



Life in Morocco and Libya

J. D. Hughey

THE Northern Baptist missionaries in 1965 arrived in Libya and the following year in Melilla, a Spanish enclave of Morocco, were the first representatives of a Baptist missionary agency ever to live in North Africa. What kind of situations did they face?

The fact that there are still only two couples assigned to Libya and Morocco indicates that the door is not wide open for missionaries. The Harold Blankenships have no special restrictions on their work with an English-language congregation in Tripoli, Libya, but they and the other church members are hemmed in by laws against proselytizing Libyan people. The Joseph Newtons have worked freely with a Spanish congregation in Melilla and have more freedom there for work with Moroccans than they would have in Morocco itself. Morocco admits missionaries but circumscribes their activities; Libya excludes all except those working with foreigners. In both countries, however, the winds of change are blowing and religious freedom will probably increase. Even if the governments should grant full religious liberty, the people would be very resistant to Christian influence.

Morocco and Libya are Muslim

countries. The beliefs and practices of Islam are deeply embedded in their society and are protected by law. From the minarets of beautiful, humble mosques goes forth the call to pray to Allah and to honor his prophet Muhammad, giving the impression that the faithful are more numerous in these two lands than in some other Muslim countries. Many heavily veiled women can still be seen in both Morocco and Libya; in the latter country they are sometimes disrespectfully referred to as the "peep-eye girls" since they have only one eye exposed. Polygamy is still common and divorcing a wife is easy. A strong sense of family and tribal loyalty prevails; changing one's religion means breaking family ties and incurring wrath and perhaps violence from relatives.

Islam was brought to Libya and Morocco in the seventh century by the Arabs. The native Berbers accepted the religion of their conquerors with some modifications; they do not keep the prescribed Muslim ablutions, are less strict about fasting, permit their women to go unveiled, and are usually monogamous. They kept their own languages or dialects and many of their ancient customs. Over a third of the people in Morocco are Berbers.



The Arabic speaking people of Libya and Morocco belong to the Arab world (of a hundred million) stretching from Arabia northward through Jordan, Israel (which has a large Arab minority), Syria, and Lebanon eastward through Iraq and westward through Egypt and the other countries of North Africa. The classical language of the Koran is the same everywhere, but each country has its own dialect or dialects. Arabs are proud of their language and culture, and especially of the fact that through them Islam has



Dr. and Mrs. Junon Young (left) are in Yemen to minister to persons (middle) in the city of Jibla (right)

WE live in Jibla, a typical small town in Yemen. Life here is simple and quiet, but we can see that life in Yemen is changing. Today the shepherd boy carries a transistor radio as he leads the sheep and goats over the rocky mountain-sides. Women and girls play 45 rpm records of Yemeni music at their afternoon parties. New red tractors occasionally are seen in fields where usually oxen pull a wooden plow. The Russian Volga, the German Mercedes-Benz, and the Japanese Toyota now travel over new gravel and asphalt roads where a few years ago only camels and donkeys dared venture.

The three main cities, Sanaa (the capital), Taiz (the largest city in the south), and Hodeida (Yemen's port on the Red Sea) are changing rapidly. But once you leave the cities you find Yemen more as it really is and has been for centuries. Life in the villages and towns off the main roads and back in the mountains is for the most part unchanged.

Jibla is built on the side of a mountain. The stone houses with flat roofs are tall and built very close together. I call them "shotgun" houses. But instead of going straight

back, they go straight up! Jibla, with a population of around six thousand, has thirty three mosques and several schools. All but one of the schools are mosque schools where boys sit in a circle at the feet of a religious teacher and learn to read the Koran. The other school, built only two years ago, is for boys and girls. Until five years ago there were no schools for girls in all of Yemen. The curriculum is mainly reading, writing, arithmetic, and religion. Text-books are few. Learning is mainly by rote, with the teacher asking questions and the children giving the answers in singing fashion. The teachers, who are untrained, carry sticks which they use rather frequently.

On September 26 last year we were invited to a program put on by the school for Revolution Day. All of the town leaders were there. Women were not invited (except for the foreigners from the Baptist hospital) nor did the girl students participate in the program. The school is built against the side of a hill with a large courtyard in the middle where the program was held. There are classrooms on each side of the courtyard. Although the women and

girls could not go inside the school, they were interested spectators from the two roofs of the school and the side of the hill behind the school where they were perched like crows in their black *sharshafs* (the traditional two-piece, all black covering Yemeni women wear).

The women in Yemen do their housework in the mornings and in the afternoons they enjoy visiting each other or getting together for parties. Often we have been invited to these afternoon parties in Jibla. When our two daughters, Kay and Jo Madeline, were home for Christmas vacation from boarding school in Egypt, we went one afternoon to a party at the home of some friends in Jibla. Their oldest son, Mohammed, is studying medicine in Russia. The three daughters were taught to read and write at home since there were no schools for them to attend. We walked to their house over the rocky little path that leads to Jibla, crossing one of the four worn-arched stone bridges that surround the town. When we reached the town itself we had to climb up and up and up to get to their house, which had a tiny front door opening on to the narrow street. We were met at the

door by Lateefa, one of the daughters, who led us inside. We entered the ground floor where in many homes the animals are kept—cows, sheep, goats, and donkeys. Stone stairs took us up an unlighted passage to the second floor where the kitchen was located, and on up to the third floor which probably was a bedroom. Fortunately Lateefa had a flashlight for we were still in the dark. On the fourth floor was the room where the party was being held. We took off our shoes and left them in the hall outside, according to Yemeni custom. Some Yemeni guests were already there sitting on cushions on the rug-covered floor. The Yemeni women come dressed in their *sharshafs* which they take off when they get inside, revealing colorful dresses, all made in the same general pattern—long gathered skirt, three-quarter length sleeves, a round or square neck with no collar. Their heads are kept covered at all times with a scarf.

After we were all seated the hostess brought an incense burner with frankincense and carried it around the room from guest to guest, letting each one get a good whiff of the fragrance. We chatted and examined

each other's jewelry—dangling earrings, heavy necklaces, hair clasps, bracelets, and rings. Some of the women even wear earrings in the tops of their ears as well as the bottoms, gold buttons in their noses, and rings on their toes. In comparison with what the others at the party had on, my own jewelry seemed pitifully inadequate. I felt they must be wondering if my husband really loves me.

The hostess came around again this time with perfume. They used to shake it on you from a brass perfume sprinkler. The modern way is to pour it from the bottle down the back of your neck and in your hands. Even the men guests are honored in this way on special occasions.

Lateefa pointed out that we could see the hospital and our house from their window. It was true. Without moving I saw them plainly, for their windows are set down even with the floor. This is nice for the view but not so good for the safety of small children.

We could not leave without seeming impolite until we had been served hot, very sweet tea in glasses and had watched the traditional Yemeni

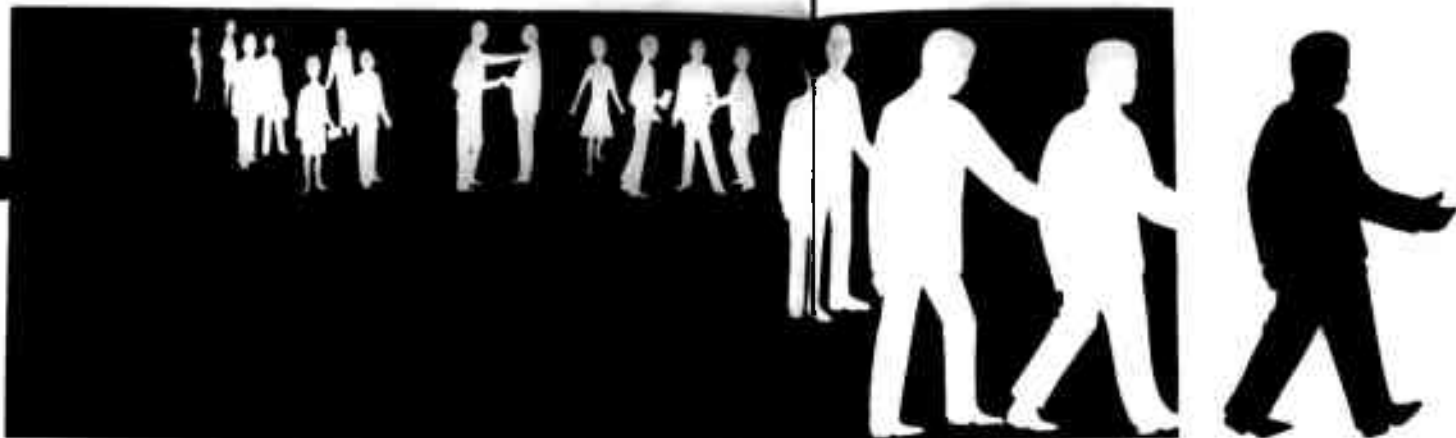
folk dancing. Sabah, the thirteen-year-old daughter of the family, and her cousin, Fatma, danced first. Standing side by side, holding hands, they did an intricate pattern of footwork, dipping and swaying in time to the music (from a battery operated record player). Sometimes they were accompanied by the beat of a drum which often is an empty kerosene tin.

We talked while the women took turns dancing. Amat-t-Rahman, whose fair complexion and distinctive headband covered with glistening metallic cloth indicated she was from Sanaa in the north, picked up a copy of an American magazine which I had with me. She looked at it from back to front, Arabic style, asking the meanings of various words. "I would like to learn English," she said wistfully. She is one of the few women in Jibla who can read and write. Her father and later her husband taught her at home. She came to Jibla from Sanaa with her father and her six children during the time of the revolution in 1962. Her husband had to flee the country for his safety and she has not seen him since. Maybe, she says, he is in Saudi Arabia. I offered to help her with English if she would help me with Yemeni Arabic. She comes now twice a week for lessons.

The women are as curious about us as we are about them. Aware that our youngest child is fourteen years old, one of them asked, "Why don't you have any more children?" Another said, "Do you have medicine at the hospital that will keep us from having so many babies?" And, "How many times a day do you pray?" They pray five times a day. "How can you say Jesus and God are the same? There is only one God!" There is no lack of opportunity for us to share our views.

June Young

Let Me Tell You About YEMEN



NEW things that we know about God are more persuasive of his grace than his choice of men to be instruments of his will. Within his own infinite person were depths of knowledge and of skill sufficient for every purpose. But he elected to use men, and in every age has sought and found equipped and used men to be his partners in redemption.

In each new phase of his unfolding plan God has put his hand upon a man. Frequently his quest has led to unlikely places. His choice is not influenced by what the person can be. Those who respond to God's call to service are made over as they serve. Their eventual greatness is the consequence of their obedience.

PIONEERS IN FAITH

God called other men before he called Abraham. Enoch to walk at his side and Noah to be "a preacher of righteousness" (2 Peter 2:5). But when Abraham heard God's voice above the clamor of many god wor-

ship, he immediately got in step with God. "In thee shall all families of the earth be blessed" (Gen. 12:3) was the promise that uprooted Abraham from Ur of the Chaldees, ended his sojourn in Haran, and earned him recognition as "father of all them that believe" (Rom. 4:11).

Missions began in the heart of God and the response of a man. When Abraham became a pilgrim because God said "Go" (Gen. 12:1 RSV), the way was begun for the coming of the Son of man. God's amazing provision for the salvation of the world, Isaac, Abraham's son, was spared at Moriah (Gen. 22), but God "spared not his own Son, but delivered him up for us all" (Rom. 8:32).

Yet the road from Moriah to Calvary was long and tortuous. Ummet recurring emergencies. God had need of suitable men. Some like Joseph had to be made usable. This spoiled son of a doting father overcame the disadvantages of his pampered youth to become a savior of nations. Under his leadership Egypt

was kept from starvation and the sons of Jacob found nourishment and security in the land of Goshen.

It is the fate of the best of men to be forgotten. After the passage of many years and the emergence of a new Egyptian dynasty, the fame of Joseph vanished and pledges given to his people were swept aside. The Hebrews, once honored guests, became Egypt's slaves. A deliverer was needed. For eighty years God had been working on his man, Moses, a Hebrew raised in Pharaoh's court, trained in Egypt's schools, and disciplined by many years of exile. When the hour of deliverance came, the man of the hour was ready, and the Exodus began.

A NATION FOR GOD

A land of promise beckoned (to poor Israel). The delinquent Kadesh ben-Jacobi, turning back from the border in cowardice (Num. 13-14), was an omen of things to come. God's willingness to give is not if

was matched by faith to receive. When at last Canaan was occupied, disobedience and unbelief prevented a total conquest. That which was intended for the blessing of God's people became a constant battle ground.

The history of Israel magnifies the patience and mercy of God. In the dire emergencies brought on by their own folly, God was ever ready with an answer, and that answer was a man. He gave them Samuel, dedicated from childhood to his service, to be both judge and prophet. Tall among men, a man whose mother unsilently surrendered her child to be molded for significant service.

Some men fall. God Saul did. Appointed to kingly office, he was soon found wanting. Once again God's quest began, a quest for a man after his own heart (1 Sam. 13:14), a quest which ended in David.

God's men are not perfect. They can be guilty of the gravest derelictions of duty and the grossest transgressions of his law. But the Lord still uses them. Thus it was

true with David. Too often he displayed the weaknesses of mortal flesh, but he was capable of deep repentance, possessed a compassion toward others, and evidenced the humility of one who ever lived in the awareness of God.

IN TIMES OF DECLINE

But the years of decline were ahead. The people chosen by God for such sublime purposes showed little regard for their mission. They lapsed into idolatry and immorality, often encouraged in their waywardness by wicked kings. The pattern of true kingship, however, was not allowed to be lost. God found his men in royal palaces, as Hezekiah who did that which was right in the sight of the Lord (2 Kings 18:3) and Josiah the reformer (2 Kings 22). These men evidenced God's willingness and ability to call his servants from unsavory backgrounds. Their fathers were evil characters who led their people into sin. But

the sons, overcoming the handicaps of heredity, proved themselves in every sense God's men.

God's greatest gifts to his wayward people were the prophets. Where did he find them? Isaiah was called from Jerusalem's high society to be God's messenger to the southern kingdom. Amos, his contemporary prophet of the northern kingdom, was taken from a farm. Both thundered against the sins of their people, both warned of pending judgment, both proclaimed the prospect of salvation to come. Their office has never been abolished. God still seeks men to challenge the conditions of their times with faithful, fearless words.

MESSENGERS OF REDEMPTION

Centuries went by. God's people, unbecoming, unrepentant, went into exile. Even in banishment God found his men, Daniel, Ezekiel, Nehemiah, and others. Then, the



answered the call. Then came others. Jesus needed men and took them from the fishing dock and the tax collector's desk. He trained them by making them witnesses of his works and recipients of his words. Although they often proved poor students, events would shape them. Calvary's cross, resurrection morning, and Pentecost's outpouring. God's men were prepared and empowered. God's men were on the move.

The spread of the gospel, begun by those who had been with Jesus, received unequalled impetus through the dedication of one man—Paul, the apostle to the Gentiles. This time God sought his worker among the ranks of his enemies—a fact which Paul never forgot. A man's beginnings do not determine what he can become. If God wants him and he is willing, God will renuke him for the job at hand.

FOR CHRIST AND HIS CHURCH

The church grew and prospered under the ministry of men. Yet because men are men, the growth and prosperity ebbed and flowed. Constantly there was need of strong leadership to refute error and instruct in truth. God's call in leadership was sometimes a call to martyrdom. Polycarp, for example, laid down his life rather than deny Christ (around A.D. 167).

After centuries of persecution, heresy, and corruption, the church again experienced stirrings of life throughout the continent of Europe. In the twelfth century, Peter Waldo, responding to divine promptings, gave up a prosperous business to become an itinerant preacher. Nearly two hundred years later, an Oxford professor, John Wycliffe, began to question ecclesiastical practice and doctrine. He liberated the Bible from the shackles of a dead language by translating it into English and giving it to the people. The vision spread. Once again, God's men were on the move.

Names like Hus, Luther, Zwingli

and Calvin are bright stars in the reformation story. None would deny the greatness of their contribution to the recovery of biblical truth. Yet in some things they stopped short of complete reform, leaving room for the work of others. Conrad Grebel, Felix Manz, Balhasar Hubmaier are names of other men who saw further than some of their contemporaries and risked conflict and death to declare that fulness of truth which they believed.

DAYS OF RENEWAL

A church which survived the internal cancer of ecclesiasticism later was exposed to the assaults of secularism. Its salvation again came in the gift of men—John and Charles Wesley who stirred the fires of evangelism and devotion, William Carey who raised the banner of missions, and Lord Shaftesbury who called Christians to practice the social implications of the gospel. The Wesleys were preachers, Carey a shoemaker, and Shaftesbury a belted earl. Each answered God's call and became God's man.

THE CONTINUING STORY

Every generation needs its God-sent men. Spurgeon, Moody, Truett, Graham, Livingstone, Wallace. In every generation men are called. Some do not answer, but those who do, though often conscious of their inadequacy, become vehicles for the power and wisdom of God.

On January 31, 1965, Rubens Lopes, president of the Brazilian Baptist Convention, issued a challenge to Baptists to conduct a simultaneous crusade for the Americas. God had found his man this time on a missions field. His challenge has been answered by many Baptist groups, thousands of Baptist churches, and millions of Baptist people. Under the leadership of God and in our time, a man has set others on the move. The question of this day—what is the next move?

THE ANSWER

to the SHRINKING MISSIONS DOLLAR

The multiplication of home missions needs makes the home missions dollar seem smaller each day. Laymen are stretching that shrinking dollar by extending a salary-free task force to pioneer missions areas.

Kenneth Day

THE headline needs in this country are making us more aware that we cannot content ourselves with paying home mission salaries while dismissing other needs from our consideration. God is calling laymen and putting them to work in areas where the home missions dollar does not stretch." Mrs. James Smith of Traverse City, Michigan, comments after eighteen months in this northern pioneer field.

The Smiths are part of a small, continuous stream of Baptists in the traditional southern sections of our Convention who are moving to the North, East, and West in the interest of pioneer missions. In June 1967 the Smiths moved from Texas to Grand Rapids, Michigan, where Jim served as part-time minister of music. While working at secular jobs, he also found time to double as volunteer BSU director on Ferris State College campus in Big Rapids, Michigan. While serving with the BSU, Jim felt a call to the ministry. In pursuit of this calling the Smiths encountered another lay family involved in Baptist pioneer missions.

The Gerald Wallis family, formerly of Garland, Texas, had been transferred to Boyne City, Michigan, a little town of three thousand and some three hundred miles north of Detroit. Mr. Wallis works as a certified public accountant. Feeling their family and others in the area needed the witness of a Southern Baptist church, the Wallises began a home fellowship Bible study.

Because of its strategic location in the northern part of Michigan's lower peninsula, Boyne City has been designated one of Project 500's areas. Project 500 is the Home Mission Board's effort to establish churches and missions in five hundred strategic locations in the United States. For the first several months, Frank McMillian

pastor of the Empire Baptist Church, drove two hundred miles round trip each Thursday night to conduct the home fellowship Bible study.

In the summer of 1968 Jimmy Smith became interim missions pastor, driving from Traverse City (where the Smiths now live and work) 150 miles round trip each Sunday and Thursday.

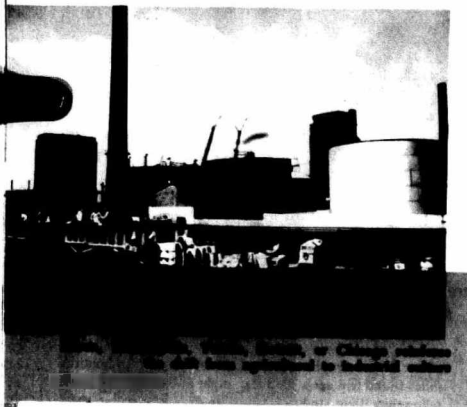
Because these families have been concerned to share their faith, others have been inspired to support them. Last summer three families from Grand Rapids, Michigan, took a "vacation for Christ." They set up camp in a state park near Boyne City and spent the week visiting, witnessing, and conducting evangelistic services in the young mission. Their efforts followed an intensive survey of the community conducted by student summer missionaries sponsored by the Home Mission Board.

Community reaction to the new Baptist mission has been wholesome. One person recently remarked to Mrs. Wallis that if her church had been doing its job, the new family might have found a place with them. Her church has since revived an adult Bible class. Another acquaintance of a different faith recently donated a piano for the new mission facility (a rented house).

Mrs. Smith reflects, "Many families who formerly took their church associations for granted are often brought to a new awareness in their new locations. They are moved to action when previously they had let someone else carry the load."

Speaking of their own experience during the past year and a half, Mrs. Smith says, "Income tax accounting reminds us that between the two of us we have had ten jobs and lived in four houses. God has chiseled chunks of pride from us as he sculptures us for service."

Most of
in the



At home, home, or Chicago suburbs
the city has responded to industrial culture



Who Lives in the Land of Lakes and



More
rather
than

the city
with
in the

Prairies?

FLYING north from Louisville, Kentucky, one can see a patchwork quilt of lakes and prairies. A few hours out of Louisville, the southern tip of Lake Michigan announces the largest body of fresh water in the world, the Great Lakes.

Who lives in this land bordered by the Great Lakes and the Mississippi and Ohio Rivers? Farmers, certainly, with tremendous barns and tiny houses. At one time they were the most numerous and important element of the population, but that was in another century. Statistics reveal a change.

Although Illinois is officially nicknamed the "Prairie State," only 4 percent of the population is engaged in agricultural work. Wisconsin—"The Dairyland of the Nation," has only 12 percent of its population engaged in "bread and butter" industries. Population figures of Michigan, Indiana, Ohio, and Minnesota tell a similar story.

From the air, dark funnel-like areas pointing out Akron, Indiana-

polis, Toledo, Detroit, or Chicago reinforce the shift from agricultural to industrial culture. The heavy atmosphere above these areas of concentrated human life focuses on the startling threat of air pollution.

Take a walk through these areas of concentrated population. Stop for coffee in a Hamtramck delicatessen in a section of Detroit called Little Poland. Of the different newspapers on a rack, not one will be English. They are Polish, Ukrainian, and Russian. The same is true in other Great Lakes cities. In Chicago alone there are seven news foreign language newspapers with a combined circulation of over one million.

Listen to the conversation of a child standing between his mother and grandmother on the sidewalk. He speaks a foreign language to one and English to the other.

Many have Americanized their names and moved from the Little Polands or Little Italys. The American melting pot has not kept up, however, with the rapid stream of

immigrants. Over 2.5 million immigrants came in the 1950's. In 1967, approximately 360,000 people entered the United States.

Many immigrants have come from Iron Curtain countries. Polish Baptist pastors tell some interesting stories of the immigrants. Second immigrants came by way of Canada on returning grain ships. Since they could bring no money with them, several brought exquisite china purchased with their last few dollars. Each immigrant had to have a sponsor in the United States who would assure the government that the new citizen would not be a drain on welfare. He would have some means of support. One pastor with a tradition of Jewish blood came by way of Israel. He brought nothing but the Sabbath on his back.

Walk the blocks in Yugoslavia and hear nothing but Spanish. Thousands of Puerto Ricans live in compact areas where children speak English in school and their native tongue at home. Visit a Baptist dea-

con for a saffron-rice-chicken dinner. His children wait patiently, their beautiful black eyes watching every bite and their alert ears taking in every word. After the adults are through, the children enjoy the leftovers.

In a small town in Michigan, meet the pastor of a congregation of Mexican migrants. Most never intended to stay, but it is a long way back home.

Cleveland has about 600,000 first and second generation foreign born people. Detroit has 400,000 Poles and 300,000 Italians. E. H. Mason says in *Forest Trails to Urban Slaves*:

There are three times as many Jewish people in Chicago as in Jerusalem as many Negroes as in the whole of Mississippi, more Germans than in Boston, more Italians than in Venice.

Mrs. Lamar Jackson

more Russians than in Stalingrad. It is the third largest Bohemian city and the fourth largest Swedish city in the world.

Chicago is more of a mingling than a melting pot. After several generations, there are still Irish sections and Chinatowns. Skid row is not far from the gold coast of beautiful homes and apartments. Communities of low income government housing stack families just as exclusive Marina Towers stacks successful career personnel at \$350 per month. High rise living is a fact of life. In the government projects, one thousand families or ten thousand people live in one building.

The five day workweek and month long vacation are well established, and the city empties over the weekend for all those who can get away. Most people living in government projects are trapped, some never knowing that there is a world outside the city.

There are residents who have permanently escaped to what some are

calling "exurbia." These communities are a new type of living with no resemblance to city dwelling. The small farmer has been selling his prairie land to development companies for ranch-type and split-level homes.

Who lives here? The successful young business executives or those who possess special skills. Residents pay for their silence and fresh air. The child is king and the main reason for escape from the crowded city. Schools are new and churches are few.

Mile after mile of uniform villages will connect within this century to form a megalopolis (large urban area) stretching from Buffalo to Cleveland to Detroit to Chicago to St. Louis. Thirty three years ago Chicago celebrated a century of progress. From two hundred citizens to its present 3.5 million. What of the second century? Will it be one of progress for those who live and work in the increasingly crowded land of lakes and prairies?

James H. Smith

HALF PAST SEVEN ON TUESDAY NIGHT


Home Bible fellowship via radio

INVITING friends in to spend an evening listening to the radio hardly seems a part of the post-TV age. Illinois Baptists, however, have managed to instill this custom with new life.

The entire state of Illinois is blanketed with a program of gospel music and Bible study every Tuesday night at half past seven. The program is designed for home Bible fellowships. Listeners are encouraged to invite friends and neighbors into their homes to hear the broadcast, discuss the lesson, and determine personal application.

The programs are taped by the Southern Baptist Radio and Television Commission in Fort Worth, Texas. Each program is composed of a fifteen minute Bible lesson and three musical selections taken from the Commission's record library. The twenty-five minute program allows for five minutes of news either at the beginning or end.

In conjunction with the Crusade of the Americas, the Gospel of John was taught throughout the entire year of 1969. A special edition of the Gospel of John from *Crusade News for Modern Man* was provided for listeners request-



Chicago, the nation's second largest city, has long been a center of transportation, industry, and commerce. A well known system of elevated trains feed Chicagoan employees into the massive industrial complex. The EL serves as a type of lifeline both for men and women. Illinois Baptists hope their radio broadcasts will form a similar relationship to Chicago to that of EL tracks (above).

ing personal copies.

Basic Bible doctrines under the general title "Twelve Timeless Themes" were taught during the first twelve weeks of the broadcast. Five thousand study guides were provided for the initiation of the special missions venture. The first request for study guides came from an American Baptist pastor who wanted twenty-five. A Methodist pastor in Chicago requested fifty.

Two Southern Baptist churches in Chicago have set aside Tuesday night as home Bible fellowship night using the

broadcast. The Woman's Missionary Society in one of these churches has set a goal of twenty-five fellowship groups. Several Sunday School classes hold their class meetings on Tuesday so that they may begin by hearing the broadcast.

Illinois Baptists hope these broadcasts will be useful in establishing new Baptist work. When area missionary Kenneth W. Neibel learned of Baptist families in Albany, Illinois, he assisted them in coming together for home fellowships based on these broadcasts. Sunday services were a natural outgrowth of this fellowship.

IF the spirit of Christ is to be lived anywhere, it will first be lived within the heart of an individual person. If the spirit of Christ is to be believed by the peoples of the world, it will first be the belief of one voluntary follower of Jesus Christ. Before the spirit of Christ can be perceived as relevant to every area and condition of life, its relevance must be acknowledged by an individual life. Thus, a consideration of the 1969-1970 denominational theme, "Living the Spirit of Christ in Belief and Relevance," must begin with the individual.

The primacy of the individual must be emphasized because the Scriptures and our Baptist heritage have insisted that each person have a private rendezvous with Jesus Christ. The changed climate of the current religious situation makes this emphasis obligatory. Not many years ago most of the emphasis was upon the individual to the exclusion of public and social needs. This is no longer true. The future social historians may well characterize this generation as one that always denied personal responsibility if it were possible to assess collective guilt. The individual appears to seek refuge from God in the anonymity of society.

To live the spirit of Christ in belief and relevance an individual must first encounter herself. The person who conquers herself successfully is greater than the person who takes a city. An individual's first responsibility is not to analyze or to criticize what others are doing or not doing, where groups, movements, and organizations are measuring up or falling down, but to confront herself in the light of the spirit of Christ. This is a responsibility that no person can shirk. The individual is responsible. An individual might ask these

"An individual's first responsibility is not to analyze or to criticize what others are doing or not doing, where groups, movements, and organizations are measuring up or falling down, but to confront herself in the light of the spirit of Christ."

questions: Am I the kind of person I would like to have as a next-door neighbor? as a close, personal friend? Am I the kind of person I would like for my daughter to become? the kind of person I would like for my son to marry? the kind of person I would like to have as a daughter-in-law?

A strong personal faith, a firm base of private convictions, a broad and well informed Christian philosophy of life are absolutely essential to a wider and more extensive ministry. Lengthened ropes require strengthened stakes. An individual's life is like a tree in this respect. When additional branches are grown, additional rootage is required. The tree must send down "a deeper root on the windward side." The leaning tower of Pisa leans because its tower reaches up 179 feet, but its foundation reaches down only 10 feet and reaches out only the width of the tower's circumference at its base. No wonder the tower leans more than 16 feet! Some people are like that.

J. Winston Pearce

In Belief $\hat{=}$ Relevance

The necessity for individual faith and integrity is greater today than yesterday. The caveman could take his club and confiscate his bride, or he could bash the head of his game and his inner resources were of little concern to anyone else. Even Daniel Boone could afford the luxury of released and unbridled individualism in his Kentucky wilderness with his nearest neighbor ten miles away. The closer we live to each other and the more complicated and involved life becomes, the greater the necessity for magnificent individuals.

When I move out on a crowded, bumper-to-bumper freeway, with the traffic moving at seventy miles an hour, the ability and character of the other drivers are of immense concern to me. Now, in a way that John Donne never dreamed, "No man is an island; any man's death diminishes me, because I am involved in mankind." Individuals must continue to ask: Did you have the Hong Kong flu?

According to Mark, Jesus chose his disciples for three reasons: first, that they might be with him; second, that he might send them forth to preach; to bear their witness of him; third, to cast out demons, to deal with evil and evil forces (Mark 3:14-15). First the individual must be with Christ, then she is able to tell others about that personal relationship, and finally, evil forces and conditions are to be dealt with. The order is important.

PREFACE TO STUDY ACTION

When man saw the earth from thousands of miles into space via an Apollo 8 camera, he gained a wider perspective of his world. Somehow things snapped into place. The pictures in his geography were right; one of his kind had seen it and thus he had seen it.

The migrations of mankind are significant. Seen in their totality they form a tremendous network of guidance by a tremendous God. In the 1940's a man by the name of Jacob Zim built an eight-inch reflector telescope from a piece of stovepipe and mounted it on roller skate wheels on top of his garage in Wapakoneta, Ohio. Neil Armstrong came regularly to view the moon through this homemade telescope.

A veteran flight pilot with sixty-six missions in Korea applied to NASA to be an astronaut. NASA at that time was only in the market for graduate test pilots. Later this requirement was eased to include combat pilots with one thousand hours. Buzz Aldrin was admitted at just the right time.

Astronaut Mike Collins was forced to give up his position on the Apollo 8 crew to undergo a risky bone operation in June 1968. By November of that same year he resumed duties and was assigned to Apollo 11.

A vast system of similar incidents in the backgrounds of these three men moved them to a point in time when they would be the first men to the moon. Too often we label such things in the secular context fate, luck, or coincidence. In the sacred world we attribute similar circumstances to direction and guidance; failing to realize that the same God rules all.

Study topics this month explore God's vast framework built to fulfil his purposes. The movements of men are examined for a closer look at God's methods in the general SMS meeting. The sense of direction that the Christian seeks is explored to gain a clearer idea of God's communications system in current missions groups. Bible study groups will concentrate on God's leadership of the Hebrew nation. Round Table groups will examine a framework of historical events. Prayer groups will focus on the progress of space exploration. Mission action participants will look closely at the way their own insecurity blocks God's use of them in a pattern of ministry.

STUDY-ACTION PUZZLE

The theme for this issue of ROYAL SERVICE is legacy and conquest. Each Christian is obligated by his discipleship to conquer the small area he is given by divine commission. Identify the areas in which each of these Christians attempts conquest. Note that some of these persons appear in feature articles as well as all study materials. Answers are on page 48.

- 1 Jack D. Hancock
- 2 Polish Baptist Church of Our Saviour
- 3 W. C. Rucht
- 4 Nancy
- 5 Harold Blankenship
- 6 Gerald Wallis
- 7 Paul V. Davis
- 8 Abraham
- 9 John Leland
- 10 Joseph (Abraham's great-grandson)
- 11 Herman Stout
- 12 Robert A. Hingson
- 13 Neil Armstrong
- 14 Rubens Lopes
- 15 Rudy Wood
- 16 James Smith
- 17 John F. Hopkins
- 18 Bailey Mundy
- 19 James Young
- 20 John Mason Peck

GENERAL WMS MEETING



US-2 worker Rafael Vengas preaching to the congregation at the Polish Baptist Church of Our Saviour.

Significant Migrations

Roberta C. Edwards

THE spread of the gospel by the migrations of people goes back as early as the stoning of Stephen. Intending to destroy the new church, persecution actually stimulated church growth. New groups were begun all over Palestine that became focal points for the spread of the gospel into new territories. (Read Acts 1:8.)

Luke records the fact that members of the early church were scattered abroad [and] went everywhere preaching the word" (Acts 8:4). The determination with which Christians were hunted and attacked made Jerusalem unsafe. This lack of safety caused many Christians to leave the city. (Read Matt. 10:23 and Acts 14:6.) God managed to turn persecution, an evil campaign, into an instrument for the fulfillment of his plans. Saul, thinking that he was weakening the movement, was actually being used by God to circulate the gospel. The Christians fleeing Jerusalem told their stories as they moved from territory to territory. These were ordinary men who testified to the meaning of the gospel by simply explaining their exodus.

America has long shared in the exodus experience of persecuted people. Through the years since the days of the Puritans and the Pilgrims, people from almost every

European nation have come to America in search of freedom. America has become in the last three decades a refuge for multitudes of people who have fled their homelands because of persecution, discrimination, and want of true religious freedom. Concurrent with the migrations of people to the United States from Europe has been the great influx of Americans to Europe.

An exploration of some of the migrations which have occurred during recent years and are still occurring will disclose some of the opportunities which have been presented to Baptist missions in Europe and to home missions outreach to language groups of European origin in the United States.

World War II saw the migration of hundreds of thousands of Americans to Europe in the personnel of the armed forces. At the end of the war in 1945, the armies of conquest became armies of occupation and these in turn became armies of defense. In May 1945, the twentieth anniversary of the surrender of Germany, approximately 340,000 American troops were reported to be in Europe. May 1970, the twenty-fifth anniversary, will see a number of these remaining.

A large proportion of these men and their dependents are Baptists. This may be explained by the fact that a sizable majority of career servicemen are from the southern states where Southern Baptists have their greatest numerical strength.

Businessmen comprise an increasing number of representatives of America in Europe today. As the European economy grows, an increasing demand is made for American-type products. This demand draws new American industry to Europe each year.

Another group of Americans found in Europe are those sponsored by student exchange programs. Between six and seven hundred students a year from American colleges study in western Europe. Many exchange students live with European families. A type of teacher exchange for secondary schoolteachers gives some two hundred high schoolteachers an opportunity for intensive study abroad each year.

A fourth type of American in Europe is the tourist. With his camera and dog-eared foreign language dictionary, he hurries from one landmark to another, eager to visit as many places as his twenty-one-day excursion trip affords.

Among all these Americans who help to populate the already populous continent of Europe are many Baptists who have been faithful and active in Baptist churches in America. Southern Baptists who have visited in European Baptist churches have been warmly received. In spite of language barriers, these churches have been a source of inspiration and strength for Americans away from home. In several areas where there are large concentrations of Americans, English-language churches have been organized which not only serve Americans but also give assistance and encouragement to the development of national churches in that area. Military chaplains are of immeasurable help as revival preachers, study course teachers, and church administration advisors.

The development of English-language churches in Europe is an example of how people who have migrated there have contributed to the development of missions work.

The Paul V. Davises and the George P. Gravelines were authorized to establish a mission in Frankfurt in 1956 by the Northside Baptist Church of Neosho, Missouri. When attendance increased, services were moved from the Davis home to a local youth center. Soon this facility was too small necessitating a move to a local school. In 1963 the church moved into its own newly built facilities.

Herman Stout of Maricopa, Texas, serving in Germany with the Air Force, was impressed with spiritual needs of the country. In 1957 he moved his family to Germany under the auspices of the German Evangelistic Endeavour of Fort Worth, Texas. Soon the Stouts had organized the Immanuel Baptist Church of Wiesbaden with thirteen charter members.

The mission started by the Davises and the Gravelines

in Frankfurt asked Stout to help them find a pastor from the United States. Herman Stout suggested his twin brother, Herbert. These twin brothers are responsible for much of the English-language work in Germany. Between 1959 and 1963 the Frankfurt church organized six missions. The Wiesbaden church is responsible directly or indirectly for eleven. In 1961 these English-language churches and the German Baptist Union requested a missionary couple to serve as district missionaries for the English-language churches and fraternal representatives to the German Baptist Union.

A few military families in Orleans, France, gathered for a home prayer meeting in 1957. The First Baptist Church was later constituted. Two years later the Foreign Mission Board voted to seek appointees for English-language work in Europe. Jack D. Hancock arrived as missionary pastor to the church early the next year.

Other English-language churches in France developed in much the same way. Military personnel seeking the fellowship of former Baptist lies united and formed a church. Withdrawal of American military personnel in 1967 ended much of the English-language work. One Southern Baptist church remains in France.

Conscious of the American embassy, opera companies, industry, and tourists, the Italian Baptist Mission requested a couple to begin English-language work in Rome in 1960. The W. C. Ruchie family moved to Rome in 1961. The English-language church which was organized in 1963 meets in the headquarters for the Italian Baptist Mission.

Late in 1962 Bailey Mundy was selected to help oversee a \$22,000,000 plant for a well known American industry in Luxembourg. Surveying personnel, Mundy found a group of persons interested in religious services. Meeting first in the Mundy home, the group later rented a government-owned kindergarten building for use on Sundays. (See "Identity, Christian Discipline," *ROYAL SERVICE*, pp. 23-25, September 1969.)

Rody and Helen Wood were appointed by the Foreign Mission Board in 1964 at the request of this church. With the completion of the American plant and the establishment of national executives the American community in Luxembourg was drastically reduced. While this change was taking place in Luxembourg, the need for English-language work in Belgium was increasing. In 1967 the Wood family was transferred to Belgium.

English language work in Europe is a definite effort to reach and minister to Americans on the move. These American groups can become dynamic in their ministry, reaching nationals that could be approached in no other way.

English language work is constantly shifting. Military personnel are transferred. Students finish their study. American businessmen finish assignments and complete projects. Tourists are constantly on the move. This constant movement, however, leaves a trail of Christian wit-

Freddie Neel (left), US-2 worker, talks with a Polish girl outside her home



The Church of Our Saviour pastor, Frank W. Wolch (left), shares his Bible with two Polish brothers. Rafael Venegas makes a point



America, also, has large groups of people who find themselves transplanted for varying reasons. Many of these are European. They seek freedom, happiness, the possibilities of the American dream.

Southern Baptists through the Home Mission Board and its Language Missions Department under the direction of Gerald B. Palmer, minister to people who speak languages other than English or who are identified as belonging to a language group by their customs and culture. There are many congregations from language groups of European origin in the Southern Baptist Convention. A number of missionaries under the appointment of the Home Mission Board help to carry out this ministry. Some large language congregations support their own pastors, while many city churches have their own language work.

There are over thirty-five million language persons living in the United States today. Although these persons live in all parts of the United States, heavy concentrations can be found in certain areas. Some eight hundred thousand French-speaking people live in a portion of South Louisiana. Another pocket of French-language people is located in New York and Maine close to the Canadian border.

Italians can be found in large numbers in the industrial cities of the North and Northeast, in mining areas, and in agricultural sections of Florida, Alabama, Illinois, and

California. Clusters of Russians, Poles, Hungarians, Czechoslovaks, and Yugoslavians are found mainly on the West Coast and in Florida, Illinois, Ohio, Michigan, New York, and Maryland.

Of the eight hundred thousand persons living in the city limits of Cleveland, Ohio, some six hundred thousand can be identified with a language group. Most of these are of Slavic origin. In 1963 a small Polish Baptist church in Cleveland affiliated with the local association. Using Russian and Ukrainian languages, also, this group ministers to a wide range of Europeans living in this industrial area.

Within a mile radius of the Fillmore Avenue Baptist Church of Buffalo, New York, can be found approximately forty-five thousand Polish people. The Polish Baptist Church of Our Saviour ministers uniquely to an estimated one million Polish-Americans in the metropolitan Chicago area. In addition to a regular church program, this church supports a radio program featuring a Polish choir and an evangelistic message. Open-air meetings with the Polish brass band have become very popular with Polish Catholics who would not enter a Baptist church.

European-American migration has been used to establish unique contact with Europeans in various forms of ministry. Baptist witness has entered European countries closed to ordinary missionary channels. Not only has the

presence of the worshiping fellowship of Americans in European countries been a testimony, but also the boundless spirit of faith with which these individuals meet Europeans in day-to-day contact has produced a new image of Christ in Europe.

Because Europeans have chosen to come to America,

American Christians have a fresh opportunity to relate the gospel to persons whose native countries are closed to Baptist outreach. In a dynamic sense the foreign missions field is becoming less remote. Each American finds himself in a dynamic relationship to other worlds.

GUIDE

for General WMS Meeting

What do you want to accomplish?

In this study session, WMS members should be led to see that the migrations of people are often used by God as opportunities to proclaim the gospel. By leading members to review their own movements from place to place, the fact that new circumstances bring new opportunities can be established. Examination of biblical migrations will show that God uses new circumstances and opportunities in the lives of persons to fulfill his purposes. A look at some ministries that have developed in response to needs arising from current European-American migrations will show a portion of God's dynamic missions plan.

How can you accomplish this aim?

1. Ask three persons to be prepared to share their recollections about a locational move that they have made. Recollections should be organized around these guides. Describe a circumstance arising from this new move that was totally different from anything you had encountered before (examples, choose

ing vegetables at a supermarket rather than from your garden; lying awake at night to the tune of music from the apartment next door remembering the secure sleep of your own home, not knowing one person you could call on the phone to tell how tired you are from washing all the windows); What new opportunities did this new circumstance present to your life? What opportunities did this life situation present to other persons in a ministry to you?

2. Ask three persons to present paraphrases of biblical passages showing new opportunities arising from new circumstances. Possible passages might include Joseph's migration to Egypt, Genesis 37:1-38; Jesus and the woman at the well, John 4:1-30; stoning of Stephen, Acts 7:54-60.

3. Ask the three persons who shared their recollections on moving to list the problems they faced in new environments.

4. Divide the group into eight sub-groups. Assign each group a fictional character from the list below to create. As a group members should develop a description of their character and should be able to list her needs in a report to the larger group. Possible characters include:

- American student in Germany
- American housewife in Belgium
- American tourist in France
- American secretary at the American embassy in Rome
- Polish mother of three who has just come to Chicago from Poland
- Second generation French woman in Louisiana

German woman who has recently come with her husband to teach in an American university

Italian wife of a restaurant owner

in New York.

5. Ask two members to be prepared to report on English-language churches in Europe and Polish churches in America from the study material. Discuss ways churches might meet the needs of the fictional characters presented.

6. If your church has a mission action group to language persons, invite the group leader to tell of the plans for the coming year. If your church does not have such a group, report on language persons in your community. You may wish to refer to the *Mission Action Group Guides, Language Groups for survey techniques*. Suggest possible projects of ministry to language persons the WMS might wish to do. Use the *Mission Action Projects Guide* for suggestions. (Both of the above are available for \$1.00 each from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store.)

What planning must you do before the meeting?

1. Arrange for three persons to share recollections of a new world. Talk with each person explaining the purpose for her comments.
2. Help the three persons presenting biblical paraphrases to write their paraphrases and to understand the purpose of this portion of the study in accomplishing the session goal.
3. Provide pencils and sheets of paper for group activity.
4. Arrange the presentation of study material and write possible discussion questions.
5. Find out about language missions work in your area and think of possible actions WMS members might participate in as follows through to their learning.

MEETING PLAN

- 1. Prayer
- 2. Singing
- 3. Reading Feature see WMS Yearbook p. 35
- 4. Session see pp. 16-19

CURRENT MISSIONS GROUPS

God Guides Individuals

Elizabeth Johnson Morgan

TO each person who celebrates the traditional Thanksgiving season, the saga of the Pilgrim Fathers and the friendly Indians is well known. Less familiar are the details of the Pilgrims' dependence on God for guidance. The day before the forty-six Pilgrim exiles sailed from Holland for America, they declared a "day of solemn humiliation" to seek God's guidance and blessing.

The Pilgrims did not come to the new continent as missionaries nor as high church leaders. They were simple people seeking religious freedom for themselves and for their children. Basically, the principle of religious freedom assumes that God does guide individuals and that they must be free to follow his guidance.

The promise of God's direction is for each individual who wants it. The guidance of God has been the deciding influence in lives of individuals since the earliest records of God's revelation to man. Noah was directed to build the ark (Gen. 6:14). God led Abraham "to the land that I will show you" (Gen. 12:1 RSV). Moses encountered the voice of God at the burning bush (Ex. 3:2). And there were others—Joshua, Solomon, David, Job, Isaiah, Paul, Luke, John, Peter.

God Speaks to Men

The Bible describes several ways in which God contacted men. The simplest expression was usually "God said" or "the Lord spoke." Sometimes an angel spoke. An angel appeared to Mary to prepare her for the birth of Jesus (Luke 1:28). An angel spoke to Joseph and ordered him to take his wife and infant son to Egypt (Matt. 2:13). An angel told Philip to go to Gaza (Acts 8:26). An angel opened the doors of the prison for the apostles and directed them to continue preaching (Acts 5:19-20). Angels may not be accepted as recognized means of communication today, but the Holy Spirit does guide through the counsel of godly people. Dr. Paul Turner, a Swiss psychiatrist, says in *The Adventure of Living* that God "sets at our side his angels, whom we do not recognize, but who guide us without our realizing it."

Dreams or visions were another means of guidance. Recall the familiar account of Jacob's dream in Genesis 28:12-15 and of Paul's vision of the man of Macedonia in Acts 16:9. Psychologists are devoting much research today to extrasensory perception. There is yet a great deal to be discovered about dreams, but it is not beyond reason to believe that God still uses this method to impress his will into the mind of man.

God communicates through the inner voice or the divine impression. It may come as an intellectual realization through reason and insight, a restlessness or dissatisfaction with conditions, or a holy impulse triggered by opportunity.

John F. Hopkins, juvenile rehabilitation director for Kansas Baptists, spent twenty years working in the field of criminology as a criminal investigator and studying delinquent behavior. Mr. Hopkins says:

As a criminal investigator I met people in conflict—conflict with society, themselves, and God. It became increasingly apparent to me that many of us as Christians were not really concerned or even if we were concerned, we had not placed ourselves in a position to be effective.

The Holy Spirit revealed "an effective position" to Mr. Hopkins through an article dealing with the Home Mission Board's work with juvenile delinquents which his wife found in Royal Slosser and called to his attention. The article opened a new realm of opportunity to Mr. Hopkins for which the Lord had been preparing him through twenty years of experience in criminology. God was leading Mr. Hopkins long before he became conscious of specific direction. Intellectual understanding is not always necessary when we follow God's guidance.

God Guides Through Events

The Spirit guides missionaries today through circumstances. Planning to go west after seminary graduation, Harold and Dorothy Blankenship felt the Lord guiding them eastward through circumstances and impressions in Tennessee, North Carolina, and finally Libya. As each

step was taken, the Blankenships felt inner peace and confidence that they were doing the Lord's will.

In the Bible God's leadership was sometimes interpreted by unusual phenomena, such as an earthquake, wind, fire, a star. On the other hand, the apostle Paul saw the providence of God in shipwreck and in imprisonment.

We need not anticipate the abnormal, however, to prove God's guidance. The Holy Spirit can lead in very ordinary ways. Young adult members of Training Union discovered God's guidance when they took a firsthand look at the local juvenile confinement facility. The visit created concern which has led them to become a regular part of the program, giving time and resources to visit young people in confinement and share with them Christian love.

God Guides Through People

Sometimes God guides through other people. It is easy to become confused and even doubt one's ability in making decisions. A well-chosen friend or a trusted expert is apt to see factors of a decision more objectively.

Jane, a minister's daughter in a midwestern city, had become uncertain about her faith. An accelerated school program had led her to many new questions. Although she had promised to assist in a summer missions program, she had almost decided to drop out. Attending the orientation for summer missionaries, she had the opportunity to counsel with some of the leaders. As a result of these contacts, Jane resolved her doubts and renewed her decision for summer missions work. God led her into an experience of fruitful service.

God uses persons to lead individuals into service. Mr. Hopkins presented the needs of juvenile rehabilitation to a young graduate in Kansas. The student became a sponsor of a troubled boy. He now assists several other sponsors as they encounter problems or need assistance in the work of juvenile rehabilitation.

The Holy Spirit used people, events, and an inner urging to direct Dr. James Young, missionary doctor to Yemen in the building of the Baptist Hospital in Ibbra, Yemen.

Among the numerous problems of building a modern hospital in Yemen were lack of materials and skilled laborers. A prefabricated building seemed to be the solution. Dr. Young had contacted firms in America and England, but a missionary friend suggested that he come to Sweden before making a decision.

At a pastors' conference in Stockholm in December 1966, Dr. Young met a Christian builder from North Sweden who was very interested in the new hospital. He made plans for a trip to Yemen in January to survey the situation. After much prayer and consultation, plans were made for work to begin in May 1967.

On the day the materials and workmen were to arrive, the Yemen government asked American personnel to leave the country. This was just five weeks before the June 1967 war in the Middle East. The materials and workers from neutral Sweden were admitted without problems. Through the tension-filled period, the construction work continued

and the hospital was dedicated in March 1968.

Mrs. Young is convinced of God's leadership in this matter:

From the beginning my husband had prayed most definitely for guidance in this large undertaking. What caused him to sign a contract with an unknown, independent, small-town builder from the Arctic Circle? It was a feeling that this was the way God was leading—an assurance that this was what God wanted him to do. He sensed at the time these things were taking place, and now looking back he feels even more strongly, that events moved swiftly and in an unlikely way because of the definite leading of the Holy Spirit.

Finding God's Guidance

How does one obtain divine guidance? Many people admit that they would do the will of God if they could only be sure what it is. How can one know her decision is in the Lord's purpose and not some unconscious selfish drive? Like children who learn to understand the counsel of an earthly father, so do Christians grow in their discernment of the Holy Spirit's guidance.

Faith is an undeniable ingredient for guidance. The Scriptures promise direction to all who seek it: "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6). "And the Lord shall guide thee continually" (Isa. 58:11). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

Truth as presented in the Bible contains amazingly precise guidance. Although the Ten Commandments establish broad principles, they can apply to very specific decisions. A twentieth century Christian may not be tempted to make a graven image, but he is most certainly tempted to create other gods, to covet, and to use the Lord's day for anything but worship. Every moral decision is rooted in the truth of the commandments.

Jesus noted that the greatest commandment of all is to love God supremely and then to love our fellowman (Mark 12:29-31). This commandment provides a test for any decision: Does it honor God? Does it prove our love for others?

Another prerequisite for finding guidance is commitment. The person who puts herself unconditionally in God's hands will have to set aside personal preferences such as "a nice day for doing it" or "I have time" or "when I get the kitchen painted" or "if we don't have company." The committed Christian experiences adventures which she might never have dreamed possible.

A third grade schoolteacher felt frustrated and dissatisfied with her Christian existence. She lacked vitality and joy. During a week of special missions emphasis, she renewed her commitment. After several weeks of dynamic prayer experiences, she found herself beginning a department for retarded children in her local church. She had discovered the creative guidance of God through total surrender.

Action is a test of commitment. Procrastination is a subtle enemy to guidance. A missionary says she knew

God's call to the mission field when she stopped saying "I am willing" and said "I will."

The fact that one does not know every detail of God's plan is no reason for one not to act on that which he does know. To Philip this willingness to act meant going to Glast. To the Blankenships it meant Libya. To Dr. Young it meant going to Sweden before building a hospital. To Dr. Z. W. Hutchman, Jr. it meant spending a month in Yemen assisting Dr. Young under the Foreign Mission Board's medical volunteer program. At a medical meeting Dr. Hutchman heard the brother of a martyred missionary speak. He was so inspired that he started immediately investigating the program that led to Yemen. Occasionally the only action admissible is continued

prayer. Patience in prayer is one of the most difficult requirements in receiving guidance. A woman faces possible prolonged illness. "But doctor," she says, "I must know the truth now. I must make my plans."

"Wait," he replies. "We don't want to do anything foolish. You will learn to live one day at a time."

The finite mind wants to see the whole plan, particularly the results. But the infinite waits patiently. "For he knoweth our frame; he remembereth that we are dust" (Psalm 103:14). To know too much might encourage one to rush headlong in her own vigor and fall to see other forces at work. To keep the trust in prayer is proof that our dependence remains in him.

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. Last month members were led to see ways God uses church members and missionaries to fulfill his purposes. This month members should be led to see some of the methods God uses to guide persons to fulfill particular missions functions. Members should be led to recognize these different forms of communication and should be led to see some of the conditions that need to exist in a person's life in order for God-man communication to be completed.

How can you accomplish this aim?

1. Ask women to describe ways persons in their immediate families

MEETING PLAN

Announcement of WMS projects and plans
Preview of general WMS study topic for next month (see WMS Forecaster, p. 34)
Information and discussion of mission action projects
Prayer for mission action projects
Group planning for next month
Study Session (see pp. 20-22)
Call to Prayer

have communicated actions they wished performed. Search for a range of examples that includes direct request (Will you turn up the thermostat?), direct request through another person (Bud, tell Mother to bring the flashlight.), indirect request through another (Daddy, if Mother could just understand how much this means to me.), impulse (I can't explain it, I just know that I should go to school to get Martha.), opposite reactions (When Jim said he didn't care whether we went, I could tell by the tone of his voice that he did care.), reason based on involvement (When Jim dropped the paintbrush, I automatically handed him the rag with turpentine.)

2. Explore with group members the effect that each form of request has upon the one who receives the request.

3. Lead the group to list conditions in human experience that must exist before response to any request can be made (i.e. concern, openness to the request, sensitivity to the other person).

4. Using copies of ROYAL SERVICE ask women to search for answers to these questions in the study materials.

(1) What different ways does God use to speak to man?

(2) How did John F. Hopkins, Harold and Dorothy Blankenship, and James Young know they were being guided by God?

(3) What human conditions must exist before God can speak to man?

5. Lead the group to consider the possibility that God uses ROYAL SERVICE to speak to women today.

(1) Concentrate on individual study. Suggest a possible list of things learned from the November issue. Call group members' attention to Preface to Study and Action, page 15.

Explain that the puzzle included on that page can be used to test individual reading of study materials. Call attention to Spectrum, page 32. Show that this page orders the reading experience of the woman around a central idea or theme.

(2) Concentrate on prayer. Call attention to materials for prayer groups, page 28 and the anniversary prayer requests, page 44.

(3) Call attention to materials for mission action participants, page 29. Discuss the use of this page by the individual who is involved in ministry.

What planning must you do before the meeting?

1. Think through possible family communication examples women might suggest. Think through the effects of possible requests and the conditions necessary to answer each request.

2. Think through answers to questions on study materials.

3. Prepare presentation of individual study and prayer possibilities in ROYAL SERVICE.

BIBLE STUDY GROUPS

Bible Passages for Study: Genesis 12:1-4, Exodus 19:1-6, Isaiah 61:4-6, 1 Peter 2:9-10

God's Use of His Chosen People

Howard P. Colson

AS we noted in last month's study God has always had a missionary purpose and plan. He is at work to bring into being one great family of redeemed persons which will include believers from every sector of humanity.

This month we shall study four passages which reveal God's use of a chosen people in carrying out his missionary plan. We begin with ancient Israel and close with the church.

1. God's Choice of a People. Genesis 12:1-4

In reading Genesis, when we reach chapter 12 we leave the general story of mankind and enter upon the specific account of the chosen people. This account continues through the balance of the Old Testament.

The beginning of the Jewish nation is traced to Abraham. He was not only the physical father of the ancient Hebrews, but also the spiritual father of all who know God through faith in his Son. The appellation "father of the faithful" is most appropriate for this remarkable man. To him the world owes its first clear knowledge of the true and living God.

Abraham was called to leave his country, his kindred, and his father's house. If the true God was to succeed in revealing himself to the world, he needed a special people to be the channel of that revelation. Abraham was chosen to be the father of that people.

God called this man to leave familiar scenes and go to a land which he would show him. The manner in which God made known his call we are not told. But Abraham "got the message" and acted on it.

The divine call was a challenge to Abraham. God did not tell him where he was sending him. That Abraham had to discover by trusting the divine leadership. The fact that he was willing to follow God into the unknown shows him to have been a man marked by a vital faith.

He trusted God implicitly, counting on him to be true to his promise.

The Lord separated Abraham from his native environment for a great purpose. This is made clear in verse 2 where God promises to make of him a great nation, to bless him, to make his name great, and to make him a blessing. This final portion of the promise carries great missionary implications. "In thee shall all families of the earth be blessed" (v. 3) is one of the classic missionary declarations of the Bible. It means that through Abraham and his descendants men everywhere could come to know the true and living God.

God was not proposing to make Abraham a great nation for that nation's selfish sake. He intended to make it a blessing for the benefit of the rest of the world. Immediately, of course, we think of the fact that our Saviour was born "according to the flesh" a descendant of Abraham. But while Christ climaxes all of the many ways by which God has blessed the world, we must not overlook the fact that the nation of Israel itself was intended to be a missionary nation to spread the knowledge of God.

Once Abraham understood that God was calling him for such a purpose, he "departed, as the Lord had spoken unto him" (v. 3). He left his home and began his journey to the promised land. His obedience was the proof of his faith. He was the kind of man God could really use. Had his descendants always been people of his kind of faith, they would have been used in a much greater way to bless the world than was true of them.

2. Israel's Sacred Function. Exodus 19:1-6

From the time of Abraham to the Exodus was a period of about eight hundred years. Joseph, who was Abraham's great-grandson, had been sold as a slave into Egypt, but in course of time he had become Egypt's prime

minister and had been providentially used to save his family from starvation (Gen. 37-50). As a result, the children of Israel had taken up residence in Egypt. But later they became enslaved and God had to work a miracle to set them free (Ex. 1-15). It was this miracle, the Exodus, that really molded Israel into a self-conscious and God-conscious nation.

The incident of our text occurred some months after the people had escaped from Egypt. The wilderness of Sinai in the Arabian peninsula where it took place is "one of the most awe-inspiring regions on the face of the earth."

Moses received a message from God which he was commended to deliver to the people. In that message God began by reminding Israel of what he had done for them in delivering them from Egyptian bondage. Verse 4 tenderly and beautifully describes God's providential care of his own. Next God proceeded to propose a covenant (solemn agreement) with his people, based on their experience of his grace in saving them from their oppressors. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine" (v. 5). The significant phrase describing Israel's distinctive relation to God is better rendered "my own possession among all peoples" (RSV).

But this intimate and sacred relationship was not for any selfish purpose, either on God's part or on Israel's part. It was for a missionary purpose. The people of Israel, God said, were to be to him "a kingdom of priests, and a holy nation" (v. 6). These words are fundamental and crucial in the experience of the chosen people. They set forth the basic purpose of Israel's choice by the Lord, and they say a great deal more than the mere fact that Israel was to be a religious people. The word "priest" signifies one who both represents man to God and God to man. In this instance, however, the important part was that Israel was to represent God to man. The chosen people were to make him and his will known to the entire human race. Note also that they were to be a "kingdom of priests." That is, every member of the nation was to be consecrated to God's service.

The phrase "an holy nation" points to the fact that Israel was separated and set apart for God's special use. And that use, as we have seen, was missionary service to the rest of the world.

Verse 8 tells us that Israel agreed to the covenant proposed by God and promised to abide by it. "All the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned [reported] the words of the people unto the Lord."

In a general way Israel has fulfilled her function by making God known to the world. But by her rejection of Christ, her sacred function has been transferred to the church as is set forth in 1 Peter 2:9-10, the final passage in this month's study.

24

3. Israel Among the Nations. Isaiah 61:4-6.

Chapters 40 to 66 of Isaiah predict the return of the Jews from Babylonian captivity. Many passages point to Israel as a missionary people. Basically, the reason for Judah's captivity was her unfaithfulness to God. Instead of worshipping and obeying him, she had practiced idolatry and in the pursuit of pagan religions. The prophets sought to warn the people and to turn them back to their covenant, but to no avail. The captivity was a disciplinary measure. By reason of it God was judging his people of their sin and rebellion. Their unfaithfulness had not only been their national undoing, but it had also kept them from fulfilling their mission as God's representative to the nations. How could Israel teach others of God when she herself was given over to idolatry and sensuality?

In the first three verses of chapter 61 the prophet predicts the deliverance of Israel from Babylonian bondage and the glorious restoration of Jerusalem to its significant position as the center of the worship of the Lord. Then, verse 4 sums up the matter by saying, "They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

When we come to verse 5 we reach the distinctly missionary part of the passage. It pictures foreigners shepherding Israel's flocks and serving as plowmen and vine-dressers. The point is that now at last these foreigners have become aware of God's plan of salvation. They realize that it is through the revelation of God given to the Jews that they may know the Lord. And back of all this is the fact that God's people have repented and returned to him. Thus, they have become able once again to fulfill their ancient missionary function.

Verse 6 refers to the Jews as "the Priests of the Lord" and "the Ministers of our God." These are the terms by which the Gentiles are portrayed as speaking of restored Israel. They look upon the chosen people as occupying a position similar to the relation between priests and laymen. That is, Israel has a mediatorial relationship to the rest of the world, and the peoples of the world shall realize this. Restored Israel will perform the priestly functions of instructing the nations and interceding on their behalf before God (See Isa 45:14-15; 60:14; 66:21.)

Note the phrase "The Ministers of our God." The Gentiles have now joined with Jews in calling Yahweh "our God." Here, then we see the ultimate purpose of missions. It is that the knowledge of God shall not be narrowly confined to a single nation, but that all nations shall join in the worship and service of the one true God and together call him "our God."

4. The Mission of the Church. 1 Peter 2:9-10.

As we look at this passage from Peter, we are struck by the fact that he describes the church in the very terms that Exodus and other Old Testament passages use to describe Israel. (See Ex. 19:5-6; Deut. 7:6; 10:15; Isa 43:20-21.) What is the reason for this? It is that Israel's

privileges and functions have now been transferred to the Christian church. Peter specifically applies to non-Jews descriptions which were once supposed to be limited to Israel. This does not mean that God no longer had any special plans for his ancient people, but the true Israel is now composed of those who believe in Jesus Christ. Unbelieving Israel has been set aside as God's missionary agent, and now the church has been given this place.

Here is a point we must not miss. In the New Testament we learn that the most honorable vocation of ancient Israel now belongs to the church as being the true heir of all God's promises.

Having described the marvelous privileges of the church (v. 9a), Peter states the purposes underlying those privileges always entail great responsibilities. Since we as Christians are now God's special people, it behooves us to "show forth the praises of him who called [us] out of darkness into his marvellous light."

Going on, Peter says, "Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy" (v. 10 RSV). People who once were pagans and far away from God are now blessedly members of his family. As Archibald M. Hunter has written:

Nothing could show more clearly than these two verses the claim of the early Christian church to be the true people of God, heir to all the promises made to the old Israel. Still, to this day, that is, or ought to be, the root idea of the church, viz., the people of God, living under God's fatherly rule.

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 is the explanation for God's restricted interest in the Hebrews throughout the Old Testament?

To Begin:

Cut out of construction paper the design of the Star of David. Hold this up before the group as you ask, "What do you think of when you see this design? Wait for response."

The Bible begins with a universal outlook. God is concerned with

whom function it is to declare his mighty acts in Jesus Christ to all men, and whom duty it is to live by his law.¹

It may come as a surprise to some to hear the church spoken of as the Israel of God, but such is the teaching of the New Testament. For example, Paul in Romans 9:25-26 writes:

As indeed [God] says in Hosea, "Those who were not my people I will call 'my people,' and her who was not beloved I will call 'my beloved.'" "And in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'" (RSV)

Again in Romans 10:19-20 Paul says virtually the same thing, this time quoting from Deuteronomy 32:21 and Isaiah 65:1.

The missionary implication is clear. Just as God once looked to ancient Israel to spread the truth concerning him, so now he looks to the church to do the same. God, conceivably, could have chosen some other way, but missions is the plan he chose, and in that plan he wants to use members of his church.

¹ *The Interpreter's Bible*, volume 12 (Nashville: Abingdon Press, 1957), p. 111.

MEETING PLAN

Call to Prayer
Group Planning led by leader
Preview of general WMS meeting study topic for next month (see WMS Forecaster, p. 34)
Announcement of WMS projects and plans
Study Session
Information and discussion of mission action projects
Prayer for mission action and other causes in community

all the world. But then comes the narrowing of divine activity and interest to one group of people, the Hebrews. Was God, during those centuries, limited in his love? Did he care for the Hebrews exclusively, or at any rate, more than for others? The study this month will seek an answer to these questions.

1. God's Choice of a People.

Genesis 12:1-4

To appreciate more the action Abraham took in leaving his coun-

try for the unknown future, ask a group member to report on the city of Ur. A Bible encyclopedia or Bible dictionary will give sufficient background information.

Stress in your teaching that the Hebrews were an elect race: elect not unto salvation, but unto service.

Henry Cornell Goermer says in *Thus It Is Written*, "The exclusive meaning of election in the Old Testament, and its primary meaning in the New Testament, is 'selection for special service.'"

Lead the group to gain inspiration by recalling instances from missionary history or recent articles where the cause of missions moved ahead through an individual's personal commitment based on faith without actual knowledge of what lay ahead. These people were like Abraham.

Ask the group to share examples from their own lives, where stepping out in faith made their life richer and more meaningful.

Read this statement from *Thus It Is Written* to your group. It will help you understand why the actions of the Hebrew people are recorded in such detail in the Old Testament:

Since this nation was the chosen instrument for the furtherance of a plan which was universal in scope every thing which happened to this particular nation became important. It now became a matter of worldwide interest what happened in Israel. It now was of cosmic concern who was on the throne; whether he was a good king or bad; how many children he had; how long he reigned, and so forth in minute detail. The world did not know it, but the fate of the nations rested largely with this nation. The nation itself did not fully grasp it, but the prophets and inspired writers of the Scriptures were granted an understanding of God's world purpose for Israel.

2. Israel's Sacred Function.

Exodus 19:1-6

Place a brief outline on the chalk-

board of the major events from the call of Abraham to the Exodus. Use this to lead up to the situation recorded in Exodus 19:1-6. Let the group members make this outline by following the content statements at the top of each page in their Bibles.

Study Exodus 19:1-6 this way:

The scene: 19:1-2 When did it take place? Who was present? Where were they?

The message: 19:3-6 Who spoke? To whom did he speak?

The covenant: 19:5 What did he say?

God did not make the Hebrews his chosen people regardless of their behavior. Consequently, certain conditions were set up which must be met by the nation if it was to continue in the role of chosen people. Lead group members to examine closely the "if...then" in verse 5.

The covenant was a two-way agreement, it was voluntary on both sides and was a personal relationship. Ask members to find verses that support this statement.

Read Exodus 19:7-8 for the people's reply to God's message. It was after they agreed to this covenant that the people were given rules to guide their actions. They had to live tight with God and each other if they were to be used effectively. It is at this point that the rules and guides, such as the Ten Commandments, were given (See Ex 20:1-24:3.)

3. Israel Among the Nations.

Isaiah 61:4-6

What happened after the Hebrew people agreed to the covenant relationship with God set forth in Exodus 19:1-6?

Ask class members to trace their actions. Over and over the Hebrews turn from God. They are overcome and captured. They repent and God restores them again. This four-part cycle continues throughout the Old Testament.

The captivity Isaiah speaks of

served to purge the people. It helped build them again into a nation and useful representatives of God. Is it true that our spiritual strength is often greatest in time of adversity? Do we need hard times as individuals to remind us of our dependence on God?

Imagine yourself in the situation of Israel in captivity. Ask the group to imagine their reaction to the promises found in Isaiah 61:1-4, and then read these verses aloud from the Revised Standard Version. Possible reactions may be: disbelief, cautious anticipation, joyful outburst, a prayer of thanksgiving.

What missionary meaning is in verses 5-6?

1. Foreigners have become aware of God's plan of salvation.
2. Restored Israel will perform the priestly functions.
3. Gentiles have joined with Jews in calling "one God."

4. The Mission of the Church.

1 Peter 2:9-10

Have four members to each read one of these passages. 1 Peter 2:9-10; Exodus 19:5-6; Deuteronomy 7:6; Isaiah 43:20-21. Ask, Why does Peter describe the church in the same terms used in the Old Testament to describe Israel? The answers given should be that the true Israel is now composed of those who believe in Jesus Christ. The church is the new Israel.

Ask the group to point out both the privileges and the responsibilities of the church as described in verse 9.

Write on the chalkboard the contrasting phrases in verse 10.

Use Dr. Colson's material from Romans to clearly teach that the church is the true Israel. In light of this, ask the group to review the missionary purpose of Israel that now is the responsibility of the church.

Does the covenant relationship which God had with Israel apply to the church today? What then should be our response?

ROUND TABLE GROUPS

No Space for Spectators

Missionary history has advanced because of the dynamic involvement of persons in historical events. Rather than viewing the panorama of world progress, Baptists have involved themselves in shaping world movement in the patterns set forth in Christian revelation.

SUB-THEME 2: God has used the involvement of men in historical events to fulfill his purposes.

Books to Read and Discuss:

A History of the Baptists, Robert G. Torbet, The Judson Press, \$6.50

The Indomitable Baptists, O. K. Armtroug and Marjorie Moore Armstrong, Doubleday, \$5.95

Mission to America. A Century and a Quarter of Southern Baptist Home Missions, Arthur B. Rutledge, Broadman Press, \$5.95

(Books are available from Baptist Book Store.)

Discussion of Sub-theme

The new constitution awaiting ratification by the General Assembly had produced favorable reaction from many constituents of the various states. Noting that there were no guarantees of complete religious liberty, John Leland began to raise questions. Convinced that some future president might exercise control, Leland led Virginia Baptists to fight for complete freedom of conscience, practice of beliefs, and separation of church and state. Leland's campaign was so thorough that James Madison was convinced. Running for the First Congress, he agreed to introduce amendments suggested by Leland. Thus, the Bill of Rights became a part of American law.

PRAYER GROUPS

Mankind's Giant Leap

THE excitement one-half billion people in forty-nine countries felt when they watched Commander Neil Armstrong step from his lunar module to the moon's surface, July 20, has passed. That small step taken by man cost \$24 billion and the skills of three hundred thousand technicians. It represented a decade of planning. Mankind has accepted the unbelievable as a part of existence. The next ten Apollo flights to the moon will be viewed with interest, but gradually the excitement will decrease.

Much the same thing happened at the beginning of the decade. Millions watched breathlessly as John Glenn left the launching pad in early 1962 aboard Friendship 7. The Gemini flights of the mid-1960's became a part of the pattern of man's existence. Apollo 10 was exciting mainly because it previewed the grand excitement to come with Apollo 11.

The moon flights may become tiresome for some, but for others the possibilities of a permanent or semipermanent base on the moon, extended lunar exploration, and astronauts moving about the moon in lunar jeeps hold fascination and interest.

The prospects of a huge orbiting space station with a 50-100 man crew and shuttle rockets to carry supplies back and forth to the moon will continue to kindle intermittent excitement. The unmanned Viking spacecraft scheduled to softland on Mars in 1973 and possible probes to

Jupiter, Saturn, Uranus, and Neptune in 1978 may not be quite as exciting as Apollo 11, but they will continue to remind mankind of his possibilities and his minute size in the total world order.

Experiencing Prayer

What suggestions for prayer come from technological advance in space? Modern systems of communication allow women intimate glimpses of the needs of astronaut family members during space missions. What are the day-to-day tensions that these family members face?

Pray for the families involved in the space program. Pray that the demands that enter the lives of these men might generate new meanings to the family structure rather than detract from existing harmony.

Pray that the men and women involved in the space program might find in their work a sense of the ultimate reality of the universe. May their work become a worship experience and in this experience may they know a deeper fidelity to the master of the universe they explore.

Express thanksgiving for the frontier that exists for man in space exploration. What is the meaning of a frontier in man's life? Think of the creative energy generated when man seeks answers to difficult problems. Pray that the energy released in this process might produce answers to other problems faced by the nation. Pray that these new possibilities might shake man out of the complacency he feels toward the

problems he can answer now.

Pray that space exploration might be a way to bridge gaps between nations. Pray that the common goals might be emphasized among nations. Pray that competition may be questioned. Is it a positive force for progress? Would the pooling of technological know-how be more valuable to the total scope of progress? Pray that answers to these questions might be found by national leaders.

Pray that space exploration might hold many of the answers to growing earth problems.

— a current population of 3.5 billion that is expected to reach 7 billion by the year 2000

— a rising level of air, water, and land pollution

— an accumulation of garbage

— a growing shortage of minerals

Prayer Possibilities

Read *US on the Moon—What It Means to Us*, a 256-page book published by "Books by *US News and World Report*." You may order a copy for \$3.18 from Miss Pat Ryan, *US News and World Report*, 2300 N. Street, N.W., Washington, D.C. 20037.

Formulate a list of the possible results from this book or another book on lunar exploration. Begin to pray daily for the possibilities.



MISSION ACTION

Insecurity: A Barrier to Concern

Check the following statements that reflect emotions or thoughts you have experienced.

GROUP 1

- I hope she doesn't ask me about becoming a Christian. It's not that I don't know the way; I just doubt that I could explain it.
- I was so uncomfortable with those teen-agers; they know all the answers.
- I could have died when she started talking about her problems with her son. These last few months as a mother have certainly left me without any answers.
- How could I have answered that question? I've never lived in that sort of situation.
- I can sew, but I could never teach anyone.

GROUP 2

- I would feel so silly doing that.
- There are many others in our church who are more qualified to do that.
- Somehow I never feel like we communicate. But what if I can't make her understand what I'm saying?
- How can I help someone else when I have so many unanswered questions?
- She acted like I was intruding when I offered to help.
- What if they don't want our help?
- She didn't even thank me.
- I'm just reserved; I don't reach out to people very well.

Which group has more checks?

If most of your checks were in group 1, you tend to doubt your ability, skill, or knowledge. Pinpoint your difficulty.

1. What abilities do I have that are beneficial to my current mission action involvement?
2. What abilities do I need to develop? How can I do this?
3. Do I need to become more flexible so that I can comfortably admit that I don't have all the answers?
4. How important is skill or having the right answers? Skill insecurity can usually be diminished by some well planned study or practice. Learn to bend. Those to whom you minister may not care nearly as much about your answers or ability as they care about your willingness to listen and admit that you have some problems, too.

If most of your checks were in group 2, you may tend to doubt yourself as a person. Think about the most recent situation you encountered.

1. What did my personality contribute to the persons I was helping?
2. What good qualities do I have?
3. What are my weaknesses as a person? What practical things can I do about these weaknesses?
4. Why is it necessary for me to be accepted by the one to whom I'm ministering?

Personal insecurity can often be diminished in a ministering relationship by concentrating on the attributes you have or the answers that exist in your life. Concentration on the other person's feelings may relieve the pressure of your own.

NANCY, a young professional woman, was definitely interested in missions, but when it came to finding an open space in her busy schedule, there never seemed to be enough time.

One of Nancy's friends, the leader of a mission action group ministering to internationals, invited Nancy to the organization meeting of the group. To her surprise and delight, Nancy accepted.

In the meeting, long range plans were made for group members to become friends with international students on a nearby campus. The group leader had already secured a list of the names and addresses of these students. The group members decided upon a general procedure to follow in making the initial contact. Married women were assigned the names of couples and single women were given the names of single students.

When Nancy decided to join the group, she was assigned a young Thai woman. Although her intentions were good, time passed and Nancy failed to follow through on her plans for contacting the girl. When the group leader asked if she had contacted the student, Nancy replied, "I have wanted to, but somehow I always think of something that has to be done and I never seem to get to the campus."

The group leader, understanding the hesitancy on the part of Nancy, suggested that they visit their assigned students together and extend invitations for church and Sunday

dinner. That Sunday was the beginning of a meaningful friendship for Nancy and Len, the Thai student.

In the weeks that followed, Len became a frequent visitor to Nancy's church and her apartment. During the Christmas holidays Len visited Nancy's family in another state. Sharing Christmas with Christians was a fascinating experience for the Buddhist girl. As Nancy shared her faith, the experience became something much deeper than fascination.

Nancy's mission action group met regularly for in-service training sessions. At one meeting, group members discussed their feelings about the amount of time needed to form meaningful personal relationships. Each member was asked to determine how much time she spent each week in some phase of ministry to internationals.

Nancy was surprised to note the number of hours spent in group activity, in her individual relationship with Len, and in her involvement with other international students she had met through Len. To her amazement she still had time to do all the things that needed doing.

Nancy is no different than other busy women. Although there are individual differences with regard to the amount of responsibility women have, one characteristic exists in common. Every woman fills the hours of her day with activities that are meaningful to her. These activities are formed according to her personality to answer certain basic needs that she has. They become the

substance of her life and give her identity in her world.

Nancy, living the pattern of life of the modern career girl, had not been intrigued by study. Study seemed too much like the work she did eight hours each day. Her interest was captivated when she met a personality and became involved in the experiences of this personality. The group leader was instrumental in bringing Nancy into relationship with Len. Without realizing it, Len communicated her need for an American friend, a person who was always constant in a world of changing experiences.

What are the reasons Nancy was enlisted for active WMS group participation?

1. The mission action group leader made an effort to communicate an authentic invitation.
2. The group leader followed up Nancy's original interest with an assignment involving her in the work of the group.
3. The leader placed herself in a responsible relationship to Nancy, understanding her hesitancy and providing a realistic means of overcoming hesitancy.
4. Nancy met Len, a person she genuinely liked.
5. Nancy became involved in Len's life, her problems, and social patterns.

- Enlistment involves
- making prospects aware of the activities of WMS groups
 - communicating a genuine desire to have new persons join a specific group
 - giving new group members as much responsibility as they seem willing to assume
 - nurturing new members until the group becomes a definite part of their lives

Kathryn Bullard

The center of vital WMS enlistment

NEED MEETS NEED **NEED MEETS NEED • NEED**



KALEIDOSCOPE

November 2-8 is Royal Ambassador Week. Perhaps your church is planning special activities. As a WMS member you can participate by (1) being interested in the planned activities, (2) taking opportunity to express appreciation and encouragement to Royal Ambassador leaders, and (3) making an effort to talk to at least one boy about the activities of his RA chapter.

A Must for Every WMS Member—*Mission to America: A Century and a Quarter of Southern Baptist Home Missions* by Arthur B. Rutledge, \$5.95 from Baptist Book Store. This volume provides an overview of home missions from the organization of the Board in 1845 to 1968, a depth concentration on the development of eight types of home missions ministries, and a survey of the current home missions scene.

In contrast to the world population increase of 1.9 percent, the number of Baptists in the world increased 2.25 percent last year. This percentage reflects a growth from 29,817,707 in May 1968 to 30,487,802 in May 1969. Large gains are noted in Indonesia (4,886—15,114) and New Guinea (4,235—13,500). Indonesia has reflected a steady gain since 1965 when many Indonesians became disillusioned with communism following the attempted Communist coup. New Guinea has reflected steady growth since Australian Baptists sent missionaries in 1949.

If your WMS forte is music, you will be interested in I-MAP (Individual Music Advancement Program), a

twelve-month home study plan for young people and adults. For a free leaflet write: Church Music Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Want to recapture your youth, live again those moments of spring filled with new love and life-or-death decisions? The Smash Lambda has recorded the love stories of ten missionaries in a small volume *Then Came Spring*, \$2.50 from Baptist Book Store. Designed primarily for youth, this volume also speaks to the young at heart who love missionary stories.

"I don't want to get involved but does the Christian have a choice?"

"Exactly what is the responsibility of the individual Christian for involvement in today's world?"

These are questions probed in the new Church Training resource unit *The Dynamics of Involvement*. Order *The Dynamics of Involvement* (65¢) from Church Literature Department, Baptist Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

Cultivating a depth experience of prayer with another person brings new insights, concepts, and perhaps even dreams. Many Pact prayer partners will continue to support each other in prayer and share in each other's lives. If your Pact partner is an English-speaking person of one of the other Baptist conventions, share a bit more of your life. Send her a gift subscription to **ROYAL SERVICE**.

Please send my Pact partner a one (1) year subscription to **ROYAL SERVICE**.

My Pact partner: _____ name

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Enclosed is \$2.00 cash money order check
(Alabama customers add 4 percent sales tax)

_____ your name

_____ address zip code

Women's Missionary Union will send gift announcement to Pact partner.

"Man has always gone where he could." This statement made by Astronaut Mike Collins is an accurate summation of the concept "legacy and conquest," the dominant focus of November ROYAL SERVICE. Man was created, it seems, with an innate drive for accomplishment—a drive that leads him to want to see what is on the other side of every hill. His drive to go, to do, to be is fed and given existence by his heritage or legacy of past accomplishments by men living before him. Man emerges at a point in time on earth. He combines his innate drives and abilities with the resources he inherits from other men and he goes where he can.

Astronaut Mike Collins believes that man must continue to go where he can. "He would lose something terribly important by having that option and not taking it." Currently, man has the option of being content with having been to the moon or devising ways to explore and use the resources moon exploration has to offer. To be content with having gone to the moon would mean enormous loss.

The Southern Baptist Foreign Mission Board has always gone where it could. The early years of the twentieth century were filled with financial struggles for the Board. With emerging financial stability in the fifties and the accumulation of

missions experience, the Board moved with renewed energy where it could. In 1965 missionaries moved into the North African nation of Libya. A year later they entered Morocco.

Numerical results of these recent ventures are slight: an convert in Libya, one convert in Morocco. Not taking the option to move into this area would have meant that Hamid would not have become a Christian—a big loss.

June Young elected an important option when she responded to the interest in English shown by Amal-Rahman at an afternoon party in Jibla, Yemen.

Abraham, Joseph, the disciples—these men participated in the same type of going where they could go when they left their homes, went into Egypt, or followed. Billy Graham, David Livingstone, and Bill Wallace approached the United States, Africa, and China the same way.

The Jim Smith and Gerald Wallis families have moved into Michigan because Michigan was there and they could go. The essence of Christian conquest exists when man sees a place to go and goes. Results—who knows. Christian conquest is not a matter of results or success. Conquest exists when man, using his inheritance of faith as a base, moves into territory he has yet to explore.

spectrum

wms forecaster

PREPARED BY MARGARET BRUCE
NOVEMBER 1969 • ROYAL SERVICE

wms president

Promoting ROYAL SERVICE

There are so many excellent articles in ROYAL SERVICE (\$2 a year)* this month. Do you and/or the study chairman have some regular way of promoting the reading of ROYAL SERVICE? One of the duties of the study chairman is to encourage the reading of missions books and periodicals.

See suggestions in the study chairman for promoting the reading of ROYAL SERVICE. ROYAL SERVICE is for all WMS members and they should be made aware of the magazine in various ways.

ROYAL SERVICE is an essential tool for each WMS officer. So you will encourage officers to use the magazine in planning and conducting the work for which they are responsible.

WMS LEADER MANUAL

As WMS president one of your duties is to lead the WMS executive committee in planning, coordinating, and evaluating the work of the society. One entire chapter in the WMS Leader Manual (756) explains this phase of the executive committee's work. Another one of your responsibilities is to plan for training WMS officers and members. This training is based on the WMS Leader Manual. You will be aware of the merit and advanced achievements which relate to the WMS Leader Manual and plan accordingly.

WMU Council and WMS Committee

If there is only one WMS in your church you will serve on the WMU council. If there is more than one WMS you will serve on the WMS committee and the WMS director will represent all societies on the WMU council.

This will release time for you to lead your society and

to represent your WMS on the WMS committee where all WMS work of the church is coordinated.

Procedures for WMS Work

Those who have served previously as WMS presidents may see the need for having some procedures for WMS work. These should be very simple and answer such questions as:

- How shall vacancies in the organization be filled?
- How will the nominating committee be secured?
- When will officers be elected?
- How long shall they serve?
- How often will the executive committee meet?
- When and where will the meeting be held?

There may be other questions which you will want your procedures to answer. The WMS Leader Manual gives guidance in all WMS work.



Baptist Women's Day of Prayer

November 3, 1969 is the time set aside as a day of prayer. The purpose of this day is to call Baptist women of the world to prayer. Guidance materials distributed through state WMU offices will help you and your activity chairman plan a meaningful prayer experience for the women of your church. It is possible that our world, our nation, our churches, and we ourselves have never had so great a need for prayer. Join other Baptist women in this day of prayer and offering. See *ROYAL SERVICE*, cover 3.

Week of Prayer for Foreign Missions

The 1969 Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering is November 30-December 7. You and the activity chairman will plan carefully for your society's observance. Will your WMS have a five-day observance? Will there be churchwide observances in your church? How will your WMS participate in these? See suggestions to the WMS activity chairman, page 34. The 1969 Lottie Moon Christmas Offering goal is \$16,000,000. How much of this amount will your church and WMS take as its goal?

WMS chairmen

There are still those who do not understand the significant work of the WMS chairmen. For instance, while the study chairman is responsible for planning learning experiences (programs) at general WMS meetings and the activity chairman is responsible for planning the prayer time (using Call to Prayer) at general WMS meetings they will not always lead these experiences.

As chairmen, you will secure the help of others and will seek to involve all members in the study, prayer, and mission action planned for the society. Your responsibility is to plan these activities and to see that the plans are carried out in the most effective manner.

WMS Executive Committee

The first duty listed for WMS chairmen is to serve on the WMS executive committee. There are two responsibilities which you have toward this committee. One is your relationship to group leaders; the other is your relationship to the executive committee as a whole.

Before the executive committee begins its meeting the study chairman meets with the mission study group leaders and the activity chairman meets with the prayer and mission action group leaders. During this time the group

leaders report on the work of their groups. They bring problems with which they need help and present work with which assistance is needed from other WMS areas.

Meetings of these sub-committees provide opportunities for coordinating the work and avoiding duplication.

At meetings of the entire executive committee the chairmen bring plans and reports which relate to the general society. They bring reports from the sub-committees or appoint group leaders to bring a summary report from each sub-committee.

Study Chairman

ROYAL SERVICE

ROYAL SERVICE (\$2 a year)² is an important resource for all general and group work in WMS. In planning the general studies for WMS and study projects, articles in *ROYAL SERVICE* which relate to the topic should be read and evaluated for use as supplementary material. In preparing for a study of the book *Sons of Ishmael: How Shall They Hear?* (95¢)³ by Finlay M. Graham there are two articles in November *ROYAL SERVICE* which should add much interest to the class. These are "Let Me Tell You About Yemen" by June Young, page 4, and "Life in Morocco and Libya" by J. D. Hughey, cover 2.

Read the article by Mrs. Lamar Jackson, "Who Lives in the Land of Lakes and Prairies?" page 10, for possible use with the general study, "Significant Migrations." You will learn that in Chicago alone there are seventy-seven foreign language newspapers with a combined circulation of over one million.

Here are some suggestions to encourage the reading of *ROYAL SERVICE*:

- refer to articles you have read in the magazine
- ask members to read an article and be prepared to answer questions regarding it
- assign articles to be reported on from time to time
- compose a song or write a skit about *ROYAL SERVICE* and present it.

Activity Chairman

Week of Prayer for Foreign Missions

The Week of Prayer for Foreign Missions begins in November this year. The date is November 30-December 7, and the theme is "In the Power of His Spirit." The hymn is "Seal Us, O Holy Spirit."

As you plan for the week—

- Remember the aim—
to understand the working of the Holy Spirit to observe his work in our world today
to respond to his leadership through prayer for foreign missions and offerings through the Lottie Moon

Christmas Offering. The goal for the 1969 offering is \$16,000,000.

- Plan carefully for the Bible study as outlined in *ROYAL SERVICE*.
- Use the foreign missions material effectively.
- Make the meditation and prayer periods worshipful.
- Prepare for an appropriate ingathering of the Lottie Moon Christmas Offering by using such Christmas decorations as angels, stars, or candles, with Christmas greens.
- Arrange an interest center with a large Bible opened at the eighth chapter of Romans. On a wide gold or white ribbon or paper streamer print the words: "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).
- Encourage women to use guides in December *ROYAL SERVICE* for private study of Romans 8.
- Work with WMU council in promoting the Lottie Moon Christmas Offering by showing progress toward the attainment of your church's goal. The goal for the Southern Baptist Convention is \$16,000,000.
You may want to use a large globe of the world or a map of the world with silver stars suspended above it. One star may represent a certain amount of the goal given; ten dollars, one hundred dollars, one thousand dollars.
- Secure enough offering envelopes for each member to have one. Write each member's name on her envelope
- Encourage women to use the family stand-up prayer reminder each day.

Mission Action

Be sure to read the article "Need Meets Need," page 30 in this month's *ROYAL SERVICE*. It will be an incentive for planning mission action for your WMS.

Since our study this month is about USA language groups of European origin, investigate the need for a mission action group to minister to language groups in your community. If you already have such a group see if the group needs help from the WMS.

WMS group leaders

This month there are three important matters called to your attention. They are group guides, group meetings, and characteristics of the group leader.

Group Guides

We often mention the fact that *ROYAL SERVICE* contains resources for mission study groups, mission prayer groups,

and mission action groups. In addition to *ROYAL SERVICE* there are group guides for most groups except current missions and Bible study groups. Resource material for these two is in *ROYAL SERVICE* month by month.

You will encourage group members to use the guide prepared for your group. It will help them become participating group members. Group guides are listed in the current WMU Year Book (35¢).⁴

Group Meetings

At each group meeting there is a primary activity in which the group engages. This is determined by the group's name: the primary activity of a study group is study; prayer group, prayer; mission action group, mission action.

In addition to each group's primary activity there is related work to be done, such as:

- Use of calendar of prayer
 - Preview general WMS study topic for the coming month
 - Announcements of general WMS plans and projects
 - Contact absentees and prospects.
- (See planning charts in *WMS Leader Manual*, pp. 113-115.)

The Group Leader

There are certain characteristics which make a good group leader. Some of these are:

- She prepares for each meeting.
- She encourages all members to participate.
- She guides the group in achieving its purposes.
- She leads the group to plan, conduct, and evaluate its work.
- She works with group members in carrying out their assignments.
- She coordinates all of the group's work.
- She helps the group feel an integral part of the total work of WMU in a church.
- She accepts responsibility for society work as well as group work.
- She appreciates the efforts of each group member.
- The booklet, *Leading a WMS Group* (25¢),⁵ will be helpful to all missions group leaders.

Promotional Feature

On a piece of cardboard draw a world and print the following

Pray—Give
November 30-December 7

On a piece of black cardboard cut a circle the same size as the world. Now slit the two circles from the outer edge to the center. Place the black circle on top of the world.

As you read the following turn the black circle slowly through the slit in the world until the world is on top of the black circle.

The whole world was lost in the darkness of sin
The Light of the world is Jesus
Ye dwellers of darkness with sin-blinded eyes—
Come to the Light 'tis shining for thee
The Light of the world is Jesus—
Jesus said, "I am the Light of the World"
Jesus said, "Ye are the Light of the World"
Let your light so shine before men, that they may see
your good works, and glorify your Father which is in
heaven.

Give plans for the observance of the week of prayer in
your church and promote the Lottie Moon Christmas Of-
fering.

Study Group Leaders

In their book *How to Work with Groups*, Harleigh
and Audrey Trecker have compiled a list of "right" ques-
tions for the person leading the discussion. A part of the
list is:

To Open Discussion

1. What do you think about the problem as stated?
2. What has been your experience in dealing with this
problem?

To Broaden Participation

1. Now that we have heard from some members, would
others who have not spoken like to add their ideas?
2. How do the ideas presented thus far sound to those
of you who have been thinking about them?

To Move the Group Along

1. I wonder if we have spent enough time on this phase
of the problem?
2. In view of the time we have set for ourselves, would
it not be well to look at the next question before us?*

Prayer Group Leader

One of the related activities of the prayer group is to
plan and conduct mission action projects. Ask three per-
sons to be prepared to suggest at least two projects listed
in the *Mission Action Projects Guide* that the prayer group
could assume.

Are you and the other members of your group varying
the group's experiences as you plan your agenda? This
month you may want to have a responsive reading. See
pages 42 and 43 in the *Prayer Group Guide* (\$1),¹ or use

*From *How to Work with Groups*, Harleigh and Audrey Trecker,
Association Press. © 1952. Used by permission.

the agree-disagree statements as suggested on pages 24-25
of the guide.

Mission Action Leader

Doubtless there will be new members in your group this
month. Do not overlook the necessity for each group mem-
ber to participate in the personal preparation period as
outlined in the mission action group guides.

Also, you will be mindful of the fact that there are other
sections of the guides which you must lead members to
use. Two of these are in-service training and sharing action.
Encourage members to read the article on page 30,
"Need Meets Need," by Kathryn Bullard.

WMS director

This month the WMS committee will coordinate plans
of all societies for the observance of the Week of Prayer
for Foreign Missions and the Lottie Moon Christmas Of-
fering.

You will want to read *Forecaster* to see the suggestions
given to WMS officers regarding this important week in the
church.

Lead the presidents to evaluate the study of the book
recommended for this quarter, *Sons of Ishmael: How Shall
They Hear?* by Finlay M. Graham (95¢).¹ Could the
study have been more successful? Was it well attended?
What were some of the visible results?

Are WMS officers making efforts to reach absentees
and to enlist prospects? Suggestions are given in the *WMS
Leader Manual* (75¢).² for doing this work.

Be sure to read "Need Meets Need," on page 30.

Sources of Materials in WMS Forecaster

¹Available from Woman's Missionary Union, 600 North
Twentieth Street, Birmingham, Alabama 35203, or Bap-
tist Book Store.

²Available from Baptist Book Store only.

³Available from Woman's Missionary Union, 600 North
Twentieth Street, Birmingham, Alabama 35203 only
(Alabama subscribers add 4 percent sales tax.)

PLANNING,

MANY persons doubt the wisdom
and importance of planning.
They think that detailed planning is
unnecessary; that it requires too
much time and energy.

This does not in any way charac-
terize your attitude toward planning,
does it?

While it is true that planning
takes time and is hard work, it is
also true that planning pays big
dividends. Planning can mean the
difference between an effective ac-
tivity and a mediocre activity. An
activity which has not been properly
planned is likely to be an ineffec-
tive activity. Planning does take
time, but it ultimately saves time
and energy. Planning makes leaders
organize their expectations and de-
velop ways to bring them about.

L. A. Allen, author of *Man-
agement and Organization* (\$7.95 from
Baptist Book Stores), has said that
planning is "the determination of a
course of action to achieve a desired
result."

Whatever definition of planning
you choose, you will probably con-
clude that planning is concerned
with where you are going and how
you are to get there. Planning causes
you to arrive at definite ideas about

what you are going to do before
the time comes to do it.

There are several basic questions
which need to be answered before
you begin planning. Only when you
understand clearly your responsi-
bility can you do your work with
purpose and direction.

Where Do You Begin?

The best plans are made with in-
tent of moving an organization or
group toward the accomplishment of
purposes. Ask the question, "What
is the purpose of this activity?" An
understanding of the reason for
planning and why the activity is im-
portant gives planners purpose and
direction for their work.

Planners should be aware of the
needs of the persons with whom they
are working; then, they seek to meet
these needs.

Planners should assemble and
study planning resources. Many
helpful resource materials are avail-
able. The current WMU Year Book,
the *WMU Manual*, the organization
leader manuals, organization maga-
zines, plan books, and report books
are some of the most significant and
useful items.

After the materials have been ob-

tained, take time to become familiar
with their contents before beginning
to plan.

Who Are the Planners?

Those who will be implementing
the plans should be the planners. In
Woman's Missionary Union there
are various planning groups—both
formal and informal. The planners
are members of the WMU council,
age-level committees, WMS execu-
tive committee, and other planning
groups within each organization.
Each of these groups or persons has
a distinctive role in the planning
process.

What Are the Steps in Planning?

Two things need to be kept in
mind. (1) decide a definite plan
for planning; (2) decide where to
go before plotting the course to get
there. Simply, decide the "where"
before deciding the "how." You
need to begin planning by identify-
ing the needs and developing plans
to meet the needs.

To plan effectively, these things
need to be decided.

What work needs to be done?

What actions are necessary to get
the work done?

When will the work be done?

AN EXCITING ADVENTURE

June Whitlow

Who will do the work?
How will the work be done?
Now that we have looked at the theory of planning, let's do an exercise which will help to put this theory into practice. This will stimulate and guide your thinking as you learn to plan effectively. This same type process can be used for planning any activity and can also be used by any planning group, but for this illustration the WMU council is used.

You (WMU council) are faced with the responsibility of planning churchwide activities during the Week of Prayer for Foreign Missions. Answers to the following questions supply a reservoir from which to choose activities which meet the needs of your church.

Suggestions are not exhaustive. You must come up with specific answers and ideas for your church.

1. What is there in the theme, "In the Power of His Spirit," that makes it significant and relevant to all church members?

The answer to this question determines how you present information about foreign missions to church members. If you believe every member should learn about foreign missions and his share in the proclamation of the gospel throughout the world, you will plan for foreign missions to be presented effectively during the week.

2. What are some of the goals we want to achieve during this week of emphasis on foreign missions?

To be effective, decide on a specific goal or goals. The goals you

set determine how you go about involving members and the kinds of methods and procedures you use.

If your goal is to lead persons to an understanding of the Holy Spirit and his work, you need to engage in serious Bible study. A way to get at this goal is to suggest that the pastor preach a sermon on the Holy Spirit. If your goal is to present information about the Foreign Mission Board and its work, you will find information in *ROYAL SERVICE* and *The Commission*.

3. What are some specific needs of church members in relation to this week?

You will need to augment what the prepared materials suggest with other ideas and experiences which meet specific needs of your group.

If you have never conducted churchwide activities during the week of prayer, your members will probably be interested in basic foreign missions information—the work of the Foreign Mission Board and the work of the missionaries.

If your members have never given generously to the Lottie Moon Christmas Offering, you may want to place particular emphasis on how the Lottie Moon Christmas Offering is used.

If you have a number of young persons in your church, you may want to present information about the missionary vocation and show specific areas where missionaries are needed. If there are persons in your area who are serving or have served with the Foreign Mission Board, you may want them to tell of their work. There may be those in the church

who have visited missions areas they could share their experiences.

4. How many churchwide activities will we plan?

Decide what work needs to be done after you have set your goals and determined where you are going. List what you plan to do. A congregation service with missions emphasis on Wednesday and Sunday are possibilities. A banquet or international fair may be good for your church.

5. What actions are necessary to get this work done?

After each activity has been decided, plan in detail how each activity will be carried out. What steps are necessary to get the job done; how is the work to be done? When will the work be done? Who will do the work?

6. What resources are available?

- *WMU Manual*
- *ROYAL SERVICE*
- *The Window*
- *Tell*
- *The Commission*
- Packet of materials to guide in observance of Week of Prayer for Foreign Missions (sent free to WMU director according to state plan) containing the following:
 - "Conducting Churchwide Activities" (pamphlet)
 - Lottie Moon Christmas Offering envelope
 - Family prayer folder and YWA individual prayer folder
 - Poster
 - Sample of program cover (priced)
 - Bulletin insert

Study the materials and plan ways to use each of them.

As you have answered these questions and decided what you will do during the week and how you will conduct each activity, you have actually been through the planning process. It wasn't so difficult after all, was it? Every detail is important and every person is significant.

Planning is an exciting adventure



the
wmu
leader

planned by June Whitlow
edited by Ethalee Hamric
November 1969 royal service

WMU Watchword for 1968-70

Our love should not be just words and talk; it must be true love, which shows itself in action."
1 John 3:18 TEV

information for
WMU
council members

Week of Prayer for Foreign Missions
November 26-December 7, 1969

One of the greatest concerns of WMU council members this time of year is the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. It will be most helpful this month if you can encourage WMU leaders to involve all members of their organizations in the activities of this important week.

You should be aware of the information which follows, and you should keep it before those with whom you work.

What—Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering. Convention-wide goal is \$18,000,000. Our church goal is _____.

Why—To lead persons to understand the working of the Holy Spirit; to observe the Holy Spirit's work in

our world today, to respond to the Holy Spirit's leadership. The theme is: "In the Power of His Spirit."
When—November 30-December 7, 1968

How—Southern Baptist churches observe the week of prayer and participate in the offering in these ways:
Churchwide observance Led by Women's Missionary Union and Brotherhood

Organization observance Within Women's Missionary Union and Brotherhood organizations: WMS, YWA, GA, Baptist Men, Baptist Young Men, and RA.

Supporting activities by Sunday School Foreign Missions Day in the Sunday School, December 7, 1969

Who—Every WMU member. Every church member who can and will participate

Foreign Mission Graded Series Books

The following information is important to each WMU council member whether the Graded series books are taught in WMU organizations or in a churchwide study (see page 41). Books and teacher's guides are available from Baptist Book Stores.

Adult *Sons of Ishmael: How Shall They Hear?* Finlay M. Graham, 95 cents; Teacher's Guide, Dorothy Pryor, 40 cents

Young People *Journeysman in Jordan* Annice Whalley, 95 cents; Teacher's Guide, Katie C. Maddy, 40 cents

Intermediate To Be Free William W. Marshall, 60 cents; Teacher's Guide, Alice Marshall, 40 cents

Junior *Land of Lebanon* Nannie Wingo, 60 cents; Teacher's Guide, Richie H. Whaley, 40 cents

Primary *Three Dawds*, Marjorie Rawden, 60 cents; Teacher's Guide, Jester Summers, 40 cents

Leadership Training Follow-up

Leadership training courses should have been conducted for all WMU officers and leaders at the beginning of this year. Because many benefits accrue from training leaders to understand, appreciate and perform their jobs, much emphasis is placed

on leadership training. Perhaps there were persons who were unable to attend the training sessions or new leaders who have been secured since the training. Have you considered your responsibility toward these persons?

The WMU director is responsible for planning for the study of the WMU Leadership Course and age-level directors are responsible for planning for the study of age-level leadership courses.

How can this training be planned and provided?

The WMU council should consider the need for this follow-up training (WMU director and age-level directors will report in their areas; see "Want To Be 100%?", p. 42.) How many persons missed the class study of each of the leadership courses? How many new leaders have been elected in each age level since the beginning of the year?

If there are enough persons who need each of the leadership courses, follow these suggestions for a class study.

1. Set goals. Determine what you want to achieve through this training and the number of persons you would like to reach.

2. Enlist persons to teach. The WMU director may teach the WMU Leadership Course and the age-level directors may teach the age-level courses; however, other women in the church or in other churches may be secured.

3. Decide on materials which are needed and order them. (See pp. 81-85, WMU Manual, for discussion of leadership courses.)

4. Establish a schedule. Five hours of class study must be offered Saturday, Sunday afternoon, weekdays, and evenings are possibilities. Consult the director of church training about the possibility of using time on Sunday evening for leader training.

Keep in mind that many persons have limited time and perhaps several short periods of time may be more satisfactory than trying to teach the course all at once.

5. Publicize the study. Suggest that one person who has had the study be a "buddy" to one who has not. This may include helping her to understand the importance of such a study, encouraging her to participate in the study, calling or sending a note to remind her of the study, and providing transportation to the study.

6. Conduct the study as scheduled. If there are not enough persons for a class study, plan for individual or home study. Goals for the number of participants and target dates for completion could be set as an added stimulus for persons to begin and complete the study. The "buddy system" could again be used to encourage persons to complete the individual study. (See *Individual Study*, WMU Manual, p. 83.)

to officers

To: WMU Director and Assistant Director

Planning for Churchwide Activities During the Week of Prayer

Have you received the pamphlet, "Conducting Churchwide Activities?" This pamphlet, the first of its kind, has been designed to guide you as you work with the Brotherhood director in planning churchwide activities during the Week of Prayer for Foreign Missions. A step by step process for planning churchwide activities is given.

Now that you know what the pamphlet is for, scramble through that packet of material which your state WMU office sent you and find the pamphlet.

Take time right now to read the entire pamphlet and familiarize yourself with all the materials in the packet.

After you have finished reading the pamphlet, perhaps you will want to give it to the Brotherhood director to read. After the Brotherhood director reads the pamphlet, suggest that he give it to the pastor. If the three of you are familiar with the suggestions, you will have a more profitable time discussing possibilities for your church.

Call the Brotherhood director and agree upon a time and place to meet for initial planning.

The pamphlet will suggest steps for you to follow as you plan. If you are unable to carry out the process in its entirety, there are many points at which you can relate.

For example, if you have no Brotherhood organization, perhaps you can work with a key man in the church in such a case, the WMU council takes initiative, but the man can and should be used in both planning and conducting the activities.

If you have no church council, ask your pastor to approve the suggested actions for churchwide activities. You will also want to ask the Sunday School superintendent, Training Union director, and other organization leaders to help at certain points.

If your church has only a WMU director, there are many suggestions in the pamphlet which you can use.

Look at the pamphlet and decide the things which your church can do. The important thing is that you get missions before every member of the church in the most effective way possible. Use your own creativity in planning the foreign missions emphasis.

This pamphlet is merely an attempt to guide you as you plan and conduct churchwide activities during this most significant week in your church.

Churchwide Study of the Foreign Mission Graded Series

The first use of the books in the Graded series is a churchwide study under the leadership of WMU and

Brotherhood. Conducting a churchwide study is not always possible nor wise; however, this seems to be a particularly good time because persons are interested in the political developments in the Middle East and the study of this series would give them insights into the geography, religious life, and economic and cultural development taking place among peoples in this area.

Discuss with the WMU council the possibilities for your church. The activities you have scheduled for the week of prayer, how recently you have had a churchwide study of the missions books, and the availability of time on the church calendar may influence your decision.

WMU age-level achievement guides allow for members to participate in the churchwide studies as a part of the organization's learning activities. If a churchwide study is not provided, each age-level is responsible for planning its own study.

After the decision has been made to have a churchwide study, the WMU and Brotherhood councils make broad plans and present them to the church council for approval. (This is your responsibility as WMU director.)

What needs to be done?

1. Put the date and time on the church calendar. An evening or a Saturday afternoon are possibilities. (See list of books, p. 40.)

2. Choose classes to be offered. (See list of books, p. 40.)

3. Enlist and train teachers for classes. (Check with associational WMU) to see if training for mission books teachers is scheduled and the date.

4. Provide materials for the study. The teachers will need to give the WMU council or Brotherhood council a list of supplies which they will need for the study.

5. Arrange for meeting places.

6. Publicize the study.

7. Conduct the study.

Exciting things which could be planned as a part of this study are a missions banquet preceding the study; a time when all come together for games and refreshments typical

of the Middle East; a viewing of *Baptist Witness in the Middle East or Challenge of the Arab World*. (Both of these filmstrips, 16 each, are available from Baptist Book Stores.)

Baptist Women's Day of Prayer, November 1, 1968

The first Monday in November has been set aside for Baptist women throughout the world to meet and unite their hearts in praying and giving for a world engulfed in spiritual darkness and physical suffering.

The offerings given this day are channeled in the service of the Lord through the Women's Department of the Baptist World Alliance. They are sent to such continental treasures and divided for work on the continent and the Women's Department. The theme for the 1968 Day of Prayer is "Let Us Rise Up and Build."

The material is prepared by the Women's Department of the Baptist World Alliance and distributed from state WMU offices.

What can you do?

First, mark the date on your church calendar. If it is not possible to observe the first Monday in November, every effort should be made to select another day near this date. Discuss possibilities (with the WMS director and the two of you lead the WMU council) to determine whether your observance will be for your church women, or whether you should initiate or cooperate in a city or area observance for all Baptist women.

Here are some possibilities for observance.

1. Set a time or times when all women can come to the church for study and prayer based on the material received from your state WMU office.

2. Arrange to have the church open during given hours for women to come for prayer. Investigate the possibility of recording the study material and prayer requests. Be sure someone is on hand to operate the recorder during the times persons are in come.

3. Encourage women who are employed to meet for prayer during the lunch hour.

4. Investigate the possibility of having neighborhood groups to meet for prayer and worship.

5. Check with other churches in your area or in your association and plan a joint observance of the day of prayer.

There are a number of possibilities. Discuss which of these might meet your needs and begin planning. The important thing is to give women in your church opportunity to join in prayer and worship with Baptist women around the world.

Council Agenda

Before the council meeting:

1. Meet with Brotherhood director and pastor to make initial plans for the week of prayer. Suggestions are given in "Conducting Churchwide Activities."

2. Check with each age-level director to see if she has made plans for leadership training follow-up.

3. Find out all information about the churchwide Graded series study if your church is having a churchwide study.

4. Discuss the section, "Baptist Women's Day of Prayer, November 3, 1969," page 41, and plan how you will present the information to council members.

5. Ask each council member to read "Planning An Exciting Adventure," page 37.

At the council meeting:

1. Discuss "Planning An Exciting Adventure," page 37.

2. Discuss all plans relating to churchwide observance of the Week of Prayer for Foreign Missions. Encourage directors to keep these plans before age-level leaders and encourage them to make plans for age-level observance.

3. Discuss possibilities for a churchwide study of the Foreign Mission Graded Series and make plans accordingly.

4. Ask each age-level director to report on leadership training plans.

5. Discuss Baptist Women's Day of Prayer and lead the council in making a decision as to how you will observe the day of prayer.

6. Call on directors for a report of the work of age-level organizations.

7. Make other plans as necessary.

To: Directors WMS YWA GA Sunbeam Band

Want To Be WMS?

Age-level directors, answer the following questions:

1. How many leaders do you work with in your age level?

2. How many have received credit for the age-level leadership course?

3. How many have not received credit?

4. Have you provided opportunity for them to receive credit for the age-level leadership course? Yes No

If there is a number other than zero in the third blank, you have work to do. You are responsible for seeing that all your leaders have opportunity to study the leadership course.

Read the section, "Leadership Training Follow-up," page 40, and report to the WMU council the kind of training your age level needs and begin making plans (WMS director involve your presidents and the WMS executive committees in your planning. You have coordination responsibilities where two or more societies are involved.)

The WMU council will be glad to help in making training plans, but as age-level director you need to have initial plans ready for their reaction. Make notes about what you would like to do and take these to the council meeting.

Try to make your age level 100 percent in leader training.

Want to Make Your Report More Interesting This Year?

Do you need help in knowing how to report to the WMU council? Here are some suggestions:

1. Write the report. Notes will do, but something needs to be written down so that you will know where you are going.

2. Make the report brief and to the point.

3. Relate the highlights of activities which have already been conducted and give interesting facts about anticipated events.

4. Be specific. Give exact details of what, when, where, and how. Call names of persons who are participating in the activities.

5. Be clever in your presentation. Use a different technique for presenting this information each month. Some suggestions are posters, pictures, slides, demonstration, skit, song, taped feature, mimeographed report, dialogue, pantomime, person from the organization to present the report.

WMS Director

Read the section, "Baptist Women's Day of Prayer, November 3, 1969," page 41, and discuss it with the WMU director. Depending upon the decisions which you and the WMU director lead the council to make concerning this observance, you will begin to plan. Be sure that each WMS president understands the purpose of this day and that she is a part of the planning for the observance as it relates to her society.

call to prayer

Comments prepared by Lillie Mae Hundley

1 SATURDAY Read John 17:1-18.

The first Baptist college in the state of Minas Gerais, Brazil, was organized in March. This presents an opportunity for education to many who have formerly been deprived. Pray for the students and faculty of this new school.

Pray for Sandra Hill, Christian social ministries, Virginia.

Oscar Hill, worker among Spanish, New Mexico.

Larry Patterson, pastor-director, Massachusetts.

Mrs. R. W. Cole, home and church work, South Brazil.

John H. Gayle, preaching, Indonesia.

Shirley Jackson, secretarial work, South Brazil.

Mrs. Ruth Masters, nurse, Nigeria.

Mrs. D. L. Mills, home and church work, Jamaica.

Oleta Shell, furlough, Chile.

Elizabeth Gray, retired, China, Malaysia.

L. C. Quarles, retired, Argentina, Uruguay.

2 SUNDAY Read John 18:1-14.

Royal Ambassador Week begins today. Pray for the Royal Ambassadors in your church. From these boys will come future Christian leaders.

Pray for Aileen Williams, Baptist center, Arizona.

Mrs. R. P. Beffington, home and church work, Equatorial Brazil.

Jimmy Lou Burrell, student work, Thailand.

Mrs. J. D. Watts, home and church work, Italy.

Mrs. Larry Benfield, furlough, Philippines.

Mrs. R. H. Farnon, furlough, Nigeria.

Mrs. W. J. Roberts, furlough, Kenya.

Mrs. J. D. Watts, home and church work, Italy.

Mrs. Larry Benfield, furlough, Philippines.

Mrs. R. H. Farnon, furlough, Nigeria.

Mrs. W. J. Roberts, furlough, Kenya.

Roger Cole, music ministry, South Brazil.

Mrs. S. L. Isaacs, retired, Oklahoma.

Mrs. L. M. Brecher, retired, Brazil.

Paul Tadd, retired, China, Japan.

3 MONDAY Read John 18:36-40.

Belgium, one of the most densely populated European countries, boasts only about three hundred Baptists. It is the hope of Mrs. R. M. Wood that the two English language Baptist churches in Brussels and in Casteau may serve as examples of what the church can and ought to be on the local level to the nine tiny Belgian churches. Pray that the influence of these two churches will be meaningful. Pray for state WMU annual meetings beginning today in Michigan, Montana, Texas, and Washington.

Pray for John David Best, mission center, Georgia.

Jose Enriquez, worker among Spanish, Tama.

Clyde E. Lake, pastoral missionary, Indiana.

Virgil Wilson, Baptist center, Illinois.

Burley Coder, preaching ministry, North Brazil.

Mrs. Stanley Cobb Jr., home and church work, Italy.

Alan Hasley, educational work, Colombia.

Mrs. G. M. Threlkeld, home and church work, Ethiopia.

Ben Tomlinson, preaching ministry, Taiwan.

Mrs. R. M. Wood, home and church work, Belgium.

Mrs. J. D. Watts, home and church work, Italy.

Mrs. Larry Benfield, furlough, Philippines.

Mrs. R. H. Farnon, furlough, Nigeria.

Mrs. W. J. Roberts, furlough, Kenya.

Mrs. J. D. Watts, home and church work, Italy.

Mrs. Larry Benfield, furlough, Philippines.

Mrs. R. H. Farnon, furlough, Nigeria.

Mrs. W. J. Roberts, furlough, Kenya.

Pray for Mrs. Phillip Aasen, worker among Spanish, California.

Beryl Flannagan, weekday ministries, Maryland.

Eddie Hanson, pioneer missions, West Virginia.

Peggy Brantley, music ministry, Mexico.

Samuel Cannata, doctor, Ethiopia.

Betty Jo Croig, social work, Nigeria.

Mosley Fisher, preaching ministry, Thailand.

Mrs. E. W. Miller, home and church work, Switzerland.

Ulman Moss, preaching ministry, Mexico.

4 WEDNESDAY Read John 18:19-22.

In Nyero, Kenya, WMU women have difficulty understanding the importance of placing capable women in positions of leadership. They tend to choose women they like and want to honor regardless of ability. Pray for the development of national leadership.

Pray for Jai M. Conley, worker among Negroes, Tennessee.

Lenard V. Lattin, rural-urban missions, Illinois.

Myrtle Sellers, Baptist center, Georgia.

Maryjane Ann Shepard, weekday ministries, Kentucky.

Madeline Arnold, secretarial work, Paraguay.

Nest Balvaot, music ministry, Argentina.

Mrs. J. H. McTern, home and church work, Chile.

Mrs. A. P. Pierson, publication work, Spanish Publishing House, El Paso, Texas.

James Watson, English language work, Spain.

Mrs. J. D. Watts, home and church work, Italy.

Mrs. Larry Benfield, furlough, Philippines.

Mrs. R. H. Farnon, furlough, Nigeria.

Mrs. W. J. Roberts, furlough, Kenya.

Anniversary Days in Prayer

World missions in the twentieth century has been characterized by crisis and unusual success. In 1912 the Judson Memorial Campaign was launched in celebration of the 100th anniversary of Adoniram Judson's mission to the Orient. The 1912 Convention adopted the recommendation "that the Baptists of the South undertake the raising of a million dollar educational fund for the adequate equipment and enlargement of our educational institutions in foreign fields. . . . Total subscriptions for the goal reached \$1,250,000.

In 1919 the Convention voted to raise \$75,000,000 in five years "in view of the needs of the world at this hour." The 75 Million Campaign began with a subscription of \$92,630,923. The financial depression at the end of that period reduced the total collection to almost half the subscriptions. Since the Foreign Mission Board had appointed new missionaries and enlarged necessary facilities, they were forced into an indebtedness of more than a million dollars.

In 1933 the Southern Baptist Convention reported liabilities of almost \$6,000,000. In answer to this indebtedness, the Hundred Thousand Club was adopted to liquidate the

debts of all agencies of the Convention. Membership in the Hundred Thousand Club would pay \$1.00 per month over regular giving through the churches. By 1944 the debt was paid. For the Foreign Mission Board, this marked the first debt-free year since 1845.

During these years outreach to new fields was held to a minimum. Argentina (1903), Uruguay (1911), Chile (1917) were opened in South America. Limited work was undertaken in the Near East and Europe. By 1945 Southern Baptists were able to launch a stable program of foreign missions outreach to a number of new countries.

An Advance Program was proposed in 1948 calling for 1,750 missionaries and an annual budget of \$10,000,000. In 1954 Dr. Baker James Cauthen, newly elected executive secretary of the Foreign Mission Board, sounded a call for continued advance. "Our destiny lies in advance. . . . We must give our money. . . . The giving of money, however, is not enough. Throughout the ranks of Southern Baptists . . . there needs to go up a constant prayer that God will from the ranks of each congregation call out the choicest of His servants to witness to the ends of the earth."

The Home Mission Board's struggle to freedom from indebtedness followed a pattern similar to that of the Foreign Mission Board. It, too, emerged victoriously with a new plan in the fifties. In 1955 work was projected through "Four Years of Conquest for Christ." This thrust majored "on more converts, more churches, and more witnesses for Christ." Special attention was turned to the cities, rural work was strengthened, language and migrant missions were increased, a deaf ministry was reactivated, literacy missions were inaugurated, and the work of the chaplain was expanded to include institutions and industry. This advance continued to the 1960's.

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 gratitude for those men who guided the Home and Foreign Mission Boards through the financially tumultuous years of the early twentieth century.

Express gratitude for the funds

given sacrificially during times of economic depression.

Express gratitude for the years following depression, the funds freed for missions use, the personnel ready for service, the increased involvement of Southern Baptists in world missions.

Consider with awe the creation of personalities to be used by God to fulfil his missionary purpose. Men like M. Theron Rankin, J. B. Lawrence, Courts Redford, Baker James Cauthen, and Arthur B. Rutledge have brought stability to faltering missions attempts in dynamic ways.

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 receptivity on the part of persons to whom ministry is directed.

Petition for necessary funds to carry on the missions enterprise.

Commit your life to deeper discipleship.

Commit your mind to greater study of the modern missionary movement.

Commit your emotions to prayerful desire for the hope of missions.

Commit your resources to greater fulfillment of the missions task.

ing abroad this fall will be sensitive to the needs of the residents of the countries they visit.

Pray for Robert T. Mighell, rural-urban missions, Illinois.

William O'Dell, superintendent of missions, Kansas.

Mrs. Samuel Chay, home and church work, Korea.

Mrs. D. G. Hooper, home and church work, Kenya.

Mary Anna Hubbard, educational work, Rhodesia.

Charles Johnson, preaching ministry, Tanzania.

Mrs. B. O. Kite, home and church work, Zambia.

Mrs. T. L. Law, home and church work, Spain.

Mrs. R. L. Locke, home and church work, Nigeria.

Malvin Wasson, furlough, Nigeria.

Pray for Mrs. Loh Tin Cheung, worker among Chinese, Texas.

Mrs. R. G. Register, home and church work, Israel.

Alma Rohm, educational work, Nigeria.

Robert Sellers, student work, Indonesia.

Edwin Pinckston, furlough, Ivory Coast.

D. E. Stamps, retired, China, Hawaii.

12 WEDNESDAY Read 1 Corinthians 11:1-11.

Islam is a growing religion in America today. The concept of peace is a part of this creed. But without accepting Christ as Saviour believers of Islam have no peace of heart, neither do they practice peace. Pray that Christians will faithfully present Christ to their Islamic neighbors.

Pray for Mrs. Loh Tin Cheung, worker among Chinese, Texas.

G. W. Bullard, superintendent of missions, Pennsylvania.

Emma Cook, education, Lebanon.

Doris Glenn, music ministry, Nigeria.

Mrs. G. E. Herndon, home and church work, Colombia.

Marion Mobley, preaching ministry, Japan.

Freddie Walker, preaching ministry, Kenya.

Hal Brone, furlough, Uganda.

Mrs. W. A. Hickman, furlough, Paraguay.

Mell Plunk, furlough, Argentina.

13 THURSDAY Read 2 Corinthians 6:1-10.

Yemen does not offer Baptist missionaries freedom to preach the gospel, but they allowed Baptists to establish a Christian hospital. Pray that those who came to the hospital may see Christ's love in the missionaries who work there. Pray that through the Christian influence of the hospital the government will soon give freedom for preaching and teaching Christ publicly.

Pray for Horace E. Fisher, worker among Indians, Panama.

Jay Brown, superintendent of missions, Michigan.

Riva H. Dorris, director, Arkansas.

Andrey Vierg, worker among Spanish New Mexicans.

Mrs. T. E. Raschiff, home and church work, Dominican Republic.

Laura Frances Snider, work with women, Chile.

Pray for Mrs. John O. Johnson, worker among French Louisiana.

Mrs. C. Ballard White, worker among Indians, South Dakota.

Mrs. C. E. Buckner, home and church work, Indonesia.

Mrs. J. E. Foster, home and church work, Ghana.

Mrs. W. W. Graves, home and church work,

6 THURSDAY Read John 19:28-42.

Dr. Peter H. Lee, a product of missions in China, has been preaching and teaching for some time in Southeast Asia. Pray for Peter Lee and other Chinese Christian leaders who cannot return to their homeland because of Communist control.

Pray for Mrs. Tress Linticum, worker among Spanish, New Mexico. Johanne Bransell, nurse, Yemen. Reginal Hill, preaching ministry, Trinidad.

John McTye, business administration, Chile. Alonzo Cummins, furlough, Kenya. Mrs. Virginia Lake, retired, China, Hawaii.

7 FRIDAY Read John 20:19-31.

Buddhism in America is a growing enterprise. To ignore the presence of its followers is to pass up an opportunity for Christian witness. Pray for efforts of home missionaries to witness to Buddhists.

Pray for Medwyn D. Garbarino, worker

among French, Louisiana. William McLin, worker among non-evangelical California.

R. T. Buckley, English-language work, Pakistan.

Mrs. W. T. Moore, home and church work, Pakistan.

Georgia Mae Ogburn, work with women, Chile.

Mrs. H. D. Olive, home and church work, Philippines.

Leland Harper, furlough, Paraguay.

8 SATURDAY Read John 21:9-17.

While visiting in Japan, Mr. and Mrs. W. Sheffield Owens became interested in Yoshiko Nakamura, a young Buddhist girl. Upon returning to the states the Owenses secured a Rotary fellowship for Yoshiko at the University of Georgia. While in Georgia Miss Nakamura accepted Christ as her Lord. Pray that those Baptists travel

abroad this fall will be sensitive to the needs of the residents of the countries they visit.

Pray for Robert T. Mighell, rural-urban missions, Illinois.

William O'Dell, superintendent of missions, Kansas.

Mrs. Samuel Chay, home and church work, Korea.

Mrs. D. G. Hooper, home and church work, Kenya.

Mary Anna Hubbard, educational work, Rhodesia.

Charles Johnson, preaching ministry, Tanzania.

Mrs. B. O. Kite, home and church work, Zambia.

Mrs. T. L. Law, home and church work, Spain.

Mrs. R. L. Locke, home and church work, Nigeria.

Malvin Wasson, furlough, Nigeria.

Pray for Mrs. Loh Tin Cheung, worker among Chinese, Texas.

Mrs. R. G. Register, home and church work, Israel.

Alma Rohm, educational work, Nigeria.

Robert Sellers, student work, Indonesia.

Edwin Pinckston, furlough, Ivory Coast.

D. E. Stamps, retired, China, Hawaii.

the faculty members teaching in colleges around the world. Pray for these faculty members as they present Christ through instruction in their academic disciplines. Pray for the state WMU annual meeting beginning today in Hawaii.

Pray for Sam Auzan, worker among French, Louisiana.

Fred Chesnut, worker among Negroes, Alabama.

Harold Cummins, preaching ministry, Kenya.

Muamer Harvey, educational work, Hong Kong.

Gladys Hopewell, student work, Taiwan.

Mrs. R. G. Register, home and church work, Israel.

Alma Rohm, educational work, Nigeria.

Robert Sellers, student work, Indonesia.

Edwin Pinckston, furlough, Ivory Coast.

D. E. Stamps, retired, China, Hawaii.

12 WEDNESDAY Read 1 Corinthians 11:1-11.

Islam is a growing religion in America today. The concept of peace is a part of this creed. But without accepting Christ as Saviour believers of Islam have no peace of heart, neither do they practice peace. Pray that Christians will faithfully present Christ to their Islamic neighbors.

Pray for Mrs. Loh Tin Cheung, worker among Chinese, Texas.

G. W. Bullard, superintendent of missions, Pennsylvania.

Emma Cook, education, Lebanon.

Doris Glenn, music ministry, Nigeria.

Mrs. G. E. Herndon, home and church work, Colombia.

Marion Mobley, preaching ministry, Japan.

Freddie Walker, preaching ministry, Kenya.

Hal Brone, furlough, Uganda.

Mrs. W. A. Hickman, furlough, Paraguay.

Mell Plunk, furlough, Argentina.

13 THURSDAY Read 2 Corinthians 6:1-10.

Yemen does not offer Baptist missionaries freedom to preach the gospel, but they allowed Baptists to establish a Christian hospital. Pray that those who came to the hospital may see Christ's love in the missionaries who work there. Pray that through the Christian influence of the hospital the government will soon give freedom for preaching and teaching Christ publicly.

Pray for Horace E. Fisher, worker among Indians, Panama.

Jay Brown, superintendent of missions, Michigan.

Riva H. Dorris, director, Arkansas.

Andrey Vierg, worker among Spanish New Mexicans.

Mrs. T. E. Raschiff, home and church work, Dominican Republic.

Laura Frances Snider, work with women, Chile.

Pray for Mrs. John O. Johnson, worker among French Louisiana.

Mrs. C. Ballard White, worker among Indians, South Dakota.

Mrs. C. E. Buckner, home and church work, Indonesia.

Mrs. J. E. Foster, home and church work, Ghana.

Mrs. W. W. Graves, home and church work,

Argentina
Dione Hutto, educational work, Nigeria
John Poe, preaching ministry, South Brazil
Mrs. B. A. Teems, home and church work, French West Indies
Don Jones, furlough, Korea
Earl Martin, furlough, Kenya
James Young, furlough, Yemen

14 FRIDAY Read 2 Corinthians 8:1-12.
Alaska's Grandma Tucker became a Christian after she was over one hundred years old. For the past few months she has been keeping up with world news over the radio. Grandma comments, "Now I can pray for people all over the world, not just people in Alaska!" Consider the possibilities of mass media as resources for prayer. Pray for five personalities involved in world events.

Pray for Mrs. John R. Isaacs, pastoral missionary, Alaska
Albert Joquin, worker among Spanish, Texas
Jennie Alderman, religious education, Taiwan
Roger Brubeck, preaching ministry, Uganda
Curtis Dixon, preaching ministry, South Brazil
Mrs. J. L. Garrett, home and church work, Equatorial Brazil
Levy Haque, preaching ministry, Taiwan
Marjorie Jones, work with women, Equatorial Brazil
Clint Kimbrough, music ministry, South Brazil
Mrs. J. D. Mason, home and church work, Zambia
Mrs. J. W. Shepard, furlough, Japan
Thomas Phillips, retired, Louisiana
Mrs. Melvina Roberts, retired, New Mexico

13 SATURDAY Read 2 Corinthians 11:16-30.
Twenty-four years have passed since the close of World War II. Japan is now in a new era of progress. The churches of Japan have invited Baptists to hold the Baptist World Congress in Tokyo, Japan July 12-18, 1970. Express thanksgiving for this progress. Pray that those attending this meeting might live their faith in every situation they encounter.

Pray for Armon Bradford, worker among Negroes, Louisiana
Joshua E. Ibarra, worker among Spanish, Texas
James Calvin Willard, worker among deaf, Texas
Lorne Brown, doctor, Kenya
Patricia Haynes, nurse, Tanzania
Billy Kite, preaching ministry, Zambia

16 SUNDAY Read Psalm 103:1-11.
During a Vietnam offensive against Saigon, the fifty-two member Faith Baptist

Church was surrounded by more than three thousand refugees. They arrived with nothing to eat and no shelter. By visiting relief agencies and enlisting church members, these three thousand refugees were cared for. Pray for the churches of Vietnam that they continue to minister in super-human ways.

Pray for Mrs. Santos Ramos, worker among Spanish, Texas
Mrs. W. J. Bickers, home and church work, Paraguay
Harbert Blanson, educational work, Bahamas
Emelle Brooks, nurse, Nigeria
Mrs. J. R. Burtis, home and church work, Argentina
Mrs. M. T. Furr, home and church work, Peru
Marilyn Pinson, religious education, Liberia
Raymond Pople, religious education, Argentina
Mrs. H. H. Hurst, furlough, Nigeria
Helen Nixon, furlough, Argentina
Mrs. W. E. Craighhead, retired, Romania
Paraguay
Bertha Smith, retired, China, Taiwan

17 MONDAY Read Psalm 104:24-35.
"Our greatest need in the Arab world is for dedicated witnesses who will bear the good news to their own people," writes Julia Graham, wife of Dr. Finlay M. Graham, president of the Arab Baptist Theological Seminary. Pray for the Arab Christians that their lives be so filled by the Holy Spirit that the people cannot but accept Christ. Pray for state WMO annual meetings beginning today in Colorado and New Mexico.

Pray for L. C. Jenkins, teacher-missionary, South Carolina
Mrs. F. M. Graham, home and church work, Lebanon
Mrs. S. J. Lennon, home and church work, Thailand
Paul Miller, educational work, Nigeria
Harold Wicks, educational work, Nigeria
Robert Carlisle, furlough, Uruguay
Mrs. F. L. Hawkins, furlough, South Brazil
Mrs. L. A. Lovgren, furlough, Jordan

18 TUESDAY Read Psalm 107:1-9.
"It is impossible for me to live a Christian life," commented a Mexican man three years ago. A radiant Christian today, he is lay pastor of a Guadalajara (Mexico) Baptist church. Pray that national men and women may come to know that a victorious Christian life can be theirs through the Lordship of Christ.

Pray for Mrs. Stephen Corradi, worker among Spanish, New Mexico
Orville Griffin, superintendent of missions, Ohio
Antonio Martinez, worker among Spanish,

Texas
Dayle Bailey, preaching ministry, Argentina
Thearon Brown, educational work, Ghana
James Crane, field representative, Middle America
James Hawkins, preaching ministry, South Brazil
Elean Johnson, Jr., student work, South Kenya
Mrs. R. H. Lacey, home and church work, Kenya
Thomas Sutton, dormitory parent, Nigeria
Harvey Waharath, preaching ministry, Mexico
J. L. Wilson, educational work, Thailand
Carl Yamell, preaching ministry, Malaysia
Linda Porter, furlough, Nigeria
Mrs. E. M. Bostick, retired, China
Mrs. E. L. Morgan, retired, China
Mrs. G. W. Strother, retired, China, Malaysia
Charles Westbrook, retired, China, Kenya
Lucy Wright, retired, China, Korea,

19 WEDNESDAY Read Psalm 107:21-31.

The Home Mission Board has an important responsibility in its work among the Hindus in America. Hinduism has been growing as Indian students come to study in our universities. The responsibility and opportunity of Christians to present a personal belief in Christ increases as their number increases. Pray that American students currently influenced by Hinduism might rethink their convictions. Pray for Baptists on university campuses as they witness to Indian students.

Pray for Warren Littlefield, superintendent of missions, Minnesota
Albert T. Walker, work with National Baptists, Mississippi
Mrs. I. H. Acree, home and church work, Uruguay
Mrs. B. E. Allen, home and church work, Indonesia
Mrs. H. W. Rice, home and church work, Indonesia
Ray Davidson, furlough, Malawi
Vada Waldron, furlough, Argentina
S. E. Grinstead, retired, Tennessee

20 THURSDAY Read Psalm 111:1-10.
In 1968 an English language Baptist chapel was organized in Seville. Spain the site of a US Air Force installation. The new mission with three families as its core, is sponsored by the English language Emmanuel Baptist Church in Madrid. Pray for this new church and other English language churches in Europe.

Pray for David Espurva, worker among Spanish, Texas
Mrs. Gilbert Ramos, worker among Spanish, New Mexico
Rollen E. Spencer, Christian social minist-

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iver, California
Mrs. Hilario Valdez, evangelistic work, Nigeria
Mrs. G. R. Trotter, home and church work, Indonesia
Harris Pooney, furlough, Taiwan
Lee Auliff, retired, New Mexico

Belgium
Mrs. S. B. Sears, home and church work, Singapore
Marjorie Stephens, educational work, Nigeria
Mrs. G. W. Doyle, furlough, Ecuador

21 FRIDAY Read Psalm 116:1-15.

Singapore is a young nation throbbing with life and activity. Its multilingual society is made up of many vigorous, youthful leaders. International Baptist Church in Singapore is marked by many of the same characteristics. It is international in outlook, reaching, growing and energetic in outlook and challenging in its opportunities. Pray that it will continue to influence Singapore.

Pray for Mrs. Victor Konnebu, worker among Indians, New Mexico
Daght Baker, educational work, Israel
Mrs. M. N. Bretand, home and church work, Thailand
David Danell, radio TV work, Mexico
Dean Fitzgerald, doctor, Jordan
Mrs. F. M. Horton, home and church work, _____
Patsy Kirkamp, nurse, Mexico
David Neim, educational work, North Brazil
Barr, Mitchell, business administration, North Brazil
Mrs. G. W. Poulos, home and church work, _____

22 SATURDAY Read Psalm 118:1-14.

Hundreds of thousands of Jews have poured into Israel, developing a progressive, independent, materialistic nation. The majority of those people are still rejecting Christ as the Messiah. Baptists in Israel place special emphasis on the development of local congregations. This approach is understood by the Jewish majority. Pray that these congregations will thrive and influence many Jewish families.

Pray for Mrs. Truett Eagle, Christian social ministries, Ohio
Mrs. Alan G. Johnson, worker among Spanish, California
Mrs. Alcides Lozano, evangelistic work, Panama
Sereando Morales, worker among Spanish, Texas
Mrs. David Torres, evangelistic work, Florida
Mrs. Roderick Loney, worker with inter-nationals, New York
Franklin Bough, business administration, Tanzania

Betty McQueen, student work, Nigeria
Mrs. V. M. Mammad, home and church work, Switzerland
Mrs. O. E. Smith, home and church work, Nigeria
Richard Dmeyer, furlough, Kenya
Leighton Lewis, furlough, Equatorial Brazil.

23 SUNDAY Read Psalm 119:97-106.

The Bible Way Correspondence Course in Zombie is one of many such attempts to reach persons with the gospel. From its beginning in January 1965 to July 1968, more than seven thousand persons had enrolled. Pray for men and women currently enrolled in such courses. Pray that the Holy Spirit will speak through the written words of the course.

Pray for John Arnold, worker among Spanish, Illinois
Charles A. Clark, pioneer mission, Texas
Albert Costel, worker among Spanish, Puerto Rico
Robert Jones, metropolitan missions, Kentucky
Eugene Leroy Sloan, worker among Spanish, Oklahoma
Mrs. J. R. Barron, home and church work, Ghana
William Skinner, doctor, Paraguay
Phyllis Thomas, educational work, French West Indies
Mrs. C. J. Wisdom, home and church work, Mexico
Mrs. L. L. Gregory, furlough, Costa Rica
Mrs. H. C. Starnes, furlough, Korea
Mrs. E. S. Swanson, retired, Argentina

24 MONDAY Read Psalm 119:109-113.

The approximately thirty thousand Bahais living in the US today believe in a concept of love and peace. They do not realize that the only way to attain this concept is to have the love of Christ in their hearts through faith in Him. Pray for the Home Mission Board's efforts with this group. Pray that those who hold this faith might come to see the reality of love in Christ.

Pray for John G. Shannon, rural urban missions, California
L. H. Gunn, worker among deaf, Oklahoma
Wesley Brezindine, preaching ministry, Liberia
Mrs. B. D. Brown, home and church work, Liberia
Mrs. E. S. Dismore, home and church work, Peru
Mrs. A. F. Garner, home and church work, Argentina
Grundy Jones, educational work, Chile
William Martin, educational work, Ecuador
William O'Brien, music ministry, Indonesia
Katherine Shors, educational work, Hong Kong

Answers to Study-Action Points, page 13

1. Orleans, France
2. Chicago, Illinois
3. Rome, Italy
4. Len
5. Libya
6. Boyne City, Michigan
7. Frankfurt, Germany
8. Promised Land
9. Virginia
10. Egypt
11. Wiesbaden, Germany
12. Asia, Europe, and Africa
13. Moon
14. Brazil
15. Luxembourg and Belgium
16. Traverse City, Michigan
17. Kansas
18. Luxembourg
19. Sweden and Yemen
20. Illinois

Mrs. Chester Todd, home and church work, Tanzania
K. H. Watkins, preaching ministry, Paraguay
Robert Wright, furlough, Korea

23 TUESDAY Read Psalm 121.

On April 7, 1968, the Sunday before Easter, the first baptismal service was held in the new student chapel in Chungli, Taiwan. Sixteen were baptized, all of them students of the college except one man who works in the school clinic. Pray for those baptized that they may remain true to the Lord. Pray for others who have made decisions but have not yet been baptized. Pray for the many others who have not yet decided.

Pray for Mrs. D. E. Wright, pioneer missions, Alaska
Albert Dyson, religious education, Nigeria
Luis Glass, religious education, Taiwan
Lynn Grace, agricultural work, Ethiopia
Mrs. C. G. Lee, home and church work, Indonesia
George Lozuk, preaching ministry, Venezuela
Gerald Schieff, educational work, Rhodesia
Willie Mae Berry, furlough, Ghana

24 WEDNESDAY Read Psalm 126.

Communication is the basic need that each man has of establishing his identity in relationship to another person. One of the greatest problems facing a deaf per-

son is finding a way to overcome his barrier to communication. Pray that deaf persons might find freedom of expression in their Christian experience. Pray that more persons might learn sign language in an effort to lessen this barrier.

Pray for Mrs. Julia Angutano, worker among Spanish, Texas
Byron F. Todd, superintendent of missions, California
Benjamin J. Yehington, worker among Indians, New Mexico
Mrs. M. N. Alexander, home and church work, Thailand
Mrs. D. B. Hoate, home and church work, Korea
Mrs. F. J. Snyder, furlough, Kenya.

27 THURSDAY Read Psalm 138.

Pause to list those things you can think of for which you are thankful. Think of the spiritual blessings you have received from God during the year. Question the depth of your thanksgiving. Do you need to respond to God's love for you in a more active way?

Pray for Patricia Ervin, mission center, Georgia
Robert Landes, worker among deaf, Virginia
Jim Dillard, education, Nigeria
Sydney Goldfinch, preaching ministry, Costa Rica
Richard Lusk, preaching ministry, Malawi
Calvin Parker, preaching ministry, Japan
Mrs. R. T. Plampin, home and church work, South Brazil
Miriam Willis, nurse, Gogo
Minor Davidson, furlough, Singapore
Donald Donley, furlough, Ghana
Bertha Jane Marshall, furlough, Goro
Mrs. I. A. Bass, retired, Texas
Mrs. S. L. Watson, retired, Brazil

28 FRIDAY Read Psalm 145.

While Marilyn Oliver's family was out of town they opened their home to a lady visiting in the city. The visitor could not speak Spanish and the Colombian who was looking after the Oliver house could not speak English. Finally the communications barrier was broken when the two ladies found that they could use their Bible. Pointing to Scripture passages that they enjoyed, they were able to communicate since verse numbers are the same and book titles are similar. Pray that barriers might be broken as missionaries attempt depth communication with nationals.

Pray for Mrs. O. A. Dalby, worker among Indians, California
Rafael DeArmas, metropolitan missions, Florida
George P. Gaskin, metropolitan missions, Colorado
Mrs. Hubert O. Hurt, evangelistic work,

Florida
Lucille H. Ladd, various missions, Louisiana
Gregorio Pava, worker among Spanish, Texas
Mrs. Edith Sanchez, worker among Spanish, Texas
Mrs. Sylvester A. Sneed, worker among Indians, Colorado
Charles Farmer, educational work, Japan
Clifford Graham, religious education, Guyana
Martha Morrison, religious educator, Malaysia
Mrs. J. C. Oliver, home and church work, Colombia
Mrs. J. W. Poor, press relations work, Uruguay
Mrs. R. E. Shelton, home and church work, Uruguay
Mrs. M. C. Knight, furlough, Argentina.

29 SATURDAY Read Psalm 148.

The first physical therapist was appointed by the Foreign Mission Board recently. S. Nowlin Peach will serve in Gese. Pray that other young persons will be challenged to dedicate their vocational specialties to world missions.

Pray for Mrs. A. F. Cabrera, worker among Spanish, New Mexico
Pedro Carranza, worker among Spanish, Utah
John O. Johnson, worker among French, Louisiana
Juan A. Martinez, worker among Spanish, Texas
Hal Jacks, preaching ministry, Indonesia
Nan Owens, publication work, Nigeria
Richard Plampin, educational work, South Brazil
Mrs. Fred Walker, home and church work, Kenya
Mrs. W. S. Wester, home and church work, Malawi
Annie Sue Chis, furlough, Japan
Mrs. T. B. Hawkins, retired, Argentina

30 SUNDAY Read Isaiah 1:10-20.

Agricultural missionaries are able to fight the causes of world poverty and hunger. By using improved scientific methods, persons may be taught to increase possible crop yield and produce new crops. An agricultural missionary is needed in Yemen. Pray that the funds and personnel will be available for this appointment.

Pray for Wilfred Hsu, worker among Chinese, California
Lucille Kerrigan, evangelistic work, Florida
John Abell, doctor, Nigeria
John Hopper, educational work, Switzerland
Dick Rader, preaching ministry, Zambia
Lee Robinson, preaching ministry, Taiwan
Mrs. C. A. Allen, furlough, Guatemala
Mrs. H. M. Roberts, furlough, Honduras

WOMEN'S OF PRAYER

NOVEMBER 2, 1968

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Dear Pastor,

Ponder something for a minute. Three men recently returned from man's first trip to the moon. Behind each man was a boyhood filled with man-boy contacts. Neil Armstrong worked for forty cents an hour in Rhine and Brading's pharmacy. Whenever he could save nine dollars he asked Dick Brading for a couple of hours to go to the Wapak Flying Service for a lesson with Charles Finkenbine. Buzz Aldrin was more interested in playing center for the Montclair High School football team than doing anything else. Mike Collins grew up around military installations from here to Rome.

What effect did Dick Brading and Charles Finkenbine have on Neil Armstrong? What effect did football coaches and military personnel have on the lives of Buzz Aldrin and Mike Collins?

Now ponder another question. What effect will the men in your church have on the lives of the six to eight-year-old boys who will be Crusader Royal Ambassadors next year? As you already know the Southern Baptist Convention will move into a new grouping-grading plan October 1, 1970, which calls for boys six to eight years old to receive their missions education through the Brotherhood rather than Woman's Missionary Union.

Since boys need to identify with men, we believe this is an important change for your church. You can help the WMU and Brotherhood in your church make this change. Encourage some of your men to become interested in these younger boys. By visiting Sunbeams and assisting Sunbeam leaders in this, men may begin preparing themselves for this new area of leadership. Encouragement from you may be the extra push of interest your men need in preparing for this responsibility.

Sincerely,

WMU Staff