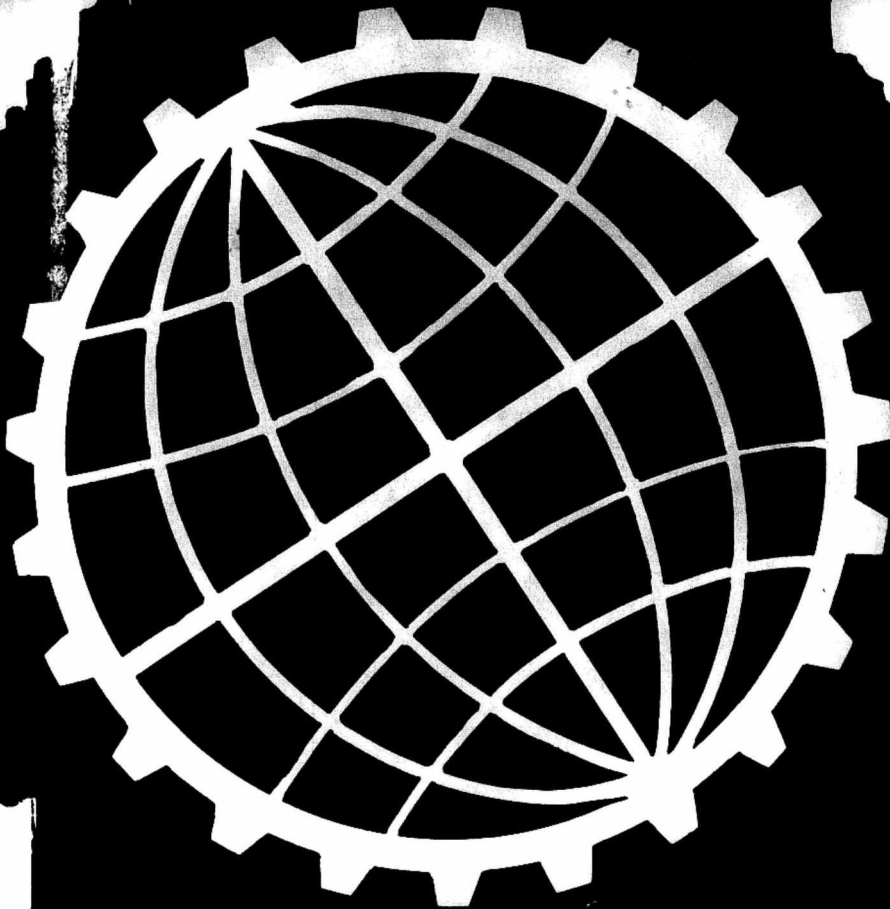


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Day by Day - - Living

AN EDITORIAL

Last week when a friend went to a department store to buy a pattern for a beautiful Africa-print suit, she was caught in quite a discussion about new sizing in patterns.

"I'll need a size twelve," she said, feeling smug that she could ask for a smaller size. "I've been buying a fourteen, you remember," she said. "I understand that the new patterns are larger."

But the friend-saleswoman raised a critical eyebrow and her eyes took in again the details of my friend's figure. "No," she said, "I think you'll have to stick to a size fourteen."

The shoulder measurements in the new patterns are not altered, and you require a size fourteen for your shoulders."

My friend confessed she went home disgruntled. At present the suit is cut out but not sewn, so there may be a rebuttal to that conversation.

A few years ago, who would have thought that this changing age would have altered the cut and sizing of dress patterns? This gets close to home for thousands of women who sew.

This woman's experience reminds us that there is nothing so constant in these changing times as change. Isn't that grand?

Change implies evaluation and consideration of present methods or ideas. It means that persons have applied their best abilities to find new ways, new means. Change means that people are thinking and are keenly interested and committed to ideals and principles.

A suit pattern may be sized differently today, but its purpose has not been altered. The results: a suit.

by Ethalee Hamric

THIS year, all over the country, women in Baptist churches have been like proverbial bees in a hive. They have been in WMU interpretation meetings, learning new ideas for doing the work of the Lord through Woman's Missionary Union. From state and associational get-togethers, women have gone back to their churches where they are being bombarded with questions about the new way of missions through WMU.

Is there a woman alive who doesn't exert every means to know what's going on? So what? That's the way to learn.

So let's review a few basic ideas. First, we have said that the basic purposes of Woman's Missionary Union remain the same. That the denomination in convention has indicated that the tasks which Woman's Missionary Union performs for the church are vital to the life of the church. These tasks express the basic purposes which Woman's Missionary Union had in 1888, and these purposes are the same today. WMU continues to be concerned with missions—with study, prayer, stewardship of possessions, and mission action in the community.

The changes for 1968 are only in method and organization for doing our work. Perhaps in the past some of us have often neglected actual service for the Lord and have been preoccupied with "running an organization."

WMU 1968 is geared to help the contemporary church:

- gain vitality in fulfilling its world mission

MATERIALS TO INFORM YOU

WMU Year Book 1968-69, 75 cents
Leadership courses based on the WMU Manual and each manual for leaders are planned for use in individual or class study. Teacher's Guides are 50 cents each. Suggestions for individual study are in each manual.
Manuals
Woman's Missionary Union Manual for WMU officers, 75 cents

Geared to Change... WMU '68

- break out of the church building with a self-giving ministry
- move from tradition to mission.

How is the organization different? The WMU Year Book 1968-69 clearly states on pages 3-19 the new and newly expressed ideas.

In a nutshell, we say—Woman's Missionary Union work can begin in a church with a WMU director who works with the pastor in helping the church observe meaningfully the weeks of prayer and emphasize the importance of the Lottie Moun Christmas Offering and the Annie Armstrong Offering. She helps the church plan for study of the Home and Foreign Mission Graded Series books. She is alert to the needs for organizing age-level organizations, and guides in providing them as needed.

We say the organization is simple and flexible. This means that organization is adapted to get work done. In other words, only those officers which are required are elected as a "maintenance crew." Energies formerly spent in the maintenance of an organization are to be freed for use in purposeful work. Purposeful work means studying, praying, giving, ministering, and witnessing.

For adult women of the church, WMS offers the thrilling possibility of choice in mission study, mission prayer, and mission action groups. Mission study groups are offered with varying approaches to study which should satisfy the interests and needs of all women in our churches. It is suggested that all churchwomen be gathered informally and that the possibilities of these groups be presented, offering to all women membership in these.

Also, there are mission prayer groups which have a special appeal to devout women of prayer.

Last year the mission action group concept was presented and like wildfire the idea has spread across our land, gaining momentum day by day as men and women, young men and young women "break out of the church building with a self-giving ministry."

These are a few of the changes in approach which are available this year. How our churches use these thrilling possibilities is limited only by our creativity and concern.

But we all know that no amount of activity or study is justified in a church unless it is of the Lord, unless it is imbued with his power, unless in serving others we serve Christ. Let us in 1969 abide in him.

for adult leaders, 75 cents
Beginner Sunbeam Band Leader Manual for adult leaders, 75 cents
The Sunbeam Nursery Leader's Guide, \$1.25

Order all these from Woman's Missionary Union, 600 North Texas, Birmingham, Alabama 35203. Book Stores.

WMU work in a church begins with a WMU director working with her pastor.



Planning, conducting, evaluating opportunities are provided in all WMU age-level organizations.



WMS group work for study, prayer, and mission action results in broader involvement in a self-giving ministry.



Fellowship of learning and sharing is provided as members meet together.



BY ETHELEE HAMRIC

OCTOBER 1968

Mr. and Mrs. Marvin R. Reynolds,
missionary appointees at orien-
tation, Ridgecrest



missions here and there - - -

■ The Larger Dimensions of Missions

Christian missions in foreign missions/home missions terminology, are border actions in God's world mission. And one sign of the vitality of churches today is that so many border actions are underway.

Border actions take place on frontiers. At boundary lines between the old and the new, between what has been and what is to be. At points where a decisive thrust is imperative to the mission's accomplishment. A moment's reflection should establish that what happens in a particular border action depends upon many factors. Location. Timing. Personnel. Resources.

In modern situations in Christian missions, missionaries carry out border actions in answer to divine call and, interestingly enough, from a "work-yourself-out-of-a-job" approach. This is natural because churches, wherever they come into existence, are fellowships of persons who live in the Christian faith. And those who were at one time the object of border action may, in turn, become involved in God's world mission. In other words, borders pinpointed for a decisive Christian thrust are changing. Many times. Many places. Sometimes in the case of foreign missions, border action locations become havens from which to send



Botswana, Africa. Women everywhere must wash clothes for their families

Francistown, Botswana in Africa



out other missionaries. For example, consider Nigeria where many Southern Baptist missionaries now serve. Christian missions are well-established in this country; the first missionary appointment was made in 1850. But Nigerian Baptists themselves have been an organized convention since 1914, and are involved in Christian missions in certain sections of their own country and beyond; their first two missionary couples went to Sierra Leone in 1960.

In its larger dimensions, Christian missions cross all the borders mankind has devised or can invent. Until the middle of this century the world was so separated, one part from the other, that geographical borders loomed largest. But a century of missionary witness in a world of increasingly shrinking distances has all but overcome the geographical frontiers. Now Christians are a recognizable group on every continent and Christian missionaries go from Nigeria or Japan or Taiwan as well as from the United States.

The border actions we know best are, of course, those involving the missionaries God calls from our own fellowship; missionaries like Mr. and Mrs. Marvin R. Reynolds who left the United States early in 1968 en route to Francistown, Botswana [botts-SWAHN-nuh]. They are there now as Southern Baptists' first missionaries to this country, in the southern part of Africa, which gained independence in 1966. They are studying the Tseswana [SWAHN-nuh] language and getting acquainted with the country.

Exactly what work—what border action—the Reynoldses will undertake after language study remains to be determined. For themselves, they know that God has called them to Africa and that the circumstances of personal commitment and mission strategy have led them to Botswana.

Botswana is a small country surrounded by Rhodesia, South-West Africa, and South Africa. To the west her neighbor is South West Africa where newly-named missionaries, the Charlton Whitsons, serve a small English-language Baptist church in Windhoek [VENT-hoek] the capital.

One interesting fact about Botswana, the former Bechuanaland Protectorate, is that here David Livingstone began missionary work. Here also Robert Moffat worked. From these beginnings there are churches in Botswana, established largely through the work of Anglicans and the London Missionary Society.

Southern Baptists are interested in Botswana because an evangelical witness to the gospel is still needed. Surveying the country, Dr. Cornell Guerner, the Foreign Mission



Board's secretary for Africa, observed in Botswana, a cattle grazing land, that sustained drought and poor productivity have encouraged some missions to concentrate on social service and relief ministries. At the same time, while villages remain uncivilized and the need for schools looms large.

The larger dimensions of this undertaking involve all Southern Baptists—churches doing together what no one can do alone as a sign of God's reconciling work in man's world.

■ Another Look at Appalachia

"Just now big mountains are cut through with highways, which means that a new day is coming."

Some remote area of a foreign country? Would you believe an eleven-state area in the United States with more than eight million people—the Appalachian Region?

The "new day" is being predicted by John McBride of the Home Mission Board.

The states included in this region are West Virginia, and portions of Kentucky, Tennessee, South Carolina, Georgia, Alabama, North Carolina, Virginia, Ohio, Maryland, Pennsylvania. Of these, West Virginia and portions of Kentucky, Virginia, and Tennessee are considered hard-core Appalachia.



by
John Johnson
Sue Miles Brooks
and
W. Fred Kendall

Executive Secretary
Tennessee Baptist Convention

In his book *Yesterday's People*,* Jack E. Weller characterizes the average mountaineer of this area as an individualist, traditionalist, fatalist, seeker of action, and yet respectful of intense personal fears, and extremely person-oriented. Though the religious spectrum runs all the way from high church to snake handlers, the most popular religious groups in these sections are the sects—characterized often by literalism and superstition.

"Low income, poor educational facilities and lack of education, health hazards and much sickness, and labor strikes" are common denominators reported to McBride by a missionary.

Transportation and communication are problems. Mountains form natural barriers between a hollow where one family lives and a hollow of the closest neighbor. One missionary's report of a Vacation Bible School: "Each afternoon I left home at 12:30 p.m. and returned at 9:30 p.m. During two weeks I traveled about nine hundred miles, transporting children to and from the school."

A. B. Colvin, missions secretary for Kentucky Baptists, is optimistic of a recently initiated ministry which has selected five remote counties for area missions programs. An area missionary conducts a "house-to-house, person-to-person" ministry—beginning home fellowship studies and community improvement projects, offering Christian counsel to individuals.

Today in Appalachia, as on other mission fields, the challenge is to change the ministry in order to show the man how the message of Christian love meets his needs.

■ Rural Churches in Tennessee

While rural churches in Tennessee have been greatly affected by the changing social order, they still occupy a very large place in Baptist life. Approximately 62 percent of Tennessee Baptist churches are rural. About 58 percent of the members live in rural communities.

Some areas of the state have a greatly reduced rural population and this has resulted in the weakening, and even closing, of some rural churches.

Mechanized farming is of course a factor in reducing the number of small family-type farms. Decline of the soft coal industry in East Tennessee affects the economy and causes a loss of population in that part of the state. From 1950 to 1960 there was a great out migration to Illinois, Indiana, Ohio, and Michigan, families were moving in order to find jobs. Entire churches in Indiana, Ohio, and Michigan related themselves for some years to two Tennessee associations because their members were those who had migrated to a community.

The rapid urbanization of American life and the "one man, one vote" principle has seen political control pass from rural areas to the metropolitan areas of Tennessee. What effect this will have on spiritual problems is yet

to be evaluated.

While loss of members and changing living patterns have brought great hardship on many rural churches causing some to close, other factors give great promise; a large number of rural churches are making excellent progress and are much stronger now than they have ever been in recent years. They plan much more thoroughly and make greater contribution to the life and needs of people in the communities.

The interstate highway system and better roads in general helped rural areas, resulting in some people driving greater distances to church. Rural electrification has brought changes in rural life, making people move into and stay in the country. Industries are locating in small towns and rural areas where water is plentiful and living is less hectic than in the cities. This affords employment for people. Many commute on the interstates many miles to work. Higher farm income is a vital part of the economy in Tennessee. This has strengthened rural churches, making it possible for them to have funds with which to do the Lord's work.

For many years the Tennessee Baptist Convention has placed emphasis on stewardship education and development. This has brought good results. Many rural churches have achieved excellent goals in giving and in enlisting their people to support the church financially. Many have erected new and adequate buildings with modern, well-equipped auditoriums, well-planned education facilities, baptistries in the churches, electric organs, and fully graded and comprehensive programs of work. Many churches have been able to relocate where the population center is and others have located at more accessible crossroads.

Enlarged understanding of stewardship of money and increased income have enabled many rural churches to pay higher salaries and to secure better trained pastors. Many now have seminary-trained men. A large number have built a pastor's home. Better informed and trained leaders result in improvement of all the work of the church. Better education programs, more meaningful worship, and a better music ministry to meet the needs of the people of the community show marked enlightenment. Reports come of Vacation Bible Schools, schools of missions, and participation in the work of associations by rural pastors and members.

Good reports are gratifying but it is distressing that great needs are yet to be met in rural fields. Too many churches still lack trained leadership, adequate pastoral leadership, a progressive vision, and concern for the lost and wayward. There is still a great work to be done in winning the lost, in stewardship, evangelism, enlistment. Many still, for all practical purposes, are indifferent to the needs of people about them. Many are still too slow to accept new ideas and new methods of doing God's work.

In the years ahead there will be great demands on rural churches. There will still be people to reach, people with spiritual needs. Needs are acute and opportunities great



from RHODESIA

by Mrs. Logan C. Atnip

ONE of the first things we learn on the missions field is that people are different: in thought, habits, language, expressions, humor, and food.

We also came to see that these differences have logically developed and are appropriate to their culture. To understand the people among whom we work, we have spent long hours studying their history, language, and folk ways. Their culture and history are reflected in their customs.

We found some of the customs and recipes of the African people in Rhodesia interesting. These are practices among the Amandebeles (Man de-BELL-es), the primary tribe in our part of the country.

The Practice of Lobola

A man must bring gifts to his bride's parents before the couple is allowed to marry. What is paid is called the *lobola*. You can see that this would delay the marriage, sometimes for years, as the young man must work and save for the lobola.

In the past the lobola was paid after marriage, since they said they were paying for the children. Now the reasoning is that the girl has been cared for and educated by her parents, which is expensive, so the lobola must be paid before marriage for the bride herself.

Since cattle was the wealth of the people in the past, the lobola was paid in cattle. In the "bush" areas, some still follow this practice. In

towns, people work for salaries and have few cattle, so the lobola is paid in money.

Personal gifts for the bride's parents are the first part of the lobola. These are a coat and hat for her father, a shawl and headcloth for her mother.

The average amount of money paid now is £60 (about \$170). However, some pay as much as £130 to £150 (about \$360-\$420).

A go-between arranges the amount of the lobola with the bride's parents. He may be a relative but not necessarily so. A man is chosen who is able to express himself well and is very sociable. He seeks to reduce the amount as much as possible.

Usually the lobola is paid in installments as the young man earns it. However, if he is able to bring it all at once, some is subtracted and given to the bride. This may be used for the wedding dress and other expenses. A "discount for cash" may be £10 (\$28) or more.

Giving and Accepting Things

In handing an object to a person, the giver and the receiver use two hands. Even though the object may be very small, this shows that it is important enough to require two hands to pass it from one to the other. This is true if the object is only a pencil.

Exception: You may receive something in one hand if you place the other hand at the elbow in support of the arm.



Friends love to share recipes and prepare food. Here it is *isishwala*.

To Show Respect

When a child wants to speak to an elder, he kneels down or sits down. He is then recognized and speaks. Also, if a woman wishes to speak to a man including her husband, she also sits or kneels. This shows respect. This is the opposite of western custom, for we stand to show respect.

Eating Customs in the Family

The father's plate and other dishes are used by no one else. This is another way to show respect to the husband and father. While eating, he sits apart from the family on one side of the fireplace. His wife and children on the other.

Funeral Customs

At the time of burial, the dish and cup which belonged to the deceased are placed in the grave. The old clothing of the deceased is also placed in the grave. The best clothing is kept by the family.

After a funeral everyone washes his hands in a tub of water in which leaves from a sharp-smelling plant have been crushed. This is to show that the matter is finished.

*\$4.75 from Baptist Book Stores

RECIPES

Isishwala (e-se-chaw-la)

(This is the basic food in the African diet. Large quantities are eaten once or twice a day.)

Add commmeal to boiling water and stir until it is very, very thick. (The Amandebeles do not put salt in when cooking, but the Zulus do.)

The traditional way of eating this is to take a small portion in the hand and roll it. This is then dipped into boiled vegetables or meat.

Beef

(This is the main meal dish)

Boil pieces of beef until tender in water with a little salt added. Add tomatoes to a small amount of hot cooking fat and saute. Add water to make a gravy to be poured over the beef.

Variations: Cabbage, onions, and carrots may be added to the tomatoes and cooked briefly.

Seasoning

"Monkey-nut" butter (peanut butter). Roast monkey-nuts, then grind them. (This has traditionally been done by crushing them between stones.) This peanut butter is used to season vegetables.

Delicacies

Flying Ants. At one stage of their development some ants fly. Eventually, they lose their wings and fall to the ground. These ants are collected and fried. They are considered a great delicacy.

Caterpillars. Only certain kinds of caterpillars are eaten, but since I'm not a *jundi* (expert) on the subject, I can't tell you which ones. The caterpillars are first roasted on hot coals to remove the fuzz. Much care must be taken not to burn them. They are then dried. They can be kept several days before eating, or stored for future use. Before they are eaten, the caterpillars are dipped in boiling salty water for a few minutes, then seasoned with cooking oil and milk.

To Read, To Read-

CHRISTIAN LITERATURE for AFRICANS

by Logan C. Atnip

HOW thrilled we are to have the new Baptist Publishing House. Many of you have contributed money for this new building. Tithes and offerings have been faithfully given. Prayer has been offered in our behalf. We are truly laborers together.

The Baptist Publishing House in Bulawayo, Rhodesia, was opened in 1960. While we had worked in rented quarters, we had been dreaming and planning for the day we could erect a building for our work.

What excitement to watch the progress of a new building—day by day—as the construction advanced and we continued to pray that God would be honored by the expenditures! Brick and mortar are tangible evidence of physical strength, but commitment of life and purpose are essential to usefulness for the kingdom in Africa.

African leaders from the local Baptist association and the national Baptist convention, as well as missionaries and friends, shared in the dedication of our new facilities.

Our improved facilities enhance the publications program. Now there are private rooms for translators, more adequate storage space, and a

Mr. Atnip is director of Baptist Publishing House, Bulawayo, Rhodesia.

conference-library room where verification resources are housed. Daily prayer of the staff is a practice we follow. We pray more fervently that in our new building, we shall be good stewards of our possessions and our opportunities.

The task of providing Christian literature is sometimes almost overwhelming. In a continent of such rapid change, the need for good literature is tremendous, and the supply is greatly limited. There are few good things to read. The challenges are ever before us.

How can we make the Good News more vital and alive? How can we make it more attractive? How can it be presented so as to make it more readily accepted? How can we make it meaningful to thousands of newly literate Africans? These and other demanding questions confront us at the beginning of every day.

Our day is unique in many ways. Change is the order of the day. The old is often being replaced by the new. People want action. They are no longer content with the old ways. Does this sound familiar to you? Did you think this was true only in the USA?

Different methods and approaches are being tried in the education programs of our churches. Failures are



All around the world there are Baptist publishing houses. This one is in Bulawayo, Rhodesia, Africa.

rather common with us, but enthusiasm never seems to lag. These people are creative and imaginative. Our task is to try to capture some of their spirit in our work on the printed page, thereby influencing yet others for Christ.

Our people today are not so concerned with where they are, but in what direction they are moving.

Sometimes, however, a steady push toward the future becomes a yardstick by which success is measured. Often, little thought is given to issues involved. New philosophies, often imposed upon the minds of men, challenge old tried and proved truths. Does the Christian faith have the answer for the present and future?

We believe that the message of the Bible is relevant, so relevant that its application is the only hope for mankind. Can we write and publish in a way that its message will be

more understandable for Sunday School classes, for WMS members, for GAs and Sunbeams?

Can we affirm with joyousness our unshakable faith that the message of God's Word is the answer to an age of unreason, of perplexing failures in race relations despite man's agonizing efforts, to men fighting and dying on battlefields, to unbridled hatred?

In recent years the overwhelming purchase of new translations of the Bible is one evidence of man's hunger and thirst for God. His Word speaks with authority. This is what men want—a dependable source of reference. They desperately search for secure moorings. We struggle like drowning men.

Much emphasis is being given to literacy classes all across Africa. It is thrilling to see people—two by two—sitting under trees by the roadside, each one teaching one

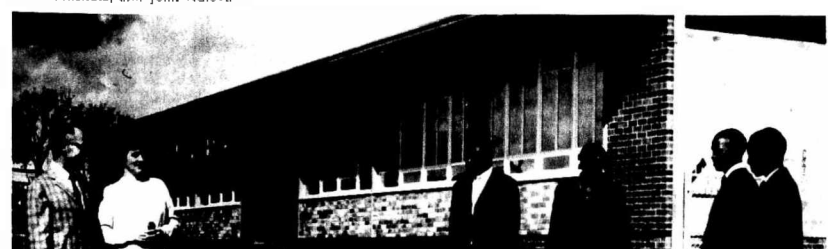
Audio-visuals, radio-TV, illustrated lectures, small colorful books, leaflets, Scripture portions—all of these can be effectively used with the newly literate people of Africa. But they must be provided by persons dedicated to the spoken and printed Word to make meaningful the message of Christ in terms people can understand.

What a person reads molds his character. Africans are reading what is available. Much of the printed materials at hand is questionable in content. This increases our responsibility for the preparation of Christian literature.

The types of literature we prepare here at the Baptist Publishing House are varied. We provide Sunday School lessons and teachers guides for Adult, Intermediate, Junior, and Beginner age groups. Also, weekly programs for the WMS, YWA, GA, RA, and Sunbeam groups are provided. In addition, a number of gospel tracts, study course books, and two editions of the *Baptist Hymnal* have been printed. All of these are translated and printed in two or three African languages. These are basic for our churches in their education of those who come to their doors.

The statement, "The spoken word flees while the written word remains," is true. We must also put Christian literature within the reach and understanding of people outside our churches.

The Atnips with translators at the publishing house. They are (left to right) Phumani Phumayambila, Silva Lungu, Robin Mkalanda, and John Ndlovu.



Who can join the Protection Program offered by the Southern Baptist Annuity Board?

The new Southern Baptist Protection Program has three parts: Plan A, open to all ministers; Plan B, open to all church staff members and agency employees; and Plan C, open to anyone participating in the other plans.

The Southern Baptist Protection Program can be one of the most important assets your church provides for its minister and church staff. A minister under the Southern Baptist Protection Program builds benefits for his retirement at age sixty-five or at age sixty on a smaller amount. The plan also offers him disability coverage. For his widow or dependent parent the plan pays benefits of 40 percent. A recent expansion of the program adds coverage to dependent children under age eighteen as well as educational benefits up to \$600 a year. Complete details are available from the Annuity Board, SBC, 511 North Akard Building, Dallas, Texas 75201.

To what extent does the Foreign Mission Board depend on the Cooperative Program for its support?

Two pipelines of support channel money from Southern Baptist churches to the Foreign Mission Board. Almost half of the Board's support comes from the annual Lotie

Moon Christmas Offering. The other half comes from the Cooperative Program. When Cooperative Program funds increase, the Foreign Mission Board is able to increase its outreach. Foreign missions received almost 50 percent of SBC Cooperative Program gifts in 1967, making it Southern Baptists' largest single investment; yet more than four million dollars of recommendations for foreign mission advance wait empty-handed each year.

The time has come for Southern Baptists to fix their eyes upon a new horizon in world missions. Many of the principles which guided foreign mission work in the past find fresh expression in the New Program of Advance set before Southern Baptists.

The needs of the world are so vast that we must regard the missionary task as being far from completion. In many places it has only begun. Multiplying demands far exceed available resources. We must respond to the challenge of the world's population explosion by sending a greatly enlarged missionary force.

Southern Baptists have set a goal to field 5,000 missionaries abroad at the earliest possible time. The foundation of this new advance in foreign missions will be the Cooperative Program. Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board, said, "We always look to the Cooperative Program for basic financial reinforcement to all of our missionary labors." For more information about the Cooperative Program and foreign missions, write the Department of Missionary Education and Promotion, P. O. Box 6597, Richmond, Virginia 23230, for the leaflet, "YOU Multiplying Yourself."

.....IS THIS YOUR QUESTION

by Marie Mathis....

Are you ready for tomorrow?

SURELY God is speaking to modern woman. His vocabulary encompasses every blessing of contemporary life. Blessings are for service, not for self! God has granted opportunities and freedom unknown in past generations. One woman remarked: "We have been given the gift of a second life, because of medical advance and technology." Can we accept the gift and with it the responsibility? How will woman use her exciting new freedoms, her increased leisure time, her many splendid possessions? Indeed, how will she use her added years of life? Will she gain the whole world and lose her own soul?

Paradoxical as it may seem, during times of stress and in periods of greatest difficulty, women have made their greatest contributions through their church to the life of our nation and to the world. Never was woman's spiritual strength and living service more needed than "now when wrong comes up to face us everywhere." Never did woman herself have greater personal need—need of a warm, satisfying relationship to be gained through commitment to Christ and his mission. So it is that members of Woman's Missionary Society, believing in a sovereign God who can use chaotic circumstances to further his purpose,

must say with Christopher Fry: "Thank God, our time is now. Affairs are now soul size."

True, we are living in a time unlike any other. Speaking of the era in which he lived, a philosopher said: "He who has not the spirit of his age, has all the misery of it." Let us pray that God will match us to this hour, and grant us the spirit of our age. The basic problems are still spiritual and moral. The issues depend upon our willingness to seek the Spirit of God.

Walter Judd, noted Christian statesman, says, "Our greatest need today is to recapture a faith in our own Christian faith." God has set us in this world. He has thrust upon us awesome responsibilities but he has given us resources commensurate with those responsibilities. True, we must realistically recognize the turmoil of today but ever look with assurance to a personal God. The Negro spiritual expresses a simple but profound truth, "He's Got the Whole World in His Hands."

Dr. James S. Stewart, chaplain to Queen Elizabeth when she is in Scotland, permeates his writings with the great and steadfast hope which the New Testament teaches. He says: "God does not stand apart from the historical process; he has involved himself in it." This is the love that will not let history go." Dr. Stewart believes that there is



time enough to despair of history when the Lord God omnipotent abdicates his throne, and time enough to yield to pessimism when Christ confesses his passion was a blunder.

It should be our belief, a lively faith demonstrated and declared, that we live and serve Christ in one of the most privileged periods of human history. This is a bright cen-

tury of promise. Once in speaking to the Foreign Mission Board, Dr. Billy Graham acknowledged that the harvest field is thicker than ever before. The instruments we have for reaping the harvest of the gospel however, are sharper than at any other time in history. The world has shrunk in this jet age with modern transportation and communication unknown to the church a few generations ago. In addition there are more harvesters to do the work. Pioneer Baptist leaders would be astounded at the number of missionaries, pastors, people in church vocations on our church rolls today.

We cannot brood over the debit side of the ledger when the credit side is amazingly bright. We dare not lag in our missionary endeavor, taking account of turbulent surroundings. *The Amplified Bible* in Ecclesiastes 11:4 declares "He who observes the wind [and waits for conditions to be favorable] will not sow, and he who regards the clouds will not reap." This is a time for continued sowing of the seed, when God has made it possible for us to give the gospel massively to people.

The climatic hours of the world's history are ahead. Every Baptist woman is making choices daily which will align her with Christ's command or separate her from his purposes for her life. One decision alone seems small. Added together, such decisions amount to half a lifetime of service or of trivia.

The Christian woman is not to deny this difficult world, but counting the cost, deliberately undertake her share of missions. She is to live with confidence rather than capitulation, with perseverance rather than panic, with daring rather than despair. "They also serve who only stand and wait" is a beautiful phrase, but it is tragic nonsense for today's woman who has the greatest opportunity since creation to serve the Lord and be a part of a spiritual revolution.

Are you ready for tomorrow? The power is God's; the choice is yours!

✻ Reverie ✻

Longing, Like a Lash

by Hubert Neely

Longing, like a lash, my bleeding flesh cuts deep.
Longing drives the nails into my hands and feet.
Longing breaks my heart and with its final beat,
My final plea, "Eli, Eli, lama sa-bach-tha-ni?"

To Whom Can I Cry?

by Hubert Neely

To whom can I cry but God?
And who will hear but God?
And who could care but God?

Yet tonight is a time when God seems faraway,
Or is it I who am faraway?
My needs are my desires
Where is the dividing line for one so human?
But who is to say, to be God is to be inhuman.
Or to be human is to be ungodly?
So tonight I will cry
And he will hear and he will care

To whom can I cry but God?
And who will hear but God?
And who could care but God?
O my brotherman!

Challenges

by Roy Z. Kemp

Too many years of plenty will oppress
With many things, we go our fatted way
And lose conscious thought of thankfulness!
And hearts grow soft and plump, filled with decay

But souls will thrive when put to hard test—
When feet must tread a roadway hard and long.
They find the rugged way is traveled best.
When lean years come, hearts grow stout and strong

Strength for Today

by Gertrude Jesser

"How can I face the new day ahead
With turmoil everywhere in sight?" I said.
Then the still small voice appealed to me,
"Talk it over with God.
He will help, you'll see."
So I went to His Word for food and strength
He spoke to me, and we talked at length
After a while, worries fled.
I trusted Him for tomorrow's bread.
Alone with Him, my tears were dried
He comforted me, I was satisfied.

Worldwide Bible Reading

A LONELY Marine on Guadalcanal in 1943 originated the idea. He suggested to his family that he and they read the Bible at the same time everyday, although they were half a world apart.

His mother happily responded to his request. But she went farther and wrote the American Bible Society about it.

Thus it is that for the past twenty-five years, the American Bible Society has sponsored an annual Worldwide Bible Reading program in the fall of the year. It is, they say, "the world's largest Bible class," and uncounted millions of people participate in it. Over a twenty-five year period, the American Bible Society has given away 300 million free bookmarks with suggested Bible readings.

The Worldwide Bible Reading period is opened in the United States with National Bible Week, October 20-27 this year, continuing through Thanksgiving Day.

A Southern Baptist layman is chairman of this year's National Bible Week. He is Wallace E. Johnson, member of the Union Avenue Baptist Church in Memphis. Mr. Johnson, the president of Holiday Inns, Inc., a nationwide motel chain, is known as an "open Bible" man because of his instructions to maids to open Bibles in every motel room to a certain passage each day rather than hiding the Bible in a drawer.

The innovation this year is participation by the Roman Catholic Church. Heretofore the Bible reading emphasis has been primarily Protestant, but the increasing interest of the Catholic Church in making the Bible available to laymen led the US Catholic Bishops Committee to set up a cooperative program urging both an emphasis on the Scriptures in regular parish activities and an encouragement for personal reading of the passages recommended by the Bible society.

Catholic leaders, represented by the Rev. Walter Abbott on special appointment from the Vatican, asked American Bible Society for help two years ago in a Catholic program to make the Scriptures available to every man. Mr. Abbott

acknowledged that his church has not developed the translation and printing facilities for Bible production in various languages. Now with the liberalization of Catholic policy following the Ecumenical Council they found themselves unable to supply the Scriptures in large quantities without assistance from the Protestant societies. Various Protestant translations have since been approved for reading by Catholic families.

Robert T. Taylor, a general secretary of the American Bible Society, said the packets of material for observance of the week have been mailed to pastors of all denominations in the United States. These include posters, sample leaflets, and sample bookmarks with a listing of the Scriptures for reading day by day.

Dr. Taylor hopes that last year's successful experiences will be repeated. Many communities participated in interfaith programs recognizing the people's common respect for the Word of God. Several governors joined President Lyndon Johnson in proclaiming the special observance. Churches made gifts of the Bible to residents of nursing homes, hospitals, and others without the Scriptures, and a major crusade was staged in some cities to sell economically-priced Testaments, especially the popular Today's English Version, *Good News for Modern Man*,* to passersby at busy thoroughfares.

Neither National Bible Week nor Worldwide Bible Reading program are intended to take the place of any regular Scripture study program in the churches. It is a supplemental emphasis—a cooperative extension of Scripture study to millions of persons not identified with particular church groups.

It is also an opportunity, such as that envisioned by the Marine in Guadalcanal twenty-five years ago, to remind the peoples of the world of their common relationships to God despite the many geographical, creedal, and other partitions that separate them.

*Order for 75 cents from Baptist Book Stores

from Washington

by Cyril E. Bryant

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





500

New, New, New Opportunities

by George Torney



BARBARA had tried to read the best-selling novel about which friends were raving, but despite her best efforts, she could not get with it. To Barbara the book was boring, commonplace, monotonous, flat; and besides that, she did not like it.

Then one evening Barbara went with her friends to hear the author speak. Well, you can imagine what happened. The author was so charming that she could not wait to read his book. That dull, commonplace novel was now interesting, brilliant, and significant to Barbara.

And do you suppose that Project 500 is just another denominational promotional gimmick to some people who are not personally involved?

Certainly, Project 500 is no production line promotion invented on the drawing board of some office-bound denominational worker and

Mr. Torney is Assistant Secretary, Department of Metropolitan Missions, Home Mission Board.

stamped "Made in Atlanta," or elsewhere. Rather, Project 500 has evolved from growing, widespread concerns about unmet human needs—needs requiring the ministry and witness of a new church in areas of our nation entered after 1940.

Project 500 remains impersonal, even dull, until you take enough interest to at least know what it's about; and, hopefully, to seek individual involvement.

May we introduce you to Project 500—a two-year effort (1968-69) to establish five hundred strategically located churches or church-type missions?

Along with the Crusade of the Americas, Project 500 is a dynamic thrust in the 1968-69 denominational emphasis on evangelism and world missions. Project 500 makes every effort to determine valid and expressed needs of people for a strategically located new church.

How Locations Are Chosen

Responsible stewardship requires careful evaluation to determine each strategic location. In descending order of importance, these criteria determined selection:

1. It should be a geographic community in which there are, or will be

soon, unmet human needs requiring the ministry and witness of a new church.

2. The new church should have the potential of wielding a strong influence for God which would redemptively and effectively reach out in immediate and surrounding areas.

3. A new church could sponsor additional ministries or churches to answer unmet needs in surrounding areas.

4. This new church would minister to people who would convey the impact of the gospel to other parts of the nation and world.

5. There should be a healthy prospect for developing sufficient numerical and financial strength to accomplish the above goals.

6. Such a new church could potentially strengthen Southern Baptist work in this area.

This approach reflects an expanding, maturing missions consciousness and broadened vision for a nationwide thrust. This attempt also reflects refined skills in pinpointing churches where they will have greatest potential. These new churches serve as locations from which varieties of additional ministries and churches will develop.

While most of the five hundred locations have been selected, final approval of a few areas is delayed as new opportunities are discovered and others reconsidered.

Sponsor

Each Project 500 new church will be sponsored by an established church nearby. The sponsoring church works according to its plan in the context of the association, state convention, and Home Mission Board cooperation. This established church provides counsel and guidance for developing the new work.

Individual members within the sponsor church have a tremendous opportunity to become personally and directly involved.

Helpers

A considerable amount of the work in these new areas will be done by individuals from helper churches. There are at least three kinds of helpers.

1. Long-term helpers. Assigned through the Christian Service Corps of the Home Mission Board, long-term helpers move to the Project 500 area and work as leaders.

2. Short-term helpers. These volunteers in the Christian Service

Corps serve one week or more at the location or at home doing a variety of assigned tasks.

3. Each of us is a helper as we promote Project 500; discover and forward the names of nonresident members residing in a new area; consider personally and encourage others to move to a new area as members of the Christian Service Corps; and encourage support of the Cooperative Program and the Annie Armstrong Offering.

Speaking of finances, over \$25 million will be ultimately spent supporting this project. The Annie Armstrong Offering for 1968 is set at \$5.5 million. All over the \$4.5 million mark goes toward pastoral aid for Project 500 churches.

Of great concern is adequate pastoral leadership. Home Mission Board pastoral missionary appointments need to be doubled in 1968-69. The Board seeks the best trained, most mature, experienced leaders. Are there young persons known to you whom God might use in a church-related vocation? What are you doing to encourage them?

Continuing Process

Project 500 is to the process of starting new churches as a revival

is to the established church. It is a special emphasis—an extra thrust—and over-and-above effort of a process which should continue.

How do you start churches in varieties of situations? How do you motivate people to be increasingly aware of opportunities for ministry? How do you motivate people toward personal involvement? There are a few things to be learned from Project 500. Certainly we hope to learn more and more of what it means to be an obedient disciple of Christ and to be in missions today. Then, while called by another name, Project 500 will go on indefinitely.

As you become interested and involved in this effort, please let us know of your experience so that we may share it with others as an inspiration to go and do likewise.

For additional information, please write: Project 500 Director, Home Mission Board, 161 Spring Street N.W., Atlanta, Georgia 30303. (Watch for new address.) Ask for the Project 500 brochure and any specific information you need. See also the undated Training Union unit included in the *Adult Training Guide and Training Adults*, October-December 1968.



Call to Prayer

Prepared by Mrs. W. E. Allen

Mr. and Mrs. W. E. Allen live in Wingate, North Carolina (Box 536, Zip 28174). When we asked her for information and a photo, Mrs. Allen, Call to Prayer writer for the next six months, wrote: "I'm enclosing a copy of the only (and the last, hopefully) picture I have. I'm not a photographer and there are few things that appeal to me less than having a picture made. It was not in my contract [with you] to write myself up! Just tell them that we spent forty-plus happy years in Brazil and I am now at home trying to do my bit as an emeritus missionary who wishes she were back in Rio!"



1 TUESDAY Read Revelation 21:22 to 22:5.

Do you have a missionary twin? If not, why not choose your twin today, this first day of the new church year? A missionary in Latin America testifies to strength through the years because she knew that at least one person was praying for her that day back home. Pray for a missionary whom you know personally. Pray for TOM KELLY MUSKAT, worker among Indians, Oklahoma. HOWARD RAMSEY, superintendent of missions, Washington. MAX M. ALEXANDER, business administrator, Thailand. MRS. B. N. BOSWELL, evangelistic work, Brazil. MRS. R. H. KINNEY, missionary associate, Switzerland. MRS. D. J. McMINN, evangelistic work, Korea. C. LAMAR TRIBLE, evangelistic work, Chile. CHERYL WOLFE, missionary journeyman, Ghana. DENNIS F. ELLIOTT, furlough, Thailand. HELEN McCULLOUGH, retired, China, Hawaii.

2 WEDNESDAY Read Psalm 91.

F. L. Brown of Mobile, Alabama, is director of Fellowship Center, a cooperative effort of Southern and National Baptists. He asks that we pray for National Baptist young men there, that they may hear and answer the call to full-time service; for a larger enrollment in study courses at this center. Thank God for this work.

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

3 THURSDAY Read Luke 4:1-15.

The Wallace Memorial Hospital of Pusan, Korea, began in a tent during the Korean War. The first building was dedicated in 1955. This year a new hospital in a new location was dedicated. Improved facilities offer training to a large number of young Korean doctors and nurses. Many patients find spiritual as well as physical healing at this hospital. Pray for staff, doctors and nurses in training, and for the spiritual ministry to the patients. Pray for MRS. F. I. SAKER, missionary associate, Korea. MRS. W. T. DUNN, evangelistic work, Lebanon. A. KENT FARRIS, evangelistic work, Brazil. WHEELER KIDD, evangelistic work, Malaysia. MRS. J. F. BAUGH, JR., furlough, Tennessee. MRS. S. R. FLEWELLEN, furlough, Nigeria. MRS. CLARIBEL JEFFERS, retired, Texas. WILLIAM L. JESTER, retired, Nigeria.

4 FRIDAY Read Luke 9:17-32.

Artha Mae Popwell is head nurse at the Sellers Baptist Home and Adoption Center in New Orleans. She teaches a Sunday School class for girls with whom she works and counsels during the week at the Center. Pray for the young women at this home, for unwed mothers, and for those who have returned to their communities. Pray for MRS. AURELIO DAWKINS, evangelistic work, Panama. LEE D. GRUBB, Baptist center, Pennsylvania. FRANCISCO PLATILLERO, worker among Spanish, Florida. ATTIS MAE POWELL, Sellers Home, Louisiana. FRANK W. SUTTON, superintendent of missions, Arizona. MRS. R. T. BOWLIN, educational work, Idaho. HUBERT A. FOX, evangelistic work, Thailand. RUSSELL B. HILLARD, educational work, Spain. MRS. G. L. JOHNSON, evangelistic work, Argentina. MRS. J. W. SMITH, evangelistic work, Idaho. MRS. E. B. TROTT, evangelistic work, Brazil. H. VON WORTEN, evangelistic work, Idaho. MRS. J. J. HARTFIELD, furlough, Mexico. MRS. C. M. HOBSON, furlough, Colombia. F. M. CASSIDY, retired, Virginia.

5 SATURDAY Read Luke 7:1-10.

"Never have we felt unwelcome or unwanted among our Baptist people. We continue to feel the door is open in this land of so much political and spiritual unrest," so write our missionaries in the Dominican Republic. "We thank God for opportunities to put love into action." Pray that Dominican Baptist men will answer God's call to the ministry, that laymen will prepare for lay preaching. Pray for Baptists of this Latin American country. Pray for JAMES A. BENSON, worker among Spanish, Texas. MRS. JOHNNIE P. COFFEY, worker among Negroes, Oklahoma. MRS. RAFAEL DE ARMAS, metropolitan missions, Florida. MRS. ROBERT GROSS, Baptist center, New Mexico. THOMAS LOWE, worker among Chinese, Colombia. MRS. JOSE H. SANCHEZ, evangelistic work, Cuba. MRS. C. B. FRYE, evangelistic work, Malaysia. MRS. A. A. BIANNETTA, evangelistic work, Brazil. MRS. J. D. HARBROD, evangelistic work, Brazil. MRS. G. D. HERRINGTON, evangelistic work, Malaysia. MRS. J. D. HOPPER, educational work, Switzerland. DOUGLAS E. KENDALL, publication work, Zambia. DONALD MASON, student work, Zambia. MRS. D. H. REDMON, evangelistic work, Costa Rica. MRS. C. T. STEPHENS, JR., evangelistic work, Indonesia. BILLY W. COFFMAN, furlough, Dominican Republic. MRS. LILLIAN ROBERTSON, retired, Louisiana.

to the ministry, that laymen will prepare for lay preaching. Pray for Baptists of this Latin American country.

Pray for JAMES A. BENSON, worker among Spanish, Texas. MRS. JOHNNIE P. COFFEY, worker among Negroes, Oklahoma. MRS. RAFAEL DE ARMAS, metropolitan missions, Florida. MRS. ROBERT GROSS, Baptist center, New Mexico. THOMAS LOWE, worker among Chinese, Colombia. MRS. JOSE H. SANCHEZ, evangelistic work, Cuba. MRS. C. B. FRYE, evangelistic work, Malaysia. MRS. A. A. BIANNETTA, evangelistic work, Brazil. MRS. J. D. HARBROD, evangelistic work, Brazil. MRS. G. D. HERRINGTON, evangelistic work, Malaysia. MRS. J. D. HOPPER, educational work, Switzerland. DOUGLAS E. KENDALL, publication work, Zambia. DONALD MASON, student work, Zambia. MRS. D. H. REDMON, evangelistic work, Costa Rica. MRS. C. T. STEPHENS, JR., evangelistic work, Indonesia. BILLY W. COFFMAN, furlough, Dominican Republic. MRS. LILLIAN ROBERTSON, retired, Louisiana.

6 SUNDAY Read Luke 7:11-17.

In 1963, answering the challenge of a small, needy group of Christians in Punta Arenas, Chile, the Gerald Riddella moved to that city at \$5,000 at the southern tip of Chile. Pray for this church and its influence for new converts. Pray for JERRY F. POTTER, worker among deaf, North Carolina. MRS. LEE D. GRUBB, Baptist center, Pennsylvania. HELEN STUART, worker among Spanish, Canal Zone. I. E. BALLENGER, evangelistic work, Germany. C. DONALD DOYLE, evangelistic work, Costa Rica. RUTH ANN MALL, medical work, Nigeria. MRS. D. L. HILL, evangelistic work, Philippines. MRS. C. T. HOPKINS, evangelistic work, Nigeria. CHARLES E. LAGRONE, evangelistic work, Argentina. MRS. O. M. LAWTON, evangelistic work, Taiwan. GERALD RIDDLE, educational work, Chile. MRS. J. A. WILLIAMS, JR., missionary associate, Mexico. MRS. W. W. LAWTON, JR., furlough, Taiwan.

7 MONDAY Read Luke 7:36-50.

L. F. Lawson, Louisville, Kentucky, teaches Southern Seminary students in the field of medical work. Mrs. Lawson serves at the Good Will Center. Pray for the church members of their association that they may be sensitive to needs of handicapped persons, alcoholics, and others in this association. Pray for MRS. LOWELL F. LAWSON, Baptist Center, Kentucky. DONALD JUSTIN ROLLINS, pioneer missionary, Alaska. C. BALLARD WHITE, worker among Indians, South Dakota. MRS. P. M. ANDERSON, evangelistic work, Philippines. MRS. M. J. LEDBETTER, evangelistic work, Mexico. JAMES A. LUNSFORD, evangelistic work, Brazil. MRS. B. R. MURRAY, evangelistic work, Peru. HAROLD E. BENFROW, evangelistic work, Brazil. MRS. M. W. SCHWEINSBERG, evangelistic work, Spain. MARIE VAN LEAR, educational work, Nigeria.

Two often we say tomorrow. God says today. Win NOW the young people in schools all over Africa, Europe, the Middle East, and Latin America; send the gospel NOW to the older people of the world before they go out into eternity, make possible NOW the printing of millions of copies of the Scriptures and Christian literature for the millions of new literates and new Christians, enter NOW the doors opening on every continent. Will your gift to the Lottie Moon Christmas Offering this year meet the challenge of NOW? Pray about your offering. Pray for MAGNUS V. GONNSEN, worker among Indians, New Mexico. MRS. JOHN E. HUBBARD, worker among Indians, New Mexico. MRS. JAMES NELSON, worker among Indians, New Mexico. ANNE PRINCE, US-2, Louisiana. MRS. J. E. MILLS, evangelistic work, Ivory Coast. MRS. J. F. SPANN, educational work, Brazil. MRS. J. E. TOLAR, JR., evangelistic work, Nigeria.

8 TUESDAY Read Luke 8:1-15.

Prayer partners across international boundaries (Pact) is a challenging project of the 1969 Crusade of the Americas that should bind more closely together the Baptists of North and Latin America. Has your church chosen partners? Pray for, interest in, and understanding of each other's needs and aspirations will bring great blessings to all who participate. Pray for all who plan Crusade campaigns, rallies, and follow up efforts. Pray for HAROLD B. GARRETT, evangelistic work, Philippines. JIMMIE D. HOOTEN, evangelistic work, Uganda.

9 WEDNESDAY Read Luke 8:22-39.

English language churches in Germany and other European countries have banded together in the European Baptist Federation. Their missionary spirit is shown in a recent decision to give \$50 monthly for the distribution of Bibles in Romania where the publication is forbidden. They decided also to help a Spanish pastor ministering to Spaniards working in Frankfurt, Germany, to give a mobile chapel to Belgian Baptists for use in communities where there is no Baptist church. Pray for all of these ministries. Pray for MRS. FRANK MENDEZ, worker among Spanish, Colorado. MRS. J. T. ADAMS, nurse, Tanzania. JESSE O. BRYAN, evangelistic work, Spain. V. WALTON CHAMBLESS, JR., business administrator, Mexico. MRS. A. G. DUNAWAY, JR., nurse, Nigeria. T. C. HAMILTON, missionary associate, Philippines. LEWIS M. KRAUSE, English language, Germany. LINDA MILLER, missionary journeyman, Kenya. OREN C. ROBINSON, JR., furlough, Nigeria.

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10 THURSDAY Read Luke 8:43-48.

For many years Dorothy Corcoran Gerrett has taught English at Japan Baptist school for girls, at which her husband, Dr. W. Montford Gerrett, is president. Bible classes in their home and in churches of the area give added opportunity for presenting the claims of Christ. Two Baptist schools—Saiman Jo Gakuen for girls, and Saiman Gakuen for boys—have influence throughout Japan. Pray for the faculty, the students, and the graduates. Pray for MRS. RICARDO E. ALVAREZ, worker among Spanish, Texas. JAMES W. CECIL, missionary associate, Hong Kong. MRS. T. E. DOUTHIT, JR., evangelistic work, Korea. MRS. W. M. GARROTT, educational work, Japan. GEORGE H. HAYS, educational work, Japan. J. FRANKLIN MITCHELL, educational work, Chile. J. LOYD MOON, educational work, Brazil. MRS. D. B. RAY, evangelistic work, Kansas. MRS. J. B. SLACK, nurse, Philippines.

11 FRIDAY Read Luke 9:10-17.

English language churches in Germany and other European countries have banded together in the European Baptist Federation. Their missionary spirit is shown in a recent decision to give \$50 monthly for the distribution of Bibles in Romania where the publication is forbidden. They decided also to help a Spanish pastor ministering to Spaniards working in Frankfurt, Germany, to give a mobile chapel to Belgian Baptists for use in communities where there is no Baptist church. Pray for all of these ministries. Pray for MRS. FRANK MENDEZ, worker among Spanish, Colorado. MRS. J. T. ADAMS, nurse, Tanzania. JESSE O. BRYAN, evangelistic work, Spain. V. WALTON CHAMBLESS, JR., business administrator, Mexico. MRS. A. G. DUNAWAY, JR., nurse, Nigeria. T. C. HAMILTON, missionary associate, Philippines. LEWIS M. KRAUSE, English language, Germany. LINDA MILLER, missionary journeyman, Kenya. OREN C. ROBINSON, JR., furlough, Nigeria.

12 SATURDAY Read Luke 9:18-26.

The "Holy Roller" is a Ford panel truck equipped with a projector, slide projector, tape recorder, record player, portable electric organ, mimeographing machine, a reading library, a lighting system for street services, and a small counseling room. It carries the gospel into many villages in northern Italy, and students at the Italian Seminary in Rivoli make field

trips with it. Pray for this annual ministry.
Pray for MRS. EDMON BURGHER, JR., worker among Russian-speaking persons, California;
MRS. RICHARD MAZANEC, worker among Slovaks, Illinois;
MARY C. PAGE, Baptist center, Illinois;
CAROLYN SUBLETTE, US-2 Georgia;
HERBERT C. EDWINISTER, educational work, Rhodesia;
ROBERT A. HOLIFIELD, evangelistic work, Italy;
MRS. A. L. HOOD, evangelistic work, Thailand;
MRS. R. A. MORRIS, evangelistic work, Singapore;
MRS. H. L. SHORMAKE, evangelistic work, Dominican Republic;
SAMUEL L. SIMPSON, evangelistic work, Ecuador;
MRS. G. F. TYNER, JR., evangelistic work, Philippines

13 SUNDAY Read Luke 9:28-36.

Missionary Eva Marie Kennard is working with international students in the area of Berkeley, California, where some three thousand foreign students study. Pray for the dedicated lay people who invite these internationalists into their homes, and for Hindu, Buddhist, and Moslem students who attend worship services.
Pray for EVA MARIE KENNARD, worker among international students, California;
ESPERANZA RAMIREZ, worker in Spanish kindergarten, Texas;
JERRY G. ST JOHN, worker among deaf, Mississippi;
RICHARD C. HENDERSON, educational work, Philippines;
MRS. M. H. HOLLEY, evangelistic work, Malaysia;
E. CARTER MORGAN, educational work, Hong Kong;
MRS. B. L. NICHOLS, educational work, Indonesia;
MRS. O. J. QUICK, evangelistic work, Taiwan;
EVELYN SCHWARTZ, evangelistic work, Indonesia;
MRS. R. H. STUCKEY, evangelistic work, Indonesia;
MARY ELIZABETH TRULY, educational work, Nigeria;
MRS. P. J. TCHERNESHOFF, furlough, Brazil;
MRS. G. S. WILLIAMSON, furlough, Mexico;
MRS. J. W. GARDNER, retired, Texas

14 MONDAY Read Luke 10:46-54.

With the transfer of Brazil's capital from Rio de Janeiro to the coast to Brasilia, an inland city, Brazil's vast interior has begun to move into the twentieth century. George B. Covert challenges Baptists of the area to evangelize new communities springing up in the wake of the new highways. Miss Covert, mother of four, helps in Woman's Missionary Union work.
Pray for DONALD NICHOLSON, pioneer missionary, Hawaii.

JAMES H. SHOPE, superintendent of missions, Kansas;
MRS. C. B. BAKER, evangelistic work, Korea;
MARTHA ANN BLOUNT, educational work, Brazil;
MRS. S. D. CLARK, evangelistic work, Argentina;
MRS. G. B. COWSEY, educational work, Brazil;
R. KENNETH EVENSON, publications, Baptist Spanish Publishing House;
MRS. T. O. HIGH, educational work, Nigeria;
MRS. D. M. SIMMS, evangelistic work, Guatemala;
J. BOYD SUTTON, educational work, Brazil;
MRS. D. L. BAKER, furlough, Israel;
MRS. D. W. GWYNNE, furlough, Brazil;
MRS. W. C. HUNKER, furlough, Taiwan.

15 TUESDAY Read Luke 10:25-37.

Baker J. Cothran reminds us that across the years Christians of many faiths preached the gospel in China. There is reported an estimated 392 churches with some 123,000 members still in existence in Communist China. Pray for them today, for Christian Chinese refugees in many lands, for ourselves that we be faithful in giving a worthy offering this year.
Pray for VICTOR L. NICHOLS, juvenile rehabilitation, Texas;
JAMES D. BELOTE, educational work, Hong Kong;
OTIS W. BRADY, evangelistic work, Guyana;
MARTHA MAGDOO, medical work, Nigeria;
CAROL HENSON, educational work, Chile;
BOB W. HUNT, student work, Taiwan;
MILFORD LOVEGREN, student work, Hong Kong;
MRS. J. C. BRIDGES, furlough, Mexico;
MRS. R. C. HENSLEY, furlough, Bahamas;
MRS. G. R. WILSON, JR., furlough, Hong Kong;
J. F. PLAINFIELD, retired, South Carolina.

16 WEDNESDAY Read Luke 10:28-42.

Most Orient fields have been entered within the past twenty years. Reports show more than one baptism for each nine members, a much higher ratio than here in Southern Baptist churches. Approximately 70 percent of churches and mission points have national pastors and 10 percent are self-supporting. Pray for churches, for mission points, and for pastors.
Pray for FREDDIE MAE BASON, Baptist center, Georgia;
MRS. CURTIS BOLAND, worker among Spanish, California;
MURIEL PLATT, worker among Negroes, Louisiana;
MRS. W. J. BLAIR, publications, Baptist Spanish Publishing House;
TERRY A. HICKS, business administrator, Nigeria;
FAYE LITSEY, missionary journeyman, Liberia;
MRS. H. E. SPENCER, educational work, Philippines;
MRS. R. F. STARMER, evangelistic work, Italy;
JOHN M. CARPENTER, furlough, Liberia.

HUBERT L. HARDY, JR., furlough, CMA;
MRS. E. G. KILMER, JR., furlough, Venezuela;
C. W. STUMPH, retired, New Mexico.

17 THURSDAY Read Luke 12:32-34.

Appointed for Vietnam, the Samuel M. James family were refused visas to enter Vietnam when they arrived in Hong Kong. Frustrating weeks followed with doors tightly closed. One day Mrs. James said: "October 17 is my birthday. Women back home will be praying for me. The permission will come then." Happily and expectantly they waited. On October 17 at two o'clock in the afternoon, the telephone rang. "Your visas have been granted," was the expected message. Pray for minds in Vietnam.
Pray for MRS. C. R. SEARD, missionary apostle, Taiwan;
LOHME R. BROCK, JR., evangelistic work, Brazil;
MRS. J. D. CARTER, evangelistic work, Brazil;
MRS. S. M. JAMES, evangelistic work, Vietnam;
MRS. J. K. FARR, educational work, Chile;
Z. DON REECI, evangelistic work, Nigeria;
EDWARD O. SANDERS, evangelistic work, Indonesia;
RAY E. SHELTON, evangelistic work, Uruguay;
W. A. SOLESBEE, evangelistic work, Philippines;
MRS. T. E. CROMER, furlough, Liberia;
MRS. F. C. PARKER, furlough, Japan;
MRS. ISAIAS VALDIVIA, retired, Texas.

18 FRIDAY Read Luke 12:35-40.

Southern Baptists support thirty-three missionaries among deaf people, a great majority of whom are uneducated. Pray for lay deaf people who witness to the deaf; pray that more churches will provide a ministry to this neglected group.
Pray for MRS. CARTER BEARDEN, worker among deaf, Georgia;
HENRY E. HARDIN, worker among Negroes, South Carolina;
MAJOR V. MEARS, superintendent of missions, Arizona;
MRS. D. P. DANIELL, evangelistic work, Mexico;
JAMES F. LEEPER, English language, Turkey;
JACK L. MARTIN, evangelistic work, Thailand;
MERRILL D. MOORE, JR., medical work, Greece;
WENDELL L. PAGE, evangelistic work, French West Indies;
RENNIE SANDERSON, educational work, Japan;
MRS. J. A. YARBROUGH, evangelistic work, Nigeria;
EUNICE FENDERSON, retired, Israel.

19 SATURDAY Read Luke 13:1-10.

In mission hospitals overseas, nationals serve beside missionary doctors, nurses, and tech. assistants. In Yaman, a Spanish nurse, Maria Luisa Hidalgo, has been a valuable member of the hospital staff ever since Dr. Young began work there. Baptist women of Spain, through their Christmas offering, support Miss Hidalgo.

Changing Your Address?

Attach Label Here

Are you moving to a new street? a new town? a new state? ROYAL SERVICE would like to know about it, so we can keep your magazine coming to you every month.
Paste the address label from the cover of ROYAL SERVICE to the space provided, fill in your new address, and mail to:

ROYAL SERVICE
800 North Twentieth Street
Birmingham, Alabama 35203

NAME _____
(please print)
NEW ADDRESS _____
CITY _____
STATE _____ ZIP CODE _____

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

Pray for her, for the Yemeni people.
Pray for DIANE GREEN, US-2, Kentucky;
RUDY A. HERNANDEZ, worker among Spanish, Texas;
MRS. S. A. SCARLET, evangelistic work, Panama;
DAVID S. WARREN, worker among Indians, Oklahoma;
RONALD W. FULLER, evangelistic work, Viet Nam;
R. HENRY WOLF, evangelistic work, Mexico;
JAMES L. HOUSER, furlough, Kenya;
MRS. W. B. SHERWOOD, retired, Brazil.

20 SUNDAY Read Luke 15:11-24.

Last year a group of Southern Baptist laymen visited three South American countries, testifying in city after city to the power of Christ to save, protect, and guide in everyday life. They made a deep impression on their hearers, especially the young men. For many it was their first contact with a Christian professional man and many investigated the gospel afterwards. Pray for those who seek.
Pray for MAMIE NELL BOOKER, Baptist center, Louisiana;
MRS. L. C. BELL, evangelistic work, Brazil;
MRS. J. C. CALHOUN, JR., evangelistic work, Thailand;
W. LOWEY COOPER, evangelistic work, Ar-

gentina;
LOLETT DOTSON, nurse, Nigeria;
MRS. J. L. MOON, educational work, Brazil;
MRS. W. L. PAGE, evangelistic work, French West Indies;
EDGAR J. THARPE, furlough, Hong Kong;
DORIS KNIGHT, retired, China, Manchuria, Nigeria.

21 MONDAY Read Luke 15:25-32.

Cuban refugees challenge Florida Baptists, especially in the Miami area. Miss Ruby Miller directs a church kindergarten in a 90 percent Spanish-language neighborhood. Pray for Christians from Cuba that they will be faithful witnesses among former countrymen.
Pray for EUNICE HEATH, Baptist center, Tennessee;
RUBY MILLER, evangelistic work, Florida;
HILARIO VALDEZ, evangelistic work, Virginia;
MRS. C. A. BECKETT, evangelistic work, Pakistan;
MRS. E. E. BROWN, SR., evangelistic work, Bahamas;
ANNIE HOOVER, evangelistic work, Japan;
MRS. W. P. MALONE, JR., evangelistic work, Argentina;
C. GRADY NOWELL, evangelistic work, Thailand.

MRS. H. A. BROWN, JR., furlough, Nigeria;
WINFRED L. MEDCALF, furlough, Thailand;
CABRE DOCKELMAN, retired, Georgia.

22 TUESDAY Read Luke 16:19-31.

Mrs. Anna Margrett is a third-generation missionary. She is granddaughter of the W. B. Bagby, founders of Baptist work in Brazil, and daughter of Emma Bagby who married S. M. Sewell and went with him to Argentina to start Baptist work there. Mrs. Margrett is director of the women's department of the International Baptist Theological Seminary in Buenos Aires. Pray for students of this seminary serving Argentina and adjoining countries. Pray for MARTHA JEAN CHAPPELL, US-2, Indiana;
NINA GILLESPIE, worker among Chinese, Arizona;
MRS. T. J. KENNEDY, evangelistic work, Nigeria;
MRS. ANNE MARGRETT, educational work, Argentina;
MRS. R. B. ROBERTSON, evangelistic work, Mexico;
MRS. W. A. SOLESBEE, evangelistic work, Philippines;
HUBERT B. TATUM, educational work, Hawaii;
MRS. J. M. YEE, evangelistic work, Pakistan;
MRS. S. C. JOWERS, furlough, Philippines;
GEORGE B. WILSON, JR., furlough, Hong Kong.

23 WEDNESDAY Read Luke 17:11-19.

Within a few days the Donald Longs, with their fellow missionaries, the David Hales and Clint Kinsborough, will be completing a year of language study in Campinas, Brazil. Pray that they and other new missionaries may be sensitive to the needs of and understand the people among whom they witness.
Pray for MRS. JAMES HARDIN, US-2, Hawaii;
MRS. C. J. KRAUS, worker among French, Louisiana;
MRS. SPURGEON SWINNEY, Baptist center, Maryland;
CARROLL G. WEBSTER, evangelistic work, Uganda;
WILFRED H. CONGDON, evangelistic work, Nigeria;
JOSEPHINE HARRIS, student work, Hawaii;
DONALD K. LAING, publications, Brazil;
MRS. B. R. LAWTON, evangelistic work, Italy;
JOSEPH A. NEWTON, evangelistic work, Morocco;
R. KEITH PARKS, educational work, Indonesia;
BETTIE LEE KENDRICK, furlough, Hawaii;
DONALD E. McDOWELL, furlough, Paraguay;
MRS. H. L. STEVENS, furlough, Mexico;
MRS. R. M. WRIGHT, furlough, Kenya;
ISAIAS BAST, retired, Texas;
MRS. ELIAS DELGADO, retired, California.

24 THURSDAY Read Luke 18:9-14.

Christian laymen trained in agriculture find

a unique opportunity to witness on today's mission fields. They teach improved agricultural methods, often using a demonstration farm to do so. This type work affords a missionary many opportunities for pointing others to Jesus Christ.

Pray for DOLTON HAGGAM, worker among Indians, Mississippi;
MICHAEL MABANJO, worker among Indians, New Mexico;

MRS. L. B. BROTHERS, educational work, Nigeria;
CHARLES W. DICKSON, educational work, Brazil;

JOHN W. MERRITT, evangelistic work, Italy;
JAMES W. SMITH, evangelistic work, Israel;
CHARLES W. WIGGS, business administration, Korea;

MRS. D. L. BATEMAN, furrough, Kenya;
T. S. GREEN, furrough, Paraguay;
LUTHER H. MORPHIS, furrough, Germany;
MARSHALL E. PHILLIPS, furrough, Kenya;

MRS. MOISES GONZALES, retired, Cuba;
W. BUREN JOHNSON, retired, China, Indonesia;

MRS. W. B. JOHNSON, retired, China, Indonesia;

B. W. ORRICK, retired, Uruguay.

25 FRIDAY Read Luke 18:18-30.

YWAs in Mexico are challenged by their leaders to make vacations missionary. In 1967, the first volunteers went into the hills of the state of Chihuahua to work with home missionaries. Pray for YWAs who spend vacations in this way.

Pray for PEDRO ARRAIMIDE, worker among Spanish, Texas;
JAMES BOWEN, worker among Indians, New Mexico;

MRS. J. D. LAND, Baptist center, Ohio;
LOWELL F. LAWSON, Baptist center, Kentucky;

MRS. V. W. CHAMBLESS, JR., evangelistic work, Mexico;

MRS. H. W. LEWIS, evangelistic work, Trinidad;

RUSSELL A. MORRIS, student work, Singapore;
JOHN A. PARKER, evangelistic work, Chile;
PEGGY PEMBLE, furrough, Brazil;

MRS. P. H. PIERSON, retired, Texas.

26 SATURDAY Read Psalm 9:1-9.

Christianity is a singing religion. In 1967, the Foreign Mission Board elected Claude M. Rhee, Jr., consultant in church music and mass communications. Pray for him, for music missionaries.

Pray for JOHN ALFRED COOPER, worker among deaf, Indiana;

AURELIO DAWKINS, evangelistic work, Panama;

MRS. RICHARD WILSON, Baptist center, Louisiana;

JAMES W. HATLEY, worker among Spanish, Arizona.

MRS. M. P. CALLAWAY, missionary associate, Mexico;

J. G. GOODWIN, JR., evangelistic work, Korea;
WORTH C. GRANT, publications, Japan;
ERVIN E. HASTEY, evangelistic work, Mexico;

MRS. R. F. TRAVIS, evangelistic work, Tanzania;

EDWARD F. DOSHER, furrough, Nigeria;
MRS. J. L. BICE, retired, Brazil.

27 SUNDAY Read Psalm 16.

Missionary Valeria Sherard requests we pray that Eskimo men may become Christians. In her village, Kiama, only one man under fifty claims to be a Christian. She also asks prayer for a teen-age boy studying in the States.

Pray for MRS. EDDIE SAYOIE, worker among French, Louisiana;

VALERIA SHERARD, evangelistic work, Alaska;
OLIVE ALLEN, educational work, Thailand;

BONNY D. EVANS, evangelistic work, Malaysia;
OLIVER E. GILLILAND, JR., medical work, Indonesia;

WILLIAM P. MALONE, JR., evangelistic work, Argentina;

MRS. T. E. SAYAGE, evangelistic work, Zambia;
EVELYN STONE, evangelistic work, Ghana;

MRS. S. T. TIPTON, evangelistic work, Uganda;
CHARLES J. WISDOM, evangelistic work, Mexico;

R. E. AMIS, furrough, Nigeria;
LOWRY MALLORY, JR., furrough, Kenya.

28 MONDAY Read Psalm 18:1-6, 16-19.

Many Indonesians become Christians while patients in the Kediri Baptist Hospital. In many cases they are the only Christians in their villages. In 1966 members of Kediri churches organized "Christ's Witness Corps" under the direction of Pastor Matus Badianto, to begin work in these villages. A year later they were witnessing in thirteen villages with 630 people in regular attendance and 375 had made professions of faith. Pray for this work.

Pray for EVERLEY HAYES, nurse, Indonesia;
WANDA PONDER, nurse, Paraguay;

MRS. C. G. TAYLOR, nurse, Korea;
MRS. R. W. TERRY, evangelistic work, Germany;

29 TUESDAY Read Psalm 20.

MUESTRA TAREA is the ROYAL SERVICE of Spanish-speaking women and young people in the United States, Panama, and Costa Rica. In appearance it is very much like ROYAL SERVICE. Its editor is Miss Martha Thomas Eika, Atlanta, who with one associate translates and adapts to the needs of her readers the material that is published in ROYAL SERVICE.

THE WINDOW, TELL, and SUNBEAM ACTIVITIES. Pray for the influence of this significant publication.

Pray for MARTHA THOMAS ELLIS, Spanish WMU, Georgia;

R. L. STOCKS JR., evangelistic work, Zambia;

JOHN D. CAVE, furrough, Argentina;

ROBERT E. COMPNER, evangelistic work, Venezuela;

DAVID L. MILLER, evangelistic work, Brazil;
JOSEPHINE WARD, retired, Taiwan.

30 WEDNESDAY Read Psalm 25.

J. W. McGarock helped in founding the Baptist Theological Seminary of Chile, and many years was its president. Mrs. McGarock taught in the training school where young women prepare for Christian service. She organized and directed the GA work in Chile and their daughter, Margaret, was their first GA queen. Last year their granddaughter, a second-generation GA, received her cross.

Thank God for the influence of this family. Retired, they work among Spanish-language people in southwest USA.

Pray for HARRY E. BYRD, evangelistic work, Guatemala;

MARGARET FAIRBURN, evangelistic work, Liberia;

MRS. R. B. HILLIARD, evangelistic work, Spain;
REEKAM LAMBERT, medical work, Korea;

FRANCIS L. LEWIS, evangelistic work, Indonesia;

J. THOMAS NORMAN, evangelistic work, Colombia;

MRS. J. W. H. RICHARDSON, JR., medical work, Nigeria;

MRS. J. O. TEEL, JR., evangelistic work, Argentina;

JAMES W. MCGAVOCK, retired, Chile Publishing House;

J. W. GARDNER, retired, Texas;

HANNAH PLOWDEN, retired, China, Hawaii.

31 THURSDAY Read Psalm 26.

Brazilian Baptist women have played a prominent part in the denomination's spectacular growth to a place of leadership among South American Baptist mission fields. Under the dynamic leadership of Miss Sophia Nichols the Brazilian WMU has set the pace in mission offerings for Brazilian home and foreign missions work.

Pray for the Brazilian WMU.

Pray for ANITA COLEMAN, educational work, Japan;

JAMES D. JOHNSTON, business administrator, Nigeria;

CHARLES C. MADDOX, missionary associate, Ghana;

MRS. C. L. MILLER, evangelistic work, Philippines;

MARY ANN MYRICK, missionary journeyman, Zambia;

BUFORD L. NICHOLS, educational work, Indonesia;

SOPHIA NICHOLS, evangelistic work, Brazil;
MRS. G. C. TENNISON, evangelistic work, Portugal;
MRS. A. BENJAMIN OLIVER, furrough, Brazil;
MRS. S. S. STOVER, retired, Brazil;
MRS. W. J. WEBB, retired, Mexico, Guatemala, Venezuela.



THE Music Service Plan provides music and musicians for the organization of the church. It assumes that these organizations, such as Woman's Missionary Union, desire assistance with their music. The plan also assumes that the Church Music program can and should provide this assistance. All is done in a spirit of cooperation, trust, and mutual benefit.

Interpretation of the Plan

In initiating the Music Service Plan the church music director interprets it to leaders of the church and the organizations. This can be done (1) in church council meetings, (2) in meetings of organizational leaders, (3) in individual conferences, (4) to the entire church in general meetings, (5) by distribution of printed information, and in numerous other ways.

OPERATION KNOW

Operation Know is a plan to encourage church staff personnel and church leaders to study the following seven books:

- A Church Organized and Functioning*, 95 cents
- The Training Program of a Church*, 95 cents
- The Sunday School Program of a Church*, 95 cents
- The Woman's Missionary Union Program of a Church*, 95 cents
- The Brotherhood Program of a Baptist Church*, \$1.00
- Working Together Through the Church Council*, 95 cents
- Biblical Foundations for Church Music*, 95 cents

Order from Baptist Book Stores.

ROYAL SERVICE • OCTOBER 1968

Benefits of the Plan

Many churches have actually been using the plan for many years, though the procedure has not been called by any particular name. The satisfactory experiences of those churches have laid the foundation for the plan. These churches have found that the plan:

1. Provides music and musicians—song leaders, instrumentalists, vocal ensembles, and soloists
2. Guides the musicians as they serve
3. Provides music materials and equipment—curriculum materials, hymnals, pianos, visual and audio equipment

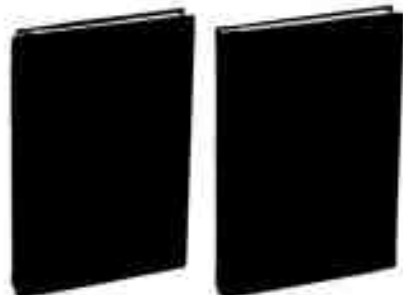
Operational Relationships of the Plan

1. Music program leaders train musicians
2. Each organization requests music personnel through the church nominating committee or other regular procedures established by the church
3. Music leaders advise the nominating committee concerning qualified persons for music positions that are open
4. Church Music leaders work closely with Training Union leaders in efforts to discover potential music leaders
5. Church Music leaders provide in-service training for organizational music leaders in cooperation with organizational leaders

Informational Source Concerning the Plan

A comprehensive description of the Music Service Plan is set forth in a pamphlet titled "The Music Service Plan." The pamphlet is available without cost from the music secretary in each state. Information included has been developed in cooperation with organizational leaders of the denomination and has received enthusiastic endorsement. A church will do well to consider its adoption.

Mr. Conner is Consultant, Church Music Administration, Church Music Department, Baptist Sunday School Board.



COLOMBIA, in SOUTH AMERICA

This fall adults in our churches will study the Foreign Mission Graded Series book, *Colombia: Land of Conflict and Promise*, Estep, 85 cents; Teacher's Guide, Helen Falls, 25 cents from Baptist Book Stores.

The facts of this story were made available from the Foreign Mission Board. It shows the belief by Baptists of Colombia that the kingdom is the responsibility of every Christian. In order to do the work of the Lord, men and women need training. Read the story to see how Baptists in a city of Colombia provided training for laymen.

HOW could the existing thirteen Baptist churches and their thirteen missions in the Cali, Colombia, area hope to preach the gospel adequately to more than 800,000 inhabitants of the city and the nearly 2,000,000 in the department (state)? Only as lay workers are found and trained to witness informally in their daily work and formally in new missions points, say the pastors and missionaries.

Thirty-seven men and one woman were awarded certificates at the close of a two-week Baptist laymen's training course in Cali. They had been selected for the course by pastors in the area as the most promising prospects for the provision of additional church leadership and for the open-

ing of new work. Students and churches shared the matriculation fee.

Each night the students came directly from work, some by bus from as far as twenty-two miles. Then for two and a half hours they studied homiletics for laymen, methods for opening new work, and how to direct services.

The training course was under the direction of pastor Victor Ricaurte of Cali's Bethany Baptist Church, and Rev. Donald R. Kammerdiener, Southern Baptist field missionary stationed in Cali. Serving on the faculty were pastor Ramon Medina of the First Baptist Church, Cali; Alan P. Neely, missionary professor in the International Baptist Theological

Seminary, Cali; and Charles M. Hobson, missionary stationed in Bogota. Mrs. Kammerdiener served a light meal and coffee before the classes each night.

Closely following the New Testament pattern of intensified witness in the midst of persecution and dispersion, Baptists and other evangelical denominations have experienced phenomenal growth.

Four of those who studied together in this initial layman's training course illustrate the dedication of those who attended.

Señor Banguero moved from Cali, Colombia, to Yumbo in 1958 after his home was destroyed by an explosion. Finding no Baptist work there, he proposed that the First Baptist Church of Cali begin work in his home. What started as a small mission is today a flourishing church.

Justina Siniesterra has been active in opening four missions in the Cali area, one of which has grown into the church with the second largest attendance in the city. On Sunday mornings she leaves Cali before daylight to go by bus to the little town of Tiple, twenty miles out into the rich sugarcane fields of the Cauca Valley. There she serves as "pastor" of a growing group, five of whom have already been baptized. She returns to Cali on Monday mornings.

Pascual Palomino drives a Coca-Cola wagon to places where a truck cannot go. He is director of a Baptist mission which first met in a temporary straw-topped shed, but now meets in the home of a woman interested in the gospel. He has been instrumental in opening three other missions.

Roberto Bolanos has been working in a mission near Yumbo while directing a church elementary school. And, seeking to begin work where friends and relatives live in an area untouched by Baptist witness, he travels four hours each way each weekend to Popayan, a city south of Cali.

Other layman's training courses will follow.



Filmstrip, *Colombia Report*, 40 frames in color with printed manual and 10-minute vinyl recording; price, \$6.00 from Baptist Book Stores.

This is a report on Colombia—a country in Spanish America. Southern Baptist missionaries went to Colombia in 1942, hoping to locate church buildings on main streets, to project some institutional work, and to use Colombia as a springboard for witness in neighboring countries. As the filmstrip shows, much has been done toward the accomplishment of these goals, and the growth of Christian influence in this land of progress.

AT A GLANCE



WMS STUDY AND ACTIVITY

OPPORTUNITIES for OCTOBER

♦ WMS Mission Study, Mission Prayer, and Mission Action Groups

Mission Study Groups

Primary activity of mission study groups is a study of missions. Any or all of these mission study groups may be provided for WMS members:

1. Bible study group

Primary activity: study of missionary message of the Bible. Bible lesson, page 34. Guide for study, page 37.

2. Current missions group. Primary activity: study. Study material, page 31. Guide for study, page 33.

3. Round Table group. Primary activity: study. Order for each member of the group: *Round Table Group Guide*, \$1.00.

4. Mission books group. Primary activity: study. Order for group leader and teacher: a copy of *Mission Books Teacher's Guide 1*, \$1.00.

Agenda for Study Group Meeting
Group planning led by group leader. Call to Prayer, page 16. Preview of general WMS study topic for next meeting; see WMS Forecaster. Announcements of general WMS projects and plans. Study.

Information and discussion of help by members in mission action projects as result of study, as requested from mission action groups, as members know of need; response of volunteers and assignment. Prayer regarding mission action project help.

Mission Prayer Group
Primary activity: intercessory prayer for missions. Order for each member of your group: a copy of *Prayer Group Guide*, \$1.00. Helps for prayer group leader, page 30.

Mission Action Groups
Primary activity: ministering and witnessing through mission action.

Agenda for Mission Action Group Meeting
Call to Prayer, page 16. Preview of study topic for next general WMS meeting; see WMS

Forecaster
Announcement of general WMS projects and plans

Group planning of study, sharing, evaluating, in-service study, using a mission action group guide

Prayer for specific needs of persons and for activities

There are two mission action guides which are needed to begin work in mission action. These are

Mission Action Survey Guide, 50 cents, and *Mission Action Projects Guide*, \$1.00. Every member of a mission action group needs a mission action group guide (see chart below).

The *WMS Leader Manual*, 75 cents, provides information about forming WMS mission groups. All materials are available from Woman's Missionary Union, 600 North

Twentieth Street, Birmingham, Alabama 35203, and Baptist Book Stores, unless otherwise indicated.

Every woman needs a copy of *Royal Service*, \$2.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

Types of Groups	Group Opportunities	Resources for Group Work, 1968-69
Mission Study Groups	1. Current Missions Groups	1. Units of study in ROYAL SERVICE each month. See pages 59-60, WMU Year Book.
	2. Bible Study Groups	2. Lessons and study guides for four sessions in ROYAL SERVICE each month. See pages 60-61, WMU Year Book.
	3. Round Table Groups	3. <i>Round Table Group Guide</i> , \$1.00, and ROYAL SERVICE for all group members. See page 61, WMU Year Book.
	4. Mission Books Groups	4. <i>Mission Books Teacher's Guide I</i> , \$1.00, for teachers of books and ROYAL SERVICE for all group members. See page 61, WMU Year Book.
Mission Prayer Groups	Intercessory prayer for missions	<i>Prayer Group Guide</i> , \$1.00, and ROYAL SERVICE for all group members. See page 62, WMU Year Book.
Mission Action Groups	Ministry and witness to	<i>Mission Action Group Guide</i> and ROYAL SERVICE for all group members
	1. Internationals	1. <i>Mission Action Group Guide: Internationals</i> , \$1.00
	2. The Sick	2. <i>Mission Action Group Guide: The Sick</i> , \$1.00
	3. Juvenile Delinquents	3. <i>Mission Action Group Guide: Juvenile Rehabilitation</i> , \$1.00
	4. Language Groups	4. <i>Mission Action Group Guide: Language Groups</i> , \$1.00
	5. Economically Disadvantaged	5. <i>Mission Action Group Guide: Economically Disadvantaged</i> , \$1.00
	6. Nonreaders	6. <i>Mission Action Group Guide: Nonreaders</i> , \$1.00
	7. Prisoners	7. <i>Mission Action Group Guide: Prisoner Rehabilitation</i> , \$1.00
	8. Combating Moral Problems (Preventive Action)	8. <i>Mission Action Group Guide: Combating Moral Problems</i> , \$1.00

Order guides and *WMS Leader Manual* from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores

THROUGH rain, arctic sleet and snow, and tropical storm, the mail has come through. It has crowded the holds of ships from South America. It has weighted airplanes crisscrossing North America. It has bounced along by Jeep and truck. In canvas bags, it has darted through traffic of downtown Birmingham, and has burdened the leather pouch of the faithful postmen who dash into 600 North Twentieth Street several times a day.

The mail has zipped through an electric opener at the rate of four hundred pieces a minute. It has felt the touch of eager fingertips, the rush of busy office workers, the crush of overflowing filing cabinets.

Most important about this well-traveled mail at Woman's Missionary Union headquarters is the message it has borne.

In Spanish, Portuguese, English, and French, the mail has blended to form Pact, a plan for prayer partners.

Thousands of people have said through the mail, "We want spiritual friendship with our neighbor Baptists. We want the Crusade of the Americas to change the lives of the man on the icy sled trail, the hard city highway, the jungle path, the dirt road. We want to pray together that somehow God will revive the faith and courage of Christians for such a time as this; that they will bring literally multitudes to salvation through Jesus Christ."

At last tally before press time, some 800,000 people were known to have been touched by the message of Pact. Lately, no one has had time to count stacks of filled-out application cards that have piled into the Pact office in the Woman's Missionary Union building in Birmingham. We will never know exactly how many hearts meet in prayer across mountains and plains. Some applications represent individuals. But many application cards represent hundreds and thousands of members in churches, Baptists in WMS groups, in Sunday School classes, GAs, YWAs, and Training Unions.

Applications are accepted until the end of 1968. All partners will be assigned before January 1, 1969. The last-minute partnerships can join the thousands already praying for the Crusade of the Americas.

Each partner is receiving a pamphlet of prayer guidance on which his partner's name is inscribed. Following the pamphlet, personal interests, and the leadership of the Holy Spirit, Pact partners will help prepare the way of the Lord for the Crusade of the Americas throughout 1969. Prayer partners can pray and witness; it is God who will bring the blessing.

At this time last year, Pact was an idea—a plan on paper. But Pact was a conviction that prayer crosses borders, welding Baptists of all backgrounds into singleness of purpose in witnessing for Christ—now.

Today Pact is a fact. And the mailbags grow heavier. You can add your request to the mailbags. Send for a Pact folder to Pact, 600 North Twentieth Street, Birmingham, Alabama 35203, and make your request for a prayer partner by filling in a blank in the folder.



Neither Rain,



Nor Sleet



Nor Tropical Storm

by Catherine Allen



First of Two General WMS Studies on Proclaiming the Gospel in the USA

by Monte McMahan Clendinning
Guide for Study, page 29.

New Patterns for Changing Times

A discussion of new approaches which the Home Mission Board is making in discovery of need of ministry and witness for Christ in our country

WHO could deny we are living in a world of change? Is there anything that has been spared from change? Population, knowledge, racial justice, international relations, secularism, morals—changes in these and other areas call for a creative approach to modern missions.

The Home Mission Board's flexibility in adapting to change was expressed by its program secretary of pioneer missions, Wendell Belew, when he commented on methods used in the past: "If it doesn't work, chuck it." Baptists today are seeking worthy methods for better communication of the changeless story of Jesus and his love for every person regardless of circumstance.

To help churches, associations, and conventions to discover missionary and evangelistic needs as well as new approaches, the Home Mission Board assists with surveys and special studies. At times an entire state is studied, at other times a city or several cities. Sometimes the focus is on particular situations in a particular area. Carrying this responsibility is the Department of Survey and Special Studies of the Home Mission Board.

Men in this department, skilled in methods of survey and research, help organize churches in an area for a religious survey. For instance, in 1965 Orrin D. Morris led seventy-six Protestant churches in York County, South Carolina, in an interracial, house-to-house canvass to discover relationship of people to churches. Findings of this

survey indicated that while church membership was above the national average, over one third of the children, birth through eight, seldom or never are related to activities of any church. Other areas of need discovered provide guidelines for long-range planning for the churches.

The Home Mission Board also conducts special studies to determine needs and effectiveness of ministry. Perhaps the most extensive study recently was the racial study in cities, initiated in 1965 by the Home Mission Board. "We undertook the study when churches came to us for help," explained Victor Glass, secretary of the Department of Work with National (Negro) Baptists. "Many faced moving, others wanted advice on how to proceed with an effective ministry where they were."

Project director was G. Willis Bennett, associate professor of Christian ethics at the Southern Baptist Theological Seminary in Louisville, Kentucky. Findings from this project offer new approaches to churches in transition as they seek to become more effective in reconciliation.

These methods—surveys, studies, and research—are all used to help determine areas of greatest need and to lend guidance in developing new approaches to sharing the gospel.

Another method used by the Home Mission Board to test new approaches is the pilot, or test project. A test project for ministry to resort communities was set up on

Georgia's Jekyll Island. For several years the nearby First Baptist Church, Brunswick, and Georgia Baptists have supported a minister, Mallory May, on the island. In 1966 the Home Mission Board was asked to appoint a missionary couple to help experiment with new approaches in a spiritual ministry to people on vacation.

The arrival, in the summer of 1966, of Earl and Susan Troglin, appointed by the Home Mission Board and the Georgia Baptist Convention, enabled pastor May to launch new ventures on the island. For four hours each day, a day camp was held for children of visitors. Youngsters also received instruction in art, recreation, swimming, and a period of serious discussion. Additional ministries included poolside services, teen worship at the motels, and services at trailer and camping areas.

Boldest experiment to date by the Home Mission Board is the current Project 500, a two-year effort to establish five hundred new churches or church-type missions in chosen strategic locations in the United States.

This project, over and above normal church growth and extension, places missionary personnel and ministries in centers of influence throughout our nation. Crossing racial, cultural, and language lines, Project 500 enters capital cities, ports, educational centers, transportation, communication and business hubs, placing a witness where there is obvious need for it (see p. 14).

Worcester, Massachusetts, for example, is in Project 500. With a population of about 200,000—including three colleges—Worcester is the hub of a county of more than 600,000 people. Last fall the Home Mission Board bought a 78-year-old building in the downtown area and appointed former New Mexico pastor Bob Tremaine to direct a countywide ministry. A Baptist chapel, organized earlier from a home fellowship, seeks to minister particularly to the people in a five-story apartment building next door.

It houses families with six children or more. A high-rise apartment across the street houses five hundred senior citizens. College students, searching for something to do, may be found on almost every corner. Successful techniques of reaching people for Christ in Worcester will be shared with other locations in Project 500.

Whether it is Project 500 or a religious survey in York County, South Carolina, the Home Mission Board continues to help churches discover disadvantaged groups and areas. This Board, in its long-established policy, assists churches, associations, and state conventions in discovering and making more far-reaching the work in local areas.

Determining need, however, is not enough. After needs have been discovered, ways must be developed whereby these needs may be met. How then does the Home Mission Board develop means by which people can be reached with the gospel?

The Home Mission Board is developing new and appropriate ways to help groups throughout the nation reach people for Christ. For example, to further implement Project 500, the Board sponsored last January an association of missions conference at Southwestern Baptist Theological Seminary in Fort Worth, Texas. Most of the 150 participants represented locations in Project 500. It was designed to help those present approach their opportunities creatively. Traditional approaches of buildings and programs are not always the best answer. Something else should be used to enable churches to be effective in a ministry of reconciling men to God. "We can't just say come to church," emphasized Hugo H. Culpepper, director of the Home Board's Division of Missions, "we've got to be the church."

Serious consideration was given to such ministries as home fellowships, day-care and literacy training, counseling ministries to homosexuals, and night ministries. For

example, a downtown church could have a minister on duty all night to help the increasing numbers of distraught and lonely people roaming city streets at all hours.

In addition to conferences such as this one at Southwestern Seminary, other avenues of assistance are provided through filmstrips, books, brochures, tracts, and magazine articles. One can scarcely read a current copy of the Board's magazine *Home Missions* without sensing its concern that Southern Baptists find the most effective twentieth-century approaches to missions.

One of the most basic ways by which the Home Mission Board has always helped is through its appointment of missionary personnel. Today over two thousand missionaries serve in all fifty states as well as in Panama, Cuba, and Puerto Rico. Most of them are appointed jointly by the Home Mission Board and the state convention in which they serve or by a certain group within that state. Short-term assistance is given through US-2, summer missionaries, and the Christian Service Corps.

The Home Mission Board's Church Loans Division has recently expanded to more effectively assist churches, associations, and state conventions in financing the purchase of land and in construction of church buildings. This assistance, given primarily to groups unable to secure satisfactory loans otherwise, was provided to 270 churches in one year. The Board has also set aside \$50,000 as a permanent relief fund to assist churches in times of crises, such as floods and earthquakes.

From their wide experience throughout the nation, staff members in every division of the Home Mission Board are ready to offer counsel to churches and associations. This service may range from counseling with an old problem to giving help in initiating new ministries.

For example, two staff members of the Home Mission Board counseled with pastors and missionaries in New York City in long-range plans in this comparatively new field for Southern Baptists. Buildings, for example, pose a real problem. Buying land and constructing a church building in New York City costs an exorbitant amount. Mr. Belew admonishes, keeping in mind the purposes of witness: "Buildings won't build a contemporary witness. Witnessing must be centralized in the life of the individual—wherever he is—not built on meetings in a building." These staffers also give counsel as to how to reach people—those who commute, the ones in the ghettos, the sophisticated, the language groups.

New methods are emerging from such planning and experimentation in the New York area. Home fellowships have been the most common outreach, church members volunteer their homes and invite their neighbors once a week for Bible study. Mobile reading units right on the sidewalks of Harlem could become effective arms of the church.

The Home Mission Board seeks to analyze special studies which have been made, drawing from them new guidelines for these changing times. Studies on the cities

now receive priority. In fact, the Board is focusing its primary thrust on cities. In its recent resolution, it affirmed: "With 70 percent of the population now in urban centers and with the prediction that 90 percent of the population will be in urban centers by 2000 A.D., it seems necessary that urban missions be given priority."

Significant progress in proclaiming the gospel throughout our cities could come as a result of the study, mentioned earlier, directed by G. Willis Bennett. While he commended many of our city churches, Dr. Bennett noted that, in general, social ministry among Baptist churches in the cities is unrealistic when compared to overwhelming need. "The churches in the city which are accomplishing the most and making the greatest appeal to people today," he said, "are the churches which are more totally involved in the lives of people."

Dr. Bennett's recommendations, based on his study, point up the need for more and better trained leaders to serve in urban areas; opportunities for in-service training; establishing an urban church institute or training center; and consideration of the depth of current ministries.

"Someone may observe that all the right steps may have been taken, except there was not enough prayer and dependence upon the Holy Spirit," Dr. Bennett said. He further affirmed: "Instead, this may be the reason for failure in many places"—not relying on Him for power.

At the heart of all the service of the Home Mission Board is the conviction that the gospel changes the hearts and lives of men. Therefore, a great deal of emphasis is placed upon new approaches to evangelism. During the Crusade of the Americas, evangelistic rallies are planned in every state capital, as well as in our nation's capital.

A growing interest in cooperative evangelism (several denominations working together as in the Billy Graham crusades) is reported by staff members of the Home Board. The task of reaching a changing America is too great for Southern Baptists alone. C. E. Autrey, director of the Board's evangelism division, has pointed out that this new method is really the old one of Whitefield and Moody. New for Southern Baptists, successful campaigns have already been conducted in the Northeast, and others are planned for other areas of our nation. Dr. Autrey has been asked to serve on a Billy Graham-sponsored committee to discuss a possible transdenominational drive in 1973 across our nation.

New, creative, flexible—these words help to characterize the Home Mission Board's approach to evangelism as well as other areas of ministry to the hordes of people in America. Findings from the Board's surveys and studies reveal masses of weary and confused people in dire need of the love of God. New emphases projected by the Board magnify the love of God. However, the true effectiveness of the Board's ministry is felt only when men and women across the Convention, in total commitment to Christ, actually become the love of God through the power of the Holy Spirit.

Unit Theme: Proclaiming the Gospel in the USA
October: New Patterns for Changing Times
November: Other Ways, Other Patterns

GUIDE for General WMS Study

by Monte Clendinning

See page 26

New Patterns for Changing Times

Study Question: How can my witness be strengthened by this study of the Home Mission Board's help in discovering needs and developing means to reach people with the gospel?

Checklist for October

1. Check your files for a USA map. If necessary, secure one from local service station or from Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303 (watch for new address).
2. Prepare to display USA map at front of the room with red felt tip pen draw a star on Atlanta, Georgia. To the side in black write Home Mission Board.
3. Place at top of map a strip on which you print unit theme and subjects for the two sessions (see above). Save for use next month.
4. Order set of ten posters on WMS Study Topics for 1968-69, \$1.25, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.
5. Select members and plan for a symposium (see right). (A symposium is a series of short speeches, three to five minutes, used to develop a topic.)
6. Provide table and four chairs for symposium.
7. Have ready for each person paper and pencil.
8. Prepare for each person a sheet of suggested activities (see right).

Introducing the Unit and Today's Study (by study leader—5 min.):

"Proclaiming the Gospel in the USA" is the theme for our study this unit. We will look at evidence that shows the Home Mission Board is helping to develop new patterns for these changing times and at what other denominations in our country are doing in missions work.

(Point to map, reading study titles. Show WMS study posters for October and November. Cover the title, "Other Ways, Other Patterns" as you mention the nature of next month's study. Remove the November poster. Introduce today's study by reading study question See above.)

(Divide women into three listening teams by numbering 1, 2, 3. All 1's form a group, all 2's, and all 3's. Choose a leader. Distribute paper and pencils.)

Group members will as they listen write down—

examples of surveys or studies made by the Home Mission Board the meaning of Project 500 ways the Home Mission Board helps to reach people with the gospel.

(Introduce moderator and symposium after they are seated at the table.)

Symposium (moderator and three members—15 to 20 min.)

Moderator: Introduce material, using first three paragraphs on page 26. Repeat the study question and explain that listening teams will report, telling what each will listen for.

Symposium Members:

Number 1 (3 min.)—From the article, page 26, tell about surveys and studies made by the Home Mission Board and how these help people and churches discover ways and places for witnessing.

Number 2 (3 min.)—From the article, page 26, identify Project 500 and tell what the Home Mission

Board is learning from this and other similar projects.

Number 3 (3 min.)—From the article, page 26, tell what means the Home Mission Board has developed to help reach people for Christ.

Concluding the Study (by study leader—5 to 10 min.)

(Call for brief reports from listening teams. Repeat the study question, above.)

Our listening teams have helped to answer part of our question. Each of you must bring your own answer to this question. How can my Christian witness be strengthened by this study? We praise God for what is being accomplished through the Home Mission Board, but no agency or board can do the work which God calls his people one by one to do. In a moment you will receive a sheet listing possible follow-through activities. At home as you seek God's guidance choose one or more in which you should become involved. (Distribute sheet of the following activities, adding others appropriate for your group.)

1. Write a letter of appreciation to the Home Mission Board, addressing it to Dr. Arthur B. Rutledge, Executive Secretary, Home Mission Board, 161 Spring St. N.W., Atlanta, Georgia 30303. (Watch for new address.)

2. Keep up-to-date on home missions by subscribing to *ROYAL SERVICE* and *Home Missions*.

3. Pray regularly for home missionaries, personnel of the Home Mission Board, our pastors and churches, and leaders of our nation.

4. Share what Christ means to you with someone today.

Close with Call to Prayer

Alternate Suggestions for Study

Omit the listening teams. Substitute an interview for the symposium. Enlist two people, one to ask questions; the other to give the answers. Omit questions prepared for the listening team; decide how to use basic information.

GUIDING A



MISSION PRAYER GROUP

by Mrs. Ralph Gwin

A Word to a Wise Leader

Prepare well:

Have available for each member of your group a copy of *Prayer Group Guide*, available for \$1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or from Baptist Book Stores.

—Be thoroughly familiar with the *Prayer Group Guide*.

—Plan how you will use each precious minute you are together for this first meeting. Prayer need is the determining factor, not procedure. But unless you plan carefully you will rob your group of personal blessing resulting from satisfactory fellowship in prayer.

—Notify members of place and time you will pray together indicating both beginning and closing time.

—Prepare carefully the atmosphere for the group. Leave the fellowship of visiting until the close. Perhaps you will not visit at all but leave quietly, even without refreshments.

Suggestions for First Meeting

Call to Prayer (8 min.)

As women enter give to each one a name (or more than one) of a missionary and country of service listed today in *Call to Prayer*. Ask that each be seated and pray silently for the person(s). At the scheduled time for beginning, ask women to read the names. One woman tells the brief story from *Call to Prayer* (assign in advance) and prays for the missionaries.

Welcome the group (10 min.)

Comment on the purpose of the group. Using from the Guide the section entitled *The Mission Prayer Group*, write on a chalkboard or a piece of wrapping paper "The Group's Work." Briefly discuss this, encouraging questions. There may be unanswered questions. If so, say that your group has chosen to be a fellowship of prayer. This is your primary purpose. As you work together you will be able to answer questions.

Write on chalkboard: "Group meetings." Discuss and come to a decision about when, how often, where, and how long you will meet the next time. Leave this part of your work fluid so you can discuss and change your mind from time to time.

Now write "The group leader," and discuss your responsibilities and purposes of the group as discussed in the Guide and in the *WMS Leader Manual*, 75 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

Give opportunity for questions.

Personal Preparation (6 min.)

Turn in your Guide to the *Personal Preparation* Section. Tell members that this section is for personal and group preparation for growth in prayer. Call attention to what is included in this section. Will you decide to spend ten minutes each time you are together using parts of this section? Will you decide to study at home certain sections and discuss together later? If your group feels as the disciples indicated in their plea to Jesus, "teach us to pray," then you may want to begin your experiences together in learning more about the meaning of intercessory prayer. If so, study together and individually for as long as you need to do so, even as long as three or four months.

Resource Section (1 min.)

Call attention to *Resource Section* (assign in advance) and discuss in one minute its content.

Preview next general WMS study (10 min.)

See page 39 for suggestions. Also see prayer needs related to the study and the possibilities of follow-through. Pray for these needs and about the follow-through which your society members will experience. Meaningful study results in deepened concern and action. Pray that your WMS will grow in missions involvement (pray).

Specific Prayer Requests (15 min.)

Assign in advance:

- for WMS mission action projects (be definite) in which members of society are engaged (pray)
- for mission action groups and study groups who request prayer assistance (pray)
- for prayer partners in Pact* that they will be faithful in prayer and witness (pray)
- for revival and renewal of spiritual realization among Christians of this hemisphere (pray)
- for every lost person in North, Central, and South America (pray)
- for the Crusade of the Americas (pray)
- for Colombia in South America (see information, p. 22) (pray)

Personal Prayer Requests (7 min.)

- ask members to share needs of people of the community and their own personal requests (pray).

Conclusion:

While heads are bowed, ask soloist to sing, or read—and close with amen—the following (see Baptist Hymnal No. 330):

Teach me to pray, Lord, teach me to pray;
This is my heart-cried day unto day,
I long to know Thy will and Thy way,
Teach me to pray, Lord, teach me to pray!

ALBERT S. REITZ

*See page 25 for information about Pact.

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First of Three Studies for Current Missions Group Proclamation and Expansion (Quarterly Theme)

OCTOBER: Advance in Rhodesia (guide for study, p. 33)

NOVEMBER: Fruits of Evangelism in Ecuador

DECEMBER: An Expanding Witness in Jordan

by Juanita Morrill Wilkenson

Advance in Rhodesia

Study Question: How are missionaries in Rhodesia helping churches and people to advance?

Leader: A mother was talking to a group of women about her son's conversion experience. Aware of his young age, she felt keenly the importance of continued Christian nurturing as he was maturing into manhood. Expressing gratitude for his Sunbeam Band leaders, Sunday School teachers, Training Union leaders, and other Christian friends, she wondered how the family could help him. What advice would you offer her?

(Allow several minutes for sharing from group members. Keep in mind that a young woman in your group may be seeking similar help. Mature women in the group will want to share helpful experiences in rearing Christian children. List on the chalkboard or newsprint the key thoughts in each response. Be prepared to include the following suggestions: family devotions and discussions; personal Bible reading and prayer; and participation in church-related camps, conferences, and study courses. Then add that this is an action generation. Say that Christians, even young ones, need and want to be relating to need among people in the community. They want help in confronting lost people with the claims of Christ. They need encouragement by example and instruction from adults.)

Let us now examine our own Christian growth. What additional experiences have you had to develop spiritually?

CURRENT MISSIONS GROUP



(Allow a few minutes for response. You may want to suggest: study of the Graded series book—see p. 40; participation in WMU house parties or WMU conferences at Glorieta and Ridgecrest; and working in local missions. List the responses on the chalkboard or newsprint.)

Whereas this young American boy we have mentioned will be reared in a Christian environment under the guidance of concerned parents and in the midst of numerous opportunities for Christian growth, we know that not every new Christian in the world has such a rich Christian heritage. In Rhodesia (point to map) many converts in Baptist churches are first generation Christians. Only a small number are second or third generation Christians. (Our first missionaries went to Rhodesia in 1930.) Not having Christian parents, these converts are not always able to pursue Christian growth beyond the nurture in public worship and private devotions. Southern Baptist missionaries are aware of this enrichment need and are trying to train national leaders to assume responsibilities in the Baptist work.

(Display flip chart or chalkboard that shows the study question for this month and ask members to read aloud, call attention to the quarterly theme, above. Explain that in November we shall follow the theme in Ecuador and in December we shall look at missionary expansion in Jordan.) Now let us see if we can find answers to our study question (read it).

In our 1967 foreign mission study book, *Africa—Arrows to Atoms*, Dr. Lavell Seats strongly emphasized the need for African leadership to be established and developed in the churches. He reminded his reading audience that many African Christians worship in a language and style that is more American or European than African. Recognizing the universality of Jesus Christ, he foresaw the need for African churches to relate expressions of Christianity to African culture and society. He further suggested that African Baptists should be free to reflect their own personalities in church and convention developments. Baptist missionaries in Rhodesia are also aware of this vital need which Dr. Seats has stated. Today we have arranged for a symposium to point up some ways African leadership is being strengthened in Rhodesia.

Speech 1. Student retreats are excellent opportunities for developing Christian growth among Baptist young people. A few years ago youth from ten schools in Rhodesia joined pastors, teachers, and missionaries at Rhodesia's first Baptist student retreat. The fifty persons attending discussed the potential of Baptist student groups on local campuses. Realizing the potential leadership of the Baptist students, all attending were eager to conserve, encourage, and strengthen spiritual growth of Baptist students who so eagerly were seeking to train themselves for the future.

Speech 2. Christians everywhere are strengthened by evidences of answered prayer. A few years ago when a

SANYATI RESERVATION

top: Baptist hospital

center: Young Woman's Auxiliary together for a "High Aims" meeting

below: Baptist Secondary School student in piano. Stella Chiriseri, teacher. Pat Lemonds

Advance in Rhodesia



serious drought faced Rhodesia, farmers were forced to seek work in the cities because of crop failure. African churches joined the country's European churches in proclaiming a day of prayer for rain. One African pastor reported that he saw people in the bush country rising at three, assembling themselves to pray for rain. On the Sunday set aside for concerted prayer effort, dark clouds

gathered in the sky. Raindrops fell as the prayer service began. Rains that come during the year resulted in crops reaching full maturity for harvest. One missionary reported that many Rhodesian Christians were strengthened and many unsaved were impressed for Christianity that day when prayer for rain was answered.

Speech 3. Many Rhodesian churches are eager to be self-supporting. Desiring church buildings without financial aid from missions money, church members at Mutema, Ganyungu, and Gorodema made their own bricks for building. Frequently, lay preachers and Christian teachers were in the pits mixing mud with their feet. Missionaries encourage Rhodesian Christians to construct church buildings on a self-supporting basis if possible.

Mr. Dutton A. Bonnell, missionary in nearby Zambia, tells of a wonderful group in a rural area. When they assembled to discuss their urgent need for a building, he reports that the discussion went something like this:

"Do you have clay?"

All heads nodded.

"Do you have straw?"

Heads nodded and a slight murmur.

"Do you have poles?"

Smiles and nodding heads.

"Do you have water?"

By now people were talking to one another, and finally they laughed aloud and clapped their hands.

Mr. Bonnell said that it was an inspiring sight to see women and children bringing water from the river and boys and men bringing other materials and building.

It is no wonder that on the day of dedication of the new building there was so much joyousness and thanksgiving that missionaries and Africans sang and prayed and wept together.

Speech 4. Increased educational opportunities equip Rhodesian Christians for responsible leadership. For ten years, missionaries wanted to start a secondary school on the Sanyati Reserve where Baptists have a central primary school and several village primary schools. A secondary school was an urgent need if young people were to be trained for leadership. The long-awaited dream became a reality in January 1966. The school's headmaster is Michael Makosholo. Missionary Ralph Rummage is the principal.

Michael and his wife, Mary, are products of Christian parents. Michael's parents were teachers. His father, also a preacher, died before Michael completed his education. Desiring to follow in his father's teaching footsteps, he worked hard to acquire an education. At the age of twenty-five, he taught in the United School at Our Que, Rhodesia. A missionary in Sanyati persuaded him to become a teacher at the Baptist primary school on the Sanyati Reserve. In addition to his teaching responsibilities, he served also in the church as deacon and choir leader.

Guide for study for Current Missions Group
See page 31 for material

1. Read through the suggested material. Notice that we are dealing with missions concepts. This procedure will be meaningful to the entire group as you relate each month's aim to the quarterly unit theme.

2. Consider one or more possible techniques of presenting the study. Brainstorming and symposium are the suggested learning methods. See *WMS Leader Manual*, pages 52-53, for other teaching techniques. Use every opportunity to encourage group participation.

3. See page 23, for agenda for meeting.

4. Assemble and prepare aids for learning:

—Display a map of Rhodesia, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230.

—Arrange to use a chalkboard or newsprint. If your group meets in a home, you may want to prepare a flip chart. A simple learning aid to prepare: clip together several sheets of newsprint and have a felt-tip pen or hand at the meeting to write down the brainstorming results.

—List the quarterly theme, page 31, on chalkboard or chart. On another page, or part of the chalkboard, write the study question for October, page 31. You will refer to these statements several times during the study, and during the quarter.

—Make advance assignments according to the technique you plan to use.

—Ask God's direction as you prepare for the entire unit study. You are helping women with missions concepts. Remember that a carefully planned study will yield an enthusiastic response.

—For background understanding, read chapter 5, *Africa—Arrows to Atoms* by Lavell Seate (85 cents from Baptist Book Stores), last year's foreign missions adult book. See also page 7 in this issue, and September 1968 *ROYAL SERVICE*.

Michael met his wife when she was completing teacher training. Like Michael, she wanted to continue her education for a teaching career. For seven years this African couple taught at the Sanyati primary school. Then their mutual dream came true. Missionaries arranged for Mr. and Mrs. Makosholo to study at a Baptist school in the United States. While his wife enrolled as a special student in elementary education, Mr. Makosholo worked toward a BA degree in secondary education at Ouachita Baptist University in Arkadelphia, Arkansas. Grateful for the years of study in the United States, he returned to Rhodesia to help his people in every possible way. His responsibility at the secondary school is full of administrative and teaching responsibilities. The new school will fill a definite need for education of African boys and girls, but the spiritual needs of each student will be of deep concern.

also. In a few years it is hoped that 150 high school students will be enrolled. Through this additional educational opportunity, many young people will be trained to assume leadership roles in Baptist work.

Leader: (Write on the chalkboard; student retreats, concerted prayer efforts, self-supporting churches, schools.) As we think about these words, do you believe we have answered our study question? (Read study question again; wait for discussion.) In addition to these examples, attention is being given to radio-TV evangelism and the preparation and distribution of literature as Rhodesian Christians move toward self-support. (See pp. 14-16, August 1967 *Royal Service*; pp. 6-7, June 1967 *Royal Service* and p. 8 of this magazine.)

We are aware that churches, like people, desire the dignity and self-esteem which self-support provides. New churches, like new Christians, often need the guidance and support offered by more mature Christian experience. Not only is this true in Rhodesia, but in our country as well. In our Southern Baptist Convention, many older churches with a large membership frequently assist missions and smaller churches with financial and personnel aid. Through the Cooperative Program and missions offerings, we all have a part in strengthening newer work in various parts of the world and in our country, especially in that area of our country designated as "pioneer" where Project 500 churches are being established in the USA (see p. 14).

Follow-through

Our personal levels of missions understanding are as varied as our experiences. God leads each of us in Christian growth through the Holy Spirit and in ways suitable to our development and needs. It is the indwelling Holy Spirit who woos us to grow spiritually. Has he guided your thinking today? What can we do as follow-through to what we have heard and felt after we leave this meeting and go our separate ways?

Will you help lead, becoming personally involved in the training of young people in our church?

Will you pray for new Christians and church members in the church? Will you tell them personally or by a note of your interest?

Will you visit or write a letter to a newly organized mission or church in the association or elsewhere, expressing encouragement and pledging to pray for them?

Will you assist in training leaders in a new WMS in a church of the association?

Will you pray regularly for Baptist students enrolled in college and men in the service of our country from our church?

Will you join in prayer with Rhodesian missionaries and nationals for training centers for African Baptists? Will you pray for youth in training in Rhodesia?

Conclude with prayer, using Call to Prayer.

The World in the Work of Redemption

Paul's Missionary Manifesto. Read Romans 1-8
Guide for Study, page 37

Introduction

Late in his ministry as the first world missionary, Paul the apostle planned to go to Rome with the gospel of the Lord Jesus Christ. Before he went, he sent ahead by Phebe, deaconess of the church at Cenchræ, a letter which was his defense of his ministry and mission. This letter to the Christian church in Rome will be our study for two months.

Although this letter was not the first written by Paul, it gives good opportunity to study his faith, his purpose, his missionary spirit, and his dreams. This letter is really a missionary manifesto.

Paul planned to go to Rome, hub of the empire where converged the roads of the whole world of his time. Evidently a large number of Christians were there for just a few years later they had become "an immense multitude" (Tacitus). The first great missionary had big plans in mind and a comprehensive strategy for bringing them into being. Rome was to be his new center of operations to the entire world. He wanted the Christians in Rome to know him, his convictions, and his passion. He wanted them to share his ministry to the whole world—Jew and Roman, cultured and uncultured, learned and unlearned.

The Christians in Rome had no doubt heard of Paul; but the apostle knew that he was a controversial figure, not universally admired (by this time he had broken with both Barnabas [Acts 15:39] and Simon Peter [Gal. 2:11]).

Dotson McGinnis Nelson, Jr., pastor of Mountain Brook Baptist Church, Birmingham, since 1961, is a native of Mississippi. He received his education in Mississippi College and Southern Baptist Theological Seminary. Active in both civic and denominational life, he is chairman of the executive board of the Alabama Baptist Convention.

Paul's Missionary Manifesto

by Dotson M. Nelson, Jr.

Therefore, with a new and larger missionary enterprise in view, he set about to ensure that the Christians at Rome would stand behind him in the new missionary venture. This he sought to do by clearly setting forth the universal scope of the gospel, leaping the boundaries of Judaism, bringing the gospel to all men everywhere.

I. The Missionary Obligation (Rom. 1:1-17)

Rome had a peculiar fascination for the first "foreign" missionary. On more than one occasion he showed this fascination, "I must also see Rome" (Acts 19:21). In the very beginning of his letter to the church at Rome he said, "I long to see you" (Rom. 1:11), and, "I am ready to preach the gospel to you that are at Rome also" (Rom. 1:15). Why was Rome so important in the mind and in the thought of the apostle Paul? It marked a new and broader ministry, a planned change of home base. It was the center of the empire from whence could go the message of the gospel to the farthest part.

The salutation of the letter (Rom. 1:1-7) is the longest in the writings of Paul. He identified himself as a servant, an apostle called of God to proclaim good news. This good news about the Lord Jesus Christ, who is both divine and human, is for all men. His specific task as an apostle is to lead people of all nations to believe and obey.

Paul decided that more people could be won with honey than with vinegar, so he complimented the church telling them he was sure that it would be profitable both to him and to the church at Rome to meet. Many times he had planned to visit the church, but something had always kept him from doing so. At this point, Paul gave the missionary obligation that he felt (Rom. 1:14-17). He clearly acknowledged this obligation to all people: to the Greeks and to the barbarians (which is another way of saying to the cultured and the uncultured, to the wise and the

unwise, to the educated and the uneducated). Under the compulsion of this obligation he was eager to preach the good news to the center of the empire, Rome, and from thence throughout all of the world.

Now the reason for this sense of obligation was that Paul had complete confidence in the gospel because it is the "power of God unto salvation" (Rom. 1:16), first to the Jews in point of time and then to the Gentiles. This good news shows clearly how God puts men right (justification). This is through faith by itself, faith from beginning to end.

You can almost see Paul launching a new mission and wishing the church at Rome to be with him wholeheartedly. They must be made to feel as he felt, that the message of Christ was for all mankind. It had nothing to do with old racial distinctions or with outward customs and rules. It was new. It was based upon faith, not the works of the law. From this missionary obligation Paul begins an impassioned plea that all Christian men recognize their duty as stewards of a universal message.

II. The Missionary Need (Rom. 1:18 to 3:20)

1. The Guilt of the Gentiles Who Followed Worldly Wisdom (Rom. 1:18 to 2:11)

God's inexorable law of retribution is: the wrath of God comes down against all unrighteousness. Ezekiel said, "The soul that sinneth, it shall die" (Ezek. 18:4). This is just another way of saying that there is a moral order; good will be rewarded with good and evil will be rewarded with death. It is possible to know about God only by worshiping him in faith, not by means of worldly wisdom. Instead of being wise as the Gentiles said they were, they were foolish. Instead of worshiping the immortal God, they worshiped mortal man, birds, animals, and snakes



Dotson M. Nelson, Jr.

In their worship of wisdom they reached out for sensual pleasure and developed shameful passions. This scathing indictment of evil is plainly seen in the translation, *Good News for Modern Man* (TEV), Romans 1:28-32. God's inexorable judgment follows. He will reward the good, those who follow him, and give them eternal life. To those who love only themselves, the end result is death.

2. The Guilt of the Jews Following the Law Instead of Faith (Rom. 2:11 to 3:8)

The Jews boasted about keeping the law. But they were keeping the letter of the law; they neglected the spirit of the law. The law could indeed have been a "schoolmaster to bring us unto Christ" (Gal. 3:24), but they had not used it for this purpose.

Obedience is the important thing. Paul reminded the Jews that their circumcisions, their sacrifices, and their rituals availed nothing unless they kept the spirit of the law. In fact, if they did not keep the law and its spirit, he did not consider them real Jews (Rom. 2:28-29). As a matter of fact, the Jews, because of the advantages of the old covenant, had a deeper responsibility.

3. All Men Are Equal and No Man Is Righteous (Rom. 3:8-20)

To clinch his argument, as the modern preacher sometimes does, Paul quotes, somewhat inexact, from several passages of Scripture (Psalm 14:1-3, Isa. 53:1-3, Psalm 5:9, Psalm 10:7, Isa. 59:7-8, Psalm 36:1). The law has no power to put man right. The purpose of the law is to make man know that he has sinned (Rom. 3:20).

III. The Missionary Means (Rom. 3:21 to 7:25)

Justification is a long word, and it has frightened a number of people. Justification is just another way of saying "God's way of putting man right with himself." This has nothing at all to do with law. "God puts men right through their faith in Jesus Christ" (Rom. 3:22 TEV). No one can be reconciled to God on the basis of merit alone. God provided another way by which they may be accepted. The Jewish law is not it, though it leads men to it. However, the Jews had a real advantage in that their scriptures contained the promise of better things. In spite of the fact that "all have sinned, and come short of the glory of God"

BECAUSE WE CARE— PROJECT 500

Project 500 is the exciting effort to establish 500 strategically located churches or church-type missions within areas of our nation entered by Southern Baptists since 1940 (the North and West). This filmstrip, an introduction to the Project 500 idea, gives something of the beginning, the criteria for selection of the 500 locations, and information on how church members and churches all over the Convention can participate.

Filmstrip
Available from
Baptist Book Stores

Cost \$3.50

Approximately 65 frames
Two manuals

Tape recording of this narration available on a share-the-cost basis direct for \$2.50 from the Home Mission Board, 161 Spring Street, N.W., Atlanta, Georgia 30303 (watch for new address)



(Rom. 3:23), there is a remedy out of the sheer generosity (grace) of God by which the unacceptable are accepted. God's sending Christ as our propitiation had nothing to do with placating an angry God, but it has a great deal to do with the mercy and forgiveness of God and the removal of that which makes man unfit for communion with God. Two things are involved: (1) the self-sacrifice of Christ, and (2) the faith of those who are to benefit by it. When Christ came, there was a demonstration that God is not only righteous himself, but that he will accept men who have faith in Jesus. By this faith, those who on their own merit are unacceptable can be accepted (Rom. 3:25-26). There is no room for the kind of self-confidence that says, "I have done my duty, and I am not afraid to face my Maker." There are no self-made men acceptable unto God, but only men who have faith without reference to merit. Sin is universal. There is only one radical way of dealing with it, which is the same for both Jews and Gentiles. This way is the way of the cross.

IV. The Missionary Results—the Family of God (Rom. 8:1-39)

The ultimate result of the gospel, wherever it is preached and accepted with the commitment of faith, is a different kind of life which Paul called life in the spirit (Rom. 8:1-11). This is over against life in the flesh. There was a time when all were absorbed in worldly human things; but, when Christ comes into the heart by faith, the person becomes absorbed in the things of the spirit. This is the mark of the new creature in Christ—to have the spirit of Christ.

Paul describes the result of oneness with Christ. The Christian becomes a brother to every other person living in the spirit of Christ (v. 12). They become the children of God (v. 14). God becomes father in a special relationship of adoption (v. 15). Christians then are "heirs of God, and joint-heirs with Christ" (v. 17).

The Jew divided the world into two sections: the present age and the age to come. The present age was all bad, but the new age was to come marked by the adoption into the family of God (Rom. 8:18-23). The mark of the one who accepted the sonship in God's family was to be an unquenchable hope marked by a faith of patient endurance (Rom. 8:24-25). This faith is expressed in God's providential care (Rom. 8:28-30).

Paul ended the eighth chapter with an impassioned, emotional statement concerning the ultimate victory. God is for us (v. 31). Jesus Christ the Son was our sacrifice (v. 32). God has made us right with him (v. 33). Jesus is our pleader (v. 34). The ultimate victory is assured through union with God, not separation from him (v. 37-39).

As a result of this new family relationship based on God's grace and accepted by faith, every child of God has the responsibility to witness to all men. To this Paul turned in Romans 9:1. To this we will turn next month.

GUIDE FOR STUDY

of The Missionary Message of the Bible

The World in the Work of Redemption

by Hoyt R. Wilson

Paul's Missionary Ministry

Using the Bible, the lesson on page 34, and this guide, individuals or groups may study in one or four sessions. For each session add a visual to stimulate interest at the beginning. See "To Begin" below.

Paul, writing in Romans 1-8, shows: (1) the need of men everywhere for deliverance from sin; (2) the means of deliverance provided through Christ; and (3) what it means to live the new life in Christ.

Teaching Aim:

How can I live each day, demonstrating that I know Christ as Saviour and Lord?

To Begin:

Display several letters and cards you have recently received. State that these were received from friends whom you have known for many years. Ask members to imagine receiving a letter from someone whom they did not know, but who planned to visit them at the suggestion of a friend. Obviously, this type of letter would be written differently from a letter from an old friend who was coming.

Paul's letter to the Romans was written to the Christians at Rome before he arrived to visit them. He had definite reasons for writing to them, of course. He also had an obligation to fulfill.

Ask members to open their Bibles to Romans 1 and say that during your study you will be looking for answers to these questions which have been written on the chalkboard.

- Why did Paul write people he did not know?
- What was his obligation?
- What need caused his obligation?
- What is "life in the spirit?"

To Guide Bible Study:

Place also on the chalkboard this outline from the lesson, page 34.

1. The Missionary Obligation (Rom. 1:1-17)
2. The Missionary Need (Rom. 1:18 to 3:20)
3. The Missionary Means (Rom. 3:21 to 7:25)
4. The Missionary Result (Rom. 8:1-39)

Mr. Wilson is Director of Christian Education at Mountain Brook Baptist Church, Birmingham, Alabama.

ROYAL SERVICE • OCTOBER 1968



Hoyt R. Wilson

I. The Missionary Obligation: Read the Teaching Aim. Ask members to follow as you read Romans 1:1-7, Paul's longest salutation in any of his letters to churches or individuals.

Point out the importance of Rome in the world of that day. Tell of the large number of Christians at Rome, and of their influence (v. 8).

Although Paul had not visited Rome, Christians there had heard of him.

Ask members to find the verse which indicates Paul's eagerness to visit Rome (Rom. 1:11). This verse in *Good News for Modern Man* (TEV) reads, "For I want very much to see you in order to share a spiritual blessing with you, and make you strong."

Paul hurries on in Romans 1:12 to explain that he also expects to be helped by a visit in Rome.

Ask the group to read ahead and locate the verse or verses which speak of Paul's missionary obligation (Rom. 1:14-17).

Discuss what the obligation was and why he felt so strongly about it. Look again at the aim. Discuss.

II. The Missionary Need: Divide the members into three discussion groups and appoint one member in each as leader. Assign the following verses to be studied in light of the accompanying questions. Have these already written on paper to give to each group.

Group 1—Read Romans 1:18 to 2:11.

1. What action is expected of God toward sin?
2. Has God always revealed himself to men?
3. The people knew that their sins deserved death. Which verse states this?

Group 2—Read Romans 2:11 to 3:8.

1. What emphasis did the Jews place on the law?
2. Read Galatians 3:24. What does this verse say about the purpose of the law?
3. Can the law have the same purpose for us today?

Group 3—Read Romans 3:8-20.

1. Paul quotes several Old Testament passages. Study these and compare them with what he wrote down. These are: Psalm 14:1-3; Isaiah 53:1-3; Psalm 59; Psalm 107; Isaiah 59:7-8; Psalm 36:1.

2. What is the purpose of the law?
3. Which verse states the purpose of the law?

After approximately five minutes of study and discussion, reconvene the groups. Ask each leader to read the questions and summarize the findings of the group.

You may want to make further study of Romans 1:20, 21, 25, and 28, which indicate that the people knew God, yet turned from him.

In what way does the human behavior in Romans 1:28-32 sound familiar to you? Read the Teaching Aim without comment.

III. The Missionary Means: Using Romans 3:21 to 7:25, guide the group in recognizing that the means of establishing communion with God are: (1) the self-sacrifice of Christ, (2) the faith of a believer.

IV. The Missionary Result: The result of accepting the gospel is a new life which Paul calls "life in the spirit." Place the Teaching Aim before the group. As someone reads Romans 8:1-11, have members write down the results of "life in the spirit" as opposed to life in sin, as indicated in Romans 1:26-32. Discuss.

See "Colombia, in South America," page 22, and tell about the results of the gospel in lives of Christians in Cali, Colombia.

Summary

Review the four questions above under "To Begin." Are there further questions which might be considered at your next meeting? If so, be sure preparation is made for further study of them then.

To Apply to Life: Ask members how a Christian expresses in daily living the spirit of Christ. Allow time for discussion.

Make the statement: Everyone leads others to Christ or away from Christ by the way he lives before his family, friends, and neighbors. Ask all members to sit quietly for a few moments. Suggest that each one examine her day by day living. Are there relationships that we can redeem?

With the victory cry of Paul (Rom. 8:31), challenge them to concentrate on improving, by the power of God's Spirit, in the areas of living and influence.

To Stimulate Interest for Next Study:

The Jews were God's chosen people, yet they rejected Christ as the Messiah. In our next study we will seek to learn what it meant to be the "chosen people," and what resulted when they did not fulfill their role.

New WMS Study Posters Available



Have you bought your new set of WMS study posters for your Society study yet? Last year 17,139 sets were sold. Women found them useful indeed. The set of ten posters on WMS Study Topics for 1968-69 are available now. Order ONLY from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, for \$1.25.

WMS forecaster

PLANNED BY MARGARET BRUCE
OCTOBER 1968 • ROYAL SERVICE

President

Facing a new WMU year with a new organization pattern is a demanding challenge. You have been chosen because there are those who believe you have the qualities needed to be a WMS president.

You will study and pray and depend upon the Holy Spirit to help you guide the work of Woman's Missionary Society in the right way.

In the *WMS Leader Manual* we read, "The leader helps the group:

- define its purposes
- translate its purposes into attainable goals
- reflect Christian personality
- clarify responsibilities
- guide the processes of planning
- discover available resources
- keep work consistent with purposes and goals
- maintain high level performance
- evaluate progress toward goals regularly."

Motivating, persuading, instructing, and approving are some of your responsibilities. These you will perform in personal conferences with leaders, at executive committee meetings, and during meetings of the society.

Check the following list to see if you and your officers are ready for the new WMU year:

- ☐ We have participated in the WMU annual planning.
- ☐ Our WMS is organized according to the new WMS design.
- ☐ Our members have chosen the mission group(s) in which they want to work.
- ☐ All leaders have read the *WMS Leader Manual*.
- ☐ Our leaders have the new WMS materials which they need.
- ☐ I have made plans for the meeting of the WMS executive committee as follows:
 1. Committee members have been notified of meeting and given agenda items to be considered.
 2. Meeting room has been attractively arranged.
 3. The agenda items are.

- (1) Call to Prayer
- (2) Presentation of WMS Achievement Guide:
 - section one by WMS study chairman
 - section two by WMS activity chairman
 - section three by WMS president
- (3) Consideration of plans for:
 - study of the book *Colombia: Land of Conflict and Promise*
 - observance of Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering, December 1-8
 - mission action project(s)
 - leader training
 - reaching absentees and enlisting prospects
- (4) Summary report of:
 - mission study groups formed
 - prayer and mission action groups formed
- (5) Sharing information from meeting of WMU council (in churches with more than one WMS, this will be sharing of information from WMS committee)
- (6) Make plans for report to society



wms chairmen

There are two WMS chairmen in each WMS. These are the study chairman and the activity chairman.

The study chairman is responsible for guiding learning experiences at general WMS meetings, encouraging the reading of missions books and periodicals, and planning WMS study projects (study of missions books). In addition to these major responsibilities for the general WMS, she confers with mission study group leaders and assists them in their work.

The activity chairman is responsible for the prayer time at general WMS meetings and encouraging members to pray daily for missionaries. She leads in planning WMS projects in prayer, stewardship, and mission action. The activity chairman, as well as the study chairman, has a responsibility to mission group leaders. She confers with mission prayer group leaders and mission action group leaders and assists them in their work.

• Study Chairman

If the book, *Colombia. Land of Conflict and Promise* by William R. Estep, Jr. (85 cents), is not to be taught in a churchwide study, plan for the society to study this adult book in the 1968 Foreign Mission Graded Series. A Teacher's Guide by Helen Falls (25 cents) will be helpful to the teacher(s) in preparing for the study. The book and Teacher's Guide are available only from Baptist Book Stores. Here are some essential steps to take in preparation for the study.

- schedule the time and place for study
- secure teacher or teachers
- order books, Teacher's Guide(s), and audiovisuals
- circulate books to read
- publicize study
- arrange classroom attractively and functionally
- assist teacher(s) with teaching aids.

Audiovisuals may include:

Colombia Report, a color filmstrip, 40 frames with recording which surveys Baptist missions work in Colombia, \$6.00 (see p. 22)

Challenge of Spanish America, a color filmstrip, 40 frames with recording which shows the social, economic, and political problems of Spanish America. It majors on the religious situation in Spanish America. \$6.00. These filmstrips may be ordered from Baptist Book Stores.

A set of ten posters on WMS Study Topics for 1968-69 is available for \$1.25 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203. These may be used to announce the general society study, and they may also be used as teaching aids in the society meeting. The October study title is "New Patterns for Changing Times." The study will show how the Home Mission Board helps people and churches discover disadvantaged groups and areas and develops means whereby they can be reached with the gospel.

You may want to use program covers in which to outline

the study. Home Missions areas program covers with a United States flag on them may be secured from Woman's Missionary Union or Baptist Book Stores, 25 for 60 cents; 100 for \$2.00.

See pages 26-29 for study material and guide.

Encourage mission study group leaders to have the November WMS study topic previewed at group meetings. They may want to use the suggestion given in this Forecaster, or they may want to plan their own preview. A suggestion is also given in this Forecaster for announcing the society's study of *Colombia: Land of Conflict and Promise* in mission group meetings. Remind mission study group leaders of this opportunity for the study of a foreign missions book (See "Promotional Feature for WMS, p. 41.")

• Activity Chairman

As activity chairman you will plan for use of the calendar of prayer in ROYAL SERVICE in general WMS meetings. Suggestions are given in the *WMS Leader Manual*, pages 61-62 for varying the use of Call to Prayer. You should also encourage prayer group leaders and mission action group leaders to use Call to Prayer in group meetings. Prayer group leaders will find numerous suggestions for varying the use of Call to Prayer in the *Prayer Group Guide* (\$1.00 from Woman's Missionary Union or Baptist Book Stores).

It is not too early to begin making plans for the society's observance of the Week of Prayer for Foreign Missions, December 1-8, with the Lottie Moon Christmas Offering. Here are some of the plans to be made:

1. Time and place of meetings
2. Members to be responsible for each day's observance
3. Person(s) to be in charge of publicity
4. Person(s) to prepare meeting place
5. Visuals for showing progress toward attainment of Lottie Moon Christmas Offering goal
6. Music for meetings

In churches having more than one WMS, the WMS committee will assist WMS activity chairman with plans which involve more than one society. The WMS committee will also give guidance in the coordination of society plans with those for churchwide observance of the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering.

Woman's Missionary Union is suggesting that prayer retreats be held in August, September, or October 1968. The retreats will center on the Crusade of the Americas and will help members prepare for revival. As you plan a prayer retreat for your WMS, you will want the prayer retreat pamphlet which has the Crusade of the Americas as its theme. It is available for 15 cents from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores. A color filmstrip, *The Crusade of the Americas*, is available. It is designed to motivate Baptist churches throughout the western hemisphere to participate in the evangelistic Crusade. It

has 40 frames with recording, and may be secured from Baptist Book Stores for \$6.00.

October has been designated by the denomination as Cooperative Program Month. Its purpose is to inform Baptists of the basic channel of mission support which is the Cooperative Program.

Write your state Baptist executive secretary for information regarding the Cooperative Program in your own state. Most states provide free Cooperative Program leaflets. If these are available in your state, order some to distribute to WMS members. The book *Our Cooperative Program* by W. E. Grindstaff (95 cents from Baptist Book Stores) will give information that can be used during Cooperative Program Month to inform WMS members of this means of participating in missions.

Has your church conducted a mission action survey? What needs were discovered? Which of these needs will WMS members seek to meet? The need may include a ministry to the aging, the physically handicapped, agricultural migrants, nonreaders, the military, alcoholics, unwed mothers, the sick, the economically disadvantaged, language groups, or internationals.

Mission action projects should be chosen on the basis of need to be met and on the basis of the members' resources for meeting the need. If a mission action group requests help with a project related to their ongoing work, you should recommend to the WMS executive committee ways the request can be handled.

See the *Mission Action Projects Guide* (\$1.00 from Woman's Missionary Union or Baptist Book Stores) for guidance in choosing a project and determining the actions necessary to carry out the project.

Each month this section of WMS Forecaster will give suggestions which apply to the work of all mission group leaders. In addition there will be specific helps for mission study group leaders, mission prayer group leaders, and mission action group leaders.

The following checklist will help prepare you for the first meeting of your mission group:

- ☐ I have studied chapters 3, 4, and 5 of the new *WMS Leader Manual*.
- ☐ I have studied the resources available for my mission group (see p. 23).
- ☐ I have secured _____ to preview _____ (name) the November WMS study topic.
- ☐ I have planned the agenda for the meeting.
- ☐ I have listed the announcements and arranged the promotional feature.

Promotional Feature for Group Meeting

To announce the study of the adult book in the Foreign Mission Graded Series, *Colombia: Land of Conflict and Promise* by William R. Estep, Jr., mimeograph the following quiz and give one to each group member. You may want to order the Latin America program covers to use for the quiz. They are available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores, 25 for 60 cents; 100 for \$2.00.

1. Colombia is a country in South America. T ☐ F ☐ (True)
2. Colombia is located in the southern part of South America. T ☐ F ☐ (False, northwest)
3. Colombia borders on the Caribbean Sea. T ☐ F ☐ (True)
4. Colombia borders on the Atlantic Ocean. T ☐ F ☐ (False, Pacific Ocean and Caribbean Sea)
5. Bogotá is the capital of Colombia. T ☐ F ☐ (True)

Come learn about Colombia . . . why is it a land of conflict and promise? Give time and place of study.

Preview November WMS Study

You may want to order the set of ten posters on the WMS Study Topics for 1968-69. These are available only from Woman's Missionary Union for \$1.25. If you have access to the posters, display the poster announcing the November study topic "Other Ways, Other Patterns." Explain that the study will present the missionary strategy of other denominations in the USA. Ask such questions as: Do Lutherans have a home mission board and a foreign mission board?

To what countries do Lutherans send missionaries? How many missionaries do Lutherans have? What do you know about Presbyterian mission work? How many overseas missionaries do United Presbyterians have?

Do Lutheran and Presbyterian church women have a magazine similar to ROYAL SERVICE?

Tell how the November WMS study will show the missionary strategy of these denominations and will supply answers to questions like these. Give time and place of meeting.

Elements of Group Meetings

All elements of the WMS program are built into the work of each mission group. The activities for each mission group will include: group planning, use of calendar of prayer, preview of general WMS study topic for coming month, announcements of general WMS projects and plans, and the primary activity of the group (study of missions or intercessory prayer for missions, or ministering

and witnessing through mission action.) Sometimes mission action projects will be planned as follow-through to the study of missions or as requests come from the WMS and mission action groups.

Mission Study Group Leader

Basic guides in planning for learning are given in the *WMS Leader Manual*. Mission study group leaders will find these helpful in planning each study experience. Three of these are: know resources, determine learning methods, and prepare learning aids.

1. Know the resources which are available for your mission study group. *ROYAL SERVICE* is a monthly resource for each mission study group. It is the primary resource for current missions groups and Bible study groups. For Round Table groups and mission books groups there are guides, \$1.00 each from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

Supplementary resources are *The Commission and Home Missions*. See the *WMU Year Book 1968-69* (pp. 129, 130) for prices and addresses for ordering these periodicals.

2. Determine learning methods. Some of the more familiar learning methods are explained in the *WMS Leader Manual*. Month by month, various methods are suggested in *ROYAL SERVICE* for involving group members in the study of missions.

3. Prepare learning aids. A learning aid adds sight to sound and often involves other senses. The *WMS Leader Manual* describes some effective learning aids. They do not have to be professionally done to be effective. Just be sure that they are appropriate, simple, and attractive.

Prayer Group Leader

Have you studied carefully the *Prayer Group Guide*? Do all of the members of your group have the Guide?

You should keep in mind that the primary purpose of your group is intercessory prayer for missions, but there are related activities for which the group is also responsible. See the planning chart on page 114 of the *WMS Leader Manual* and make assignments for your first meeting. Who will plan for the use of Call to Prayer? Who will preview the November WMS study topic? See the suggestions given on page 30.

With these guidelines and the *Prayer Group Guide* you will have sufficient resources for leading the prayer group in a meaningful prayer period.

Your group will want to pray regularly for the evangelistic Crusade of the Americas. You may want to request another prayer group as prayer partners for the Crusade. If so, write to Pact, 600 North Twentieth Street, Birmingham, Alabama 35203, and request an assignment.

Mission Action Group Leader

Ministry and witness to persons of special need is the primary task of the mission action group. This month and

next, your major concern will be to help group members probe their awareness and response to ministry and witness opportunities and to explore the meaning of mission action as rooted in the Bible.

Group guides are provided for the following areas of work: internationals, the sick, juvenile rehabilitation, language groups, economically disadvantaged, nonreaders, prisoner rehabilitation, and combating moral problems. These guides are \$1.00 each and may be secured from Woman's Missionary Union or Baptist Book Stores.

If your mission action group is ministering in an area not included in this list, choose the guide which seems most applicable to the area of work in which your group is involved and follow the principles laid down for doing your work.

WMS director

Forecaster gives a warm welcome to all WMS directors. You are something new under the sun! Never before have we had a WMS director, and even now they will only be in churches where there is more than one WMS.

Your duties are outlined on page 12 of the *WMU Year Book 1968-69* and page 56 of the *WMU Manual*. You will want to know your responsibilities and make efforts to perform them to the best of your ability. One of your duties is to lead the WMS committee in its work. Duties of the WMS committee are listed on pages 59 and 60 of the *WMU Manual*, pages 118-119 of the *WMS Leader Manual*, and page 14 of the *WMU Year Book 1968-69*.

At your first meeting with WMS presidents, review the duties of the committee with them. One of the primary tasks of the WMS committee is to coordinate the work of more than one WMS in the church. Here are some possibilities for coordination of work which you may want to consider at your first quarter's meeting:

1. Study of the book *Columbia: Land of Conflict and Promise* by William R. Estep, Jr.
2. Sharing resource materials and learning aids to be used with society study
3. Leadership training
4. Discovery and enlistment of prospects
5. Observance of Week of Prayer for Foreign Missions, December 1-8.

International Feature

for WMS General Meeting

Mimeograph small outline maps of South America, and on the maps color the country of Colombia green. Print or write the time and place of the study of the book *Columbia: Land of Conflict and Promise*. As these announcements are given to WMS members, have a Latin American record played.

New WMU Organization Plan Offers Key to



New Missions Adventure

by Dorothy Weeks

THE next time you pay homage to the pioneers of women's rights, you should mentally hang a medal on Charles Keitering.

Granted, Susan B. Anthony earned her place in our history, but actually female emancipation never got off the ground until Charles Keitering invented the self-starter. Then

Miss Weeks is editor of children's books for Friendship Press.

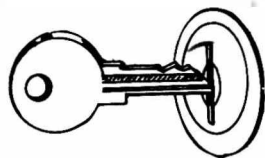
the hand that rocked the cradle but couldn't turn the crank had only to turn a key. Soon the cradle became a kiddie seat and mother and child set off in the family auto to see the world beyond the four walls of home.

This new freedom of movement, coupled with laborsaving inventions which have made housekeeping less than a full-time job, has left woman

time for creative and worthwhile pursuits.

Some innovations are underway in Woman's Missionary Union which promise to provide church members new opportunities for service as they seek to help the church fulfill its mission.

Surely you have read or heard about the new organization plan for Woman's Missionary Union. If the



interpretation plans of WMU in the association, state, and Southern Baptist Convention have been halfway successful, by now you should be thoroughly saturated with information on how the new plan is to work.

Beginning October 1, you will have opportunity to experience the new organizational setup in your own church.

You can enter into this new plan of organization knowing that some WMU members have already experienced the organization and are enthusiastic about the possibilities for enrichment in service and study.

First Baptist Church in Birmingham, Alabama, was invited to be a pilot church to help test the new plans. In the summer of 1967, officers and leaders were elected early and attended special orientation sessions conducted by national leaders. Mimeographed copies of new materials were distributed, for it was months before the manuals and handbooks would be off the press.

Armed with a challenge of pioneering and the assurance that national WMU leaders were nearby to lend encouragement and advice, the WMU members at First Baptist Church began a pilot project, October 1967.

The response has been gratifying. Take the case of one business

woman who is a member of the night WMS. She has no family responsibilities, so when 5:00 P.M. comes she has energy, intelligence, and concern which she wants to channel into creative activities.

The new organization plan seemed to be just what she was looking for. The current missions group caught her interest, for she is well informed on world affairs. She cheerfully volunteered to plan the study for the first quarter.

Not content to study about missions, she wanted to be involved in mission action. So she joined a group to minister to the shut-ins and the sick in a large housing project near the church. Then, almost apologetically, this woman joined a second mission action group, this one involved in hospital service.

This is the story of one WMU member who is happy with the variety of opportunities open to her under the new organization plan. Other members are participating according to their interests, talents, and the amount of time available.

One busy matron became leader of a mission action group ministering to internationals. When several nurses from Spanish-language countries came to study at the University of Alabama medical center, the leader began an English class for

them. Once they visited the day WMS meeting. While waiting for lunch to be served, the group leader, not wanting to waste a minute, took her pupils into a corner to continue an English lesson. The WMS members were startled to hear the leader repeating slowly: "gall bladder . . . muscles . . . spleen . . . kidney." Suddenly the interlopers remembered that these were nurses, and the group leader was teaching them the words which they needed to know at once if they were to continue their nursing education in English.

First Baptist Church women are involved in missions. The new streamlined organization has released them from some of the detailed committee work and set them free to put their faith into action in areas of critical need. The flexibility of new plans allows every woman to use her own talents, interests, and abilities, and gives her choices.

While driving to WMS meeting this October, do think of Charles Kettering who made it possible for you to turn that key and start the car. Also be grateful for women who pioneered the new organization plan for WMU so that the ideas and materials you will be using are the best possible helps which you now need to assist your church in fulfilling its mission in the world.



planned by june whitlow
royal service · october 1968

OCTOBER IS COOPERATIVE PROGRAM MONTH

The Cooperative Program is the voluntary way Southern Baptists work together to spread the gospel. How can Woman's Missionary Union participate in Cooperative Program month?

- Pray for missions work supported by the Cooperative Program.
- Give through the Cooperative Program.
- Study about the Cooperative Program. Read *Our Cooperative Program and Principles of Stewardship Development*, both by W. E. Grinstead, 85 cents each from Baptist Book Stores.

information for WMU council members

A Church Fulfilling Its Mission Through Evangelism and World Missions

The major thrusts of the denominational emphasis 1968-69 are the Crusade of the Americas and Project 500.

The Crusade of the Americas is a cooperative evangelistic effort throughout the western hemisphere in 1969. Strong emphasis will highlight the role of prayer, witnessing, singing, and preaching.

Project 500 is an effort, involving the resources of the denomination, designed to strategically locate five hundred new churches in our denomination.

WMU plans for the year, include:

- Prayer Partners for Crusade of the Americas (Pact).—Pact is an international prayer agreement which links Baptists of North and South America in intercessory prayer for the Crusade of the Americas.

- Prayer Retreats for Crusade of the Americas.—Church WMUs have been encouraged to hold retreats devoted to the Crusade of the Americas.

- Missions: Offering to Support Crusade of the Americas.—The last million dollars of the Annie Armstrong Offering goal for Home Missions will be used to finance the Home Mission Board's project to establish five hundred new churches in strategic locations during the Crusade.

- WMU Magazines Feature Crusade of the Americas.—Articles and lesson materials will feature the Crusade.

Let's Get Acquainted

WMU council member, The WMU Leader is designed for you. It is a tool to inform and guide you as you plan, conduct, and evaluate the WMU program. Take a few moments and let's get acquainted, section by section.

Note the leadership feature "New Organization Plan Offers Key to New Missions Adventure," page 43. This month by month attraction is to help all WMU leaders develop basic leadership skills necessary for conducting effective WMU work.

Peruse the "Information for WMU Council Members." Here will be detailed information needed for carrying out the WMU program.

Stop under the heading which identifies your leadership position in the "To Officers" section. If you are the WMU director or assistant director, don't miss this section, for it will give you "how-to" suggestions for the WMU council meeting (and lots of other things).

If you are the secretary-treasurer, record and reporting hints will come your way from time to time.

And age-level directors, check your guidelines for the month.

Put it all together and you have The WMU Leader, a leadership section you can't afford to miss.

Reporting Has Been Simplified

Record keeping and reporting are used in Woman's Missionary Union to evaluate progress toward specific goals and as a basis for planning. The new WMU record and report system requires minimum time for maintenance.

Here is some of the basic information about record keeping and reporting:

1. Records are kept within an organization; reports are made to groups external to the organization.
2. Responsibility for keeping and using records rests with the organization leader although she may have someone assist her.
3. No individual reporting system is suggested.
4. Church WMUs will not report achievement on achievement guides unless they are applying for some level of recognition. In which case they apply to the state office. This means there are no reports to the association.

5. Organization leaders give a mid-year report to age-level director by April 1 and an annual report to age-level director by October 1.
6. Age-level directors record information which they need and give the midyear report to WMU director by April 5 and the annual report to WMU director by October 5.
7. A certificate of recognition is

available for church WMUs who want to give recognition certificates to age-level organizations achieving recognition. (Certificates are available for 10 cents from Woman's Missionary Union, 800 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.)

8. Record and report materials which are to be used are: WMU Record and Report Book, age-level record and report books, WMS Group Record and Report Book (the record and report books are distributed according to state plan); and WMU Registration Record to be used by visitors and new members (paid of 50 available for 20 cents from WMU, address above, or Baptist Book Stores).

Operation Know

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

The plan, which began in July, calls for the personal study of one book a month. Questions for each book are in The Baptist Training Union Magazine beginning in July 1968. Upon completion of the reading of a book and answering the questions, the completed questions will be given to a designated person in each church who requests study course awards.

Following are twenty questions to be answered after persons have read The Woman's Missionary Union Program of a Church. These questions may be duplicated for each participant in the plan or churches may provide a copy of Royal Service for each person.

Draw a circle around the letter "T" if the statement is true. Draw a circle around the letter "F" if the statement is false.

1. T F The Great Commission, Matthew 28:19-20 is one basis for a church's mission.

2. T F The scope of a church's mission covers local, home, and foreign missions.

3. T F Organization is a means to an end and never an end in itself.

4. T F Women were responding to the need of foreign missions when the Woman's Missionary Union came into being.

5. T F The only tasks of the Woman's Missionary Union are leading persons to participate in missions, providing organization and leadership for special missions projects, and teaching missions.

6. T F A church's missions responsibility includes teaching missions, praying for missions, giving for missions, and ministering and witnessing through mission action.

7. T F Teaching missions has meaning for the young child as well as the most mature adult.

8. T F The content of mission study is entirely based on the progress of Christian missions and contemporary mission work of Southern Baptists.

9. T F Teaching missions is not a part of the education program of a church and does not relate to the work of Sunday School, Training Union, Brotherhood, or Church Music.

10. T F The study of missions should be expected to result in individual or church participation in missions.

11. T F When a person is committed to missions, the spirit of missions will influence his attitude in all life's associations—home, profession, civil, and social activities.

12. T F There are three major areas of opportunity for participation in missions.

13. T F Witnessing and ministry in missions are identical.

14. T F The characteristics of special missions projects are three-fold: (1) Short-term; (2) related to ongoing program; and (3) supportive of ongoing program.

15. T F The Lottie Moon Christmas Offering and the Home Mission Week of Prayer are examples of special missions projects conducted by the WMU.

16. T F The WMU is a channel of communication through which information about missions is made available to churches and individuals.

to officers

To: WMU Director and Assistant Director

The WMU council meeting should be well planned and organized in order that members see the purpose and need of the meeting. Review pages 120-122 in the WMU Manual.

How can you encourage attendance and participation at the council meeting?

1. Send written announcement of date, time, and place of meeting. (For best results a regular meeting time and place should be established.) List things members should bring or do before the meeting.
2. Distribute an agenda to each member prior to the meeting.
3. Arrange the room so that it is conducive to planning. A table and chalkboard are aids to good planning.
4. Begin on time; close on time.
5. Create an informal atmosphere, but carry on business in an orderly manner.
6. Plan the agenda in detail.

- Suggest that members prepare reports of past accomplishments and future plans.
- Use suggestions under "Council Agenda" in The WMU Leader.

- Make plans for other activities of the month.

7. Commend members for the work they are doing.

Prayer Retreats to Undergird Crusade of the Americas

Church WMU groups have been encouraged to hold prayer retreats in August, September, and October 1968, to pray for those preparing for the Crusade of the Americas. The theme suggested for the prayer retreat is "Evangelism and World Missions" which is the 1968-69 denominational emphasis. A new Prayer Retreat Pamphlet featuring the Crusade of the Americas and giving prayer directives for the Crusade is available for 15 cents from Woman's Missionary Union, 800 North Twentieth Street, Birmingham, Alabama 35203, and Baptist Book Stores.

If you have not had a prayer retreat, you will want to conduct one during October. The Prayer Retreat Pamphlet suggests that an entire church may want to participate in a prayer retreat. Ideas for conducting a churchwide prayer retreat are given in the pamphlet. Lead the WMU council in determining the type prayer retreat to have and plan it accordingly.

Order the Prayer Retreat Pamphlet and follow suggestions for conducting the retreat.

Council Agenda

Under this caption each month there will be items suggested to be included in the agenda for the regular WMU council meeting. There will be other emphases which you will have from time to time. In the column there will be techniques for presenting to the council the material which appears under "Information for WMU Council Members."

Arrange a display of new WMU materials which relate to council members. Include all age-level leader manuals and teacher's guides for class study; WMU Year Book; record and reporting materials, YWA, GA, and Sunbeam Band director's plan books. On slips of paper, write a descriptive statement about each piece of material on display. Distribute to council members and ask them to go to the display, pick up the material which the statement de-

• Ask someone to report what is being done in the church to encourage participation in Operation Know. Suggest that one person give two or three facts she has learned as a result of her study. Call attention to the questions on The Women's Missionary Union Program of a Church which appear in The WMU Leader. These are to be answered by persons desiring study course credit on the book.

**secretary
and treasurer**

Have you noted the duties of the WMU secretary-treasurer as given on page 56 of the WMU Manual and page 12 of the WMU Year Book? They are:

- Notice point two under "Reporting Has Been Simplified." The WMU director has responsibility for keeping and using the WMU Record and Report Book, but she may need you to assist her. Ask her what she would like for you to do. If you determine this early in the year, you can be a big help to her.

1. Plan-It	A. WMS
2. Forecaster	B. Sunbeam
3. Idea Notebook	Band
4. Directions for the Director	C. YWA
	D. GA

All magazines are available from

4 Distribute the agenda to each member of the committee prior to the meeting

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from Birmingham

Dear Pastor-

When time came to write this letter, we decided the best thing we could write about would be our new *Woman's Missionary Society Member Handbook—Changes and Choices*, written by our WMU president, Mrs. Robert Fling. This is a handbook for WMS members, and it will also be very fine for every woman in your church to have a copy. It is truly a magnificent invitation to each woman to become involved in missions. Will you urge the women in your church to get this well-written book?

The rest of this letter is taken right up out of Mrs. Fling's book.

Many titles compete as descriptive captions for our era. We live in the Atomic Age, the Space Age, the Crisis Age, confronted by two alternatives: mass suicide or world community. The magnitude and rapidity of change are implied by designating this as an age of science and technology, of mobility and urbanization, and of education and communication. The population explosion is termed a "birthquake"; the morals revolution is called a "sexplosion." Many expressions reveal disturbing problems and are traumatic in effect. This is called an age of violence, of hot and cold wars, of a permissive society, of an uncommitted generation, and, according to pessimists and unbelievers, it is an age of lost laughter and lost hope.

The majority of today's changes have direct bearing on our response as Christians, deeply affecting the church and its mission. They have grave bearing on Woman's Missionary Society and its tasks. We have the same message of Christ, but it must be directed to those whose circumstances differ radically from a generation ago. Our challenge is to offer the unchanging gospel in the most imaginative and compelling forms possible.

A page of history has been turned. World conditions, national vicissitudes, and even altered denominational patterns within our Convention have given Southern Baptist women the assignment of writing a new and dramatic chapter in mission's history. Such opportunity comes rarely. In acting upon it decisively and creatively, WMU will be able to carry out . . . assigned tasks for the church.

In a message to Congress . . . the President of the United States declared: "There is always risk in change. But there is greater risk in standing still." Members of Woman's Missionary Society are aware of the urgency and magnitude of our mission in a revolutionary period. We affirm our belief in One who oversees everything and overlooks nothing. As the coined word "theonetics" implies, God is present in change. He must also be present in our choices.

Will you accept the challenge of great change and of greater choices?

Sincerely,
WMU Staff