



Mrs. R. L. Mathis

TWELFTH PRESIDENT

MISSIONARY **UNION**

Alma Hunt

TRADITIONALLY a newlyelected president is introduced through ROYAL SERVICE. Our president, elected June 10, 1969, in New Orleans, needs no introduction to Woman's Missionary Union or to the Southern Baptist Convention, the Baptist World Alliance Women's Denartment, or even the Baptist World Alliance. I cannot prove my statement, but still I am willing to

risk saying there is no Baptist woman in the world more widely known and more generally beloved than our new president, Mrs. R. L. Mathis.

Mrs. Mathis needs no introduction to Woman's Missionary Union because she served as our president from 1956 through our 75th Anniversary meeting in 1963. She needs no introduction to the Southern Baptist Convention because she was the

first woman in its history elected to a Convention office. In the 1963 meeting-just after she brought to a close her term as WMU president -she was elected second vice presdent of the Convention. She needs no introduction to Baptist women of the world because she has been treasurer of the BWA Wom, it's Department for nine years and in connection with this office has been in

meetings of Baptist women on every continent. And she needs no introduction to the Baptist World Allience because currently she is serving as a vice president of the Alliance. She is the only woman officer and is the first woman appointed chairman WOMAN'S of the program committee. She is chairmen of the international committee with the committee of the international comtwelfth Baptist World Congress to be held in Tokyo, Japan, July 12-12,

Signal honors have been conferred on Mrs. Mathis. We do not call her Doctor, but we could. Hardin-Siramons made her the first woman recipient of an honorary degree from that university by conferring a doc-tor of laws degree in 1955. Mary-

Hardin Beylor College with its long history conferred its first honorary degree on a woman, doctor of litersture, on Mrs. Mathis in 1955, also. The Liberian government, during the meeting of the BWA Executive Committee there in 1968, one on her the highest knighthood dagen in the Liberian Humano Orde African Redomption



Mrs. R. L. Mathis (right) as

Mrs. R. L. Mathis



Mrs. Mathie has the ability to maintain her poise while having her fingers in many pics. For aix years she has been director of the Promotion Division of the WMU headquarters staff in Birmingham. This position placed her on many committees within the Southern Baptim Convention. Because of her creative mind and her ability to shoulder responsibility, other jobs seem to have gravitated soward her. At present the is focusing her near vision on Mission 70-a missione conference for students and young adults to be held in Atlanta, Georgia, December 28-31, 1969-sponsored by the Foreign Mission Board, the Home Mission Board, the Sunday School Board, the Brotherhood Commission, and Woman's Missionary Union. Her far vision is focused on

the platform prematation of the 125th Anaiversary of the Southern Baptist Convention in Deaver, Colorado, by June 1970, for which the in serving no committee chairman.

One might be tempted to wrep up a description of Mrs. Mathis by applying the adage "All work and no play"-that is, if that one could forget the remainder of the adage "makes Jack a dull boy." Behind the scenes Mrs. Mathie is a hard worker but she's never duft. Her sparkling personality shines through when the going is rough. She appears tireless when responsibility demands unremitting toil. She is never more winsome than when beloing someone. She is never more attractive than when she is in the ownpany of her daughter, Jane; her sonin-law, Cleo Coffey, Jr.; and her grandsons, eighteen-year-old Danny and twelve-year-old Bobby. Mrs. Mathis' husband died in 1946.

Mrs. Mathis came to the WMU staff in 1963 with a rich background of experience in WMU and in the Convention. Professionally she had been youth accretary and executive sucretary for the Texas WMU, director of church activities on the staff of the First Baprist Church, Dallas, Texas, and director of the Student Union at Baylor University. Also she had served as president of Texas WMU 1949-35, member of the Foreign Minion Board, and member of the executive board of

the Baptist General Convention of Texas.

Earlier I stated that signal become had come to Mrs. Mathis. One was in 1956 when the was chosen by the nominating committee as the nominee for the presidency of Woman's Missionary Union. Even that did not say all that her nomination is Jam 1969 said. The nominating committee was composed of the state WMU presidents in the twenty-th atate conventions large enough . have representation on our non ting committee. Some years upo the bylews committee recommended this composition of the committee because these women have opportunity to know leaders from across the Convention territory as no other group. These twenty-six leaders felt guided by the Holy Spirit to place Mrs. Mathia name to nomination for our president. To be brought back to the presidency underscores the confidence of Woman's Missonary Union in her as a person and m our leader

Mrs. Mathis will live in Waen, Teasa, and direct the Student Union at Baylor University—the profinsional position the combined with the presidency of Woman's Missionary Union from 1956-63. In a sensitiatory may be repeating justif, but Woman's Missionary Union cannot move backward under the forward vision which always characterises the leadership of Mrs. R. L. Mathia.

No Time To Be

AFRAD

ROYAL SERVICE • OCTOBER 1969

In appreciation

By choice, Mrs Rotert Fling brought to a close her tenure as president of Woman's Missionary Union with the Annual Meeting in New Orleans, June 9-10, 1969. She had a conviction that she should free herself of responsibility which demanded her being away from her home as much as the presidency did This conviction grew after her bushand answered the call to a new field of service. With thirty-live years of experience in pastorales in Texas, Louisiana, and Oklahoma. Mr. Fling received appointment by the Home Mission Board as pastordirector in Westchester County, New York. In so doing, he accepted the call of the Westchester Baptist Church in Hartsdale, New Yorka new church composed of about fifty vigorous members whose homes are scattered over a radius of more than thirty five miles. Mr. Fling's double title spells out a dream. He is pastor of what the Home Mission Board and the Flings dream will become the mother church in Westchester County of many missions and churches

Mrs. Fling has given unreservedly of herself to the office of president. Her high quality of leadership was felt in Executive Board meetings, in messages to WMU Annual Meetings, to state WMU meetings, and to the Southern Baptist Convention. This quality of leadership has been reflected also in her writing which will conline to bring benefit to Woman's Missionary Union. Though she has retired from the presidency, Mrs. Fling has earned a place in our hearts which will continue to be hers.

- Alma Hunt

Executive Secretary

Woman's Mussianary Union



During a WMU Executive Board dinner, Dr. Porter Routh, executive secretarytreasurer of the Southern Baptist Convention Executive Committee, called attention to such traits of leadership as understanding, strong convictions, insight, humility, and compassion demonstrated by Mrs. Fling during her term of office



Mrs. Fling expressed appreciation for the six years Mrs. J. R. Lobaugh (right) has served as recording secretary. "Whenever it has been necessary for me to face a crisis or make a decision. I have always called Mrs. Lobaugh. She is a woman of prayer and a woman heavily myolyed in missions work in her own church."

Helen Fling epitomizes the qualines I have observed in WML leadership WML leadership has been gracious and eteat sets efficient has shown a breadth of vision that has seen the total work of Bapt st people rather than a few isolated concernand has shown a quality of courses that is gentle and gracious is well as indestructible WML members have such deliability foroirons.

> -Dr. Baker James Cauthon Evecutive Secretary Foreign Mission Board

Mrs. I ling is a partner in missing with the Home Mission Board. As she assists her husband, postorder rector of the Westchester Baptist Church. Westchester County New York, she has most met a problem that she has not been willing to fact. There is currently in her deads because of her inique way of expressing love for Christ.

Dr. | D. Griffith Director Director of Comnumication Home Mission Board Royal Service for 1969-70 Editor

Features

aditor is Rosanne Osborne, Missouri. Miss Osborne MU in 1968 from Louisiana adich, where she was assect of English. The new ments: "As a college stumber visiling an association of the women as they listened speakers, and I left that the conviction that the conviction that the winder to involve herself of world missions should fee in Woman's Missolany it is the women of the lave given and have eners to give, who have have involved themselves seed, who have tought missions concern, and as their sons and daugh-

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HEALTH AND A

Where's Ethalee?

FOR Iwelve years the name Ethalee Hamric has appeared in this magazine as editor. For the first time in 149 issues there is no Ethalee in the masthead of Royak Service.

If you could search the Woman's Missionary Union office building in Birmingham, you would find Madame Editor in her same Oriental accented office, steadily wearing down a ceramic pot full of Sharpened penuls, shuffling stacks of manuscripts, and serotinizing printers' schedules.

But the fruit of her editorial labors is no longer to be monthly issues of ROYAL SERVICE. She is busy bringing into being a lively new olfspring of ROYAL SERVICE. The new magazine, one of a family of seven to be published by WMU beginning in October 1970, is named Dimension.

The proud editor talks about her production

"Dimension is a WMU magazine
the first one we have ever had
It belongs to all facets of WMU
work

"Dimension is for the WML" director, assistant director, secretary and age-level directors. It will help WMU officers in their work on the WMU council.

"This new magazine will guide an age-level director's work with her age level council. It will guide the WMU director in her work with the church council, the pastor, and the Brosherhood director

"You might call *Dimension* a utiliturian piece. It will look useful and be useful—like a well-written recipe easy to follow.

"A WMM1 officer can get the specifics of her job from Dimension, but she will also get articles and features which will help her to be a better Christian, a more effective leader, and a better informed supporter of missions.

The new magazine will have the same size pages as ROVAL STRUCE approximately 835 by 11 inches. It will be published quarterly. The first copy will be dated October 1970, but it will have its debut at Glorieta and Rudgecrest WMU Conferences in the summer of 1970.

For about seventy-five years, one set of officers and one magazine



Catherine Allen

ROYAL SERVICE, served both WMU and WMS But as WMU grew, the work of the general organization began to take on a personality distinctive from the adult organization Churches began to elect WMU officers as well as WMS officers.

ROYAL SPANCE offered WMU officers specialized help in Fore-caster And in anticipation of the 1968 WMU reorganization, ROYAL SHANCE launched a leader section milled The WMU Leader.

No person has witnessed the evolution of WMU and its new magatine more closely than Ethalee Hamire And no person has contibuted mite to the growth and development of the organization than the has

This Alabama native took her first WMU job in the early 1940's while she had the summer off from school-coching. She served as secretary to the WMU editorial secretary, Miss Juliette Matter —a summer job that stretched into almost two years. After experience on a church staff in Anoiston, Alabama,

she moved to the Baptist Sonday School Board to serve on the staff of Home Life. In time off from Home Life, the studied journalism at Northwestern University

Miss Mather lured Ethalee back to Birmingham and WMU in 1948 to serve as managing editor of the WMU youth magazines. Between deadlines she carried a master of arts in English at Peahody College. In 1955 she became editor of The Birndian of YWA. When Miss Mather reaigned in 1957, Ethalee succeeded her as editor of Rowat.

Evidence of Ethalee Hamric's skill as an editor has been the steady rise in the circulation of Royal Service. In 1956 subscribers numbered 300,000. After ten years, the circulation had climbed to 492,696.

Commenting upon this increase in subscriptions, Ethalee stated

"The audience is the main factor I have tried to keep in mind. I hoped to lie the magazine to the incrests of a wide range of women. I have thought of ROYAL SUNICE.

readers as women most like the women in my city church or those in my sister's rural church."

When Dimension comes to the WMU officers' rescue in 1970, Ruyal Service, for the first time, will concentrate solely on the adult women who have been its main audience since its founding in 1914. Every member and leader of Baptial Women (as WMS will be called) will need her own copy. Ruyal Service will continue to inform its readers of events in world missions and provide meeting guidance for Baptist Women.

Ethalee says of her new editing

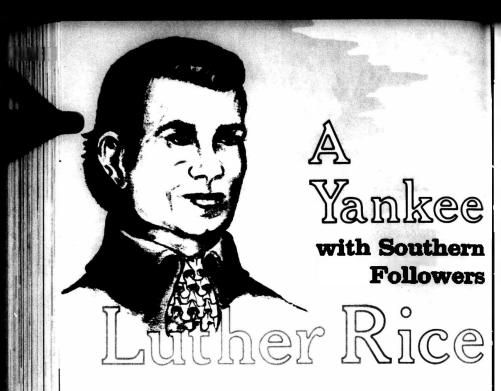
"No job is more interesting to me than editing. I'm fortunate that I found the job that susts me. As a Sunbeam, like many other children, I was going to be a misuonary When I given up. I didn'i feel a call to missionary appaintment. Then, I learned the satisfaction of doing something for missions in the work of editing."











LUTHER RICE WILKINS. a Confederate soldier, killed at Fort Donelson." This brief item was almost lost among the other details my father had written about his famify history. The name Lother Rice turned on the ignition of my imagination, and the motor slipped into high gear supplying the massing background. My great-grandparents must have admired the htillians. bachelor preacher very much to have named their son for him Perhaps the tireless traveler had often left his horse Columbus in their barn and speni the night in their East Tennessee home. Maybe they had listened along with the hundreds of others to his moving account of the Buzman mission, his

persussive plea for offerings to support both missions and education, and his intelligent prayer for Buptist work everywhere. If he had indeed been a houseguest, they were undoubtedly warmed by his singing, his conduct of family worship, and by his intercession for each member of the household by name

During his lifetime. Luther Rice was both admired and vilified, leved and hated Today we consider him a great Baphist statesman whose "feet of clay" were primarily an unrealistic optimism and a lack of submission to the disciplines of the democratic process. His ideas were excellent; but he tended to rush headlong into giving these ideas substance without being properly as

thorized.

Luther Rice was not of the first five missionaries from the United States. In 1812, along with Adomram Judson and three others, Rice was appointed by the Congregationalists as a missionary to India He and the Judsons accepted the Baptist view of baptism, joined a Baptist church, and consequently resigned as Congregationalist missionaries Rice returned to America in 1813 to solicit support for himself and the Judsons from the Baptists. He so inspired the Baptists to missions concern that missionary to cieties were formed almost everywhere he snoke.

Not long after his ceturn from India. Rice conceived of a national Bestint organization for fostering nimions which would be compound of representatives of missionary societies and other interested bodies. He shared this dream with Baptist leaders, both north and south. The immediate result of this plan was the formation in 1814 of the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions-a name usually abbreviated in the Triengial Convention because the organization met every three years. Rice was appointed the agent of the Convention to organize socicties and to secure money for mis-

Luther Rice was well educated, having studied at Williams College and Andover Seminary. After he began working with Baptists, he became appolled at the low educational level of many of our preachers and even the ilbiteracy of others. He became convinced that the future of missions was dependent upon an educated leadership, both of missionaries and pastors.

Kate Wilkins Woolley

Largely at Rice's insistence the Trennial Convention of 1817 amended its constitution to establish "a classical and theological seminary." In 1821 the Convention opened Columbian College, a national Haptist school in Washington Rice became the agent of the Convention to raise funds for the college as well as for missions.

Columbian College (now George Washington University) sixon ran into financial difficulties which were largely blamed on Rice. Although the college was finally lost from Baptist control in 1903, Baptists were awakened during this period to the importance of education. The beginning of many Baptist colleges in the South can be traced to an in-

terest in education stimulated by Luther Rice.

Rice felt very keenly the need of a journal to inform Baptists about missionary progress and to arouse informed missionary concern. He and others were able to secure the appointment in 1816 of a committee of the Baptist Board of Foreign Missions to publish a quarterly missionary magazine celled The Latter Day Luminary. Rice managed the Luminary during its first years.

A few years after the founding of the Convention, Rice also became the editor of the first weekly Baptist family newspaper in America—The Columbian Star. The paper devoted much space to reporting missionary news.

In response to a need for printed materials suitable for distribution by home missionaries and other workers, the Baptist General Tract Society was established in 1824 with Rice as its first treasurer.

Luther Rice felt that the Triennial Convention should promote Christian education and religious publications as well as foreign and domestic missions. He believed that Baptists should cooperate through the Convention in doing whatever was necessary to bring the kingdom of God on earth. Some other Baptist leaders, especially those in the North, considered this multiple involvement unwise. They were finally able to secure enough backing in 1826 to restrict the Triennial Convention to the support of "foreign and Indian missions."

Many Baptist leaders from the South shared Rice's concept and were greatly disappointed in the 1826 restriction. Thus, when the Southern Baptist Convention was formed in 1845, nine years after Rice's death, these men led in organizing a convention with various hoards entrusted with different phases of denominational work, a structure very much like the one Rice had wanted for the Triennial Convention. It is rather odd that an "outsider"—a New Englander, a former

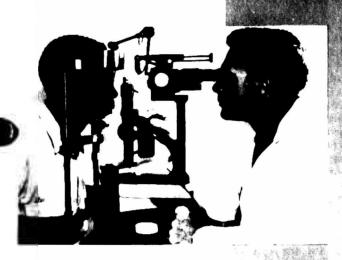
Congregationalist, and a "loner" in his operations—should have influenced Baptists in the South so markedly.

Woman's Missionary Unlan in especially indebted to Luther Rice. During the lifetime of the Triessial Convention, it was he more than anyone else who inspired the formation of missionary societies—usually called "female mite societies"—among Baptist women in the South.

It was Rice who taught and encouraged missionary giving by southern women. He explained how the pooling of many small gifts could provide adequate support for both foreign and domestic missions. Perhaps it was from Rice that women got the idea of a prayer calendar and of a "concert" of prayer. In his book Memoir of Rev. Luther Rice, James B. Taylor gives an excerpt from Rice's journal describing his prayer life:

I have edopted it as a rule, to observe, as generally as circumstances will permit, seasons of prayer seven times a day . . Also observe the first and third Mondays in each month as days of fasting, humiliotion, and prayer, the second and fourth, as days of thankserving and oraise. The monthly concert of prayer for missions, the evenion of the tirm Monday in every month: the concert of prayer for Sahhath schools, the evening of the second Monday in every month; and I have concluded to appropriate a season in the evening of the third Monday in every month for special prever for the Columbian College, and for a revival of religion in Washington. . .

With the spread of Convention territory across the nation. Southern Baptists have made another part of Luther Rice's dream come true. Apparently he never foresaw the fragmentation of the Triennial Convention. As we learn more and more to cooperate across. Convention lines with other Baptist bodies, we are responding again to the influence of Luther Rice, who gave himself without the trestraint to establishing a single Baptist denomination in America.



Winston Crawley

MISSIONS in Times Like These



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them Reptists colonialism or sociations and belows alongWHAT shout missions in times like these? Is missions work the same as ever, or are radical changes needed? Improved transportation and communication and modern conveniences have made the life of the missionary much easier. What effect do these and other current developments have on his work? Many people (even in the churches) are questioning the validity or the continuing relevance of the missionary movement in its traditional forms. A great many other Christian people, without knowing exactly why, have a vague feeling that missions work is a waste of money and

Regardies of the amount truth or error in these views, they reflect changes in the world and the church that demand the attent in of thoughtful Christians who involved in or concerned for it insee of missions.

It is obvious that the sc 2 of Christian missions today is ally new. Instead of a consistent tissuing pattern, strong and shifting crosscurrents inter ating conditions of great variety and uncertainty.

Everywhere progress in technology and the rapid growth of cities seem to be outrunning the development of the social, moral, and spiritual capacities to deal with the problems created. Rapid travel and communication in this space age have brought people around the world close to each other, but proximity has not yielded community and nearness does not automatically produce neighborhood

World cultures are making contact and intermingling as never before Often the result is a breaking down of traditional elements in the local culture and movement toward a worldwide urban and secular culture. In other cases, however, the meeting of cultures causes revived emphasis on the local culture and resistance to outside influences. These local cultural revivals are reflected in nationalism and in the confacts between tribes, races, nations, and ideologies that create tensions and break out in "brush fire" wars around the world. Behind and beneath these crosscurrents there is the tremendous tide of the revolutionary rising expectations of ordinary people everywhere

Such a world by its very nature cries out for the good news of a loving God and his unchanging purpose of abundant life for all. It is not easy for the church to know how to meet the challenge of such a day

Some of the most serious problems for Christian missions are with in the church itself. Pagan and material values and concerns tend to consume the energies of the average church member. Missionars conviction and compassion are being undercut by uncertainty of faith and motive. Many in the church seem to subscribe to the idea that "it doesn't matter what you believe, as long as you are sincere"—a viewpoint more nearly. Hindo than Christian.

Even persons with deep interest in missions are puzzled and troubled because they have inherited a traditional image of the missionary that is out of date: the man in a formal black suit and a tropical helmet, standing with open Bible before a group of primitive tribespeople. Many who question the relevance of missions are simply expressing the irrelevance of their own outdated concepts.

There is wholesome new emphasis today on the oneness of the mission of the church, with no real line separating Christendom from missions fields. World responsibility is not a special elective for an elite group. All are called, and the missions field is everywhere. Our calling is not merely to verbal witness. but also to loving ministry. Unfortunately, it is hard for us to avoid a pendulum swing back and forth between things that belong together in continual creative tension. Emphasis on the general calling of every Christian easily leads to an ignoring of the need for more to hear the special calling of God to neglected places around the world

Amid the difficulties and challenges of a changing world and the new winds blowing in the church, the spread of the gospel is hampered also by the inadequacies of missionaries and mission leaders. Contrary to some glorified popular impressions, the workers are quite human, subject to weakness, error, and failure.

In spite of these limitations, the missions cause can and does move forward even in times like these Southern Baptists are engaged in new missions advance along numerious lines.

Missions work is being projected in many places. Only a few lands in recent years have closed their doors to missionaries. Other lands at the same time have been opening. Southern Baptist missionaries serving in approximately seventy countries, find that they are still welcome and there is still opportunity for effective work, often the greatest opportunity ever seen in thise lands.

New ways of work are constantly being tried or expanded; the missionary associate and missionary journeyman categories of supplementary service are adding strength to our missions efforts. Multiplied types of specialists are now sent to the fields. Vastly increased use is being made of mass communications media. Simultaneous evangelistic campaigns (such as the Crusade of the Americas revivals earlier this year) are conducted in many fields.

The basic missionary convictions of Southern Baptists are reflected in new strength for missions around the world—both in the growth of our overseas missionary staff to over 2,500 and in the continuing increase of Cooperative Program and Lottie Moon Christmas Offering gifts

A new understanding is growing among Southern Baptists that the pattern of missions work is not one of colonialism or paternalism. In new fields our missionaries initiate the work, but as churches and local Baptist associations and conventions develop, our missionaries work as helpers alongside the leaders of those local Baptist groups. The initiative rests with the churches on the field

These developments show that new days bring new opportunities Armchair philosophers may speculate that the day of the missionary is over. Meanwhile, the missionary himself actually experiences the continuing presence and power of God in his work and sees lives being changed and joyous fellowships of new Christians facing the challenge of witnessing and ministering to the world around them. Such realities give continuing evidence that new ways and new opportunities in Christian missions reflect the same old truths that God cares for all men, that the gospel is "the power of God unto salvation" (Rom. I 161, and that we are under orders. from God to do our utmost to share his love and his gospel with everyone everywhere. This is missions, in times like these and in whatever times that may come

Although a high percentage of Europeans see Christian, personal faith and church loyalty seem to be declining. "Missions is more than the sending of foreign missions aries," states John D. Hughey, Foreign Mission Bourd area secretary for Europe and the Middle East. "Missions is also giving fraternal assistance to European Boutist unions." ROYAL SERVICE takes a look at an outstanding Baptist leader of the Swedish Baptist Union of Finland. 1

SUNDELL

OF FINLAND

Approximately 1,150,000 Baptists can be counted in Europe.

Runium, British, Gormana, Romaniana, and Swades make up the strengest Baptist bodies. Other groups are quite small.

Rapids churches can be found in every country in Europe except Graces, Allmain, and a few other thay countries.

Southern Reptist minimum ore in Italy, Spain, Portugal, Switzerland, Austria, France, West Germany, and Belgium.

Limited Snancial nationace is given to Baptists in Sungary, Romania, Flained, Holland, Poland, and Yanashyin. Theo Sommerkamp

A LWAR Samuel Sundell was only twenty-three when his father died Seven of his eleven brothers and sisters were under sixteen years of age Rearing the children alone was quite a task for his mother. Alwar's mother, of course, began to receive modest uscipil welfare aid after her husband's death. She soon learned to her added distress that she was now dentived of her right to vote. The law in Finland at that time distranchised anyone who received welfare assistance. His mother's loss of the ballot was one of the social injustices that had a deep impact on Alwar

When you grow up like that, you naturally develop an interest in so-cial affairs." Alwar Sundeh comments In his first pasticiate, he was called on to onlist support for a children's home which sharpened his awareness of the gospel's social meaning. It is not surprising therefore, that Alwar Sundell, who had just completed theological studies of Swedon when his father died, build

his career to include both denominational service and national political affice.

Other influences have also shaped Sandell's life, the effects of war in binland during his lifetime and the tay free church minority status of Raptists in a country which is dominated by the officially recognized Lutheran Church.

Take most of Europe, Finland felt the pains of bombings, land battles, and other destruction brought on by World War H. Finland was caught in a squeeze between Germany and Russia Al war's end, the Russians kept some land formerly belonging to Finland in the area where the two countries border. The Russians also required Finland to pay off \$300. million in postwar reparations. At the same time Finland was paying off this indemnity, it also accomplished a miracle of sorts in pulling its own economy in order. This deepened Sundell's communent to **Putid peace**

Running as a candidate of the bredish Folk Party. Sundell was elected to the national parliament in 1959. This political party, he comments, is unfied by the use of the bredish language which is officially recognized although less than 100 percent of the Finnish population

Sundell was in parliament for two terms. During this time, he advioused such social causes as unemployment, compensation, higher retirement pensions, better housing for the aged, and low rent housing. In foreign policy, Sundell was then and is now a hacker of Finnish neutrality and a vigorous supporter of the United Nations. For a few months during his first term in parliament Sundell represented Finland at the UR General Assembly.

Troubles were to crupt during his second term in the national parliament a few years afterward, troubles which would bring an end to his national political office.

"These are three hundred members of free churches who teach in our public schools in Finland," Sundell explains. "They are restricted from teaching classes in religion in the schools. Only Lutherans can reach religion. I introduced a bill to give free church members the legal right to teach religion. "He also campaigned for reforms in the tax laws which hendlied the extablished Lutheran Church at the capense of the free churches. The country is over 90 persent Lutheran.

This legislation init only failed hull Sundell was also fiercely assailed in the national press for his fole in support of the free churches. In 1946 he was defeated when he ran for a third term in parliament. A Lutheram minister was elected instead.

"Haptists have been the most radical group in Finland to point out the question of religious liberty," Sundell states. "This has awakened the Lutheran Church leaders. Our Baptist efforts, despite legislative failure so far, have not been in vain."

In 1967 another member of parliament who is not from one of the free churches took up afresh the resection of religious teaching by non-Luthorans in the public schools. "He espouses in principle the same legalation for which I fought several years ago," Sundell notes.

Sundell still pleads the case for the Christian to be active in political life. When he ran for his first public office in 1945, that of city councilman in Vassa which is a port on the Gulf of Bothnia in central Finland, his motto was taken from the Sermon on the Mount.

This was my view and my platform. We must have Christian ideals in political life in the community," he contends. "We must apply Christian lave and ideas." He still serves on the city council and has been on the Vasia school board since 1952.

In denominational service, Sundell was young people's secretary for the Swedish Baptis Ulmon in Finland, a post he held for twenty years. He was also the editor of the union's newspaper for thiny years. The Swedish-language union is the farger of two Baptist unions in the country. The Finnsh-language Baptist union has about one thousand members. The Swedish-language union, concentrated along the Gulf of Bothna, directly opposite Sweden, is twice the size in membership of the Finnish-language union.

ROYAL SERVICE . OCTOBER 1969

New Member ...



Any church of any size

in provide a ministry to the deaf

— C. W. Kesner, new member

Pleasest Greve Baptist 1 - ch.

New Ministry

Kenneth Day

Church, Sharon, Tenoessee. It is located in the western part of the state in rural Weakley County. Its community (Sidonia) claims. 100 to 150 population plus an additional number of form families living within a ten-mile radius live economy is primarily based on lamming with some of the residents traveling into three or four nearby small towns to work in businesses or small todustics.

The Pleasant Grove Baptist Church averages each week about one hundred in Sunday School. The neighboring Holiness Church and Church of Christ also minister to the people of the community. For a number of years the Pleasant Grove church had held traditional Sunday meetings regular worship, Sunday School, and Training Union Then, some few months ago C. W. Kesner moved from Little Rock, Arkansas, to take a position with an aviation service at nearby Stewart Everett Airport. His employer was a member of Pleasant Grove and naturally he invited Mr. Kesner to his church. Soon Mr. Kesner became a member. One day he talked to the pastor, Guy Wilkerson. who had recently some to the church, about the possibility of developing a ministry to the deal. Mr. Wilkerson and the church were willing but there were no known deaf persons in the immediate community. This did not deter C. W. Kesner. He would find the deaf persons if the church would support a ministry to them

A few days later while getting a haircut in nearby Union City. Mr. Resner asked the barber of he knew any deaf persons. The barber referred him to Richard McGiowan a young man who worked in a nearby shoe shop. This was sufficient for a good beginning. Because deaf persons are often gregarious, Kesner felt that this young man would know other deaf people. Young Richard McGiowan and

Mr. Kesper began to contact others at once

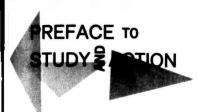
The following Sunday Mr. Kesner and his wife staned what has continued to be a most rewarding ministry. They leave their home about eight on Sunday mornings, criscious several counties within a radius of fifty miles, go to Hickman and Fulton in Kennicky, and pick up deaf persons who are eager for the opportunities for fellowship, worship, and study at Pleasant Grove Baptist Church

On an average Sunday there will be from seven to welve to welve deal persons in the services. Mr. Kesner teaches the Sunday School lesson then interprets with sign language the message from the pastor. Following the service Mr. Kesner transports the deal persons to their homes, returning to his own home for a late Sunday dinner.

Though this is a new ministry to the Pleasant Grove Baptist Church it is not new in C. W. Keaner. For eighteen years he has been a minister to the deal. Because of deep interest in deaf persons, he is committed to this ministry.

At the present time Mr. Kesner is working to riganize a fellowship for the deaf in an area of some 75 to 100 miles radius from Sidoma. He is also promoting this type well in other churches. He believes that "any church of any size can provide such a ministry. Necessary resources are concerned persons."

The Home Mission Board, under the leadership of the Language Missions Department and in cooperation with state conventions offers assistance to evers church in the development and promotion of a ministry to deal persons Inquiries from any interested persons are welcomed. Work to your state missions office or to. Language Missions Department, Home Mission Board, 1350 Spring Street, N.W. Atlanta. Georgia 30309.



That human interaction has become depersonalized in this decode is news to no one. The apartment dweller can hive months without speaking, much less conversing, with his nearest neighbor. Routine shopping, errands, and even physical checkups can be handled expediently in a mechanical, router way.

Life and daily exchange in the small town has altered, also Only the more outgoing persons entertain everyone on the block. Strangers remain strange and old friends are seen less and less as the TV set dominates an increasing part of the day. Many persons in today's social whill leel closer to the TV regulars than to their neighbors.

Living in a community of strangers, self-concepts of worth and dignity are replaced by haunting feelings of use lessness. In contrast, dignity and worth of the individual are at the very center of the Christian faith. Man becomes the means whereby God fulfils his plans for the world.

Study topics this month accent this concept of dignity and worth. The general WMS meeting will explore God's user of men in history. Bible study groups will look at God's missionary plan or purpose Current missions groups will focus attention on God's use of individuals today. Round Table groups may wish to read biographics detailing God's use of individuals. A guide to such books is provided.

An additional feature has been added for mission action group members and those persons participating in mission action projects. This month begins a series on barriers to concern. Prayer groups will find a page of suggestions to be used in group meetings.

Individuals wishing to read the study action materials may check up on their reading by working the puzzle below.

STUDY ACTION PUZZLE

123 4567

8 9 10 IT IZ (3 14 IS 16 IZ 18 I9 Identify each of the following Transfer the appropriate letters to fill out the statement above. Asswers on page 24

- Pastor who opened a coking to anyone wishing to live in religious freedom.
- 2. Baptist preacher who influenced

the ideas of James Madinon, delegate to the Constitution Convention

- Congregational missionary who became a Baptist in India in 1817.
- 4. A man who addressed the Athenians on Mars Hill
- A city that prohibits education and outreach by its First Baptist Church
- 6 A nationality that felt that the world was divided into parts:
- 7 A man whose mission was to free fewish exiles and rebuild the Temple
- American town from which the
 Judsons sailed for India
- 9 A mobile office taking the gospel into the streets of Italy
- 10 A man who opened his home to furkish teen agers
- 11 A woman who used Christian books to witness at a US military installation in Turkey
- 12 Another name for the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions
- 13. The place where Carey spent
- 14. A spiritual revival in America.
- 15. An early missionary to Africa
- 16 Missionary in English-language people in Turkey
- 17. The man who built BibliTek
- 18 Ninety percent of the 7.4 million population of this country is Catholic
- 19 A lamous prayer mening atattended by The Breibren

ROYAL SERVICE . OCTOBER 1969

4

GENERAL WMS MEETING



A Spark Catches Fire

Roberta C. Edwards

COD used intellectual and theological thought and endeavor in the latter part of the eighteenth century to kindle in young men like Adomern Judson and Luther Rice, a passion for missings which reawakened contemporary Christians to their missionary obligation. Out of the movement Baptisis were called of God to thou places in God's missions plan.

In order to understand the spiritual, political, and intellectual currents which produced Judson and Rice, it is necessary to review the events which occurred in wit the scene for the entrances of these men, and to mention some of the men God used to bring about these events during the period of time which immediately preceded their lifetime. Three factors were influential, the struggle for religious liberty and separation of church and state, the period of falling away in which religion became formalized and less spiritual, and the Great Awakening in which a spirit of evangelism swept. America, England, and northern Europe.

Struggle for Religious Liberty

Although many of the earliest settlers who migrated from England and Europe to America moved from their bomelands in order to escape persecution from the Church

of England and to have freedom to worship according to theo Separatist views, the colories did not in fact become a land of religious liberty.

Among the men used of God to make religious liberty a reality in America was Roger Williams, the founder of the first Bantist church in America. In 1630 Williams was invited by the Purmans in Rosion to become their pastor. Lecting that this call was providential, Williams went to the colonies. Upon prival, he learned that the Puritans believed that the government should support the church financially and rule upon those things taught by the church. Williams decided that the time had come to light state control of the church and suppression of individual conscience. He refused the offer of the Punians For his nonconformist views he eventually was tried and was ordered to leave the colony. During the following winter he found refuge among some Indians near Natraganisest Hay, who in grantingle for what he did for them. gave him a tract of land. Here Williams established his own colons and opened it to all who wanted to live in religious freedom. This was the town of Providence and later became the state of Rhode Island

At the time of the ratification of the Consultation of the new United States, God used another Baptist man to far

the spark of religious liberty into fire. John Leland, a Buotist minister, rose up to champion religious freedom. Leined believed that men should be able to choose for themselves the way they wished to worship. In fact, they should be given the right not to believe or worship if they chose. That the government forced people to support a church financially was an infringement on human rights. thought Letand. John Leland brought his influence to beer on James Madison who was a delegase to the Conairpropal Convention. He startled the convention by his differentiation between toleration and religious liberty Toleration, in current practice, sanctioned the existence of other religious sects, but forced them to endure an inferior status while the established church was not only recognized by the government but also supported by the government. Religious liberty, on the other hand, permitted persons to worship as their consciences dictated James Madison and Thomas Jefferson (who was influenced by another Baptist named Isaac Backus) were responsible for introducing the first amendment to the Constitution of the United States which reads

tingress shall make no law respecting an establishment of religion, or problishing the free exercise thereof, or abridging the treedam of speech, or of the press, or of the right of the people presently, to assemble, and to petition the Government for cellurs of establishing.

Thus, the full flame of religious liberty was guaranteed to burn continually in the United States because these mendated to obey God rather than man (Read Acts 4 13-20.)

The Solrit of Evangelism

Looking back a few years into the 1720's it is easy to see how finder was produced for the fires of evangelism which swept the country in the time which is referred to as the Great Awakening. About this time many of the churches in the colonies and in England had become extremely rigid. The warmth and feeling that was usually a port of religious experience had been replaced by formal worship services and stilled expressions. Church astendance and concern about religious interests had decreased It became difficult to reach those self-satisfied people. They responded in periods like the great smallpox epidenic, the earthquake, or when the Indians grew cestless, but no great outpouring of the Spirit was evident. Many unconverted people were members of churches and morality was at a low-ebb.

The Great Awakening was initiated in New Jersey by a father and son named William and Githert Tennet Preshiterian ministers who preached such fiery heart-stirring sermons that people flocked to hear them. There was also Junathan Edwards a Congregational minister who preached with such force and consection that his hearets would not but believe that what he said was the truth. His principal tener was that the grace of God was sufficient to save men's souls. The influence of his revival ministry began to spread through the surrounding countryside.

Although these outstanding leaders of the Oreat Awakening in America were not Buptists, they contributed much to a climate that welcomed the emphasis Baptists placed upon individual encounter with Christ in the salvation emericance.

At the name time God was using another man in England and Wakes to initiate quickening of religious zeal. This man was George Whitefield, a minister who believed that it was necessary for man to have a personal experience of grace to produce a changed Christian life. During the middle of the eighteenth oessury he made several trips to America for evangelistic meetings. People flocked to hear him and were stirred by his messages. Many of the converts of these meetings become members of Baptist churches or founded their own Baptist congregations. (Read Act 2.1-47.)

The Need for Cooperation

Into this stage of history came two men who provided the hearthest of the modern missionary movement: Adoni-cam Judon and Luther Rice. During the early nineteenth century an incident took place which coused Baptists to understand that they needed to develop a type of union that would enable them to do some things that they could not do alone. This event was the baptism of young Congregational missionaries. Adoniram Judson and his wife

Adoniram Judson had become a missionary to India hecause of two important influences. The first was a profound experience us a seminary student which convinced him that God was calling him to carry the Christian religian to the people of Asia. The second influence was the news of an English Baptist, William Carey, who was already in India and whose expression, "Expect great things from God; attempt great things for God," was already natable among church people of all denominations. While Wilham Carey was working in India with scent financial support from British Baptists and few converts to Christransity, the famous "høystack prayer meeting" took place in America. A group of seminary students had met together in a maple grove one afternoon to talk and proy about their burden for foreign missions. When a heavy rain came up, they took shelter under a haystack, and there they prayed about the need of missionanes to carry the gospel in the heathen in Asia. They eventually organized a group of students called The Brethren who mutually agreed to follow any leadership toward missionary service. Judson joined The Brethren and with three others offered himself for missionary service. At this time, no church in the United States had ever sponsored or supported a missionary on a foreign held. After much discouragement, Judson was appointed by the Massachusetts Congregational churches through an agency called the American Board of Commissioners for Foreign Missions, along with three other men at a salary of \$666 66 per year About this time a fifth man, Luther Rice, applied Inc

appointment and was accepted on the condition that he provide his own travel funds. Six days before they were scheduled to sail, Luther Rice undertook a journey by borseback to various churches, raising enough money for his one-way passage to India. In 1812 Adoniram Judson, his wife, and another couple sailed from Salem for India; Luther Rice and two other missionaries sailed from Philadelphia

During the long and arduous voyage Judson occupied his time with the study of the Greek New Testament. His study of the Gospels persuaded him that church membership should be restricted to persons having a personal experience of grace through Christ. He observed that this experience was followed by baptism in the New Testament. Finding no reference to the baptizing of infants as practiced in the Congregational Church, he concluded that the Baptist doctrines were more nearly true. This posed a tremendous problem. Turning away from Congregational sponsorship meant being stranded in a foreign land with no support

In the meantime, Luther Rice, sailing on another ship, had also been studying the New Testament. He too reached the conclusion that he should adopt the Baptist position in fegard to believer's baptism. Who, except these menwho had grown up in religious freedom, would have had the courage to follow the leadership of the Spirit and the dictates of their minds?

The Judsons and Rice were soon faced with the consequences of their actions. They informed the Congresstionalist board that they had become Baptists. The Baptists of America had no foreign missions agency and no money The war with Great Britain had begun, and communications were almost impossible. About a year after they had left their homeland, the Judsons and Rice decided that there was only one practical course of action. Rice had become ill, and it was decided that he should return to America to solicit funds while regaining health. He would then return to India to join his friends. The Judsons decided to go on to Burma, where they established headquarters in Rangoon along with Felix Carey, the son of William Carey

The Molding of a Convention

Back in America, Luther Rice was a romantic figure His natural confidence and friendship mode this tall, darkhaired bachelor a welcome guest in many homes as he set out to win the support of Baptists for the Judson mission. He campaigned first in Massachusetts and then went on south to the middle Atlantic and southern states, traveling on horseback, by stagecoach, and even on foot in all kinds of weather. He visited homes and churches, always telling the story of the missionaries whom he had left behind in India. As he traveled Rice had plenty of time to think He reasoned that it was impossible for a single congregation or association to support missions work on any foreign

field. If Baptists would unite in some way, they could support not only the Judaous, but also many other sionaries in many areas of the world. The spark began to catch fire, fanned by Rice's own enthusiasm and dedies. tion to the plan of God for mitaions.

One day while riding the stagecoach from Petersburg to Richmond, Virginia, Rice was lost in thought. All of a sudden an idea dawned upon him: Why could not Baptists form an organization just as Congregational churches had. From that day on, Rice talked of this idea with every Baptist he met Each evening was spent writing letters to enlist the help of men who could formulate the organiza-

May 18, 1814, was set as the date for a meeting to consider such an organization. Since the Philadelphia Baptist Association was not only the oldest association, but also the one most centrally located, it seemed the logical one to call the meeting. Every society, association, or church that would pledge \$100 a year to the musionary task through the convention was invited to send two delegates. Thirty-three persons attended the meeting representing eleven states and the District of Columbia. Calling themselves the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions, they determined to meet every three years. The convention later came to be called the Triennial Convention. From this organization came the forms. tion of Rice's dream, the Baptist Board of Foreign Missions for the United States. This board representing all the Baptists of America assumed responsibility for the Judsons and future missionaries

When this board met for the first time in 1914, the first motion commended I other Rice for his success in orging Baptists to form such a body. The second motion commissioned Rice with the responsibility of executing the plans of the board

The spark had caught fire and the flame burned brightly as the third resolution was presented and passed. Adoniram Judson became the first Baptist missionary from America.

God used Luther Rice to bring Baptist churches into an organized denomination that would provide for missions growth. It was with the appointment of one missionary. that Baptists became a part of the modern missionary movement and found a place in God's plan for missions (Read Main, 28 18-20).

Today the spark which caught fire in a land made free for personal religious considerions, swept by the winds of the spira of resivalism through the Great Awakening. burns as a flame which is seen around the world. The current missions work of both the Southern and American Baptist conventions was begun by this spark. Today approximately 2,500 foreign missionaries in approximately seventy countries are supported by our denomination through the implementation of the Foreign Mission Board of the Southern Banust Convention

GUIDE.....

for General WMS Meeting

What do you want to accomplish?

During October and November participants in general WMS meetings will explore the way God has used events in history to establish and enlarge the missionary movement By reflecting on God's use of men at historical turning points, menthers should be led to recognize God's direction of Christians today

WMS members should be led to see God's use of events in history to expand man's involvement in the missionary plan Certain historical silgations had to occur before Bapusts could be called of God to their place in God's missions plan Rehgious freedom had to exist in Amer ica before a Congregationalist could choose of his own free will to become a Baptist. A spiritual awakening had to exist before American men could become sensitive to foreign needs. Baptists had to have a reason to organize before a convention could emerge

How can you accomplish this sim?

1. Explore the question. What musi exist before a person can make a choice. Cothing three choices commen to the experience of your group. Show that in each case certain condinons had to exist. (1) the right to make a choice (2) two of more alternatives to choose from 131 the

MEETING PLAN

A Prayer Burneys Productional Feature, see WMS fore. Aster c 35

Study Session see pp 1618

desire to do something

2 Establish the idea that historical events build upon each other in building block fashion. Take one of the choices outlined and show the influence of past circumstances on this chaice.

3 Ask one woman to tell the story of Judson and Rice using the color pictures from Heroes of Buptist Missions tiee below! Organize the study material given under the topics, "The Need for Cooperation," page 17, and "The Molding of a Convention," page 18, around the seven pictures of Judson and Rice Additional material can be found in "Luther Rice Behever in Tomocrow Evelyn Thompson. \$1.95; To the Golden Shore, Courtney Anderson, and *The Indomitable Baptists O K and Marjoric Armstrong, \$5.95. The hooks listed above with an asterisk are available. from Baptist Book Store

4. Show the conditions that had to exist before Baptist missionary work could begin

a. Ask one woman to summarize the study material under the topic. "Struggle for Religious Liberty." page 16, emphasizing the fact that this freedom had to exist before Judson and Rice could choose to become Baptists tather than Congregamonalists

h. Ask one woman to summanie the study material under the topic. The Spirit of Evangelism," page 17 emphasizing the fact that the warmin of spiritual awakening had to much cold churches before young men such as Julison and Rice could

s. Summarize the study session. showing the way Baptist cooperative support of foreign missions was hullon a foundation of other circumstances. Make a simple chart.

Triennial Convention Baptist acceptance of responsibilities baptism need for Baptist support Judson and Rice to India Carev The Brethren spiritual awakening spiritual stagnation religious freedom

6. Refer members to the October issue of The Commission. This year celebrates the 125th Anniversary of the Home Mission Board and the Foreign Mission Board Summarize the events producing the Southern **Hantist Convention**

What planning must you do before the meeting?

- 1 Plan the introductory material relating to personal choices.
- 2. Arrange for one person to tell the story of Judson and Rice. Work with this person to organize the story. and the pictures
- 3. Order Heroes of Baptist Missions, 51 00, from Woman's Missignary Union, 600 North Twentieth Street, Birmingham, Alabama 35203
- a Arrange for two people to summarize the two topics, "Struggle for Religious Liberty" and "The Sours of Evangelism." He certain that they understand the relationship of their topics to the study aim.
- 4 Prepare the chart shown above. Use chalkboard or poster.
- 6 Secure on October copy of the The Commission This would be an excellent time to promote subscriptions to The Commission, \$1.50 per year, from Foreign Mission Board, P. O. Box 6597, Richmond Virginia 23230

CURRENT MISSIONS GROUPS

Unacclaimed Disciples

Elizabeth Johnson Morgan

DOES God see each person as an individual with a distinct personality and set of abilities. Can his redeeming purpose for the world possibly be implemented through individuals? What part do you as an individual have in this divine purpose.

God Uses Individuals

God did not create man to be manipulated as an inanimate object. He created man as an individual. Each man has a distinct purpose operating under a personal will. That the planet on which we dwell is becoming more criwided does not mean that God has abandoned his plan for individual persons. God still uses individuals, as he has done in the past.

Both the Old and New Testaments offer many examples an adopted stave child. Muses, a shepherd boy, David, a harlot, Rahah, a herdsman, Amos, A not-so-familiar name is that of Cyrus in Isaiah 45-1-6. The passage stresses God's calling him by name. God had a chear-cut reason for this personal recognition. Cyrus, immediatic mission was to free Jewish exiles and rebuild the Temple, but God's ultimate purpose was that men "may know from the riving of the sin, and from the west, that there is none beside me. I am the Lord, and there is none else." Itsa 45-6.) In order for Cyrus to fulfill this plan, God promised divine help. "I will go before you and level the mountains." (Ra. 45-2 RSV).

This divine pottern between individuals and God conbriues in New Testament times a tox collector. Matthew, a fisherman, Peter, a business woman, Lydiu, and twohostesses. Mary and Martha Jesus was ever conscious of individuals. When throngs of people crowded about Jesus, he knew that the hem of his gurment had been touched. When faced with the task of feeding the multitude, he chose the lunch of one fittle hos.

In post-hiblical history we recall the names of Joan of Arc, Martin Luther, David Livingstone, and Lottie Mison But there were others with unknown names. A person does not have to be a ruler, a preacher, or a missionary to fulfill a distinct role of Christian usefulness. Would we know

about Mary and Martha today if they had not offered frequent hospitality to our Lord?

Through Hospitality

God still uses Christian hospitality. Unfortunately, for some, it is becoming a neglected art. Perhaps there are many reasons for the present decline of hospitality—lack of household help, rising food prices, crowded family schedules, and increased numbers of working women. On the other hand, American women have better homes with more applitances than any housewives in the world Genuine hospitality does not depend on affluence. It is sharing eneself and one's noblest personal possession, the home

The role of New Textament women was one of hospitality. In J. Tirmothy 5.10 a widow was to be commended if she had "been hospitable to strangers". (Phillips). In Romans 12.13 Paul said. "Make a practice of hospitality. (Modfatt). Hebrews 13.2 said, "Du not remain neglectful of hospitality to strangers". (Williams). I resus himself said that a part of eternal reward would be based on hospitality. I was a stranger and you received me in your homes". I was a stranger and you received me in your homes". (Matt. 25.35 TEV).

During the first century, the New Lestament church met in homes. On many occasions since that time. Christians have depended on hospitality for places of worship and Bible study. Bantist work in Austria had such a beginning. In 1869, after Protestants had been persecuted by Catholics for centuries, a German Baptist pioneer. Johann Oncken, passing through Vienna, baptized five converts. Five other converts had been baptized presiduals as a result of their attending a family Bible study group. The ten converts united, forming a Baptist church on December 20, 1869. Numbering only 750 members in eight churches. Austrian Baptists are still in the minority. Ninety percent of the # 4 million population in Austria is Catholic. The Conference of the European Raptist Federation met in Vienna for the first time in August. From the hospitality of one home has come the hospitality of one country to a continent

Rome Bible study groups are still opening disers for

missions. In Minnesota a young couple from a trailer court joined a small Baptist church. When welcoming them, the pastor casually mentioned that he had long wanted a specific missirry to families in the trailer village. The couple immediately offered their mobile home for a Bible study group. Another witness began when hospitality bridged the gap between the community and the church.

Bob and Dee Mason serving with a military instellation in Ankara, Turkey, found time to sponsor a club for teenagers in their home. Finding that teen-agers living in Ankara have few opportunities for social activities, the Masons began a Challenge Club to answer this need and offer a spiritual charge to each young person to serve Christ Interested teen-agers were welcomed to the Mason home between four and eight o'clock each Saturday Christian films were shown, discussions were held, and the Bible was studied. Refreshments and the hilarity of youth agented the meetings

Mrs. Fox lived alone in a comfortable city neighborhood. For many weeks she had taken children from three Latin American families to her chutch for weekday recreation and Bible study. Realizing that the parents of these children had no Christian influence, she planned a Christmas party in her home for both parents and children. In order to bridge the cultural gap, the asked the mothers to help prepare some of their favorite dishes. Fifteen persons attended the festivity, along with a Latin American pasturwho read the Christimas story in Spanish and invited the families to thible study.

Thus, Christian hospitality provided the atmosphere for a beginning witness. The parents of these children are now hearing the Bible regularly. The art of sharing a home may be one of the most significant forms of witness amid in crossing depersionalization.

Through Personal Skills

God uses individuals in ways other than the extension of hispitality. Mrs. Hen Lawton, missionary to Italy, fells how Signor Roffino used his ingenuity to remodel the inside of the Ford truck they used for mobile missions. Signor Roffino formerly had a metal shop in his basement, but when the valary scale went up he could not afford to keep his workers. He closed his shop and went to work in the Ford factory.

But Signor Roffino could still work at night. For stamonths, from more to eleven a clock, he worked in his hase ment on the missions truck now called. BibliTck. The metal strips became the skeleton for a mobile office which takes the gospel out into the streets of Italy. Sliding shelves, panels, and drawers carry a record player electric organ, taps recorder, books, files mimeograph machine, amplifors, and platforms to be used in the street.

find used another individual with an ordinary skill to complete an extraordinary task. One woman toured Finsuminos US Army Hospital in Benser, Cohirado, with a group of people Stopping to chat with some of the patients.

she learned of their need for triendship and attention. She returned many times with cookies and encouraging words. Enlisting more women to help her, she was responsible for the beginning of a new ministry of witnessing.

A young petroleum engineer who went to Turkey in 1961 is another example of a person using his unique altuation for the cause of Christ. Even before he went he wrote the Foreign Mission Board telling them of his interest in seeing Baptist work started there He was instrumental in the beginning of a Training Union group which later became a Baptist fellowship group. This group met once a month with various missionaries from Lebanon leading in worship Mrs. James Leeper, missionary to the Englishanguage people of Turkey, writes: "Tom opened the door for our work here in Turkey and then led us in by being our most gracious host, in that he turned his house over to us for the first two months after our arrival, it helped our adjustment to life in Turkey immensely."

Through Everyday Reactions

From day to day God uses individuals in the mere routing of fiving. A Christian working at his daily job either reflects or negates a Christian witness.

Another couple in Turkey were fine examples of Christrans who used their vocational situation as a basis for dayto-day Christian witness Colonel and Mrs. George Menders were able to give a unique witness to persons of all military ranks. Mrs. Meaders was instrumental in beginning several women's Bible study groups. She felt that Christian books could be used to reach people for Christ and help Christians grow spiritually. She ordered books continually, keeping a supply on hand to answer particular questions or meet specific needs. On special occusions, such as birthdays, weddings, a haby's birth, she gave a pertinent book. The Meaders' home was always open to Christians and to those seeking spiritual meaning for their fives Colonel Meaders, a deacon in the church, was insteumental in obtaining the auditorium now used by the English-language congregation for worship.

After realizing that he needed a more personal concern for humanity. Ierry Westfall an American young man, started a "loving-people crusiale. Without telling anyhody of his plan, he hegan looking for ways to love people. The first day of his crusade he noticed his landlard emptying the trish harrels. On an impulse he offered to help. The astonished landlard warmed to him and a new relationship blossomed. Before long, Ierry realized that he was not the same person. Searching for ways to offer a kind word, do an odd job, listen to a pressing problem had brought purpose to life.

Every day can be an adventure for God! An individual who searches for ways of helping others may find that she is doing some unusual things. She may be going out of her way to help simebody, to speak a sympathetic word to a tired grocery checker, a harried waities, a nerve-spent mother or a bored has driver. She must ask herself. Is it

more important that I find just that certain dress, or that I show Christian concern toward a provocative, offensive salestlady who may have problems I do got know about? Is it more important to get to a meeting on time or to help a blind broom salesman at my door who is trying to make an honest living.

Procrastination will deaden a holy impulse to reach out to others. A new family in the block or next apartment needs help now tather than next week. A mothet whose last child has gone to college needs a concerned response now tather than six weeks from now when the pain is deadened. And there are others—the lonely family who has just buried a loved one? the young newlyweds who,

after a month of "her" cooking, would love to there your table; the college student who is fed up with dormitary routine; the busy person on your chartch staff to whose mending it a chorn—who need the ordinary response of a committed Christian.

God does use individuals in many ways, both ownsciously and unconsciously. Any woman who has not experienced the meaning and satisfaction of useful living can do so on two conditions: (1) she must want to do for others more than for herself; (2) she must rely on the power of God. The promise is yet true, as it was for Cyrus—"I will gob before you and level the mountains." (Iss 45:2 RSV).

BIBLE STUDY GROUPS

Bible Passages for Study: Isaiah 49.1-6, Acts 17:22-31, Ephesians 3:1-21

God's Plan of the Ages

Howard P. Colson

GUIDE

for Current Missions Groups

What do you want to accomplish?

During October, November, and December current missions studies center upon God's use of individuals to make known his work among people. Members should be fed to see ways God uses church members and missionaries to fulfil his purposes. They should develop a deeper sense of God's use of varied abilities, the knowledge that missionaries do many of the same things that in their church members do, and a concept of the church's role in training desciples.

The October study emphasizes God's use of individuals to do his work. Members should be led to see that every person has a personal responsibility to fulfil God's purposes

MEETING PLAN

Announcement of WMS projects and

Preview of general WMS study topic for

next month (see WMS Forecaster

Information and discussion of mission

Prayer for mission action projects

Group planning for next month

Study Session (see pp. 20.22)

and that the strength and ability to fulfil this obligation comes from God.

How con you accomplish this nim?

- Ask women to name ways they
 think God is using andividuals today
 (Ust on a chalkboard)
- a Discuss the self-initiated ministry of C W Kesner, "A New Member A New Ministry," page 14
- b Discuss the efforts in Alwar Sundell's light for religious freedom, Sundell of Finland,' page 12
- c Consider Luther Rice, page 8. Trace the ways he was used by God in the pineteeth century. Since Southern Baptist organization is much more highly developed in the twentileth century, what opportunities exist for significant denominal total service.
- 2 Read aloud these references bands 45.1-6, 1 Timothy 5.10, Romans 12.1-3, Hehrews 13.2, Matthew 25.35 List the ways God used men and women in the Bible Compare this list with the list of ways God uses individuals today. In what ways are they similar or different?
- Discuss conditions or attitudes that make it difficult for laypeople to find creative ways of serving God rodas.
- 4. Ask one or more wamen to

summarize the trudy material. Divide the group into two listening seams Ask one team to listen for specific ways. God is using individuals in Italy. Turkey. Austria, and middle USA. Ask the other team to listen for information telling what land of people. God in using (persons with special skills, educated persons, persons with special talents). After the group has heard the study material, ask each listening team to report.

5. Ask women in suggest specific ways they can participate in Christian service. Challenge each woman to think creatively of some new service activity she might do before the next meeting. Women may with to record the results of these individual projects for report at the next meeting.

What planning must you do before the meeting?

- I Read the study material, the Bible references, and the supporting articles to be used in discussion
- Ask one or more persons to prepare summaries of study materials
- 3 Make provision for a chalk hourd or suitable paper to record buts
- 4. Think through discussion plans Be sure that you have some ways individuals may participate in Chrisican service in mind to stimulate the group.

Studies beginning this month will be concerned with what the Bible has to say about God's missionary purpose and plan. The fact that God has always had such a plan becomes evident in Paul's letter to the Ephesians. He speaks of "the eternal purpose" which God "has realized in Christ Jesus our Lord" (Eph. 3.11 R5V). The phrase "the eternal purpose" has been translated "the plan of the ages."

From those meaningful words came the title of a termarkable book, Missions in the Plan of the Ages by William Owen Carvet. It was the textbook when the Ages by William at Southern Seminary to help his students understand and appreciate the place of missions in God's eternal purpose for the world. Passage after passage was marshalled to show that missions was no afterthought, but that from all eternity God had purposed salivation through Christ for people of all nations and races, and that missions is his plan of getting the message to them.

The Mission of the Messiah, Isaiah 49.1-6, which of the material in chapters 49.58 of Isaiah is messian. It forcells the coming and work of God's servanting, the Redeemer Chapter 49 predicts that this coming servant king will restore captive Israel and bring light to the Gentiles.

In the verses we are particularly considering the speaker is the servant himself, the Messiah. He addresses his words to the nations, for his niessage concerns all mankind. He speaks as a missionary to distant coasts and to peoples afar he summons the whole world to hear about his mission (49-16). He states that he was chosen by God for his task (49-16). Although his weapons are not military, his mouth will be like a sharp sword, his words will be precing, they will be effective (49-2). Until the proper time he will be hidden like an arrow in a quiver (49-2). Verse's speaks of his initial discouragement, but verse it states that God has enlarged his instant to include not only the tribes of Jacob, but also all the gattons of the world.

Verse 3 seems to say that the servant is Israel, either the nation as a whole or the more sprittual portion of it. But from the Christian point of view, only Christ could completely fulfil the requirements of what is predicted here. More than the nation is involved. If a world was to be redeemed. Christ had to come. It is true this Israel herself was to be a light to the nations, but as Leo Green says in Gold Reigns. I Israel can never fill this role apart from an ideal Israelite who will make it possible."

When we look at verse 6 from the point of view that Grd is speaking to the Messiah, the words take on a wonderful missionary meaning.

- It is son light a thing that you should be my servant
- to raise up the tribes of Jacob
- and to restore the preserved of Israel. I will give you as a light to the nations
- that his Salvation may reach to the end of
 - the earth (Issueh 49 6 RSV)

Consider the phrase "light to the nations" (The KJV says "lights to the Gentiles") We are reminded that the libble clearly indicates that Israel, beginning with Abraham, was marked as a missionary nation. Through her, God would bring to the entire world the hiessings of the knowledge of himself. He promised Abraham, "In these shall all the families of the earth he blessed" (Gen. 12.3). (See 41st Gen. 18.18, 22.18, 28.14.) But the New Testament gives us important additional light. The way by which God meant to fulfil his purpose of world redemption was through his Messah, the Christ. (See Acts. 3.25-26, Rom. 13.3.65). 3.8.16.1.

Look also at the closing clause of Isatah 49.6—" that my salivation may reach to the end of the earth." The redemption which God purposed in and through his Sun was never intended to be limited to one sector of the human race. It is for all nations and peoples and longues, even to earth a remotest brunds.

In his book Good Reigns. Leo Green cites a story from Ruth Seabury's book So Send I You about Portuguese West

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Africa. At the climax of the story, one of the nationals says to a sinstonery, "You have upened for us, a big, wide door to the world.... Now we know that when you join the Church of Christ, you join a world thing."

One God, One World. Acts 17:22-31.

When Paul addressed the Athenians on Mara Hill, he faced a sophisticated audience He could not approach them in the way be would have preached to a fewin audience with a spiritual grounding in Old Testament truth. Instead, he made it a point to relate his measage to the religious background and practices of the Hellenistic world. In that background there was a multiplicity of gods and goddesses. Athens was teeming with images, alturs, and strings.

As soon as the apostle had finished referring to Athenian worship, including the altar "to the unknown god," be began to talk about "the God who made the world" (17:24 RSV). In doing so, of course, he was implying something which all Jews and all Christians firmly believe: there is but one God in all the universe. That conviction is based on drune revertation.

With one God at Creator, said Paul, there is just one world But the Greeks, like the Jews, thought of mankind as being divided into two main parts. To the Jews the world consisted of Jews and Gentiles, and Gentiles were burdly much better than dogs. In fact, "dogs" is what the Jews called Gentiles. To the Greeks the world consisted of Greeks (the cultured people) and Burbarians (the uncouth bordes). But Paul said that God had "made from one every nation of men to tive on all the face of the earth" (17:26 RSV). So humanity is one, regardless of nationality, culture, or color.

Furthermore, since there is only one God and he made all men, it follows that there is only one God for mankind to worship. Thet God is the God Paul preached, the God who sent into the world "a man" (Jesus) to be the righteous judge of all the world (17-31). In view of coming judgment, said Paul. God is now commanding all men everywhere to repent (17:30).

The speaker was interrupted before he could finish his address. His reference to Christ's resurrection (17:31) was more than his hearers were prepared to accept. But had he gone on, he probably would have made an additional point. He would have said that since there is but one God and one human race, the "man" whom God sent into the world is its one and only Saviour. Does not this fact logically follow from what the apostle had already said?

The missionary implications of the sermon on Mars Hill are tremendous. They reach out to include the entire world. One God, one world, one Saviour—those three basic truths lead to the inescapable conclusion that God has always had a missionary purpose and a missionary plan for his world.

There are those today who tell us that all people have their religions. Christianity, they say, is the white man's religion Hinduism and Buddhism are for the brown skinned people; Confucianism and Shintoism for the yellow skinned. Assessed in Monty-Antibet Plantie (p. 1

God Uses Men and Events

- Roger Willems
 John Leland
 Admirem Judson
- 11. Mrs. Musclere 12. Triannial 13. india
- 4. Paul
 5. Moyezw
 6. Granks
- 14. Grapt Aveloping
 15. David Livingston
 16. James Launer
- Cyrus 17. Roffing Selem 18. Austria
- BibliTak 19. H
- 10. Bob Mason

19. Hayeleck

animism for the black skinned, and Islam for the Araba. Furthermore, they say, those religions are good for the peoples who follow them. But such ideas are certainly not Christian; they are not in accord with God's plan. To us the fact that there is only one God, one world, and one Saviour is basic, and that truth requires us to be missionary. There is no excaping it.

The Church in God's Plan, Ephesians 3:1-13,
The letter to the Ephesians is one of the most missioncentered books in the Bible. It is also a great book in terms
of its revelation of the nature and mission of the church
These two themes, missions and the church, come to a focus
in chapter 3.

Note that in verse 1 Paul refers to himself as "the prisoner of Jesus Christ for you Gentiles." That statement not only tells as that he was in prison when he wrote this epistle, but also it tells us more. He was a prisoner not merely as one who was suffering in the service of Christ; he was a prisoner on behalf of the Gentiles. For that reason the Jews detected and persecuted him. His present imprisonment was due to that hatred and persecution. But his imprisonment was only an incident in his remarkable, God-given mission For although he was a Jew, he had been chosen by God to proclaim the gospel to the Gentiles throughout the entire Graeco-Roman world. His readers were well aware of that face.

In verse 3 the apostle speaks of a mystery of Christ the meaning of which was formerly hidden but now his the revealed to Christian apostles and prophets (3-5). Paul will now proceed to explain that mystery. It is the fact that the Genniles are "fellow heirs" with Jewish believers and members of the same body" (the church) "and partakers of the promise in Christ Jewis through the gospel" (3-6 RSV). In other words, God's new people (the New Testament church) are no narrow, nationalistic group. The church is a world thing. It is for all who believe In verse 10 Paul says that the church, made up of believers from

every sector of humanity, is intended to make known, even to the heavenly principalities and powers, "the manifold wisdom of God."

This divine wisdom of which Paul speaks is the marvelous fact that the church of the Lord Jeous Christ is God's chosen instrument for world redemption. In God's purpose the church is the successor to the Iarsel of the Old Testament. Abraham and the Jewish nation were divinely chosen to bring God's blessings to the world. But narrow nationalizm bindered Jarsel's fulfilment of God's plan. Moreover, thook Christ and his church to realize God's full purpose of making his salvation available to all the world. The church is a missionary body. It comes into existence through missions and it exists for the purpose of extending missions.

All of this is a part of God's eternal plan. As we have already pointed out, it was "seconding to the eternal purpose which he purposed in Christ Jesus our Lord" (3:11). God's redemption was never intended for just one portion of mankind, certainly not for just one race. It was intended for all God's purpose for and through his church is a wurldwide missionary purpose. When the church attains its final glory it will fully manifest the wisdom of God in so planning it.

4 One Family in God. Ephesians 3:14-21.

This passage is one of Paul's sublime prayers. The great apostle prays that his readers may be filled with spiritual power and discernment. In Ephesians Pattern for Chestian Living, Ray Summers entitles the paragraph, "Redemption's Ultimate Goal." For our purpose now, verses 15 and 18 are most significant for they shed beautiful light on God's missionary plan.

Paul says, "I fall on my knees before the Father, trom whom every lamily in heaven and on earth receives its true name" (3:4-15 TEV). The words speak of God's universal fatherhood; however, they do not mean that every family worships God or will ultimately be saved. Charles R Erdman in his book The Epister of Paul to the Episteans (4) the bound of the Episteans (4) the words do teach "that every group or community of mitelligent beings, whether of men or of angels, gets the group or order is related to God as the common Fisher of

We must not confuse this idea of fatherhood with that apecial filial relationship which the redeemed enjoy with foot through faith in Jesus Christ. What is here described is the general relation to God which all people have by writte of his being the Creator of all. Paul's words, however, certainly imply that God's offer of salvation is unlimited. All groups and communities of the world's vast population are the objects of God's missionary concern. He wants to have one great family in which all peoples have a part.

In verse 18 Paul prays that his readers may have power in comprehend the scope of God's marvelous redeeming love. He prays that with all the saints we may be able to understand that love. "With all the saints" is a most significant phrase. It might well be translated, "together with all of Christ's people." (See Eph. 4:13 RSV---"until we all attain")

The particular point for us to note here is that God has in mind one great family to him, a family which will lockude believest from every segment of humanity—finding, Negroes, Chinese, Rusaians, Cubans, Brazilians, Puerto Ricans, Iaraella, Arabs, Indonesiams, Polysesiams, and all other peoples. For it is not only possible for all to come to Christ and become "saints" but God wants them all in his one great family, of which he is Father. And we who call ourselves God's children, members of his family, have missed his whole intention if we act as if the gospel of redeeming love is just for people of our own race, nation, and kind

God has a plan of the ages which includes all people everywhere. Let us join forces with him in the realization of his plan. That is what missions means

GUIDE

for Bible Study Groups

Hoyt R. Wilson

Bible material on pages 23-25 may be studied in one to four sessions.

Study Question: What evidence is there that God had a missionary purpose through all the age?

To Begle:

Write on the chalkboard (as the group watches) this quotition: How did the di it? On the successful completion of a difficult task someone is usually heard to say. "How did she do n?" How did she hake such a delicious cake or make that beautiful.

MEETING PLAN

Call to Prayer
Group planning led by leader
Preview of general WMS meeting study
topic for next month (see WMS Forecaster in 35)

Announcement of WMS projects and

Study session fotormation and discussion of mission action projects

Prayer for mission action and other causes in community

dress. Usually the person had a plan that made her work successful. The Bible tells as of God's missionary purpose and plant a plan through the ages. Our study today deals with this plan.

 The Mission of the Messiah. Isaiah 49:1-ft.

Ask the group noembers to read the heading own the top of the column of Enach 49 from their Bibles. This tells the theme of the chapter Most editions will state that the chapter deals with God announcing his mission.

As the passage is studied ask this question: In what two ways did the speaker's words have missionery meaning? They were addressed to people far away and be states that he was chosen by God for his tails.]

Make use of Dr. Cohon's treatment of verse 3 by asking this question. Who is spoken of as the servant—lifed, a remnant of famel, or Christ? Which do you think and why?

Dr Colson suggests that God is speaking to the Messiah in verse 6 With this view in mind, read verse 6 aloud to the group from the Revised Standard Version of the Rible.

The Bible indicates that Israel was chosen for service as a missionary nation. Have the verses listed in study material read for group study starting with the call of Abraham in Genesis 12.3. The covenant was passed on to Isaac in Genesis 26.1.3 and Jacob in Genesis 28.0.12. The duty of the people was explained more fully in Exodus 19.5-6. They were in be a nation of people to bring man and God together. The final fulfilment would come in the Messiah as indicated in Acts 12.5-26.

The message is in go "unto the end of the earth" (49.6). Ask the group to name other verses that restate this same purpose. Suggest these Matthew 28.19. Luke 24.47: Act. | R.

One God, One World. Acts 17:22-31

The Jews and Greeks held one view in common. They divided all mankind into two parts. Each put himself first and the rest of the world as "dogs" or harharians.

Paul's approach to the Athenians was different from his address to Jewish audiences. This one was more

philosophic. As a result of the situation, Paul's speech is a very logical step by step presentation.

On the chalkboard oumber 1 through 7, leaving a space for seven statements. Lead the group to find the logical steps in Paul's presentation. Write the steps on the chalkboard. This study aid may have the steps listed as

 Paul started where the people were with the statue to the unknown

God made the world and man.
 This then is the God to worship.

 God showed his love for man by sending Jesus to be a rightenus judge
 Since judgement is coming.

repent 6 Jesus' delty was proved by his

6 Jesus' delty was proved by his resurrection

7. Jenus is the world's only Saviour Lead the group to summarize the three main truths in this section of the Scriptures. They are one God, one world, one Saviour. Alt, Why are these truths missionary in their implication? Do these beliefs effect our concern for people of other religious? Is it enough to practice just any religion?

Christ is the only hope. We do need to recognize, however, another persons religion for what value it has, then go beyond to show that Christ is the only Saviour. Even Paul did this He did not start by saying. "Why your religion is no good! How can you believe such a thing." He said instead, "You are very religious." (a complement) and then presented his argument.

3 The Church in God's Plan Ephesians 3 1-13

Many are saying that the church is no longer needed. Some have even said the church will die and Christian ity will continue without it. These statements lead us to examine again the church's jurpone. It it dooned is it no longer needed. What church attitude should we be careful to avoid? See's answers to these questions as you study the place of the church in God solan.

Assign a group member to report on the background of Fphesians. Ask there to answer these questions. Who wrote Fphesians, from where, and under what conditional? You may add the theme of the book (the nature sod

mission of the church) in you hage to lead the group study.

Ask for group response to this quation. What was the mystery Paul spate of? In your own church, it there is attitude that the church is made up of all believers from every sector of hymanity?

Dr. Colson states that the church is the successor to the larsel of the Of-Testament. To further support this statement, refer to Multhew 21:41. Tell the parable recorded in Multhew 21:33-42 and then read verse 43.

The church in Jerusalem reluctantly preached the gospel outside of Judea When it hesitated too long with regard to the "uttermost part of the earth," the center of activity shifted to Antioch in Syria

We should avoid the attitude that leaves us without concern for people of other nations, races, social atmus. This is where larged failed.

4 One Family in God Ephesians 3:14-21.

The prayer of Paul recorded in this section can be studied in small study groups (3 persons). The groups may use the following study questions. One person should be selected in each group to record findings.

Do verses 14-15 mean that every person or family on earth worships God? Give reasons for your source.

2 1 set Paul's various prayer requests
3 Discuss and state your opinson of
the missionary implications in vene
18 "with all saints."

4 Does verse 21 say anything about the place of the church in God's plan? What is implied?

Citize the discussion at the study group reports are given. You may conclude by referring to articles on brotherhood found in current magazines or newspapers.

Summarize in review the evidence of God's missionary plan through the ages

 The Messiah—the Saviour for all nations
 Only one God, one world, one

Saviour

3 The church exists to estend the groupe!

3 All believing people will make up the family of God

MOUND TABLE GROUPS

No Space for Spectators

Books for this quarter are grouped around the central idea that God uses uses and events to bring about his missionary purposes. Each worst will develop a different sub-theme.

SUN-THEME 1 Historically God has used men to fulfit his purposes

Books to read and discuss:

*Luther Rice: Believer in Tomorrow, Evelyn Wingo Thompson, Broadman Press, \$3.95

The John Leland Story, Don M. Featheiley, Broadman Press

To the Golden Shore, Courtney Anderson, Dolphin Books

*The Shoe-Leather Globe, Saxon Rowe, Carver, Broadman Press, \$2.95

(Books above with an asterisk are available from Baptis). Book Store (

Discussion of Sub-theme

Men have been used throughout missions history to fulfil God's grand missionary design. Personalities have been lurned with certain attributes, desires, and drives that enable men dynamically to interact in certain social groupings and strive for certain gods.

I wher Rice was characterized by a certain "aptitude for happiness." A certain "residency of spirit" kept him going in most trying circumstances. His adaptability and flexibility enabled him to move easily from one varied social situation to another. He was willing in face the difficult,

often making mintakes but always putting his mintakes to future use.

John Leland was noted for his independent thought and tenacity in sticking to the concepts he held to be true. With unusual physical stamina, he had the ability to win his battles by the sheer discipline of holding to a certain course.

William Carey was characterized by his quick mind and his thorough methods of attacking any job. Added to this ateady approach to work was a contaginus enthusiasm for foreign missions. His quiet dignity inspired confidence in those he worked with and met from day to day.

In his early years, Adonirum Judson seemed to many a bookish intellectual. He was obsessed with logic and intellectual order. His leaning toward religion was supplanted by his ambition for fame. When he later became a Christian, he pursued biblical truth and the cause of missions with the same complete devotion he had earlier accorded academic fame.

Approaches to Study

Use these questions as a basis for group discussion.

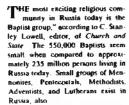
- 1 List personality traits of each of the men mentioned above Consider those factors that molded these
 - a How did each set of parents influence the development of given traits?
 - b What other persons had shaping influences on
 - c. What factors or situations in the social structure native to each man tempered the development of his personality?
- Choose three events in the career of each man that you feel to be most significant in missions history.
 - a What personality factors contributed to these events?
 - h. What previous life circumstances had prepared the man for the hour?
- 3 Determine what you believe to be the major contribution of each man to missions history

ROYAL SERVICE . OCTOBER 1969

PRAYER GROUPS

RUSSIAN RELIGIOUS RESTRICTIONS

Mrs. Sam Donbar, Jr.



Crowds of people attend the worstensian law separating church and state is interpreted to prohibit educational ministries such as Sunday School, youth groups, and women's societies. This prohibition places major emphasis on the avorship service as the only valid function of the church.

Women make up two-thirds of the First Baptist Church of Muscow This church reports more than 150 haptisms a year. Must of these represent persons over thirty years of age. Few young people attend

Although education and outreach are demed, members of officially recognized churches enjoy freedom of worship. Some members of "underground churches," however, have endured trials and convictions recently "Underground churches" are churches that meet informally in homes and have never applied to the government for formal recognition. No one knows how many of these groups exist. They are printed.

marily Baptist or Pentecostal Although members of recognized churches are sympathetic, they tend to think that this movement makes government restrictions on church life a bit more rigid

EXPERIENCING PRAYER

Think for a moment of the importance of the educational experience that has shaped your life through the church. Consider the possibility of children growing up without attending Sunday School

Proy for parents living in Russia who must provide Bible instruction in their homes for their children Be conscious of irregularity of schedules, lack of shaning between children of different homes and the inevitable time problem.

Pray for families where the fathers are not Christian. Pray that the mothers might be free to instruct their children and that they might be disciplined in finding the time and enthusiasm to do this.

Pray that government officials will become more tolerant of persons with differing religious views. Pray that the lives of these men might be touched by the dedication that Christians exhibit

Think of the young people in Russta. Try to imagine the things these young people desire. What possible influences are important in their lives? Why are they not challenged by the church?

Prny that these young people might see in the church some answers to their needs

Pray that Baptist parents of Russian teen-agers might be more persuative in their demonstration of the faith.

Pmy that these teen-agers might respond.

Think of the freedom with which you attend the meetings of your church. Consider the freedom that is yours to invite friends to your home to discuss spriftfall matters.

Experience thankfulness for the security America affords in the exercising of religious beliefs

Ouestion your utilization of that freedom. Since you are free to proclaim, is these more you must do?

Pray for the members of First Baptist Church Moscow Pray for the "underground churches" Knowing that Christ is in the midst of these groups, pray that each member night live the fullness of discinteshin.

PRAYER POSSIBILITIES

Enamine current news magazines Make a list of Russian leaders. Remember to peay each day that the Holy Spirit might touch their lives

Read a current article or book on Russia. Formulate ten prayer requests from the knowledge you have gained in this study.

MISSION ACTION

Appearing each month, this page is designed for the individual participating in a mission action group or engaging in a mission action project. Readers will expire problems faced by the individual who ministers. This month begins a fourmonth series that focuses on four barriers to concern mentioned in C. W. Brister's People Who Care.

Indifference: A Barrier to Concern

EXPRESSION

Marsha Newell dashed down the stairs to take the last load of clothes from the dryer. Folding the towels, the mentally checked off the things she needed to do before she pixed up the children. She must pick up Bob's brown suit from the cleaners and check the shoes she had left to be resoled. Then she ought to stop by Johnson's to find some new material to make curtains for Nancy's room. For an instant her thoughts turned to Tech's room with its continual clutter of biological specimens. If only he would relate to his classmates better. Of course, Brian goes too far, she thought, that boy never wants to do anything but socialize. Oh yes, she needed in think of the decorrations for Debbie's birthday party on Saturday.

Lingering over her last cup of coffee, Køren Marinconsidered her day. Shipping with Edith was always a delight Maybe they would go to that new tearoom on Twenneth Street for lunch. Actually she had nothing to buy since she had been shopping earlier in the week with Lortraine. What about Clay maybe he could use a new spiri shirt for the weekend outing with the Rushes. Idly the wondered, would matching shirts be nice, maybe swinching to wear with havy slacks.

Driving through the narrow streets of the east side of town, Marge Callaway and Thelma Rogers were amazed at the number of school-age children playing on the side walk. Knowing that their own children were safely in school, they ruled out any possible holiday. "That's just like those peuple, they place no value on a better life," Marge commented. "As long as they have a roof over their heads, nothing else matters." Thelma returned

REFLECTION

Marsha Newell is plagued by hundreds of details. The pressure of taking proper care of her family allows little time for other matters. This pressure is concernably a hartier to concern for persons outside her family circle. Karen Martin is prooccupied with a life she enjoys. She is probably unaware of the faci that all her activities center around heiself. The natural self interest she manifests keeps her from the richet pleasure of service. Both Marge Callaway and Thelma Rogers simply fail to see the needs other persons may have. Viewing the children from the car, they

are insensitive to the facts of the case. Perhaps the children would have been in school if they had hid auitable shoes, if they had not become discouraged by teachers who had little time to give them needed help in keeping up with the other children, or if the children in their classes had made an effort to include them in play.

APPLICATION

Pressure, self-interest, and insensitivity are common to most people at least in some form. The fact remains, however, that the indifference they produce blocks concern for others. Consider the following questions to understand and handle your personal indifference to the needs of your community.

- 1. How much free time do you have each week?
- 2 What measures could you develop to allow yourself more free time?
- 3 What parts of your regular routine could be eliminated?
- 4. What actions that meet the needs of others can you name that are more important than the items listed in number 3?
- 5 List the major activities of the past week. How many of these concerned only yourself? How many commissed to the lives of others?
- 6 What are the three most important things you wish to do next month? Do these reflect self-interest?
- 7 Ride across fown, sit in a bus station, or park your car on a busy street. Choose any three people. Practice sensitivity to their needs. Let your imagination explore all oussible ideas.
- R Read a local newspaper imagining that you are the main character in any one news story. As this character, what emotions do you feel, what are your needs, what would you like someone to do for you?
- 9 What harriers to concern does your ministry face?

self-unierest
...lailure to see other's needs
...personal pressures
...others

10 List three possible ways to overcome your biggest



From a rocking chair . .

I wish I could put Mickey down this time without his waking. He's so feverish end heavy against my body and my arms are throbbing I've rocked an hour and ten minutes—no, an hour and twenty minutes—and every time I sur to get out of this chair and put him in his crib, he cries. If he'd just stay aound astend this time.

How I wish Mother were here. She could show me what I'm doing wrong Bui I know she can't afford to come, and we sure don't have the money to send her for a ticket, with Mickey's medicine and all.

Hush, hush, now Mommy's going to rock you some more. How will I get the formula made? And the diapers? There are just three left. If only we'd lived here long enough to make some friends.

From a barstool . .

"Nobody loves a stinkin' basty drunk" That's the last thing he said to me. Then he was gone. My Jerry was gone. With his suitcase. In a taxi I ain't seen him since Can't blame him much. He tried. I know he tried to love me for the way I used to be when he'd come home from work with the bouse cleaned spotless and my hair beushed shiny. But I ain't been like that for such a long time.

THOUGHTS

From the kitchen . . .

I just wish someone would come to eat with me I know it's silly, but I'm so lonely. So very lonely. Just this one supper. The very worst thing since Souny was killed is eating alone. At least that's the worst next for me.

I've tried to watch TV and eat, but it's always Huntley-Brinkley time and they have those battle scenes from Vietnam Every time I see a man fall, I think Where's his wife? Where's his mother? Is her heart aching, too? Did she see this? Does she know already?

I loved mealtime with Sonny. He always had to have mashed potatoes and gravy. He'd have eaten them for breakfasi if I'd fixed them for him.

I wonder what he had to eat those last few weeks in Vietnam. Was he lonely? Was he frightened? It's not that I'm not proud of him. I am proud But heing proud doesn't make me less tonely. Especially not at suppertime.



Why didn't Jerry understand about the drinking? I wanted that haby so much and made all those soft, small things for him. Then he was born dead. Why did that have to happen?

It's so crowded here. And I'm so losely. They don't notice me All those folks at tables, laughing and carrying on above their clinking glasses. They laugh so loud. Too loud. And the music. It's too loud.





What might the involvement of one Christian mean to these women?



A regular feature each month, Kaleidoscope will keep you informed of pertinent news of your denomination and possibilities of interest for your WMU. Kaleidoscope can be defined as a variegated changing pattern or acone. The pattern of Southern Baptist activity will be changing this year. The changing movement of life will bring new possibilities to Baptist women. Keep informed by turning to this page each month.

"Our ultimate objective is to establish a new church in every place in the nation where one is needed," states loyd Corder, associate director, Division of Missions. Home Mission Board This goal calls for 3,600 new churches by 1973

And what do Baptist Men do at their meetings? They study missions, just like you do. Fall quarter they will study "Man's Role in God's Missionary Plan" in an efforious understand some of the ways God uses man to communicate his redemptive plan to the world. During the unter and spring quarters they will examine urbanization, race relations, generation tensions, and the special needs of students, alcoholics, and transients under the theme. Missions Every Christian's Responsibility." Summer will find the men concentrating on rural, tiner city, and suburban churches. Using the theme, "The Church Expressing Missions." they will study ways the contemporary church faces its problems.

The Foreign Mission Board has a limited supply of leader's mission study resource booklets for the Graded stress studies of 1966, 1967, and 1968. Although each hourch library received a cupy during the year the booklet was produced, these may have been lost. Suggest that

your church sibrarian obtain copies of these free resource materials helpful in planning society and current mission study sessions.

New Mission Fields in Asia
Africa—Continent of New Nations
Spanish America—Lands of Progress
Order these free from Foreign Mission Board, Literature
Distribution, P. O. Box 6597, Richmond, Virginia 22230.

On October 1, 1970, Southern Baprist churches will begin using a new grouping-grading plan which calls boys six to eight years of age to receive their education in missions through Crusader Royal Ambassadora. At the same time Royal Ambassador curriculum materials will begin providing instruction in missions for six-to eight-year-old boys. A carefully prepared plan for making this change in churches has been designed by the Brotherhood Commission and Wommir Missiongray Union.

Use WMS Member Handbook—Changes and Chaices to enlist new members. Betty Lynn Cadle, executive sectory of Colorado Woman's Miasionary Union, suggesta below some enlistment ideas you might like to try.

Twenty-five cents invested in a gift copy of Changes and Chiness can greatly affect the life of its recipient. Accompany the gift with a personal visit.

Give Changes and Choices to single young women being promoted from YWA into WMS. Invite them to general WMS meetings and tell them of WMS missions groups.

Include Changes and Chaires in packet of materials for new church members of WMS age group. Be sure each new woman receives a personal invitation to become a part of the work of your WMS.

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osed s \$2.00 Damid customen	cash money order ch add 4 percent sales (as)	eck
_	100,000	

You have prayed with her, you have shared something of your life, your bond of Inflowable has deepened. Show your appreciation for the meaning of this relationship by sending a gift subscription of ROYAL SERVICE to your English-speaking Pact patricle.



WMS Forecosfer

PREPARED BY MARGARET BRUCE OCTOBER 1969 • ROYAL SERVICE

iems president

Congratulations on your opportunity to serve as WMS president in your church. You've been elected because there are those in your church who have confidence in your ability to lead. Each month Forecoster will help you and other WMS officers to plan and conduct WMS work. Form the habit of using Forecaster regularly.

WMS Executive Committee

Plan

I Check with the WMS study chairman to be sute that plans have been made for the October general WMS meeting. You may want to make this study shorter than usual in order to preview the 1969-70 WMS plans. See WMU Year Book 1969-70 (336).

2. Check with the WMS activity chairman to be sure that plans have been made for the prayer time, using Call to Prayer in Reval SERVEL. You will also want to be certain that a mission action project(s) for the society has been planned.

3. Schedule time for the study chairman to confer with study leaders and the activity chairman to confer with the prayer and mission action group leaders. During this period the activity chairman and the study chairman can check with group leaders about plans for missions group meetings.

Coordinate

I As the study chairman and the activity chairman report on work they have done plans can be contributed to avoid conflicts and duplication

2. As group leaders report, group plans can be coordinated with society plans.

October General WMS Meeting

The October general WMS meeting is a most important one some of the trems you will include on your agenda off. (3) recognition of new members, (2) preview of long to posts and plans, (3) introduction of WMS officers (you may want to ask the officers to present their plans for the year as a part of the preview), (41 presentation of missions group opportunities through WMS, (2) study session, "A Spark Catches Fire" (see p. 161; (6) Promotional Feature (see this Forecaster, p. 35).

Member Orientation

Here are some things you can do to prepare WMS members for the new year

1 See that each member knows of missions group opportunities to be offered by your WMS

2 See that group members sign up for the same missions groups) or choose mother



- See that each WMS member chooses a missions group or, if members have no preference, assign them to a group.
- 4 Close the year by reminding group members again of their responsibilities as group members (see pp. 96-98, WMS Leader Manual, 75c.) and pp. 13-16, Leading a WMS Group.

Missions Groups

If WMS members prefer being assigned to a missions group, assign them. Study material used by current misons groups is similar to that which was formerly used by circles and is found in Rusai Service each month. This may be the group which will appeal to members who do not want to choose a missions group for themselves.

Enlisting New Members

The enlisting of WMS prospects is the responsibility of the WMS president and the missions group leaders. Since October begins a new WMU year it is an appropriate time for special enlistment efforts. See the WMS Leader Manual and Kaleidoscope, p. 31, for suggestions.

Additional Officers and Leaders

The new WMS organization plan was recommended to simplify WMS work and to provide flexibility in organizations needing it. If additional officers are needed the society will elect them and decide how the work is to be divided and assened.

Some societies may elect three chairmen instead of two—a study chairman, a mission support chairman (for promotion of prayer and offerings), and a mission action chairman.

It is possible that some missions groups may want assistant group leaders. The group may dieade to elect someone to plan for use of the calendar of prayer at meetings, someone to present with general WMS study topic for the coming month or someone to plan mission action projects to be conducted. The group planning charts in the WMS Leader Manual (pp. 113-115) show work, which needs to be done by volunteers or by persons elected to assist the leader.

ums chairmen

All society plans are coordinated in the WMS executive committee. The study chairman and the activity chairman bring their plans to the committee for coordination.

The plan sheets based on the WMS Achievement Guide which are in the WMF Year Book (35e)? will be helpful in making broad plans for the year. Detailed plans need to be made regularly. Activities which need to be planned for October by the study chairman and the activity chairman are listed below.

WMS chairmen will be aware of assistance which the need to give to missions group leaders this month. Some of the items you will want to discuss with them are:

- 1 Selecting or electing assistant group leaders. These could be persons to help with enlistment and other group activation.
- Using materials and resources which are available for group leaders and members
- Acquainting them with the WMS Group Record and Report Book (30¢).
- Using group plan sheets as suggested in the PMS Leader Manual (75¢). See pages 113-115; you may have these duplicated for group leaders.
- 5. Involving all group members in planning and conducting the work of the group.
- 6. Using ROYAL SERVICE and Forecaster as regular resources

WMS Study Chairman

October's Study

Determine the methods you will use to present the study material on page 16. The guide, page 19, will help in planning this study session. The aim of this month's study. "A Spark Catches Fire," is. What can I recognize in the modern missionary movement as evidences of God's use of events in history to expand mon's involvement in his missions plan? You will pray that this month's study will lead members to be more personally involved in missions at hime and abruad. Suggest to WMS members that they could be article on page 8, "Luther Rice. A Yankee with Southern Followers," in preparation for the October study.

Foreign Mission Graded Series

The theme for the 1969 Foreign Mission Graded Series is The Middle East. The Adult book is Sonas of Ishmed. How Shall They Hear? by Finlay M. Graham (956)? The book is a study of the Arabs in the area often called the Holy Land and of the work of Southern Baptist misonaries in that area. Dr. Graham is president of the Arab Baptist Theological Seminary near Berrut, Lehanon

In addition to the Teacher's Guide (400)? other materials will be available. Some of these are

Filmstrip "Baptist Witness in the Middle East," 40 frames with recording, manual, \$6.00?

Filmstrip "Challenge of the Arah World," 40 frames with recording, manual, \$6,00°

Slide set leight color slides to be used with the Adult book \$3.00?

"The Middle Fast. Arena of World Concern," a leaders mission study resource booklet, free?

If the Foreign Mission Graded Series is not taught in your church as a churchwide study you will make plans for it to be studied by WMS members.

Activity Chairman

At October General WMS Meeting

Your responsibility is to plan for the prayer time #

general WMS meetings. This time can be a most meaningful experience for WMS members. By using Call to Prayer at general meetings, members will be encouraged to use the calendar of prayer daily. At this time group leaders will also be reminded of opportunities which group meetings afford for leading members to pray for missionaries on their birthdays.

The October birthstone is an opal and the flower is a calendula. You may use these two items to remind WMS members of missionaries having burbdays on the day of your meeting. The opal is a beautiful jewel with iridescent colors and the calendula is a small yellow flower. The calendula and the opal seem appropriate for use this month unce they both remind on of light. Our missionaries go to the uttermost parts of the earth to take the Light of the one who said: "I am come a light into the world, that whoseever believeth on me should not abide in darkness." (John 12.46).

Cooperative Program Month

Cooperative Program Month is designed to help churches tell members about the Cooperative Program. The study course books, Our Cooperative Program (954) and Principles of Stewardship Development (954), 2 both by W. E. Grindstaff, give information which may be used in informing members of the Seuthern Baptist plan of supporting our work throughous the world. This special emphasis could mean a larger percentage of your church's funds to world missions through the Cooperative Program during the conting year.

Conserving the Crusade of the Americas

Many will be tempted to feel that the Crusade is over after the 1969 campaigns have been completed. This should not be the case. The Crusade will continue, in some instances, beyond 1969. Spiritual processes are not always giverned by the calendar. Emphasis must continue to be given throughout 1970 on conserving the results. This can be done only through prayer and a continuation of the purposes of the Crusade.

- 1 a deepening of the spiritual life within the churches, homes, and individual Christians.
- the evangelizing of persons on the American conlinears
- 3 the establishment of true motal and spiritual bases for the betterment of mankind's welfare.

AMS Mission Action for October

What are the needs of your communits. Are there mission action groups which need society help with some engoing mission action?

See there deal persons in your community who need a ministry? Read the article on page 14

The article on page 30 by Flizabeth Swadley may open joint eyes to needs in your community which your WMS has supply

ums group leaders

Additional Leaders

Some missions groups have decided that they need assistant group leaders. If this has been the experience of your group, elect or appoint assistant group leaders to be responsible for certain phases of the work.

Assistant group leaders may be needed to plan for use of calendar of prayer at meetings, to plan for writing action projects, or other related activities. When assistant group leaders are not elected for specific work, members will volunteer at planning meetings. See planning charts in WMS Leader Manual (754), 1 pages 113-115.

Preview November General WMS Study Topic

The November general WMS study topic is "Significant Migrations." Ask the question, What does the word migrate mean? Have someone prepared to give this definition: "To move from one country, place, or locality to another."

Ask this question: From what country or location in Anierica did your furefathers come? After several aniwers have been given, say. Through the years there have been migrations of people—from Europe to the United States, from the USA to Europe, and within the United States, At the November WMS meeting we will explore events which have broadened and limited Southern Baptist missions work in Europe and among language groups of European origin here in the United States. Don't miss this interesting study

Give time and place of meeting and arrange transporcation for members if necessary

Promotional Feature

Announce the time and place of the study of the Foreign Mission Graded Series book. Sons of Jehnael. How Shall They Heav (98): 1 You may want to have copies of the book to circulate among members to read and be prepared for the study.

You may want to have the group unseramble the following fetters or to fill in spaces to discover what the study is about

tistabp essiting gonam asarb ni eht leddim tase

Haptist arning in the

(Baptist witness among Arabs in the Middle East)

Study Group Lender

It is important that the mission study group leader have a clearly defined goal or aim for each study experience. To illustrate

Current Missions Group

Topic Unaccionned Disciples

Aim- To help members

- · appreciate the value of an individual
- see him God uses individuals to do his work in today's world

· become aware of ways God can use them and other Christians to do his work

Bible Study Group

Topic-God's Plan of the Ages

Aim-To help members understand God's missionery nurcose and plan

- the Messiah, the Saviour for all nations
- one God one world one Sourous
- the church exists to extend the gospel
- all believers make up the family of God

Round Table Group

Review—Group chooses book from Round Table Group Guide (\$1)1 of from materials for Round Table groups in ROYAL SERVICE, page 27.

Aim-II book chosen for review is a book on Africa, the aim might be to discover how Africa's push loward self-determination has significant hearing on missions work

Mission Books Group

Study -Group chooses book from Mission Rooks Teacher's Guide I (\$1)' or Mission Books Teacher's Guide II, 1969-71 (\$1)*

Aim-II the book chosen for study is on Taiwan, the 50m might be: to learn about Taiwan, its location and geography, its people, their need for the gospel, and ways it is being proclaimed

Prover Group Lender

See page 28 for prayer requests. Ask certain group members to bring to prayer group meeting prayer requests of missions needs they have found by reading ROYAL SERVICE, The Commission, Home Musions, state Baptist papers, or local newspapers.

To ue group members more securely to all WMS activties, bring prayer requests from executive committee and from society meeting to group members. Urge members to pray for these needs during intervening days. Ask members to share answered prayer experiences with groupmembers

To vary prayer experiences, see "Directed Prayer," page 14. Prayer Group Guide (\$1),1 and discuss "My Church and Missions " (Sec p. 24, Prayer Group Guide for suggestions i

Mission Action Group Leader

In order for the mission action group to do its work most effectively it is important that the group use its primary resource, the mission action group guide. Mission action groups choose the guide related to the area in which they are working-internationals, language groups, the sick, economically disadvantaged, etc. See the WML' Year Book 1969-70 (354)1 for a list of the twelve mission action group guides which are now available

Groups forming for the first time will follow the launch actions nutlined in the group guides. New members coming into the group will need to study carefully this section of the guide

Refer group members to "Indifference: A Barrier Concern," page 29.

oromotional feature

for WMS

Last year the WMS at First Baptist Church, Nathville. Tennessee, presented missions group opportunities in a very attractive way. They made slides of each missions group they were planning to offer. For the Round Table group they used a slide showing some of the Round Table books; for the current missions group and the Bible study group, they used a slide of ROYAL SERVICE. For the prayer group they had a slide of Dürer's Praying Hands; for missinn action groups they used slides showing persons of special need and various places where groups would be ministering and witnessing.

A tape explained the pictures and the groups to be offered In addition to the slides and the tape, a little booklet and a mimeographed sheet gave the name of group leaders and space for women to sign up for the group(s) of their choice. A place was given for women to give their preference for time and place of meetings. The presentation was called How Big Is Your World?

You will want to plan an attractive presentation of WM5 missions group opportunities in your church. Perhaps you can plan one similar to the one described above

This month the WMS committee will be involved in making plans for the study of the 1969 Foreign Mission Graded Series book. Sont of Ishmael. How Shall They Hear" (95c)2 by Finlay M. Graham. There are various ways the book may be studied

- · churchwide study
- simple society study
- · joint society study

Regardless of how the book is to be studied in your church, consider the possibility of sharing certain resources These may include leadership, finances, materials, facilties, publicity, etc. See the WMS study chairman section in this Forecaster for some materials which may be shared

Sources for Materials Listed in WMS Forecaster

'Available from Woman's Missionary Union, MR North Twee tigth Street Birmingham Alabama 35203 or Raptist Book Store ²Available from Baptisi Book Store only

Available free from Enreign Mission Board Literature Ditth hulion P O Box 6197, Richmund Vicginia 23230

LEADER Leader

THE LEADER WHO TRULY LEADS

S() you have been elected to a place of leadership in Woman's Missionary Union Don't throw up your hands in dismuy this early in October Take heart You have many friends who are eager to assist you in your leadership undertaking and there are many printed helps

available to leaders

The fact that you are called a leader means that you have been so lected to a leadership position which requires that you perform a service with a group in such a way as to help them to further the purpose of their group. This may mean you are the WML director leading the WML council in the total work of Woman's Missinnary Union, an age-level director guiding age-level leaders as they plan, couldinate and evaluate organization work, an age-level leader molding the lives of youth, a WMS officer leading women in teatning ministering, and witnessing experiences. Regardless of your job. sou are a leader, and being a leader. demands that all the resources of your life be made available to the group. You are working with people to accomplish particular tasks and a behaviors you to strive to become the best leader that you are capable of becoming

Now that you are a leader, how do you become an effective lender?

Read the following statements. register your agreement or disagree ment, continue by reading the article. check again the statements to determine whether you have the same attitude, analyze your leadership skills. has your strengths and weaknesses. make some commitments, embark upon a delightful twelve-month course of leadership

- 1 In Woman's Missionary Union leaders assist one an
- 2 Leaders are born leaders
- 3. A leader must set a good
- 4. A democratic eader dele gates resonnsibility
- 5. Delegating requires taking
- 6 Leading hard enric
- 7. The good earler is A good
- A The results of one's leade ship are not to he determined

by what the leader achieves. bull rather by what she enables

9. The best leader is the one who can stimulate the group. to 15 maximum performance

the group to achieve

10. A leader can improve her leadership performance

"He is a born leader" is an expression often heard but which appears to be needed more than a myth I cadership is not simply having been born with a certain gift. Leadership qualities can be developed and strengthened. Although no one is sure what calls forth a leader, leaders do have definite recnonizable traits

Leading is hard work. Leading means bearing the brunt of responsibility. To be a good leader is not easy. It means trying to influence others so that they want to take their own share of responsibility and enjoy their part of the load

The leader's relationship to the group is that of servant and not of master. She masters the skills of leadership so that she can help the group to achieve its purposes most effectively, not so that she can enjoy

ROYAL SERVICE . OCTOBER 1969

THE LEADER WHO TRULY LEADS

the power of manipulating a group, not so that she can gain personal prestige

A leader must find a course to pursue, be convinced that it is right, and then be able to lead others to follow in the course to accomplish tasks.

A leader who dictates does not allow persons in the group to be come themselves because she cannot help them with the process of interacting and sharing

A leader who draws the group members to her in personal devotion does not lead the group to accomplish its goal because purposes are lost behind the leader

A permissive leader does not lead a group to develop because her lack of leadership causes members to be confused.

The democratic group-oriented leader provides guidance rather than clies supervision and her concern is the effective use of human resources through participation.

The results of one's leadership are not to be determined by what the leader achieves, but rather by what he enables the group to achieve The best leader is the one who can stimulate the group to its maximum performance. To allow the members of a group a vital share in defining and achieving purposes and policies seems the only wise way. The proof of leading is in the qualitative growth of the led as individuals and as group members.

What is your style of leadership? A person's style of leadership to a large degree depends upon her personality. The leader who is loved, admired, and trusted can influence the group. The leader who is not liked or trusted by the group usually cannot influence the group except through her authority. While

it may be difficult to change a person's basic style of feadership, there are ways to improve one's leadership performance. Simply having good leadership traits is not enough. True leadership principles must be demonstrated. "Hollow the Jeader" is more than a mere game. A leader must set a good example.

What are some things you need to do to increase your effectiveness as a leader?

The effective leader will display a warm, friendly, relaxed, appreciative attitude at all times. Genuine friendship and affection for people make it easy for the leader to gain cooperation. People need to be led to see that they can disagree and still work bugether harmogrouph.

A leader should learn to distribute among members the opportumiy to perform certain leadership. functions. A democratic leader delegates. Delegation requires taking risks. It is not always easy to him a jub over to someone else, nor is iteasy to give someone a task and not cheek on a until its completion others don't always do it as well as viru would. Many leaders complain. of being overworked when their problem is failure to delegate tasks. to co-workers. Leaders must have a wholesome attitude joward those in whom they delegate. This airting should convey the concept of surrender without resignation

A leader needs to tailor ideas and suggestions on that they will best fit the needs desires, abilities, and available time of the members

Responsibility for fostering an atmosphere which encourages individuals to contribute ideas within the group is peculiarly upon the shoulders of the leader.

Every leader should be trained to listen to the person he would

lead, for only in this way will in understand their individual interest, motives, convictions, and scale of values. A sensitive leader listens astentively to what each participant says, does not evaluate or criticize comments, radiates warmth and concern to all group members, and helps the person who is having difficulty in expressing an idea.

The good leader is a good teacher. The role of the leader is much like that of a teacher in helping students through experiences which hing changed minds and minites. The good teacher creates within students desire to learn, the good leader generates a willingness to be led and a sense of its promise and value for the followers.

The good leader has faith faith in people as well as faith in God. The demand for a spiritual faith has always been realized by the greatest leaders. The leader who experiences this kind of faith experiences a margin of strength and influence unknown to other leaders.

Good communication is essential to effective leadership. In communication the leader is making her ideas and her feelings known to her followers.

The successful use of group meetings depends on the skill of the leader. Leaders will plan in advance the agenda of matters to be enverted and, as far as practical, information about agenda attens and any supporting information will be supplied to advance to all group members.

A leader can grow in her ability to plan, to involve members in the work, to evaluate, and in the means she uses to help the organization full its purpose. Good leadership not only increases the amount of work done, but can assure spiritual growth and blessing for participants as well.

I cadership is not a mystical something which some persons have and other do not. It is learned behavior. A person can master the skills by proper study and application.

Why not begin this year determined in he the leader who truly leads



actober 1969 . royal service

WMU Watchword for 1969-70

Our love should not be just words and talk; it must be true love, which shows itself in action."

information for WMU council members

Old You Know That

by the year 2000 another hundred million people will be a part of the nation?

perticipation in church life will decline if present trends continue?

fantastic advances in medical accence will bring new problems and increase the magnitude of old ones? there will still be even with

all our prosperity, masses of people living in the culture of poverty? How will Southern Baptists take positive initiative in forming home,

How will Southern Behilds take positive initiative in forming home, church, community, and world life during the years before us?

Recognizing the importance and characteristics of our times, the Southern Baptist Convention has planned to meet the apportunities this era presents The denomination's emphasis for 100s 10 is Living the spirit of Christ in Belief and Relevance. The emphasis is designed to lead the individual to live the april of Christ in visial fasts Major attention will be given to interpreting hastic truths of the goven to interpreting hastic truths of the goven to interpreting hastic truths of the goven to others.

The late days of 1969 and the days of 1970 offer challenging approaches for the churches to act in God's will in Shaping the 10 s.

Conservive Program Month

Cooperative Program Month pro-

Southern Baptists about their mission support plan and to pray for specific causes.

What can WMU officers do during this month to guide the stewardship development of WMU members¹

I Suggest that ege-level leaders use the information in ege-level magazines this month to ecquent members with the work of the Cooperative Program

2 Work with the Director of Library Services in the church in setting up a display on the Cooperalive Program in the church library

3 Make pusters to remind persons to pray for the work represented in the Cooperative Program allocations. Place posters in strategic locations in the plurch.

4 Encourage persons to tread and study One Cooperative Program by W. E. Grindstaff and Principles of Stewardship Development by W. E. Grindstaff These books are available from Baptist Book Stores.

The WMU Lender-What is it?

- A woman who went to Ridgecrest and found out all the answers about WMI?
- * A magazine for WMU haders:
- . A woman who does all the WMI' work in a church?
- * A manual on WMU work?
- No it happens not to be any one of these Well what is it?

 A special section for WMI? of it
- cers in Royal Service

 Denominational information for
- WMU council members
 WMU information for council
- wMU information for council
 members

 Specific supportions for MAMIE
- Specific suggestions for WMU director as she directs the work of Woman's Missionary Union in a chitch
- Sperific suggestions for WMS YWA GA and Sunbeam Band directurs as they represent age-level organizations on the council.
- * An information packed section which you cannot do without!

As a Conneil Member, Just What Should You Do?

Serving on the WMU rouncil during the challenging days which lie whited is an awesome responsibility. To be able to rerry on effective WMU work, you need to understand thoroughly your task and its relationship to the total missions endeavor in your church. Officers need to take advantage of every opportunity to learn creative ways to keep missions before the church.

As you begin your year of service on the WMU countril, here are four suggestions which may prove help ful to you.

- I Take the WMU Leadership Course by class study or individual study (see pp. 81-83 WMII Manual)
- 2 Rend the leadership mricle. It Works This Way. WMU Council, This I've page 4.5 September 1988. Royal Service. After you have rend that orticle, then answer the following dischois:
- II. What is the purpose of the WMU council?
- 42: Why is regular planning im-
- (3) What are my duties as a counell member?
- the What kind of council mem-
- (5) What preparation do I need to make for the Ocloher coated meeting?
- 3 Pray that you will be sensitive to the leadership of the Holy Spirit as you plan missions activities for the year
- 4 If you are the director or assistant director read. WMU Director, Take Note below If you are an agre-level director, read. *Directors, Take Note. *page 41.

to officers

To WMU Director and Assistant Director

WMU Director, Take Note

As WMU director you should come to the council meeting with a

basic understanding of all phases of the work of Woman's Missinosey Union You need to help the council see WMU work in its wholensa. Helping each member understand her responsibility for planning and implementation is an important assignment of yours. You bring to the council needed information about church activities, the association, state, and national emphases which relate to WMU work in the church

Because one of the features of the WMU organization introduced in 1868 was the separation of WMU and WMS afficers, you have more time and energy to give to the work of the whole organization Special enphasis can be placed on churchwide activities which involve all church members in missions. Through you WMU can be involved in planning what the church will do to meet its needs. You are able to serve on planning groups and make dermion which affect WMU. This kind of planning and involving all church program organizations to the work of the church demands much of your

The WMS director and WMS precidents are valuable assets at the point because by their involvement they free you of many of the details which in the past have consumed much of your time. Working with a director in each age-level organization govern the product of the work which goes on in those organizations while not being hurdered with details you are quality concerned with all age level organizations and each gets its proper share of attention in the WMU council.

Planning the First WMU Council Meeting

The October council meeting will set the pace for the remainder of the year therefore you should take great pains to make it the very best Because there is much to do this month, plan the meeting at a time when you are not rushed. Begin on time, close on time.

Arrange the room neatly A table and comfoctable chairs are assets A chalkboard may prove helpful Visual aids are impressive, too

Help all members feel at ease. You may want to begin the meeting by having each member tell something about herself—her hothy, a favorite food, a revent trip—pomething which will create an infurnal amounter.

amosphere
Let members know what you will
expect of them during the year. Help
them to understand that they are to
be envolved in the work of the counrial and at times you may eak them
to prepare special assignments to
addition to their regular report. Assortion to their regular report. Assortion to their regular report assortion that you will let them
know on plenty of time for adequate
preparation. Try to use all members
at some time during the year, but
be careful not to embarrass anyone.

Do not cut off discussion, but keep things moving. Make decisions and move to the next item.

These are a few simple things which you can do to insure a better working relationship between you and your cuuncil.

Cauncil Agenda

Before the council meeting.

1. Write the foot statements under

1. Write the four statements under Ind You Know That " page 38 on pieces of paper or on the chalkboard 2. Secure cupies of The WMU

 Secure copies of The WMC Leader and cut the appropriate sectenand them of the sections they should use (Alt members should read Information for WMU Cooks)

ment on the You Know That and

tell what your church is planning to do to meet each of these challenges 2 Plan how you will feature the Connecative Program this month

3 Give appropriate section of The WMU Leader to officers. Explain what kind of information each section includes and who should read and use it in contacts and planning

meetings.
4 Discuss the duties of each member of the WMU council. (See WMU Manual, chap. 3.1 Lead members to discover ways they can become valved or beck rouncil meeting.

5 Make other plans as necessary

To: Secretary-Treasurer

Lend Your Amintance

Work with the WMU director in coordinating the inferring of all WMU materials. Doing this at the beginning of the year will keep you from lateing to place so many orders during the year and it will assute lenders of having all necessary miterials when they are needed.

Earh oge-level director is responwhich leaders need. A materials chicklist is given on page 41 to terve as: a heiginning for the director. These are only liastic materials leaders are required in list inters. Ask directors, or leader where there.

work out ordering details. See WMD

To: Directors
WMS
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GA
Sunbeam Band

Directors, Taxas None.

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council: the concerns of and potential for her area of work or the age group which ahe represents; specific ideas and resources for integrating such knowledge and understanding such the lotal program of Woman's Missionary Union Each person should also come with an openness to other phases of work heing proposed and help the members of the council become unified in its "total program" approach

What can you as a director do to make your participation on the council meaningful to you and helpful to others?

I Come with full knowledge of work which has been done the past munth in all the age-level organizations for which you are responsible

2 He prepared to give the highlights of that work. Thu may be a written or oral report, but it should be prepared.

the prepared 3. Adequately represent the organizations which you direct. Share the interests and concerns of the leaders Make requests for leaders, leadership training, facilities, finances, materials and supplies or any other needs which they might

4 Be informed about the overall program of WMU Read The WMU Leader each month for plans which are suggested and ways to implement those plans

5. Be informed about the work of the church. Read the church bulletin or breakletter, listen 10 announcerments, participate in meetings at the puint at which you are invulved to keep abreast of the total church pregram and WUE reliationship to it.

if Come ready to participate in the discussion and the decision mak-

Muteriala Cherklint

Check the following basic malerials which are available for agelevel leaders. These materials should

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Anniversary Days in Prayer

May 1970 marks the 125th Anniversary of the Southern flagist Convention. Meeting in Augusta, Georgia, in May 1845, delegates from southern churches acknowledged the disunity within the Triennial Convention by drafting a constitution for a new convention of southern churches. Wishing to retain the missionary imperative of the friennial Conventions, both a Board of Foreign Musions and a Board of Domestic Missions were created. The floard of Foreign Missions was located at Richmond, Virginia, and the Board of Domestic Missions was located at Marion, Alabama

October, November, and December have been designated special months of prayer beginning the 125th anniversary year of home and foreign missions

Consider these special requests this month:

Express gratifule for those men who shaped the early foundations of the Home and Foreign Mission Boards

Funcess grantfule for those men and winner who were the early home and foreign missionaries. Pause to consider the groundwork constructed by these persons for current missions advance

Express gratifule for the funds given by Southern Baptists to develop the work of world missions

Consider with awe the intrivate design of human events used by God to fulfil his missionary purpose

Petition God's grace for leadership in the formation of future home and foreign missions plans

Petition for an adequate number of missions candidates to fulfil these plans

Petition for receptions on the part of persons to whom ministry is directed

Petition for necessary funds to carry on the missions en**тегриме**

Commit your life to deeper discipleship

44

Commit your mind to greater study of the modern mis

Commit your emotions to prayerful desire for the hope

Commit your resources to greater fulfilment of the mis

On September 1, 1845, S. C. Clopton became the limit Southern Baptist foreign missionary. His appointment to Chim opened the first Southern Baptus foreign missions field. Mismonaries to China were followed by missionuries to Liberta. Nigeria, Japan, Italy. Brazil, and Mexico in the remaining years of the nineteenth century.

By 1846, I. T. Hinton had been appointed missionary pattern of the First Baptist Church of New Orleans. This appointment followed the instruction of the Southern Haptus Convention that the Roard of Domestic Missions direct its attention to the establishment of Baptist work in New Orleans. Two other missionaries were sent to Texas to work in the rapidly developing western territory B; 1860 every southern and southwestern state, the Indian territory, and the west coast had home nussionaties

From these beginnings the Foreign Mission Board has atoms to over 2 500 missionaries in approximately sevenly countries The Home Mission Board currently has over 2,500 missionaries in fifty states, District of Columbia, Panama, Puerto Rico, Western Cuha, and Canal Zone

CALL TO PRAYER

Morth Brazil Mrs R 1 Bowles furlough Rhodeses Von Worten furlough Indonesia F M Cossids retired Virginia

Bertin Fair retired North Corolina 5 SUNDAT Reed Exekel 11 12-21

Pray that national Christians on all of coins halds may been factly become and wisdom to meet the opposition that otten rumes from family and french who tio not prodesstand decisions that are made Pray for the growth of national Christian leadership in the task of witnessing for Christ groung their own proble

Pray for James L. Berisher weeker among Spanish Teans

Charles Broshear superintendent of mis

seams Office Mrs. Juhanie P. Colley wriekei among

Negrues Oklahoma Mis. Nataet de Armas, metropolitan mis-

americ Élorado Mrs. Rubert Cons. ensurin center New

Mexico Phyllis Hate 115.7 Michigan

Florida Fowe worker among Chinese

Mr. transfer Section transferred with

Table 1 Bird C. R. Francisco and Print Will

Malays-o No. A. A. Sanneti, time on our

Work II Have got their part from

with Mighered West of St. Margar, Name and other wife. Section wind in

Douglas Kendall, publication work, Zombia Donald Mason student work, Zambia Mrs C. T Stephens, frome and church

work, Indonesia Mrs J D Harred, furlough, Equatorial Grand. Mrs. D. H. Redmon, furlough, Costo Rico.

Mrs Lillian Robertson, retired, Louisland MONDAY Reed Eachtel 36-36-38.

to the lost year the thirty members of the Boptist church of Puntorenos, Costo Rica, have built an addition to their small building and have started two preaching jaints Pray that other churches in Costa Rico will take advantage of every appoint nity to build and strengthen their work

Prov for Jerry F. Poster, worker among deat North Carolina Mrs. Lee D. Grubb, mission center, Penn.

Helen Stuart worker among Spanish Canal

Zone | E Bollenger, preaching ministry, Ger

Durald Dayle, preaching ministry Costo

Ruth Ann Hall medical work, Nigeria Min U. L. Mill home and church work,

Mrs. C. T. Hopkins, home and church work,

Charles to Grone radio television minutes Argentina Mrs W W Lawton home and church

rock locker Gerald Riddell preaching ministry, Chile

Mrs. 1. A. Williams, home and church work Mexico

Mrs. D. M. Lawton, furlough, Taiwon

7 TUISDAY Read Duniel 1:8-21.

A young man prayed in Malagn Baptist Church I ned what is truth? Show me the truth. According to Dorothy IMrs. H. W. Sherinsberg Malaga Spain many young people come daily to ask what Baptists be here Pray that they will understand the message and literature they receive and continue seeking until they know that Christ is Truth and the only Sevious

Prox for Mrs. Lowell F. Lawson, Chris. han social ministries, Kentucky Donald Justin Rollins, pastoral missionary

Aloska C Ballard White worker among Indians

South Dolate Mrt. P. M. Anderson home and church

work Philippines Mrs M | Ledbetter hame and church much Manager times Lunyford preaching ministry. South

Mrs. B. R. Murray, home and church work

Mrs. H. W. Schweinsberg, home and church work Spore

Mrs. H. T. Sutton, dormitory parent, Ni-

Moria Van Lear, educational work, Nigeria Harold Rendere furiough, South Brozil

4 WEDNESDAY Read Goale! 3:11-20.

Building Christian schools is an important task on any missions field. These schools provide on unending source of contect with non Christians and a training pround for notional leadership Proy fo these institutions and their missionary and

Play for Magnus V Gonnsen, worker emong Indians, northern US Mrs. John E. Hubbard, worker among In-

digns. New Mexico. Mrs James Nelson, worker among Indians

New Mexico Anna Prince, US-2, Louisiano

Judy Adoms, medical work, Neprio AArs J E AAille, home and church work West Africa

Mrs. J. F. Spann, home and church work. North Broat!

Mrs. J. E. Tolor, hume and church work, Nameral

9 THUBSDAY Reed Duciel 4.10-31

Many thousands of international its dents study each year in colleges and unversities in the United States. The majority of these students are non-Christian Pray that Christian students, faculty members and church families will extend the fallow ship of the church to international the dents. Pray that the international students may recognise Christian haspitality to be the autgrowth of lave

Proy for Mrs Eugene Sloom works among Sponish, Oktohomo

Cloyd K. Spencer superintendent of mis sions, Ellinois

Ratharo Cartey educational work The-Marold Garrett preaching ministry. Philip

Dorothy Lathorn secral work Equatorial

Mrs. F. D. Stuff, home and church work

Chile Karın Young, religiaus education work Kemoi

Jimmie Mooten furlough Ugonda

10 FRIDAY Band House 6 1-11.

Every missionary parent must lace the me when children return to the United States for college study Play for families who are experiencing this separation cur rently. Pray that these students will rapidly odjust to American college life and develop meaningful relationships in a local

Pray for Clyde Rockett pronest missions Puerto Rico

Frank M. Chare, planeer missions, Rhade Island

Jomes Cecil, business administration, Hong

Mcr. T. F. Douthit, home and church work,

Mrs W. M. Garrott, home and church work, Japan

George Mays, educational work, Japan Franklin Mitchell preaching ministry, Chile

Loyd Moon, educational work, Equatorial

Mrs. D. B. Ray, home and church work,

Karea Mrs. J. B. Slock, furlough, Philippines. Mrs R-cordo B Alvgrez, retwed. Teams

II SATURDAY Road Sed 2:21-82.

Although congregations in East Germany are allowed to meet within their own church buildings, they are severely restricted in advertising and promotion, writes Lewis Krause, missionary in West Getmany Building permits to renew or remodel out dated and rundown facilities are vertically impossible to obtain Pray for the Christians who work out their discipliship in these limited execumitances

Pear for Mrs. Frank Mender worker among Spanish, Calorado

Jesse Bryon, preaching ministry, Spain 7 C. Homilton, educational work, Philip-

Lawis Krouse, preaching ministry, Germany Oren Robison preaching ministry, Nigeria

Jane Yates nurse, Gaza Arts 1-1 Adoms Jurlaugh, Tanzania Wolton Chambless, Jurlough, Mexico May A. G. Dunaway Judinigh, Niperia

12 SUNDAY Beed John 2 1-11.

An increasingly large number of persons are turning to Christ in Indonesia Pray to the invitant training of these new Christians their national partors and for the growth of their churches toward selfsupport. Students serve under Buptist seminoty supervision in evangelistic work in central Java Numerous centers of church work have developed from this ministry Prog for these students who will be the tuture Rephist leaders in Indonesia

Pray for Mrs. Edmon Burgher, Jr., work er among Russians California

Mary C. Page. Boptist center, filmois Herbert Edminster Educational work, Rha

Robert Holifield, preaching ministry, Isoly Ahrs A L Hood home and church work

Thurland Mrs. D. W. Moore, home and church work,

Mrs. R. A. Morris home and church work,

Mrs. H. L. Shoemake, home and church

work, Dominican Republic
Mrs. G. E. Tyrner, home and church work,

Philippines
Samuel Simoson, furlough Ecuador

13 MONDAY Rend John 4:1-10.

The trusting Lord Christ," Surander Gupto eacloims, "If find a new complexion to all of existence, the ugly, mundors things at life." Pray that this college student with it background of Hindorim will be able to such many international students with his contractions surfaces.

Proy also for Choo Lim, a simpoporeon convent from Buddhism encountering porental scoth for her desertion of the oncestral faith. Pray that other international students will be willing to endure the same struggles for Chest.

Pray for Eva Marie Kennord, work among international students, California Esperanza Ramirex, Spanish kindergorten

work, Texas Jerry G. St. John, worker among deat

Mississippi Carolyn Anderson, social work, Vietnam Proncy Goodyear, inducational work, Nigeria

Richard Menderson, educational work Philippines Mrs H. H. Holley, home and church work

Malaysia Mrs. V. L. Moore, home and church work

Malaysia Carter Morgan educational work, Hong

Kong Mrs. B. L. Nichals, home and church work

Indonesia
Mrs. O. J. Duick, home and church work

Taiwan Evelyn Schwartz religious education work

Evelyn Mhwartz religious education work, Indonesia

Mrs R M Stuckey home and church work, Indonesia Mrs P J Tcherneshoff home and church

work South Brazil Elizabeth Truly educational work Nigeria

Mrs. G. S. Williamson, home and church work, Mexico. Mrs. J. W. Gordner, retired. Texas.

was 1 to depend related 1910s

14 TUESDAY Road John 4 10.30

Babias of the Netherlands held orevangelistic campaign in March 1989. Prox foll-those persons who made decisions. Prox that they might be reminded of this petal of spiritual energy in their lives and didly from this remembrance strength so we more deeply committed lives.

Provider Dendid Nichelson, paytorol mightonery, Oregon James, M., Shope, superintendent of mis-

sions Konses Mrs C B Baker home and church work

Mrs D L Baker hame and church work.

Marrho Ann Blount rangious education

-ort South Broad

Mrs. G. B. Cowsert, home and church work, South Brazil

Kenneth Evenson, publication work, Baptist Spanish Publishing House, El Paso, Texas Mrs. O. W. Gwynn, home and church work, Eductored Bhasi.

Mrs. T. O. High, home and church work. Nigeria

Mrs. W. C. Hunker, home and church work. Taiwan

Mrs. D. M. Sirrems, home and church work Guatemata Boyd Surron, music ministry, South Brazil

Mrs. 5. D. Clark, furlough, Argentina

18 WIDMESDAY Reed John 4-31-82 New foreign missionaries experience a streten week period of orientation directed by the Foreign Anission Board During this time, they lean something of mission strategy principles of group interaction, and basic missionary skills. They have time to rethink their missionary skills. They have time to rethink their missionary call and to draw strength from the untolding plan for their times. Play that these might be hereficial doss for those involved in missionary orientation.

Provilar Albert Bell, US 2, New York Victor L. Nichals, syverile rehabilitation

Gordon D. Thomas pastoral missioners

Lother L. Richardson regularition work.

Mrs. J. C. Bridges, home and church work Mexico.

Mrs. R. C. Hensley, home and church work. Bahamas

Catol Henson educational wirk Chile Bob Muhr student work Taiwan Bob Teems preaching ministry French

West Indies Olis Brads Turniugh Guyana Martha Maguad Turbugh Nigeria Mildted Lövegren fürldugh Hong Kung Mis G.R. Wilson Furlaugh Hong Kung

J. F. Plainfield retired South Corplino 14 THURSDAY Read John 6 5-14

A recent convert to Chief from Bud offish as taking port in a Buddhild donce in which the dancers donced in a circle believing the spirits of their dead reformed the missionary. The student responded to the missionary the student responded to don't believe those things in is just for it me. Pray that secret converts might come of discriminate between actions that come tetained in their new Christiph freedom and those forms of behavior which are now inconsistent.

Prov. for Freddie Mae Boson, Babilisi center Georgia Mrs. Curris Boland, wrinker among Soon sh

Colifornia Muri Plats mother privang Negroes Counone

Mrs. W. J. Blair, publication work, Reputs Spanish Publishing House, El Poso, Taxon

John Carpenter, preaching ministry, LL baria

Hubers Hardy, preaching ministry, Chile Mrs. E. B. Kimler, home and church work Venezueta

Mrs. H. E. Spencer, home and church work Philippines.

Mrs. R. F. Stormer, home and church work. Italy

C W Stumph, retired, New Mesico.

17 PRIDAY Bond John 4-39-54

Many decisions to Christ have been made during the Crusade of the America. Proy that Christians involved in the Crusade will continue to work with enthiague of the task of enongels in Pros that declarate follow up by mode with roch Crusade contact. Proy that those converted in the ministry will find useful ways of relating themselves to the continuing spread of the Crusade ministey.

Provider Charles Hancock Christian to the minimum Cautomia Min Tum Prevast US 2 Idaho

Mis C. R. Beard home and church work.

t, A Brock preaching ministry, hearth Bros I James Bushham, preaching ministry Eu-

rope Middle East Mrs. J. D. Carter, hame and church work

North Broad Mrs. 1. E. Crimer, home and thurch work

Mrs 5 M Tomes home and church work

Mrs. J. K. Pgrk. home and church work,

Mrs. F. C. Parker home and church work

Onn Reece preaching ministry. Nigerial Ray Shelton preaching ministry. Uruguas W. A. Spresbee religious education work. Philippines.

Digns Williams religious aducation more

Edward Sanders Furlaugh Indonesia Mrs. Isaas Valdiva retired Texas

IN SATURDAY Reed John & 53-68

Entiple is in a state of shange. The fair bare of Wextern modernisations scientist ods-accement, and space age rethindagore classing old fraundations to be statem Although Christianity has been prominent through the centuries, there is great need for a spiritual revival. Pay that the missionalies in Europe may be guided to use the changing fortius to haster reviid. Pray that they may have insight to white new approaches to the communication of Christis command.

Pray his Mrs Carter Bearden worker

omong deel, Georgia

Henry E Hardin, warker among Negrous, South Corolina

Major V Mears, superintendent of missions, Aritona Ma D P Dontell, home and church work,

Mexico Byron Harbin, educational work, Hong

Ignes Leeper, English language work, Tur-

Jack Martin, preaching ministry, Thailand Marrill Moore, doctor, Gozd Wendell Page, preaching ministry, French

Wast Indies

Mrs. J. A. Yarbrough, home and church
work, Nigetia

19 SUNDAY Reed John 7:51-37

The Middle East is ton by resentment on the Marke and strike Anab nations are predominantly Muslim. Insect is Jewish Basin religions believe in God, the Creator, born reject Christy as God's and and Services at the world. Proy for peace and under standing between those nations. Firs that the will be tought the responsibility and treatom that course described.

Pray for Diane Green US 2, Kentucky Mm. Hazel W. Scarlett, evangelistic work. Propinsi

David 8. Warren, worker among Indians. Oklahoma

Ronald Fuller preaching ministry. Vietnam James Mouser, educational work. Kanya C. W. McClelland, English-tanguage work. Rhodes a

Harry Wolf Turlough, Mexico Mrs W B Sherwood retired Brazil

26 MQNQAT Reed John 8:12-15

Southern Bodish missions work began in Nigerio in 1850. We now have mission ones in titled African countries. Some of things are newly independent countries with the instability inherent in this process of developing an independent nation. Pros for the leaders of these nations as their middle forms of government and provide for not anal interests. Pros that furnied States relations with these countries will be peace for and instructive, in the study of the democrack process.

Prox for Mamie Nel Booker Baptist center Louisiana

Mrs. L. C. Bell home and thurth work.
Fortugal

Airs I C Colhoun home and church work.
The land

cover Corper preaching ministry. Arger

Lorete Datson, murse, Nigeria Mrs. F. L. Moon, home and church work

Equatorial Brazil
Mn. W. L. Page hame and church work
Treach West Indies

Figur Thorse preaching ministry. Hang

Kong Dorls Knight, retired, China, Manchuria

11 TUSSDAY Bood John 9:28-46.

"Popole vialt our home daily inquiring about the beginning of our hospital," with the Charles Beckette, East Pakistan With physical needs, Illnesses, deformities, and obvious poin that cannot be overlooked, there people beg for attention. Proy that Dr. Beckett will be granted the legal permit necessary to treat such persons of East Pokistan. East and West Pakistan are in great need physically and spiritually Prey for others to answer God's call to both areas of Pakistan.

eas at rekisten. Pray for Eunice Heath, Baptist center.

Tennestee Ruby Miller, evangelistic work, Florida Sidney Smith metropolitan missions. Call forma.

Hildria Valdes evangelistic work, Virginia Aars C. A. Beckett home and church work, Pakiston

Mrs E E Brown, home and church work, Bahamas

Mrs. H. A. Bigwin, home and church work.
Nigeria

Annie Mogrer religious education work. Japan Mrs. W. P. Maione hame and church.

work Argentina
Grady Nowell preaching ministry. Hon

duras Carrie Backelman retired Georgia

21 WEDNISDAY Road John 9 1-9

A new community development program is generging in Ethiopia. Missiscopries will reach vocational training as well as modern methods of forming. Pray that through help retorns to communicate concern for the total person missional as may persuade. Ethiopiana, of the audition of the goals.

Proy for Nina Gilleneir worker among Chinese Arisana R. W. Perly Teacher missionary South

R W Peris Teacher in Science South Corolina Mrs. H. B. Harbin home and church work

Hong Rong Mrs. 5. C. Inwars, home and church work.

Philippines

Akrs A 5 Margretz educational witch

Mis R 6 Robertson home and church work Mexico Mrs W A Salesbee home and church

work Philippines
Mry J H Tee home and chulch work

Pak-stan Mrs. V. O. Vernon, home and church work

South Broad John Mirkler religious education work

Bermoda Mrs. T. J. Kenneds, Juribugh, Nigera Hubert Tatum Furlough Hawai

George Wilson, furlough, Hong Kong.

23 THURSDAY Read Jake 1:24-18.

South American cities are filled with people who have moved from the Interior of the country Cut off from home emission may be a supported to adjust to city life. Pray for the adjustment of these uproored individuals. Pray that the circumstances of these moves might give missionaries a new channel of communications.

Pray for Mrs. C. J. Krous, worker omang

Aris Spurgeon Swimney, mission center, Virginia

Webster Carroll, preaching ministry, Ugan-

Wildred Congdon, construction work, Migetia

Josephine Harris, student work. Hawaii Pamela Keiley, nurse, Rhodesta Bertie Kendrick, religious educational work,

Marian

Conald Laing publication work, South

Brozzi

Donald McDowell doctor, Paraguay Joseph Newton preaching ministry. Ma-

Mrs M L Stevens, educational work,

Mexico
Mrs B R Lawton fullough, Italy
Mrs R M Wright fullough, Karea
Isaias Bost retired Texas

Mrs. Elias Delgado, resired. Colifornia 24 FBIDAY - Band Jahn 16:24-36.

Baptis emissions with in Latin America includer twenty one countries from Maxico su Argent no. There are aparaximother 2.35 million benefits speaking mainly the Spanish and Portuguese linguiges. Proy for the missionaries and national Baptist leader as they lead in follow up programs and the Fraining of consetts from Crunde of America's in Past continued.

Pray for Dolton Haggan worker among

Michael Nardhia walker among Iridians.
New Mexico
Mrs D & Baseman Prime and church

wirker Renya David Coleman business administration Nigeria

Charles Dickson, Educational work North Brazil Luther Morphis, English-language work,

Germany Marshall Phillips, preaching ministry,

Kenya James Smith: educational work: Israel Charles: Wiggs: business administration,

Nes C. R. Benhers Eurlaugh Frightia T. S. Green Turnigh Angentina John Merritt, furlaugh Balv Mes Mones Gansplez retired, Cuba Burer Johnson sekred, China Indonésia

ROYAL SERVICE - OCTOBER 1969

Mrs W B Johnson, retired, Ching, Indonesia

8 W Orrick, ret-red, Urupuay

25 SATURDAY Road John 11:41-52.

Medical missions work has two major ministries reaching the way of substation and healing physical and mental diseases. In the Mediale East missions hospitals have been the document through which other missions work has antered. The training of national nurses in a most effective result of anissions hospitals. Play for this healing ministry, for the missionaires, for national doctors and nurses.

Pray for Pedro Arrambide, worker among Spanish, Texas

James Bowen, worker among Indians, New Mexico
Mrs. Charles Brashear, superintendent of

Mrs J. D. Land mission center. Ohio

Lowell F. Lawson: Christian social ministries, Kentycky

Jess E. Dittmo- urbair work Indiana

Rubert L. Smith pianeer missions Pennsylvania free C. Pistone worker among Spanish

California
Russell Morres student work Singapore
John Parker greathing ministry Chile
Morgaest Peretti social with Equational

Brazil
Mrs. V. W. Chombless Turlaugh Mexica
Mrs. H. W. Lewis, failuigh Trandad
Mrs. P. H. Pierson, reined Texas

26 SUNDAY Read Jake 12 20-32

To brini the Christian message in the inaquage of the people is one of the great in rapid of missions work Bibles not got so red from great roots awaken minds causing people to seek. Christ Baptishs support review outblication centers on fareign missions fields. Play for those persons who is really fields. Play for those persons who include the Scriptures that this weight have after reinds. Play for those who got tripage in the technical process of primaring Pray for those who from the Bibles.

Provitor Alvin Kenneth Chadwick, work or among Spunish, Texas

John Alfred Cropes worker among deal Indiana

Charles Comphett radio TV ministry. Tholand

Aurelio Dawkins, evangelistic work, Pan

ama Mrs Richard Wilson, mission center, Lou

lames W. Hasley warker among Spanish

Ferry L. Scruggs. Charation social ministries.
New York

fames Brandon preaching ministry. South Brazil

Mrs M P Callowdy nurse Yemen Edward Dusher dactor Nigeria J. G. Goodein, radio-television minustry. Korea

Worth Grant, publication work, Japan Ervin Hastey, preaching ministry, Mexica Delbert Taylor preaching ministry, Co-

Mrs. J. L. Bire, retired, Brazil

27 MONDAY Road John 13:31-30.

Sponish Bightish plan to write every city in Spain of 100,000 inhabitants or more with the gospel. This stretegy is losted on the possibility that people in the cities are freer to make independent decisions than those in fural areas. Proy for invisionalism in Spoin as they attempt new forms of ministry.

Prov. for Arcs. Eddie Sovore worker among French, Louisiana Valeria Sherard, evangelistic work. Alaska

R E Amis, doctor Nigeria Lowry Mallon, educational work, Kenya William Malone, areaching ministry. Arperi ino.

Evelyn Stone educational work Ghang Mrs S. F. Lipton home and church work. Ugando

Charles Wisdom student work Mexica Olive Allen furlisigh Thaitand Bobby Evans Turlough Malaysia Oliver Gilliand furlough Indonesia Mrs. 1. E. Savage Turlough Famhio

38 YUESDAY Bond John 14-1-16

Radio and TV hive hereine pipula and effective means of communicating the Christian message to the world Radio programs recently legular by the Ariob Boptish Mission in Rerus Lebonion have resoluted in many indigenest bundleds of people some processoriemeric Bible courses and several conversion. Pros. that it missionaries included in rediction of TV ministress may have centrally indeed by TV ministress may have centrally indeed to the programs. Pros. that listeners te made receptive to current transchools.

Pray for Everley Hoyes murse Indonesia Woodda Ronder nurse Paraguay Mis R. W. Taris. home and church with Germany

Mrs. C. G. Talkir, Turlough, Kureo

29 WIDNISDAY Bood John 14 15-34

The Zambio Boptos Crusage will take older in 1970. The Baghts of Zombio have been making plans tur this Crusade his three veers. Examplists and musicious from America will cover help in the cities and not he rural areas. Plans ford will been this coming crusade that review might some so Zambio.

Pray for Mrk C D Bilbars home and chirich work Guvana John Cuse educational early Argenting Robert Compher preaching ministry. Vier David Miller, preaching ministry, North

R L Stocks, furlough, Zombio Josephine Word, retired, China, Talega

30 THURSDAY Band John 15:13-27,

Proy for Claude N Roy superintendent of missions, Michigan

Charleeda Bennett, educational work.

Harry Byrd, preaching ministry, Guatemale Margaret Fairburn, worker with women, Liberia

Mrs. R. B. Hill-and home and church work. Sports

Francis Lewis, educational work Indonesia Thomas Norman preaching ministry, Colombia

Mrs. J. W. Richardson, doctor, Nigeria Mrs. J. O. Teel, home and church work

Rebekah Lambert Turlaugh, Korea
J. W. Gardner retired, Texas
J. W. McGarack retired, Chile
Hannah Plawden retired China Haeai-

31 FRIDAY Read John 14:1-14

One Sunday hight in Lahon, Porugol, church members were surprised and some-that worked when in reporter and a philographic form one of the Fashion poper issued the service. The visited with care the index of service including the ordinarce of baptism. To everyneis surprise the Manukov poper feorured a parties through the baptismal service. Profitor the impate containing of persons lively interest that the impate containing of persons lively and the person benefit in the person which it is not the person lively confirmation with the popular missage.

Pray for Mamie K. Cabanis, Baptat renter Louisiana

Jessy W. Humble US 2. Virginia

Arrito Crieman educational work fapon Charles Maddan business udministration, Chana

AArt C. L. AAilfer home and church work, Philippines

Butterd Nichols educational work Indo-

Suphig talchols, whicher with women South. Broad

Mrs. A. B. Oliver, home and church work.

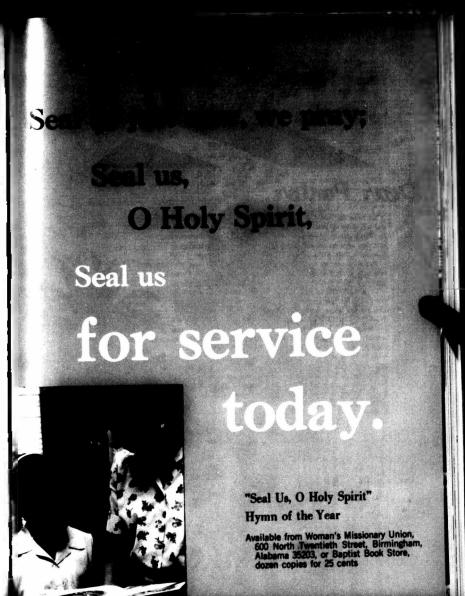
South Brazil
Mrs. G. C. Tennisins, home, and church.

Mrs. G. C. Ferminins tribine and znerun work Portugal Tames Johnston, Fullyugh Nigeria

Mrs. S. Sibser retired Broad.

Mrs. S. Sibser retired Messal.

Mrs. Wr. J. Webb retired Messal.





Dear Pastor,

We hope the WMU of your church has done careful homework and will show up particularly well in this church year of 1969-70. In some churches, Woman's Missionary Societies have discovered that they need an additional officer and assistant group leaders to administer their WMS program. In WMS Forecaster, pages 33-36 of this magazine, we are offering suggestions helpful to those who may wish to make these administrative changes in 1969-70. Please urge your WMS president and other leaders to read the suggestions.

Urge the WMU in your church to elect a different woman to serve as WMU director from the one serving as WMS president. Last year in some churches a woman served as WMU director-WMS president. This is not good. The responsibility is too heavy for one person. The responsibility of leading the WMU council and serving on the church council allows little time for administering the WMS program. In addition, confusion is created by the double terminology. The state WMU and our office need to have the name of a WMU director. We want to correspond with her, speak to her through special bulletins and letters. We believe she will be a better representative for missions in your church if she can have an overview of all WMU work rather than the limited vision of one portion of that work.

We feel that the WMU director is the key person for every church in our Convention—even the very small one where there is not yet a WMU organization. We plan to write the pastors of churches with no WMU organizations this year asking that they begin by appointing or electing a WMU director. Then, we can send materials to her so that a church may observe the weeks of prayer and have mission study classes. Prayerfully, we hope this will lead to organization, but we are more concerned that each church have someone to take the responsibility for missions emphases.

As we look ahead to the next twelve months we trust that they will be good ones for your church

Sincerely.

WMU Staff