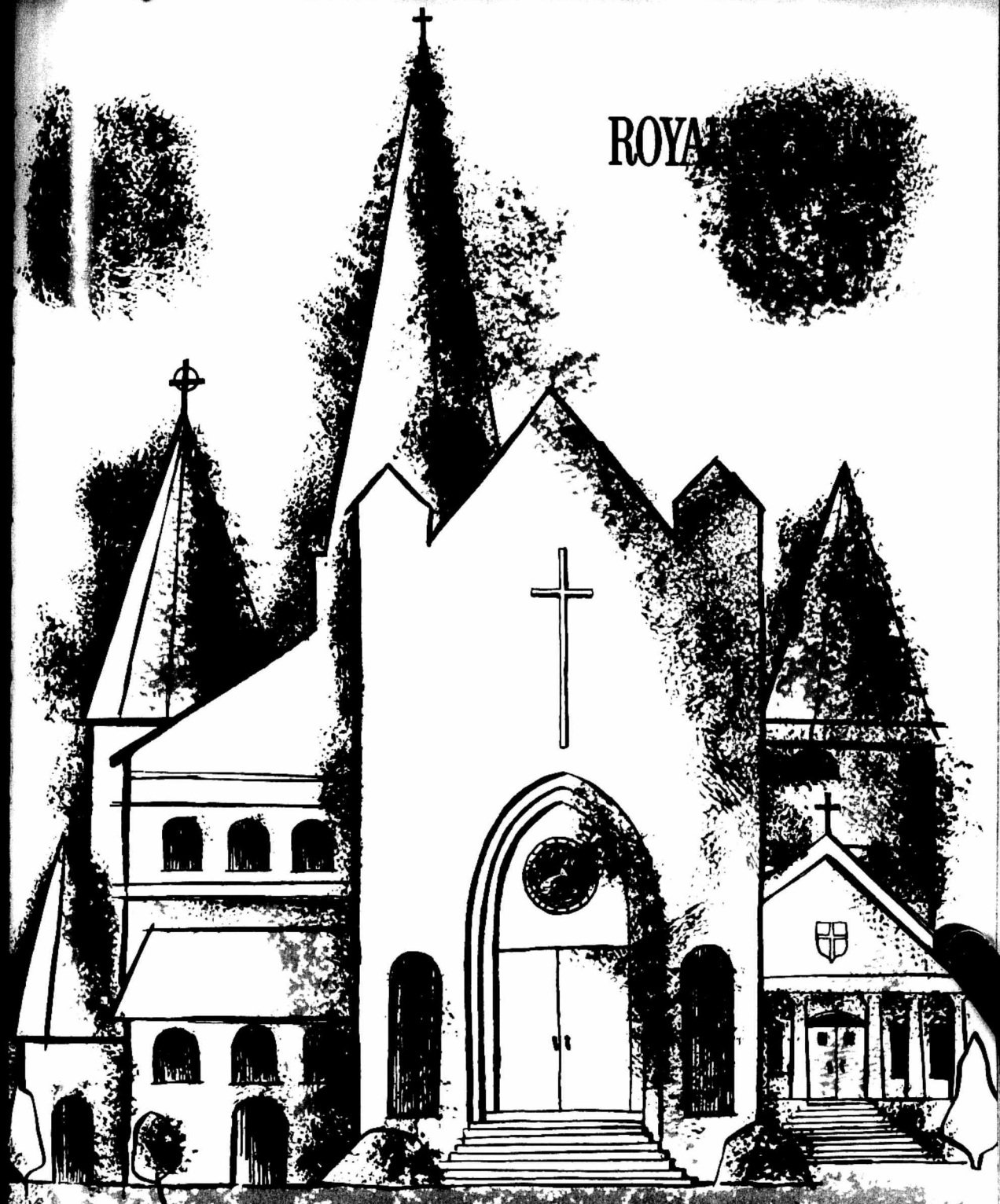


ROYAL



ROYAL SERVICE

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CONTENTS

<i>Ethalee Hamric</i>	1 Day by Day—Living
<i>Wayne Dehoney</i>	2 Southern Baptists and Ecumenical Concerns
<i>Cyril E. Bryant</i>	5 From Washington
<i>Bağbara Clement</i>	6 Glimpses of Renador
<i>Mrs. Edgar Boies</i>	9 An Important Day for Baptist Women
<i>Kenneth Day, Floyd North, and Robert B. Wilson</i>	10 Missions Here and There
<i>Sara Hines Martin</i>	13 Oh, How I Envy Paul
<i>Monte McMahan</i>	14 Society Study
<i>Clendinning</i>	16 Study Guide (Society)
<i>Mrs. W. E. Allen</i>	18 Call to Prayer
<i>J. Winston Pearce</i>	21 Study Guide (Current Missions Group)
<i>Juanita Merrill Wilkinson</i>	23 "It's Make Me a World"
<i>Maree Mathis</i>	24 Current Missions Group Study
<i>Darson M. Nelson, Jr.</i>	26 Is This Your Question?
<i>Hart R. Wilson</i>	27 Prayer Requests
<i>Mary Christian</i>	28 Bible Study
<i>Betty Jo Corum</i>	30 Study Guide (Bible Study)
<i>Johnny Johnson</i>	32 At a Glance
<i>Margaret Bruce</i>	33 Book Reviews
<i>Billie Pate</i>	34 You Learning in a Mission Study Group
<i>June Whitlow</i>	36 Columbia: Land of Conflict—and Promise
	39 WMS Forecaster
	43 Involving Others in Planning
	45 The WMU Leader

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34

Day by Day --Living

AN EDITORIAL

Have you speculated on the possibility of what it might mean to our country if major communications media outlets were not based in such highly sophisticated areas as New York, Washington, Hollywood? How accurate in representations of life in our country are newscasts, magazines, newspapers, and movies? Novelists, newsmen, and movie-makers often depict the American of today as in a pretty sorry state and, of course, eventually the picture wears off on us and soon we're apt to take on some of the attitudes and habits they depict. They subtly convince us that erratic behavior is "normal" to modern life. And we're apt to agree "America is on a bobbed going full speed downhill."

They show us the tragic hippies, the brazen entertainers, the protestors without a cause, the depravity of subject matter for modern plays, the credibility gap in the practices of modern leaders. Gradually we tend to accept these as typical.

But in our more thoughtful moments we know that these represent only a small part of the American scene. Going about everyday living in concern over their children, about the health and welfare of their communities, the quality of teaching in our schools, about the poor relationships between groups of people, are millions of ordinary Americans. These are the bulwark of our society.

More significantly and in a rising tide with tremendous thrust is the influence of millions of greatly burdened Christians who are disturbed over some aspects of the work of their churches. They are disturbed that on many prospect lists there are only those who are like ourselves—socially, economically, and traditionally. How can a woman with four children, one of whom is retarded, and with a husband whose income is \$3,000 to \$3,600 feel comfortable in the clothing her children, she, and her husband must wear to church? She won't come feeling strange and out-of-place.

There are hundreds of Christians who are enthusiastically searching out ways to move out into the community to identify with those who need them. They are afire with the thrill of a self-giving ministry.

Look about you—beneath the obvious—you will find many signs of God at work in our society.

Shall we keep a balance remembering the inconspicuous witness, the unheralded goodwill? Shall we learn to pray believing in God's promises—and in our fellowman?

by Ethalee Hamric

SOUTHERN BAPTISTS and ECUMENICAL CONCERNS



SOUTHERN BAPTISTS have generally believed that the ultimate objective of the current ecumenical thrust is organic union. We have assumed that denominational distinctions would be dissolved and the autonomy of local churches swallowed up in the evolving monolithic hierarchical structure. And we have quite frankly declared little interest in such a movement.

Deep convictions rooted in our heritage have led us to this position. We believe that these convictions are relevant to issues facing Christianity in this decisive day.

Why have Southern Baptists not been identified with the ecumenical movement?

A major reason is our ecclesiology. The Southern Baptist Convention is a federation of independent democracies, local churches that recognize no ecclesiastical authority superior to themselves. This structure creates a mechanical problem with regard to the National Council of Churches and the World Council of Churches. These ecumenical councils are composed of denominations and do not accept affiliation by local churches. But no centralized body can deliver the 34,000 local Southern Baptist churches as a unit into any such ecumenical affiliation or corporate unity.

In my opinion, however, not many individual churches would join the NCC if this mechanical barrier were

removed. For this ecclesiology is a basic tenet of our Baptist heritage. We believe that the local church is the highest tribunal of Christendom. It is its own final authority, subject only to the will of Christ, its head, as expressed by democratic action of its members.

Baptists have an innate fear of the centralization of ecclesiastical power even within our own ranks. We draw back from any entanglement that threatens to compromise the authority and autonomy of the local congregation. Baptists cannot conceive of a great "super church" or a hierarchical structure above the local church, whether it be a Baptist hierarchy or an ecumenical hierarchy. We have no such organic union among ourselves; hardly would we seek it with others of a different doctrinal persuasion!

A second reason is that Southern Baptists generally are strong denominationalists. We do not accept the ecumenical premise that denominationalism is the scandal of Christianity, wasteful, selfish, or sinful. The variety of churches produced by the Protestant Reformation has brought great vitality and strength to Christianity. Division has multiplied the Christian witness. Struggle, tension, and doctrinal debate have purified truth and have been beneficial rather than harmful. To abolish denominationalism would be to reverse the Reformation and turn the clock back to a medieval Catholicism.

Neither do we accept the ecumenical premise that the "consolidation" of all Christians into "one church" would solve all the problems of Christendom, bringing vitality and spiritual renewal.

The third barrier is *theological*. The present ecumenical movement tends to dismiss theological problems as "insignificant" or as readily reconciled by "honest dialogue." Yet, the basic gap remains between the evangelicals and the extreme sacerdotalists. Is the Bible or the church the seat of authority for faith and practice? Is salvation through personal faith in Christ or through the church? Is the divine authority on earth the voice of the church or the Holy Spirit speaking to the individual believer? With the Anglican and Eastern churches dominating the World Council, and with the Vatican now reaching out a hand to lead back the "separated brethren," doctrinal differences are even more pronounced.

Doctrinal indifference is not the solution to doctrinal differences! Our Baptist dilemma is that if we want unity we must scrap our doctrinal convictions, and if we uphold our convictions we cannot have unity. In every consideration of the ecumenical movement we inevitably come back to this hopeless impasse. We have remained a separate section of the Christian movement because we feel that others have departed from the truth of the New Testament. We believe that only by coming closer to the New Testament

By Wayne Dehoney

Wayne Dehoney is a past president of the Southern Baptist Convention and is pastor of Walnut Street Baptist Church, Louisville, Kentucky.

as the basis for faith and practice shall we all come closer to each other.

Methods of the Movement

Southern Baptists are also concerned about the ecumenical methodology.

There is the comity agreement of the NCC carving up geography and restricting denominations to assigned areas. Do such "man-made" limitations thwart the leading of the Holy Spirit or frustrate the evangelistic and missionary zeal of individuals and churches?

Is evangelism the changing of the social structure by a powerful ecumenical church bringing pressure upon the state and upon legislators, or is evangelism personal as Christ redeems the individual and redeemed men redeem society?

Would a "united front" really strengthen Christianity? Does Christianity advance by a great organization filtering down power from the top or by spiritual vitality and faith at the believer level?

Then there are the "official pronouncements" of the intelligentsia of the ecumenical movement, which appear to some as sheer clericalism in modern dress. From the security of the ecumenical establishment the clergy tells the people at the grass roots what to think, what to do, and what position to take on various political and social issues. Baptists believe that men must be brought to Christian conviction by persuasion and by an appeal to the spirit-led conscience rather than by authoritative clerical pronouncements.

On the other hand, in my opinion the Southern Baptist attitude toward the ecumenical movement is not above criticism.

Our genuine doctrinal stance has sometimes degenerated into one of spiritual pride and provincialism.

We have been too negative in our aloofness.

Too often we have been more concerned about gains for ourselves than about the contributions we can make to the total Christian witness.

Unquestionably our size and success have influenced us to say, "We do not need ecumenical ties. We will go it alone."

We have often been unduly driven by our fears.

We have allowed ecumenicity to become a "bad" word and failed to recognize that there are alternatives to organic union.

Finally, economic, political, and social factors have influenced our considerations far more than we would like to admit.

Is our posture changing? With regard to organic union, or joining the NCC? No, as far as I can discern. In our attitude toward Christians in other denominations? Yes!

In the past, I believe that Southern Baptists, because of our organic isolation from the NCC, have been grossly and unfairly judged as "non-cooperative isolationists." It should be remembered that Southern Baptists have been on the forefront in cooperative Christian enterprises that did not compromise our convictions. We have long walked and worked in fellowship with other Christians in such national organizations and projects as POAU, the International Lesson Committee, the Foreign Missions Conference, the American Bible Society, world relief, and Bible revisions, as well as in such local endeavors as evangelistic crusades and campaigns against liquor and vice.

I look for this same spirit of cooperation to continue. I believe that denominational isolation is fast disappearing, not only among Southern Baptists but everywhere. There is an ever-growing desire for more communication and understanding among all Christians, for more creative cooperation rather than hostile competition. There is scarcely a denominational theology any more. Seminary students are reading the same books and struggling with the same theological problems. Young ministers are more oriented toward world problems and less concerned about divisive doctrine.

The Fast-Running Tide

I feel that Southern Baptists cannot ignore a fast-running ecumenical tide. The glamorous appeal of "one Church" is making an impact upon the world, and this movement must be reckoned with. On the other hand, neither can the ecumenists ignore as provincial or irrelevant the position of Southern Baptists. As the nation's largest evangelical denomination with 11 million members and 34,000 churches, Southern Baptists stand as a formidable obstacle to any successful expression of ecumenicity.

In my opinion, the ecumenical movement should abandon its drive for organic union, forsake its policy of erasing denominational differences, and develop more areas of cooperation at the local level. Otherwise, I predict that Southern Baptists will remain on the sideline in a tragic isolationism. But the alternative of a shallow and impotent ecumenical inclusiveness would be an even greater tragedy, perpetuating a colossal deceit upon the world in the name of "The Christian Church."

In my opinion, we must seek alternatives to organic union—a new brand and a new expression of ecumenicity—in which there is denominational cooperation without the loss of autonomy and distinctiveness and without the surrender of convictions.

Southern Baptists have much to contribute to world Christianity from our distinctive doctrines, our leadership, our numbers, our wealth. Southern Baptists face a moral and spiritual responsibility continually to rethink our attitude toward and reexamine our relations with other Christians so as to find acceptable channels through which to work on national and international levels. In this our goal must be to emphasize the basic spiritual unity of all believers and to give a united expression to the mind of Christ in a world where Christian ideals are being challenged as never before.

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by Cyril E. Bryant

Editor, *The Baptist World*

Publication of Baptist World Alliance

THANKSGIVING—And National Unity

"I have a dream—One America." This was the message carried on automobile bumper stickers in the National capital during the chaotic days of last summer.

The nation has, in truth, been divided. Racial unrest has led to riots in the cities. A "generation gap" has brought disruption to colleges and universities. "Poor people" have marched and camped in demonstration for privileges known by their affluent neighbors. Major national leaders have been assassinated. There have been debates between the "hawks" and the "doves" on war in Asia. And the country's citizens are this month agonizing over choosing a president.

In such a setting, Thanksgiving Day is especially welcome this year. For throughout history it has been a day of national unity.

Thanksgiving is a day peculiar to Americans. It is similar to harvest festivals in many other nations, yet Americans give it a religious emphasis not known in many lands.

Here, by annual presidential proclamation and by the outpouring of individual hearts, we unite as a nation in giving thanks to Almighty God for his blessings on us. All of us recognize both our debt to God and our responsibilities to him. And for most of us it is a day centered in the home.

The first Thanksgiving, at Plymouth Rock in 1621 came at the end of a particularly hard year. Half of the colonists had died during their first winter in America (1620-21). There had been much worry and uncertainty. Men planted crops in the spring of 1621, wondering if their corn would grow and wondering also if they themselves would be alive at the time of harvest.

Harvest came—marked by bountiful crops. Governor William Bradford declared a Day of Thanksgiving to be celebrated in feasting and prayer of gratitude by the colonists.

Women of the colony spent many days preparing food for the feast. Children took turns turning the roasts on rods (spits) in front of open fires. More than eighty Indians—no longer enemies but friends—came to the celebration, bringing their own contribution of wild turkeys and deer meat.

History books tell us that all the people sat together like one large family. Divisive issues and fears were gone. For three days they engaged in prayer, sermons, and song. And then the Indians returned to the forests and the colonists to their respective tasks, all of them a part of the emerging new, new nation.

A century and a half later, 1789, General George Washington led the nation in days of thanksgiving for victories won and catastrophes averted in the Revolutionary War. Here again was unity in recognition of obligation to God.

Various governors copied Washington's pattern and continued the thanksgiving tradition in their states. Yet the nation had no annual national day of thanksgiving until a woman editor, Mrs. Sarah J. Hale of *Godey's Lady's Book*, crusaded for thirty years for official Federal designation of such a day. Abraham Lincoln, president in a time of national turmoil, responded to her plea and was the first president to set aside "as a day of thanksgiving and prayer to our beneficent Father" the last Thursday in November 1863.

Succeeding presidents have followed Lincoln's example with annual proclamations for the observance. Not until 1941, however, when President Roosevelt sought to change the date to earlier in November, did Congress act to set an annual date (fourth Thursday in November) and make the observance a legal holiday.

Hopefully, this November's Thanksgiving—with its emphasis on the home and the worship of God—will give our nation a new sense of purpose and dedication. Perhaps the bumper sticker dream of "One America" will begin to come true.



Quito, Ecuador, Independence Plaza
Cathedral at left and the
president's palace, right; the
statue of liberty for Ecuador,
center

Modeling her wares—"Panama"
hats, made in Ecuador



Glimpses of Ecuador

ALMOST two miles above sea level, Quito, Ecuador, is nestled in a valley surrounded by the beautiful, snow-capped Andes Mountains. In this city, where two worlds meet—the ancient and modern—we live and work. We are new missionaries and already we love our home and our work. Of all the places we have visited in Ecuador, the people of Quito seem to be the most colorful, both in personality and in dress. Let me tell you about them.

Indians sell their wares at the airport: colorful shawls, Panama hats (actually made in Ecuador), and beautifully carved wooden objects. Their wares are exhibited on the ground, not on shelves, and people walk around and look down at them.

A most fascinating custom is the use of the shawl or *chalina*. Most of the chalinas are very beautiful in color, and they are worn for warmth. But this is just a beginning.

Women always nurse their babies, and babies are always with their mothers. Mothers have so much work to do, it is impossible to carry

their babies in their arms as we do. So, the *chalina* is placed around the baby's body and hoisted to the mother's back and tied in place. The baby jogs along either sleeping or looking about. Babies never cry except when they are hungry.

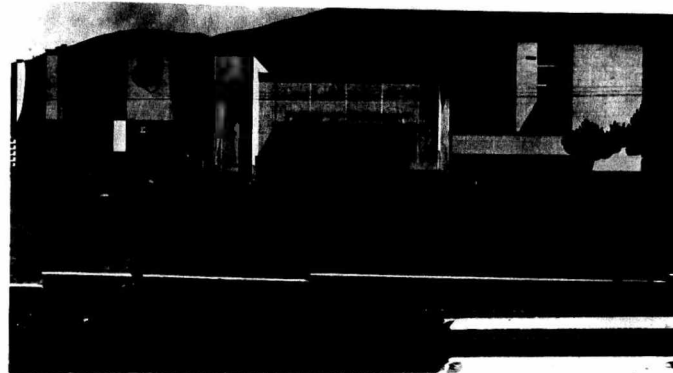
Sometimes in a *chalina*, low on the back, one sees added a heavy burden and neither the baby nor the mother seems to mind. Often when there is no child, a load of bricks, wood, or sand for cement for construction work is carried in a *chalina*. But, whatever the load, it is always carried on the back.

To me, one of our most colorful places is the market. We cannot go to a supermarket and select fresh vegetables all packaged in plastic, nor food in cans. A can of sauerkraut costs \$1.25 here!

So, we head for the produce markets. Out in the open, women display vegetables and fruits on tables. When they see a customer coming they all begin to shout prices and to tell how good their produce is. When I select something I want,

I ask what the price is. Because I am a foreigner the price is always higher than for an Ecuadorian. Then the fun begins!

Latin American people consider bargaining over prices to be an art. North Americans who do not bargain are laughed at if they pay the high price quoted. Because I enjoy the game as much as they do, we always have a short drama over every purchase. The vendor tells me how poor she is and that prices are very high at present, and I tell her that I do not have much money and that if I paid that much my husband would be furious. After much discussion we finally agree on a price. Then we say our good-bys and take our leave. Week after week this same woman will greet me as an old friend, bargain over prices, and ask me to come back. There are a few stores with set prices, but most stores



Beautiful modern buildings house the University of Ecuador

Photos by Stanley Stamp, Bob Hart, Joseph B. Underwood



by Barbara Clement

Felt hats are always in vogue in Colombia

Ghettos are alike the world over!



are willing to bargain. It is really interesting, but we do not try to shop in a hurry. It cannot be done.

These people have a great love for beautiful colors. Flowers are of vivid hues and bloom all year long. We have geraniums in our backyard seven and eight feet tall. These charming people also love color in their dress. Often a woman can be seen going down the street with a homespun wool skirt of green, a blouse of blue, a sweater of red, and a chalina of a rich wine color. As she leans over with the usual burden on her back, some of the many colorful petticoats underneath her skirts can be seen.

The people here are hardworking. Vendors pass by weekly with brooms, mops, articles of clothing, food, and eggs—all on their backs. In a heavy wooden box, a vendor sometimes will display as many as one thousand eggs.

The people of Ecuador have been reared in a culture dominated by Roman Catholicism. A small percentage attend regularly the Catholic churches, but the majority do not. The people are influenced in their thinking by fear and superstition. If the priest demands money for construction of a new church, they are afraid not to give. There are churches in the city of Quito where the altars are overlaid in gold. In Quito alone there are about a half million people, and it has been estimated that 99 percent of them are lost without the knowledge of a loving Christ.

Three missionary families and one missionary journeyman live here in Quito. There are cities of 100,000 population where we have no missionary family. The need for more missionaries is overwhelming. Without your tithes through the Cooperative Program and the Lottie Moon Christmas Offering, it is impossible for more missionaries to come. But prayer is the vital lifeline that gives us the strength and courage to continue our work and to trust that God will call young people to come to Ecuador.

AN IMPORTANT DAY for BAPTIST WOMEN

On November 4, 1968, we once again join Baptist women around the world in the Baptist Women's Day of Prayer. This experience gives a sense of oneness in Christ Jesus as women follow the same program, pray for the same needs, and know that all are a part of a great praying fellowship. It strengthens us in our witness.

by Mrs. Edgar Bates

WHAT does the Baptist Women's Day of Prayer mean to you?

In Africa, the tiny country of Rwanda (r WAHN dah) borders on Congo, Burundi, and Tanzania. Its three million people live for the most part in mud and grass buildings; subsist almost entirely on vegetables such as soybeans, peas, potatoes, beans, corn, and sorghum. Rwanda is a beautiful country of many hills and few plains, where only a very small percentage of the population have jobs. The women work in vegetable gardens to feed their children; the men loaf and beg. Only about 5 percent of the people are literate.

In 1961 a Danish Baptist missionary couple took the gospel to Rwanda. Now there are more than four thousand baptized believers with several hundred awaiting baptism.

In November 1966 some sixty to seventy women gathered in a small mud hut school on a remote hillside. Many had walked miles with babies on their backs. It was a wonderful day for them. For the first time they were to participate in the Baptist Women's Day of Prayer. Mission-

aries had carefully explained the meaning to a teacher who translated the program material into Kinyarwanda (a native language). Reverently the young teacher led the services. And the moving word was received that all of us are sisters in Christ. Some wept at the thought of being part of a great group of Baptist women in many countries on every continent, meeting to pray for and with one another.

That story was repeated in over seventy other countries.

The Baptist Women's Day of Prayer was born out of the travail of World War II. It began in Europe. Only those who have lived through the horrors and destruction of conflict can know the deep wounds of suspicion and hatred thus inflicted. Only the Great Physician could heal those wounds. Our European sisters agreed to kneel before the throne of grace on a selected day in 1948. So the promise was claimed, "Ask and ye shall receive" (John 16:24), and the blessing came. There is no room for suspicion and hatred in our Father's presence.

During these ensuing twenty years, more and more Baptist sisters have come to observe this significant Day of Prayer. We give thanks that the great and outstanding purpose of our Baptist Women's Day of Prayer

around the world is being increasingly fulfilled and God is multiplying his blessings.

On the North American continent, we can come together with relative ease. Because our sisters in lands where there are restrictions on worship know this, they are strengthened and heartened. They count on us. In one such country, I have learned they share prayer requests and experiences by letter.

What does the Baptist Women's Day of Prayer mean to you, a Baptist woman?

As we commune together in a great spiritual fellowship of prayer on this day, we come to a mutual understanding of each other's individual needs and beliefs. But let us not forget that there must be immediate and practical application of prayer. Sincere prayer results in involvement, with witnessing, with redemptive living.

Will you pray with us this year?

Will you give a love gift so that the prayer program material and regular communications may be sent to all women members of our global family, and that they may have the encouragement of meeting in continental union assemblies?

November 4, 1968, is a day of trust and opportunity for every Baptist woman.

Mrs. Ayako Hino, Mrs. Mathis, Mrs. Bates, Miss Alma Hunt, Mrs. Edna Wong (new president of the Asian Baptist Women's Union) at a recent meeting of the Asian Baptist Women's Union in Hong Kong

Mrs. Bates is president of the Women's Department of the Baptist World Alliance

ROYAL SERVICE • NOVEMBER 1968

Right:
Robert B. Wilson
Left:
Floyd H. North



missi

by Kenneth Day, Floyd North, and
Robert B. Wilson

■ Cooperation with Others

Past years have found most Baptists slow to work with other churches or denominations in cooperative ministries. A rather strong historic emphasis has often been placed on our "disunions." While much good can be said about the tradition of Baptists with respect to doctrinal positions, it should also be noted that we have missed something by not knowing better our Christian friends of other church groups. And too, we have limited our own ministries by not sharing ourselves with others and learning from those whose commitments and objectives are common to our own.

More recently many Baptist churches have begun to explore and question our historic reluctance to cooperate with other church groups. They have asked, why can't we strengthen the Christian witness through united efforts? Are there not areas in which we can work together without doctrinal compromise? Would this not broaden the scope of outreach? And the answers are reflected in several areas of recent cooperation across denominational lines.

One of the oldest and most common interdenominational projects in which Southern Baptists have cooperated is the religious survey. Many local communities have used the religious census for several years, with a majority of church groups participating. Baptists have profited from this type program in most communities. Presently, the Home Mission Board is providing for churches extensive promotion and guidance in this field, encouraging cooperation with church groups located in the area of the survey.

An increasing number of Baptist churches are participating in city-wide or area-wide evangelistic campaigns. The premise for cooperation in such campaigns is the belief that the basic objective of other church groups is the same

Floyd North is editor, *The Commission*, publication of the Foreign Mission Board

Robert B. Wilson is director, Division of Missions, Baptist State Convention of Michigan

as that of Southern Baptists—to bring all men into a right relationship with God through Jesus Christ. The famous Bushnell Memorial Hall of Hartford, Connecticut, was the site of an area-wide Christian Renewal Crusade in 1967. Boston, Massachusetts, and Asheville, North Carolina, had similar crusades. Results from these and other similar campaigns during recent months encourage acceleration of like cooperation all across our nation.

And just this year, I had opportunity to participate in an interdenominational program of missionary education—the Florida Chain of Missions. This was a six-week program beginning in Jacksonville and moving south through every major- and medium-size city to conclude finally in Miami. The program has united the work of various denominations for thirty-eight consecutive years. The format is much like that of what we have called schools of missions except that missionaries are those of most major denominations, whereas in schools of missions we have used home and foreign missionaries of the mission boards serving Southern Baptists. Several Baptist churches shared in these cooperative services.

Two benefits emerged from this effort. One, people of other churches showed keen interest in what Baptists are doing. They expressed appreciation for the problems we face in our attempts to minister in difficult areas. In every service (and opportunity was provided for dialogue in most services) people wanted to know particularly of the work of Baptists in parts of the United States and in countries overseas where they maintained no missionaries.

I listened along with other Southern Baptists to missionary reports from parts of the world where Southern Baptists have no witness. While we are deeply committed to our own work in the sixty-eight countries where we have missionaries, we also know concern for those lost in countries which we have not been able to enter. It was encouraging to learn of Presbyterian missions work in the little country of Nepal in Asia and the work of the Church of the Brethren in India and that of the Disciples of Christ in the Congo. We thrilled at the reports of victories and

were caught up in the needs and challenges as we became aware of the fact that though we are called by different names, we are seeking by many means to bring men to the Saviour. And it was especially helpful to feel that though Southern Baptists are yet unable to expand a missionary witness into every corner of the world, God has raised up others who are ministering and sharing the good news in many places.

Hopefully, Baptists shall seek other areas of cooperative ministry. We do have something to share with others and much to receive.

■ Evangelistic Crusades in Africa

As social, economic, and political changes continue to shake the vast continent of Africa with alarming force, how can Africa's millions know of God's redemptive love? A beginning has been made. Some Africans are Baptist church members and pastors with whom Southern Baptist missionaries pray and work to reach still more. And there are those who know Christ because of missionary efforts of other evangelical bodies.

The 42 churches in Ghana, West Africa, have around 3,400 members.

With hopes high, the Ghana Baptist Convention and the mission (organization of Southern Baptist missionaries in that country) decided early in 1965 to plan a crusade for February 1966 aimed at larger cities. They invited Joseph B. Underwood, the Foreign Mission Board's consultant in evangelism and church development to help them.

Four months later, Ghanaians by the hundreds of thousands in the cities of Accra, Kumasi, Tamale, and Yendi, were seeing and hearing the theme messages "New Life in Christ" and "New Life for You" almost everywhere they turned. Every available medium of communication was utilized: newspaper ads, street hanners, and billboards conveyed the message and announced meetings. Baptists and other Christians formed parades and marched through the cities of Tamale and Kumasi. More than 300,000

Discussing crusade publicity in a newspaper for the Rhodesia evangelistic campaign last September



pamphlets and copies of the Gospel of John were distributed wherever people could be found—in marketplaces, in business communities, and in outlying villages. Many thousands were contacted personally and invited to services.

Public parks became preaching pavilions in the daytime and large meeting halls were used at night.

Ghana pastors served on the various committees and as personal workers and counselors for persons who responded to the invitation at each service. And in the following weeks the pastors also conducted evangelistic services in their own churches.

Music opened the way for many witnessing opportunities which otherwise would not have been possible. Mr. and Mrs. Homer Phillips, an instrumental and vocal team from Maryland, awakened audiences to the joy of singing Christian songs together. One of many special appearances for the Phillipses was their opportunity to perform in a school where no preaching, only music, was allowed. Later it was reported that many of the students—even Muslims—could be heard singing gospel choruses which the couple had taught during the assembly period.

As reports came in from the meetings there was much rejoicing. More than 2,600 decisions were registered, a large number of which were professions of faith. A policeman assigned to the parade in Kumasi was converted.

The Ghana crusade did not come to an end with the last service. From the beginning there had been a plan for conservation and cultivation of results. During the weeks and months which followed, pastors and missionaries taught and counseled those who had accepted Christ and prepared new converts for baptism and church membership.

The financial responsibilities for a large-scale crusade are usually too great for small emerging Baptist bodies. Very few of their churches have large memberships, and the average income for the members is often low. Ghana Baptists faced this problem as they began planning for the crusade. The Mission informed them of the Foreign Mission Board's readiness to provide financial assistance for such projects anywhere in the world. A request was made, and the Board responded by providing funds from financial resources which Southern Baptists contribute through the Cooperative Program and the Lottie Moon Christmas Offering.

Except for local circumstances, the story of other crusades in Africa continues to develop like that of Ghana. The initiative and the beginnings rest with the Baptist groups. Southern Baptist missionaries encourage and work with them at every point where assistance is requested. Local Baptist leaders, both pastors and laymen, share committee responsibilities, planning, and prayer fellowship with the missionaries.

Alongside basic, day-by-day witness and ministry of our missionaries and their co-laborers in every country of Africa, the crusade approach is but one way to evangelize. It needs to be utilized in every wise way for showing the millions in Africa that there is indeed "New Life in Christ."

■ Who Are We Reaching?

Who are you reaching? is one of the questions most often asked regarding work in the new areas of the Southern Baptist Convention. The question is, Are you reaching the native, or is your outreach limited to transplanted Southerners? I believe this is an important question. It was especially brought to my attention recently when a leader of another Baptist group made the statement, "As I understand it, Southern Baptists haven't done much better than we have in reaching the native of the North." If this is true, we should take a new look at our missions outreach because multitudes in the north have not been reached.

Who are we reaching? As Southern Baptists moved into the west, Great Lakes, and northeastern areas of our vast country, God began to use them to establish a frontier for missions advance.

During the past year, I received the following letter:
Dear Mr. Wilson,

I am an eight-year-old World Friend named Donald Noxon. I go to church regularly at Ogletown Baptist Church in Newark, Delaware. My dad is a Junior department superintendent in Sunday School, and my mother is the secretary in the Junior department. Both my parents are Primary leaders in Training Union. I have a big sister and two little brothers.

I am writing to you because I will be moving to Plymouth, Michigan, in about two weeks. I was wondering if you know about a Southern Baptist church near there where we could go to church after we move.

Sincerely,
Donald N.

This letter is typical of the feeling of many people as they prepare to move. Because of Southern Baptist background, they are eager to either find a Southern Baptist church or be involved in establishing one. This is the spirit that was found in the New Testament when as the people were scattered, they went everywhere sharing Christ. The scattering of Southern Baptists throughout our nation has given us the opportunity to share Jesus Christ in new areas that are "ripe unto harvest."

In Michigan many of those we classify as natives came from some other area, many from Canada, New York, and Ohio. We have found that the Northerner is reached for Christ in the same way as a Southerner. The basic difference is that many of those from the North have little understanding of what it means to become a Christian. I feel this is true from my personal experience, being a native of Michigan and serving as pastor and missionary in the state. It is true that many of our churches are made up principally of those who have moved from the South. It is also true that we have some churches where natives are in the majority. Perhaps as many as 50 percent of those now being reached are natives of the state.

Our missionary in the Upper Peninsula, Rev. Eldon Hale, shared the following testimony regarding a young



Following the constituting service of the St. Stephen Baptist Church, Pontiac, Michigan, the first Negro church in Michigan to affiliate with the Baptist State Convention of Michigan

man, Arthur Bunce, who was reached for Christ:

About three years ago, one of our families in an Upper Peninsula church became acquainted with a young man in the town. Acquaintance began on the badminton court of the family's backyard. At first this young man was very shy, not responding to the overtures of the father and mother, but developing a friendship with the son of the family. After several weeks of badminton friendship, the son succeeded in bringing the young man to the evening services of his church. The young man took a quick interest and came regularly. Within a few weeks, he discussed his spiritual condition with the son of the family and later made a public profession of his faith in Christ, with baptism following. He became a living testimony for the Lord. Not long thereafter, he joined the Peace Corps and was sent to India. He felt perhaps the Lord was calling him to be a missionary in Asia.

On August 11, 1966, Don Williams of Monroe, Michigan, commissioned as a Southern Baptist missionary journeyman, left this country to serve in Nigeria, West Africa. He stated, "I want to see what place I have as a Christian in trying to satisfy some of the needs of the world—physical, spiritual and so on."

Don and Arthur represent natives of this state who have been reached and are already involved in the missions outreach of Southern Baptists.

Michigan Southern Baptists have begun to reach the Negro population. We presently have three Negro churches and one mission affiliated with our associations and the state convention. We have Negro members in thirteen other churches. We also seek to minister to language-cultural groups. In Michigan, as in many of the other pioneer areas, the challenge of language groups has been widened to include Slaves, Italian, Chinese, American Indian, and many others.

The question we need to ask is, Are we penetrating these new areas, or are we just reaching or gathering our own kind? I believe that to penetrate, we must be reaching all the people—the transplanted Southerner, the native, and those of other racial and cultural backgrounds.

In answer to the question, Who are we reaching? we can say we are beginning to reach the people of Michigan

Oh, How I Envy Paul

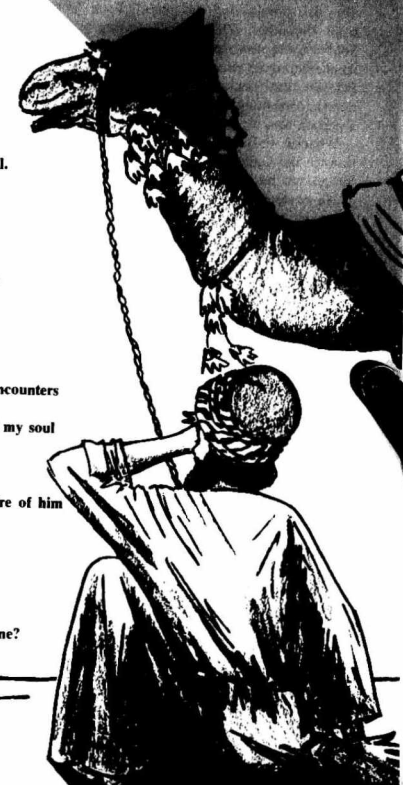
by Sara Hines Martin

Oh, how I envy Paul!
The blinding light
The audible voice
The precise directions
The stronger one to lay on hands
and release the scales from his eyes;
The definite call
The dramatic regaining of sight.

But God has chosen not to deal with me as Paul.
I must be content with
the gradual revelation
the constant searching for God's plan
the quiet anchor of peace
when the right decision has been reached.
The struggling friend with scales on her eyes,
Who yearns that I be an Ananias to her.

No light has beamed on me alone
No crowd can gaze on my dramatic encounters
with the Lord.
Yet light does dawn within the quiet of my soul
when no one is aware
And scales do fall
When I will yield to Jesus' touch
And I can hear his voice when I inquire of him
And friends are there
when I have need to lean.

Could it be . . .
that Paul would envy me?



Proclaiming the Gospel in the USA

by Monte McMahan Clendinning
Guide for Study, page 16

A brief look at some of the ways Presbyterians and Lutherans are seeking to witness with relevance in the USA

THE needs of our world and of our country are so vast that it is important today to consider how other denominations are proclaiming the gospel. Each group can learn from the other. There is a growing sentiment among Southern Baptists toward cooperative evangelism. This means during an evangelistic crusade a joining together of facilities, energies, and dedication of various denominations in presenting the claims of Christ to lost people within a certain area.

What do we Baptist women know about other denominations in the United States? For instance, How do Presbyterians and Lutherans proclaim the gospel?

An excerpt from a recent study by Presbyterians reflects the concern of many denominations in America today over the relevancy of their response to present world needs. A report stated: "At the congregational level, the emphasis appears to be upon self-centered activities rather than witness and service. Our congregations generally know little about the world and are concerned less with how to minister to it, particularly if it disrupts the institutional machinery."

United Presbyterian Women are attempting to do something about this dilemma. This fall DARE, a new approach to women's work, begins with a three-year emphasis in Presbyterian churches throughout the nation. With key words of "involvement" and "action," this study action approach seeks to help each Women's Association (name for a local women's group) develop its own curriculum. A local Association may choose one or all four areas of concern—education, hunger, power, and technology. Presbyterian women will relate to each of these four areas through DARE:

- D—discover the need
- A—ask for resources
- R—respond in action
- E—endure the difficulties

These approaches encourage Presbyterian women to permeate every phase of life with Christianity. Their magazines, *Concern* and *Presbyterian Life*, carry suggestions to further implement plans.

Other Ways, Other Patterns

Women of the church (Presbyterian US) have just completed a study in small groups of The Holy Spirit at Work. Toward the close of each session they set aside time for discussion under the title, We Plan Creatively Together. As a follow-through of study, members consider involvement each month in Christian Community Action as they discuss ways of permeating the community with Christian witness.

In a southern town the president of a women's group concerned over racial injustice found an avenue of understanding through Church Women United, an organization of representatives of local women's groups from all denominations and races. These women find opportunity for genuine Christian fellowship as they meet together, pray together, share ideas, and at times visit other churches.

Presbyterians in the US have developed within the past three years a Season of Christian Witnessing, January through Easter, in which the entire church membership participates. For example, this year they engaged in study and dialogue entitled Christ and the Faiths of Men. Their foreign mission study on Japan in February was followed by a Week of Prayer and Self-denial and a special offering for missions. March was Action month in which members were encouraged to discuss their faith openly and honestly with others—across barriers of age, race, religious faith, or other differences. Materials for the Season of Christian Witnessing are prepared jointly by their home and foreign mission boards.

In many cities Presbyterian churches unite in a joint sponsorship of one or more missions points. Such is the case in Nashville, Tennessee, where Presbyterian churches together maintain The Marketplace, a coffeehouse open on Friday, Saturday, and Sunday evenings. Young people and adults frequenting The Marketplace have opportunity for dialogue with specially trained Christian hosts and hostesses. A young man who had often come to the coffeehouse felt free to criticize everything and everyone in sight. One evening in the midst of his ranting, the youth suddenly wheeled around to his host, asking earnestly, "What's wrong with me?" The host, a trained, concerned listener, was there at a time when the young man was

ready to face himself seriously.

Presbyterians were in the middle of action during the days of the 1965 revolt in the all-Negro Watts area of Los Angeles. At a time when a recognized service like Red Cross was inoperative, the personnel of Westminster settlement house in the heart of Watts helped wipe up blood and put 132 neighborhood people to work helping out. They did everything from passing out sixty tons of food and milk to answering thousands of incoming telephone calls.

Presbyterian leaders in the Watts area had been aware of mounting problems and smoldering hostilities, but not enough had been done soon enough. After the rioting, a Presbyterian pastor whose church was two blocks from the rioting area, took a leave of absence to roam the streets in blue jeans trying to find some of the answers. He felt that Presbyterians throughout the metropolitan areas had not related adequately to the Negro poor in years past, and that they must now construct a better framework for understanding. Symbolic of a new sense of urgency are the "It's NOW baby" badges being worn by the energetic staff of Westminster Neighborhood Association, Inc., working in the Watts area.

Vast opportunities for witnessing by television have also been recognized by Presbyterians. Recently they have developed a series of six color television spot announcements to be distributed throughout the country. Their object is to stimulate thought about God in the minds of lethargic television viewers. One of the messages opens with the focus on women's hands sewing on a quilt. The camera then scans the happy faces of these busy women—an Oriental, a Negro, an Italian, and Caucasians. The spot ends by focusing on the slogan on the quilt, "Keep in Circulation the Rumor that God is Alive."

An overseas ministry is maintained by over twelve hundred United Presbyterian missionaries as they join in an ecumenical witness on every continent. Women in local Presbyterian churches throughout the nation help provide prayer support for foreign missions as well as missions at home through individual prayer, through the Week of Prayer and Self-denial, and through the ecumenical World Day of Prayer. Financial support for local, home, and

foreign work is maintained as women, along with other church members, pledge through a unified budget. Support also comes from voluntary gifts such as One Great Hour of Sharing, an interdenominational offering primarily for overseas relief of physical need.

These brief accounts of how Presbyterians proclaim the gospel do not by any means give the complete picture of their witness in the world. Rather, such incidents are intended to emphasize the growing desire among Presbyterians to share Christ more effectively in our modern, changing times.

Now let us look at Lutherans.

"Lutheran Church Women seeks to be an instrument . . . in helping the church declare the Good News of Jesus Christ." This statement of purpose gives direction to the life and work of Lutheran Church Women, auxiliary to the Lutheran Church of America.

Most Lutheran women's groups are organized into circles, which join together once a month for a general meeting. Study and programs are usually developed from material provided in their magazine, *Lutheran Women*, from the Bible, study books, and topics of local interest. They are a part of Church Women United in the community and participate in studies suggested by the National Council of Churches.

The women invest time and energy in such projects as making tray favors for hospitals, serving meals on certain days in a mental hospital, visiting in homes for the aged, and providing supplies for homes for boys and girls (children's homes). More and more they are becoming involved in social issues within their own communities.

Lutheran Church Women help support both home and foreign missions when they pledge through a church unified budget. Each synod (district) is asked to send a suggested minimum amount to national headquarters. Almost one-half the national budget is used to plant and extend the church through American and World Missions. In addition, most women pledge to their auxiliary's budget, which cares for their own expenses of operation.

Located in Chicago, their Board of American Missions directs missions work throughout the United States,

Canada, and the Caribbean. Typical of their concern for people in our homeland is the Lutheran ministry in "Little Hollywood," an area of Cleveland, Ohio, in which is found the greatest concentration in the city of such problems as poverty, dope addiction, unwed mothers, unemployment, juvenile delinquency, prostitution, homes without fathers, larceny, and other crimes.

In 1964 the Board of American Missions, in conjunction with the Ohio Synod, called the Rev. James Cook to become Shepherd of the Street. With no Lutheran church among these two million Cleveland residents, Mr. Cook seeks to minister to these people sometimes referred to as "4-D"—the deprived, the dejected, the depressed, and the dispossessed. Operating from a storefront building, Mr. Cook goes in and out of strange places as he ministers to people, most of whom have never been near a church.

The bartender next door thought the Mission Board was crazy to send a minister there. "These people are beyond hope," he explained. "Nobody cares what happens to the people here. When you come into a place like this, you're just throwing your life away. This is hell on earth."

But because Lutherans do care, Pastor Cook, the Shepherd of the Street, lives among the people of Little Hollywood, pointing the way to the Great Shepherd who cared so much that he gave his life for his sheep.

Prayer plays an important part in the life of Lutheran women. A calendar of intercessory prayer for missions work is published each month in *Lutheran Women*. Members are encouraged to follow this calendar as well as to participate in the World Day of Prayer, sponsored each spring by the World Council of Churches.

World Encounter, published five times a year, acquaints Lutherans with their foreign missions work carried on by more than three hundred missionaries. The Board of World Missions, located in New York, directs Lutheran missions work in twelve countries—Argentina, Guyana, Uruguay, Chile, Japan, Malaysia, Hong Kong, Taiwan, India, Liberia, Tanzania, and a radio ministry in Ethiopia. Several of these are supported through joint efforts of the Lutheran Church of America and other Lutheran bodies in America.

In addition to their gifts and prayer, Lutheran Church Women are involved in world missions through Lutheran World Relief. At times they prepare "Activiti-Kits" for children in foreign countries. Each kit includes twelve articles of specified sizes—tablet, glue, scissors, ball, ruler, notebook, crayons, pencil sharpener, pencils, eraser, construction paper, and a cloth bag. To most Americans these articles are quite commonplace; however, to many children overseas these articles provide cherished items.

Lutheran women interested in sewing may choose a project such as "Dorcas." By purchasing precut cloth and instructions at cost, women make new garments for beginner school children among the thousands of refugees in the Middle East. Cut by patterns provided from the Holy Land, these clothes help stress the dignity of the individual child, helping him to feel more secure in the trying situations of life in a refugee camp.

for General WMS Study

Unit Theme: Proclaiming the Gospel in the USA

OCTOBER: New Patterns for Changing Times
NOVEMBER: Other Ways, Other Patterns

Other Ways, Other Patterns

Study Question: What can I learn from a study of missions work done by Presbyterians and Lutherans which will enable me to become more effective in proclaiming the gospel?

CHECKLIST for NOVEMBER

- 1. Read carefully and prayerfully the article beginning on page 14 and page 17. Adapt suggestions.
- 2. Display visuals and November poster saved from last month (see *ROYAL SERVICE*, Oct., p. 29).
- 3. Enlist two vivacious women for drama starter.
- 4. Provide two chairs and two toy telephones.
- 5. Enlist two women, each to report on a denomination using the information, pages 14-16.
- 6. Ask two women to secure and display literature (see p. 17).

These projects and others, all channeled through Lutheran World Relief, afford women in our land of plenty the opportunity to share with those in need throughout the world. Through these efforts, Lutheran Church Women endeavor to fulfill their purpose of "helping the church declare the good news of Jesus Christ."

These denominations, Presbyterians and Lutherans, are only two among the many groups at work for Christ in our country and throughout the world. Some work independently; many are uniting as they proclaim the gospel. Reflecting on denominations working together, one young bishop raised the question, "Isn't it ironic that regardless of how we feel about cooperating with other denominations... society in our own land is forcing us to present a united front for Christ?"

Introducing the Unit and Today's Study (drama starter—2 min.)

(Two women at the front begin a telephone conversation in their own words. Conclusion is below.)

Number 1: I've just heard of a fabulous community center which Presbyterians in (city) are supporting. They have a well-baby clinic, Bible and interest groups, a listening service, and—

Number 2 (interrupting): A listening service, what's that?

Number 1: Professional men from one of the churches "listen" at certain hours to the problems of people who come to the center. These people could never pay lawyers, bankers, or counselors.

Number 2: That's tremendous! You know, I expect we could learn many new ideas for witnessing from other denominations (*turning to group*). don't you?

Number 1 (facing group): Don't you?

(As study leader stands, women take their places in the group. Leader reads study question and calls attention to visuals, indicating this is the last study of the unit.)

Stimulating Learning (leader)

STEP 1 (18 min.)

Introduce two women, indicating the denominations each will discuss in a seven-minute report. Ask persons present to listen for one idea on witnessing; share at conclusion of discussions.

STEP 2 (2 min.)

Call attention briefly to the display of missions literature which you may borrow from local Presbyterian and Lutheran churches.

STEP 3 (8 to 10 min.)

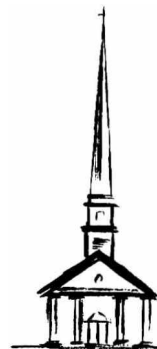
1. Repeat study question. Ask women to share new ideas learned.

ROYAL SERVICE • NOVEMBER 1968

today. Urge them to put them into practice.

2. Recall unit title by pointing to map. Ask women to recall from last month's study ways the Home Mission Board helps Baptists to witness. Be prepared to bring other information.

3. Closing prayer



Alternate Suggestions for Study

Invite two women from other denominations in the community to meet with you.

Before the meeting, plan carefully:

1. Give each a copy of November *ROYAL SERVICE*, indicating unit title, aim, and study question for this session (see p. 16). Ask each to speak on her denomination's work.
2. Ask each to bring for display samples of missions materials.
3. Prepare a list of questions, similar to those below, to give each visitor in advance. Tell her that you will proceed the presentation with a question and answer session. Ask her to be prepared to answer these and other questions which women may have. Plant these questions with members of your WMS so the question-and-answer period will be lively.

Each woman will add other information as she desires to do so for about 12 to 15 minutes to help your WMS members appreciate the missions work of her denomination.

Suggested Questions

1. What is the name and purpose of your woman's organization?
2. Is a woman automatically a member of your woman's group when she becomes a member of your church?
3. What is your denomination's plan for proclaiming the gospel of Christ around the world?
4. What opportunities do you provide for women to learn how your denomination carries on missions work in the USA and overseas?
5. In what specific ways is a woman encouraged to pray for missions and missionaries?
6. What opportunities does a woman have to give money to missions?
7. What is the scope of your missions work in the USA and overseas (number of states, names of countries)? How many home and foreign missionaries do you support?
8. How do others in your church learn about missions? Do you have missions education opportunities for youth? Explain.
9. In what way(s) does your denomination cooperate with other denominations in proclaiming the gospel?
10. Through what avenues in your organization can a woman become personally involved in witnessing in the community? Will you share an experience?



Call to Prayer

Prepared by Mrs. W. E. Allen

1 FRIDAY Read Revelation 1:1-8.

"God is giving us unlimited opportunities today for witnessing to his love and grace. Pray that all who come to us for help may see him in us," writes Helen Masters, missionary nurse, Welfare Center, Ite, Nigeria. The center specializes in maternity care and child health. Women and children who live in the backward areas of the world suffer greatly and the ministry to their needs speaks louder than words can of the compassion and care of those who seek to serve God who is love. Pray for mothers who bring their babies to the center for treatment.
Pray for Osnat Hill, worker among Spanish, New Mexico.
Larry Patterson, pastor-director, Maria Chusquets.
Mrs. Antonio Ramos, evangelistic work, Cuba.
Mamuel E. Solorzano, evangelistic work, Panama.
Mrs. R. W. Cole, evangelistic work, Brazil.
Mrs. D. L. Mills, evangelistic work, Jamaica.
Oleta Snell, social work, Chile.
Shirley Jackson, furlough, Brazil.
Helen Masters, furlough, Nigeria.
Elizabeth Gray, retired, China, Malaysia.
L. C. Quarles, retired, Argentina, Uruguay.

2 SATURDAY Read Revelation 1:9-20.

Miss Aileen Williams directs the Baptist Center in Phoenix, Arizona. It recently moved into a new building, with opportunities for an enlarged ministry. Pray with thanksgiving for those who give to home missions making adequate facilities possible. Miss Williams asks that we pray that many more local Baptists will offer to help or the center; that souls be won for the Lord.
Pray for Rudy Joe Antle, US-2, Indiana.
Miss Adriana Robles, evangelistic work, Panama.

Aileen Williams, Baptist center, Arizona.
Mrs. R. P. Bellington, evangelistic work, Brazil.
Sandra Busher, missionary journeyman, Argentina.
Roger W. Cole, evangelistic work, Brazil.
Mrs. L. M. Braucher, retired, Brazil.
Pearl Todd, retired, China, Japan.

3 SUNDAY Read Revelation 2:1-7.

Missionaries in Italy report many open doors for evangelism and the greatest response to evangelistic efforts in the history of work in that Catholic country. In sixty-two of the approximately ninety-two Italian provinces there is no Baptist church. Almost every person owns a transistor radio. Missionary Stanley Crabbs is helping to develop a radio ministry which can reach into every town and village. Pray for him and Italian Baptists in this important work, for all who listen that seed sown may bear fruit for eternal life.
Pray for John David Beal, Baptist center, Georgia.
Jose Enriquez, worker among Spanish, Texas.
Clyde E. Lake, pioneer missionary, Indiana.
Vivian Wilson, Baptist center, Illinois.
Burley E. Cander, evangelistic work, Brazil.
Mrs. Stanley Crabbs, Jr., medical work, Italy.
Ben W. Tomlinson, evangelistic work, Taiwan.
Mrs. W. E. Vieth, educational work, Bahamas.
Alan P. Neely, furlough, Colombia.
Mrs. R. M. Wood, furlough, Belgium-Luxembourg.
Mrs. S. L. Isaacs, retired, Oklahoma.

4 MONDAY Read Revelation 2:8-11.

Today is the Baptist Women's Day of Prayer around the world. Baptist women of many nationalities pray for each other,

drawn into a spiritual fellowship which transcends distance, custom, and language. Before you pray, stop and read "An Important Day for Baptist Women," page 9, by Mrs. Edgar Bates, president of the Women's Department of the Baptist World Alliance. Love offerings brought today may take the form of eggs or corn in Africa, rice in the Orient, dollars in the USA for the work of the Women's Department of the Baptist World Alliance. Thank God today for this growing fellowship.
Pray for Beryl Flanagan, weekday ministry, Maryland.
Samuel R. J. Connato, Jr., medical work, Ethiopia.
Betty Jo Craig, educational work, Nigeria.
J. Ulman Moss, evangelistic work, Venezuela.
Mrs. E. W. Miller, furlough, Switzerland.

5 TUESDAY Read Revelation 2:12-17.

Let us pray today for Baker James Coulton, executive secretary of the Foreign Mission Board, thanking God for his leadership and asking that he be given strength and wisdom for constant travel conferences, and decisions his office entails. The Christmas offering is very near to his heart; for it puts into the hands of our missionaries and national Baptists tools with which to carry on kingdom work: church buildings for worship, seminary and school buildings for training workers, publication plants that furnish the Scriptures and literature in many languages, radio and television equipment for proclaiming the Gospel over the air. Pray that Southern Baptist churches may reach the national goal of \$15,500,000 for this offering.
Pray for Joe M. Conley, worker among Negroes, Tennessee.
Myrtle Sinters, Baptist center, Georgia.
Marjorie Ann Sheard, weekday ministry, Kentucky.

Mrs. Leroy Benfield, evangelistic work, Philippines.
Mrs. R. H. Farnell, evangelistic work, Nigeria.
Mrs. J. H. McTye, evangelistic work, Chile.
Mrs. A. P. Pearson, publications, Baptist Spanish Publishing House.
Mrs. Will Roberts, nurse, Kenya.
James M. Watson, evangelistic work, Spain.
Mrs. J. D. Watts, evangelistic work, Italy.
Kent W. Bolyard, furlough, Argentina.
Donald H. Rose, furlough, Germany.

6 WEDNESDAY Read Revelation 2:18-29.

"Isn't there some way you can stay here and not have to go home? We need you." A Chilean woman was speaking to a missionary journeyman as she prepared to return to the States. Words of appreciation for these college graduates serving two years overseas, have come from missions fields. Their enthusiastic and dedicated help has eased the loads of career missionaries and won their praise. These young people learn that God is adequate for every occasion and return from tours of service with a clearer idea of how God wants them to invest their lives. Pray for them today.
Pray for Mrs. Trains Linthicum, worker among Spanish, New Mexico.
Johnnie Mae Braswell, nurse, Yemen.
Alonso A. Cummins, Jr., evangelistic work, Kenya.
Reginald A. Hill, English-language, Trinidad.
John H. McTye, business administrator, Chile.
Mrs. John Lake, retired, Hawaii.

7 THURSDAY Read Revelation 3:1-6.

In Muslim lands book stores and reading rooms have proved effective in providing opportunities for presenting the claims of Christ. In the southern part of East Pakistan where the Muslim faith is strong, a small reading room was opened in a community of 20,000 people. Within a week, 250 people had enrolled in a Bible course offered. Missionary W. T. Moore directs the publication of books and literature used in Baptist work in Pakistan. Pray for all who are "examining" Christianity in that difficult field.
Pray for Mrs. Allison Flores, Jr., worker among Spanish, New York.
Madelyn D. Garbarino, worker among French, Louisiana.
R. T. Buckley, evangelistic work, Korea.
Leland J. Harper, business administrator, Paraguay.
Mrs. W. T. Moore, evangelistic work, Pakistan.
Georgia Mae Ogburn, evangelistic work, Chile.

Mrs. H. D. Olive, evangelistic work, Philippines.

8 FRIDAY Read Revelation 3:7-13.

Have you wondered who made an object as you have a price tag off a spray of plastic flowers bought in a supermarket or variety store? The answer might be a refugee trying to earn enough to keep body and soul together. The price tag may read "Made in Hong Kong." Did you pray for the owner of those hands, asking God to send someone to tell him of God's love? Impossible? Stranger things have happened? Will you practice "impossible praying"?
Pray for Mrs. Samuel Choy, missionary associate, Korea.
Mrs. M. R. Hicks, publications, Baptist Spanish Publishing House.
Mrs. D. G. Hooper, publications, Kenya.
Mrs. B. Q. Kile, evangelistic work, Zambia.
Mrs. R. L. Locke, evangelistic work, Nigeria.
Mrs. J. R. Marshall, Jr., evangelistic work, Thailand.
Melvin K. Wesson, medical work, Nigeria.
Mrs. T. L. Law, Jr., furlough, Spain.
Mrs. W. H. Berry, retired, Brazil.

9 SATURDAY Read Revelation 3:14-22.

Mission growth is slow in Thailand where Buddhism, the state religion, is practiced by a large part of the population. Southern Baptist missionaries began work among the Thais in 1949. Today an influential student center, its building a gift of the Little Moon Christmas Offering, a seminary, a publication plant, and a hospital strengthen the witness of the eleven churches with more than 1,000 members. Pray for W. L. Medcalf as he serves on the hospital staff in Bangkok, and for Mrs. Mericall, mother of four, who witnesses as a homemaker and church worker.
Pray for George Donald Brent, superintendent of missions, New Mexico.
Howard C. Knight, evangelistic work, Argentina.
Mrs. W. L. Medcalf, evangelistic work, Thailand.
Mrs. George Oakes, missionary associate, Brazil.
A. T. Requer, retired, Cuba.

10 SUNDAY Read Revelation 4.

A great blessing experienced by Baptists in the Philippines in 1963 was a special evangelistic campaign. Since that experience they have looked forward to even greater victories. After two years of emphasis on religious education, strengthening the total program of church work, teaching, and witnessing, preparations began for evangelistic campaigns for November 10 to December 8, 1968. Through the use of gifted concert artists, preachers

from various nations, outstanding youth leaders, scientists, and others, efforts are being made to attract all segments and classes of society to hear and examine the gospel of Jesus Christ. Mass communication media is employed more extensively than ever before. Supreme emphasis is on personal witnessing. Pray that many will accept Christ as Saviour.
Pray for Marace E. Fisher, worker among Indians, Panama.
Jay Brown, superintendent of missions, Michigan.
Andres Viera, worker among Spanish, New Mexico.
Mrs. T. E. Rotcliff, evangelistic work, Dominican Republic.
Laura Frances Snow, evangelistic work, Chile.

11 MONDAY Read Isaiah 2:1-4.

Baptists in Israel are optimistic about the future although they face many difficulties and problems: resistance to Christianity, persecution, widespread indifference, and legal restrictions. Missionary Ray Register is pastor of the Arab Baptist church in Nazareth (population 26,400) and directs the evangelistic efforts in nearby towns of Galilee where Jesus spent most of his life. A nearby Jewish community of 15,000 (New Nazareth) offers a challenge to this Nazareth church. Pray that doors may open for Arab Christians to tell their Jewish neighbors of the love of Christ which transcends barriers of race.
Pray for Sam Asouan, worker among French, Louisiana.
Fred Chestnut, worker among Negroes, Alabama.
Harold T. Cummins, evangelistic work, Kenya.
Gladya Hopewell, student work, Taiwan.
O. Edwin Pankston, evangelistic work, Ivory Coast.
Mrs. R. G. Register, Jr., evangelistic work, Israel.
Alma Rohm, educational work, Nigeria.
D. F. Stamps, retired, China, Hawaii.

12 TUESDAY Read 1 Peter 1:3-9.

"We thank God for the fine, dedicated Christian ministers and laymen he has sent to serve with us here," writes missionary G. W. Bullard, superintendent of missions in the Greater Philadelphia area, "but we need more workers, especially a language worker for Philadelphia. Pray that we may have spiritual strength to meet the challenges we face daily and that God will lead us to places where new missions and churches should be started, providing the funds for buildings as the work develops." Pray for Mrs. Lok-Tin Cheung, worker among Chinese, Texas.
G. W. Bullard, superintendent of missions, Pennsylvania.

Troy B. Lippcomb, juvenile rehabilitation, California;
Mrs. W. A. Hickman, Jr., evangelistic work, Paraguay;
Mell R. Plunk, evangelistic work, Argentina;
Hal B. Boone, furlough, Uganda;
Marion A. Mobley, furlough, Japan.

13 WEDNESDAY Read 1 Peter 1:18-16.
Rev. and Mrs. C. Ballard White serve among the Sioux Indians of South Dakota. Many of these Indians are succumbing to drink. Pray for these Indians, asking that God will work miracles in their lives, transforming them by the love of Christ. Pray for Mrs. John O. Johnson, worker among French, Louisiana;
Bailey Sewell, worker among Indians, Oklahoma;

Mrs. C. Ballard White, worker among Indians, South Dakota;
Mrs. C. E. Buckner, evangelistic work, Indonesia;
Mrs. J. E. Foster, evangelistic work, Ghana;
Mrs. W. W. Graves, publications, Argentina;
Diane Hickman, missionary journeyman, Japan;
Earl R. Martin, evangelistic work, Tanzania;
John A. Poe, evangelistic work, Brazil;
Harry A. Goble, furlough, Guam;
Don C. Jones, furlough, Korea;
James M. Young, Jr., furlough, Yemen.

14 THURSDAY Read 1 Peter 1:17-23.
"Can just anyone be an evangelist?" asked an Iranian doctor of a North Carolina chaplain who used the opportunity to preach Christ to him. "Every Christian an evangelist" was at the heart of the evangelistic crusade in Brazil in 1965. Is your church preparing you and others for the 1969 Crusade of the Americas in your church? Pray for your pastor as he leads your church in vital preparation for the evangelistic thrust soon to begin (January 1969).

Pray for Mrs. John R. Isaacs, pioneer missionary, Alaska;
Jenne Alderman, evangelistic work, Taiwan;
Curtis L. Dixon, evangelistic work, Brazil;
Mrs. J. L. Garrett, evangelistic work, Brazil;
Lemmy R. Hogue, educational work, Taiwan;
Clint Kimbrough, evangelistic work, Brazil;
Mrs. J. D. Mason, evangelistic work, Zambia;
Mrs. J. W. Shepard, Jr., educational work, Japan;
Thomas Phillips, retired, Louisiana;
Mrs. Melvina Roberts, retired, New Mexico.

15 FRIDAY Read 1 Peter 2:1-16.
Joel Nyangol preaches at the Baptist church in Kaloka, Kenya, a village that overlooks Lake Victoria. He also directs one of the clinics and dispensaries serviced by Dr. Luma E. Brown's mobile medical unit. Trained and licensed by the Kenya government, Mr. Nyangol often is able to save lives because of drugs he receives from Dr. Brown which are not available at government dispensaries. Pray today for this pastor and those whom he serves, also for Dr. Brown in his ministry to the sick.

Pray for Amazon Bradford, worker among Negroes, Louisiana;
James Calvin Willard, worker among deaf, Texas.

Lama E. Brown, medical work, Kenya;
Billy O. Kite, evangelistic work, Zambia.

16 SATURDAY Read 1 Peter 2:11-25.
A new day has dawned for Portuguese Baptists. Growth has been slow because of few prepared leaders, inadequate church buildings, poverty, and government restrictions. A nationwide evangelistic campaign in 1964 followed by a still more effective crusade in October 1967, have encouraged Baptists to set a goal of 30 percent increase in church membership during the next five years. This fall a Portuguese seminary opened for training future leaders. Southern Baptists, through the Cooperative Program and the Lottie Moon Offering, contributed financial help for buildings and the purchase of properties. Pray today for Portuguese pastors and leaders of women's groups.

Pray for Lucy Enelle Brooks, educational work, Nigeria;
Mrs. J. R. Burtis, evangelistic work, Argentina;
Mrs. M. T. Furr, evangelistic work, Peru;
Mrs. C. B. Moore, evangelistic work, Peru;
Helen Nixon, evangelistic work, Argentina;
Ashley T. Winshire, Jr., missionary journeyman, Thailand;
Mrs. M. H. Hurst, furlough, Nigeria;
Mrs. W. E. Craghead, retired, Romania, Romania;
Bertha Smith, retired, China, Taiwan.

17 SUNDAY Read 1 Peter 3:1-12.
Lebanon is an Arab country where freedom of religion is practiced in Beirut, nerve center of Arab Baptist work in the Middle East, there is located a seminary, a publishing plant, and a radio broadcasting studio. In 1966 an experiment in newspaper evangelism (a question-and-answer series) resulted in many persons enrolling in a correspondence course on the life of Christ. Some who responded live in countries where we have no missionaries. Six graduates of the seminary at Beirut recently went to serve in nearby Jordan. Radio broadcasts are heard in North Af-

rica and the Middle East. Pray for these and other pastors as well as others who tell of the Saviour to Arabs in the Middle East.

Pray for L. C. Jenkins, teacher-missionary, South Carolina;
Mrs. F. M. Graham, evangelistic work, Lebanon;
Mrs. F. L. Hawkins, Jr., evangelistic work, Brazil;
Mrs. L. A. Lovegren, evangelistic work, Jordan;
Paul H. Allier, educational work, Nigeria;
Harold D. Wicks, educational work, Nigeria;
Robert L. Carlisle, Jr., furlough, Uruguay;
Mrs. S. J. Lennon, furlough, Thailand.

18 MONDAY Read 1 Peter 3:13-22.
The cultural shock experienced by many missionaries retiring in the USA after thirty or forty years overseas is often greater than that they underwent at the time they began work on a missions field. Some because of ill health are no longer active. Others continue to witness here at home seeking to challenge us to more dedicated Christian living. Pray today for the many retired missionaries of our Foreign Mission Board.

Pray for Mrs. Stephen Conrad, worker among Spanish, New Mexico;
Orville Griffin, superintendent of missions, Ohio;
Antonio Molner, worker among Spanish, Texas;
Doyle Bailey, evangelistic work, Argentina;
James D. Crane, evangelistic work, Mexico;
R. Elton Johnston, Jr., evangelistic work, Brazil;
Mrs. R. H. Lacey, evangelistic work, Kenya;
Linda Porter, nurse, Nigeria;
E. Harvey Walworth, evangelistic work, Mexico;
J. L. Wilson, educational work, Thailand;
Carl F. Yarnell, Jr., furlough, Malaysia;
Mrs. E. M. Bostack, Jr., retired, China;
Mrs. E. L. Morgan, retired, China;
Mrs. G. W. Strathairn, retired, China, Malaysia;
Charles H. Westbrook, retired, China;
Lucy Wright, retired, Korea.

19 TUESDAY Read 1 Peter 4:1-11.
For twenty-two years S. F. Grinstead, Jr. served as BSU director of the National Baptist Convention. After retiring last year he became director of the National Baptist Convention's Sunday School Publishing Board in Nashville, Tennessee. He asks us to pray that in his new work he may become an effective channel of love and understanding among Baptists, and that God will be able to use him effectively in this new situation.

Pray for S. E. Grinstead, worker among Negroes, Tennessee;
Mrs. I. H. Acres, evangelistic work, Uruguay;
Mrs. B. E. Allen, evangelistic work, Indonesia;
Roy G. Davidson, Jr., evangelistic work, Malawi;
Veda Waldron, social work, Argentina.

20 WEDNESDAY Read 1 Peter 4:12-19.
The Bible Societies have been of inestimable help to the missionary cause around the world. In 1966 the American Bible Society distributed a record 61 million copies of the Scriptures in some 1,280 languages and dialects. A Navajo shepherd expressed the feeling of many when he said "Now I know that Jesus Christ is for my tribe, too, because he speaks my language." Praise God for the Bible Society's witness and pray that the thousands of new literates in backward nations may receive a copy of the Scriptures in their language and by reading it find Christ as Saviour. Southern Baptists contribute to the work of the American Bible Society.

Pray for Mrs. Nalorio Valdez, evangelistic work, Virginia;
David Espurva, worker among Spanish, Texas;
Mrs. Gilbert Ramos, worker among Spanish, New Mexico;
Willie Mae Giles, U.S. 2, Texas;
Harry E. Pavey, evangelistic work, Taiwan;
Mrs. G. R. Trotter, evangelistic work, Indonesia;
Lee Autili, retired, New Mexico.

21 THURSDAY Read 1 Peter 5:1-11.
Southern Baptists have been at work in Singapore since 1950 and in Malaysia since 1951. The many nationalities, languages, and religions of these people, and their political unrest have hampered the missionary witness. Today, however, there are some 3,000 members in thirty Baptist churches who are seeking to carry the Gospel message to more than 10 million people of these two areas. Pray for the witness of these churches.

Pray for Mrs. Victor Kaneulhe, worker among Indians, New Mexico;
David P. Daniell, evangelistic work, Mexico;
Mrs. G. W. Doyle, evangelistic work, Ecuador;
Dean I. Fitzgerald, Jr., medical work, Jordan;
Mrs. F. M. Horton, evangelistic work, Japan;
Paula Kistkamp, medical work, Mexico;
David Allen, educational work, Brazil;
H. Barry Mitchell, evangelistic work, Brazil.

ROYAL SERVICE • NOVEMBER 1968

in CURRENT MISSIONS GROUP

—Read through study material on page 24.

Vary your teaching technique from that used last month to add interest. If you did not use the interview method, you may do so this month. See page 53 in *WMS Leader Manual*.

—Order WMS study posters, 1968-69, \$1.25 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 to use in announcing and promoting the WMS general meeting study.

—Make advance assignments; see page 24.

—Secure plan for your church and association's participation in the Crusade of the Americas and have ready to share at close.

—Learn the Crusade hymn, cover 3, October 1968 ROYAL SERVICE.

Mrs. G. W. Phulas, evangelistic work, Germany;
Mrs. S. B. Sears, evangelistic work, Malaysia;
Marjorie Stephens, business administrator, Nigeria;
Dwight L. Baker, furlough, Israel.

22 FRIDAY Read 2 Peter 1:1-11.
Many Cuban pastors and workers imprisoned when missionaries Herbert Caudill and David Fite were sent to prison in April 1965 are still in custody. Let us praise God today for the courageous witness of Cuban Baptists during these difficult years, for wives of pastors who have carried on in the churches for their husbands, and for new Christians won during this period, that they may remain firm in the face of temptation and persecution. Pray also for the health, physical and spiritual of those in prison and for their speedy release. Pray for Mrs. Alan G. Johnson, worker among Spanish, California;
Mrs. Alcides Lora, evangelistic work, Panama;
Mrs. David Torres, evangelistic work, Florida;
Richard S. Dreessen, educational work, East Africa;
T. Leighton Lewis, evangelistic work, Brazil.

Bertha McQueen, educational work, Nigeria;
Mrs. V. M. Moorefield, Jr., educational work, Switzerland;
Mrs. D. E. Smith, evangelistic work, Nigeria;
J. Franklin Bough, Jr., furlough, Tanzania.

23 SATURDAY Read 2 Peter 1:14-21.
The Baptist hospital in Paraguay was the first Southern Baptist hospital in South America, established in 1953. Its ministry has been the focal point of work in that needy country. Chief of the medical staff is Dr. William Skinner, pediatrician. The pediatric pavilion, with its equipment (the best in Paraguay) was largely financed from the Lottie Moon Offering. "I give thanks to God for these many instruments we use daily," he says, "and for all those who had a part in sending us these gifts." Pray for the hospital staff, the patients, and for the students in the school of nursing.

Pray for John Arnold, worker among Spanish, Texas;
Albert Caspell, worker among Spanish, Puerto Rico;
Robert Jones, mountain missionary, Kentucky;
Eugene Larry Sloan, worker among Spanish, Oklahoma;
Mrs. J. R. Barron, evangelistic work, Ghana;
Mrs. L. L. Gregory, evangelistic work, Costa Rica;
William Skinner, medical work, Paraguay;
Mrs. M. C. Starnes, evangelistic work, Korea;
Mrs. C. J. Wisdom, evangelistic work, Mexico;
Mrs. F. S. Swensen, retired, Argentina.

24 SUNDAY Read 2 Peter 2:1-9.
The L. S. Dismores live in Pura, Peru, a city of 45,000 people. To advertise evangelistic services held in their city during the nationwide crusade, the Pura church, less than a year old and with only seventeen members, invited an Argentine tenor to give a TV concert and his Christian testimony. Afterwards the manager of the union enthusiastically offered them free prime time for a second concert the following evening. Forty-eight people accepted Christ during the services which followed the concert. Pray for new converts and for this church as it seeks to guide them in their new life in Christ. Pray for L. S. Gunn, worker among deaf, Oklahoma;
J. Wesley Berzandine, evangelistic work, China;
Mrs. B. D. Brown, evangelistic work, Liberia;
Mrs. L. S. Dismore, evangelistic work, Peru.

Mrs. A. F. Garner, evangelistic work, Argentina;
I. Grundy Jones, Jr., educational work, Chile;
William F. Martin, Jr., educational work, Ecuador;
William R. O'Brien, educational work, Indonesia;
Kenneth H. Watkins, evangelistic work, Paraguay;
Robert M. Wright, furlough, Korea.

25 MONDAY Read 2 Peter 3:1-14.

Of Taiwan's 12 million people, 55 percent are under nineteen years of age. One-fourth of these are students. Eight Baptist missionaries on the island are engaged in student work, among them Lois Glass, Director of a student center, she teaches Bible and works with the Christian student group at the Chung Yuan Christian College of Science and Engineering in Chungli. Single women for student work is a very critical need today in Taiwan. Pray for the students with whom Miss Glass works. Pray for Willie Mae Berry, nurse, Ghana; Albert H. Dyson, Jr., educational work, Nigeria;
Lois Glass, evangelistic work, Taiwan;
Mrs. C. G. Lee, evangelistic work, Indonesia;
George S. Lorak, evangelistic work, Venezuela;
Gerald E. Schleiff, evangelistic work, Rhodesia.

26 TUESDAY Read 1 Thessalonians 5:1-18.

Missionary homemakers often feel as they care for their families and keep the home fires burning that they are not doing missionary work at all. A desire to have more direct responsibilities in missions work often leads them to underestimate the impact of a Christian home on a non-Christian environment. Pray today for missionary homemakers, asking God to help them recognize the opportunities which come their way daily in the routine life of the home. Remember the children, also, in their testimony to the significance of growing up in a Christ-centered home. Pray for Mrs. Julio Aguilano, worker among Spanish, Texas;
Byron F. Todd, superintendent of missions, California;
Benjamin J. Welington, worker among Indians, New Mexico;
Mrs. M. N. Alexander, evangelistic work, Thailand;
Mrs. D. B. Howie, evangelistic work, Korea;
Mrs. E. D. Seaborn, Jr., evangelistic work, Philippines;
Mrs. F. J. Synder, educational work, East Africa.

27 WEDNESDAY Read Genesis 8:12-22.

"The doors are off the hinges for the entrance of the gospel," reports Samuel Mitt, Brazilian home missionary, after a month's visit to interior Brazilian towns and villages. "I'll never forget the heart hunger I saw in the eyes of those who heard for the first time about the One who is the Bread of life." Hundreds received copies of the Scriptures and everywhere the plea was: "Please come back soon." The publishing house in Rio de Janeiro, helped by funds from the Lottie Moon Offering, is able to supply the Scriptures for those who will receive a copy. Pray for the production and distribution of the Scriptures in Brazil.

Pray for Patricia Eym, Baptist center, Georgia;
Robert Landes, worker among deaf, Virginia;
Minor Davidson, evangelistic work, Malaysia;
Donald E. Donley, business administrator, Ghana;
Sydney L. Goldtinch, Sr., evangelistic work, Costa Rica;
Mrs. V. A. Greene, evangelistic work, Philippines;
Richard L. Lusk, evangelistic work, Mexico;
Bertha Jane Marshall, nurse, India;
Miriam Willis, nurse, Gambia;
F. Calvin Parker, furlough, Japan;
Mrs. R. T. Plompin, furlough, Brazil;
Mrs. J. C. Pou, furlough, Liberia;
Mrs. S. L. Watson, retired, Brazil.

28 THURSDAY Read Daniel 9:1-19.

"First of all, we want to give thanks for answered prayer," writes missionary Rafael de Armas, pastor of the Perrine, Florida, Baptist Center. "Last year in *Tell* magazine we requested prayer for a dependable bus driver. The Lord answered in a marvelous way. One of our Spanish members at the center accepted Christ and is now custodian and bus driver. Pray for him as he witnesses in non-Christian homes and distributes Gospels and tracts. His influence has been great in the community." Pray for this man and thank God for this and other Baptist centers where the gospel is preached. Pray for Mrs. D. A. Dalby, worker among Indians, California;
Rafael de Armas, metropolitan missions, Florida;
Mrs. Hubert D. Hunt, evangelistic work, Florida;
Lucille M. Ladd, rescue mission, Louisiana;
Gregorio Perez, worker among Spanish, Texas;
Mrs. Eddie Sanchez, worker among Spanish, Texas;
Charles W. Fenner, educational work, Japan.

Mrs. H. C. Knight, evangelistic work, Argentina;
Mrs. J. C. Oliver, Jr., evangelistic work, Colombia;
Mrs. J. W. Poor, evangelistic work, Uruguay;
Mrs. R. E. Shelton, evangelistic work, Uruguay;
Martha Morrison, furlough, Malaysia.

29 FRIDAY Read Psalm 106.

Malawi, a large rural nation of Central Africa, is almost 100 percent African. The educational level is low. Lay preachers are seeking to evangelize the people in numerous villages. Chosen by the villagers, they spend from four to six weeks each year studying at the Baptist Bible School in Lilongwe. Thanks to the Lottie Moon Offering the center recently dedicated a new building with offices and classrooms, women's sewing and cooking classes, a library, book deposit, and a small publication plant. The Lilongwe church meets in one of the classrooms. Pray for these pastors and this training center.

Pray for Mrs. A. F. Cabrera, worker among Spanish, New Mexico;
Pedro Carreaza, worker among Spanish, Utah;
John Q. Johnson, worker among French, Louisiana;
Hal K. Jacks, evangelistic work, Indonesia;
Annie Sue Cullis, furlough, Japan;
Nannie Owens, furlough, Nigeria;
Richard T. Plompin, furlough, Brazil;
Mrs. W. S. Wester, furlough, Malawi;
Mrs. T. B. Hawkins, retired, Argentina.

30 SATURDAY Read Psalm 107:31-43.

"Through our Home Mission Board, Berkeley Chinese Church has a place of worship. Pray for our young people who face great challenges to their faith in present-day life. Pray for me and my family, for wisdom to handle the problems without and within the church, and for strength to serve our Lord Jesus Christ for his glory," writes missionary Wilfred Hsu. Remember his requests and pray also for all Chinese language work in the USA. Pray for Wilfred Hsu, worker among Chinese, California;
Lucille Kerrigan, evangelistic work, Florida;
John C. Abell, Jr., doctor, Nigeria;
Mrs. C. A. Allen, Jr., educational work, Guatemala;
John D. Hopper, educational work, Switzerland;
Dick A. Rader, evangelistic work, Zambia;
Mrs. H. M. Roberts, evangelistic work, Honduras;
F. Lee Robinson, Jr., evangelistic work, Taiwan.



by J. Winston Pearce

"The Creation," James Weldon Johnson sees God as stepping out on space and saying, "I'll make me a world."

The poet has good authority. The Bible unhesitatingly affirms that God creates and God owns the world, and all things therein. The Bible begins there: "In the beginning God created" (Gen. 1:1). The Bible continues where it began: "I have made the earth" (Isa. 45:12). "The earth is the Lord's" (Psalm 24:1). The Bible ends where it begins by saying that God created the heavens, the earth, the sea and all things (Rev. 10:6).

Blackstone, the compiler of English law, says that the institution of private property rests ultimately upon the ownership of God. The poacher, on being ordered off the nobleman's land, raised a question about the title to the property. The nobleman explained that the land had come down to him in an unbroken line from father to son for more than seven hundred years. "It began," said the nobleman, "with an ancestor who fought for it." "Then," said the poacher, "let's fight for it again." Ultimately God is the owner.

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of the land.

And, God is the owner of the owner of the land. In the poem referred to above, after God had stepped out on space and created him a world, God looked at everything that he had made and he said, "I'll make me a man." And he did "God created man in his own image" (Gen. 1:27). Whether we live or die, we are the Lord's (Rom. 14:8). We are not our own; we are bought with a price (1 Cor. 6:19-20).

This ownership rests upon creation, upon preservation, upon regeneration (transformation and renewal), and upon God's ability to sanctify (set apart and make perfect). A New England judge denied the plea of an attorney that he be allowed to extradite a fugitive slave, telling the attorney that the evidence was insufficient. When asked what evidence would be required, the judge answered, "A bill of sale from Almighty God." God is the owner of man; he alone can give a valid bill of sale.

God owns the world; God owns all the things in the world, God owns all the persons in the world. God owns all Christians in a unique way. Christian doctrine concerns itself with another principle of ownership. It is this: Why did, why does God create and own? The poem

suggests that the answer lies in the nature of God. When God had looked upon all that he had created, he said, "I'm lonely still." Then God created man.

"God is love" (1 John 4:8). Love expresses itself in relationships. Jesus called God Father. The New Testament accepts and affirms the Old Testament's emphasis upon God as creator and owner; it goes beyond. It reveals the motive of creation and ownership. The New Testament does this by placing Christ with God in the creating and the owning.

All things were made by Christ (John 1:3). "In him . . . all things were created . . . created . . . through him . . . and for him" (Col. 1:16 *The Amplified Bible*). Hebrews says, "a son . . . through whom he created the worlds" (Heb. 1:2 *The Amplified Bible*).

In this way the New Testament says that the creation, ownership, and control of the world was and is to good ends and purposes. "This is My Father's World." We should feel at home here. The poet Robert Browning caught the truth when he wrote that the "All-Great" was also the "All-Loving." This is important. Men want to know if the universe is friendly, hostile, or indifferent.

God gave man dominion over all the earth (Gen. 1:26). But, remember, God gave man dominion. It was God's to give; it is God's to require at man's hand. It is man's to exercise dominion, to use this dominion under God; man will have to give an account to God (Luke 16:2, Rom. 14:12). "All things come of thee, and of thine own have we given thee" (1 Chron. 29:14). All things are yours; "you are Christ's and Christ is God's" (1 Cor. 3:22-23). It all comes back to God.

Arm me with jealous care,
As in Thy sight to live,
And O Thy servant, Lord, prepare

A strict account to give.

CHARLES WESLEY



Second of Three Studies Proclamation and Expansion

OCTOBER: Advance in Rhodesia

NOVEMBER: Fruits of Evangelism in Ecuador

DECEMBER: An Expanding Witness in Jordan

by Juanita Morrill Wilkinson

Fruits of Evangelism in Ecuador

Study Question: How have evangelistic crusades in Ecuador affected Baptist work, and what are Baptist plans for the Crusade of the Americas?

Leader: A story has been told about a man's first attempt to plant a lawn. Eager to do the job right, he carefully prepared the soil, installed a sprinkler system, and waited for the first blade of grass. After weeks of work, he was dismayed to find nothing but a few weeds. He went to his garage and to his embarrassment discovered that he had never planted the grass seed! The sack of seed was unopened. An empty sack was marked fertilizer. We can sympathize with him, but alas! His labor was in vain.

In the parable of the sower, the situation was different. It was the soil that was faulty. The seed was faithfully sown, but was affected at the harvest season by the soil's measure of fertility. Jesus taught his disciples in this parable about the different kinds of soil on which the seed of the gospel falls (read *Luke 8:4-15*). In *Corinthians*, Paul sets out clearly that God is Lord of the planting and the harvest (read *1 Cor. 3:5-8*).

From these Scripture passages we are encouraged as we think about the efforts we have made in Christ's name, planting the gospel in a Sunday School class, with a neighbor, or with a member of our family. We all can recall wonderful blessings from revival services and from sermons which our pastors proclaim Sunday by Sunday.

We know that evangelistic crusades in our churches have resulted in many fruit-bearing Christians. Recall your own experience of salvation which resulted from faithful witnessing by parents, friends, and pastor.

Today we want to consider the study question, "How have evangelistic crusades in Ecuador affected Baptist

work and what are Baptist plans there for the Crusade of the Americas?" (Show study poster from WMS study posters with study title, *Fruits of Evangelism in Ecuador*.) We have asked three of our members to play-act for us to help us answer the study question. Two women from our church are talking with a furloughing missionary from Ecuador. They are discussing the various means of evangelism in her Latin American country. Let us listen.

Woman 1: In preparation for our church revival, various committees and organizations in the church plan together a cultivation visitation, cottage prayer meetings, and advertising to encourage people to come to hear the gospel proclaimed. Do you use some of these same cooperative efforts in preparation for your revivals?

Missionary: Nationals and missionaries sow the seed of the gospel in many ways on the missions field. In an undeveloped area, it may not be practical to follow a procedure of extensive, detailed organization in planning for a crusade. We have discovered, however, that in many of the out-of-the-way places or newer areas of the country where I work the people have responded by attendance at revival meetings. For example, in Choe, Ecuador, where we are initiating an agriculture project, our church work was seemingly fruitless. But in a six-week evangelistic meeting, the people responded by great attendance. There were no professions of faith the first week, but three professed faith in Christ as Saviour during the second week.

As days went by, the people began to understand the gospel, and the Holy Spirit obviously moved among the people. At the end of the six weeks, ninety people had accepted Christ as Saviour. These new converts were urged to attend instruction classes on Christian doctrine which is necessary for the seed to bear fruit in their lives. I would like to add, however, that in the more established churches in Quito and Guayaquil, meaningful cooperation of Sunday School workers, Brotherhood, and youth groups has strengthened efforts of evangelistic crusades. The people feel that they are a part of a great movement to harvest souls for the kingdom, especially as we look forward to 1969, the year of the Crusade of the Americas.

Woman 2: You have suggested a subject, the Crusade of the Americas, that I want to explore more extensively. First, however, I would like to know what effect the distribution of literature and advertising on radio and television have had on your evangelistic crusades.

Missionary: We all know that the printed word is powerful. The Bible message pierces men's hearts. Many persons have become receptive to the preaching of the gospel as they have come into contact with our Baptist literature. It is generally felt among Baptist missionaries that a new day of emphasis on Bible reading has dawned in Latin America as the result of actions of the Roman Catholic Ecumenical Council held in Rome from 1962 to 1965. A number of priests and nuns have purchased literature, including Bibles, in the Baptist Book Store in Quito. Many secular

distributors have expressed a new interest in handling Christian publications. The manager of the larger secular book store in Quito placed a large order for books handled by Baptist stores to be sold in his store. He had discovered the content and quality of the books to be quite impressive. He also became interested in the Baptist evangelistic magazine, *Respuesta* (The Answer) and within a few days 1,000 copies were placed in his hands for distribution. The *Respuesta* was placed on newsstands all over town, proclaiming the gospel in a secular world.

Woman 3: Many churches in North America use radio and television as a means of broadcasting church services which are heard in homes where families do not go to houses of worship. Are you able to employ these means in Ecuador, and what effect have they had on our Baptist work?

Missionary: Radio and television are indeed very powerful means of communication. In Ecuador these media have especially proved effective in preparing the way for a more direct presentation of the gospel through personal visits and testimony. Of course, these "electronic missionaries," radio and television, are often the first proclamation heard of the Christian message in communities where a missionary or national Christian worker is not located. We are aware that evangelistic messages must compete with other programs in the industry. We try to present programs that are not only acceptable but also high in quality and content. Local Baptist recordings or Spanish productions of the Radio and Television Commission of the Southern Baptist Convention maintain a distinctive high quality of content. Drama also is used occasionally.

Woman 2: Now, let us go to the subject of the Crusade of the Americas.

Missionary: I hope that my enthusiasm and concern are showing. I am sure that you know that in 1965 God planted the seed of the Crusade in the heart of Dr. Rubens Lopes, president of the Brazil Baptist Convention. Dr. Lopes called for a Crusade of the Americas. It was on the occasion of the launching of Brazil's nationwide crusade.

In June 1965, at the annual meeting of the Southern Baptist Convention, Dr. Lopes expressed his desire that Baptist conventions in the Americas would join hands and hearts in a hemisphere-wide crusade. The theme of the Crusade is "Christ, the Only Hope." Its purpose is to deepen the spiritual lives of persons and churches, to evangelize the American continents, and to establish moral and social bases for improving life in the Western Hemisphere.

Through planning has brought together leaders from many countries, speaking several languages, but working together in harmony. Planning begins with local church members and churches and enlarges to association and convention levels. In 1969 pulpits are to be exchanged nationally and internationally. We hope that you will pray for missionary Archie Jones who is the coordinator for the

Campana de las Americas in Ecuador. Baptists of Ecuador are working through two associations in the Quito and Guayaquil areas. Would you like to hear the official hymn of the Crusade of the Americas? (See cover 3, October 1968 ROYAL SERVICE. Soloist may sing it, or ask someone to read the words.)

Let me ask you a question. How many of you have a prayer partner? (If you need to do so, pass out *Pact* fliers,* call attention to the application to be filled in, and mail these at once to secure a prayer partner.)

Leader: We know that God uses many different personalities and techniques to present his message of redeeming love. We know that not all people respond to his message of grace. In Ecuador, as in our own community, the seed falls by the wayside, on rocky ground, and among thorns. It is significant, however, to notice that the seed brings forth much fruit in Ecuador as it is doing in our own community. The Holy Spirit is at work throughout the earth in convincing lost people of their sinful condition and pointing them to the way of Jesus Christ. At this time, some of us may want to share a comment about influences which led us to a profession of faith (a few women can be prepared to do so).

Follow-through

Evangelism is the heart of our missionary task. The commission that Jesus gave to us is imperative. Each of us has a distinctive role to play in bringing lost persons to Christ. Would you now consider one or more of the following suggestions that only you can do? Perhaps you would like to select one or more.

1. We look forward to the participation of our church and association in the evangelistic crusades of 1969. (Report information on these plans in your church. See *Get Ready, Study Leader*, point 6.) Will you be willing to be crumpled on to help prepare for this crusade in your church?

2. Will you pray for missionary Archie Jones as he coordinates the Crusade of the Americas in Ecuador? for those who will preach?

3. Will you pray for Baptists and eleven missionary couples in Ecuador?

4. Will you pray for the theological institute in Guayaquil, Ecuador, as a fourth year of academic work is now being added?

5. Will you remember to pray for those families, individuals, and church groups who are participating in *Pact* prayer partners that spiritual growth in their lives will be evident?

Conclude with special prayer for the Crusade of the Americas, for Baptists of Ecuador, for your church, and for the lost in your community.

(Turn to page 21 for Guide for Study for Current Missions Group.)

*Order from Part 600 North Twentieth Street, Birmingham, Alabama 35201

I have vacation time coming, and I would like to use it for missions. What can you suggest?

You and your time are wanted. At least two hundred volunteers are needed to bolster special evangelistic efforts in pioneer areas. Five pioneer area crusades are planned by the Home Mission Board during 1968-69. These crusades involve revivals and surveys to locate prospects. Volunteers will pay their own expenses for one week to knock on doors, fill out survey cards, and explain the way of salvation. Churches and associations may back volunteers financially. To find out more about being a missionary for a week or longer, write Special Projects Consultant, Brotherhood Commission, 1548 Poplar Avenue, Memphis, Tennessee 38104, before February 1 or Christian Service Corps, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

It is time for RA Week. What could WMU in our church do to help strengthen this missions emphasis?

Good thinking! WMU has historic and current interests in successful Royal Ambassador work. Here are ways WMU can help during RA Week, November 3-9:

Assist with an RA banquet, open house, or recognition service.

Attend meetings which will feature RAs.

Involve RAs in mission action project work.

Encourage sons to join RAs

Volunteer services as counselor for Crusader chapters

Encourage church support of RAs.

Offer your service and support to your Brotherhood director.

I have discovered a wonderful source of missions information. Are other WMU members aware that *Baptist History and Heritage* can help them plan studies?

If WMU members have not been reading *Baptist History and Heritage*, here's hoping they will follow your example. *Baptist History and Heritage* is published twice a year—January and July—by the Southern Baptist Historical Commission.

The January issue each year carries historical background materials for study of Home Mission Graded Series. The July issue carries background materials related to the Foreign Mission Graded Series. Usually there are two articles of special missions interest in each issue. For a personal or church library subscription, send \$2.00 to the Historical Commission, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Where can I get a copy of the summary of the Report of the National Advisory Commission on Civil Disorders?

Reprints of the official Summary of the Report of the National Advisory Commission on Civil Disorders are available from the Christian Life Commission, 460 James Robertson Parkway, Nashville, Tennessee 37219 at the following prices: 1-4, 25 cents each; 5-9, 20 cents each; 10-19, 15 cents each; 20 or more, 10 cents each (minimum order, \$1.00).

.....IS THIS YOUR QUESTION

by Marie Mathis....

Prayer Requests

The USA and Mexico Plan Border Development Projects

A Joint US-Mexico Commission for Border Development and Friendship is designing projects which aim at improving living standards of the six million people living on both sides of the 2,000-mile US-Mexico border. Among recommendations from this Commission are these projects:

• **EDUCATION.** Pilot programs on teacher and student exchange on the elementary, secondary, and technical school levels have been found successful. Integration of research activities of a group of US and Mexican universities interested in providing technical assistance on social, economic, and cultural problems of the border area is being promoted.

• **CULTURAL.** Both countries intend to work together in bringing their disadvantaged citizens into the mainstream of community life. Included in plans are mobile service centers designed to reach out to the poor on both sides of the border. The centers will be concerned with health, consumer education, home economics, culture and recreation, and employment information.

Prayer requests:

Pray for the relationships growing out of the teacher and student exchange program; that opportunities for education of children and youth will be enlarged (pray).

Pray for the cultural development centers that they will help meet the simple, basic needs of people for beauty, good health in mind and body (pray).

Six Geographical Areas for Overseas Work

The Foreign Mission Board this year reorganized its administrative forces in order to take care of expanding work overseas. It moved from four geographical areas to six. Formerly the areas were (1) Africa, (2) Europe and the Middle East, (3) Latin America, and (4) the Orient.

The six new areas and sixty-eight countries where Southern Baptist missionaries serve are these:

1. Africa

Botswana, Ethiopia, Ghana, Ivory Coast, Kenya, Liberia, Malawi, Nigeria, Rhodesia, Tanzania, Togo, Uganda, Zambia, Angola,* Senegal,* and South-West Africa.

2. Europe and the Middle East

Austria, Belgium, France, Germany (West), Italy, Portugal, Spain, Switzerland, Gaza, Israel, Jordan, Lebanon, Libya, Morocco, Turkey, Yemen, India, Pakistan, and Iran.*

3. East Asia

Hong Kong, Macao, Taiwan, Okinawa, Japan, Korea, and mainland China when it reopens.

4. Southeast Asia

Philippines, Guam, Indonesia, Singapore, Malaysia, Vietnam, and Thailand

5. Middle America and the Caribbean

Mexico, Costa Rica, Guatemala, Honduras, Bahama Islands, Trinidad and Tobago, Dominican Republic, Guyana, French West Indies, Jamaica, Bermuda, and the Baptist Spanish Publishing House in El Paso.

6. South America

Argentina, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, Venezuela

Prayer requests:

Pray for Dr. Winston Crawley, formerly area secretary for the Orient, now director of the new overseas division.

Pray for the area secretaries: Africa, Dr. H. Cornell Goerner; Europe and the Middle East, Dr. John D. Hughey; Southeast Asia, Dr. R. Keith Parks; Middle America and the Caribbean, Rev. Charles W. Bryan; South America, Dr. Frank Means; East Asia, secretary not elected yet.

Pray for evangelistic crusades in churches of Middle America and the Caribbean, in South America, in North America.

Pray for every aspect of the Crusade of the Americas in 1969.

Pray for the millions of lost people who will hear the gospel during the Crusade.

Pray for vision for Baptist leaders to see opportunities in the immediate future.

Pray for yourself that you will be greatly burdened in prayer and faithful in witnessing during the crucial year, 1969.

*Missionaries have been named for service in these countries pending official government permission for residence and work there.

*The Compulsion and Compass of
Christian Compassion*

BIBLE STUDY for NOVEMBER, Lesson II

Read Romans 9-16

Guide for Study, page 30

The Missionary Means

by Dotson M. Nelson, Jr.

INTRODUCTION

Passing from the exalted language of the description of the life in the spirit (Rom. 8), Paul addressed himself to one of the vexing questions of his time. What about Israel? It is evident from a reading of Romans that there were many Gentiles, perhaps a large majority, in the Christian church at the center of the empire. He must have known that for them the problem of the Jewish nation was intertwined with the understanding of personal salvation. The Jews were the chosen people of God; yet when God's Son came into the world they rejected him and crucified him. How can this be explained? This explanation is the central thought of Romans 9-11.

I. The Failure of Israel (Rom. 9)

Paul wrote these chapters in anguish rather than wrath. His compassionate heart was broken in sorrow over the failure of Israel (Rom. 9:1-3). The privileges of the Israelites were many. They were the adopted children of God. They had the glory. They received the covenant. The law was theirs. So were

Temple worship, the divine promises, the teaching of the patriarchs. To climax it all, to the Jews belonged the Messiah, the Anointed One of God; but when he came he was rejected. All of God's preparation of a people for himself was to no avail. The failure was unbelievable. It was not so much that the law had been broken but that the love of God had been spurned.

However, as bad as the failure was, God was not frustrated for the entire nation had never really accepted him. Only a portion of Abraham's descendants were heirs of the promise (Isaac not Israel, Jacob not Esau) (Rom. 9:7-13).

Paul moved on to perhaps his most difficult argument to understand (Rom. 9:14-33). He spoke of the absolute sovereignty of God and the fact of human responsibility. This is a paradox, a statement that seems to be self-contradictory. How can God be sovereign and man be free to choose? The explanation may be difficult, but the fact is true. This fact is the cornerstone of missionary activity. As the Jew did not

have to fail, so the ancient (and modern) Christian did not have to fail, they were challenged to be the people of God. Choice was for a purpose—the purpose of God, to save the world.

II. The Message and Method of Missions (Rom. 10)

The tenth chapter of Romans is one of the great chapters in the Bible. It reveals at once a yearning, compassionate heart (Paul's), the defect of righteousness under the law (the Jewish leaders), the message to be preached including the earliest creed in Christendom (Jesus is Lord), and the method of missionary action.

Paul tore away every curtain to lay bare not his anger toward his people but his compassionate concern, his throbbing desire, his heartfelt prayer that they might be saved (v. 1). The Jewish people had made a basic mistake. They had been good for the wrong reasons. Their righteousness was negative rather than positive. It consisted in "refraining" rather than acting. Their effort had been superlative but in the wrong

direction (v. 2). Their center had been man and his acts rather than God and his. In their absorbing interest in piling up merit of their own to demand the status of being right, they had forgotten the way God planned to make them right, namely his generosity accepted through their faith (v. 3). You see, "Christ is the end of the whole system of law" (v. 4).

The message of missions in its elemental form was given by Paul (vv. 9-10). These words are very probably a part of the earliest of Christian creeds. These are the beliefs that the missionary must seek. First, a man must say "Jesus is Lord" to become a Christian. He must become Lord before he becomes Saviour. Second, a man must believe in the resurrection. The emphasis of Paul was never upon a dead Christ, rather on a living Lord. Sacrifice was succeeded by victory. Great as the historic Christ was, it is his living presence that saves. Third, a man to be a Christian must confess with his lips his belief. He must take sides, be a witness, preach a sermon in his daily living.

All are saved in the same way (vv. 11-13). Even the Old Testament taught this. The two quotations used by Paul were from Isaiah 28:16 and Joel 2:32. There are no geographical boundaries, no national limitations, no racial preferences in the gospel that Paul accepted and about which he wrote.

Paul gave a clear outline of the missionary method (vv. 14-15). There are five simple elements, the presence of which have marked every successful missionary enterprise. The aim is to get men to call upon the name of the Lord and be saved. To do this a man must believe (trust) in the Lord. Belief comes out of hearing the word of God. Hearing takes a person to personal activity. Proclaiming is one heart setting another on fire. So proclaimers must be sent out wherever men are found. One is reminded of

the beginning of the modern missionary movement under William Carey and Andrew Fuller. The statement of Fuller about Carey is unforgettable. "I will go down, if you will hold the rope." To this day there are missionary bands called "Rope Holders" in England.

III. The Saving Remnant and the New Israel (Rom. 11)

The disobedience of Israel had been only partial according to Paul. There had always been some who had obeyed God. He illustrated this fact from the familiar story of Elijah under the juniper tree (vv. 2-4). Although the prophet thought himself entirely alone, God assured him there were "seven thousand men who have not bowed the knee to the image of Baal" (Rom. 11:4). There was then a saving remnant; there was in the time of the Roman letter a saving remnant (v. 5). In fact, this is the clear teaching of the Old Testament and not a new idea developed by Paul (see Amos 9:8-10; Mic. 2:12; 5:3; Jer. 23:3; Isa. 6:9-13). God's choice of the remnant was always based on mercy, never on good works (v. 6).

All through the letter, Paul carefully balanced Jew and Gentile, recognizing that both were in the Roman church. After a compassionate explanation of the rejection of the Jews, he explained the place of the Gentile (vv. 13-24). Carefully Paul spells out the importance of the Jew as the vessel God used, the trunk of the olive tree which carried the life-giving fluid to the branches. There would have been no Gentile Christianity if there had not been Judaism. Some of the cultivated olive tree branches (the Jews) had been lopped off and branches from the wild olive (Gentiles) grafted on (v. 17). This illustration was obviously intended to be a warning to the non-Jew. He was clearly admonished against making the mistake of presumption even as others had done.

God works through human instrumentality. This is a wonder, that an all-powerful God has chosen to work

through ordinary people like you and me. It is also a frightening thought. If we fail to follow his leading, if we substitute vain works for deeper faith, if we use our plans instead of God's, we are castaways, useless for his purpose.

There seems to be abundant evidence that Paul identifies the Christian community with the Old Testament idea of a continuing "saving remnant." As this remnant was for a purpose, so is the Christian church. God works through it, that the world may know Jesus. The way to know him is by faith, not good works. Judaism had it "hind part before." They practiced keeping the law in order to please God. The new Israel keeps the law because of love for Jesus Christ through faith in God. The Pharisee was good in his way but for the wrong reasons.

Paul did not leave the subject without hope for the Jewish people. They come to God in the same way as all men everywhere (vv. 30-32). All men need God's mercy, and it is not God's will that any be lost. Here again Paul struggled with the great paradox of the sovereignty of God and the free will of man. He did not completely understand it; nor can we.

However, we can, with the apostle, express our wondering faith in exclamations of praise "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (v. 33).

IV. The Missionary Purpose Restated (Rom. 15:14-29)

Following the eleventh chapter, Paul, as was his custom, gave practical advice for living in a world which did not recognize his Master. Then in chapter 15, he gave a reprise of his purpose not only for the letter he had written but for his life and work as well.

On any occasion and at almost every opportunity Paul was eager to bear testimony to his apostleship. At this particular juncture he delineated his missionary call, his missionary

task, and his missionary aim or goal. The missionary call was to deal particularly with the non-Jews (v. 16a). The missionary task was to tell the good news (gospel) to the Gentiles that Christ died to save sinners (v. 16b). The missionary goal was to present the Gentiles as an acceptable and consecrated offering to God (v. 16c). This is the most succinctly put of all Paul's explanations of his call and work. It is all there in a single verse.

As plain as it is, Paul went on with a defense of his ministry recounting not only what he had done so far but what he had in mind for future work. His testimony was that he had already told the good news

all the way from Jerusalem to Ilyricum and that the telling had been accompanied by signs and miracles and by the power of the Spirit (vv. 18-19).

Now Paul laid bare his great heart. He confessed his great ambition—to tell the good news where it is still “news.” He had no desire to build on another man's foundation. He was a “foundation layer” himself (v. 20). The lure of the far new horizons, as always, beckoned him. A divine dissatisfaction throbbed with every beat of his heart and gave him no rest until he answered by going.

This was the real reason for the letter to Rome. With almost the same passion he revealed his desire

to see them at Rome, but there had been too much territory to cover until this time (vv. 22-23). Now Paul was planning to come to Rome, but not to stay. Spain beckoned him (v. 24). Like the good strategist he was, Paul knew that the base in Antioch had too long a line of supply and support. He has sought in his letter to lay the groundwork for a change of base. His argument has been convincing and his tact superb (at least for Paul). His eye was still on the distant scenes. His optimism was unflagging. His plans were careful. He must have convinced the Christian community of Rome. Who knows? He may have had his heart's desire—to go to Spain with the gospel!

of the Missionary Message of the Bible

The Compulsion and Compass of Christian Compassion

by Hoyl R. Wilson

The Missionary Means

Using the Bible, the lesson on page 28, 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.

The Gentiles of New Testament times were naturally skeptical of a Jewish Messiah. Added to this was the fact that the Jews themselves had not accepted him. In Romans 9-11, Paul answers the questions of the Gentiles, probably using sermons he had preached in many cities where he had faced the same question. The three chapters give the answer to why the Jews rejected their Messiah.

TEACHING AIM:

How can I know and carry out a call from God?

TO BEGIN:

A group of young adults had made an appointment with the rabbi of a nearby Jewish synagogue to learn about the traditions and symbols of Judaism. Their visit to the synagogue had been prompted by Sunday School lessons from the book of Hebrews.

They spent an informative hour listening and asking questions. A lull in the conversation was broken when the rabbi smiled and said “You want to know why we have rejected Jesus Christ as the Messiah, don't you?”

He accurately stated what was in the mind of each adult in the group. The same question was in the mind of Gentile Christians in Rome. Paul gives answers to their questions in Romans 9-11.

I. The Failure of Israel (Rom. 9). Use the Bible study lesson, page 28, to point out in detail the privileges of the Israelites. Guide Bible study by asking group members to name these privileges as they find them in the Scripture passage. Ask one person to write each one on the chalkboard as they are mentioned.

Paul moves on to a question which is difficult to answer: How can God be sovereign and man be free to choose? All Christians need to understand the answer to this question because it is the heart of God's missionary imperative.

Guide the group slowly so that each person has understanding of this important relationship which God has to man and man has with God. Man was created with freedom of choice, to choose right and to choose wrong. Although God is all-powerful, he actually limits himself by giving man the right to choose evil or good.

You may wish to guide the group in a study of “elect” or “election” as used in the Bible. Use a Bible dictionary for definitions, Bible commentaries for help in understanding Bible passages.

You will discover that the “chosen or elected” whether Abraham, Israel, or Christians—were elected for service. Prime examples are Genesis 12:1-3, Exodus 19:3-6, 1 Thessalonians 1:4-10. The actual covenant relationship between God and the Israelites was conditional on their being a missionary nation; “a kingdom of priests, and an holy nation” (Ex. 19:6).

II. The Message and Method of Missions (Rom. 10). Paul shows his concern for the Jews in verses 1-4.

In this tenth chapter of Romans you will find a clear statement of an early Christian creed. Ask the group to read a verse each, beginning with verse 8 and concluding the chapter.

All are saved in the same way. Paul indicates that God makes no distinctions in persons; see verses 11-13.

In order to accomplish the lesson aim, members need to know the five elements of successful missions work. Study these carefully in verses 14-15. You may wish to take them in reverse order:

1. sending others to proclaim (15a)
2. preaching the Word (14)
3. hearing the Word (14)
4. believing the Word (14)

and conclude with a discussion of 15b—the rewards of those who send and those who go (14). The section which follows “To Apply to Life,” below, uses these verses to help you complete the lesson aim.

III. The Saving Remnant and the New Israel (Rom. 11). It is always a mistake to apply a general statement to include every individual. All the Jews did not reject the Messiah. Ask the group to turn to page 29 and read together the references listed in the lesson to provide enlightenment on the first sentence in this paragraph.

God chooses nations and individuals for service. If they fail, he chooses others. In addition to verses 13-24, you may wish to trace the covenant relationship starting with Abraham, mentioned before (see Gen. 12), to comments in Matthew 21:33-43.

IV. The Missionary Purpose Restated (Rom. 15:14-29). Paul restates his missionary call (v. 16a); his missionary task (v. 16b); and his missionary goal (v. 16c). It is all there in one verse.

Paul had great plans for the future. Having established strategic churches throughout Asia Minor, Greece, and Macedonia, he wanted to push on to Italy, and even to Spain.

Paul was always a pioneer. He understood God's call to be in yet other places as he moved westward. He wanted to break new ground, take the gospel to the rim of the known world.

TO APPLY TO LIFE To help each person confront the lesson aim, guide members in applying to life, principles for missionary work outlined by Paul in Romans 10:14-15 (see above and write these on chalkboard).

Ask these questions to provoke discussion.

1. What responsibility does my church have for sending others to proclaim the gospel in the world?
2. What are ways in which I can proclaim it?
3. What does it mean to hear the Word? How does “be ye doers of the word and not hearers only” (James 1:22) apply here?
4. Do I believe the teachings of the Bible even when

WHAT IS THE CHURCH?

This probing question is being asked over and over today! Young people are asking the adult generation for an answer.

In the motion picture *What Is the Church?* Jack Rankin, a college student, addresses this question to John Bradley, father of his good friend Doug. While Jack and Doug are spending a week in the Bradley home, Jack is composing an editorial for the school paper. He wants to begin a series on what churches are doing today and he intends to use Doug's church and community as the subject of his examination.

The boys discover, in visiting a committee meeting, that there is confusion among church leaders as to what the church is to be and do. Gradually through the pastor's leadership and a study of the needs of people in their community, John Bradley and others recognize that the church is a congregation of ministers, committed to doing the work of Christ.

30 minutes, color, rental \$15.00, Baptist Film Center

“the shoe pinches?” How does believing God's Word affect my daily witness, my faith, my attitude toward the world's problems, my response to the commands of Christ?

QUESTIONS FOR CONSIDERATION BY GROUP:

You may wish to ask the group members to bow their heads and each answer for herself these or other questions which you may formulate.

1. What would be my reaction if my child, or grandchild, felt that God was calling him as a missionary?
2. Do I magnify the importance of always seeking and following God's will when I come in contact with young people?
3. Do I seriously explore possibilities for more significant service when I have an impulse to be a more useful Christian?
4. What am I doing to meet the spiritual and physical needs of others?
5. Is my family pleasure- and self-oriented, or do we take seriously the ways in which we spend our money?
6. Does my family have a special way of saving money to give to a missions offering?
7. Do we ever have missionaries as guests in our home?

Close with sentence prayer.

TO STIMULATE INTEREST FOR NEXT STUDY:

Give to each person a card on which you give date, time, and place of next meeting, and the following:

What problems did early Christian churches have? We get insight into these from Paul's letters to the Corinthians, which we study next. Please read these two books before the next meeting.

AT A GLANCE

WMS Study and Activity Opportunities FOR NOVEMBER

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

MISSION STUDY GROUPS

Any or all of these mission study groups may be provided for WMS members:

1. Bible study group
Lesson on page 28
Guide for study, page 30
2. Current missions group
Study material, page 24
Guide for study, page 21
3. Round Table group
Order for each member of the group *Round Table Group Guide*, \$1.00. Additional book reviews, page 33
4. Mission books group
Order for group leader and teacher a copy of *Mission Books Teacher's Guide I*, \$1.00 each

AGENDA for STUDY GROUP MEETING

(Primary activity of mission study groups is a study of missions.)

Group planning led by group leader
Call to Prayer, page 18

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

Order for each member of your group a copy of *Prayer Group Guide*, \$1.00

Additional prayer requests, page 27

AGENDA for PRAYER GROUP MEETING

(Primary activity: intercessory prayer for missions.)

Group planning led by group leader
Call to Prayer, page 18

Preview of general WMS study topic for next meeting; see WMS Forecaster

Announcements of general WMS projects and plans

Prayer for missions

See also "Prayer Requests," p. 27
Information and discussion of help by members in mission action projects and as requested from mission action groups, also as members know of need; response of volunteers for mission action and assignment

MISSION ACTION GROUPS

Order for each member a copy of the mission action group guide which meets your need (see *WML Year Book*, p. 31, for list of guides)

AGENDA for MISSION ACTION GROUP MEETING

(Primary activity: ministering and witnessing through mission action.)

Use a mission action group guide
Call to Prayer, page 18

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

The *WMS Leader Manual*, 75 cents, and "Leading a WMS Group," a pamphlet, 25 cents, provide information about forming and working in WMS mission study, mission prayer, and mission action groups.

All materials are available from Woman's Missionary Union, 609 North Twentieth Street, Birmingham, Alabama 35203, and Baptist Book Stores, unless otherwise indicated.

Every woman needs a copy of *ROYAL SERVICE*, \$2.00 from WML.

Area: Africa
Theme: Africa's Push Toward Self-determination
Aim: What do I see in Africa's push toward self-determination which has significant bearing on missions work?

The Looming Shadow Leson Kayira, \$3.95

This small book of fiction by a native African tells of tribal customs, jealousies, anger, and a passing way of life.

Musyani married Nachele, Matenda's sister-in-law, a pretty young girl whom Matenda coveted for a second wife. Underneath the surface, jealousy and turmoil festered between the two men. When Matenda became ill, the witchdoctor said he had been bewitched and would not be well until the spell was removed. Matenda accused Musyani of casting the spell on him. He told Musyani that if he did not remove the spell he would have to drink the poison potion to prove his innocence.

Musyani was desperate. He denied having any witchcraft ability and finally as a last resort went to the village headman and the district commissioner. The British government had made trial by poison illegal. The headman said all villages kept some poison regardless of law. An unusual solution was worked out.

You will find, I believe, that the story has significant relation to changing Africa today.

The Way to Rehema's House Hope Spencer, \$4.95

"This warm sensitive journal captures the spirit of a new generation of young Americans who are living and working in the new emergent nations" of Africa.

In 1962 Hope Rockefeller Spencer and her husband John and small son David went to East Africa where John had a fellowship to study East African affairs. They learned Swahili before they left the United States. Hope's diary-report tells with humor and understanding of their life in Uganda, Kenya, and Tanganyika (Tanzania).

In an effort to know the African, Hope taught English classes to groups of women. The Spencer family visited in African homes and they constantly were on the alert to learn from the people. They came to know people from all walks of life—African, British, Asian, white settlers, missionaries.

In casual references to missionaries, the author judges them by a materialistic standard rather than a spiritual one. Only Catholic missionaries were mentioned in the book.

The book is very readable. It was through Rehema, one of the young women in an English class which Hope taught, that she gained unusual insight into the universal emotion of the heart.

"We learned we cannot anticipate what a person will be like before we get to know him in his own environment. Real understanding doesn't need conversation and activities to sustain it, but can simply flow between people in a handshake, in stillness, in silence.

"We went away having discovered that . . . the real challenge of our job—and the greatest value to us—turned out to be uncovering and discarding our preconceptions about everyone we met no matter what their color or nationality."

The Reds and the Blacks William Attwood, \$5.95

"This book is about some of the things I learned in Africa—and in our government—during more than five years as an American ambassador working for two presidents," writes the author. As the title suggests, it is essentially about what Mr. Attwood saw of Soviet and Chinese efforts to penetrate and subvert Africa, and "what we and the Africans and others did to counter these efforts. In both Guinea and Kenya I was up against the opposition at close enough range to understand why they have so far failed," he says.

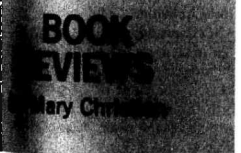
This readable, personal adventure is not only about a cold war in a hot climate. It tells something of how our government works, how power is acquired and exercised, and what has to be done in Washington to get results. It also tells of travel—through twenty-one of Africa's thirty-eight countries; of Toure, head of state in Guinea; of Kenyatta of Kenya, of Chinese, Russian, British, and other government workers, of African farmers; American Peace Corpsmen and other foreign-aid workers; of missionaries, businessmen, and tourists—all accounts based on the author's impressions and opinions.

He expresses appreciation for the helpful image of America as portrayed by businessmen, American missionaries, and most visitors.

The report on an evangelical mission of some twenty-years of work in Guinea makes one wonder if he fully understood the work and motive of the missionaries. He also describes a visit to a Catholic mission. The casual acceptance of beer and whiskey is noted at all social occasions.

The book gives the author's feelings about the importance of foreign aid, the needs of the State Department, how we cope with Communists in foreign areas. In the last chapter, he offers his suggestions for changes.

Order from Baptist Book Stores



YOU

LEARNING in a Mission Study Group

by Betty Jo Corum

MEMBERS of a mission study group choose a group because they are interested in a particular approach to the study of missions. Mission study groups are: current missions group, Bible study group, Round Table group, mission books group.

Learning is more effective when persons are caught up in the process of group thinking. Educators believe that persons learn best when they are encouraged to think, to question, to verbalize their understandings. In a group, one person causes another to think which in turn may cause him to review his ideas. One person shares information, and another adds to his knowledge of the subject. Someone shares an experience, and another gains insights. A group can provide an atmosphere of freedom and acceptance in which learners feel free to question and to discuss. In a group each person is respected, his contribution is accepted as having meaning.

This is the dynamic of group learning. If a study experience is to be vital, the persons in the group must have a concept of what learning is. If a leader believes that persons learn best in groups, he will be the kind of leader who can lead group members to purposeful participation.

If members believe they learn best in groups, they must seek to understand member responsibility in participation.

Being a Member of a Group

There are not many differences in the leader and in other group members. Members should feel responsible for helping the group function properly.

This may be done by feeling responsibility for:

- getting to know group members
- contributing opinions
- asking questions
- keeping the discussion on the track
- relaxing with the group
- standing up for convictions
- opposing any attempt to restrain free expression
- avoiding side conversations
- disagreeing when you do
- expecting some difference of opinion and disagreement
- saying so when you don't understand.

Learning to be a good group member is not to be thought of as learning to fit a pattern. Different personalities offer unique gifts to a group. The meeting would be quite boring if all members were too polite and noncommittal.

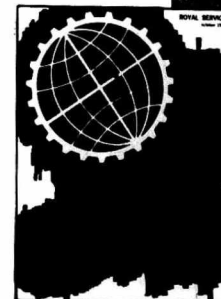
A group not only studies together, but also worships and has fun. Being a member of a group gives a member a chance to experience the reality of the priesthood of believers.

Do's and Don'ts for Group Participation

- 1 Do discuss. Discussion is a cooperative venture in serious conversation. It is every member's responsibility.
- 2 Don't wait to be called on.
- 3 Do listen to others. Be sure you understand what was said before you reply.
- 4 Don't raise your hand. Share freely any remark or question.
- 5 Do come to the mission study group meetings with the intention of participating.
- 6 Don't channel all your comments to and through the leader. Speak to the group or an individual in the group.

Other Activities

Mission study group members engage in all areas representative of the full program of Woman's Missionary Society. The name of the group sets forth the approach, but each group participates in prayer, mission action projects, and giving.



ROYAL SERVICE (\$2.00 annual subscription) is the source for basic study material for the Bible study and current missions groups. All groups use **ROYAL SERVICE** for Call to Prayer and missions information.

Every member of a Round Table group needs in hand a copy of the *Round Table Group Guide*, price \$1.00. Members of this group read background books and discuss their meaning for missions.

Using books about opportunities for missions work, the mission books group uses the *Mission Books Teacher's Guide 1*, price \$1.00, to study chosen books.



Order **ROYAL SERVICE** only from Birmingham; the guides either from WMU, 600 North Twentieth Street, Birmingham, Alabama 35203 or Baptist Book Stores.

ROYAL SERVICE • NOVEMBER 1968



COLOMBIA *Land of Conflict—and Promise*

by Johnni Johnson

Illustration by W. Robert Hart and Gerald S. Harvey

Adult
Graded Series
Book

Colombia: Land
of Conflict
and Promise

by William R. Estep, Jr.



Colombia, land of conflict.
Conflict?

Yes—with hope. With the expectation that one day the inside facts of life in Colombia will match the exterior she shows to the world.

In her major cities there are picture window homes and hotels with swimming pools; for a few people, that is. In the same cities though, there is much makeshift housing

without windows, without water; housing which must be home for many people.

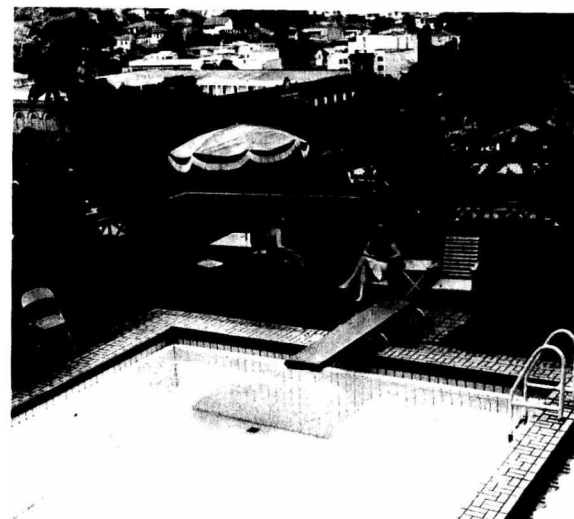
Colombia is basically an agricultural country but today there are industrial plants near Bogotá, the capital, and other major cities. The country has oil and timber and—interestingly enough—95 percent of the world's emerald supply. However, her small farmers and laborers

—still the majority of people in Colombia's more than eighteen million population—know best the machete for cutting. Many a man's living depends upon how much cane he can cut in a day, or how many banana stalks, or how much tobacco.

Of all the South American countries, only Colombia has both Caribbean and Pacific seaports. One of these seaports is Cartagena, where

In Colombia's major cities there are picture-window houses, and hotels with swimming pools—for a few people, that is.

In the same cities though, there is much makeshift housing without windows, without water; housing which must be home for many people.



a decaying fortress recalls the days when colonizers dominated her trade and pirates terrorized the Spanish Main.

Much has changed. Today her cities boast skyscrapers. The pace of life is vastly accelerated. With free education the literacy rate is rising. The prevailing religion is Roman Catholicism but others, including evangelical faiths, are tolerated officially.

Today the conflict in Colombia is neither the tyranny of colonial excesses nor the fanaticism of blind ritual, though isolated instances of the latter sometimes are present. Rather, it is in large measure a consequence of the transistor radio and the television set. The twentieth century has intruded. The people's traditional ways and inordinate concern to keep up appearances have been challenged. Ritual religion has lost its meaning for most.

What welcome conflict? For the same tensions which disturb old values also encourage new ones.

The result can be a much more meaningful life for every Colombian. New freedom. New faith. New hope.



WMS forecaster

Planned by Margaret Bruce
November 1968 • ROYAL SERVICE

WMS president

WMS Committee Meeting

A brief review of the highlights of "Boot-top Morale" by Lewis W. Gibson, September 1968 ROYAL SERVICE, page 21, may be a good beginning for the November WMS executive committee meeting.

You will lead the executive committee to decide on the best schedule to follow for its meetings. The study and activity subcommittees will need a brief meeting at the beginning of the executive committee meeting, or during the meeting.

See suggestions given to the study and activity chairmen, page 40. These may help in planning the executive committee agenda which should include:

- Use of Call to Prayer
- Planning for
 - Observance of the Week of Prayer for Foreign Missions, December 1-8, and promotion of the Lottie Moon Christmas Offering
 - Mission action project(s).
 - Participation in WMU enlistment survey (see *The WMU Leader for WMS participation*).
 - Support of church stewardship emphases
 - Leadership training (see pp. 64-65 in the *WMU Year Book 1968-69* for requirements of the *WMS Leadership Course*). Since the new leadership course is based on the new *WMS Leader Manual* and the current *WMU Year Book*, every WMS officer must take the new *WMS Leadership Course*. Order Teacher's Guide, *WMS Leadership Course*, 50 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.
 - Baptist Women's Day of Prayer, November 4 (see "An Important Day for Baptist Women" by Mrs. Edgar Bates, p. 9).
- Reporting
 - The agenda for your November WMS executive committee meeting should also include reports from WMS officers. The WMS study chairman will re-

port on general WMS study plans and give a summary report of work done by mission study groups.

The activity chairman will report on general WMS prayer, stewardship, and mission action plans and will give a summary report of work done by prayer and mission action groups.

You will report on enlistment efforts and on leadership training.

• Sharing Information

Allow time on the agenda for sharing information from the WMS committee (if there is more than one WMS in a church) or the WMU council.

November WMS General Meeting

See page 32 for suggested agenda for the November society meeting.

The report from the WMS executive committee should be brief and should include recommendations which re-



quire approval by the WMS and plans for future WMS work.

Plans for observance of the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering will be the major promotional feature at the November meeting. (See p. 41 for suggestions for promotional feature.)

Mission action projects which involve all WMS members should be clearly explained and assignments made.

Activities for colisting WMS prospects should be outlined carefully. These may include visitation plans, written communications, telephone calls, use of bulletin boards, church bulletins, and other contacts. Or they may include a Thanksgiving banquet, a tea, or some other social occasion.

Allow ample time for the November WMS study of Other Ways, Other Patterns. It will be interesting for WMS members to look at ways Presbyterians and Lutherans are seeking to witness with relevance in the United States. Follow-through should be encouraged. See page 14

WMS chairmen

Two of the duties of WMS study chairmen and activity chairmen are identical. These are (1) serve on the WMS executive committee, and (2) report progress of work to WMS president at WMS executive committee meeting.

Time is set aside at meetings of the executive committee for the study subcommittee made up of study chairman and study group leaders and the activity subcommittee made up of activity chairman and prayer and mission action group leaders to have their meetings. In the general session of the executive committee, the activity chairman and the study chairman bring summary plans or reports of the groups and call upon group leaders when necessary to interpret these.

Also at the general session of the executive committee, WMS chairmen report on general society plans. Here are suggestions which the study chairman and the activity chairman may use in preparing for the executive committee meeting, the subcommittee meeting, and the November general meeting of the society.

Study Chairman

1. Prepare for meeting of study subcommittee
 - a. Notify mission study group leaders of meeting.
 - b. Arrange room for meeting.
 - c. Secure needed materials such as:
 - WMS Leader Manual
 - Current WMU Year Book
 - November ROYAL SERVICE
 - Resources for mission study groups
 - d. At the meeting, call for reports from mission study group leaders, check on resources that are needed by each group, check on planning done at group meetings (see p. 113, WMS Leader Manual), and make plans for summary

report to general session of WMS executive committee.

2. Prepare personal report for general session of WMS executive committee.

- a. Report on WMS study plans for the society and evaluate October society study.
- b. Report on WMS study of Colombia: Land of Conflict and Promise by William R. Estep, Jr.
- c. The WMS study report should include:
 - Number attending teaching of book
 - Number reading book
 - Recognizable results and follow-through plans such as: praying for Colombia, evaluating church's gifts through the Cooperative Program and the Lottie Moon Christmas Offering
 - Book or books recommended to WMS members for reading.

3. At November WMS meeting:

- a. Encourage WMS members to read the article by Johnni Johnson entitled "Colombia: Land of Conflict—and Promise," page 36
- b. To promote reading of the Adult Foreign Mission Graded Series book, display the book and make it available to all of the women. Ask someone who attended the class to tell something of what she learned about Colombia.
- c. The November study topic, missionary strategy of other denominations, USA, is one which will be of interest to WMS members. "Other Ways, Other Patterns," page 14. WMS members will like learning about how their Presbyterian and Lutheran neighbors carry on their missions work. Those who present the study material should prepare well to lead in this study, see page 16.

4. WMS study opportunities. Listed here are the study resources available for Woman's Missionary Society. How many of these are being used by your WMS?

- a. Study material in ROYAL SERVICE for general society meetings
- b. Units of study in ROYAL SERVICE for current missions groups
- c. Lessons and study guides in ROYAL SERVICE for Bible study groups
- d. Round Table Group Guide for Round Table group members (\$1.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores)
- e. Mission Books Teacher's Guide I for teachers of books studied by mission books groups (\$1.00 from Woman's Missionary Union or Baptist Book Stores)
- f. Books in the current Home and Foreign Mission Graded Series

Activity Chairman

1. Prepare for meeting of activity subcommittee

- a. Notify prayer chairmen and mission action chairmen of meeting.
- b. Arrange room for meeting.
- c. Secure needed materials such as:
 - WMS Leader Manual
 - Current WMU Year Book
 - November ROYAL SERVICE
 - Resources for prayer groups (see PRAYER GROUP GUIDE, \$1.00 from Woman's Missionary Union or Baptist Book Stores) and mission action groups (see mission action group guides as listed on pp. 71-72 of the WMU Year Book 1968-69).

- d. At the meeting, call for reports from mission prayer and mission action group leaders, check on resources needed by each group, check on planning done at group meetings (see pp. 114-115, WMS LEADER MANUAL), and make plans for summary report to general session of WMS executive committee.

2. Prepare personal report for general session of WMS executive committee.

- a. Give progress report of plans being made for observance of Week of Prayer for Foreign Missions, December 1-8. These will include: times of meetings, publicity; use of materials in ROYAL SERVICE, Lottie Moon Christmas Offering envelopes, family prayer guide, posters; use of articles in The Commission regarding the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering

- b. Give progress report of plans being made for promotion of the Lottie Moon Christmas Offering goal. The Convention-wide goal is \$15,500,000. What is your church goal? What part of this amount has your WMS taken as its goal? Be creative in your ideas of promoting the offering.

- c. Present plans for November mission action project. Since this is the month of Thanksgiving, you may want to choose to minister and witness to international students during the holiday season. The Mission Action Projects Guide (\$1.00 from Woman's Missionary Union or Baptist Book Stores) has excellent suggestions for ministering to internationals, language groups, the aging, the economically disadvantaged, or others who may need your help at this time of year.

- d. You may want to recommend that WMS officers promote the reading of the article "I'll Make Me a World" by J. Winston Pearce, page 23. It shows how God owns the world and all that is in it. Reading the article will be good preparation for promotion of the Lottie Moon Christmas Offering for Foreign Missions.

- e. The article "An Important Day for Baptist Women"

by Mrs. Edgar Bates, page 9, gives understanding of the Baptist Women's Day of Prayer, November 4. Make plans for WMS participation in this day of prayer.

3. At November WMS meeting, begin promotion of the Week of Prayer for Foreign Missions, December 1-8, and the Lottie Moon Christmas Offering. See suggestions, page 41, for a promotional feature for WMS.

WMS group leaders

Mission group leaders will want to read the article "Involving Others in Planning" by Billie Pate, page 43. Leading group members to realize their ability to help make plans and their responsibility for carrying out those plans is one of the best ways of building a dynamic group spirit.

Pages 113, 114, and 115 in the WMS Leader Manual show some of the plans which must be made by WMS mission groups. The responsibilities outlined on these planning sheets may be assigned for a month, a quarter, or six months or longer. It is hoped that the assignments will be made on the basis of members volunteering for certain phases of the work.

Promotional Feature

To promote the Week of Prayer for Foreign Missions, December 1-8, and the Lottie Moon Christmas Offering, give an overview of the week's meetings, the theme, the hymn, and the daily topics.

Theme: His Saving Grace Proclaim
Hymn: "O Zion, Hasten"

Introduce the daily topics with five placards. Print the topic for each day over an outline of the area of the world to be prayed for that day.

Monday—The Orient

Topic: Proclaiming Through Prayer and Witness

Tuesday—Latin America

Topic: Proclaiming His Salvation

Wednesday—Africa

Topic: Proclaiming Through the Nurture of New Christians

Thursday—Middle East

Topic: Preparing to Proclaim

Friday—The World

Topic: Our Mission High Fulfilling

While placards are being displayed, you may want to have someone sing "O Zion, Hasten." Repeat the fourth stanza as a placard with the following words is presented: "Give _____ to speed them on their way."

The Lottie Moon Christmas Offering goal is \$15,500,000.

Mission Study Group Leaders

Mission study group leaders will want to become so familiar with the seven guides in planning for learning

outlined in the *WMS Leader Manual* that following them will be easy and natural. What are they? Here they are:

1. Relate session to the unit.
2. Determine the aim.
3. Know resources.
4. Determine learning methods.
5. Prepare learning aids.
6. Plan for follow-through.
7. Evaluate the results.

These are explained on pages 48-57 of the *WMS Leader Manual*, 75 cents, from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores.

Prayer Group Leader

There are two major concerns of prayer group members in November.

1. Prayer preparation for the Week of Prayer for Foreign Missions, December 1-8, and the Lottie Moon Christmas Offering. Add these needs to your prayer list:
 - a. Prayer for WMS activity chairman as she leads in preparation for observance of the week of prayer and the Lottie Moon Christmas Offering.
 - b. Pray that WMS members will respond enthusiastically to these opportunities of supporting the work of our Foreign Mission Board.
 - c. Ask prayer group members to choose a specific day of the week of prayer and to pray definitely for that day's observance in the church.
2. Baptist Women's Day of Prayer, November 4.
 - a. Encourage prayer group members to read the article by Mrs. Edgar Bates, "An Important Day for Baptist Women," page 9.
 - b. Prayer group members will want to cooperate in this day of prayer and give full support to the plans made for the society's participation.

Mission Action Group Leader

Does your mission action group need help from the Woman's Missionary Society? In addition to its ongoing mission action work through mission action groups, Woman's Missionary Society conducts mission action projects. These are planned (1) as follow-through to society study, (2) in response to requests which come from mission action groups for special assistance in the work they are doing, or (3) in response to other needs of which members are aware.

If your group needs help, ask the WMS activity chairman to plan ways of involving WMS members in the mission action your group is doing. There are women who are not interested in, or willing to commit themselves to, mission action work on a long-term basis, but they like helping with mission action projects. So, take advantage of this additional help which is available for your group.

As mission action group leader you will keep group members aware of the purpose of mission action in which they are engaged—Christian ministry and witness!

wms director

Notify WMS presidents of the meeting of the WMS committee. Be sure to begin the meeting on time and keep to the schedule allowed for this planning session. The primary emphasis of this meeting will be the coordination of WMS plans for the observance of the Week of Prayer for Foreign Missions, December 1-8, and plans for the promotion of the Lottie Moon Christmas Offering.

Lead WMS presidents to consider such questions as:

1. What plans need to be made to coordinate each society's plans for observance of the week of prayer with churchwide observance?
2. Is it wise for all societies which meet during the day to observe the week of prayer together? Likewise the societies that meet at night?
3. What materials being used by one society can be shared with others? These may include interest centers; aids for promotion of the Lottie Moon Christmas Offering; program covers from Woman's Missionary Union or Baptist Book Stores (25 for 60 cents; 100 for \$2.00).
4. Are there plans that need coordinating for enlisting every woman in Sunday School, Training Union, and the church in the week of prayer?

As WMS director you will want to read The WMU Leader section in *ROYAL SERVICE* and interpret to WMS presidents their responsibilities in the WMU enlistment survey. One of your primary responsibilities is to assist Woman's Missionary Societies in maintaining an up-to-date list of prospects.

promotional feature

for use in
WMS Group Meetings

Emphases: Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering

1. Secure a large calendar of the month of December and mark in red the dates December 1-8.
 2. Announce ways which will be used to involve every WMS member in the week of prayer. These may include:
 - A prayer breakfast for women who work outside the home.
 - Prayer meetings immediately after work; others in the morning, in the afternoon, or evening.
- Give each person the following message and ask them to read it in unison. Add the world to Christmas—many people know Christmas as a frenzied cycle of buying, giving, receiving. But what is the relationship of this annual happening to God's good news in Christ? What we do together to proclaim the gospel is the most fitting and lasting observance of the season. Praying for world missions and giving to the Lottie Moon Christmas Offering are ways to add the world to your Christmas.

INVOLVING

OTHERS

in

PLANNING

In planning, the art of saying "we" is one of the most important skills a leader can learn.

LEADERS SOMETIMES WONDER why others aren't as excited about their plans as they are. The answer may be simple. The degree of excitement in implementing plans is directly related to involvement in making plans. This does not mean that everybody must always be involved in planning at the same level or to the same degree in the planning process. It does suggest that persons must be drawn appropriately into charting the course they are expected to follow. Nothing is quite as discouraging as working breathlessly to reach someone else's goals.

Periodically leaders in Woman's Missionary Union need to probe their beliefs and their practices about planning. For in practice, no leader will move beyond what she believes. Two simple questions can help you evaluate your effectiveness as a leader of a planning group.

First, are you sold on the values of planning, and do you communicate this belief to those whom you lead? Planning takes time but it will ultimately save time and energy. Consider these basic values of planning.

Planning causes a group to arrive at definite ideas about what it is going to do before the time comes to do it.

THIS MEANS that the planning group will have to choose among several things and choose only those it can do well. Uncertainty about what should be done can result in many things being undertaken, none of them completed as well as they might have been.

When a planning group makes deliberate choices based on a careful consideration of the possibilities, the decisions reached together have more value-strength. Making choices is work, but the results have more value than if no choices are made. Choices based on careful thought help to assure that the most important work is being undertaken.

Planning is a means for bringing out the best in all leaders. No one person can possibly bring to an experience what two or five can bring. In the interaction within a planning group, members stimulate one another as ideas are contributed. Other

BY
BILLIE
PATE

INVOLVING

OTHERS

ideas are born that would not have been born in isolation.

Effective planning provides for a sounder use of the resources available to a group. The resources may be time or money or a certain number of persons for a given job. Planning means taking a good hard look at what needs to be done and matching resources to the work. Again, this process helps to assure that the most important work will get done. Rather than using resources haphazardly, planners study the work and apply their resources to what they consider to be most important.

A second question involves the leader's role in the planning group—her motives, and her methods. Are you confident that your motives are worthy and that your planning methods are sound?

OF THE TWO, motive is the more difficult to manage. A leader of a planning group is tempted to succumb to the struggle for self-assertion. She is tempted to impose her own notions on the group with no thought of listening to the ideas of others. Rather than draw out the best from the group, she sees her own ideas as superior and totally

adequate. Her motive is to manipulate the group into an acceptance of her own ideas, and thus to attain an ego boost and self-appraisal. When a leader indulges this kind of motive, the group will usually leave her to her well-laid plans. They are robbed of the privilege of involvement. Work suffers from the enrichment each person could have brought to the experience.

The leader's motive, however, also comes into focus when plans turn out to be good ones, and the group can enjoy together the satisfaction of success.

A leader is in trouble who makes all the plans and then tries to mobilize her forces to implement them. People may not resist the ideas, but they resist the idea of being told what to do.

In planning, as in all leadership responsibilities, the leader makes the resources of her life available to the group. She seeks to bring her best to the planning table, but she seeks also to help others bring their best. Together, they bring to the experience their collective bests. When they have finished they will say, these plans are ours.

The leader's motives are always pivotal, but so are her methods. A leader can follow a few important guidelines in the choice of methods to secure maximum involvement in planning.

First, the leader does not predetermine plans, but she does have a sense of direction. She knows enough about the work to be done

that the planners do not flounder and waste time wondering. The leader has thought through possible ways to get the work done. She knows approximately when the work is to be completed. She has thought about the talents of the group and considered what each may contribute to complete the work.

Preparation for a planning meeting is not the same as planning. The skillful leader will come with direction and know-how, but not with a rigid set of plans. A group plans by asking questions, listening, observing others as they work, brainstorming, choosing, discussing, ranking ideas, and deciding. The leader projects ideas, keeps the planners on the subject, draws out the best in each planner, and guides the group to make decisions. She creates a climate in which the most fruitful ideas can be presented, explored by the group, and accepted or adjusted.

When plans are finally made, this kind of leader will not need to wonder why they are not enthusiastically implemented. They will be. For those who put them to work helped make them.

Each month, ROYAL SERVICE gives more suggestions than most Woman's Missionary Unions can carry out. This places upon WMU leaders the responsibility of decision-making and of planning. The degree to which all leaders and members can be involved in planning will determine the degree of eager involvement in the work of Woman's Missionary Union.



the
wmu
leader

planned by june whitlow
november 1968 • royal service

Information for WMU council members

Project 500

The streets of Flat Bush, which once surged with baseball fever in support of the Brooklyn Dodgers, has become the scene of an interesting variety of Southern Baptist ministries.

The old New England city of Worcester, the second largest city in Massachusetts, was one of the first locations designated for Project 500 priority by the Southern Baptist Convention.

Pullman, Washington, is one of the sites selected. It is a town of slightly more than 20,000 and home for Washington State University.

Mrs. Robert Fling, president, Woman's Missionary Union, SBC, and her husband serve in Westchester County, New York, a Project 500 target area of a million people. The Westchester Baptist Church, presently meeting in a rented church building at Hartsdale, New York, is the only Southern Baptist church in this county where three areas have been designated by the Home Mission Board as strategic. Mrs. Fling describes herself and her husband as "victims of our own speaking and writing of our growing concern for pioneer missions in this day of urbanization."

Tagged as Project 500, the project will concentrate on such strategic locations as capitals, port cities, transportation and business hubs, and educational centers in our na-



tion. Large sections of the United States are mushrooming completely void of the influence of Christianity, and Southern Baptists are trying to do something about it. Southern Baptist agencies have consolidated forces for a two year push that may utilize up to \$25 million to start new churches in 500 carefully defined strategic locations. This effort will draw lay volunteers and funds from strong "helper" churches to initiate the new work. Project 500 will lay the foundation for a generation of church growth in the newer areas of Baptist work.

What can you as leaders in Woman's Missionary Union do for Project 500? What can your church do?

- Read your Baptist state paper, *Home Missions* magazine, and other Baptist publications to become informed about the progress of Project 500.

- Share information from time to time with those in your organization.

- Pray for those who are working in these strategic locations.

- Write Southern Baptists whom you know in the area and encourage them to become involved in this work.

- Write missionaries and pastors serving in the new areas (addresses are listed in the Home Mission Board Personnel Directory) about Southern Baptists moving to their vicinity.

- Visit some of the work and learn firsthand what is being done.

- Give to the 1988 Annie Armstrong Easter Offering for Home Missions in March. The last \$1,500,000 will be used to get the best trained missionary pastors in the Project 500 field.

Project 500 is expected to produce a major breakthrough in creative missions planning.

Later Than You Think

The WMU materials supporting the new WMU organization plan should have been ordered for officers, leaders, and members long

ago. However it is not too late to order the materials and place them in their hands.

Leader Materials

WMU Manual, for WMU officers, 75 cents

WMS Leader Manual, for WMS president and officers, 75 cents

YWA Leader Manual, for adult leaders, 75 cents

Intermediate Girls' Auxiliary Leader Manual, for adult leaders, 75 cents

Junior Girls' Auxiliary Leader Manual, for adult leaders, 75 cents

Primary Sunbeam Band Leader Manual, for adult leaders, 75 cents

Beginner Sunbeam Band Leader Manual, for adult leaders, 75 cents

The Sunbeam Nursery, for adult leaders, \$1.25

Member Materials

Woman's Missionary Society Member Handbook—Changes and Choices, 25 cents

Young Women's Auxiliary Member Handbook, 25 cents

Intermediate Girls' Auxiliary Member Handbook, 25 cents

Junior Girls' Auxiliary Member Handbook, 25 cents

Order now! (Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Stores)

to

officers

TO:

WMU Director and Assistant Director

Why Not Have a Churchwide Mission Study?

Since all church members are not enlisted in WMU and Brotherhood organizations it is important that WMU and Brotherhood conduct churchwide mission study. Why not plan a churchwide study of the books

In the Foreign Mission Graded Series? A study this year will give church members information about Spanish America.

(Books and teacher's guides available from Baptist Book Stores)

Adult: Colombia: Land of Conflict and Promise, William R. Estep, Jr., 85 cents (see p. 34)

Young People: Into Aztec Land, Julian C. Bridges, 85 cents

Intermediate: Look South, John W. Patterson, 50 cents

Junior: Witch Doctor's Son, A. Clark Scanlon, 50 cents

Primary: Peter Buys a Bible, Gladys Lewis, 50 cents

Teacher's Guides, 25 cents each

The WMU director and the Brotherhood director should talk together about a churchwide study.

Following this discussion they take the ideas to their councils and make detailed plans. Then you and the Brotherhood director review plans for the study in the church council where coordination will take place.

This study lends itself to a festive occasion at which time church members can learn about Spanish American customs and something of the missions work in Spanish American countries.

Consider these basic actions:

1. Schedule the date, time for the study.

November is the suggested month. The study should precede the Week of Prayer for Foreign Missions.

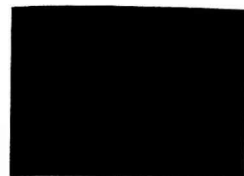
Adequate time should be given for presenting information in the books and also for group fellowship time. An entire evening can be given for the study, a Sunday afternoon; or time during a World Missions Conference (school of missions).

2. Determine what classes will be offered.

The number of classes will be decided according to the needs of your church. It is recommended that all five books be studied.

3. Enlist and train teachers for the classes.

Use both men and women in teaching the classes. One person may teach or a team of teachers may be used. Secure the teachers early; they need time to prepare. Order necessary materials. (See books and ordering instructions above.) The



Teacher's Guides for each study will give information as to where and how to obtain additional resources.

Check with the associational WMU director to see what training will be offered teachers of the Foreign Mission Graded Series. It is possible that your state or association will provide training opportunities in this area. Provide transportation for teachers to attend these sessions.

4. Suggest at least one feature in which all persons may participate.

Sometime during the study, plan for all persons to come together to participate in a churchwide mission activity. Some possibilities are:

- a missions banquet or dinner; a missions fair; a tour of South American cities or countries; a Spanish fiesta; a South American game time or time for persons to taste South American delicacies.

5. Arrange for meeting places.

Determine the number of rooms needed and secure persons to be responsible for getting them ready.

6. Publicize the study.

Prepare posters and displays; make announcements in Sunday School and Training Union departments and classes, in WMU meetings and in churchwide gatherings; announce through church bulletin and newsletter; write letters; send special invitations.

After the essential actions have been identified, WMU leaders in consultation with the Brotherhood will suggest who will do the work and how the assignments will be made.

Prepare for Churchwide Observance of Week of Prayer for Foreign Missions

The WMU council, together with the Brotherhood, initiates plans for the churchwide observance of the

Week of Prayer for Foreign Missions. The suggested date for the observance is December 1-8, 1988, and the theme is "His Saving Grace Proclaim."

As WMU director you will be responsible for getting things underway. Here are suggestions:

1. Study carefully pages 38-39, WMU Manual; study material and suggestions in December 1988 Novat Service (which you already have); The WMU Leader, November 1988, other materials relating to the Week of Prayer for Foreign Missions.

2. Schedule a time when you and the Brotherhood director will confer with the pastor.

- Discuss the purpose of the Week of Prayer for Foreign Missions and how a churchwide observance can elevate a church's level of missions concern for months to come.

- Assure the pastor of the cooperation of WMU and Brotherhood in making this week a meaningful one in the life of the church.

- Ask the pastor to suggest what WMU and Brotherhood can do during this week to make it a significant one.

- Discuss the activities for which Brotherhood will be responsible and those for which WMU is to be responsible.

3. Following the consultation with the pastor, you and the Brotherhood director should discuss the following basic actions and make suggestions as to how each is to be carried out. This will include determining which organization is responsible for following through on each detail and making assignments accordingly.

- Schedule the Week of Prayer for Foreign Missions on the church calendar (December 1-8, 1988).



- Set church goal for Lottie Moon Christmas Offering for Foreign Missions (national goal \$15,500,000)

- Determine the activities in which the congregation will participate (Sunday and Wednesday services, banquet, or other special activity).

- Secure all materials (See materials, below)

- Suggest ways Sunday School, Training Union, Church Music, and program service organizations can support the week.

- Make publicity plans.

- Clear all the actions with the WMU council and make other detailed plans.

- Prepare written assignments including all necessary information and instructions and give to persons responsible for the action.

- Share detailed plans with the church council.

Materials for Week of Prayer for Foreign Missions

The following items for use in churchwide observance of Week of Prayer for Foreign Missions are included in the packet sent WMU and Brotherhood directors:

1. Lottie Moon offering envelope

2. Leaflet on Lottie Moon offering

3. Family prayer guide

4. Poster

5. Plan sheet listing actions to be completed

6. Stencil of week of prayer designs to be used on church bulletins or newsletters

7. News items for church bulletins

8. Bulletin cover

9. YWA prayer folder for week of prayer

16. Sunbeam Band leaflet, "Juan's Hospital Visit."

The state WMU office will instruct you how to obtain these materials in quantity.

GA members will find a tip-in envelope for the Lottie Moon Christmas Offering in December Tell.

Baptist Women's Day of Prayer

Baptist women of the world through the Women's Department of the Baptist World Alliance have set apart the first Monday of November as a day of prayer. Guides, furnished free through state WMU offices to WMU directors, lead women to pray for the world and to give an offering which will be used to strengthen Baptist women's work on every continent (see p. 9).

Plan for special observance of this day, Monday, November 4, 1968.

- Use the guide and have a special prayer program.

- Encourage neighborhood groups to meet to pray

- Arrange for the church to be open for prayer all day on Monday, November 4. Prepare an interest center which reminds women to pray for other Baptist women of the world. Make available written information about the day of prayer. (See WMU Year Book, p. 39.)

- Form a telephone chain and remind women to pray

- Write a feature article for the church bulletin or newsletter

Council Agenda

1. Lead the council in making necessary decisions for the churchwide observance of the Week of Prayer for Foreign Missions and the churchwide mission study project. (See information under "To WMU Director" for suggestions.)

2. Announce plans for observing the Baptist Women's Day of Prayer. If you do not plan to have a special observance of this day, share thoughts from page 9, and pause to pray for Baptist women over the world.

3. Ask a member to be prepared to tell about Project 500. Use a map to show some of the strategic locations of churches and ask members to share with the group information which they may know about Project 500.

TO:

Secretary-Treasurer

Up-to-Date Prospect List

Each organization needs to know who the prospects for membership are and should have specific information about each prospect. One of the duties of the WMU secretary-treasurer is to provide an up-to-date list of prospects to each WMU age-level organization. In order for the list to be of the maximum use to the leader, it will require time and effort each month to keep it up-to-date.

1. Get the organization roll from each age-level leader.

2. Set aside a time when you can go to the church office and compare the WMU organization roll with the Sunday School and Training Union rolls for the same age level.

3. List the names, addresses, telephone numbers, birthdates, ages, and meeting preferences of all prospects for a particular age level. Other information which may be on the enrollment card can be noted for the leader. Make three copies of the list. Give a copy to the age-level director; a copy to the age-level leader, and keep one for your records.

4. Check the Sunday School and Training Union rolls periodically and send the names of new prospects to the leaders. Encourage the leaders to send you the names of persons who become members.

5. Send names of persons who join the church to age-level leaders.

To Directors:

WMS

YWA

GA

Sunbeam Band

What's My Job?

In order to do effective work with a group, it is important that your

leaders know what is expected of them and where they can receive additional help for their task. At the regular age-level committee meeting you can take time to give a brief interpretation of each duty and cite specific places where they may find help.

At the meeting suggest that each leader turn in the WMU Year Book to the page where her duties are listed. (WMS president, p. 15; YWA leader, p. 16; GA leader, p. 17; Sunbeam Band leader, p. 18.) Have someone read aloud the duties. After each is read, give a brief interpretation of the duty and allow time for discussion. Cite specific resources and give page numbers where leaders can find information relating to each duty. At various points it would be well to let the leaders brainstorm as to how they may be able to accomplish that task. For example, brainstorm ways prospects may be enlisted.

A Meeting that Counts

Does every member of your age-level committee attend the regular meeting? If not, look at the following list of questions and determine what you can do to improve the planning.

1. Do you meet at a time convenient to the majority?—and do you meet regularly?

2. Is the place accessible?

3. Do all members have transportation to the meeting?

4. Does the meeting begin and end on time?

5. Is the agenda well planned?

6. Do members have some idea what is to be discussed so they will know how to prepare for the meeting and what materials to bring to the meeting?

7. Do members have opportunity to express themselves?

8. Are members included in decision making?

You may want to allow committee members to fill out this questionnaire at the regular meeting. If so, the answers may suggest why some do not attend the meetings and you can plan accordingly.

SKILL

The new WMU organization requires know-how so that energies can be released for doing God's work. SKILL is impossible without adequate information. STUDY leader manuals available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203 and Baptist Book Stores:

WMS LEADER MANUAL by Margaret Bruce, 75 cents

YWA LEADER MANUAL by Betty Bock, 75 cents

INTERMEDIATE GIRLS' AUXILIARY LEADER MANUAL by Marjorie Jones, 75 cents

JUNIOR GIRLS' AUXILIARY LEADER MANUAL by Marjorie Jones, 75 cents

PRIMARY SUNBEAM BAND LEADER MANUAL by Mary Hines, 75 cents

BEGINNER SUNBEAM BAND LEADER MANUAL by Mary Hines, 75 cents

Order ROYAL SERVICE for every woman in WMU organizations in your church, \$2.00 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

--STUDY

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from Birmingham

Dear Pastor-

The Crusade of the Americas is more than a slogan. It's a movement, which if taken seriously can be used of God to change the course of man's history. We are writing this letter to ask you to lay this whole matter of the Crusade of the Americas on the hearts and minds of the members of WMU in your church. It is our belief that we have a mighty potential of power in our membership. Women and youth can be urged to talk about this Crusade for souls, among themselves, with other church members, and outside the church.

Southern Baptists have more human resources than any other group in the Crusade. There are eleven million of us, and it is estimated that half of these are women and girls. So we have human potential for persons to be used of God as the Holy Spirit leads.

Do you have scratch paper notes made in meetings or as you have read about the Crusade? Our staff has many notes which we also take seriously.

One of our notes was written after we received a bulletin from the San Joaquin Valley Association (California) of American Baptist churches. This association is sending us many Pact cards asking for prayer partners. The editor of the bulletin wrote to the people of the association saying that, in the spirit of hemispheric Christian fellowship and encouragement, it would be good if by some manner we could tie in the Crusade of the Americas with every evangelistic effort. And he added, "Can you use your imagination a little bit and get this spirit into what you are now planning?" We would ditto what this writer has said.

It seems to us that in this Thanksgiving month it would be well to call to mind the many blessings from God which are ours as Christians. And like those first Americans, we might take advantage of this season to impress our people with the opportunity that lies just ahead in this gigantic effort to proclaim throughout the hemisphere the truth that Christ is the only hope.

Pact, the prayer partnership project, has met with overwhelming response. By the thousands cards have come in to our headquarters. To the best of our ability we are assigning partners. We want to thank you for helping us, and say that we are praying that this tremendous prayer effort will undergird every effort as we confess our shortcomings and seek spiritual renewal.

The 1969 Crusade of the Americas may well be prologue to a world crusade—if we are faithful to the challenge before us.

Please get our message to the women in your church—it is time to be involved in the Crusade of the Americas.

Sincerely,
WMU Staff