janzen Longacre (Herald Press) \$4.95**
The New Seasoning by Graham Kerr (Simon and Schuster) \$7.95**
Biblical Garden Cookery by Eileen Gaden (Christian Herald Books) \$7.95**

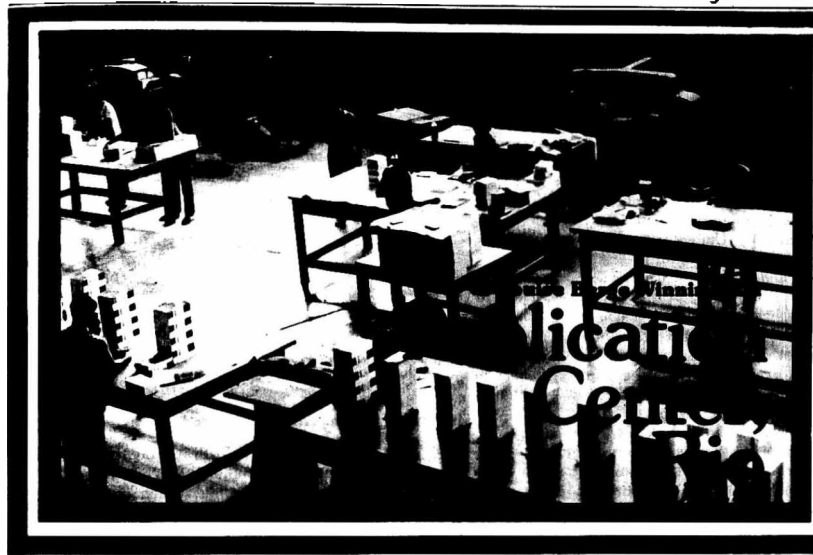
Books for August

American Montage written by Celeste Loucks and photographed by Everett Hulum (Home Mission Board) \$6.95*
The Chicanna: Mexican American Voices edited by Ed Ludwig and James Santibanez (Penguin) \$1.50**

*If you are a member of Round Table Book Club (a group can be a member), you will get these books automatically. The books are also available through Baptist Book Stores.

**Available through Baptist Book Stores

Prayer Group



Planning the Meeting

Encourage every member to get both books and to read *The Joy of Discovery* before the meeting.

Assign various members to summarize the main ideas in the first six chapters.

Before the meeting decide which chapter in the Guffin book you wish to concentrate on. Ask members to read this chapter in advance.

Bring Bible, pencil, and paper to meeting.

Begin the study session with these questions: What are problems that prevent effective Bible study for many people? What are ways of coping with these problems? What do you think is the basic solution for one to become involved in meaningful Bible study?

Ask the members who summarized the Wald chapters to present their findings. Briefly discuss the preselected chapter from the Guffin book. Lead the group to use the discovery process presented in the Wald book in a study of the Guffin chapter.

At the conclusion of the group study, evaluate what happened in the Bible study time. Was the

method effective? What new insights emerged? Are the participants willing to try the method on an individual level?

Encourage members to select another chapter to be studied individually at home before the next meeting. Suggest that the members consult the Teaching Guide to the Guffin book for additional help. Plan to report on the success of this study at the next meeting.

CALL TO PRAYER

On slips of paper write several New Testament verses that stress the missions message. (Suggestions are John 1:11-13; Romans 10:14; John 3:16; Matthew 28:18-20.) Ask members to read these. Pray that each woman present may seek to become more involved in the missions task. Pray especially for missionaries on the prayer calendar today. Express gratitude for those who are willing to live their lives for Christ in specific service at home and around the world.

Brazil is the largest nation in South America. Nearly 102 million people live in this Portuguese-speaking country. Largely Roman Catholic, Brazil nevertheless guarantees freedom of worship.

Southern Baptists have had a continuing witness in Brazil since 1881. In five more years, Brazilian Baptists will celebrate the one-hundredth anniversary of the first Baptist church in Brazil. It was organized in 1882 in Salvador, Bahia.

The earliest missionaries began publication work in 1882. Baptist journals began to circulate. Evangelistic tracts and Sunday School literature were published.

In 1900 several Baptist journals were combined and in 1901 *O Jornal Batista* ("The Baptist Journal") appeared. It is one of the oldest Baptist journals in continuous publication in all of Latin America.

The name of the organization responsible for educational publishing is *Junta de Educacao Religiosa e Publicacoes* (in English that's "Board of Religious Education and Publications"). Southern Baptist missionary H. Victor Davis is the director.

Today we will hear from missionary Maxie (Mrs. James) Kirk. Her husband is associate director of the Publishing House Shops.

MAXIE KIRK

Let me fill you in on some facts about the publication house.

My husband takes care of printing estimates, maintenance, purchases, finances, and personnel. I edit *Home Life* magazine and am associate editor of the *Baptist Women* magazine.

Until recently the Board owned two valuable properties in Rio de Janeiro. Business and editorial of-

fices were in downtown Rio. In a four-story building, in the 1950s a printing plant was built.

Since the two sites were an hour's driving time apart, communication was difficult. Last year the editorial location downtown was sold. A new editorial building is being erected next to the printing plant on property owned by Baptists. Until it is constructed, both the editorial and printing operations will occupy one area.

We print all materials needed by over 2,500 Baptist churches for their programs of religious education and outreach. We print all the quarterlies, hymnals, and *The Baptist Journal*. Theological education materials and promotional items for all the Baptist agencies in Brazil are also published. We print tracts for evangelistic use.

We publish Bibles too. The Baptist Bible Press, a department of the

Prayer Group

publishing house, was the first organization to print the entire Bible in Portuguese in Brazil. Bible production is one of the big tasks at the shops. In a recent year, nearly 139,000 complete Bibles were printed plus nearly 10,000 New Testaments and about 728,000 Gospels of John.

About two hundred employees work in this big operation. Baptist women of the United States will be interested to know that the center prints and distributes all of the literature for the WMU of Brazil. Four quarterlies are prepared — one for Baptist Women and Baptist Young Women, one for GAs, one for leaders of children's organizations, and one for family meditations and home life. Manuals and mission study books are also produced.

This month a special magazine edition — *The Art of Understanding* — which deals with the Christian home, will be available. This material is similar to what is known in the US as a study course book.

Our quarterly *Home Life* magazine has a circulation of over 22,000. We hope to see it reach 30,000 in the near future.

We need your prayers all the way through the publication process — from idea to printed page to reader response.

Planning the Meeting

1. Lead a discussion on the value of printed materials, quarterlies, etc. in this way: Put all copies of *ROYAL SERVICE* on the floor. Now ask the group to tell you specific prayer objects concerning the Rio publication center. Few if any will be able to do so. Now open your *ROYAL SERVICE* magazines to this prayer group material.

Suggest that we depend on our literature to keep us informed of prayer needs. Say: The printed word

PRAYER REQUESTS

1. Pray for Victor Davis, director of the publication center, who will soon return from furlough and resume his responsibilities. Pray for the many people who work in this strategic place of ministry.

2. Pray for Ruy Andrade, a young man who carries a big load this year. While Victor Davis is away on furlough, Mr. Andrade is interim director.

3. Pray for Jose Dos Reis Pereira, editor of the *Baptist Journal*. The content of the magazine strongly influences what Brazilian Baptists believe and who they are as a people. It can help give a sense of belonging.

4. Pray for Silvino Netto, superintendent of all periodical literature. He must determine matters of curriculum content, development and presentation of all educational agencies. He also pastors a church in Rio.

5. Pray for Don Laing, a Southern Baptist missionary who directs the printing plant. A printer himself, he handles the technical side of the process.

6. Pray for James Kirk, associate director, who takes care of the business side. Pray also for his wife,

Maxie, and many others who write for the publications.

7. Pray for Darci Dusilec, superintendent of the book department, as well as librarian, seminary teacher, and pastor. Mr. Dusilec does the final editing on all books published by the center. This includes seminary texts, study course books, and fiction.

8. Pray for the entire staff of the publication center as they move to the new site and adjust to new places and ways.

9. Pray that the materials produced will be helpful in the Christian growth of those reached with the printed word. Pray that this witness will be effective and that people will be receptive.

10. Pray that the need for 100 million Bibles can be met. Pray that machinery and production procedures can be geared to meet this need.

11. Pray that the special magazine on the Christian home will strengthen Brazilian family life.

12. Express gratitude to God for his guidance in the ninety-five year ministry of the publishing house, where Southern Baptists and Brazilian Baptists work side by side.

is also important for Brazilian Baptists.

2. Next, with the two women who have been enlisted to help, use the introduction and Maxie Kirk's comments to bring out prayer needs.

3. Call attention to the twelve prayer objects. If all members have magazines, ask each to turn to this page and pray silently for each object in turn. Then each will pray for one person named on today's calendar of prayer (pp. 42-48).

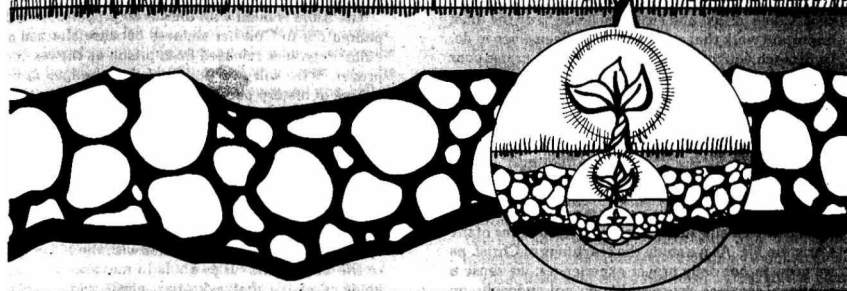
Conclude the prayer period by humming or singing "Sweet Hour of Prayer." (Or play a recording of the hymn or ask a pianist to play it.)

If there are insufficient copies of *ROYAL SERVICE*, read aloud one request at a time, then allow ample time for silent prayer. Proceed through all requests. Then read the names on the calendar of prayer and pray for these missionaries.

Plans for a prayer retreat

The Beautiful Garden of Prayer

Judith L. Edwards



What better place to retreat for prayer than the "Beautiful Garden of Prayer!" The "garden" is divided into five sections. Each section is about twenty minutes in length, making the total program under two hours. You might consider planning a luncheon to follow a morning retreat or to precede an afternoon one. Husbands might be included in an evening meal and retreat.

The five sections should be prepared in advance and placed on cassette tapes, although the use of tapes is not essential. Tapes would give more variety in the sources of music used. The speaking parts could be done by people not necessarily involved in the retreat. Tapes will help keep the groups on schedule.

The group will assemble in a central room. If there are ten or fewer attending, have five people be program (or tape) leaders. The group might remain in the same room throughout the program.

If there are between eleven and fifteen attending, divide the group into two groups. The programs will be presented in separate rooms.

Follow this schedule:

Group 1 Tape A Tape B Tape C Tape D Tape E
Group 2 Tape B Tape A Tape E Tape C Tape D

If sixteen or more are present, the group will be divided into five groups, thus allowing one leader, and two or more in each group. This would be the schedule:

Group 1 Tape A Tape B Tape C Tape D Tape E
Group 2 Tape B Tape C Tape D Tape E Tape A
Group 3 Tape C Tape D Tape E Tape A Tape B
Group 4 Tape D Tape E Tape A Tape B Tape C
Group 5 Tape E Tape A Tape B Tape C Tape D

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All will meet together for the opening session. This part of the program should be brief. Begin with the singing of "Beautiful Garden of Prayer" (find this in an old hymnal). The words to this song should be in a printed program. (Bulletin #5001L, available from Baptist Book Store, is appropriate.) Following the hymn, instructions will be given for the remainder of the program.

After the groups have participated in all programs, they will reassemble in the main room. This portion of the program is to be planned by the leader. Some suggestions follow: (1) Ask someone to speak on prayer. (2) Select a panel of persons to discuss questions asked by group members or to talk on prearranged topics. (3) Have someone read and review a book or books on prayer. (4) Use a film or filmstrip related to prayer. (5) Ask an individual or ensemble to sing a medley of sacred songs.

TAPE A: DRINK FROM THE FOUNTAIN OF LIVING WATER

Song: "Come, Thou Fount of Every Blessing"

Reader 1: Jesus' disciples had listened to him pray. When he finished, they requested, "Lord, teach us to pray."

If you want to learn to speak French, you select a teacher who speaks French. If your interest is in learning a music instrument, you seek out a master of that instrument to teach you. Consider the credentials of this one who is teaching his disciples to pray. He is

the Son of God, to whom our prayers are addressed. He is the Living Water, and he says, Come . . . drink. And you will never be thirsty again. For the water that I will give you will become a spring in you which will provide living water. Jesus told the woman at the well, "If you only knew what a wonderful gift God has for you . . . you would ask me for some living water!" (John 4:10 *The Living Bible*).

What an exciting thought! Jesus, the Living Water, says, Come, drink, and I will teach you to do the most important work that a Christian has been given to do. I will teach you to pray. I will teach you to praise your Father in heaven. I will teach you to pray for the sick, for your enemies, for your neighbor. I will promise that your prayers will bring results. I will set the example for you in my life.

Then Jesus said, "Ask in my name." Have you realized the seriousness of that freedom? the responsibilities that go with this trust?

In spite of its simplicity, prayer is perhaps one of the most complex and surely most neglected areas of the Christian life. As we study the teachings of Christ, as we grow in our daily prayer experiences, we sense a continual learning process. We do not suddenly, on the morning of May 3, accomplish the art of praying. We should continue daily learning from our Master, each time of prayer a new, fresh experience of fellowship with our Saviour and our God.

We are invited to drink freely of the fountain of Living Water and be filled with his presence. Let us accept the challenge to study Christ's teachings on prayer, to read books about prayer, and spend time daily in prayer.

Reader 2: With the privilege of drinking of the Living Water comes responsibility. He said, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37-38). We are responsible for sharing this Water with those about us. Jesus not only said, "Ask and ye shall receive," he also said, "Go ye into all the world." We not only drink the water, we are to share the water with a thirsty world.

What teachings of Christ on prayer have special meaning for you? What teaching do you not fully understand? How do you feel his prayer life set an example for us? What is the importance of asking in his name?

(Group leader: allow eight minutes for discussion. The closing prayer is the song, "The Lord's Prayer" or "Teach Me to Pray.")

TAPE B: SMELL THE SWEET SAVOR OF ANSWERED PRAYER

Many volumes have been written on prayer. But

have you ever stopped to think of the volumes that will never be written? Prayers that have been answered are the most dramatic illustration of the power of God and the power of prayer. Think of the mothers who have prayed for their children, then listen to the testimonies of the children now living useful, dedicated lives. How many wives have prayed for their husbands for years, finally seeing their loved ones take Christ as Lord?

The Bible is filled with answered prayers. Hannah poured out to God her sadness because she had no child. Peter was released from prison as the result of prayer. Who will ever know of the changes in the course of history because of prayer?

Prayers for healing, for courage, for strength, for comfort, for the right words to say are answered daily. Christ said, "Ask, and you will receive."

There are conditions, of course. When these conditions are not met, prayers are not answered. Prayer that is insincere, filled with pride and selfishness, will obviously not reach God. What about an unloving spirit? Are our prayers concerned with the will of God, or the will of self? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

Share with your group experiences you have had of answered prayer. Why do you think we do not have more experiences to share?

(Group leader: allow eight to ten minutes for discussion. Ask two people to close in a prayer of thanksgiving for answered prayers.)

TAPE C: KNEEL BESIDE THE ROCK OF AGES

We bring our petitions to God. We thank him for his goodness to us; we ask him to fill our needs; we pray for others. How often do we simply wait in his presence?

When do you learn the personality of your family, or your friends? It is not when you are speaking; it is when you are listening. So it is with God. Praise and adoration include more than thanksgiving. This is the way we learn the will of God. Our prayers are empty without "Thy will be done."

But how do we listen to God? We are busy, and we live in such a noisy world!

Reading the Bible is surely a way of listening. Think of passages such as these. (Two readers will read alternately: Psalm 139:1-14; Psalm 23; Psalm 90:1-2; Psalm 91:1-2; Psalm 139:23-24; Psalm 121.)

Listening to music is another way of listening to God. Bow your heads now and listen to this music. Spend this time in the presence of God. Tell him your problems, thank him for his goodness. But let him talk some too!

(Leader: play enough sacred instrumental music to complete the program. The songs might include "Great Is Thy Faithfulness" and "How Great Thou Art.")

TAPE D: TASTE THE FRUITS OF INTERCESSORY PRAYER

To intercede is to go to someone in authority on behalf of another. No greater gift can be given to another than the bended knee on his behalf. Countless pastors stand in their pulpits Sunday after Sunday supported by prayers of which no one but God is aware. Missionaries on their fields of service feel power and patience because of prayers of others.

A young man felt the call of God to foreign missions. He shared this calling with an old woman whom he had known since childhood. The woman told the young man that she, too, had once felt the call to missions, but her work in life was to be different. Now, as this fresh beginning was being made, she made the pledge that daily, without fail, she would pray for him.

On the missions field, this man was able to cross barriers never before crossed. New areas of work were opened. Truly God worked through him.

For several years his work went well; then, for no apparent reason, doors began to close. It seemed as if all the victories of the past years were turning to defeats. Physically and emotionally drained, the man returned to his hometown. He went first to visit the woman whose prayers had supported him. A knock on the door brought no answer. He soon learned that the woman had died less than a year before.

We, too, must be dedicated to this special task of intercessory prayer. Are you willing to offer yourself for this holy work? God has given you the assignment; he has placed you in the priesthood by birth into his kingdom. How can you do less than give your very best to him?

(Leader: ask someone to read the missionary prayer calendar for the day [pp. 42-48]. Then spend the remainder of your time praying for others. The prayers should be spontaneous, as names or needs come to mind. All should participate. Instrumental music should be played during prayertime.)

TAPE E: TOUCH THE FRESH DEW OF MORNING

Charles Spurgeon once said, "The very act of prayer is a blessing. To pray is, as it were, to bathe oneself in a cool stream, and so to escape from the heat of earth's summer sun. To pray is to mount on eagle's wings above the clouds and soar to heaven where God dwells. To pray is to grasp heaven in one's arms; to embrace the deity within one's soul and to feel one's body made a temple of the Holy Ghost."

Prayer is the most important work a Christian does. Praying does not require a degree in theology. The one who prays may be rich or poor, old or young, strong or weak. The scientist and the housekeeper join hands in prayer. No language is spoken that God does not understand.

Why, then — why — do we fail to pray? Are we too busy? We do not have enough time in our life to afford

not to pray. Prayer is preparation for life. Are we afraid God might answer our prayer by giving us some task? Then perhaps it is time to reevaluate our commitment to Christ. There is no excuse for failure to pray.

Prayer is a habit. We should pray whenever we think of prayer. Thought-prayers should be sent heavenward throughout the day. Longer time spent in prayer should also be a daily habit. In the morning? In the evening? The best time for you to pray is your best time! Anything less will become your excuse for not praying.

When did Christ pray? He prayed before doing his work; he prayed when he needed fellowship with his Father; he prayed when he had problems, when he was puzzled, tempted, criticized, and tired. The best time to pray? It is not when we pray, but that we do pray, that matters!

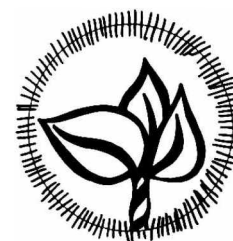
A child who is asked to describe prayer says simply, "Prayer is talking to Jesus." Our prayers should be as children's prayers in their honesty and simplicity. There is no need for pretense with God. The more honest we are, the greater the blessing we will receive.

What if we said every morning, "God, this is your day. Use me as you will"? What if we spent the rest of the day in communion with him? What if we prayed for others as we should? What if we prayed as Jesus taught us to?

Are you ready to accept the challenge of renewal in your prayer life? Earnestly consider this now.

(Leader: have three to four minutes of silent prayer, while "In the Garden" is played. Ask any who will to voice a prayer of commitment. Close with someone singing, "Did You Think to Pray?")

Mrs. Edwards and her husband are home missionaries in the Northwest region of the Navajo reservation in New Mexico.



Aline Fuzellier

FORECASTER

Agenda for Officers Council Meeting

(Record these plans in Baptist Women/BYW Record, Report, and Planning Forms.)

- Use the suggested meditation.
- Conduct continuous leader training activity.
- Plan regular Baptist Women activities: general meeting, mission action project, mission support activities, and coordinate group plans.
- Plan for study of spiritual development book.
- Promote Glorietta and Ridgecrest.
- Plan enlistment luncheon.
- Plan member enlistment and orientation.
- Plan new-member recognition.
- Plan for group training.
- Plan to communicate with pastor.
- Appoint nominating committee.
- Check progress on achievement guide and make reports.

Member Enlistment

If you have groups, assign each group leader the responsibility of giving every new group member a copy of the *Baptist Women Manual*.¹ (The Baptist Women secretary should keep several copies on hand for this purpose.)

When giving the manual to new members, point out some interesting facts to stimulate interest. Explain that Part 1 relates primarily to members and Part 2 is mainly for officers.

Contact each Baptist Young Women member who will be promoted to Baptist Women. Give a special invitation to the October Baptist Women meeting. Explain the opportunities available for participation in a group. This will be especially necessary if groups were not available in Baptist Young Women. Lead each young woman to select a group for involvement and participation.

Recognize New Members

Use five minutes in the Baptist Women meeting to recognize new members.

Give each new member a Baptist Women Pin,² a copy of the *Baptist Women Manual*,³ and a copy of ROYAL SERVICE⁴ (and a subscription blank⁵).

When you present the pin, have someone read the description of the Baptist Women insignia in the

Baptist Women Manual (across from contents page).

Explain how to use ROYAL SERVICE. Point out articles, study materials, and Call to Prayer.

Challenge each new member with the purposes of the organization. Use the Baptist Women Membership Card.⁶ Fill it out and give it to the new member.

Continuous Leader Training

Designate ten minutes of the officers council meeting for a training activity. The president may lead this activity.

Ask officers to turn to page 56 in *Baptist Women Manual*,¹ then to the Baptist Women Planning Section of the WMU Year Book 1976-77.⁷ According to the requirements listed on page 56 in the manual, check (in the WMU Year Book) those that you are responsible for.

Now that you know which achievements you are responsible for, check those that have already been met. You know how much work you have to do in the months that remain in this church year; as an officers council determine how and when you can get it done.

Read the suggested Scripture passage in Call to Prayer (pp. 42-48) and the names of the missionaries. Spend time in prayer.

Communicate with Pastor

After the above training activity has made you aware of what has been done and how much you are going to do, arrange for a conference with the pastor and share these plans.

Glorietta and Ridgecrest

Training is vital for officers. At Glorietta (July 9-15) and Ridgecrest (Aug. 6-12) conferences will be offered for all officers (using the new manual, showing how to use the small-group approach, and giving study course credit). Other conferences include: How to Train Officers; Planning for 1977-78; Use of ROYAL SERVICE; Graded Series Teaching Techniques (Home and Foreign); Demonstration Current Missions Group; Demonstration Bible Study Group; Demonstration Round Table Group (using October ROYAL SERVICE).

For reservations write: Reservations, Glorietta Baptist Conference Center, Glorietta, NM 87535; or Reservations, Ridgecrest Baptist Conference Center, Ridgecrest, NC 28770. Be sure to include the \$15.00 Conference Service Fee.



Book Luncheon

Plan a June missions book luncheon for enlistment purposes, possibly following a day Baptist Women meeting. Ask the church to finance the meal at the church or a restaurant.

Invite all prospects and members. Assign each member a prospect to invite and escort to the luncheon. Plan for follow-through (for example: give the prospect a list of all Baptist Women activities, including time and place).

Give each prospect an enlistment leaflet⁸ and a copy of (or subscription to) ROYAL SERVICE.

President and other officers should present a brief challenge concerning the opportunities for missions involvement through Baptist Women.

Invite an articulate book-lover to give a book review. Choose the book from a current Round Table group selection (or ReadAlert) in ROYAL SERVICE.

Explain the individual reading plan and Missions Readathon (see p. 24). Encourage persons present to participate.

Homebound Members

Ask one or more of the mission study or prayer groups to meet with a homebound Baptist Women member.

Nominating Committee

Consult April Forecaster or pages 38-39 of *Baptist Women Manual*¹ for information about the nominating committee. It's time to appoint the committee.

Remember to get Baptist Women/BYW Officers Orientation Kits⁹ — one for each officer. The nominating committee will need these as it begins to enlist officers.

Spiritual Development Study

Mission Study Chairman: Schedule a study of the new book *The Listening Woman I Am: Messages from God*,¹⁰ as one of the additional missions books called for on the achievement guide.

Plan for a Saturday study in July. If you have a hard time finding a date that suits all vacation schedules, enlist the teacher to teach the book twice. Choose a relaxed outdoor setting. Invite prospects — all women of the church. Include persons in retirement homes and communities, and working women who are in mission study groups.

Prayer Retreat

A prayer retreat (see pp. 37-39) will accomplish two purposes: personal enrichment and enlistment of members.

Plan a phone-a-thon. Collect the names of all women thirty and over in the church. Get these from a WMU enlistment survey, Sunday School rolls, or the church office. Distribute names and phone numbers to Baptist Women members. Select a night for the phone-a-thon. Instruct Baptist Women members to call the persons whose names they have, inviting them to the prayer retreat. Give women who are doing the calling the necessary information about the prayer retreat.

Next day, contact persons who were missed. Send a letter giving information about the prayer retreat.

Reserve a bus or provide other transportation to the prayer retreat. Choose a central pickup place, like the church building.

Provide for the children of women who attend.

Training for Groups

At the end of officers council meeting, dismiss all officers except group leaders.

Ahead of time ask the group leaders to bring to the meeting the tape or verbatim report used last month. Ask the same chairman to preside.

Ask each group leader, working alone, to follow these instructions:

1. Listen to the tape all the way through. As you listen, pretend you are evaluating a group meeting that someone else is conducting. Pretend that you are a group member, not the leader.

2. Evaluate: the sound of the voice; the choice of statements; the treatment of group members; the content; the techniques used to present the content; the response of group members.

If you wrote a verbatim report, read it and evaluate it in the same way.

¹See order form, page 48.

²Order from Woman's Missionary Union, 600 N. 20th St., Birmingham, AL 35203. Price \$4.00 per year, single copy 45 cents. For subscriptions outside the US, add \$1.50 for postage and handling. Please enclose remittance. One- or two-year subscriptions available. Alabama subscribers add necessary sales tax.

³Free from state offices.



Pearl Steinkuehler
Grand Forks, North Dakota

CALL TO PRAYER

1 Sunday Psalm 68:15-19

Ina and John Cooper work with deaf people in the seven North Central states. They inform churches and associations about the needs of the deaf and train Sunday School teachers and interpreters. Pray for more volunteer workers and churches to help the deaf. Pray also for the two summer camp conferences for deaf persons in the Great Lakes area.

Michael D. Brown, pastor, Wisconsin
S. Antry Brown, Christian social ministries consultant, Colorado
Mrs. John Cooper, deaf, Indiana
Ramon Martinez, language missions, Tennessee

Charles Plerson, retired, Texas
Mrs. Ben Yelvington, Indian, New Mexico
Mrs. Richard A. Holder, home and church, Paraguay

2 Monday 1 John 1:3-16

Claudio Iglesias, a Cuna Indian from the San Blas Islands (off the coast of Panama) is now a home missionary to North American Indians in Albuquerque, New Mexico. He pastors the Albuquerque Baptist Indian Mission and conducts a student counseling ministry at Southwestern Indian Polytechnic Institute. Pray for him as he tries to help Indians find fullness of life in Christ.
Mrs. Jimmie D. Burton, rural-urban missions, Colorado

A. F. Cabrera, Spanish, Texas
Mrs. E. R. Hammock, retired, New Mexico

Claudio Iglesias, Indian, New Mexico
James H. Kerr, Christian social ministries director, West Virginia
Charles E. Magruder, director of metropolitan missions, Ohio
Stephen D. Murphy, US-2, special mission ministries, Hawaii

Lowell Wright, director of rural-urban missions, Pennsylvania
Thomas L. Cato, preaching, Argentina

Deborah Fatch, journeyman, education, Argentina
Gerald S. Harvey, preaching, Rhodesia

Missionaries are listed on their birthdays. An asterisk (*) indicates missionaries on furlough. Addresses of missionaries are listed in *Missionary Directories*, free from Foreign Mission Board Literature, P. O. Box 6897, Richmond, VA 23230, or in *Home Mission Board Personnel Directories*, free from Home Mission Board Literature Service, 1350 Spring St., NW, Atlanta, GA 30309.

Margaret Johnson, secretary, South Brazil
Madame Toro, Jr., journeyman, student work, Thailand

Mrs. Irvin E. Williams, home and church, Liberia

3 Tuesday John 4:16-14

WIN (Witness Involvement Now) schools proved to be an outstanding tool for evangelism in Argentina. Sixteen churches participated in the witness training program led by Baptist laymen from the States. Pray that the enthusiasm of the Argentine witnesses will continue. Pray for Bonnie (Mrs. Stephen) Davenport who serves in Argentina.
Cruz Casarez, Spanish, Texas

Mrs. Maria W. Denny, center director, South Carolina

Coy Finley, pastor, New Mexico
Mrs. Alton Green, metropolitan missions, New Mexico

Mrs. A. Burvall Jones, Indian, Oklahoma
Mrs. George L. Williams, kindergarten, Texas

Daniel M. Carroll, Jr., Baptist Spanish Publishing House, El Paso, Texas
Mrs. Stephen W. Davenport, home and church, Argentina

David W. King, education, Lebanon
Mrs. Thomas M. McEachin, home and church, Taiwan

Mrs. Dick A. Radar, home and church, Zambia

4 Wednesday Luke 11:15-13

Dorothy (Mrs. W. J.) Hughes was a member of the first Girls' Auxiliary (now Girls in Action) organized in her church. From the first time she heard of a missionary, she wanted to be one. As a home missionary, she has helped her husband start churches in North Dakota, Wyoming, and Montana. Pray for the Hugheses as they begin Southern Baptist churches in the 16 counties in eastern Montana where there are none. Pray that God will send more pastors to this pioneer work.
Felipe Alvarez, Spanish, Texas

Mrs. David Beal, weekday ministry, Georgia

Mrs. W. J. Hagboe, rural-urban missions, Montana
Dorothy Milam Bledsoe, retired, Kansas

James R. Pinkley, Jr., director of metropolitan missions, Ohio
Herbert Retta, Spanish, Michigan

Mrs. Albert B. Craighead, home and church, Italy
Jimmy J. Hartfield, Baptist Spanish Publishing House, El Paso, Texas

Mrs. John A. Moore, home and church, Europe
Maya Bell Taylor, retired, Brazil

5 Thursday Ephesians 2:4-16

Anita Roper worked with Nigerians to conduct the first GA camp ever held in the neighboring country of Sierra Leone. Thirty-four girls came to Christ in this camp. Praise God and pray for a successful camp this summer.
James Chiu, Chinese, California
Mrs. George Shabbas, Arabic, Illinois

C. R. Sigrist, Spanish, Texas
Mrs. Thomas D. Kirkpatrick, home and church, Bangladesh

Jack E. Mahaffey, preaching, Thailand
Mrs. Jarrett D. Bagan, home and church, Malaysia

Mrs. J. W. Stamaschneider, home and church, Kenya
Anita Roper, education, Nigeria

Mrs. Tom G. Small, home and church, Zambia
Rosemary Spasenz, nurse, Thailand

James E. Young, preaching, Bangladesh
Mrs. B. P. Emanuel, home and church, Japan

Virginia Highfill, religious education, Japan
Mrs. Lawrence D. Ingram, home and church, Hong Kong

Mrs. Robert E. Wakefield, dorm parent, Singapore

6 Friday Romans 5:13-17

Of the total population of the United States, 43 percent identify themselves as ethnic, according to the 1970 census. Bob Sena helps develop strategies for enabling each ethnic group to reach its own for Christ. He requests prayer for: ethnic simultaneous revivals in Illinois; the National European Congress of Evangelism in New York; and the California Ethnic Conference on Growing an Evangelistic Church.
Mrs. Larry Hunt, National Baptist, Florida

Mrs. Allen K. Morris, Indian, California
Bob S. Sena, evangelism, Georgia

Mrs. J. Ed Taylor, retired, South Carolina
Mrs. Johnny J. Baker, home and church, Equatorial Brazil

Mrs. W. Burton Cook, Jr., home and church, Taiwan
Paul D. Early, education, Bahamas

Mrs. James D. Moffit, home and church, Hong Kong
Alma Jackson, retired, Brazil

Thomas T. Jackson, business administration, Korea
Quinn F. Morgan, Jr., publication, Rhodesia

Martha Pen, journeyman, education, Peru
Michael S. Shmoneaux, music, Japan

Jimmie D. Spann, education, Uruguay
Mrs. Edgar J. Tharpe, education, Hong Kong

7 Saturday 2 Peter 1:3-8

In an area that covers hundreds of miles in western Colorado, Marjorie (Mrs. W. W.) Grant works with her director of missions husband assisting 26 churches and missions. Mrs. Grant works with GAs as a Bible teacher and camp missionary. Pray for the girls Mrs. Grant may influence in becoming God's missionaries of the future.
Mrs. Bobby R. Daffin, church extension, Hawaii

Mrs. W. W. Grant, rural-urban missions, Colorado
Alvin Leary, director of rural-urban missions, New Mexico

A. A. Moore, Indian, Arizona
Frank S. Mambres, Spanish, Arizona

Mrs. Bruce W. Schoonmaker, Christian social ministries, New York
Armando Virgen, Spanish, Texas

Mrs. Ralph C. Bethes, home and church, Kenya
O. Eugene Elter, Jr., education, Jordan

Harold R. Hancock, music, Korea
Mrs. William G. Henderson, home and church, Hong Kong

Evelyn Lane, journeyman, medical, Rhodesia
Mrs. Billy L. Montgomery, home and church, Ghana

Mrs. Edward O. Sanders, home and church, Indonesia

8 Sunday Jeremiah 3:1-9

Preston Bennett preaches at four Japanese churches and mission points every month. He also leads English Bible classes and Bible study at prayer service. His primary assignment, however, is to assist missionaries who are starting and strengthening churches. Pray for this busy missionary.
Mrs. Eugene Bragg, language missions, Michigan

Paul N. T. Lin, Chinese, California
Miguel A. Lopez, retired, New Mexico

Mrs. A. Wilson Parker, rural-urban missions, New York
Ray Allan Pollock, director of rural-urban missions, Indiana

Alfred J. Smith, Jr., director of metropolitan missions, California

James R. Barrow, dorm parent, Ghana
E. Preston Bennett, preaching, Japan
Mrs. Dalos D. Brown, home and church, Zambia
Mrs. J. Rodolph Dixon, music, Peru

9 Monday Matthew 22:23-33

Sara (Mrs. Roy) Snell is the mother of six sons. She works with her husband in East Java, Indonesia, starting house churches. The Snells ask us to pray for their three sons in college in the US; for better trained lay leaders for witnessing and training; and that many Indonesians will come to trust Jesus.
James T. Craven, director of metropolitan missions, Pennsylvania
Mrs. Paul H. Garcia, Spanish, Texas
Cathy T. Garcia, weekday ministry director, New Mexico
John E. Hubbard, Indian, Oklahoma
W. R. Hull, preaching, Kenya
Bobby L. Jones, preaching, Indonesia
James C. Muse, Jr., preaching, Ecuador
Mrs. Wyatt M. Parker, music, South Brazil
William W. Smith, Jr., student work, Thailand
Mrs. Roy E. Snell, home and church, Indonesia
Thomas A. Waddill, preaching, Zambia

10 Tuesday Luke 4:16-21

In 1964 James M. and June Young became the first evangelical missionaries in Yemen, a country where there had been no Christian witness for fifteen hundred years. Mrs. Young is now a grandmother away from her four grown children and her grandchildren. But she does not have time to be lonely. She supervises the pharmacy; does the office work, purchasing, and accounting for the entire hospital; looks after the grounds and gardens; and supervises the guest house. Pray for her now.
Mrs. Enrique Alvarado, Spanish, Texas
Mrs. James L. Benson, language missions, New York
Mrs. Benjamin Duque, Spanish, Colorado
Mrs. Leonardo Garcia, Spanish, Texas
E. R. Hemmick, retired, New Mexico
Mrs. Basil Ortiz, Spanish, Texas
Mrs. Joseph A. Peterson, church extension, Colorado
Frederick H. Anderson, English language, Italy
Cora Ney Hardy, education, Nigeria

Billy H. Love, preaching, Malaysia
Billy L. Montgomery, religious education, Ghana
Cheryl Ray, social work, Zambia
Mrs. James M. Young, Jr., medical, Yemen

11 Wednesday Romans 1:16-25

Larry and Gayle Thomas are pastoral missionaries starting churches on the island of Hawaii. Most of their members live on the slopes of snow-covered Mauna Kea mountain. The "mother" church from which they reach out to various sites with mission points, satellite fellowships, and home Bible studies meets in their home. Pray for a bigger house and, eventually, a church building and land for the Thomas' "house church."
Mrs. John H. Craven, Christian social ministries, Virginia
Mrs. Marcos D. Garcia, Spanish, Texas
Roy E. Godwin, director of metropolitan missions, Maryland
Mrs. Miguel Almedo, Spanish, California
Larry S. Thomas, pastor, Hawaii
Mrs. Emmett A. Barnes, home and church, Lebanon
Mrs. Neiji Hoshizaki, home and church, Japan
H. Cloyes Starnes, preaching, Korea
Mrs. Charley E. Westbrook, home and church, Argentina
Dickson K. Yagi, education, Japan

12 Thursday Ephesians 4:17-24

Shirley (Mrs. Jarrell) Peach is a home and church worker in Gaza. Her husband serves at the Gaza Hospital. Rejoice with them in the hospital growth revealed by the fact that the medical training programs at the hospital have been organized into a School of Health Science.
Mrs. Burton D. Davis, retired, Brazil
Helen Meredith, religious education, Colombia
Russell R. Morris, education, Tanzania
Mrs. Jarrell D. Peach, home and church, Gaza
Aurle Pender, retired, China, Hawaii, Singapore
Tom G. Small, education, Zambia

13 Friday 1 John 2:3-11

Jovon Bryan was a Baptist Student Union summer missionary in Malawi; a missionary journeyman in Kenya, and now has returned to Kenya as a career missionary. What does it mean? It

means packing and unpacking of all she needs for four years; learning Swahili being charged by a wounded rhino shortly after her return; and rejoicing at being again with old friends. It means being "in exactly the right place, at precisely the right time, doing the work God has called me to do," she says.
Ruben J. Canoe, Spanish, Illinois
Mrs. Rose L. Hughes, retired, Ohio
Mrs. Estelle Johnson, retired, Louisiana
Boris Makarov, Estonian, California
David H. Perkins, pastor, Pennsylvania
Harley D. Shield, Eskimo, Alaska
Forrest Wiggins, Spanish, Texas
Jovon Bryan, education, Kenya
Mrs. Robert S. Erwin, music, South Brazil
Mrs. Robert A. Hampton, home and church, North Brazil
John H. Taylor, education, Kenya
Mrs. Roy B. Wyatt, Jr., education, Colombia

14 Saturday Revelation 3:14-19

"Chinese young people are beautiful in so many ways," says Faye Pearson, student worker in Taiwan. "Their heads are filled with knowledge but their hearts are empty. Pray that these young people will come to know God's secret, which is Christ himself. God is in the life-changing business. Pray for the growth of new Christians."
Amelia Diaz, retired, New Mexico
Mrs. Alton H. Harpe, Jr., student worker, New York
Kenneth R. Lyle, director of metropolitan missions, New York
Mrs. Ivan Ramirez, Spanish, Washington, D.C.
Abdiel J. Silva, Spanish, Georgia
Ed. C. Thomas, Spanish, Colorado
Frank J. Thomas, Jr., center director, New Mexico
Jackie G. Conley, preaching, Kenya
Mary Lee Ernest, religious education, Singapore
John E. Jagouf, publication, Indonesia
Mrs. William N. McElroth, home and church, Indonesia
Faye Pearson, student work, Taiwan
Mrs. Douglas G. Ringer, home and church, Thailand
Roberta Ryan, Baptist Spanish Publishing House, El Paso, Texas

15 Sunday Genesis 2:1-9

James and Jean Leeper are involved in the only work Southern Baptists have in Turkey — an English-language Baptist church. Pray that their outreach

may be extended to include the Turkish people.
Mark H. Daniel, director of metropolitan missions, Arizona
Robert P. Focht, Jr., Christian social ministries director, Arkansas
Mrs. George P. Gaskins, metropolitan missions, Colorado
Viola Remoon, Spanish, Texas
Jerry M. Stubblefield, Christian social ministries director, South Carolina
Mary Ellen Ballance, journeyman, education, Kenya
Susan Clark, journeyman, education, Jamaica
Rachel Du Bard, education, Liberia
Notie Lamford, journeyman, education, Kenya
Mrs. James F. Leeper, home and church, Turkey
Mrs. Joe T. Poe, Baptist Spanish Publishing House, El Paso, Texas
Robert D. Williams, education, Nigeria
Larry F. White, journeyman, business administration, Ethiopia

16 Monday Psalm 116:1-9

"I received word of my mother's death just before the closing praise service of our annual Mission meeting," recalls Catherine Walker, missionary in Semarang, Indonesia. "What a true family the Mission family is, especially in a time like that. It was a beautiful evening even with the tears. The following Sunday, an Indonesian woman who had just heard of Mother's death came up to me. In deep sympathy and inadequate English, she shook my hand and said, 'Congratulations.' Later, as I thought of the strange word, I realized it was really rather appropriate. To have had a mother till her ninety-first year and to have been blessed by the prayers and letters that have come from an alert mind and a God-fearing heart is something to be thankful for and deserving of congratulations."
Mrs. Ree R. Beard, retired, Arkansas
Mrs. Equiel L. Cervantes, Spanish, Texas
Fred A. Gervin, director of rural-urban missions, Kansas
Mrs. Samuel M. Hernandez, Spanish, Arizona
Larry Martin, director of metropolitan missions, Michigan
Mrs. Roger W. Brubeck, home and church, Tanzania
Pat H. Carter, education, Mexico
Mrs. J. Wayne Fuller, publication, Jordan

Carl R. Hall, social work, Kenya
Kenneth B. Millam, radio-TV, Indonesia
Mrs. Louis O'Connor, Jr., home and church, Bangladesh
Mrs. D. Edwin Pinkston, home and church, Ivory Coast
Mrs. J. Earl Posey, Jr., home and church, Philippines
Mrs. William L. Wagner, student work, Austria
Catherine Walker, education, Indonesia
James O. Watson, preaching, Paraguay
Ralph A. Wilson, preaching, Honduras
Mrs. Arthur H. Wychoff, home and church, South Brazil

17 Tuesday Isaiah 55:1-9

Agricultural evangelist Rollie Ennis of Tanzania helps people improve their farming methods. He hopes to begin cattle projects in the villages. Pray that the people will be receptive. Pray for Carole, the daughter of Rollie and Eva Ennis, as she goes to boarding school in Kenya.
Margarita Barboza, Spanish, Texas
Mrs. Harold Hime, Christian social ministries, Alaska
David Meacham, pastor, California
Mrs. Michael W. Andrews, journeyman, education, Philippines
Rollie E. Ennis, agriculture, Tanzania
Jackie G. Partain, education, Tanzania
Mrs. William P. Roberts, home and church, Japan

18 Wednesday Matthew 16:24-33

The Baptist Mission of East Africa (organization of Southern Baptist missionaries) will never be more than 21 years old. Steady growth had led to the need for this organization to be divided January 1978 into two — the Baptist Mission of Kenya and the Baptist Mission of Tanzania. Pray for James Hampton and the other missionaries serving in these two countries, that the transition will be smooth and the division will strengthen Baptist work in both countries.
Mrs. Jack Lee Earwood, deaf, Oklahoma
Felix Oscar Garcia, Spanish, Florida
Diana MacKenzie, US-2 Spanish, Georgia
Mrs. Benjamin F. Martin, National Baptist, Louisiana
George Sadler, National Baptist, Florida
Young J. Yeon, Korean, California
Irvin H. Acres, education, Uruguay

Charles W. Campbell, preaching, Argentina
Jason D. Carlisle, preaching, Uruguay
Margaret Dick, journeyman, student work, Taiwan
A. L. Gillespie, preaching, Japan
James E. Hampton, preaching, Tanzania
Edward H. Longbridge, preaching, Liberia
Mrs. Gerald E. Schloff, home and church, Rhodesia
Mary Jane Whorton, education, Nigeria
Sylvia Woolwine, journeyman, medical, Nigeria

19 Thursday Matthew 16:21-27

In 1976, a record 268 new foreign missionaries reinforced and expanded the efforts of Southern Baptists around the world. The total number of Southern Baptist foreign missionaries is now around 2,715. Pray earnestly for the six missionaries with birthdays today who serve overseas.
Mrs. Claudio Iglesias, Indian, New Mexico
Mrs. Ramon Martinez, language missions, Tennessee
Charles W. Badenbaugh, education, Tanzania
William D. Bender, preaching, Nigeria
Mrs. Donald E. Brake, home and church, Paraguay
Larry W. Henry, preaching, Spain
Mrs. Harold H. Snuggs, retired, China
James Westmoreland, preaching, Rhodesia
Mrs. Wayne White, home and church, Mexico

20 Friday 1 Thessalonians 5:14-24

About 250,000 deaf persons live throughout the United States. Ruth and Clifford Bruffey (missionaries to the deaf in Washington, D.C.) use their hands to tell some of these people that Jesus loves them. Pray that more hearing people will volunteer to learn the sign language and work with the deaf.
Gay L. Bradley, director of rural-urban missions, California
Mrs. Clifford P. Bruffey, deaf, Washington, D.C.
Clifford Bruffey, director of metropolitan missions, Illinois
Wayne A. Eerick, director of metropolitan missions, California
Sung-Sam Lee, Korean, California
Mrs. Daniel L. Rorrie, language missions, New Mexico

Mrs. Mildred Streeter, weekday ministries director, Louisiana
 Mrs. William E. Sumner, Christian social ministries, Louisiana
 Lester C. Bell, education, Portugal
 Mrs. J. Marvin Leach, home and church, Indonesia
 John S. McGee, preaching, Nigeria
 Charles E. Partle, preaching, Dominican Republic
 Lerona Telford, retired, China, Hong Kong, Taiwan

21 Saturday 3 John 1-8

Bob Cullen, Thailand, directs publication work, promotes Christian education in churches, and trains leaders. He asks prayer for the Thai who has just finished training to take over this job of Baptist Church Development. "Pray that God will lead him in this tremendous task and give him courage, the ability to think creatively and initiate programs to further Christian leadership, and effectiveness in carrying out the plans."
 Mrs. William Campbell, National Baptist, Tennessee
 Harold H. Hime, Christian social ministries consultant, Alaska
 Ernest Edward Onley, Jr., Christian social ministries director, Oklahoma
 Mrs. Houston Walker, rural-urban missions, Arizona
 J. Antonio Anaya, preaching, Spain
 Robert L. Cullen, religious education, Thailand
 Gene E. Kingley, preaching, Rhodesia
 Donald L. Smith, preaching, Tanzania
 Rosale G. Winstead, education, Taiwan

22 Sunday Leviticus 19:9-15

Maurine Perryman directs the Baptist school in Ajloun, Jordan. This school has more than 200 students in classes from kindergarten through junior high. Pray for this school as its teachers try to give boys and girls a Christian education.
 Roe R. Beard, retired, Arkansas
 Jose Ruiz, Spanish, Florida
 Mrs. James L. Walker, metropolitan missions, Michigan
 Alan W. Compton, radio-TV representative, Latin America
 Gwendolyn B. Hardister, business administration, Jordan
 Mrs. W. David Harma, home and church, Honduras
 Eugene A. Moore, doctor, Tanzania
 Mrs. Robert J. Page, home and church, Philippines

Mamline Perryman, education, Jordan
 Orvil W. Reid, retired, Mexico
 Mrs. Charles D. Sands, III, home and church, Korea
 John E. Schoofar, preaching, South West Africa

23 Monday Psalm 107:31-43

Emma and Neville Claxon invited young people into their home for cookies as they began a Baptist witness in the French-speaking country then called Dahomey. This West African country is now known as Benin. The Claxons keep trying new approaches to reach these African people. A Bible Way correspondence course, a reading room with a French cassette library, and study groups for men and women are currently successful outreach tools.
 Mrs. Charles H. Clayton, special mission ministries, Colorado
 Jean Frisby, Baptist center, Texas
 Mrs. Harold T. Graver, retired, Kansas
 Luis Rasco, Spanish, Florida
 Mrs. C. E. Scarborough, retired, Georgia
 Mrs. W. Neville Claxon, home and church, Benin
 Mrs. Ralph W. Harrell, home and church, Kenya
 W. Guy Henderson, English language, Philippines
 Mrs. Hugh T. McKinley, home and church, Rhodesia
 Mrs. Chariton D. Whitton, home and church, South West Africa

24 Tuesday Psalm 126:1-6

"Guatemala en pie!" ("Guatemala—on your feet!") seems to illustrate the courage and determination of the victims of Guatemala's earthquake. Guatemalan Baptists, aided by missionaries like Elizabeth and William Stenner, financial gifts from Southern Baptists, and volunteers were quick to help their own rebuild. Pray that spiritual harvests will come from this tragedy.
 Mrs. Ricardo Glahn, retired, Georgia
 Mrs. Harry B. Hearne, Christian social ministries, Washington, D.C.
 Mrs. Arnulfo Lopez, retired, Texas
 Neal L. Peyton, deal, North Carolina
 Ramiro G. Rodriguez, Spanish, Texas
 Mrs. Sidney Smith, Jr., Christian social ministries, California
 Aurelio Treviño, Spanish, Florida
 Fernie Whittaker, Spanish, California
 Mrs. Charles W. Campbell, home and church, Argentina

Mrs. Kenneth L. Gaad, home and church, Philippines
 Louis O'Connor, Jr., social work, Bangladesh
 Darle Fankert, social work, North Brazil
 Mrs. William W. Stenness, home and church, El Salvador
 Mrs. H. Von Werten, home and church, Indonesia

25 Wednesday Hebrews 8:1-8

John Berkuta, pastor of the Ukrainian Baptist Church of Philadelphia, says, "In this country of many nationalities millions speak little or no English. Someone has to bring them the message of God. This is my mission." Pray for Mr. Berkuta and other missionaries among ethnic groups.
 John Berkuta, Ukrainian, Pennsylvania
 William E. East, director of metropolitan missions, California
 Mrs. Joseph Paul Glenn, Jr., church extension, New Hampshire
 Mrs. Robert A. Smith, Spanish, Texas
 Mrs. Olin D. Boles, home and church, Equatorial Brazil
 Tharmon E. Bryant, education, South Brazil
 Gene A. Clark, preaching, Japan
 Evelyn Davis, nurse, Kenya
 Mrs. Fred T. Debeasport, home and church, Taiwan
 Alan F. Garner, preaching, Panama
 Mrs. Russell A. Harrington, home and church, Costa Rica
 Samuel M. James, field representative, East Asia
 Doane Kirby, education, Hong Kong
 Mrs. David M. McCormick, home and church, Hong Kong
 John V. Norwood, preaching, Indonesia
 Donald R. Smith, preaching, Venezuela
 Harold E. Spencer, business administration, Philippines
 Mrs. Charles C. Worthing, home and church, Israel

26 Thursday Haggai 1:1-11

Charles Morris, consultant for church planting and development in east Malaysia, travels many miles by air, Land Rover, foot, and boat to jungle areas and towns to train, organize, teach, and preach each month. He says thank you for your weekly support through the Cooperative Program in supplying money for his next trip to answer the next call for help. Support him also with your prayers for his health, safety, and success in service.

Carter E. Bongden, deal, Georgia
 Mrs. David A. Myers, Christian social ministries, Mississippi
 Lester Patterson, Indian, Oklahoma
 Mrs. David Turner, Spanish, Wisconsin
 Robert Weather, Spanish, Texas
 Mrs. Marvle R. Ford, home and church, Ecuador
 Mrs. Walter M. Moore, education, Ghana
 Charles H. Morris, preaching, Malaysia
 Kenneth M. Shirley, journeyman, education, Liberia

27 Friday Matthew 13:14-23

Eunice (Mrs. Lucio) Moreno says, "I look forward to my birthday because I know someone somewhere is praying for me." Mrs. Moreno works with her pastor husband at Emmanuel Mission in Laredo, Texas. They seek to improve the social, economic, and spiritual standards in the community. Pray specifically for a church bus, qualified Sunday School teachers, and that the mission

may continue growing into a mature and concerned congregation.
 Mrs. Lucio Moreno, Spanish, Texas
 Mrs. Clarence A. Allmon, home and church, France
 Thomas O. Barrow, preaching, Indonesia
 Mrs. John H. Dillman, home and church, Kenya
 J. Palmer Fletcher, music, Okinawa
 Mrs. John W. Habb, Jr., home and church, Mexico
 Frederick M. Norton, education, Japan

28 Saturday Matthew 13:36-43

William Medling has been in Japanese language work for more than 30 years. He is currently pastoring in Okinawa a church with both English and Japanese congregations. The Medlings will retire in the fall of 1978. "Pray a prayer of thanksgiving for a fine group of national pastors," requests Mr. Medling.
 Mrs. Thomas Clinkacales, Portuguese, Rhode Island
 J. B. Parker, retired, Texas

Mrs. Jesse Pedroza, Spanish, Texas
 Susan Buckingham, journeyman, music, Japan
 William B. Medling, preaching, Okinawa
 Ready C. Miller, journeyman, education, Ecuador
 Daniel K. Smith, music, Chile
 Gary K. Swafford, preaching, Malawi
 Mrs. J. Ross Thompson, home and church, Colombia

29 Sunday Luke 12:22-28

Casa Bautista de Publicaciones (Baptist Spanish Publishing House), is the world's largest publisher of evangelical literature in the Spanish language. From its strategic vantage point in Texas it serves over 40 countries, 46 states, and every continent of the world. Pray for Mary Ann (Mrs. Kenneth) Evenson who works at the Publishing House.
 Mrs. Luis F. Gomez, Spanish, New Mexico
 Mrs. Lee Baggett, home and church, Mexico
 Mrs. L. Kenneth Evenson, Baptist Spanish Publishing House, El Paso, Texas

its happening
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 gci
 Mickey J. Martin

20-9-13-5 13-15-14-5-25
 20-1-12-5-14-20-19

1 2 3
 A B C

You and your GA daughter can work together to figure out this code. Write down numbers 1 through 26. Under each number, write a letter of the alphabet, like this:

When the words are decoded, you will know three things GAs will be studying during May. Ask your daughter to share with you an article from *Discovery** magazine that interprets one of the words.

Girls in Action is an exciting missions organization for girls. In GA, girls plan projects that will help interpret the personal significance of time, talent, and money.

Girls in GA are growing in awareness of the need to study, help other people through mission action, and participate in mission support through praying and giving.

Your daughter is fortunate. She has a mother who wants her to learn about missions. Your daughter has a GA leader who recognizes the importance of planning for and with GAs. You and the GA leader are at work minding the future.

7-1 20-15-4-1-25
 13-9-19-19-9-15-14-19
 13-9-14-4-5-4 23-15-13-1-14
 20-15-13-15-18-18-15-23

*Order from Woman's Missionary Union, 600 N. 20th St., Birmingham, AL 35203. Price: \$3.00 per year, single copy 35¢. Please enclose remittance. For subscriptions outside the U.S., add \$1.50 for postage and handling. Subscriptions accepted for one or two years. Alabama subscribers add necessary sales tax.

Mrs. James A. Foster, home and church, Philippines
William H. Hunter, English language, Japan
Paul L. Shelton, journeyman, business administration, Spain
Mrs. Bobby L. Twiford, home and church, Rhodesia

30 Monday 2 Corinthians 9:6-15

Avah (Mrs. Jack) **Shelby** enjoys being a homemaker and mother of a high school daughter, a first-grade son, and a preschool son. She teaches Sunday School, Church Training, and music education and frequently speaks to youth and women's groups. Pray for Baptists in Malaysia and Singapore as they move toward their goal of 520 churches with 18,000 members by 1980.

Mrs. Jess Dee Cooke, rural-urban missions, Indiana
E. Darrell Evanson, director of metropolitan missions, Oregon
Mrs. James Lynne Lowder, Christian social ministries, Maryland

William Novak, Christian social ministries director, Virginia
Daniel Lawrence Rorke, language missions, New Mexico

Mrs. Lolard Shumons, rural-urban missions, Arizona
M. Victor Davis, general administration, South Brazil

Mrs. Glendon D. Grober, education, Equatorial Brazil
David W. Haney, maintenance, Indonesia

Mrs. J. Alexander Herring, retired, China, Taiwan

Mrs. Vance C. Kirkpatrick, home and church, Kenya

John N. McGuckin, music, Argentina

Ira N. Patterson, retired, Nigeria

Mrs. Jack M. Shelby, home and church, Malaysia

Mrs. James M. Steele, Jr., home and church, Colombia

31 Tuesday Galatians 6:2-8

Geraldine and Billy Colston are part of the "tremendous days of evangelistic opportunity" as they develop an apartment ministry in Seoul, Korea, one of

the world's most populous cities. Pray that local churches will take over this project so the Colstons may move on to another area and begin new work.

L. Jerry Jones, Spanish, New Mexico

Mrs. Deway E. Mayfield, Christian social ministries, Alabama

Mrs. Jerry Potter, deaf, North Carolina

William H. Rutledge, Spanish, New Mexico

Billy G. Colston, preaching, Korea

Mrs. Alan W. Compton, home and church, Latin America

June Cooper, music, Japan

Mrs. Billy H. Love, home and church, Malaysia

Mrs. William Skinner, home and church, Paraguay

William W. Stensett, preaching, El Salvador

Mrs. James E. Tye, music, Ecuador

G. Kenneth Verner, preaching, Taiwan

Mrs. David G. Wyman, home and church, Mexico



Lloyd Corder

Thankyou, Associations!

Associational Emphasis Week

May 16-22, 1977

Southern Baptists should thank God for their twelve hundred associations. They should pray for the twenty thousand plus volunteer associational workers and more than a thousand paid staff persons.

Among Baptist bodies, associations are closest to the local people, churches, government, business, and other institutions. They are small enough to deal with needs in localized and specific ways. Their communication among churches is rapid, direct, personal, and reciprocal.

ASSOCIATIONAL WORKERS IMPART INSPIRATION TO CHURCH LEADERS They help church leaders see themselves in relation to what God expects his people to do in their areas. They enable church leaders to enter into mutually supportive and meaningful relationships with workers of the same programs in other churches. Also, they cause church leaders to see themselves and their work in the light of common understanding of the doctrinal basis for their work.

ASSOCIATIONAL WORKERS PROVIDE AND INTERPRET INFORMATION TO CHURCH LEADERS They share information on needs in the churches and in the community. They tell of plans of the Southern Baptist Convention, the state convention, and the association. They talk about available helps and how to get them. They tell of the progress of their programs among churches of their association, their

state convention, and the Southern Baptist Convention. They tell church workers of opportunities for inspiration and training and alert them to new techniques.

ASSOCIATIONAL LEADERS TRAIN CHURCH LEADERS IN SKILLS AND TECHNIQUES FOR THEIR WORK. They do this in associational meetings, in demonstrations in the churches, and in personal consultation. They work with the same people over long periods of time. They can fit the training of the needs of each church and each worker.

ASSOCIATIONAL WORKERS PROVIDE RESOURCES TO CHURCH LEADERS. An associational worker may send a person, or go himself, to help the leaders of a program in a church. The program worker may bring competent persons to the association to consult with or to teach church leaders. Also, associational program workers may obtain materials and helps from the state convention, Southern Baptist Convention, or elsewhere to loan or to give to church leaders. Associational workers may have access to audiovisual materials, games, simulation devices, even chairs, podiums, or loud speakers for church leaders who need them.

ASSOCIATIONAL WORKERS CONDUCT COOPERATIVE ACTIVITIES FOR CHURCHES. These may be associational training events for church program leaders, association-wide activities such as

study courses, revivals, or world mission conferences. There may be projects in which churches engage, such as tending an associational booth at a county fair, a day-care center for children of migrant workers, a paint and picnic event to repair the building of a struggling congregation, or services in homes for the aging. They may also arrange for two or more churches to do a project together that one cannot do alone or that relates to both or all of them.

The important thing about what associational program workers do is not that it is what a state convention or Southern Baptist Convention program worker could not do if he were there. It is not that the associational worker has different or better skills. The important fact is that there are fifty or one hundred volunteer associational workers for each state convention or Southern Baptist Convention staff person. And there are more than one thousand paid associational staff workers.

Associational workers are constantly on the job and available to church leaders. They have the continuity, the relationship, and the acquaintance with the churches and their leaders that the people of the larger body do not and cannot have.

Lloyd Corder is director of the Division of Associational Missions, Home Mission Board.

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**WHAT MESSAGES
DOES GOD HAVE
FOR YOU?**

**THE ANSWER IS YES?
THE ANSWER IS NO?
YOUR HOUR HAS
STRUCK?
YOU, WOMAN, ARE
PERSON?**

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