

ROYAL SERVICE

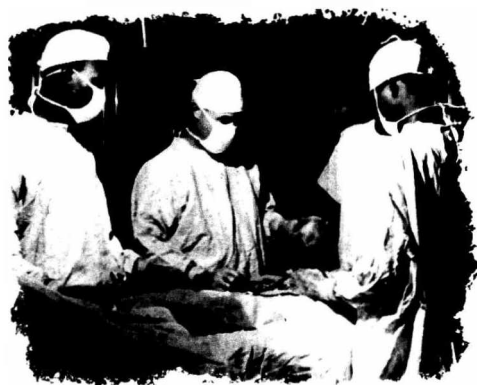
DECEMBER 1960

The Power of His Spirit

I have seen the ill made well, the terminally ill become
courageous, and the bereaved comforted.
May the power of his Spirit be for them.

I have seen lonely children, jobless fathers stripped of
their manhood, dirty mothers carrying water for their dishes.
May the power of his Spirit be for them.

I have seen successful programmers, sensitive doctors,
struggling young businessmen.
May the power of his Spirit be for them.



Betty Jo Cor m



I have seen farmers standing knee deep in rice paddies,
men pulling heavy-laden carts, a subteen girl carrying
her four-year-old brother on her hip.
May the power of his Spirit be for them.

I have seen groups of people meeting in homes called churches,
people meeting in large buildings called churches, and
people meeting in brush arbors called churches.
May the power of his Spirit be for them.





I have seen mini-skirted girls, women in clothes bought
from a crisis closet, and women in white mink.
May the power of his Spirit *be* for them.

I have seen bearded young men, serious-minded students,
and creative poets and musicians.
May the power of his Spirit *be* for them.



I have seen proponents of a new theology, the new
morality, and those who seem to be threatened by
anything new.
May the power of his Spirit *be* for them.



I have seen persons in prison, persons who wrong others
in business deals, persons whose ambition is to control others.
May the power of his Spirit *be* for them.

I have worshiped with my church. I have been made aware
of need, and I have been shown ways to help.
May the power of his Spirit work through me.

ROYAL SERVICE

THERE'S just something about
people. We take them, speaking
from a prejudiced point of view,
we think they are terribly impor-
tant. We want to know what they
think, how they feel, everything
about them.

This month **Royal Service** wants
to share the thoughts, feelings, and
personalities of several people with
you.

Visit with Helen King (p. 4)
and catch her feeling for Lottie
Moon.

Visit with missionary Grayson C.
Tennison (p. 6) and feel his love
for Portugal.

Listen as missionaries Mobley
(p. 8), Hampton (p. 9), and Parham
(p. 12) introduce you to people of
Japan, Brazil, and Nigeria.

Involve yourselves in the week
of prayer.

Listen to stories of men and
women touched by the power of
his Spirit.

Respond in love person-to-per-
son; respond in prayer person-to-
God.

WOMAN'S MISSIONARY UNION

HELEN FLING

A VISIT to Foreign Mission Board headquarters in Richmond, Virginia, is never quite complete for me without dropping by the Jenkins Library to look again at Lottie Moon's little table and battered trunk.

The intricately carved table is a reminder of the house at the Little Cross Roads in the old walled city of Tengchow. For forty years this was the hub of Miss Moon's ceaseless witness to outlying villages, reaching all the way to Pingtu, a week's journey by mule litter. Was it beside this lamp table that the lonely Virginia girl read her Bible and found strength for her tasks? In the margin of her Bible she wrote: "Words do fail to express my love for this Holy Book, my gratitude for its Author for his love and goodness, how shall I thank Him for it!"

The walls of the three-hundred-year-old Chinese house in Tengchow must have witnessed both triumph and tears throughout Lottie Moon's long residence. It was here, in the early years of missionary service, that she wrote her final letter to the brilliant, young university professor in America, reversing her earlier decision to return home and marry him. Long afterward she replied to an inquiring relative, "God had first claim on my life, and since the two conflicted, there could be no question about the result."

The house at the Little Cross Roads was an appropriately named location since it was the wall of the crossroads that continued to draw Lottie Moon away from home to work among the village women and children. She offered the children tea cakes as an inducement to come and hear stories of Jesus. In preparation for her trips, the kitchen at Tengchow was fragrant with baking.

Expending all her strength in village evangelism, as the years passed

Miss Moon penned letters to America begging for missionary reinforcements. Once she wrote: "It is odd that the million Baptists of the South can furnish only three men for all China. I wonder how this looks in heaven. It certainly looks queer in China!"

Poignant letters written from Tengchow and later from Pingtu played a vital role in bringing about the formation of Woman's Missionary Union in 1888 and led the new organization to undertake the first Christmas offering for foreign missions in the same year. Giving up a long overdue trip to America, Miss Moon refused to leave Pingtu until two missionaries could be sent to carry on her work. She wrote

China. Through nearly four decades the silent stone walls at the Little Cross Roads witnessed her selfless giving. When she was past seventy, famine spread through China. Word came from Pingtu that people were dying of starvation. Lottie Moon could not—she would not—eat when her beloved Chinese were starving. She sent most of her salary and drew out all of her bank savings for famine relief. Below the last notation in her bankbook in August 1912 she wrote, "I pray that no missionary will ever be as lonely as I have been."

The frail body was quickly depleted by such rigorous self-denial. When Miss Moon's health broke completely, the doctor recognized

THE TABLE AND THE TRUNK

"I should be most heartily glad of ten women for the Pingtu region! No one who has not seen can imagine the wide field opened there for women's work. I would I had a thousand lives that I might give them to the women of China."

Instead of two thousand dollars, an offering of almost three thousand was given—enough to send three missionaries.

From time to time Miss Moon returned to Tengchow to the home that she loved where she had created a bit of old Virginia in the midst of

her condition as near starvation. Plans were made for her to journey home to America accompanied by a missionary nurse, Cynthia Miller. For the last time she packed her trunk in the house at Little Cross Roads and sailed December 20, 1912.

A matchless account of that last voyage was written by Una Roberts Lawrence in the book *Lottie Moon*.

Christmas Eve came, December 24, 1912. The ship rode gently at anchor at Kobe, Japan. For a long while that morning she had lain very quiet

and unconscious, the watcher thought. Then she stirred and seemed to be waiting for someone. Her lips moved and in the nurse's hand to catch her breath she heard a Chinese name. Her thin, thin hands were clasped to her heart in the Chinese fashion of greeting and gently und clasped. Over and over she came that look and the gleaming to Chinese friends long since vanished before her, her Chinese friends at Tengchow and Pingtu of her long, long journey, whom she would not of the heavenly home. The nurse did not venture to break that silence. She felt as if the heavenly

visitors had come within the stateroom to greet and bear her spirit away.

And it was thus, with the Chinese handclasp, a smile of greeting and the whisper of a friend's name, that Lottie Moon died.

Lottie Moon, Virginia's gifted daughter, God's precious gift to China, was herself a Christmas gift to heaven for "twas Christmas Eve."

Japanese burial laws prevailed. The body was cremated and the urn with the precious ashes was brought back to Virginia for burial. When Lottie Moon's trunk reached Vir-

ginia, the family wept when they saw how little it contained. Most of her possessions had been given to the poor in China. There remained some items of clothing and silverware, a diary, some pictures and letters.

In recent years Lottie Moon's trunk joined her table and priceless letters at the Foreign Mission Board, presented by relatives of the Virginian who served as a Southern Baptist missionary to China for forty years. Another trunk is the property of Woman's Missionary Union and is displayed in the headquarters building in Birmingham. Other effects may be seen at Southern Baptist Theological Seminary in Louisville, Kentucky.

Today, looking at these treasures, one thinks again of the house at the Little Cross Roads. Its ancient walls gave shelter for three hundred years. Are they standing still? What of life behind the Bamboo Curtain? One cannot help wondering about the fate of the Chinese Christians when Tengchow fell to the Communists. What happened to the church where Lottie Moon worshiped for forty years? In the little churchyard the Chinese erected a simple monument to Miss Moon's memory. For three years after her death they collected love gifts to buy the shining shaft of marble. What did the Communists think when they read the Chinese

A monument to bequeath the love of Miss Lottie Moon, an American missionary. The Tengchow church remembers Lottie.

And at Christmas time Southern Baptists remember. We remember not just the love of Lottie Moon bequeathed to the Chinese, but the love of God the Father bequeathed to the whole world through his only begotten Son.

INNOVATION

in an Old Setting

Grayson C. Tennison

The marriage of the glories of the past with the freshness of modern technology offers a memorable experience to the visitor to Portugal. The flight from New York arrives simultaneously with the rising sun as it glistens a sparkling gold on the blue waters of the Atlantic that kiss the shores of Portugal and streak up the Tagus River. Suddenly the Salazar bridge looms into sight and then the pastel colors of Lisbon give a momentary prelude of what one will find to be a friendly and enchanting city.

Lisbon is the reception room of the past with the freshness of modern technology offers a memorable experience to the visitor to Portugal. From the capital of the nation the flow of life radiates to the other areas of the multiracial and multicultural Portuguese culture. Through eight centuries of nationhood, Portugal has left an indelible imprint on every continent of the globe and most of the islands of the seas. In turn, Portugal has been influenced by these same contacts. One of her territories borders mainland China (Macau). Another is found in the Malay Archipelago (Timor). Two large territories in eastern and western Africa, and one small one in the northwestern area (Mozambique, Angola and Guinea) speak of Portugal's far-reaching influence. A score of islands of the Atlantic are an integral part of the country.

The Portuguese proudly call their country a garden planted by the sea. It is a garden of extreme beauty, of unusual and rare variety. It speaks of loving care and laborious dedication. It offers a friendly welcome and the rare opportunity of a

moment of calmness. Names of men such as Prince Henry—the Navigator, Vasco da Gama, Magellan (Magalhães), and even Columbus speak of the Portuguese and their influence. Events such as the rounding of the Cape of Storms and the change of its name to the Cape of Good Hope, the circumnavigation of the globe, the discovery of a waterway to the Orient—all speak of Portugal.

Southern Baptists have the honor to be associated with these descendants of the pioneers of the seas. Ours is the discovery of those who need a message of salvation. Some two thousand Baptists in thirty-four churches comprise the Portuguese Baptist Convention. Twenty-three Portuguese and three missionary pastors serve these churches and their missions.

Portuguese and Brazilian Baptists have labored together since the official organization of the first Baptist church in Portugal on December 27, 1908. Southern Baptists were invited to join with these and in 1948 accepted that invitation. Together we labor and look to the future with great expectation.

Last year Portuguese Baptist churches baptized one person for each six members. A Baptist Book Store has recently been opened on one of Lisbon's main streets. A radio-ministry and a seminary are other innovations. Abundant evidence of new opportunities for advance and a corresponding real crisis with Baptists of Portugal.

Musica para Meditar
December 26, 1967 clearly marks

the beginning of a new era for evangelical Christians. On that cold winter evening, for the first time in its history, Portugal's most powerful commercial radio station broadcast an evangelical program as the Portuguese Baptist Convention presented *Musica para Meditar*. Twice each week since that date it has been our goal to present a message of salvation, peace, and comfort through music. To secure permission for a program was not easy. Since this beginning several evangelistic programs have been produced. The latest addition is a five-minute devotional program which began in July.

Both the station and Baptists were dubious about the reception these programs might have among the potential listening audience of three million. After the first program, the letters began to arrive, the majority of them from non-Christians. They have come from all parts of continental Portugal, the Azores, Spain, and France. At first they came at the rate of three or four a day but have since doubled that number. They have come from elderly people who have found comfort in the program. They have come from youth frustrated and seeking. They have come from Christians who express gratitude and encouragement. They have come from non-Christians who express a longing for inner peace.

The ever-growing files of letters would amuse you and make you cry. An elderly person wrote to say that the happiest time of the entire week for her was the time she was listen-

ing to the program. A university student wrote asking for information, seeking the way to salvation. A barber in a small village wrote to say that the men of his town gathered in his shop to hear the program. A father of a family of ten wrote to say that the entire family gathered around the table to listen to *Musica para Meditar*.

Each letter that arrives is answered. A gospel booklet is sent along with an evangelistic tract and a small gift to remind of the program. The name and address of each person is sent to the nearest Baptist church for a follow-up ministry.

Livraria Baptista

Portuguese Baptists were thrilled and grateful when they were able to officially open the doors of the *Livraria Baptista* on June 24, 1968. A dream of many years became a reality. After months of fruitless searching and frustrated attempts to rent a site, an unbelievably choice location appeared.

Several months passed before the store was ready to open. During those months a magical transformation took place and the future *Livraria Baptista* developed a distinct and endearing personality. The central display window has a background of simulated stained glass and a gothic arch. In the center of

ARVICE • DECEMBER 1969

Some rush by on this street (below) never glancing at the book store window. Others stop to look curiously at the open Bible (left)



Pastor Antonio dos Santos, executive secretary producer of the new Portuguese radio program.

the window on a white column there is an open Bible. It is interesting to watch from within the store, hidden from view of those passing on the street. Some rush by with never a sideward glance, intent on some errand or wearing the look of worry and frustration. Some glance at the window without showing their pace. Some stop and read.

Just at closing time a young lady, enabled by the Baptist Book Store. She paused before the central window and her eyes fell on the first lines of the Twenty-third Psalm. She read the entire chapter, then entering, asked to see a book like the one in the window. In the course of conversation she revealed that her homeland was Brazil and that she was in Portugal for her wedding within a few days. As she spoke of the book in the window, she said:

That is the most beautiful thing I ever read. I want a book like that. She wanted to give the book to her fiance. Where she is today we do not know. We have never seen her again but she reminds of a promise that has taken on special meaning.

So shall my word be that goeth forth out of my mouth, it shall not

return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

A lone open book remains in the central window at 88 Conde Redondo Street in Lisbon. Many people pass it every day. Some pause to read. Some turn to inquire within. Through the *Livraria Baptista* was able to give to the public one of the most attractive stores in all of Portugal. The decor is unusual. The atmosphere is sedate and inviting. A conference room and reading room offer a retreat from the harshness of the ceaseless noise and confusion outside. Symbolically, it represents our desire to use the store as a means of bringing beauty and peace within the grasp of the throngs of Lisbon.

Mr. and Mrs. Marion Mobley

Stitch by Stitch

Finding an economically productive vocation is no small task for a seventy-two-year-old woman. Yet, in the power of his Spirit, Mrs. Watanabe found a way to contribute to world missions.

MRS. Tama Watanabe, member of Mito Baptist Church, Mito, Japan, first became challenged about world missions four years ago while attending Woman's Missionary Union in her church. She became burdened enough to ask herself, "What can I do? I am old and have barely enough money for retirement. Yet, there must be something I can do."

As she thought and prayed, her answer came. Even though she could not get out and work at a paying job, she did have a clear mind and nimble hands. So, she thought, I will ask God to use these to let me be a part of world evangelism.

Mrs. Watanabe started collecting bits of cloth scraps which she sewed together for floor cleaning rags. Not having a buyer for these floor cleaning rags failed to dismay her. She

went on sewing the scraps together, knowing that God would provide a market for her labors. Finally a buyer was found—a bus company in her own city of Mito. The bus company planned to use the rags to clean their buses. For her work she was paid the sum of ten yen per rag or about 2.8 cents. The first year she made two hundred rags which netted two thousand yen or about \$5.56. This represented an entire year of daily labor which she gave to world mission support.

From the early beginning of two hundred rags the first year, she graduated to a yearly production of approximately 550 rags. This work nets approximately \$15.28 per year, all of which she gives to world missions.

Mrs. Watanabe found something

she could do for world missions. A much greater gift than money is given as this seventy-two-year-old Japanese lady stops with each stitch sewn by hand to pray for world evangelism. She pauses approximately 180 times in the making of one rag which will sell for less than half the face value of a letter stamp in the United States. In fact, she pauses to pray for world missions something like 100,000 times per year.

A close friend of Mrs. Watanabe commented, "She is a sweet, humble, wonderful Christian. Not only does she make the rags, but she is also always cleaning the yard around the church, picking up trash, and cutting grass. She is loved by her neighbors and is a wonderful testimony to them. She continues her labors in prayer stitch-by-stitch."

In the Power
of
His Spirit

Citizen of Japaratus

Roberta Hampton

Missionaries do different things. Some make such an impact on the community in which they serve that they receive special recognition of their work.

SUCH is the case of dona Zenia Birznick, a missionary of the Brazilian Baptist Home Mission Board in Japaratus, Sergipe. Recently she was awarded honorary citizenship of that northeastern Brazilian town of about six thousand people. The city council voted to make her a "citizen of Japaratus" because of her important contributions to the city's welfare. The honor was not only an official action on the part of the authorities, but also an expression of the townspeople's love and gratitude for her.

But this friendly feeling toward dona Zenia has not always existed among Japaratus's residents. In fact, this missionary nurse has encountered many difficulties, barriers and even persecution in the town.

When dona Zenia arrived in Japaratus in May 1964, there was no evangelical work whatever. Two days later, she opened the doors of

the large room where the Baptist congregation was to begin, put evangelical records on the record player, and explained to the people who gathered around just why she had come to Japaratus. In all probability, people were attracted to dona Zenia, not only because of the music, but also because of her very pronounced accent when she speaks Portuguese.

Born in Latvia in 1917, dona Zenia moved with her family and other Latvian migrants to Brazil as a very small child. They lived in a colony in the western part of the state of Sao Paulo, and dona Zenia spoke their native language until she reached her teens. She studied nursing in Sao Paulo, and finally in 1956 she applied to the Brazilian Home Mission Board for appointment.

On January 1, 1957, she set out for Ipupara, in the interior of the state of Bahia. There she served six years. After relieving a fellow missionary in Natividade, Goiás, for a year, she was assigned to Japaratus.

Today in Japaratus, dona Zenia

operates a well-attended clinic and looks after a Baptist congregation (mission) of forty-three members. A former residence has been remodeled into a very attractive church building. Each Thursday she travels to São José, about eight miles from Japaratus, to hold services in a mission she established there in 1965 during the national evangelistic crusade. She also goes every Monday to a little place nearby called Cabral where she began a preaching point recently.

Dona Zenia attends patients daily at the clinic and also tells them of the Great Physician. Her fame as a competent nurse has brought many people to the clinic who otherwise would have nothing to do with evangelical work. In this way the work has grown from one *crente* (believer) to dozens.

The title of a simple drama written about dona Zenia by one of the Baptist young people in Sergipe expresses well the feeling of many Brazilian Baptists—"The life of dona Zenia Birznick is one that inspires."

Publications Pioneer

Robert Edward Chambers and the China Baptist Publication Society

George W. Knight

THE translation, publication, and distribution of Christian literature has always been a major part of the Protestant missionary strategy in foreign countries. William Carey of India, Adoniram Judson of Burma, and Robert Morrison of China began their missionary efforts by translating the Bible into the native tongues of their missionary fields and arranging for the publication and distribution of the Scriptures.

Morrison probably spoke for all publication missionaries when he said, "By the Chinese Bible when dead I shall yet speak." To provide a Christian witness which would outlive his term of service in China seemed to Morrison good stewardship of his time and talent.

The Southern Baptist Convention Foreign Mission Board is also convinced that publication work is good stewardship of missionary talent and Southern Baptist dollars. Today twenty-seven publishing centers scattered throughout the world on Southern Baptist missions fields are proclaiming the gospel through the printed page. Thousands of copies of the Scriptures, evangelistic

tracts, periodicals, and books are pouring from presses located in El Paso, Texas, Argentina, Brazil, Chile, Thailand, Hong Kong, Japan, Philippines, Indonesia, South Korea, East Pakistan, Vietnam, Nigeria, Ghana, Rhodesia, Zambia, Kenya, Malawi, Spain, Switzerland, Italy, Israel, and Lebanon.

In February 1971 the Foreign Mission Board will celebrate the seventy-first anniversary of the establishment of its first publishing house on the foreign missions field. Dr Robert Howard Chambers (1876-1932) missionary to China for thirty-seven years, gives the honor of founding in 1894 the China Baptist Publication Society, which operated for more than forty years before Southern Baptists were forced out of China by the Communists in the 1940's.

A Virginian by birth, Chambers graduated from the University of Richmond and attended Southern Baptist Theological Seminary, Louisville, Kentucky, before being appointed to China in 1894 by the Foreign Mission Board. After language study, he and his wife did

general evangelistic work for two or three years in the South China cities of Wuchow and Canton.

At this time Canton was headquarters for the Southern Baptist South China Mission, and Chinese soon became impressed with the great need for a modern printing plant for Baptists in this teeming city. The Mission was forced to have its printing done by the ancient and cumbersome method of wood-block printing which had been invented by the Chinese centuries before, not a single modern shop which used the system of movable type printing was found in the entire city of Canton.

Chambers seemed to have been providentially chosen for publication work in China. At the University of Richmond and Southern Baptist Theological Seminary years before he had served on the staffs of school publications. Furthermore, he had taught himself the basic principles of printing while carrying papers for the old Richmond Dispatch during his years at the University of Richmond.

Chen bears back it upon himself

to sell his fellow missionaries on the idea of a publication society for Baptists of China. He pointed out that the society could support its work of publishing the Scriptures and other Christian literature by doing job-printing for Chinese business firms. His enthusiasm was contagious and inspiring. On February 28, 1899, the constitution which he had written was approved overwhelmingly. The China Baptist Publication Society became reality.

For the next ten years the story of this publishing agency was one of continuous growth. Twice it outgrew its plants before celebrating its twentieth birthday. When Chambers made his annual report to the Mission in 1924, he stated that the net value of the presses and buildings was about \$200,000. He also reported that the yearly output of the society had reached 300 million pages of Christian literature.

The greatest surge of growth came several years after 1926 when the publication society and the entire South China Mission headquarters were moved from Canton to Shanghai. The move was made because of the antiforeign sentiment which swept the Canton area. Missions work was hampered so badly that the Baptist missionaries felt that nothing short of a complete transfer of facilities could guarantee their

When the China Baptist Publication Society resumed publication in January 1942, it did so in a six-story building in a choice location in downtown Shanghai. The beauti-

ful and commanding structure was named the True Light Building as a tribute to a late Chinese editor of one of the society's magazines, *True Light*.

The building also was a fitting tribute to Robert Edward Chambers, who had spent years arranging for the move from Canton, the purchase of land, and the sale of stocks for the new publication society headquarters. Scarcely three months after dedication of the building, the venerable, sixty-two-year-old missionary was informed that he was suffering from an advanced case of tuberculous. His health failed rapidly, and he died on April 22, 1932. He is buried in the Shanghai cemetery where Mr. and Mrs. Matthew L. Yates, the second couple who went out as Southern Baptist missionaries to China, are buried.

The China Baptist Publication Society survived its founder by only a few years. Like other missionary institutions in that country, it was closed shortly after the Communists took over the Chinese mainland in 1949. By the end of 1951, all Southern Baptist missionaries had been removed out of China, and the society was forced to close its doors.

Kong, Macao, Taiwan, Okinawa,
Malaysia, Indonesia, and Singapore

The little British crown colony of Hong Kong soon became the seat of a new Southern Baptist publishing effort for the Chinese people scattered all over East and Southeast Asia. In 1951 some of the Southern Baptist missionaries who had gone to that country after leaving China began publishing Christian literature for Chinese-language people. From this humble beginning has grown the present ministry of Baptist Press at Kowloon, Hong Kong.

Today the publishing house produces magazines, Bibles, hymnals, tracts, and educational material for Chinese-language Baptist churches in twenty-six countries around the world. In 1967 its staff included three Southern Baptist missionaries and twenty-five national workers. During that same year its total production included 235,844 copies of 26 different periodicals, 29,296 copies of 18 books, and 340,900 printed tracts under 12 different

Robert Edward Chambers continues to speak—even beyond death, through Southern Baptist publishing centers that follow the trail he blazed.



FEAR

Man is trapped by the residue of superstition, outmoded ideas that imprison him in fear. In the power of his Spirit, Sabi will know freedom from fear.

Robert M. Parham, Jr.

Tears clouded his eyes. Sabi, the second son, a little three-year-old, was not wanted. He was guilty of cutting his teeth at the wrong time. Many among the Baiunu tribe in Borgu Division of Nigeria destroy their children if they cut their teeth during the eighth, tenth or twelfth month. Those born during the eight month of pregnancy are also unwanted.

Sabi sat on the floor. During the conversation the old man who had brought Sabi to the mission house ignored him.

"We give him to you. We don't want him. He is greater than we. We are not safe with him."

"It is not so. There is no danger in him. He is just a little boy."

"We do not want him. If you don't take him he will be destroyed."

"Who will care for him?" asked the missionary.

"We give him to you."

"Then you must help by providing some of his food; you have

cattle, corn, yams, and chickens."

"We give him to you. He is not ours. He is yours; therefore we will not help."

"You must help."

"No! If we give you something it is not ours again. We give him to you. We will not help."

"Don't you love him?"

"No! He is greater than I. I fear him. I am going. I don't want him to know when I leave."

As the old man left the little boy got up to follow, he cried and grabbed the man's long, flowing robe. The man was visibly frightened

by the boy. Three boys from the Bible school took hold of the boy to restrain him. He cried, pulled and fought.

After the man was gone, the missionary took him in her arms and loved him. Sabi responded to this love and soon was peaceful. Delightedly, he accepted a small package of cookies.

"We love you, we will care for you."

I saw the little boy, the next day, and the next on the mission compound playing as a little boy of three should.



The Power
of
his Spirit

REFLECTIONS OF A WOMEN'S CONFERENCE

Elizabeth F. Smith

THE car stopped at the Ashkelon intersection on the busy coastal highway, and I joined a group of women from the Gaza Baptist Church. As we set off on the journey to Baptist Village, near Petah Tiqva, to attend the annual conference for Baptist women in Israel, the conversation in the car was typical women's talk—family and home matters.

Beside me sat an attractive Arab mother, the mother of five daughters and two sons. Formerly from Jaffa, she had lived in Gaza since 1948. As we rode along viewing the beautiful citrus and almond groves, the fertile fields, the colorful wild flowers, and the attractive settlements, her conversation turned to her desire for peace in our area. With peace would come united families, settled school affairs, assurance of work, security in the future, she felt.

Several other women joined us in the conversation. Yet there was no despair. The hope that Christ gives to all who believe in him was evident as my Arab friend said firmly, "God will provide. I'll be patient."

Later this group of Arab believers presented special music for more than one hundred women who had gathered from churches and missions points in Galilee, Judea, Sharon, and the coastal plain. My heart thrilled as they sang with radiance and joy in their Master. They were witnesses for the Prince of Peace in a land

fraught with war and unrest.

A Jewish believer and I sat on the thick green grass in the shade of eucalyptus and palm trees and ate our sandwiches. After a morning of listening to women tell about witnessing for Christ in their homes, churches, community, she and I were now enjoying a break and the opportunity to get acquainted.

She had been baptized just a few months earlier. I asked her how her family and friends reacted to her baptism and new-found belief. She reflected sadly that some had turned away from her, yet others she was happy to say, did not seem to object and had asked questions about her Baptist friends. She continued to live daily for Christ among her neighbors in a nearby town. She told me with joy that her husband soon would be baptized. Then he too would have happy fellowship among those who lived for Christ.

Not far away a handsome young Arab woman sat feeding her baby. My friend and I introduced ourselves and admired her little son. She told us she was a new believer and wanted the home for her son to show Christ's love and glory. We three felt a strong bond as we mentally pictured her Galilee village home.

We gathered our picnic things and prepared to return to the conference.

As we walked under the shady trees toward the chapel, I thought, here we are, three women, one Jewish, one Arab, and one American, different in background, in language, in appearance, yet all possessing the same purpose of living for Christ in a land where his name is not on every tongue and where peace does not reign in the hearts and lives of men. Indeed we are co-laborers with God.

One hundred and twenty-nine women from six churches and two missions attended the second annual Baptist Women's Conference, sponsored by the Association of Baptist Churches in Israel, on April 27, at the Baptist Village, near Petah Tiqva.

Women came from churches in Nazareth, Rama, East Jerusalem, West Jerusalem, Baptist Village, and Gaza.

Using the theme "Women Witnessing Everywhere," speakers told of ways women are speaking for Christ in the home, the church, and the community. Both Arab and Jewish women spoke of the need for peace in the area. In the power of his Spirit this need can be met.

When young women ministered to by American missionaries came to the United States to study, American Christians have opportunity for additional mission support.

Homesick? Yes, a Little

Ailese Parton

WHO wants a living doll?" the British doctor asked. "I do," piped up three-year-old Lorice Muduck at the George W. Truett Home in Nazareth.

The living doll, Diana Baker, joined Lorice at California Baptist College in the fall of 1967. Diana's American-sounding name became legal three years ago when the Israeli government allowed her to choose her name. Before that she had been called *Hadya* (meaning gift in Arabic). Diana was chosen because there is a similar name in both Hebrew and Arabic. In appreciation of what the Dwight Bakers, Southern Baptist missionaries, have done for her, she chose Baker for her surname. Both girls are of Arab parentage and Israeli by citizenship.

There is not an unusual story. Children of the Middle East have been victims of political unrest for many years. Lorice says that her mother gave her to the Southern Baptist missionaries so that she could have advantages she would never have had otherwise.

She continually expresses her gratitude for what Southern Baptist missions and missionaries have contributed to her life. She hopes someday to repay, at least in part, some of the kindnesses shown her since she was eighteen months old.

Diana was a newborn baby when she was left at a British hospital and only a few months old when Lorice adopted her as sister. Because of the dissimilar surnames, Lorice and Diana confused their California Baptist College classmates by speaking of each other as "my sister" Lorice

was especially protective of Diana as she learned to adjust to college life and customs of the United States.

Unlike other Israeli girls, they were not required to serve two years in the Israeli army because of their Arabic background. Diana was detained briefly when she was ready to board the airplane for her trip to the United States. As soon as it was definitely determined that she was an Arab, although a citizen of Israel, she was permitted to continue her journey.

Both young women earned their money for passage to the United States after graduation from the Baptist high school. Lorice worked in the Baptist Book Store in Jerusalem to pay for secretarial training. Then she was employed by the Department of Education of Israel until her Christian upbringing and Arabic background seemed to be points of irritation for some. She was able then to get a job with International Program for Scientific Translating because of her fluency in both Hebrew and English. A friend she made during this period put her in touch with California Baptist College.

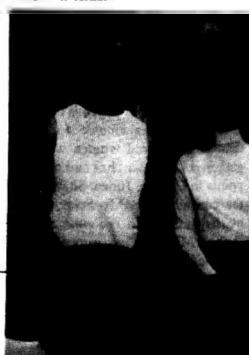
Diana worked for an American family connected with the American Embassy to earn her passage. On her way to Riverside, she visited with Lt. Colonel and Mrs. William F. Read in Fort Riley, Kansas, and with Mr. and Mrs. A. B. Jones and Mrs. Iva Fillman in Electra, Texas. The Reads were among those who had provided encouragement and aid in getting her to the United States.

The Texans were among the members of a Baptist Sunday School class that in 1951 adopted her, along with eighteen other children at the George W. Truett Home. One Sunday morning in Electra, Diana began to have the feeling that she knew the guest minister. After services, when she met him, she discovered that the Robert Rosses had been her missionary teachers in Israel seven years before. Ross is now pastor of Highland Baptist Church, Waco, Texas.

In the June 1967 conflict between Israel and the Arab countries, Diana remembers planes flying over their Baptist home-school which has been moved to the outskirts of Tel Aviv. All occupants fled to the bomb shelters when the sirens sounded and guards were always on duty at the farm.

Both say they get homesick for Israel but they hope political conditions in particular will change before they return.

Diana Baker (left) and Lorice Muduck were reunited at California Baptist College. They have lived all their lives at the George W. Truett Home and are graduates of the Baptist Center High School in Israel.



PREFACE TO

Tracing the results of the power of God's Spirit at work on the foreign missions field is an adventure for any Christian. View the action in the area of Tawau on the island of Sabah in Malaysia. Charles and Erica Morris live there because a woman from Burma living near Tawau once read the Baptist World Alliance magazine. Noting that Baptist missionaries had come to the island, representatives of her people working in lumber camps went to the missionaries asking for assistance. The opportunities were great enough for the Morris family to move to Tawau. Last Christmas a church was organized with seventy-eight charter members.

Currently they are visiting eight lumber camps in a one-hundred-mile area conducting services in six languages for fourteen different ethnic groups. Since the missionaries are not able to get to each camp each week, lay leadership is playing an important role. As soon as more leadership can be developed, missionaries will be free to answer the many requests coming from other camps.

Ponder the movement of the Spirit. Judson once worked in Burma. Many years later a group of Burman Baptists find themselves in a Malaysian lumber camp. They request a missionary's help and new work is begun. This work touches a Murut tribe that has never heard the gospel and within a year forty-eight tribesmen have made professions of faith.

Imagine what the future may hold. If the second missionary couple requested is sent to Tawau, one couple will be able to give full attention to the lumber camps while the other concentrates on work begun in the city. If Baptists are able to enter the neighboring state of Sarawak in March 1970 as projected, much the same response may occur.

This amazing power will be studied this month in WMS. In the five-day observance of the week of prayer, women will be led to respond to examples of this power at work with prayer and offering. Individuals may study the power of his Spirit in their lives through study materials on pages 32-35. Current missions groups will examine the power of the Spirit manifested in the ministry of the church. Bible study groups will focus on the individual working with God in mission service and support. Round Table groups may elect to explore possibilities existing for members of their churches in the coming decade. Prayer groups will be led to respond to prayer needs in Calcutta, India. Mission action participants will be led to examine another barrier they may face in expressing concern.

ROYAL SERVICE • DECEMBER 1969

STUDY-ACTION PUZZLE

Focus this month is on the power of his Spirit in individual life. From study materials identify the following persons. Answers are on page 63.

1. Because Oscar Vega led his Guatemalan church to minister to prisoners, the Spirit touched this man's heart.

2. An Italian church has a new porch floor because of the sacrificial gifts of this woman.

3. Because of her death, her Portuguese family and friends were brought to an evangelical service of witness.

4. The Holy Spirit pricked the heart of this Spanish priest as he read a Protestant version of the Bible.

5. A foundation was begun in Hloos, Mississippi, that established a Bible class in this man's Vietnamese home.

6. This young woman attending the WML Training School was gradually led by the Spirit to a place in Nigeria.

7. After his conversion this Indonesian man returned to his village to organize a 150-member Bible class.

8. As this Vietnamese lady eagerly watched children in Sunday School she was led to profess her faith.

9. Because Major Windy Singletary and Major Kim witnessed, this Korean doctor made a profession of faith.

10. This Chinese woman was led to return to the home of her seven brothers so that each might be won.

In the Power
of
His Spirit

In the Power of His Spirit

WEEK of PRAYER for FOREIGN MISSIONS

November 30-December 7

Preparation for a Week of Prayer

Prepare carefully for a vital prayer experience in your church this week.

—Challenge WMS members to plan carefully for this week of prayer. Encourage them to be open and responsive to new thoughts, prayer motives, and offering impulses. Give each member a prayer folder for family observance. Encourage each member to use the material on pages 32-35 for individual study of Romans 8.

—Read session materials, pages 16-31.

—Read related articles in this month's ROYAL SERVICE.

—“Stitch by Stitch,” page 8.

—“Citizen of Japaraluba,” page 9.

—“Publications Pioneer,” page 10.

—“Fear,” page 12.

—“Reflections of a Women's Conference,” page 13.

—“Homesick? Yes, a Little,” page 14.

—Browse through recent copies of *The Commission*. Determine additional material to be added to daily sessions.

—Prepare for the daily WMS observance. Choose one person to act as moderator for each daily session. The moderator will lead the Bible study, prayer periods, sharing sessions, offering, and benediction. She may be as-

The singular purpose of man is to do the will of the Father. This will can only be done in the power of his Spirit. The Week of Prayer for Foreign Missions focuses on this concept. Through biblical understanding of the work of the Holy Spirit, through observation of the Holy Spirit in action in foreign missions, through self-examination of one's own spiritual growth, WMS members will be led to respond in prayer and offering.

PEGGY HICKS

sisted by persons who summarize the missions materials (Use as many women as possible throughout the week.)

—Prepare for Bible study. Create an atmosphere of worship by having the hymn for the week played softly. Tape the hymn if possible so that everyone can participate in the meditation. Bring the silent meditation and prayer to a close each day by reading a portion of the hymn of the week. The stanza suggested relates to the area of Bible emphasis that day.

—Prepare for the prayer experience. Following each segment of missions material, a suggestion for relating that material to the Bible study is given. This relationship is important in building prayer response for the suggested prayer needs.

—Prepare for sharing. Each day members are asked to face themselves, to examine the Bible study as it relates to their lives. Attempt to lead as many members as possible into a vital sharing session. If your group is large, you may wish to divide into subgroups for this session.

—Prepare for giving. Material is given to be used before the offering is taken each day. This material is geared to remind persons of their responsibility in mission support.

—Permissions quoted from *The New Testament in Modern English*, O. J. B. Phillips, 1948, used by permission of The Macmillan Company.

MONDAY, December 1

Seal us, O Holy Spirit,
Grant us Thine impress we pray;

Seal us, O Holy Spirit,
Seal us for service today

We Study the Bible

“Don't you know that your body is the temple of the Holy Spirit who lives in you, the Spirit given you by God? You do not belong to yourselves but to God!” (1 Cor. 6:19 TEV).

Paul recognized immediately that the powerlessness of the Corinthian Christians had come because they were not actively aware of the Spirit within them. The Holy Spirit lives in every believer. This fact is the cause for success in the Christian life. Conversion is an “exchanged” life. Christ begins to live out his life through man. For it to be life it must be living, moving, acting, responding.

The Holy Spirit guides in decision-making and provides the power to act upon the decision. Experiencing the Holy Spirit's direction is a daily part of the life of a Christian. Man relates directly to God today through the presence of the Holy Spirit. It is through the Holy Spirit that men are called. God might be called the great cosmic missionary who came to man and is still with man.

The last portion of 1 Corinthians 6:19 states that man does not belong to himself. It is a logical conclusion that if man is the dwelling place, the Spirit naturally is Lord of the house. The house cannot say how the owner will use it or even what the furnishings will be. If man starts to make these decisions, he indicates that he is still master and that there is no place for the Spirit.

The lordship of Christ is the key to living and working in the power of his Spirit. It is not enough to will commitment of life to Christ as Lord. This is only the beginning. It is necessary to cultivate his lordship and his presence. Through the study of the Bible comes the full revelation of Christ. Through the study of his life understanding of what he wants to continue through man can be gained. Scripture becomes one way the Spirit speaks

or gives insight, encouragement, and direction.

Through prayer man has fellowship with God; through his leading man feels the necessity to pray. Sometimes man needs to share the desires of his heart, admit fear, ask for guidance, praise for blessing, thank for goodness, and lament sin. Prayer is the medium through which Christ becomes a reality in life. The Spirit makes intercession for man; man is guided to form words for his petition and is brought to the reality that God is.

We Respond in Prayer

Under a blanket of snow, Louisville was very cold, but inside the Training School dorm there was warmth. Every young woman along the corridors and in the sun parlors seemed to glow with radiant happiness. I was the exception; for I was cold and hard as a rock.

I entered the Training School in Louisville in 1918. I had not the slightest idea of becoming a foreign missionary. But I had not been there long when I became painfully conscious of a still small voice speaking to me daily.

It was during World War I and many missionaries were at home on furlough. Each time I listened to one of them speak the power of the Holy Spirit within my life seemed to grow stronger and stronger. I was so disturbed by it that I stopped attending meetings where missionaries were to speak.

One Sunday night I was alone in the Training School. I opened my Bible. Peter's denial of Jesus sprang from the page. It could not have been more real to me had I been there.

Goal for Lottie Moon Christmas Offering—\$16,000,000

I made excuses. I said, "Lord, I am willing to go to Africa but I cannot go as long as my mother lives."

For weeks the great battle continued inside of me—a tug-of-war with the Holy Spirit.

On the evening of January 1, 1919, Missionary Day, a praise service was held in the lovely chapel of the Training School. All students, dressed in white, met in the sun parlor for a prayer service before going into chapel. All prayed except me. I could not pray.

We lined up to walk down the aisle of the Fannie Heck Chapel. Valleria Gregg (later Mrs. M. Theron Rankin) was at the piano, and with the sound of that music my whole nature changed. One of the students led the service, but as I listened to her the great power of the Holy Spirit was moving me. He said clearly that God wanted me in Africa. I complained that I could not leave my mother, but he made me feel that I could leave her. As cold as it was outside I was drenched with perspiration, so great was my battle with the Holy Spirit. Finally I made a full surrender, committing my life, my ambition, and my future plans to his service in Africa.

At that time I was a member of a little country church named Ebenezer. Each Thanksgiving night a service was held and thank offerings were brought in the old-fashioned way and laid on the table. This service was not held Thanksgiving 1918 because of the influenza epidemic, but was held January 1, 1919. The gifts were more that night—enough to support two missionaries on the foreign field. My brother stood in our little church saying, "We have money enough to send two missionaries to the foreign field, but we are not satisfied. Let us pray that those two will come from our own membership." As he spoke I was probably standing in the chapel of the Training School offering my life to God for his service. Not long after that night Ruth Pettigrew was appointed to serve in China and I went to Africa.

—Miss Sarah C. Young, Ethiopia

Review the process the Holy Spirit used to bring Miss Young to decision and the role Miss Young's church had in this process.

Pray for persons considering missionary appointment. Pray that they be open to the Spirit's leadership. Pray that friends may be led to support these persons in prayer. Pray that the Spirit may lead their families to accept decisions that must be made.

Tranquilino, a short, stocky Guatemalan Indian, had been in prison for several months on charges arising from a disagreement with a priest whose helper he had been. Oscar Vega, student in the Guatemalan Baptist Theological Institute, Guatemala City, and pastor in Chimaltenango, had led his small congregation to begin a ministry at the prison. Thus Tranquilino heard the good news of salvation in Jesus Christ. Soon he professed faith in Christ as his Saviour.

One week Tranquilino asked Oscar to visit his family in the village of Itzapa. Apolonia, his wife, could not come see him in jail because one of their daughters was ill. At Oscar's request, my husband and I went with him to Itzapa on Friday afternoon.

Apolonia met us at the door which led into an open patio. Although she had never seen us before, she seemed to know we were her friends. After greeting the men, she threw her arms around me and wept. For a few moments no one moved or spoke. The communication was too precious to break with mere words.

We were invited inside the one-room mud house. The sick child on a pallet groaned with fever from an infection. One wall was covered with images of saints. Our hearts ached for Apolonia to know the joy and spiritual liberty her prisoner husband had found.

We explained why we had come and said we would like to pray for the recovery of the little girl and for the release of Tranquilino. Apolonia consented. It was about five o'clock when we arose from prayer. At the prison the following Sunday, Oscar called for Tranquilino. The warden said he had been released. The time of his release? Friday afternoon about five o'clock!

Tranquilino gave hours of manual labor to help enlarge the church building in Chimaltenango. With his consistent testimony, he soon led Apolonia to profess faith in Christ. One beautiful Sunday in June they were baptized, along with seven prisoners and other new Christians.

Recently we visited Tranquilino and Apolonia for a birthday celebration for their little daughter. The wall that had held images was vacant.

—Mrs. Wendell C. Parker, Guatemala

Trace the ways Christians were used by the Spirit to answer the needs of Tranquilino and Apolonia. Thank God for the prison ministers of the congregation in Chimaltenango. Express reverence for the way the Spirit led the pastor and missionaries to the home of Apolonia to pray for the release of Tranquilino. Pray for Apolonia and Tranquilino as they grow in their Christian lives. Pray for national Christians as they develop responsible church fellowships.

Our basic problems are no different than yours if you name Jesus Christ as Lord. We too are constantly being put on the defensive by our "old man," our rebellious self that wants to have dominion. We fall into this trap like you do by fixing our attention too firmly on the problem rather than on the one who has sworn by himself to be the answer to all problems.

We have the day-to-day problems that for us are no different than the ones you face. We have our houses to run and our jobs to do. Many of you make difficult decisions daily in the face of frustration. So do we. Many of you work very hard and long and become victims of

your own fatigue. At times, no do we.

We are finding that there are many ways to stay busy here. We are being caught up in the same rat race that is typical of living in the USA. We are beginning to struggle with the need of more time for prayer and Bible reading and meditation. As these are essential to any Christian, we find that we are no different and quickly wither without fellowship with the one who is our strength.

—Dr. Robert E. Amis, Nigeria

Consider the life of the missionary. Suggest routine problems missionaries might have. List examples of human nature destroying the work of the Spirit. Determine a list of needs that missionaries have that Christians in America should pray about. Ask each member to pray for three missionaries she knows. Pray that the Spirit will dominate their lives.

We Face Ourselves

Review the events surrounding your conversion experience. What ways did the Holy Spirit use to bring you to the point of decision? Share these with the group.

As you have grown as a Christian, how has the Spirit revealed direction to you through the Bible? Have you been unusually conscious of finding answers to practical problems at times in Bible study? Share these with the group.

Have you experienced answers to personal problems because of the prayers of others? Can you think of any time when a person told you they felt compelled to pray for you at a certain moment? Share this experience with the group.

We Respond with Gifts

Dr. David Gomes, executive secretary of the Brazilian Baptist Home Mission Board, made an appeal for a special offering the Board was trying to raise in observance of its sixtieth anniversary. After the service, Rivaldo Reis, an employee of the federal income tax bureau, took Dr. Gomes to the ferry. As they walked down the church steps, Mr. Reis said, "Take my car for home missions." Dr. Gomes declined the offer at first, but after Mr. Reis told him the reasons he and his wife had decided to give it up for missions, he accepted. It was the first car the Reises had owned and they had had it only long enough to drive it twenty-eight miles.

What are you giving to support missions?

Benediction

Read these words in unison.

Now to Him Who by His power within us is able to do far more than we ever dare to ask or imagine—to Him be glory in the Church through Jesus Christ for ever and ever. Amen! (Eph. 3:20-21; Philippians)



Guatemalan families are united in the power of his Spirit



TUESDAY, December 2

Seal us, O Holy Spirit—
Grant us Thine impress, we pray;
We would be more like the Saviour.
Stamped with His image today.

Sing (or use solo voice) stanzas 1, 2, 3 of "Breathe on Me, Breath of God" (No. 167, *Baptist Hymnal*)

We Study the Bible

"That out of His glorious, unlimited resources He will give you the mighty inner strengthening of his Holy Spirit. And I pray that Christ will be more and more at home in your hearts, living within you as you trust in Him. May your roots go down deep into the soil of God's marvelous love. And may you be able to feel and understand, as all God's children should, how long, how wide, how deep and how high His love really is, and to experience this love for yourselves, though it is so great that you will never see the end of it, or fully know or understand it. And so at last you will be filled up with God Himself" (Eph. 3:16-19 *Living Letters*).

Having believed in Christ as Lord, the Holy Spirit is within you. The Holy Spirit provides the Christian the strength to do those things he is called upon to do as a part of his discipleship. The Holy Spirit provides the Christian understanding of the extent and quality of God's love. The Spirit becomes the means by which this love is communicated to man and through which man communicates this love to other men.

As the Holy Spirit filled the lives of the disciples they became different men. In all their relationships there was a marked difference. As a group they were brought closer together. They shared each others' lives and worked out of common purpose. They knew a common fulfillment in the midst of their discipleship. Cowardice was replaced by boldness as they became more skillful in witnessing.

As the Holy Spirit became an increasing reality in their lives they reflected upon Christ. They began to see the true purpose of his life, the meaning of many of his actions, and the answers to many of their unanswered questions. They developed a new appreciation for this man with whom they had lived and moved.

The words of this man Jesus took on new meaning. As the Holy Spirit aided their understanding they responded with fresh excitement. They were moved to greater activity. They found that they could not keep from sharing with others the things that had been revealed to them.

To the extent that their concentration upon their Lord increased, to that same extent their preoccupation with their own needs lessened. They found that they were actually more interested in the well-being of others than they were conscious of themselves. The power of his Spirit became the dominant force in their lives.

We Respond in Prayer

Aunt Hsin was a humble woman who had been an active Christian for many years. She came from a wealthy family who had lost everything. They (seven brothers) had had to break up their home. Each had been left to make a living the best way he could. Finally they regained their financial standing and were able to live under one roof again. When asked to move back with the family Aunt Hsin replied, "I'd rather be a doorkeeper in the house of the Lord than to live in tents of wickedness." She refused steadfastly to move back home. One day she caught a vision of winning her family and returned home. She saw them, one by one, become a part of the church family. The brother who was head of the family was the most difficult to win. Finding the family at church, he would humiliate them by forcing them to go home immediately. When he became a Christian, he stated that he would have been a Christian a long time ago if the rest of his family had been the type of Christian Aunt Hsin was.

—Mrs. JOHN ALBERTSON, EMERITUS



Indonesian villagers are sharing the gospel in the power of his Spirit.

tains. Within a few days he started a Bible class in his home.

"How many attend?" I asked, expecting to hear him say five or ten.

"Only about 150," he replied.

Surprised, I stammered, "What do you want us to do?"

"I've been teaching these people for about two months," Pak Budi Harsono explained. "I've taught them all I know. Could you send someone to teach us more?"

Giving him Bibles, tracts, and books, I promised to send a seminary student to "teach them more."

We did. And the student returned with stories of unusual spiritual blessings. Six months later I was invited by the group to perform their first baptisms. We drove up a narrow, unpaved mountain road. Hundreds of feet above us a green canopy formed by majestic teakwood trees only rarely admitted glimpses of blue sky. The road was lined by coffee, chocolate, vanilla, and rubber trees.

At one point the journey was interrupted while a rubber tree, felled across the road just minutes before, was cut into pieces for firewood.

The people had been waiting over three hours when we arrived. "Better to wait than to miss it," philosophized one man.

Just as a brief worship service ended, the rain began. A tropical downpour is one thing, a tropical downpour in the mountains is another.

I entered the rapidly rising mountain stream and began baptizing about five meters from the bank. So rapidly was the water rising that I had to move closer to the bank after every fifth person. The water was so muddy that the persons being immersed were completely out of sight beneath the water.

In all, forty-six believers were baptized. Contacts were made with another village higher in the mountains. Three months later forty-two from that village were baptized.

The second time I visited the congregation I was taken to the cemetery. There, in the midst of Muslim graves was a solitary cross. "He was the first Christian ever buried in our village," a member explained. "Since that day two more crosses have been placed in the little cemetery."

"Isolated event?" Hardly. God is working marvelously in the villages of Indonesia. Almost 70 percent of Indonesia's 110,000,000 people live in villages. One church group has reported thousands of baptisms in one mountain area. I recently visited a village where a seminary student is working. Twenty people had already been baptized and sixty were waiting to be baptized.

[PAUL C. SMITH, INDONESIA]

Explore the reason Aunt Hsin decided to move into the home of her family. Compare the ways the Spirit worked in the lives of the disciples with the ways the Spirit moved in Aunt Hsin's life.

Pray for national Christians whose families have not come to appreciate the possibilities of Christ. Pray that the Holy Spirit will not only strengthen these national Christians, but that through this channel they might experience and communicate the love of God. Pray that they will exchange self-consciousness for a total consciousness of the needs of family members.

One hot morning in my office, a visitor, Pak Budi Harsono, introduced himself as a member of a small student-led congregation in the mountain community of Batak. Our conversation revealed that he had been converted in a service in which I preached but that he had not been baptized. His story thrilled me so that my backlog of work was forgotten.

After his experience of salvation, Pak Budi Harsono returned to his village, five kilometers higher in the mountain.

Review the examples in this account of the dynamic power of the Spirit. Concentrate on the life of Pak Budi Harsono. To what extent does he exemplify the Spirit-motivated lives of the disciples?

Pray for those Indonesian villagers who have become Christians. Pray that their understanding of the realities of the Christian faith will deepen. Pray that each might experience complete freedom in witnessing to family, friends, and fellow villagers. Pray that village residents might experience a new bond of fellowship and group existence.

A Baptist mission (congregation) and school exist in the village of Itatim, Bahia, Brazil, because of a layman. When Joao Crisostomo de Souza, member of the Baptist church in Curitiba, moved to Itatim in June 1965, he immediately thought about organizing a church and starting a school.

After discovering an openness to the gospel around Itatim, Senhor Joao bought a house and remodeled it into a meeting place and a schoolhouse. Worship services and school opened in March 1966.

Thirty-five people attended the first services and one made a profession of faith. "I don't know how to preach. I don't know how to speak," Senhor Joao says. "Nor do I understand how it all happened. But from that experience I received great strength and greater willingness to work."

Though a relatively new Christian, Senhor Joao has learned much by reading the Bible. Due to his efforts the Itatim congregation soon became a mission of Sobradinho Baptist Church in Feira de Santana (far-uh day san-TAN-nah). By early 1967 the mission had six members. Seven were baptized in March 1968 and nine in September. Twelve baptized members live in Cana Brava Ranch, twenty-five miles from Itatim, where the Itatim mission itself has begun a mission. They have their own Sunday School and prayer services each week. It is interesting that the congregation at the ranch has more baptized members than the sponsoring congregation.

Senhor Joao, a government employee since 1945, directs the work in Itatim and at the ranch in the absence of the student preacher. Senhor Joao insists that he is no preacher, that all he can do is tell of his own Christian experience and explain the plan of salvation.

One day a member of the congregation asked Senhor Joao to go to the ranch and talk with his father who opposed the gospel. The man, the only *cente* (believer) in his family, was concerned about the salvation of his parents and ten brothers and sisters. Senhor Joao explained the gospel to the man's father and gave him some tracts. Three days later he received a message from him: "Senhor Joao, I was asleep, but I just walked up. I am now a believer in Jesus Christ."

Other members of the family were converted and the mother was among nine people baptized in the Paraguassu River in September. The gospel is now being proclaimed

in Itatim, not by just one dedicated layman, but by others who have joined forces with him.

—ROBERTO HAMPTON, BRAZIL

List the resources available to Senhor Joao through the Holy Spirit. Explain the motivation of his life.

Pray for national Christians who find themselves moving from one location to another. Pray that they might rapidly become conscious of needs in the new area, that they might find ways to answer these needs, and that the reception to their answers by the people might be open and complete.

We Face Ourselves

Think back to a time in your life when you felt that you simply were unable to do something that either you were expected to do or that you felt you should do. Did you do it? Did the Holy Spirit give you the extra strength you needed? If such a situation existed in your life, share it with the group.

Have you known people that you felt you simply could not love? Did your feelings ever change? If your feelings changed, can you trace the role of the Holy Spirit in producing the change? Have there been times in your life when you were unusually conscious of God's love for you. Share these experiences of love transmitted through the Holy Spirit.

Have you experienced times when you simply had to share the meaning of your faith with someone else? Have you experienced reluctance in this sort of sharing? Discuss the need for deeper experiences of sharing among Christians.

We Respond with Gifts

"Mission meeting is always a time of mental and spiritual searching for answers to the big problems we face, but this year the sense of purpose and urgency seemed even greater. Although we are deeply grateful for new personnel recently assigned to our area and for the financial help given by Southern Baptists through the Cooperative Program and the Lottie Moon Christmas Offering, our present resources are far inadequate for fulfilling our opportunities." This report from J. E. Terry in South Brazil could be sounded from many areas of the world.

What will you give to fulfil existing world opportunities?

Benediction

Read these words in unison.

Now to Him Who by His power within us is able to do far more than we ever dare to ask or imagine... to Him be glory in the Church through Jesus Christ for ever and ever. Amen! (Eph. 3:20-21; Philippians)

WEDNESDAY, December 3

Seal us, O Holy Spirit,
Help us Thy likeness to show;
Then from our life unto others
Streams of rich blessings shall flow.

We Study the Bible

"When you are guided by the Holy Spirit you need no longer force yourself to obey Jewish laws. But when the Holy Spirit controls our lives he will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control, and here there is no conflict with Jewish laws. Those who belong to Christ have nailed their natural evil desires to His cross and crucified them there. If we are living now by the Holy Spirit's power, let us follow the Holy Spirit's leading in every part of our lives. Then we won't need to look for honors and popularity which lead to jealousy and hard feelings" (Gal. 5:18, 22-26 *Living Letters*).

The Holy Spirit brings freedom to the Christian life. The Christian need not struggle in an effort to force or discipline herself to conform to a set of inflexible rules. Such force would simply bind her personality into a futile mold. Not only would she fail to accomplish her goals, follow her rules, but she would be so motivated by this attempted legalism that it would become impossible for her to minister to those around her. Preoccupation with a rigid standard would rob her of the freedom to love.

Love and service to be genuine must be the free response of one human heart to another. The Holy Spirit enables this sort of love to exist and grow. To force love is not to love at all. The Spirit produces in the Christian attributes of character that self-discipline could never develop. When these characteristics exist in the Christian life, the Jewish rules are fulfilled. What the weakness of man could not do, the Spirit accomplishes.

Paul compares the process of giving over one's personality to the leadership of the Holy Spirit to the process of Jesus' crucifixion. The evil desires of man have been placed on the cross. Through the death and resurrection of Christ the Holy Spirit is enabled to generate power in

the Christian life that permits the Christian to follow the Spirit into a life that duplicates the attributes of Christ. Man is led to live on a higher level than he naturally would. Desire for popularity and prestige does not touch his life, thus he is freed from the entanglements with others who are seeking these goals. Freed of these desires, the Christian woman is freed to love those who are caught up in superficial values.

When the Holy Spirit controls a human life, that life knows genuine concern for other human lives. Since the Christian does not seek self-fulfillment in the ordinary sense, she is freed to express interest and concern for the struggles of others. She is freed to feel with them because she is not burdened with her own desires. This sort of complete interest in others brings a deeper sense of joy than self-fulfillment can ever produce. The quality of the joy is not only different but it is also contagious, generating a sense of well-being or peace to all it touches.

As the Spirit leads a life into devotion to other persons, the order of God's creation is touched. The human life experiences a sense of completion. This sense of peace then enables the human being to express patience, kindness, goodness, faithfulness, and gentleness. The human is transformed into a different type of being. Self-control springs from this pattern of life naturally; it does not have to be forced.

To the extent that the Holy Spirit controls the Christian life, to that extent the Christian duplicates the qualities demonstrated in the life of Christ. The Christian cannot will the accomplishment of such a standard.

We Respond in Prayer

I am here with good news for you, which will bring great joy to all the people. This very night in David's

town your Saviour was born—Christ the Lord" (Luke 2:10-11 TEV). This is the good news that sixty seniors may very well carry to every part of northern Nigeria, so long influenced by Islam. Through Islam many people have heard of the formidable will of Allah but few have heard of His love.

After commencement on December 11, our seniors will go to their various teaching appointments. How will they convey the message of God's love? Hopefully, during these five years at Niger Baptist College they have learned that they must be love, do love, and speak love. Perhaps some will communicate the good news by helping a village farmer plant his crops, by comforting a leper, by teaching an illiterate villager to read and write, or by helping to build a mud-covered bush church. Others may do so by befriending a child in the slums of Ibadan [ee-BAD-don] or a wealthy businessman in the suburbs of Lagos [LAY-guss]. Some may tell frightened teen-age soldiers that they need never die. Maybe some of the seniors will respond to God's call to teach in Sierra Leone, the foreign missions field of the Nigerian Baptist Foreign Mission Board.

Whenever there is need, there our seniors can be seeing themselves primarily as bearers of the good news. All of this is possible because you love enough to give of yourselves and your substance. I don't know what I expected, but I have been surprised at the students' awareness of the help you are giving them and at the genuine gratitude to you that many frequently express. I have been impressed by the fine missionary spirit among our students. I am reminded again and again that love cannot be paid back; it must be passed on.

SUE THOMPSON, SIGNORA

Consider the response in love that seniors from Niger Baptist College can make to Nigeria. What is necessary for them to be love, do love, and speak love?

Pray for the realization of the power that is within the lives of national Christian students who have prepared for lives of service. Pray that Southern Baptists might develop a keener consciousness of the meaning their financial support has to the lives of Christians in other countries.

Word passes quickly in the evangelical community in Rivoli [REE-oh-lee]. By supptone everyone knew that elderly Signora Margarita had been hit by a car as she crossed the street to speak to a friend.

At first no one, not even the doctors, thought the seventy-eight-year-old woman would live long. But no one had reckoned on Signora Margarita. She sent for her Bible and her other nightgown and set about getting well. Her courage put the other patients in the ward to shame, and her faith that she would get back to the little church she had so recently joined was unshakable.

Finally after nearly a year, the day came when she was asked if she wanted to try sitting up. Then came standing and walking with the aid of a stick. At last she walked

to the door of the hospital and was taken back to her own room home.

After she went home she received money in compensation for her injuries. With that much money she could do lots of things: buy a comfortable lounge chair, or have a faucet put on the balcony of her floor so she would not have to go up and down for water, or perhaps even move to a larger room. She thought and thought, because she had never had so much money and she wanted to use it well.

Finally an idea came. The little church was finished inside—painted, floored, outfitted with kitchen chairs, forty hymn books, and a tiny organ—but the porch in front was not paved. The entrance to the church was a rough mixture of beaten earth and cement. That was the biggest need she could think of.

She called the pastor and he called the church council. They called the assembly and the assembly called in bricklayers for an estimate. The bricklayers said the entrance could be floored for the money she had and plans were made.

But Margarita still had reservations. Would a plain, polished red brick floor be nice enough for her church? After the matter was discussed with the pastor, the council, and the assembly, Ben Lawton was asked to make an appropriate design. Finally the design was laid into the lovely red brick floor of the church porch. The design was a cross, two fish, and a dove. On Sunday mornings Signora Margarita hobbles the mile from her room to the church and explains to anyone who asks that the fish comes from an early Christian symbol: the cross signifies that "God so loved the world, that he gave his only begotten son," and the dove represents God's creative Spirit at work.

The church at Rivoli began to give when Signora Bascheri gave. Because God loved and gave, she wanted to give. The church has been giving ever since.

BENJAMIN R. LAWTON, ITALY

Review the way God's creative Spirit has worked in the life of Signora Margarita. How does her life demonstrate the fact that the Spirit leads man to do that which his evil desire prevents him from doing?

Pray for national Christians as they learn to give. Pray that gift-giving will become a normal part of existence for each new Christian. Pray that Southern Baptists may know greater freedom in gift giving. Pray that the Spirit might create new forms of response this week in each person in your WMS.

Medical treatment given lovingly to the victim of a knife accident has opened the way for Christian witness in a Liberian village that previously barred missionaries, reports Rev. Thomas Rose, Southern Baptist missionary associate.

Missionaries and students at Ricks Institute, a Baptist boarding school near Montrovia [mun-ROH-eh-ah], have

attempted for months to establish a mission in Mimitown, a village of the Kpelle tribe near the institute. But every attempt had been thwarted by the village chief, a Muslim. After church services on February 23, however, missionary associates, Rev. and Mrs. J. Howard Hovde, returned home to find a group of men from Mimitown waiting for them. On a makeshift vine stretcher the men had brought one of their villagers who had nearly severed his toe with a machete while preparing food.

Mrs. Robert N. Beltinger, a nurse at Ricks Institute, administered first aid, penicillin and tetanus shots, and love," Mr. Rose writes, "before the man was taken to a hospital."

That evening the missionaries went to Mimitown. "We found the whole village waiting for us," Mr. Rose says. "The people welcomed us joyfully and listened reverently as Howard Hovde explained how God sent Jesus, his Son, to give his life for us in sacrificial love. When Mr. Hovde finished speaking, somewhere in the dark, at the rear of the crowd, a voice began to sing a Christian Kpelle hymn—heard many years ago when the village had a Christian chief."

After worship the chief thanked the missionaries repeatedly for coming to tell them of a God who loves them. Then he shook hands with Mr. Rose and said, "You love me and I love you."

"And it was true," Mr. Rose says. "We were invited to come every week to their village to tell them of God and his love. I have never failed."

—FOREIGN MISSION BOARD NEWS

How did the Spirit prepare the way for Christian witness to be extended to Mimitown?

Pray that the Spirit might change the attitudes of many inaccessible missions possibilities. Pray that missionaries might be keenly conscious of gradual change that love might be expressed in whatever forms creatively correlate with the openness the Spirit is urging.

The mingled testimonies of a Baptist major from Florida and a Baptist major from Korea led a Korean doctor to faith in Christ while the three men were en route to Korea from Vietnam.

Major Wandy Singletary of the U.S. Army is serving in an advisory capacity with the Korean army, a job that takes him to Vietnam to escort wounded Koreans home from the war. On one such trip in the midst of a severe storm, a Korean soldier had emergency surgery. As the responsible American officer on board, Major Singletary was present, and somehow his Christian faith and joy were apparent to Dr. Lee. After the operation Dr. Lee asked Major Singletary what made him so different.

While the American tried to explain very simply in English the meaning of Christ to his life, Major Kim, the Korean Christian, entered the conversation. After the doctor professed faith in Christ, the majors introduced themselves. Major Singletary said he was a Southern

Baptist. Major Kim responded that he too was a Baptist and a member of Seoul [sole] Memorial Baptist Church. Both majors were present in the Seoul church when Dr. Lee made public his profession of faith on their first Sunday back in Korea.

—FOREIGN MISSION BOARD NEWS

Consider the movement of the Spirit in bringing these two majors together at this point in time. Pray that persons traveling abroad might be conscious of creative witness opportunities arranged by the Spirit.

• • • • •

Express thanksgiving for established Baptist conventions in foreign missions areas. Pray for the national leaders of these conventions. Pray for the missionaries who serve in advisory capacities rather than in the more aggressive leadership roles in these countries.

• • • • •

Express thanksgiving for the approximately 2,500 missionaries currently serving on the foreign missions field. Pray that the Spirit of Christ might convince others of the possibilities of a missionary vocation during this week.

We Face Ourselves

Consider the last twenty-four hours of your life. To what extent did the Spirit of Christ lead you to respond in love to the persons you were with? Were there situations when your relationships to persons exposed your selfish desires?

Share experiences of failures in living the regimented life of following a set of good rules. Share frustrations in feeling yourself to be controlled by the Spirit.

We Respond with Gifts

As I stood waiting for the librarian to check out a book I needed for a class, I turned to watch the students studying. One young man was writing quickly, his finger followed every word on the page. I moved over to his table and softly asked, "Zack, what assignment are you working on?" He answered with a twinkle in his eye, "Oh, mum can't express of respect. I'm not working on an assignment. I'm copying from many books because I will not have a library of my own and as a pastor I'll need resource material. I'm so grateful for the training I'm receiving here. I want to be a good pastor to the people in my place."

What will you give to educate the world?

Benediction

Read these words in unison.

Now to Him Who by His power within us is able to do far more than we ever dare to ask or imagine—to Him be glory in the Church through Jesus Christ for ever and ever. Amen! (1 Ph. 3:20-21; Philippi)

THURSDAY, December 4

Seal us, O Holy Spirit,
Make us Thine own from this hour.
Let us be useful, dear Master,
Seal us with witnessing power.

We Study the Bible

Before he [Jesus] was taken up he gave instructions by the power of the Holy Spirit to the men he had chosen as his apostles. For forty days after his death he showed himself to them many times, in ways that proved beyond doubt that he was alive, he was seen by them, and talked with them about the Kingdom of God. And when they came together, he gave them this order: Do not leave Jerusalem, but wait for the gift my Father promised, that I told you about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit. But you will be filled with power when the Holy Spirit comes on you, and you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and to the ends of the earth. (Acts 1:2-5, 8, 13-17)

The Christian possesses power given by the Holy Spirit to accomplish the will of the Father. Weakness is replaced by strength. The power of the Spirit accomplishes the Father's purpose within the Christian and through Christians in the lives of others. With each new command from the Lord, the promise to do in the Christian whatever it is that he requires is renewed. His command might be in the area of personality change, in interpersonal relationships, or in sharing his message with others. It is natural for the Christian to want to share the experience of Christ with others and to want them to have this same experience.

How many times the power is denied because of fear of expression. A woman may talk in all areas without lightening up, but let the conversation move into the area of faith and communication ceases. Fear of failure prevents persons from witnessing. Saying the wrong thing, laughter, and difficult questions are small failures in comparison to neglect of any attempt to witness. These fears prevent spiritual development.

Rom. 2: Corinthians 3:5-6. "He is the one who has helped us show others His new plan for saving them."

ly. 6 *Living Letters*). Witnessing can be done with confidence because the outcome is in the hands of the Spirit. He gives the Christian the words to say, the desire to listen, the ability to love and care, the patience to overcome indifference, a joy that is contagious, strength of conviction, and the inner serenity to be open, unguarded, and honest.

Verses 5 brings this to focus: "Our only power and success come from God" (*Living Letters*). The success of witness is not really dependent upon the expression of right answers to the questions; power and success come from God.

We Respond in Prayer

A congregation that had its beginning eighteen months ago in a *casa de farinha* (a building where a type of flour is made) now has its own building and pastor and has been organized into a church with forty-one charter members.

When one becomes acquainted with Rio Grande do Norte, long neglected by Baptists, and realizes how many county seats do not have Baptist work, he wonders why a congregation was begun in a place so far off the beaten track as Lagoa de Dentro. The answer is a new convert obeyed the command of Jesus to witness "in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

After he became a *crente* (believer), Senhor Eliezer, who lived on the Plantation Lagoa de Dentro, told Pastor Diomedio Alves da Silva, of the Pau dos Ferros church that he wanted to be baptized at the plantation so that his family and friends could witness the service. No pastor had ever visited Lagoa de Dentro, and Senhor Eliezer and his wife were the only believers there.

On July 11, 1967, Pastor Diomedio made his first visit to Lagoa de Dentro. Arriving about two o'clock in the afternoon, he invited the people to a service that night

in the *casa de farinha*. Eleven people publicly professed their faith in Christ during that first service. The next afternoon Senhor Eliezer and his wife were baptized, and that night eleven more made decisions.

Pastor Diomedio made a second trip to the plantation on August 6, and again eleven persons professed faith in Christ. A third trip that month resulted in twenty-one decisions, for a total of fifty-four within two months. Even as a congregation, the believers in Lagoa de Dentro sponsored work in nearby Sao Miguel and on other plantations. Now that they have become a church, they are eager to organize these congregations into churches.

—ROBERTA HAMPTON, BRAZIL

How does Senhor Eliezer demonstrate the purpose of the Christian life expressed in Acts 1:2-5, 8? Pray for increasing efforts among Christians to witness "to the ends of the earth."

As we walked down the street past rows of small shops and houses, Pastor Ataulfo Hinestroza reread a Xerox copy of the letter. "I found no help in my church. I called in an astrologist, but he wanted a large amount of money to help me. I need spiritual advice."

That letter from a mother of eleven children had gone to the Baptist Spanish Publishing House in El Paso, Texas.

Pastor Hinestroza flipped the page to a copy of the reply. It told the women that the Publishing House was sending literature and putting her in contact with Baptists in her community who could help her. The pastor and I were searching for her house in order to fulfil that promise.

We found her small, neat home. Tears streamed from her eyes as we told her that Christ wanted her to have abundant life and that he would never leave her alone.

That night she attended an evangelistic meeting at Domus Baptist Church, Guatemala City, Guatemala. The next night, at the close of another service, she and two of her daughters, one twenty and the other sixteen testified publicly that they were trusting Christ as Saviour. Ten persons professed faith that night.

As we rejoiced, we began to trace the human influence that brought this woman to Christ. First, there was her own deep spiritual hunger. Second, someone gave her a piece of literature from the Baptist Spanish Publishing House. In her need, she wrote the letter. Interested Christians answered, sent her helpful literature, and put her in contact with local Baptists. A pastor and a missionary sought her. A church ministered to her. And she came to know Christ.

But somewhere along the line, there was that unknown Christian who placed a piece of literature in her hand.

A. CLARK SEASTON, GUATEMALA

Trace the role of the Holy Spirit in the publication of materials. Think of the persons from writer to reader who are led creatively by the Spirit to express a form of witness.

Pray for those engaged in the publication of materials on the missions field. Pray that the quality of these materials might attract attention and provide witness in situations that are closed to verbal witness.

Six men carried a body by the church on a stretcher as I was concluding my message on stewardship at Enanga Baptist Church, about twenty-five miles from Kisumu (key-SOO-moo), Kenya. Later I learned it was the bruised and battered body of a woman they had brought four miles to the Enanga Baptist Clinic.

The Enanga Clinic is one of four church-related clinics which Dr. Lorne E. Brown, Southern Baptist missionary, has started in this area of Kenya. When he first went to Kenya in 1965 after having served in several other countries, he attempted to minister through "spot clinics," going to different churches on certain days to attend the people who came. The number of patients was so great that he found this almost impossible.

Therefore, he suggested to churches the possibility of providing buildings and securing licensed "medical dressers," or other qualified medical persons—positive Christians—to operate the clinics in cooperation with the churches.

The primary objective of the church clinics is to give a Christian witness while seeking to relieve human suffering and to teach people how to avoid sickness and the malnutrition which often causes illness.

JOSEPH L. STURGEON, F.M.B.

List ways that medical work can express Christian witness when other forms of witness cannot be expressed.

Express thanksgiving for the progress of medical work in missions history. Express thanksgiving for those who have been reached through a medical ministry. Pray for resources, personnel, and increased skill in this area of ministry.

She was only eleven years old, a new Christian with a whole life ahead of her. Her name was Maria Augusta and she attended the junior Sunday School class at Antas Baptist Church in Porto [POR] (R) (to), Portugal. She came with an older brother because her parents did not attend church.

But now, after her funeral, many are more aware of her Saviour.

Maria Augusta and two of her friends were killed in a traffic accident on one of Porto's busy streets near their home. Since the girls were friends, they were buried side by side. It was assumed that one priest would conduct all the services.

But Maria Augusta's parents, although not Christians, asked that we conduct an evangelical graveside service for her. When we arrived at the cemetery, a large crowd



Missionary Lewis Myers uses tape-recorded Scripture passages in home Bible classes.

of several hundred—including many who were just curious—stood around helplessly. The other family was too poor to arrange for a priest to conduct their services.

The Baptist service for Maria Augusta began and the people listened. When the small Baptist choir began to sing about a home with Jesus after this life, an impressive calmness fell over the crowd.

Little Maria Augusta, who had little opportunity to witness in her life, gave a strong and impressive testimony through her funeral.

As the large crowd began to leave, members of the Baptist congregation passed out tracts on the theme "Jesus Christ, the Bread of Life." It was strange indeed to see the people crowded around saying, "Please give me one."

Perhaps in this time of great need they will read and receive spiritual help, perhaps even attend Maria Augusta's church and hear more of the gospel and the Christ who gives life after death. At least, that is our prayer.

—JAMES M. HARRIS, PORTUGAL

Review the work of the Spirit in persuading the parents to ask for an evangelical service in order that verbal witness might be expressed.

Pray that missionaries may be able to use every opportunity presented to them by the Spirit.

Foundations were being laid in Da Nang (dah-nang) before the Lewis Myers were actually aware of it. Through the arrangements of Miss Louise Cartledge and Rev. Schuyler Burton of the First Baptist Church in Biloxi, a special class for young Vietnamese airmen studying at Keesler Air Force Base was organized. Lewis Myers spoke to this group of twenty airmen. No names and addresses were recorded because future assignments were indefinite. After returning to Vietnam, Tom Myers was

in a shop in Saigon (sigh-gon) when two young men greeted her in English. She asked if they had been to the States and they replied that they had been at Keesler. She responded that her husband had spoken in Biloxi, and one of the young men realized that she was the wife of the Mr. Myers he had met at First Baptist Church. Later, Mr. Luy, one of the young men, was transferred to Da Nang Air Force Base. Lewis Myers' first Bible class was in the home of Airman Luy—a foundation begun in First Baptist Church of Biloxi, Mississippi.

—LEWIS MYERS, VIETNAM

Trace the work of the Spirit in the life of Airman Luy. Show the creative action of the Spirit by showing the way other lives and circumstances were used.

Pray that American churches might be led to innovative forms of mission support. Pray that every contact with a foreign missions field might be a renewing experience for the church involved. Pray for your church as it involves its members in mission support.

We Face Ourselves

Evaluate your interest in missions. Why are you a WMS member? Why did you attend this meeting? When did you first become interested in missions? How have you grown in missions interest? Share these ideas with the group.

What interests you most about foreign missions? Share preferences in mission study within the group.

How is your church involved in foreign missions? Are there other possibilities? Discuss these possibilities.

We Respond with Gifts

The smile on a child's face when he can have a Bible story to read and a picture to color for his very own, the expression of gratitude from the "old man" of the village when he has a Bible in his own dialect, the woman with tears in her eyes because a Bible tract introduced her to Jesus, the thanksgiving of a village church for the materials translated for them—these are sights you will see when you give to the Little Mowen Christmas Offering. Literature and communication evangelism is dependent in large measure upon your gift. Through radio and television ministries you go into homes and areas the missionaries may never reach. With funds given to audiovisuals, you extend the teaching arm of missions.

How much will you give to go into a new home?

Benediction

Read these words in unison.

Now to Him Who by His power within us is able to do far more than we ever dare to ask or imagine, to Him be glory in the Church through Jesus Christ for ever and ever, Amen! (Eph. 3:20-21; Phillips)

FRIDAY, December 5

Seal us, O Holy Spirit,
Seal us for service today.

We Study the Bible

Those who are led by God's Spirit are God's sons for the Spirit that God has given you does not make you a slave and cause you to be afraid. God's Spirit joins himself to our spirits to declare that we are God's children.

For we know that in all things God works for good with those who love him, those whom he has called according to his purpose. (Rom. 8:14-16, 28 IEV)

In the New Testament the call is to Jesus Christ as Lord. Man is called to a life of fellowship and service. It is only in a life of intimate fellowship with Christ as Spirit that spiritual resources enable us to work together with God. This is an important principle. Without the fellowship with Christ, who is the origin of service, the nature of service will be spiritually dead.

When God calls man to himself and man responds, he is led to greater heights and depths of spiritual life. God's Commission does not wait for mature followers. New Christians are often led in mission to the lost. Although they know little doctrine, they do know the one Lord. This is in truth the essence of an effective witness for Christ—the joyful, confident testimony of experience with Christ. After an initial experience with Christ, there is often a kind of simple, unsophisticated joy that is contagious. This is a central part of personal witness to another person.

Christ sends man into the world on a mission. As Matthew 28:19 says, "Go then to all peoples everywhere and make them my disciples." (IEV)

The statement is often made that God sends missionaries to other countries. In a sense this is true, but it is equally a fact that God brings the missionaries, for he is already there before any missionary arrives on the scene. He has been working as Holy Spirit, attempting to show himself and make himself known. The people have not understood or have responded to him negatively, refusing

to worship him or to be thankful. Missionaries use the same approach as Paul: "Whom you have been worshipping as unknown, I now make known to you." (See Acts 17.)

When non-Christians are thus approached there is sometimes an immediate response. The Spirit of the Lord has been at work already. He has one of the ways that Christians in the United States can participate with those who labor overseas. Prayer can be offered that the Holy Spirit will move upon the hearts and minds of those who have steadily resisted the gospel.

God not only goes before to prepare the way, but he also goes to enable. Wherever he guides he always provides.

We Respond in Prayer

Many sat on colorful grass mats, waiting their turns to talk to the missionaries. These tribesmen from the Mubi hills had publicly professed faith in Christ. Their desire now was to follow him in baptism.

An old woman, her face bearing tribal markings, was next. "Tell me how you came to know Jesus," I said.

Her answer was permeated with a smile. "My son led me to know Christ. Because of him I know the Saviour."

"What is the work of your son?"

"He is a student at the Baptist Pastors' School in Kasesa."

"I know the school near Kaduna (kah-DOO-nah). It is a good place."

We talked about the school where her son is a student. Then I asked, "Is your husband a Christian?"

No, he does not know Christ. I have talked to him. Our son has talked to him. We have prayed, but he does not want Christ. He worships the pagan gods of our fathers. He will not leave them. We feel that he will never know Christ.

Ministering to this woman's need is complicated by language barriers

"May I visit your home and talk with him?"
"Oh, please do."
"This afternoon the pastor and I will come."
"May God's Spirit come with you."

That afternoon the pastor and I visited their home. They lived in a mud house with a thatched roof. It was built on the fringe of the village—a village of like houses.

We spoke to the old man about the village, the changes taking place in the bush country, the weather. We talked of his son, away in the far city learning to read and write. He smiled, proud that his son was going to be a great man.

Then we spoke to the old man about Christ and asked if we might pray.

We could not ascertain his interest.

"Tomorrow your wife is going to be baptized. We would like for you to come."

As we walked away we were discouraged. Had we done the right thing? What should we have said?

The next morning we gathered at a pool several miles down the dirt road from the village.

There, tall above the others, was the old man, his eyes alive as they followed with interest what was happening. One person after another was baptized. "Because of your faith in the Lord Jesus Christ."

After the preaching an invitation was given. Tall and straight he came. Taking me by the hand, he said: "I want Jesus. I want the peace that my wife and son have."

—ROBERT M. PARKHAST, JR., NIGERIA

Note the way God's Spirit led within a human family to enlarge the heavenly family. Pray that consciousness of the family in Christ might exist dynamically in the lives of Christians generating love and respect for human dignity.

The East Da Nang Baptist Center, located in a refugee settlement, recently expanded activities to include Sunday night worship services for young people and adults.

After the fourth service we were making the usual preparation for returning home. Eager young hands were extended to carry the organ to the car, disassemble and carry out the public address system, or take the big song sheets down and fold them away.

Suddenly among the outstretched young hands was a gnarled old one, even dirtier than the others. When my husband found the face that went with that hand, a little old woman was looking up at him. She said, "I want to take Jesus into my heart." Rondal called me to counsel with her.

I couldn't have been more surprised. We hadn't given thought yet to professions of faith at that center. We knew we were presenting something entirely foreign from anything these people had heard before. Also, we had a double



language barrier, for the refugees had fled from country homes and the combination of their distinct country pronunciations and our "baby" Vietnamese threw a big hurdle into the path of understanding.

Moreover, the environment at worship had not been conducive to understanding any message. Refugees attempting to scrape together enough pieces to begin life again have little time for training children or worrying about manners. During any service children constantly dart back and forth, small children carry sleepy, fretful babies on their hips; parents come to the windows and call in children inside.

With these handicaps, we were sure it would take some time to get the message across clearly. But there stood old sweet-faced Mrs. Xuyen.

I had especially liked her from the first Sunday at the center. The first time or two she came right in to Sunday School with the children, later she watched from outside. Whenever I looked her way that toothless smile was always ready.

I talked with her and she said, "I want Jesus to come into my heart."

When we raised our heads from prayer, there stood a soldier-father who lives directly behind the center. His wife has been a sewing student since our first class started.

He had listened outside the window throughout the service. He simply said, "I too want to become a Christian."

There they were, the first two persons to respond to our witness among the six thousand refugees settled in the little area called An Don.

As we drove back across the river, Rondal kept marveling at the work of God in those two hearts. "I wouldn't have traded places tonight with anyone in the whole wide world," he said.

—BETTY MERRELL, VIETNAM

Catch the spirit of enthusiasm that Rondal and Betty Merrell have for their work. Notice the practical way God's Spirit joins himself to man's spirit. Recognize the way God works for good with those whom he has called.

Pray that missionaries might know the fullness of God's power in enthusiasm. Pray that discouragement might be overshadowed by remembrance of God's promises. Pray that the bond of Christian ship might be experienced and expressed with zeal.

This week as I led the preaching service on our women's ward at the hospital I was confronted anew with a difficulty faced daily at Eku [ECK-coo]. Several tribal languages are spoken in the midwest so we must use interpreters to a large extent in ministering to the patients. Bob and I have done some study in Urhobo, the major language in this area, but due to the fact that Urhobo has never been worked out linguistically much of our time was spent gathering information. As I spoke to the patients and others on the ward through interpreters, I was forced to face my utter dependence on the Holy Spirit to work the miracle of salvation in lost souls.

—JOAN AMIS, NIGERIA

Notice the assurance that the missionary has that God's Spirit joins man's spirit even in proclamation through an interpreter. Suggest other barriers in communication that exist for missionaries.

Pray that language, cultural, political, and national difficulties might be overcome in the proclamation of the gospel.

A truce had been declared for the most important holy day of the Vietnamese—Tet, the lunar new year.

On Tet eve, firecrackers resounded throughout Saigon [SIGH-GOH] instead of the usual mortars and bombs.

On Tet morning, there was a festive spirit in the air. The Vietnamese were decked out in their holiday frocks and there were smiles on their lips.

On Tet night, crisis prevailed. The enemy struck every where.

It was as we heard that six missionaries of the Christian and Missionary Alliance had been killed. Southern Baptist missionaries had recently been with some of them. Their death deeply affected us all.

Crisis—we prayed, and tried to decide whether the women and children should leave Vietnam.

Crisis—and yet opportunity to witness—as I bade good bye to my Buddhist neighbor. With tear-brimmed eyes she said I would never return. I quickly told her that Christians have faith and hope in a God who answers prayer. I told her the Bible is a source of strength and asked if she would accept name and read it. She eagerly agreed and also took some tracts.

Crisis as our missionary family was separated, as wives and husbands bade one another farewell for a time.

Many days of crisis, but peace within our hearts. No heroics, just a sense of knowing that we were where God had placed us. Strength in the knowledge that Southern Baptists were praying for us.

—CELIA MOORE, VIETNAM

Compare the external situation recorded by Mrs. Moore with the internal assurance expressed. List world conditions (refer to daily newspapers) that cause problems for foreign missionaries.

Pray that your WMS might become realistically involved in missions, that prayers might be more zealously offered and gifts might be more sacrificially given.

"Hark, the voice of Jesus calling, 'Who will go and work today?' Who will answer, gladly saying, 'Here am I, send me, send me?'"

This morning when I joined the student nurses in my Sunday School class in this hymn, the familiar words spoke to me in a new way.

Surely since my arrival in Nigeria last August I have sung similar missionary songs, but never have they caught my attention like today. I suddenly realized that singing "Here am I, send me" and meaning it was the thing that brought me to Nigeria. I was led here by an honest attempt to know and do God's will.

—LINDA PORTER, NIGERIA

In the power of his Spirit we mission to a world needing our ministry.

We Face Ourselves

Have you gained new ideas, insights, or impressions this week?

What do you see your responsibility to foreign missions to be? Does God really call to prayer and financial support in the same way he calls persons to go? What is your missionary calling? Share impressions of the week with members of your group.

We Respond with Gifts

I don't see how we can sleep at night and do nothing about this tremendous need," spoke Edith Vaughn about one of many needs that she faces each day at the Good Will Center in Recife [reh-SEE-lee], Brazil. Physical and social needs face our missionaries in Nigeria, Brazil, South Vietnam, and other places. You can help relieve suffering, help train nationals in agriculture, and provide literacy programs through your Lenten-Moon Christmas Offering.

What will you do about this tremendous need?

Benediction

Read these words in unison.

Now to Him who by His power within us is able to do far more than we ever dare to ask or imagine—to Him be glory in the Church through Jesus Christ for ever and ever. Amen? (1 Ph. 3:20-21) (Philips)

Individual Study and Prayer

SUNDAY, November 30

"No condemnation now hangs over the head of those who are 'in' Christ Jesus. For the new spiritual principle of life 'in' Christ Jesus lifts me out of the old vicious circle of sin and death."

"The law never succeeded in producing righteousness—the failure was always the weakness of human nature. But God has met this by sending his own Son Jesus Christ to live in that human nature which causes the trouble. And, while Christ was actually taking upon himself the sins of men, God condemned that sinful nature. So that we are able to meet the Law's requirements, as long as we are living no longer by the dictates of our sinful nature, but in obedience to the promptings of the Spirit. The carnal attitude sees no further than natural things. But the spiritual attitude reaches out after the things of the spirit. The former attitude means, bluntly, death. The latter means life and inward peace. And this is only to be expected, for the carnal attitude is inevitably opposed to the purpose of God, and neither can nor will follow the laws for living. Men who hold this attitude cannot possibly please God." (Rom. 8:1-8 Phillips)

Each human being is subject to weakness. The process of repentance encourages an understanding of individual weakness. Perhaps it would be helpful for you to list the areas of your life that are subject to the greatest weakness of your nature. Where do you most often fall short of the demands of righteousness?

Your deliverance from this weakness comes through your reliance upon the Spirit to live within you. Formulate a brief prayer expressing this reliance.

MONDAY, December 1

"But you are not carnal but spiritual if the Spirit of God finds a home within you. You cannot, indeed, be a Christian at all unless you have something of his spirit in you. Now if Christ does live within you his promise means that your sinful nature is dead, but your spirit becomes alive because of the righteousness he brings with him. I said that our nature is 'dead' in the presence of Christ, and so it is, because of its sin. Nevertheless once the Spirit of him who raised Christ Jesus from the dead lives within you he will, by the name Spirit, bring to your whole being new strength and vitality."

"So then, my brothers, you can see that we have no particular reason to feel grateful to our personal nature, or to live life on the level of the instincts. Indeed that way of living leads to certain spiritual death. But if on the other hand you cut the nerve of your instinctive actions by obeying the Spirit, you are on the way to real living." (Rom. 8:9-13 Phillips)

New strength and vitality are promised the person who ceases to live by his instinct and obeys the Spirit. Dream for a moment. What sort of Christian life would you most like to live?

List the characteristics that describe your ideal life.

Formulate a prayer concerning your own desire for new strength and vitality.

TUESDAY, December 2

"All who follow the leading of God's Spirit are God's own sons. Now are you meant to remain in the old slavish attitude of fear—you have been adopted into the very family circle of God and you can say with a full heart, 'Father, my Father.' The Spirit himself upholds our inward conviction that we really are the children of God. Think what that means. If we are his children we share his treasures, and all that Christ claims as his will belong to all of us as well! Yes, if we share in his sufferings we shall certainly share in his glory" (Rom. 8:14-17 Phillips).

Paul compares the relationship of the followers of the Spirit to God to the relationship of a son to a father. Describe in the space below a time as a child when you were terribly frightened and your father relieved your fear.

What emotions did you feel?

Have there been times when you have been frightened recently?

What does being a child of God mean to you?

WEDNESDAY, December 3

"In any opinion whatever we may have to go through now is less than nothing compared with the magnificent future God has planned for us. The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. The world of creation cannot as yet see reality, not because it chooses to be blind, but because in God's purpose it has been so limited—yet it has been given hope. And the hope is that in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in the magnificent liberty which can only belong to the children of God!"

"It is plain to anyone with eyes to see that at the present time all created life groans in a sort of universal travail. And it is plain, too, that we who have a foretaste of the Spirit are in a state of painful tension, while we wait for that redemption of our bodies which will mean that at last we have realized our full sonship as him. We were saved by this hope, but in our moments of impatience let us remember that hope always means waiting for something that we do not yet possess. But if we hope for something we cannot see, then we must settle down to wait for it in patience" (Rom. 8:18-25 Phillips).

Paul states that whatever man must endure on earth will be insignificant in comparison to the future God has planned. This is the hope that saves man from futility.

List the things in your life that you find particularly difficult to face.

List the hardships that persons living in other countries face.

Explain what hope means for the Christian. Relate this explanation to the two lists you have made.

THURSDAY, December 4

"The Spirit of God not only sustains this hope within us, but helps us in our present limitations. For example, we do not know how to pray worthily as sons of God, but his Spirit within us is actually praying for us in those agonizing longings which never find words. And God who knows the heart's secrets understands, of course, the Spirit's intention as he prays for those who love God" (Rom. 8:26-27 Phillips).

Struggle to list the ten most important things you know to pray for.

Did you have trouble? What seemed to block your thinking?

Formulate a prayer for help in developing a more effective prayer life.

FRIDAY, December 5

Moreover we know that to those who love God, who are called according to his plan, everything that happens fits into a pattern for good. God, in his foreknowledge, chose those to bear the family likeness of his Son, that he might be the eldest of a family of many brothers. He chose them long ago; when the time came he called them, he made them righteous in his sight and then lifted them to the splendor of life as his own sons" (Rom. 8:28-30 Phillips).

Paul talks of a pattern for good into which everything that happens to the Christian fits. Construct this pattern as it exists in your life. List the most significant things that have happened to you in one column. In another column, show the good that each situation has later produced.

SATURDAY, December 6

In face of all this, what is there left to say? If God is for us, who can be against us? He who did not grudge his own Son but gave him up for us—can we not trust such a God to give us, with him, everything else that we can need?

Who would dare to accuse us, whose God has chosen? The judge himself has declared us free from sin. Who is a position to condemn? Only Christ, and Christ died for us. Christ rose for us, Christ reigns in power for us, Christ prays for us!

Who can separate us from the love of Christ? Can trouble, pain or persecution? Can lack of clothes and food, danger to life and limb, the threat of force of arms? Indeed some of us know the truth of that ancient text:

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter

"No in all these things we win an overwhelming victory through him who has proved his love for us.

"I have become absolutely convinced that neither death nor life, neither messenger of Heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor anything else in God's whole world has any power to separate us from the love of God in Christ Jesus our Lord" (Rom 8:31-39 Phillips).

That God has granted victory to each Christian must become a personal realization.

List here some situations from personal experience that have assured that God was on your side.

Formulate a prayer of thanksgiving for this assurance.

SUNDAY, December 7

Revised Romans 8.

What new impressions have you had this week of God working within your life?

What decisions have you made this week with regard to your growth as a Christian?

CURRENT MISSIONS GROUPS

Elizabeth Johnson Morgan

The Holy Spirit in Missionary Churches

SCIENTISTS have finally harnessed power for lunar explorations. What is learned from this adventure will have significance for all further exploration in space. Decisions now are simply *when* and *where*. Man knows he has power for almost limitless discovery, and he is determined to use it for better understanding of his environment and of himself.

Persons today are not always as determined about spiritual power as they are about space power. Nearly twenty centuries ago the church was promised all the energy necessary for victory over evil. Yet all too often her own members find themselves groping in weakness and despair, sorry examples of "power, and of love, and of a sound mind" (2 Tim. 1:7).

Actually, no educational system can inject infallible confidence into man. The best that education can hope for is enough knowledge and self-understanding to produce useful citizens. Many a man without education has become useful, though the probability of such achievement is lessening.

Spiritual power is God's Holy Spirit working in supernatural strength in a person or persons. A person receives a measure of spiritual power at the conversion experience. But he does not receive all the power he will ever have or need. The New Testament speaks of being "filled" with the Spirit (See Eph. 5:18). Such power is to be sought and used. Like the athlete or vocalist who increases his breathing capacity by expanding the diaphragm, so the Christian increases his capacity for spiritual power through commitment and self-discipline. The Holy Spirit then charges him with optimism and confidence beyond his own powers.

A person can do his best when he believes that God is capable of helping him. The apostle Paul said, "I can do all things through Christ" (Phil. 4:13). This confidence was an unmistakable force in the lives of New Testament Christians. It was more than self-confidence. It was God's power working through human beings. Prayer and obedience opened the door for spiritual power.

We cannot be sure of the exact physical manifestation. We can be sure, however, that it charged them with enthusiasm and confidence. A glance at the results shows how this experience mushroomed into the greatest missionary explosion of all times. After the unmistakable phenomenon at Pentecost, a very ordinary group of be-

lievers shook the world with their message.

Love molded an unmistakable unity and fellowship which led to voluntary sharing of material possessions. Sincere joy and holy praise accompanied every meal. The fellowship was so wholesome that "all the people respected them" (Acts 2:47 Phillips).

Missionary fruition marked the validity of this power which permeated their pattern of living: "And every day the Lord added to their group those who were being saved" (Acts 2:47 TEV). The spectacular salvation resulted not from wistful hoping but from bold, dauntless action. Supernatural power eradicated fear, hesitation, and impotence.

The pessimism that surrounds many congregations today is a mockery of what Christians say they believe. It provokes weakness and defeat. To predict that conditions will only get worse regardless of our missionary efforts is to refute the power promised in the New Testament. If first century apostles had concentrated on the savage statistics of a hostile world and on their own inadequacies, they would have returned their swords and sandals before they started.

The church, in sensing a lack of power today, has reacted. Although violence is inconsistent with Christian character, other responses range from do-nothing cynicism to undaunted enthusiasm for community service. For some, the current upswing in mission action is a search for power. However, unless the energy issues from the Spirit, the deeds become temporary improvements at best. Feeble human effort alone will not redeem the world, nor the community, nor ourselves.

Few churches are reporting dramatic experiences of spiritual power. The history of Christianity indicates cycles of stagnation and vitality. Many theologians believe a great awakening in spiritual vigor is long overdue, and some are already seeing hopeful signs of renewal.

The Holy Spirit has most certainly not forsaken churches today. Christians are discovering new ways of proclaiming the gospel as individuals awaken to spiritual energy rather than discouragement. The Spirit has creative ideas for every generation, plus the power to implement them.

Several years ago a layman and his wife started a home fellowship in Minneapolis, Minnesota which became Southtown Baptist Church, the first Southern Baptist

church in the state of Minnesota. Through the years, Southtown church has sent laymen out on weekends to lead in other home fellowships and start churches. This same couple has also helped start a new work in a northwestern suburb of Minneapolis and has helped Crystal Lake Road Baptist Church put up their small building with volunteer labor except for wiring and plumbing.

Revival became a reality in the Second Baptist Church of Lisbon, Portugal. Only the power of the Spirit could have enabled the distribution of forty-five thousand invitations proclaiming, "Jesus is the bread of life." Sixty members (total membership—150) disbursed the tracts in one afternoon. Mrs. Grayson Tension, missionary to Portugal, writes:

It was a very weary audience that listened to the words of the pastor that Sunday evening. Many feet were full of blisters and legs were aching, but there was a sense of victory in the hearts of each one who had participated. This cooperation on the part of so many of our members set the pace for a revival.

The Holy Spirit still gives power in the face of persecution and difficulty, even as he did to Peter and John after Pentecost (See Acts 3-4). Pastor Felix Fontanet was working in the city of Zaragoza, Spain, in a mission of the First Baptist Church, Madrid. He preached in a rented store building and visited door-to-door, contacting everybody that he possibly could on the streets.

Since witnessing on the streets had long been considered against the law in Spain, the Spanish police interrupted Sr. Fontanet on the street one day and took him to the police station. When told that he was doing wrong, Sr. Fontanet thought a moment and then handed in the chief a New Testament, opened to John 3:16.

"I don't mean to be disrespectful," he said, "but will you please read this verse and tell me what is bad about telling Spanish people that God so loved the world that he gave Jesus, so that all that believed in him would have the free gift of eternal life?"

The chief read it and had to admit that he did not see anything wrong. So Sr. Fontanet gave all the police Christian literature and walked out a free man!

One of the most powerful agents of the Spirit is the Bible. When human beings find themselves unable to verbalize, the Scriptures prove "sharper than any two-edged sword" (Heb. 4:12).

Baptist churches in Spain today are living examples of the power of God through the Bible, even when missionaries cannot speak. Mrs. Charles Whitten writes of Sr. Jose Borrás, an ex-Catholic priest who teaches church history and theology in the Spanish Baptist Theological Seminary in Barcelona, Spain. Soon after taking his final vows as a priest, a student in his classroom brought a Bible for his teacher to destroy. Sr. Borrás began to tear the Bible, telling his pupils that this was a Protestant version of the Bible and that it must be destroyed. Curiosity provoked him to take the pieces home and read them

As Sr. Borrás read, the Holy Spirit pricked his heart and made him understand that he needed Christ as his Saviour. He went to the home of some Baptists in Al-bacete, pretending that he was taking a poll of different beliefs. As the conversation continued, he let them know that he was personally interested. He and the local pastor met weekly in a leather factory, and at the end of a few months, Sr. Borrás left the state church where he had never found personal salvation.

He said that when he began studying the Bible, he thought that with the knowledge he gained from it he would better be able to combat Protestantism. But he found that the power of the Holy Spirit was too great for him.

When service for God is done in the power of the Holy Spirit, the results are frequently beyond human expectation. In the midwest United States a young woman with three small children offered her backyard for a neighborhood Vacation Bible School attended by more than fifty children. The next summer her church expanded the experiment and planned thirty-five mission Bible schools. The young mother herself taught in three of them. The following summer found this family in Minnesota where they were again training and directing workers for backyard Bible schools. More than seven hundred children attended with 255 professing faith in Christ.

Spiritual power is released in churches when members awaken to spiritual need. The process may begin when one or two people commit themselves entirely to God. It is possible that many people who assume Christianity have never really experienced regeneration, hence, their Christian existence is devoid of power and meaning.

A young woman in Oklahoma tells how she discovered the Holy Spirit as a personal power. As a young housewife with two children, she described her family as "a very average Baptist family." Dissatisfied with their church relationship, they moved their membership to a small Baptist church and felt that they had finally discovered the ideal place for worship and service.

"But a few months later," she says, "I started feeling the need to move when the invitation was given. I knew that I had never given myself entirely to Christ."

Finally, on Soul Commitment Sunday, she saw herself as God saw her. "I saw that I had failed Christ terribly," she recalls. "And there was only one problem: would I surrender everything to Christ and let the Holy Spirit fill me? I gave myself to Christ that morning, totally and completely, and I remember thinking to myself at the time, 'Lord, you're not getting very much, but I surrender my will to you.' That day she prayed that she might win three persons to Christ in 1968. Instead of the meager three, there were twelve.

The story does not end here. There were others in the church who did as this housewife did. Revival broke out in the church, and within five months six men had surrendered to the ministry.

The mystery of these experiences is explained only in the supernatural power of God's Spirit, which is one of the least understood aspects of the Christian faith. Many people are like certain disciples at Ephesus (Acts 19:1-7) who Paul discovered had never even heard of the Holy Spirit. Their Christian experience was incomplete.

Perhaps Christians have misinterpreted commitment as a onetime experience, a form of "instant religion." As a person matures in prayer, the Spirit enables him to see himself as he really is. He senses a need for further surrender.

Christians who yearn for missionary fervor need not pray for the coming of the Spirit, for the Spirit has already come. We do need to pray that we shall "quench not the Spirit" (1 Thess. 5:19) by our lack of sensitivity to his presence nor our indifference to his opportunities.

GUIDE

for Current Missions Groups

What do you want to accomplish?
Continuing the emphasis upon God's use of individuals to make known his work among people, this study focuses on the church. Members should be led to see ways they can help their church gain a larger missionary vision.

How can you accomplish this aim?
1. Review ways God has used individuals to make known his work among people studied in October and November. List these on a chalkboard.

2. Ask volunteers to share experiences of God's guidance in their lives since the last meeting.

3. Call attention to an electric light fixture in the room. Before you flip the switch to turn it on, ask this question: Is it necessary

for us to call the power company in order to operate the electric light in this room? Why not? (The company has already supplied the power. It waits only to be used.) Similarly, we need not pray for the Holy Spirit to come to our churches. God has already sent his Spirit. He waits only for the opportunity to work powerfully through his people when they meet the conditions of his presence.

4. Pass out pencils and paper. Ask women to write in one or two sentences what they think spiritual power is. After women have finished, do not collect papers but allow women to discuss their opinions voluntarily.

5. Ask members of the group to answer these study questions as you ask them.

(1) What does the lesson writer mean by spiritual power?

(2) In what ways did this spiritual power manifest itself in the lives of New Testament Christians?

(3) How does the early church differ from most local churches today?

(4) Describe new ways the Holy Spirit has led some churches and church members to service in this century.

(5) What characteristics does a church that is led by the Holy Spirit have?

6. Lead members to evaluate their church by the characteristics of a Spirit-led church. Challenge them to consider new areas of ministry.

7. Sometimes women are not aware of their individual gifts. There is strength in knowing that God enables us to do something well. Through informal comments, ask women to tell what they think is the gift of each woman in the group. It may be the ability to encourage others, to sympathize, to listen, to be hospitable, to cook for others, to pray, or to smile.

Then, ask each woman to think of her greatest weakness in meeting personal need. Let this be a time of genuine soul-searching.

8. Close with a period of prayer for creative ways to minister to the church.

What planning must you do before the meeting?

1. Review study sessions for October and November.

2. Provide pencil and paper for each group member.

3. Be certain that a chalkboard or felt marker and newspaper are available.

4. Assign study questions. Be available to help members prepare their answers. Questions 1-4 can be answered in the study material. Question 4 can be divided among two or more members to gain wider participation. Question 5 will need outside attention. Suggestions might include: vital worship sessions, meaningful decisions, a concentrated prayer effort, a dynamic training program, enthusiasm about rites and offerings, lives dominated by ministry, redemptive community.

5. Review the mission action program of the church. Be ready to help members see that a dynamic Spirit-led church is a ministering church. This would be an excellent time to decide upon a mission action project.

BIBLE STUDY GROUPS

Bible Passages for Study: Romans 15:8-24,
2 Corinthians 5:18-6:2, Colossians 1:24-29,
John 12:20-26

God's Fellow Workers

Howard P. Colson

WHEN we engage in missions, we work with God. In 1 Corinthians 3:9, Paul refers to his fellow worker Apollos and himself as "partners working together for God" (TEV). In mission service and support we all become workers together with God in all that missions mean to him.

1. Sharing the Highest Good. Romans 15:8-24.

In Romans 15 Paul discloses some of his fundamental missionary principles, purposes, and plans. In order to understand verses 8-14, we must realize that the church at Rome was composed both of Jewish and of Gentile believers. Paul was anxious that these two groups should always live in harmony. Therefore, he prayed for them:

May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ.

Romans 15:5-6 RSV

And on the basis of that prayer he urged them to accept one another for the glory of God, as Christ had accepted them (v. 7).

Then he proceeded to present his conception of Christ as the answer to the highest hopes of both Jews and Gentiles (vv. 8-12). In doing so he quoted four short passages from the Old Testament, each of which shows that God has included the Gentiles in his redemptive purpose. Jesus Christ to believing Jews is the full revelation of God. To believing Gentiles he is the expression of God's pure mercy. To all believers he is the means of bringing glory to God.

In verses 14-24, we see something of what it meant to Paul to be a servant of God in spreading the gospel. He speaks of the grace God had given him to be "a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God" (v. 16 RSV). That is to say, Paul was Christ's messenger to the heathen as he brought them the good news of God. The King James Version misses the idea found in the Greek that this work of Paul's was

a "priestly service" (v. 16 RSV). But the idea is that in doing his missions work, Paul was representing God to the heathen; yes more, as he presented Christ to them he was in a sense bringing them God himself.

Furthermore, Paul earnestly desired to present his Gentile converts to God as an acceptable offering, consecrated by the Holy Spirit (v. 16). He adds that he has reason to be proud of his work for God (v. 17). Indeed, Christ himself has given evidence of his approval of Paul's missionary activity by working through him to accomplish great results (vv. 18-19). This work was widespread—from Jerusalem all the way to Illyricum (v. 19). (This latter area is now a part of Yugoslavia.)

Paul says that he was ambitious to proclaim the good news not where Christ had already been called by name but where he was unknown, for the apostle did not wish to build on another man's foundation (v. 20). (Note also the very appropriate Old Testament quotation in v. 21.)

Then in verses 22-24, Paul explains why he has not yet visited Rome. Dr. Carver says in *Missions in the Plan of the Ages*, "He could not come while in his way lay heathen who had not heard the good news." But now, since his work is done in those regions, he means to go to Spain, and on the way he hopes to visit the church at Rome (vv. 23-24).

What a revelation that is of a true missionary's spirit! In it all we can clearly see that to Paul God was the highest good and that the greatest thing in life was to bring God to those who had never known him.

For persons to be "without God and without hope in the world" is the greatest tragedy of existence. In the heart of every Christian, therefore, should be the urge to share God and Christ with all men everywhere. That is an essential part of what missions means to a believer.

2. Winning Friends for God. 2 Corinthians 5:18 to 6:2.

In this remarkable passage Paul is in the midst of interpreting to the Corinthians his function as a missionary of Christ. But what he says has reference not only to

him but also to every other Christian as well. For in a profound sense every Christian is expected to be a bearer of the message of Christ to others.

Two great missionary realities emerge from these verses. But before we can appreciate their significance we must realize that underlying these realities is the awful tragedy of sin which has made an estrangement between God and men. The plain fact is that the unrepentant sinner is not only his own worst enemy, he is actually an enemy of God. Bearing that fact in mind, let us now note the two missionary realities. The first is the missionary message; the second is the missionary task.

The line of thought runs as follows: Because of what God has done for the world through Christ, we Christians have a message; and because we have a message, we have also a task. This is the message: God has dealt with sin in such a way that man's estrangement from him is now overcome. This is the task: Make known to men what God has done for them and win them from being his enemies to being his friends.

Like variations on a musical theme, this twofold idea of the missionary message and the missionary task is repeated four times in six verses.

Verse 18

The missionary message: God through Christ has changed us Christian believers from being his enemies into being his friends.

The missionary task: God has given us the assignment of making others his friends, also.

Verse 19

The missionary message: Through Christ's atoning work God overcame the estrangement between himself and the world of sinful men. When men put their trust in Christ, God no longer holds their sins against them.

The missionary task: God has committed to believers the work of spreading the message of how he turns his enemies into friends.

Verse 20

Note that in this verse the task comes first.

The missionary task: We Christians are ambassadors on behalf of Christ, as though God himself were making his appeal to sinful men through us. (An ambassador holds a position of great honor. He represents his own government at the court of another. Christ's ambassadors come with an authoritative word from heaven to plead his cause with men, whom God loved so much that he gave his Son to die for them.)

The missionary message: Let God change you from being his enemies into being his friends. (This appeal is based on the fact that God made the sinless Christ to be sin in our place, that in union with him we might be changed into God's kind of righteous persons—v. 21.)

Chapter 6 Verses 1-2

The missionary task: Work together with God (v. 1).

The missionary message: Now is the time to accept God's appeal; this is the day in which to be saved (v. 2).

3. Participating in Christ's Sufferings. Colossians 1:24-29.

In carrying forward Christ's work in the world, at least some of his servants are called on to suffer. At the time of Paul's conversion it was foretold that he would have to suffer much for Christ's sake (Acts 9:15-16). Years later, writing from prison in Rome, the great apostle told the Colossians (Col. 1:24) that by means of his sufferings he was helping to complete what still remained of Christ's suffering on behalf of his body the church. (For a list of Paul's sufferings, see 2 Corinthians 4:7-11; compare also 1 Timothy 4:10.)

That is a most remarkable statement, and we must make sure that we rightly interpret it. Paul cannot have meant that his sufferings were added to those of Christ in order to complete the work of atonement. Christ's sufferings for our salvation were completed once and for all at Calvary. His sufferings as the Son of God who gave himself for the sin of the world cannot be imitated or shared by anyone; but his sufferings that are required for the conversion of souls and the spread of his kingdom can and must be shared. In the nature of things, Christ cannot save his followers from such afflictions. Many sufferings along that line are still left to be undergone. In *Missions in the Plan of the Ages*, Dr. Carver rightly says, "By His afflictions in the bodies of His servants does Christ gather that [his] Church from all the ends of the earth."

Underlying Paul's words is the fact that Christ is identified with his people. Their afflictions for the sake of spreading the gospel are also his. So completely did Paul identify himself with his Lord that he regarded his own sufferings as being the sufferings also of Christ. In this sense Christ continues to suffer in the members of his body as they faithfully toil to proclaim his gospel and bear witness to his saving grace.

In verse 29 Paul says, "I also labour, striving according to his [Christ's] working, which worketh in me mightily." The word translated "labour" means "toil" and connotes fatigue, sometimes overwhelming fatigue. The rest of the verse might be literally translated "in accordance with his energy which energizes in me with power." Paul experienced both physical suffering and spiritual agony in order to advance Christ's cause.

Do we need to be reminded that such participation in Christ's sufferings is still going on? Behind the Iron Curtain and behind the Bamboo Curtain, Christians today are paying a heavy price to witness for their Lord. Some of their leaders are enduring cruel torture in Communist prisons. Some of our own missionaries in Vietnam and in Cuba have known the meaning of suffering for Christ's sake. Indeed, if any of us who name the name of Christ go far long without affliction of some kind, may it not be true that we are neglecting to witness boldly for our

Lord as we ought? Missions yet today mourn participating in Christ's sufferings.

4. Making the Best Investment of Life. John 12:20-26.

In the words of Dr. Carver in *Missions in the Plan of the Ages*:

It is a summary inference from all this significance of missions to say now that here the Christian finds the best possible investment for his life; in partnership with God, in cooperation with the Holy Spirit, in the greatest possible service to men, accomplishing the greatest work of the ages and bringing to pass the completed will of our Christ.

The Greeks who wanted to see Jesus were interested in the Jewish faith and had come to Jerusalem at Passover time to worship. They may have been from nearby Decapolis or from some remoter region. The incident took place during passion week. To the mind of Jesus the Greeks doubtless represented the entire Gentile world. Their request to see him occasioned his prediction of the universal blessing which would result from his mission in the world. However, this mission could be accomplished only by his death and resurrection. That is why he said, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). He was not speaking of being lifted up in preaching or teaching or Christian living, but

of being lifted up to die on the cross.

He illustrated the necessity of his death by a reference to the planting of seed. "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (v. 24 RSV). This is a law of life, not only for Christ but also for all his followers.

As the words of an old hymn have it:

Go, labor on; spend and be spent;
Thy joy to do the Father's will;
It is the way the Master went.
Should not the servant tread it still?
—Horatius Bonar, 1857

Christ's servants are to follow him in self-giving—not for self-realization, nor even first of all for the sake of others, but for his sake.

Jesus said, "If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him" (v. 26 RSV).

What, then, is the best possible investment a Christian can make of his life? Surely we are right in saying that, when we consider the question in the light of all that God in Christ has revealed to us, there can be but one answer. To invest one's life in the cause of spreading the saving gospel of Jesus Christ is to gain eternal significance; it is to gain eternal satisfaction.

GUIDE

for Bible Study Groups

Hoyt R. Wilson

Bible material on pages 39-41 may be studied in one to four sessions.

Study Question: Are sacrifice and persecution essential or optional parts of the effective Christian life?

To Begin:

Ask the group to list some qualities of a true friendship. They may list some of these: acceptance, understanding, encouraging each other, sharing of good times, and confidence in each other.

Paul writes about the important relationship between the Jews and Gentiles in the church at Rome. Ask the group to study his comments in Romans 15:5-6 as preparation for an understanding of verses 8-14.

Sharing the Highest Good Romans 15:8-24

Ask group members to date this writing from what Paul said in 15:24-27.

Ask someone to read Paul's prayer in 15:5-6. He prayed for a genuine need that Gentiles and Jews may live together in harmony. Do the two descriptive words of God used in this prayer remind us that God provides the help necessary for this prayer to be a reality?

MEETING PLAN

Call to Prayer
Group planning led by leader
Preview of general WMS meeting study
Input for next month (see WMS Fore-
caster, p. 51)
Announcement of WMS projects and
plans
Study session (see pp. 39-41)
Information and discussion of mission
action projects
Prayer for mission action and other
causes in community

will get involved over a longer period of time? Do we need to evaluate our unconcern for our fellow Christians? Can our expressed concern for one another be a witness for Christ? If so, how?

Look up the Old Testament passages quoted in verses 8-12. Have these read by four group members as a reminder of God's missionary intent recorded throughout the Bible.

The Lottie Moon Christmas Offering for Foreign Missions will be taken this month. Paul, in verses 20-21, indicated his desire to participate in pioneer missions work—places where no one else had been. Part of the Lottie Moon Christmas Offering makes it possible to begin new work, many times in areas where the gospel has never been heard.

Read aloud verse 21 and imagine the thrill of a new believer shared by a missionary. Realize that part of the missionary's work is made possible by your prayer and financial support. Read to the group Romans 10:13-15.

Ask the group to name some work that carried with it satisfaction when completed. Examples may include baking a cake, washing windows, polishing floors, growing flowers. In each case the successful results could be seen.

Paul must have had a sense of accomplishment similar to this when he said, "I no longer have any room for work in these regions" (1v. 25 RSV).

2. Winning Friends for God 2 Corinthians 5:18 to 6:2

The role of the Christian ambassador, the work of every Christian, is dominant in this passage. Study this closely. Write on the chalkboard the following three statements. Help members see the parallel between a political ambassador and the responsibility of a Christian as an ambassador for Christ.

(1) An ambassador lives in a foreign country. His life is spent among people who usually speak a different

language, who have different traditions and a different way of life.

(2) An ambassador speaks for his own country. When he speaks, his voice is the voice of his country.

(3) The honor of a country is in its ambassador's hands.

An ambassador's country is judged through him. His words are listened to; his deeds are watched. By his every word and action he can make men think more or less of his country.

Does the New Testament speak of God being reconciled to man? No, it always speaks of man being reconciled to God. Ask someone to quote a familiar verse as evidence of this (John 3:16).

See that group members know the meaning of 6:1. Ask them to memorize 6:2 and use it as an urgent reminder to the unsaved that the time of salvation is now!

3. Participating in Christ's Sufferings Colossians 1:24-29

I recall a conversation, as a college student, with a member of the group called Jehovah's Witnesses. In seeking to give validity to their group, this man said, "Doesn't Jesus say his followers will be mistreated or persecuted?" To my reply of yes, he continued, "Then, who is more mistreated and persecuted than we?" There is a difference, however, between enduring persecution and asking for it.

Ask this question and wait for response: "Do most Christians today expect to be persecuted for their Christian faith and action?" I doubt that many actually experience persecution as described in this passage.

As part of your Bible study of this section, discuss examples of possible persecution arising from Christian action in the daily life of your members. Dr. Colson mentions several, but do not overlook those situations which each member faces daily. Examples may be: your action when confronted with gossip, your vocal expressions on a moral issue being discussed in your community,

your admission that you are a Christian and have taken certain actions on the basis of this relationship to Christ.

Be honest in the discussion to mention the possible repercussions to your Christian actions, such as husband's job security; loss of esteem which you may suffer in your community; being labeled odd, fanatic, or a killjoy; the conflict it may bring with members of your own church or family.

In verse 28, Paul reminds us that the only thing in this world which is for every man is Christ. There are abilities some will never have, privileges some may never enjoy, attainment some will never achieve; but to every man there is the good news of the gospel telling of the transformed life available to all. It was Paul's desire to bear this gospel to all men.

4. Making the Best Investment of Life John 12:20-26

Use the Bible study material on page 41 to explain the occasion of the Greeks seeking Jesus.

The words of Jesus in verse 23 must have caused excitement among the hearers. They were eager for the hour of glorification. Ask the group to imagine the shock that followed when Jesus spoke the words recorded in verses 24-26. They did not expect such a good beginning statement to end like this. He spoke not in terms of conquest, but in terms of sacrifice.

Write on the chalkboard the word *paradox*. William Barclay terms Jesus' statement a threefold paradox which is at the heart of the Christian faith and life.

1 He was saying that only by death comes life.

2 He was saying that only by spending life do we retain life.

3 He was saying that only by service comes greatness.

Read verses 25-26 aloud and follow by reading the words to the hymn, "Must Jesus Bear the Cross Alone" (No. 428, Baptist Hymnal).

ROUND TABLE GROUPS

No Space for Spectators

LOOKING backward on the 60's, one theme is more prominent in American church life than any other. Within each denomination, larvae have become restless in too-tight cocoons. Some church members have felt discomfort in the realization that their spiritual experiences were superficial and that the faith they were living was barren. At the beginning of the decade, Elton Trueblood (in *The Company of the Committed*) posed the question: Have committed men become lost in the large membership, budget, attendance, and buildings of the contemporary church? At mid-decade, Keith Miller voiced the personal implication of this condition for many in *The Taste of New Wine*. From the restlessness of this decade, a new concept of laity, group fellowship, and ministry has developed in many churches.

SUB-THEME 3: In the 70's God will use ordinary individuals to accomplish his extraordinary tasks.

Books to read and discuss:

A Place to Stand, Elton Trueblood, Harper and Row, \$2.95

Groups Alive—Church Alive, Clyde Reid, Harper and Row, \$3.95

The Church Creative, Edward Clark et al., Abingdon Press, \$4.50

(Books above are available from Baptist Book Store.)

Discussion of Sub-theme

Noting that from the ferment of the decade a small committed laity has emerged within the church, Elton Trueblood has written a "manual for the renewed," as he calls *A Place to Stand*. Since this group is small, it is imperative that each tell his neighbor not only what he believes but also why he believes it. Quoting Archimedes, "Give me a place to stand and I will move the earth," Trueblood suggests that if a man has a sure, solid footing of belief, he can change the world in which he lives. Writing in an autobiographical vein, Trueblood has attempted to formulate the answers of his lifetime to what he believes are the most important questions man can face.

Writing to the layman, Clyde Reid explores the possibilities of the small group in *Groups Alive—Church Alive*. Reid writes from the perspective that small groups

can be important in the renewal of any church. Through the small group, members can become more aware of the needs of persons. They can learn to know and love other persons and to share life burdens. By talking of his own group experiences, Reid explores basic elements of group life: characteristics of groups, group leadership, individuals within groups, problems in groups.

The Church Creative is a book of experiments in ministry. The intent of these examples is to encourage persons to be creative in their attempts at ministry in the peculiar circumstances in which they exist. Reflecting a wide variety of church situations, each chapter describes an experiment and formulates the principles on which the experiment was structured.

Approaches to Study

In order to accomplish God's extraordinary tasks of the 70's, man must first find his place to stand or determine what he believes. He then must find a method for his message. By becoming a part of a group he has a base from which to function. The responsibility of the group then is to find the best way to meet the needs of the community in ministry.

1 Establishing a Place to Stand. Ask members to write answers to the following questions:

- (1) What do you believe about Christ?
- (2) What do you believe about God?
- (3) What connects God to man?
- (4) What do you believe about man?

Share answers. Give group members an opportunity to modify their answers according to new insights. Caution members to feel freedom in expression of different viewpoints. Summarize Trueblood's position on the above questions.

2 Considering the Group. Explain the characteristics of group stages. Ask group members to determine the stage their group is in. List the questions of acceptance, power, intimacy and growth that individuals must ask themselves when they come into a group. Give members time to answer these for themselves. Present case studies of common group problems. Lead group members to discuss these problems.

3 Exploring the Possibilities. Summarize briefly each of the experiments described in *The Church Creative*. Lead the group to evaluate each experiment as a possibility for her church.

PRAYER GROUPS

Poverty in Calcutta

ONE-FOURTH of Calcutta, India's 7.5 million residents live in the *bustees* or slums. For \$1.50 to \$3.00 per month families may rent a windowless, dirt-floored room with approximately ten square feet of space. Walls are made from bamboo poles covered by mud. A sheet of rusty corrugated metal or a curtain of rags forms the door. A mud platform in one corner provides a kitchen where the woman of the house can cook over a fire produced by burning patties of coal dust and clay or cow dung mixed with sawdust. A board forms the bed. Food and clothing must be hung from the ceiling, safe from rats. No toilet facilities exist. Rains are a constant threat; not only will the rains wash the mud walls away, but also they may leave a foot of water on the floor for days.

Actually the *bustee* resident is more fortunate than some. Approximately 100,000 persons in Calcutta have no homes at all. Each night they bed down on the street, careful to guard the one or two meager possessions they own.

Calcutta has always had its share of urban problems. The fact that its population has doubled in the last twenty-five years while public services have not increased has accentuated these problems. Calcutta is the center of the largest industrial concentration in India; yet there are some six thousand beggars and nearly one million persons without regular jobs.

The minimum population projection for 1990 reflects an explosion to twelve million people for Calcutta.

EXPERIENCING PRAYER

Think for a moment of the homes

you have had. What did you like about each of them? What satisfactions did your family experience in each home as a result of the physical conveniences of that home? How would family relationships have been different if your family had lived in only one room?

Pray for families living in the *bustees*. Pray that in their cramped conditions they might experience unity of spirit. Pray that parents might be able to communicate security and love to children despite the misery that the children often feel. Pray for the release of tensions between husband and wife in such conditions.

Pray for women without husbands who must provide homes for their children. Pray that in the struggle to feed their families, they may not forget the emotional needs that each family member has.

Pray for those persons who have no regular jobs, those who exist on the few cents a day they are able to earn selling odd items on the street. Pray that they will have profitable sales. Pray that there might be enough at the end of a day to buy food for that evening's meal. Pray that each *bustee* resident might be able to save the rent money each month.

Pray for those who are sick. Pray not only that they be made well but pray also that the causes (fifth, malnutrition, lack of pure water) of illness be removed.

Pray for the children whose minds are steadily deteriorating due to malnutrition. Pray for those who have adequate minds, but who are unable to study and improve their potential for a future life.

Pray for those persons who have no homes. Pray that they might find enough food each day to continue their lives. Pray that each person might be able to protect the one or two possessions he has from the thievery of others.

Pray for children who have no parents. Pray that they might find emotional relationship of community, that they might know kinship with some other person, and that they might have experiences that will help them find their own identities as persons.

Consider the problems of Calcutta as a city. Numerous Indians from the country come in search of work, magnifying population problems. Political problems lessen the power of the city to meet her own needs.

Pray that the thirty-five municipal governing bodies of the city might come to some agreements about common benefit.

Pray that the city might gain influence in preventing her problems to national Indian leadership.

Pray that foreign firms moving from Calcutta to Bombay to escape the new Communist rule in Calcutta might consider the effects of their moves on the economy of the city.

PRAYER POSSIBILITIES

Discuss the Christian's role in problems of world poverty. Formulate a list of implications for the Christian life in reaction to this statement: Two-thirds of the world sleeps each night with an empty stomach.

Make a list of all the things you own that you do not need. What does this list say to future stewardship?

MISSION ACTION

Introversion: A Barrier to Concern

THIS is the third in a series of articles focusing on barriers to concern. Designed for the individual participating in a mission action group or engaging in a mission project, this article is relevant to all who minister. *Introversion* refers to a tendency toward preoccupation with one's own thoughts or concerns.

EXPRESSION

Rhonda Baker loved being involved in mission action. In fact, Rhonda Baker just loved being with people. She enjoyed the other members of her mission action group so much that she often called them during the week to talk of the things the group members were doing. Although she did not like to sew, she liked teaching the ladies from Millville. They needed to know these things, and working with the women in this informal setting had given her many chances to talk with them about their day-to-day problems. She was certain it helped Mrs. Michael to be told of the poverty her own family had endured and Mrs. Jacobs did seem relieved when told of the worry her own teen-age son was causing her.

When Martha, the teen-ager at the center, began telling Mrs. Matthews about the problems she had with her father, Nelda Matthews had difficulty concentrating on the girl's story. She began wondering about her own daughter, Judy. What had Judy felt when her dad told her she had to stop seeing Bryan? Had she been disobeying her parents on the sly? Could Judy be trusted, she wondered. This caused her to remember the time two years ago when Judy had simply refused to tell them where she had gone after the freshman party. She still wondered what the girl had been up to that night. Nelda Matthews was embarrassed when she realized that she had not even been aware that Martha had stopped talking. She had tried to urge the girl to talk some more, but somehow the girl had withdrawn within herself.

Marge Johnson walked the six blocks from church to her apartment with a busker pace than usual. She was furious. What right did Vivian Albright have to suggest that she had built a shell around herself? Vivian's words rang in her ears: "If you would give some of your time and ability to someone else you wouldn't be so depressed. Anyone who sits around by herself all the time is bound to have problems. Marge, you have so much to give. Don't waste yourself this way." All of this, thought Marge, just because I refused to try to teach those dirty children to paint. Saturday is the one day I don't have to work. I'm not about to give it up. Besides I hardly ever paint

anymore. I never seem to feel like it. What's the use of it anyway.

REFLECTION

Rhonda Baker seems so outgoing. Hardly anyone would call her an introvert, least of all Rhonda herself. Rhonda is convinced of her concern for others; she is always involved with people. Yet, in nature Rhonda's interests are totally directed toward herself. She fails to see that she uses other persons simply to further her self-interest. She delights in telling members of her group the good advice she has given the persons in her sewing class. She revels in the opportunities she has to talk about herself to these women. It is true that she teaches them to sew, but somehow she has failed to care about them. She has never listened to their problems.

Nelda Matthews demonstrates capacity for concern as she worries about her daughter. Yet, the daughter is an extension of her life. By her preoccupation with her own problems she has failed to grant Martha the right to be a person. By being concerned chiefly with her own thoughts, she has missed the opportunity to care for Martha.

Marge Johnson is a victim of herself. Gradually, she has drawn further and further within herself. She is depressed, tired all the time, and bored with life. She worries about her state constantly. Marge in her anger fails to realize that Vivian is right. Her introversion has forced her to become a different kind of person.

APPLICATION

Preoccupation with one's own thinking is a common experience in some degree. The danger comes when this emotional mind set hinders the free person-to-person ministry of the Christian life.

Ask yourself these questions:

1. When someone is telling me something, what do I think about?
2. Do I ever become so interested in the narrative of another that I experience the same emotion?
3. Do I know when I'm telling a personal experience to help the other person and when I'm telling it because I want to have someone listen to me?
4. Am I able to put my problems completely aside when I begin to minister?
5. Do I love to tell people what I think about things?
6. Do I like to hear what other persons think about the same things?
7. What are my reasons for not becoming more involved in the lives of others?

A 6:30 A.M. prayer breakfast?

THAT EARLY? For five mornings? Where will we meet? Will we get up on time?

Such questions were asked by the startled members of any society when the WMS president presented a recommendation for making changes for observing home and foreign mission weeks of prayer.

An alert and able chairman and a president who vision looked beyond a one-time observance of these special weeks recognized the tremendous advancement of the WMS program since 1861 and saw the need for more intensive prayer-involvement to meet the ever-changing missions.

Intensive national power-study, ongoing mission study, and seminars for members to become informed of the scope of the work around the world were training them to meet the needs of the people arising from the missions.

It was well planned for the five weeks of prayer to be held at a time when the cafeteria was closed for the winter. From 7:00 to 8:30 A.M. the members who faithfully followed so many of the suggestions for comfort in their growing work schedules would

Recommendation for the five-day observance was approved to begin with the Week of Prayer for Foreign Missions.

The first prayer breakfast morning arrived! It was dark as we drove to the cafeteria in a fine, cold slush with the weather report predicting snow. Results of a summer evening's enthusiastic vote had become a reality; we wondered if the change was wise or necessary.

Twenty-four sleepy-eyed, shivering, well-bundled-up, and mostly curious women came. This number surprised us because our faith had not stretched this far. We ate breakfast while the spirit of fellowship pervaded the group.

At 7:00 A.M. the prayer chairman presented a well-planned program including member participation through directed prayers, brief assignments, and meditations. A spiritual warmth blanketed us with such powerful force that we felt assured these meetings were necessary and had begun on a firm, sound, spiritual foundation. Attendance increased daily, and on Friday morning the room was filled.

Prayer breakfasts during the last seven years have formed a meaningful part of our WMS program. We have been strengthened as Christians as we have involved ourselves in the greater program of world missions.

La Verne Neal

Rise and Shine!



The January issue of *Baptist History and Heritage*, a journal published by the Historical Commission of the Southern Baptist Convention, will feature two articles giving background information for the Home Mission Graded Series. If your church library does not have a subscription to this journal, you may want to suggest this addition or obtain your own subscription. Published quarterly, the journal has an annual subscription rate of \$3.50; single issues are \$1.25. Order from: Historical Commission, SBC, 127 Ninth Avenue, North, Nashville, Tennessee 37203.

YOU MULTIPLYING YOURSELF ... This is what happens when you give through the Cooperative Program. Certainly the Lottie Moon Christmas Offering is important to foreign mission support, but as great as this offering is, it cannot do the entire job of mission support. Emphasize the role of the Cooperative Program in mission support in your church by using the poster in the leaflet "The Cooperative Program Is You Multiplying Yourself." Request this free leaflet from: Department of Missionary Education and Promotion, Foreign Mission Board, SBC, P. O. Box 6597, Richmond, Virginia 23230.

December 5-13, 1969, is Hanukkah, a Jewish holiday

celebrating victory in the struggle for religious freedom. The Syrian king Antiochus Epiphanes placed a pagan altar in the Temple of Jerusalem. In 165 B.C. the Maccabees restored the Temple to Jewish worship. Jews continue to celebrate this victory with an eight-day Feast of Dedication. Present-day celebration in the home features candle lighting ceremony, singing, and exchanging gifts each night during the eight days. Send Hanukkah cards to the Jewish persons you know this season.

To celebrate the 125th Anniversary of the Foreign Mission Board, the February 1970 issue of *The Commission* will carry a special feature on the history of the Foreign Mission Board. In June 1970 a special issue will feature projections for the future of foreign missions. You will not want to miss these issues. Order your subscription (\$1.50 per year) from Circulation Manager, *The Commission*, P. O. Box 6597, Richmond, Virginia 23230.

To increase world awareness in your church, display a map of Southern Baptist foreign missions in sixty-nine countries. Produced by the Foreign Mission Board, a three-color, 5' by 9' map can be obtained from Baptist Book Store, \$6.95. Available November 15.

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

My Post partner:

name

address

zip code

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 an announcement to Post partner.

Send
ROYAL SERVICE
to my English
speaking Post
partner for
Christmas?
That's
an Idea!

RETURNING to Sao Paulo City, missionary Elton Johnson rescued a small Brazilian child from a burning automobile.

In Thailand a former Buddhist monk, recently ordained a Baptist minister, pastors a Baptist church.

The first Kekchi dialect Baptist church was organized in Guatemala with thirty members, while more than two hundred Kekchis attended a Baptist conference in a remote part of the country. Work was begun with the Kekchis in 1964.

Because art is an important part of the Israeli culture, missionaries in Tel Aviv opened an art gallery in an effort to reach more Israelis.

First Baptist Church, Shelbyville, Tennessee, shipped fifteen rabbits to missionary Gerald Harvey as part of a project to correct protein deficiency in Rhodesian children.

Two dentists and a dental technician from the United States spent their vacations in a dental care project of the Guyana Baptist Mission.

The range of activities broadens. With each press release, each issue of a missions magazine, stories are told of men and women who work in their lives in the power of his Spirit. This issue is no different.

ROYAL SERVICE invites you to become deeply involved in the realization of the power of his Spirit in contemporary missions. A new Baptist Book Store, a new radio ministry, and a new seminary declare something of the possibilities of this power in Portugal. The devotion of a Japanese lady, Mrs. Watanabe, suggests something of the personal impact of this power. An established Baptist Convention in Brazil with its Home Mission Board indicates something of the long range possibilities of this power. The results of the life of Robert Edward Chambers speaks to the genius of this power. The fear expressed by the Baionu father emphasizes something of the urgency of this power. An Israeli convention composed of both Arabs and Jews describes something of the peace existing through this power. The impact of the George W. Truett Home upon the lives of Loretta Muthuck and Diana Baker suggests something of the love in this power.

Yet the greater reality of this power will be suggested as women involve themselves in a week of concentrated prayer for foreign missions and as they respond in this power in their contributions.

wms forecaster

PREPARED BY MARGARET BRUCE

DECEMBER 1969 • ROYAL SERVICE

wms president

Since there is no regular study and business meeting of the society in December it is important that the executive committee plan carefully for all of the organization's work this month. Consider the following agenda for the meeting of the executive committee:

Call to Prayer (pp. 59-64)

Evaluate work of the last two months:

- study sessions and study project
- mission action
- enlistment activities
- group work
- other activities

Plan and coordinate this month's work.

Week of Prayer for Foreign Missions and Lottie Moon Christmas Offering

- study sessions
- mission action
- enlistment activities
- group work with society work

Check on WMS Achievement Guide

Make announcements

These questions may be of value in evaluating WMS work.

Was adequate preparation made for study sessions and mission action?

Was there adequate publicity?

What was member response to activity?

Were physical arrangements satisfactory?

What was the most important thing(s) achieved?

How could the activity have been improved?

Week of Prayer for Foreign Missions

You will work closely with the activity chairman in the correlation of society plans for the week of prayer with those made for the church. In churches where the week of prayer is observed on Wednesday evening the society participates in this experience. Be sure that society plans are made for the convenience of all members in this way those who work outside the home as well as others may be involved in the praying and giving op-

portunities for foreign missions.

You will want to encourage WMS chairmen to enlist all group leaders and members of all groups to have a part in this important effort for foreign missions.

There can be no finer way for WMS members to prepare for a Christlike Christmas than through earnest prayer for foreign missions and a worthy Lottie Moon Christmas Offering.

WMU-WMS

December is an excellent time for WMS members to understand the WMU-WMS role in the church. WMS members are a part of Woman's Missionary Union. WMU is the organization which seeks to enlist women, young women, girls, and children in missions. WMU and the Brotherhood make plans for the Week of Prayer for Foreign Missions and the Lottie Moon Christmas Offering designed to involve all members of the church in praying and giving to the support of foreign missions. Woman's Missionary Society seeks to engage its members in these churchwide opportunities and in organization observances.

WMS Meetings and Activities

The following outline may be used in planning WMS meetings and activities. These are only suggestions. Each society has the privilege of deciding upon the outline best suited to its needs.

1. For Societies with Missions Groups

- four meetings a month
 - one general meeting for study of missions*
 - one for study of missions book or enlistment activities
 - one for sharing in mission action
 - one for mission study, mission prayer, and mission action groups

two meetings a month

- one general meeting for study of missions*
- one for mission study, mission prayer, and mission action groups

*During December and March the society observes the weeks of prayer for foreign and home missions instead of having a general meeting for the study of missions.

spectrum

II. For Societies Without Missions Groups

four meetings a month

- one meeting for study of general society material*
- one for planning and sharing in mission action
- one for study of missions book or current missions group material

- one for use of Bible study material or enlistment activities

two meetings a month

- one meeting for study of general society material*
- one meeting for mission action, or for use of current missions group material or Bible study material, or enlistment activities

WMS chairmen

Coordinating

One of the duties of the executive committee is to coordinate plans made by the officers and to coordinate group plans with society plans. This kind of coordination avoids duplication of work, prevents overlapping of schedules and guards against loss of effort. It also allows for sharing resources.

You understand the importance of attending executive committee meetings regularly and of encouraging group leaders to attend.

There is always preparation to be made for these meetings. The study chairman is responsible for having made study plans for the society. The activity chairman is responsible for making plans for the society which relate to prayer, giving, and mission action.

Some societies have a mission support chairman to help the activity chairman with plans which relate to prayer and giving. If there is a need in your WMS for this additional officer the nominating committee will seek to provide her.

December is one month when all society and group activities should be coordinated with the week of prayer plans.

Study Chairman

Assisting the Activity Chairman

December is one of the two months during the year when the activity chairman is responsible for planning for general meetings of the society. You are aware that this variation is because of the Week of Prayer for Foreign Missions in December and the Week of Prayer for Home Missions in March.

The weeks of prayer are most important to the work of the mission boards and to the cause of Christ around the world. You will want to assist the activity chairman in every way possible with her plans for the week.

You will also encourage study group leaders to promote attendance at the week of prayer observances and to challenge group members to help in reaching the church's goal for the Lottie Moon Christmas Offering.

This offering for foreign missions supplies about one-third of the entire budget of the Foreign Mission Board.

Study Project

If the study of the book *Some of Israhel: How Shall They Hear?* has been completed, evaluate the study by using these questions:

- Was the purpose of the study achieved?
- Was adequate preparation made?
- Was there adequate publicity?
- Was the response of members good?
- What were the most important things achieved?
- How could the study have been improved?
- Were follow-through activities planned?

Make broad plans for next quarter's study project. The book to be studied in January and/or February is *Mission: The Northeast by Leonard Hill (75¢)*.^{*} If there is to be a churchwide study of the book your WMS will, of course, participate in it. Here are some questions to be answered right now:

- When will the book be studied?
- Who will teach the book?
- What resources need to be ordered? (Books for members to read and Teacher's Guide for teacher of the book will head your list.)

Activity Chairman

Study carefully the material on pages 16-31 and decide how you will use it during the Week of Prayer for Foreign Missions, November 30-December 7.

Will the WMS have a five-day observance? Will you meet each morning, afternoon, or evening? Some societies meet each morning from 6:30 to 7:30 A.M. This plan is effective for societies with members who work outside the home. They have breakfast from 6:30-7:00, and from 7:00-7:30 they intercede for missions work overseas. Read the article, "Rise and Shine!" page 46.

The theme for the week of prayer is "In the Power of His Spirit." It is important that you keep the aim of the week in mind as you plan. It is:

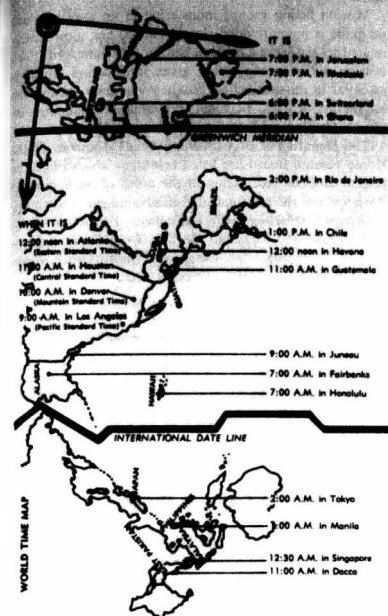
- to understand the working of the Holy Spirit
- to observe his work in our world today
- to respond to his leadership.

As you prepare for the week you will no doubt pray that all WMS members will respond with prayer and gifts and dedicated lives.

Plans for each day include Bible study, information concerning foreign missions, prayer periods, a time for meditation on the Holy Spirit, upgathering of the Lottie Moon Christmas Offering, and the benediction.

It is suggested that the benedictions be read in unison. If this suggestion is followed you will duplicate Phillips translation of Ephesians 3:20-21.

Encourage WMS members to set aside time each day for study and meditation on the eighth chapter of Romans. See pages 32-35 for guidelines for private study of this chapter.



The family prayer reminder is provided in order that families may participate together in the week of prayer. You will encourage members who have a family to take advantage of this opportunity.

Mission Action

Mission action groups may need help from the society this month with projects they may want to undertake at Christmas. Check with each mission action group leader and plan ways that WMS members may help with mission action group work.

The *Mission Action Projects Guide* (\$1)¹ may be helpful in planning projects which will contribute to the on-going work of mission action groups.

Evaluate the mission action being done by the WMS. Has it been a helpful ministry to persons of special need? Have real needs been met? How many WMS members are involved in mission action?

Praying for Missions

See the World Time Map above. As you meet during

the week of prayer and pray for missionaries in different parts of the world, refer to the time of day or night that it is where they are. Keep the map for future use and refer to it as you lead members to pray for missionaries and think of what they may be doing at that specific time.

WMS group leaders

Preview General WMS Study Topic for January

On a map of the United States, color the section designated as the Northeast (Connecticut, Rhode Island, Massachusetts, Maine, New Hampshire, Vermont, New York, New Jersey, Pennsylvania, and Delaware).

Ask group members to listen carefully as you read the following statement and see if they can tell what the January study topic is:

Our January study in WMS will show ways we can give assistance to Baptist work in the Northeastern section of the USA where Baptists are *Few Among Many*.

The answer: ways assistance can be given to Baptist work in the Northeast. There are relatively few Southern Baptists in Northeast USA. They need help from established churches and individuals as they witness in this population-concentrated area.

Size of Groups

On page 35 of the *WMS Leader Manual* (75¢)¹ there is the sentence: "Groups should be kept small with a maximum of twelve to fourteen members." Many groups meet in homes and it is difficult for some apartments and homes to accommodate more than this number. When the group has few members they feel the need to enlist others. When the group is small members are more easily involved in the work of the group.

Group leaders will recognize the importance of having a regular time for meetings each month. They should be scheduled at times most convenient to members.

Promotional Feature

To encourage members to read and study the *WMS Member Handbook—Changes and Choices* (25¢),¹ have two members point out some of the significant statements in the book relating to changes and choices. One person can refer to the changes, the other to choices.

Have books ready to sell, to give, or to lend to members.

Study Group Leader

Current missions group leaders will want to begin preparation early for December's study. The guide for this month's study suggests a technique which requires group members to study all of the material on pages 36-38. As you assign questions help members know which sections of the material are to be used in answering their questions.

Bible study groups which meet each week will have

opportunity for depth Bible study this month. The material is divided around four topics with Scripture references. Secure a Bible commentary and use it along with the material on pages 39-42. *Matthew Henry's Commentary on the Whole Bible* and the *Wycliffe Bible Commentary* are excellent one-volume commentaries which may be available in your church library. If there are commentary sets on the New Testament in your library you will need volumes on Romans, 2 Corinthians, Colossians, and John. Bible commentaries are also available from Baptist Book Store.

Round Table group members find guidelines in the *Round Table Group Guide* (\$1)* for choosing themes and books to be studied. The guide also suggests approaches to be used with the study of various books. The Round Table group leader will keep a file of books reviewed in ROYAL SERVICE. These reviews give additional books which may be used by the Round Table group.

Mission books group leaders will be alert in collecting material which can be used in the study of China, Brazil, and Panama. Three of the books recommended for study by this group relate to these countries. Communism and politics are the other two subjects to be studied by the mission books group.

The Sure Victory by Madame Chiang Kai-shek, if available, will lend inspiration to study of the book related to China.

See "Prayer Group Leader," below, for idea to vary use of Call to Prayer this month.

Prayer Group Leader

The *Prayer Group Guide* (\$1)* gives a variety of ways to vary prayer experiences at prayer group meetings. This month you may choose to use the idea given on page 45. It suggests that you select a Scripture passage and a hymn related to the thought expressed in the Scripture. Have the Scripture read and then sing, hum, or read the hymn.

See page 44 for prayer requests. You may also ask someone to read the article "Citizen of Japarutuba," page 9, and/or "Innovation in an Old Setting," page 6, and tell of the need for prayer for the work described in the articles.

To vary the use of Call to Prayer this month, print the names of missionaries having birthdays on the day of your meeting on gold, silver, or white stars and hang them on a small Christmas tree. Have someone quote Daniel 12:3: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Ask members to take one of the stars from the tree and pray for the missionary whose name is on their star.

Mission Action Group Leader

Mission action group guides (\$1 each) are basic resources for mission action groups. There are twelve group guides now available. See page 56, WMS section of the WMU Year Book 1969-70 (35¢)* for a complete list of

these.

Mission action groups ministering in an area in which no guide is now provided should choose one most closely related to the work in which the group is engaged. Each mission action group guide gives information which is essential to mission action group work; such information as survey actions, personal preparation, planning, in-service training, ministering, and witnessing.

The Department of Christian Social Ministries of the Home Mission Board has listed resources which should be helpful to those ministering in the areas of juvenile rehabilitation and the economically disadvantaged. They are:

Group Counseling with Delinquent Youth by Merrill Gilman and Elizabeth Gorlick, from Superintendent of Documents, US Government Printing Office, Washington, D.C. 20402, 30 cents each.

Guidebook for Volunteers, from National Council on Hunger and Malnutrition in US, 1211 Connecticut Avenue, N.W., Washington, D.C. 20036, 30 cents to organizations, 50 cents to individuals.

See "Prayer Group Leader," left, for idea to vary use of Call to Prayer this month.

WMS director

Preparing for WMS Committee Meeting

Prepare an agenda

Send copies of the agenda to each WMS president.

Ask each president to bring these items to the meeting:

WMU Year Book 1969-70 (35¢)*

December and January issues of ROYAL SERVICE

Plans made by each WMS executive committee

WMS Group Record and Report Book (30¢)*

Consider this agenda:

1. Review progress made by each society on the WMS Achievement Guide

2. Report on work done by each WMS during the past month

3. Report plans made by each organization for this month

4. Determine what correlation of plans will be helpful to each WMS

Week of prayer and promotion of Lottie Moon Christmas Offering (church plans)

Joint enlistment activities

Mission action

5. Share with WMS presidents plans made in the WMU council which relate to WMS

Sources of Materials Listed in WMS Forecaster

*Available from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203, or Baptist Book Store.

*Available from Baptist Book Store only

UNDERSTANDING

In order for leaders in Woman's Missionary Union to work effectively with others, they must learn to understand people as they are.

Involved because they are a part of something bigger than themselves, something in which they are needed and wanted, and which has encouraged their growth and development

insignificant. When she realizes that she is leading the group in praying specifically for missionaries and their work and how vital prayer is in the missions program of Southern Baptists, she will no longer consider her job insignificant. (See exercise 1; follow suggestions)

UNDERSTANDING attitudes and needs which motivate people to volunteer for positions and become involved in the work of an organization is particularly important in church work. In order for leaders in Woman's Missionary Union to work effectively with others, they must learn to understand people as they are.

The leader starts with an understanding of the behavior of individuals. Needs are not the same for all people; each individual has her own unique pattern of needs as a given moment.

While it is impossible to set out specific instructions on how to work with people, it is possible to mention a few general principles by which you can be guided. When you as a leader are concerned about people, sensitive to their feelings, and try to put yourself in the place of every person with whom you work, you will not have to worry about what to say and do.

It must be remembered that it is not necessary to worry about tricks or gimmicks to keep persons interested and involved. They are in-

PERSONS NEED TO SEE HOW THEIR JOBS—AS SMALL AS THEY MAY SEEM—RELATE TO THE TOTAL EFFORT

It probably will be very boring to the WMU secretary-treasurer to prepare prospect lists for all age-level organizations. It may mean long hours of flipping through Sunday School records, comparing WMU age-level organization rolls, and recording detailed information. The task becomes important when she realizes that her work enables all age-level leaders to have immediate access to the names and addresses of prospects. WMU has responsibility for enlisting as many persons as possible for participation in world missions. Because of this purpose, the secretary-treasurer knows she has an important job. For discovering prospects is the first step in enlistment. When she sees how this responsibility relates to the overall WMU program in the church, she will be more eager to do her task.

It is possible that a member of a WMS Round Table group might feel that being responsible for the prayer calendar at the group meeting is very

PERSONS MUST BE MADE TO FEEL THE IMPORTANCE OF THEIR CONTRIBUTIONS.

Has the member's work resulted in improvement in the organization or group—what kind and in what way? The person who has performed the task has a right to know what her contribution means to the organization.

When the age-level leader prepares budget requests for her organization, it may seem to be a routine job. She needs to understand that this information is necessary before WMU can allocate money to each age-level for conducting its program for the year. Because the leader has done this detailed planning, money may be saved or released for other uses within the organization. (See exercise 2; follow suggestions)

PERSONS NEED TO HAVE OPPORTUNITY TO GROW AND LEARN

Continued involvement demands new challenges and the opportunity

to try new methods and skills. People must do the same job in the same way over and over again.

Members of Girls' Auxiliary volunteer for work within the organization. This gives them opportunity to develop their potential for growth and leadership. Members can choose whether they want to be activity leader or study leader for a given period of time. Because the jobs require different kinds of skills, members develop abilities in a number of ways.

Persons in mission action groups have continuous opportunity to grow and learn as they feel the need for in-service training in order to minister to persons of special need. Periodic training sessions provide opportunity for group members to gain new strength for moving out into their chosen field of endeavor. (See exercise 3, follow suggestions.)

PERSONS WORK BEST IN A FRIENDLY, WARM ATMOSPHERE WHERE THEY ARE APPRECIATED AND NOT TAKEN FOR GRANTED.

The leader creates the work atmosphere by her attitude and by helping members to feel a part of the "family." Expressing appreciation when it is deserved, treating each person with respect as a human being, and remembering small, thoughtful courtesies make a person feel significant. Expressing appreciation at the time the service is performed and periodically in a note or orally can revitalize future efforts.

Leaders of age-level organizations also need to watch for opportunities to express appreciation to assistant leaders for help within the organization.

Following the Week of Prayer for Foreign Missions is a good time for the WMU director and members of the WMU council to express appreciation to the pastor, Brotherhood director, church program organization leaders, and other persons who had a part in making the week mean-

ingful to the church family. Written notes will have lasting effect. (See exercise 4; follow suggestions.)

KEEP PERSONS INFORMED.

The persons who work diligently in an organization are vitally interested in what happens to it. They feel more involved if they share in problems and crises as well as plans and successes.

Leaders need to keep total plans for Woman's Missionary Union before the group. For example, when there is an emphasis such as a week of prayer, a WMU enlistment survey, a churchwide study, or a mission action project, members want to know and have a right to know the details.

In age-level organizations each activity which is planned needs to be kept before the group so each will feel a part of the whole. For example, at the general meeting, the WMS president shares plans for WMS activities. Someone in a group shares the study topic and other general WMS plans so that group members feel a part of a larger organization. Sunbeam Band, GA, and YWA members are interested in the work of which they are a part. (See exercise 5; follow suggestions.)

CARE ENOUGH ABOUT PERSONS TO LEARN ABOUT THEIR STRENGTHS

All people have strengths. It is up to you to find these strengths and put them to use. Help persons to develop talents and skills. You have to believe that when someone takes on responsibility for a job, she will do her best and her best may be different from yours. It might even be better! (See exercise 6; follow suggestions.)

As a leader develop a warm spirit, thoughtfulness, sensitivity, interest in and concern for people, the ability to identify with persons, genuine respect for skills and strengths of persons. Then, you will keep your members working.



the wmu leader

planned by June Whitlow
edited by Ethel Hamric
December 1969 • Royal Service

WMU Watchword for 1969-70: "Our love should not be just words and talk; it must be true love, which shows itself in action" (1 John 3:18 TEV).

Information for WMU council members

Week of Prayer for Foreign Missions
November 30-December 1, 1969
Theme: In the Power of His Spirit
Hymn "Send Us, O Holy Spirit"
Lottie Moon Christmas Offering
Goal \$18,000,000

The 1969 foreign missions emphasis comes in the year of the 125th Anniversary of the Foreign Mission Board and also at the end of the Crusade of the Americas. This observance, the 31st annual week of prayer and offering, was initiated in 1888 at the suggestion of Miss Lottie Moon, missionary to China.

Southern Baptist churches will be observing the week of prayer and participating in the offering in three ways:

Churchwide observance, led by Woman's Missionary Union and Brotherhood

Organization observance, led by WMS, YWA, GA, Baptist Men, Baptist Young Men, RA

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

Dates to Remember
November 30-December 7, 1969—
Week of Prayer for Foreign Missions

December 1, 1969—Association Training Union "M" Night
December 7, 1969—Foreign Missions Day in Sunday School

All WMU members need to be aware of these events and be encouraged to participate in them. Learn of your church's plans for participation in these events and share plans with WMU members.

Watch Your Organizations Grow

The WMU secretary-treasurer is responsible for providing an up-to-date list of prospects to each WMU age-level organization, however, when other WMU officers help keep age-level organization prospect lists up-to-date, the organizations can do a better job of enlistment.

Why not follow a procedure similar to this?

1. The WMU secretary-treasurer gives a prospect list to each age-level director. If you have made a WMU enlistment survey and compiled a list of prospects for each organization at that time, it will not be difficult for the secretary to update this list. See WMU Manual, chap. 5.

If you have not made a WMU enlistment survey, the WMU secretary-treasurer will be dependent upon all age-level directors to supply her with names of prospects.

2. Each age-level director looks at her list and makes necessary additions and corrections.

3. The WMU secretary-treasurer then compiles a master list for WMU use and gives to the age-level director two copies for each organization within her age-level.

4. The director gives one list to the organization leader and keeps the other for her use.

5. The director encourages the leader to use the list for visitation purposes. When prospects become members or when other prospects

are added, the leader shares this information with the director who gets it to the WMU secretary-treasurer for the master list.

6. The WMU secretary-treasurer is responsible for giving to the appropriate director the names of persons who have joined the church or the Sunday School. This could be done weekly, for in many churches this information is available from the church office or from the pastor.

When a procedure similar to this is followed and all directors cooperate by helping to communicate information from the WMU secretary-treasurer to the leaders, prospects will not be forgotten or overlooked. While the procedure may look formidable, it need not be, for much information can be transmitted at regular council meetings, age-level committee meetings, or over the telephone. Use the procedure which suits your needs. If you do follow a procedure and directors and leaders are convinced that enlistment of persons in WMU organizations is an important responsibility, your organizations are bound to grow.

Orientation of New Members

Enlistment in Women's Missionary Union is much more than placing a person's name on the organization's roll. It includes bringing the person into full participation in the organization's study and action. The new member needs to feel a part of the group, to understand the organization's purpose and program.

Encourage leaders to give new members special attention until they become actively involved in what the organization is doing. The following tips will help you in doing this.

1. Ask new members to indicate interests and abilities which they can use in the organization. Begin

at the point of their interest or ability and involve them in activities which challenge their potential.

2. Introduce new members to the group. Present them as new members at organization meetings.

3. Ask certain members to bring new members to the first few meetings so newcomers will not have to come alone.

4. Give each one something to read. New members should be given a copy of the member handbook and the magazine for the organization. If your church includes WMU magazines in the budget, be sure new members receive at once the appropriate magazine. If your church does not provide magazines, encourage each one to subscribe. Suggest that members lend magazines, books, and other materials to new members.

See WMU Year Book for a list of materials and ordering instructions.

Church Stewardship Emphasis

The beginning of the new year means a new budget year for many churches. This is the time when church members are confronted with financial support of their church and its worldwide witness.

WMU members need to prepare for this important time in the life of their church. Age-level directors can encourage leaders to remind WMU members of their responsibility for: (1) using Christian means in acquiring money, (2) considering the tithe as a minimum in support of the Lord's work, (3) being aware continually of the lost world and bringing love gifts in addition to their tithe.

Being on the church council, the WMU director will be involved in planning for a stewardship emphasis and WMU will relate to the overall plans of the church. WMU will probably be asked to support the emphasis in specific ways. In addition to this, the WMU council plans ways to keep this emphasis before WMU members and show them how

Women's Missionary Union supports this phase of church life. To do this, you may set up an attractive interest center or bulletin board display giving specific facts about the church budget. You will decide about other means.

to officers

To: WMU Director and Assistant Director

Week of Prayer for Foreign Missions

The Week of Prayer for Foreign Missions will probably be underway or even completed by the time you have your council meeting this month. In other words, it is almost too late to do any planning for the week; however, you may have some last-minute checking on details. (See The WMU Leader, November 1969, and the pamphlet, "Conducting Churchwide Activities," sent from state WMU office, for specific instructions for the week.)

In order to be prepared to lead in an evaluation of the week which is suggested for the regular council meeting in January, why not make preparation now. Take your notebook with you to the churchwide activities and jot down specifics about the week. Here are some things you might want to do:

• Observe congregation activities and try to find one word which best describes the spirit of the group as a whole. Words which may be descriptive are: enthusiastic, excited, renewed, concerned, indifferent, unconcerned.

• Following each activity, interview two or three persons; ask them their impressions of the activity. Choose men, women, and young persons and ask them what particularly impressed them. Ask them to suggest what could be done to make the activities more relevant to their par-

ticular interest or age level.

• Estimate the attendance at each churchwide activity and record it.

• Estimate the number of persons who had not participated before this week in week of prayer activities. You may want to ask some of them to give their impressions of the week.

• Following each churchwide activity, write a paragraph evaluating the activity. Vary honestly, give your own impressions of each activity. Evaluate each activity from the administrative angle as well as group involvement and participation. Was each activity missions oriented? Was each worshipful and inspiring?

Church Council Meeting Hints

You and the Brotherhood director will probably be called on at the next council meeting to lead the church council in evaluating churchwide activities which took place during the Week of Prayer for Foreign Missions.

It would be wise to ask the pastor if this will be an item for discussion at the January meeting. Suggest to him that it is an appropriate time to do this because the events of the week are fresh on the minds of members and this type evaluation will help in planning the Week of Prayer for Home Missions.

Plan with the Brotherhood director to determine how you will lead the evaluation period. Each of you should have specific responsibilities. (See "Evaluation Suggestions" in the pamphlet, "Conducting Churchwide Activities.")

If you plan to use any materials such as a questionnaire, be sure to have copies ready.

Take notes during the evaluation period, so that you can share pertinent information with the WMU council.

Read the article, "You Speak for WMU" in the "Bulletin for Church WMU Director" (October, November, December 1969) for additional information about your role on the church council.

Working with the Pastor

As WMU director you are responsible for keeping the lines of communication open between the pastor and Women's Missionary Union. You should welcome the pastor's counsel and advice and take the initiative to report the plans of WMU to him.

This working relationship is not a difficult one when a church has a church council, for here leaders work together. However, there are other times when you will need to work closely with the pastor.

Here are some specifics for creating a good working relationship between you and the pastor:

• Suggest that he attend the WMU council meetings when possible. There will be times when you will issue a special invitation for him to attend because of the nature of the discussion. Help him also to feel welcome to attend organization meetings when he can do so.

• Provide him with a marked copy of the current WMU Year Book. Mark those things which are of particular interest to him, as a handy reference for information.

• Provide him with a subscription to *Brother's Service* through the WMU budget. Tell him about particular articles which may be of interest to him. If it is not possible to include his subscription in the WMU budget, you might let him use your copy to read certain articles. There will be many features concerning WMU 70 which will be of interest to him.

• Ask for a conference with him when WMU takes the lead in a given activity or project, such as churchwide activities during the weeks of prayer in 1970. Let him know that plans can be reviewed, evaluated and changed as necessary.

about associational and state WMU plans.

- Encourage his attendance at associational and state WMU meetings.
- Help him to know you appreciate his counsel and advice.
- Assure him of your desire to lead Woman's Missionary Union to help the church fulfill its mission.

Council Agenda

Before the council meeting

1 In your publicity about the council meeting this month indicate to members whether or not you will discuss the section, "Watch Your Organizations Grow," page 56. If so, the secretary-treasurer and directors need to do some preliminary planning.

2 Find out details about Associational Training Union "M Night" from the church office, your associational newsletter or other associational publicity and share the information with council members.

3 Be prepared to tell some of the activities Sunday School is planning for Foreign Missions Day in Sunday School. Stress how Sunday School supports the missions program in a church.

4 If your church has a stewardship emphasis at the beginning of the year, be prepared to discuss WMU's part.

At the council meeting

1 Report on week of prayer activities (include Foreign Missions Day in Sunday School).

2 Plan to provide an up-to-date prospect list for each organization.

3 Announce Associational Training Union "M Night."

4 Plan for church stewardship emphasis.

5 Make other plans as necessary.

To: Secretary-Treasurer

Coordinating the Prospect List

Probably the up-to-date prospect list for which you are responsible will be a matter for discussion at the council meeting. In preparation for this meeting:

- Read the section "Watch Your Organizations Grow," page 56.

• Secure prospect information from WMU enrollment survey findings. If you have not made an enrollment survey and you do not have prospects for all WMU organizations, call each director and ask her to supply you with a list of the prospects for each organization in her age level. (You will need to allow ample time for this for directors will have to secure this information from leaders.)

• Compile a master WMU prospect list.

• Make two lists for each age level. (These are to be given to the directors.)

• Suggest a procedure which you will follow for giving information about persons who join the Sunday School of the church to the directors and suggest how they may give prospect information to you. This is simply a procedure which will help you keep the list up to date.

To: Directors
WMS
YWA
GA
Sunbeam Band

Keep Prospect List Up-to-Date

Because the WMU council has the responsibility for coordinating plans involving the discovery of prospects, it is necessary that all council members understand their responsibility in relation to this duty.

Read the section "Watch Your Organizations Grow," page 56 and see how you as a director can help the secretary in working out a plan whereby prospect lists can be kept up to date.

The WMU council is responsible for asking you to supply her with prospect

lists for each age-level organization. You may need to ask each leader to provide you with the information. List names, addresses, telephone numbers, birthdates, and ages of all prospects for each organization. When this has been done, give the list to the secretary-treasurer.

Two Important Responsibilities

As age-level director you need to share with leaders the plans for all churchwide activities during the Week of Prayer for Foreign Missions. At the regular age-level committee meeting communicate all the information about churchwide activities. Briefly tell about each activity, its purpose, where it will take place and when. You may want to prepare this information in writing for each leader. Explain to leaders why organization member participation is important in the churchwide activities, but emphasize the fact that this is not to take the place of the observance within the organization. In the case of a WMS having a five-day observance, the society may elect to attend a churchwide activity in the place of their organization observance for that day.

Suggest to leaders ways to encourage attendance and involvement at churchwide activities.

• Provide transportation for those who may need it.

• Give to members details of activities in writing.

• Plan to attend an activity as a group.

• Plan a telephone chain for each activity.

A second thing you need to do is to observe both leaders and members of your age-level organizations as they participate in the observance so that you can have a basis for your evaluation at a later WMU council meeting.

• Know the approximate number of persons from your age level who were in attendance at all activities.

• Ask the leaders what they liked best about the various activities and what could be improved so as to make the activities more effective for the age level.

• Ask members what they liked best and what could be improved.

call to prayer

Comments prepared by Lillie Mae Hundley

1 MONDAY Read Isaiah 51:1-16

The majority of Tagalogs young people are watching. The old pagan religions have become outdated to progressive youth. Now, while hearts are open, pray that young persons in Taguig will be won to Christ.

Pray for L. E. Johns, worker among Indians, Arizona.

Mrs. Arthur A. Moore, worker among Indians, Washington.

Mrs. Ted Trent, worker among Indians, Kansas.

George Cox, preaching ministry, Japan.

Mrs. C. E. Harvey, home and church work, South Brazil.

Mrs. C. R. Owens, home and church work, Kansas.

Mrs. M. G. Pruitt, home and church work, Taguig.

Mrs. W. R. Rowland, home and church work, Tanzania.

Howard Teet, preaching ministry, Pakistan.

Marion Fries, furrough, Peru.

Ide Snyder, furrough, Kenya.

2 TUESDAY Read Isaiah 61:1-11

The Christian cultural center in Cali, Colombia, is a new effort to present the gospel to middle class Colombians in intellectual and university students. So far, a chemist, a lawyer, a municipal judge and several schoolteachers have accepted Christ and have become active Christians.

3 WEDNESDAY Read Isaiah 11:1-10

In 1968 the Southern Baptist Foreign Mission Board appropriated funds for relief of human suffering in eastern Nigeria, an area ravaged by civil war. Pray for the hundreds of starving children in war torn areas of the world. Pray for the missionaries in those areas.

Pray for Paul S. Cuevas, worker among Spanish, Arizona.

Leroy Albright, preaching ministry, Zambia.

Robert Harris, preaching ministry, Bermuda.

Wayne Sorrells, preaching ministry, North Brazil.

4 THURSDAY Read Isaiah 26:1-6

Many Japanese thinkers are asking in science and technology for answers to man's problem. An increasingly materialistic concept of life is capturing many Japanese citizens. Pray that in the quest for answers, Japanese intellectuals may

become captivated by the possibilities of Jesus Christ.

Pray for Mrs. C. W. Applewhite, home and church work, Indonesia.

Mrs. W. D. Bender, educational work, Nigeria.

John Dixon, preaching ministry, Guyana.

John Hinkle, student work, Mexico.

Thomas Jones, business administration, Kenya.

Mrs. I. E. Schaefer, home and church work, Okinawa.

Erling Valerius, preaching ministry, Ecuador.

Lydia Earl Greene, retired, China, Hawaii, Malaysia.

5 FRIDAY Read Isaiah 22:1-8

The European Baptist Women's Union celebrated the twentieth anniversary of its organization in 1968. Pray for the work of the European Baptist women.

Pray for Mrs. Julia Aldape, worker among Spanish, Texas.

Beverly Hammack, Christian social ministry, Florida.

Mrs. L. E. Saunders, worker among Spanish, New Mexico.

Ruben Garcia, worker among Spanish, Texas.

Mrs. M. I. Bradshaw, home and church work, Japan.

Mrs. E. E. Hattie, home and church work, Mexico.

Harvey Howland, preaching ministry, Peru.

George Poulos, English language work, Belgium.

Clark Scanton, field representative, Canada.

Kathryn White, educational work, Hong Kong.

Harlan Willis, furrough, Thailand.

Anniversary Days in Prayer

Catherine Allen

In 1888 Miss Lottie Moon wrote a stirring letter to the three-month-old Woman's Missionary Union from her missionary post in China. Miss Moon was weary from labors of fifteen years but could not get the content of her mind to leave for furlough until missionaries were sent to carry on her work.

Miss Moon had followed with great interest the work of prayer instituted by Methodist women. In an article published in the *Foreign Mission Journal*, December 1887, she suggested a similar observance by Southern Baptist women. Miss Moon's article in the *Foreign Mission Journal* said: "Why should we not learn from these noble women and instead of the paltry offering we make, do something that will prove we are really in earnest in claiming to be followers of Him who 'though he was rich, for our sake became poor' (2 Cor. 8:9)? Need it be said why the week before Christmas is chosen? Is it not the festive season when families and friends exchange gifts in memory of the Gift laid on the altar of the world for the redemption of the human race, the most appropriate time to consecrate a portion from both abundant riches and scant poverty to send forth the good tidings of great joy to all the earth?"

Miss Moon urged the women's societies to make a special Christmas offering for two new missionaries in Peking. Would the Baptist women of the Southern Baptist Convention be willing to undertake such a venture? Miss Annie Armstrong, the corresponding secretary of WMU, felt that they could. Under her guidance the Baltimore office began preparation for the first Christmas offering. She wrote letters by hand to the 1,206 societies. It is said that the writing chore so injured her arm that it was never free of pain afterward.

The goal for the first offering was \$2,000, but the gifts reached \$3,315.26. This foreign missions offering enabled three missionaries instead of two to be sent to China. A later president of WMU, Mrs. W. J. Cox, wrote: "This money was transmitted into love and life and action." The focus of the offering soon grew beyond China to include the expanding total foreign missions program.

Miss Moon also suggested that Southern Baptist women should institute a "week of prayer and offering" not only for the Foreign Mission Board and its work but for both mission boards of the Convention. In 1895 the Self-Denial Offering came into existence to aid home missions. Renamed Thank Offering in 1922 and Anne Armstrong Offering in 1933, this special offering became the Annie Armstrong Easter Offering in 1948. For thirty-three years the Foreign Mission Week of Prayer was held the first week in January. In 1926 the week of prayer and the Christmas offering were changed to December.

Miss Armstrong early suggested that Miss Moon's name be linked with the Christmas offering, but not until 1918 did Woman's Missionary Union vote to call the offering the Lottie Moon Christmas Offering.

When the Cooperative Program was launched in 1925, the Southern Baptist Convention recognized the place of week of prayer offerings for home and foreign missions as gifts in addition to regular contributions through the Cooperative Program.

Express thanksgiving for those who founded these offerings and for the support Southern Baptists have given home and foreign missions in the last 125 years. Pray for deeper commitment to the task of mission support.

Consider these special requests this month:

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

Express gratitude for those men and women who were the early home and foreign missionaries. Pause to consider the groundwork constructed by these persons for current missions advance.

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

Consider with awe the intricate design of human events used by God to fulfill his missionary purpose.

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

Petition for an adequate number of missions candidates to fulfill 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.

6 SATURDAY Read Isaiah 26:1-10.

Commenting on strife torn countries one person has said, "We must not only try to dig out the facts, but we must also try to understand the feelings on both sides as well." Pray for greater ability to see both sides of questions that present strife at home and abroad. Pray that reconciliation will become a pattern of Christian life.

Pray for Mrs. R. V. Calcutt, home and church work, Japan.
Bobby Compton, educational work, Colombia.
Carol Leigh Humphries, work with women, Nigeria.
Mrs. R. F. Ricketson, educational work, Philippines.
Mrs. F. E. Runyan, home and church work, Senegal.
David Stull, radio-TV ministry, Chile.

7 SUNDAY Read Isaiah 40:1-11.

This is a year of expectancy among the Baptists in Malawi as they begin a country-wide evangelistic crusade. Much preparation in promotion and training has taken place, and they are depending upon the Holy Spirit to bring about a revival among God's people and conviction of the lost. Comment: Rue Scott from Lilongwe, Malawi, Central Africa. Pray for a mighty work of God's Spirit.

Mrs. Tony Joplin, worker among Indians, New Mexico.
Mrs. Billy Wells, weekday ministries, Oregon.
Wilson Donahoe, preaching ministry, Colombia.
Mrs. R. W. Fields, home and church work, Israel.
Mrs. C. H. Gilbert, home and church work, Israel.

Rue Scott, preaching ministry, Malawi.
Keith Shelton, preaching ministry, Peru.
Mrs. T. E. Sommerkamp, home and church work, Switzerland.
Mrs. W. E. Sorrells, home and church work, North Brazil.
Mrs. S. D. Sprinkle, home and church work, Costa Rica.
Paul Rogovin, retired, California.

8 MONDAY Read Isaiah 41:10-20.

Nigeria has been engaged in civil war. Hunger, fear, economic unrest, religious uncertainty, political suspicion, and tribalism grip the nation. Paganism, Islam, communism, and Christianity struggle to convert the souls of the people. Pray that Nigerians may be united and that in the process of that union they might come to realize something of the peace of Christ.

Pray for Mrs. O. W. Brady, home and church work, Guyana.
Robert Culpeper, educational work, Japan.

Mrs. Jerry Hodge, home and church work, Thailand.
Jonathan Low, educational work, Nigeria.
Mrs. C. W. Whitten, home and church work, Spain.
Mrs. Jose Flores, retired, Texas.

9 TUESDAY Read Isaiah 42:1-16.

Large scale evangelistic campaigns are being planned by Baptists in more than fourteen parts of Asia to precede the Baptist World Congress in Tokyo, Japan, July 12-18, 1970. Baptist preachers, laymen, and church musicians from South America, Africa, Europe, the Middle East, and North America will participate in the campaigns. Pray for the Asian campaigns and the Baptist World Congress.

Pray for L. Ray McKinney, superintendent of missions, New Mexico.
Jack Duke, mountain missionary, Colorado.
Mrs. Thophus Painsnik, work among internationals, California.
Donald Rhymes, Christian social ministries, New York.
Mrs. J. R. Stoddard, worker among Indians, Oklahoma.
Mrs. R. S. Burney, home and church work, Nigeria.

Mrs. J. G. Conley, home and church work, Tanzania.
Mrs. B. R. Frazier, home and church work, South Brazil.
Robert Freche, educational work, Mexico.
Mrs. R. J. Hall, home and church work, Nigeria.
Rebecca Odum, educational work, Japan.
James Teel, radio-TV ministry, Argentina.
R. W. Terry, English-language work, Germany.

James Wilson, preaching ministry, Ecuador, Brazil.
Mrs. J. E. Troop, furlough, North Brazil.
Mrs. R. E. Beddoe, retired, China.
Mrs. A. C. Muller, retired, Mexico.

10 WEDNESDAY Read Isaiah 43:1-12.

Last spring the Philippine Baptist Hour made its debut on national television. The announcer, preacher, and twenty Baptist Hour choir members are Filipinos. Pray that the weekly audience will be large. Pray that the viewers will be receptive to the message.

Pray for Maxie S. Gordon, worker among Negroes, South Carolina.
Joseph Harrington, educational ministry, South Brazil.
Thomas Hill, publication work, Spanish Publishing House, El Paso, Texas.
Kenneth Hubbard, preaching ministry, East Africa.
Mrs. P. H. Miller, home and church work, Nigeria.
John Allen Moore, fund representative, Europe.
Howard Scott, business administration, Philippines.

Mrs. J. W. Trimble, home and church work, Lebanon.
Mrs. J. H. Moya, furlough, Liberia.
Mrs. Antonio Martinez, retired, Cuba.
Mrs. W. E. Allen, retired, Brazil.

11 THURSDAY Read Isaiah 44:1-9.

Pray for the students in the International Baptist Theological Seminary in Buenos Aires, Argentina, that during their years of study they might understand how to convey the Christian message through their lives and relationships with others. Pray for those who teach that they might realize the importance of setting the example of Christianity as a way of life.

Pray for Samuel David Harbeson, mission center, Alabama.
Mrs. D. M. Carroll, home and church work, Jamaica.
William Dunn, radio-TV ministry, Lebanon.
Mrs. R. M. Mandrick, home and church work, Argentina.
William Icher, music ministry, South Brazil.

Hugo Portman, business administration, Philippines.
Stockwell Sears, English-language work, Singapore.
Mrs. J. P. Smyth, home and church work, North Brazil.
Fanny, Storrs, business administration, Thailand.
Benjamin Layton, furlough, Italy.
August Lagergren, furlough, Jordan.
S. M. Taylor, retired, Arkansas.
Maxie White, retired, Brazil.

12 FRIDAY Read Isaiah 45:1-13.

Four hundred and thirty-two decisions were registered during the 1968 Christian Emphasis Week at Southern Baptist College in Malang, Philippines. Included were 296 professions of faith and 14 decisions for Christian vocations. Pray for the evangelistic spirit to continue and for effective training of new Christians.

Pray for Mrs. Genus Crenshaw, worker among Indians, Florida.
Jas. Dannelley, superintendent of missions, Michigan.
Margaret Evans, US 2, Ohio.
Mrs. Jerry Humble, US 2, Virginia.
James L. Nalotte, worker among internationals, California.
Marv Engold, US 2, Indiana.
Lathna Crisp, secretary, Switzerland.
Gene Legg, business administration, Nigeria.
Mrs. G. M. Swalegood, home and church work, North Brazil.
Thomas Watson, radio-TV ministry, Peru.
Mrs. H. K. Middleton, furlough, Chile.
Vera Aguilar, retired, Louisiana.
Mrs. F. C. Rowland, retired, Texas.

13 SATURDAY Read Isaiah 51:1-8.

The student world of Peru is in turmoil. Questions students are asking include

Can political activity be outlawed in universities? Can student immunity to police action be nullified? Will the student voice lose its strength? Pray that during this time of student unrest, students may recognize the essential values of life and in so doing acknowledge the absolute authority of Christ.

Pray for Mrs. Jose G. Centu, worker among Spanish, Texas.
W. O. Cottingham, worker among French, Louisiana.
Mary Beth Hutton, US-2, California.
Herbert Barker, radio-TV ministry, Taiwan.
Mrs. J. R. Brasington, home and church work, Peru.
Bonnie Mae Moore, religious education, Nigeria.
Mrs. G. W. Pinkston, home and church work, Indonesia.
William Wester, preaching ministry, Malawi.
Anna Walferman, preaching ministry, South Brazil.

14 SUNDAY Read Isaiah 52:1-15.
Baptists of the Dominican Republic organized a national convention in 1968. Related to the new convention are four organized churches and three missions in two of the country's largest cities, Santo Domingo and Santiago. Pray for this new convention that it might be a source of fellowship and encouragement to the churches and missions in the Dominican Republic.

Pray for Ray Bell, maintenance work, Rhodesia.
Mrs. J. P. Cole, educational work, Liberia.
Mrs. W. M. Gray, home and church work, Mexico.
Mrs. G. S. Lazak, home and church work, Venezuela.
Gerald McNeely, educational work, Spain.
Mrs. F. W. Patterson, publication work, Spanish Publishing House, El Paso, Texas.
Thomas Stephens, preaching ministry, Indonesia.
Randall Thelford, furlough, Guam.

15 MONDAY Read Isaiah 53:1-12.
Cephas Hung Sang Wang is a young Chinese preacher attending Grand Canyon College. He plans to marry a young woman attending Arizona State University. This marriage will afford a channel for missionary G. L. Stanley to reach international students at Arizona State University. Pray for this Chinese couple as they form a link of ministry with other internationalists.

Pray for LaVern A. Inzer, pioneer missions, Nevada.
Jackie Cooper, preaching ministry, Argentina.
Thomas Erwin, educational work, Kenya.
Marshall Flournoy, preaching ministry, South Brazil.

Leon Mitchell, business administration, Indonesia.
Lewis Smith, doctor, Hong Kong.
Mrs. T. L. Lewis, furlough, Equatorial Brazil.
Gene Phillips, furlough, Rhodesia.

16 TUESDAY Read Isaiah 54:1-10.
"Specifically we need a nurse, a music specialist, and a couple for field evangelism," comments Martha Maycock, San Pedro Sula, Honduras. Pray that funds and personnel will be available to implement these requests.

Pray for Marley W. Wiley, metropolitan missions, Washington, D.C.
A. G. Hamrick, worker among Indians, New Mexico.
Daniel Elsom, juvenile rehabilitation, Texas.
Mrs. C. G. Corlin, dormitory parent, Ghana.
Mrs. G. W. Carroll, home and church work, Uganda.
William Smith, preaching ministry, South Brazil.
Mrs. J. A. Tumbler, retired, Brazil.

17 WEDNESDAY Read Isaiah 53:1-18.
Last year a special rally was held by the Baptists of the Netherlands preparing for an evangelistic campaign early this year. More than four thousand attended. There are only a few more than nine thousand Baptists in the Netherlands. Pray that this spirit of enthusiasm might continue in the work of the Netherlands.

Pray for Paul Ellledge, metropolitan missions, Kansas.
Mrs. C. W. Oliver, home and church work, Italy.
Mrs. H. V. Davis, furlough, Brazil.
Mrs. R. L. Thelford, furlough, Guam.

18 THURSDAY Read Isaiah 58:1-14.
Gib Bernard, onetime nightclub singer, has been aiding in evangelistic meetings held by Baptists and other religious organizations in France. Born in Morocco, Bernard comes from a Jewish family. He is now a member of the Baptist church located on Rue de Lile in Paris. Thank God for the possibilities of redemption in a talented life. Pray that young people in France might dedicate their talents to the communication of the gospel.

Pray for Mrs. Pedro Atrombide, worker among Spanish, Texas.
Thomas Eason, worker among Spanish, Texas.
Mrs. Abigail J. Silva, worker among Spanish, Georgia.
Catherine Chappell, social work, South Brazil.
Keith Edwards, doctor, Nigeria.

Eugene Kimbrell, preaching ministry, Venezuela.
Dana Moore, business administration, Ghana.
Mrs. J. L. Robinson, home and church work, Equatorial Brazil.
Mrs. F. A. Morgan, retired, Brazil.

19 FRIDAY Read Isaiah 61:1-11.
Missionaries have many opportunities for soul-to-soul confrontation—the young atheist coming for serious conversation about his life, the young church member whose world is gray because the full meaning of Christianity has not been recognized, the man who attempted suicide because no one cares; the married couple striving to solve personal problems. Pray for missionaries as they guide these with varied problems and backgrounds.

Pray for Edd L. Brown, metropolitan missions, California.
James Beck, mission center, Georgia.
Dallas Bateman, agricultural work, Kenya.
Bradley Brown, preaching ministry, Liberia.
Edward Gordon, preaching ministry, Philippines.
Robert Hensley, preaching ministry, Bahamas.
Dorothy Moore, educational work, Dominican Republic.
Paul Porter, preaching ministry, Dominican Republic.
Charles Shirley, preaching ministry, Argentina.
Wayward Adams, furlough, Nigeria.
Mrs. B. E. Coder, furlough, North Brazil.
Mrs. P. C. Porter, retired, Brazil.

20 SATURDAY Read Isaiah 64:1-12.
The six-story Baptist hospital containing beds for 150 patients in Pusan, Korea, is named in memory of William L. Wallace, Baptist missionary doctor from America who died in a Communist Chinese prison. Fourteen missionaries and 120 employees are associated with the hospital. Express thanksgiving for the influence of Bill Wallace in the Orient. Pray for the personnel of this hospital that their skills be sharpened and their influence be felt in the community surrounding the hospital.

Pray for Julia Aldape, worker among Spanish, Texas.
J. D. Crabbe, worker among Spanish, Texas.
Mrs. Garon F. Carr, worker among Spanish, Florida.
Mrs. Daniel Gomez, worker among Spanish, California.
Dolan E. Henry, pioneer missions, Pennsylvania.
Herbert Hughes, pioneer missions, Utah.
Mrs. Toshio Sakamoto, worker among Japanese.
Glynis Freuden, doctor, Colombia.
Mrs. Manger Herring, home and church work, Guyana.

Stanley Howard, preaching ministry, Japan.
Paul Johnson, educational work, Philippines.
Mrs. G. A. McNeely, home and church work, Spain.
Daniel O'Reagan, preaching ministry, Japan.
Donald Phlegar, preaching ministry, Thailand.
Juanita Williams, secretary, Switzerland.
Clarence Thurman, furlough, Malaysia.
Jose Flores, retired, Texas.
Mrs. A. I. Bagby, retired, Brazil.
Lodie Johnson, retired, Brazil.

21 SUNDAY Read Matthew 1:18-28.
An average of 250 pastors, religious education workers, and other church leaders attended sessions of the first religious education symposium held at the North Brazil Baptist Theological Seminary in Recife, Pernambuco, May 19-23, 1969. Express thanksgiving that national work has developed in Brazil to the extent that such a symposium might be beneficial to local leadership. Pray that Brazilian Baptist leadership might continue to challenge local leadership to train to meet educational needs.

Pray for Mrs. James L. Gebhart, worker among Spanish, Texas.
Gene Wilson, Baptist center, Alabama.
Mrs. T. E. Bryant, home and church work, South Brazil.
Mrs. J. L. Burnham, home and church work, Europe—Middle East.
Chester Cadwallader, educational work, Guatemala.
Anna Cowan, educational work, Jordan.
Judith Guerry, secretary, Honduras.
Lois Hart, nurse, Chile.
Mrs. S. C. Mori, home and church work, Nigeria.

Frances Horton, religious education, Japan.
Mrs. J. E. Mahaffey, home and church work, Thailand.
Mrs. J. G. Morris, home and church work, Thailand.
Carole Olson, educational work, Japan.
Robert Parker, preaching ministry, Nigeria.
Mrs. J. C. Sanderson, home and church work, Trinidad.
J. W. Trimble, preaching ministry, Lebanon.
Lee Nichols, furlough, Korea.
Gordon Vestal, furlough, Chile.

22 MONDAY Read Luke 1:26-35.
A mobile medical unit given to the Baptist hospital in Asuncion, Paraguay, by Myers Park Baptist Church, Charlotte, North Carolina, has enabled Southern Baptist missionaries and Paraguayan Baptist pastors to extend their ministries to thousands of people in the country's interior. Pray that other American churches might become personally involved in extending creative ministries to missions fields.

ROYAL SERVICE • DECEMBER 1969

Answers to Study-Action Puzzle, page 11

1. Tranquilino
2. Margarita
3. Maria Augusta
4. Sr. Jose Barras
5. Airman Luy
6. Neale C. Young
7. Pak Budi Harsono
8. Mrs. Xuyen
9. Dr. Lee
10. Aunt Hsin

Pray for Marilyn Berry, worker among Spanish, Illinois.
Maxwell Johnson, center director, Maryland.
C. Burr Potter, pioneer missions, Pennsylvania.
Herman E. Wooten, superintendent of missions, California.
Mary Lynn Anderson, educational work, Japan.
Mrs. N. M. Eudaly, publication work, Spanish Publishing House, El Paso, Texas.
Mrs. J. V. Hudson, home and church work, Illinois.

Mrs. R. L. Carlisle, furlough, Uruguay.
Virginia Cobb, furlough, Lebanon.
Henry Schweinsberg, furlough, Spain.
Ben Weimaker, furlough, Colombia.
Glady McAnahan, retired, Texas.
Mrs. Mattie Swearing, retired, Louisiana.
John Riffey, retired, Brazil.

23 TUESDAY Read Luke 1:46-55.
From Abaya, Tanzania, Dr. John Adams goes out into the out-of-the-way villages to hold medical clinics. At one time they were having a smallpox epidemic. He vaccinated 555 persons in one day. Of the two main tribes in Abaya, Tanzania, one is very primitive, one is more educated and more readily accepting Christianity. A missionary went into this area and the young people built the church. Upon becoming a Christian, a fifteen-year-old girl in Abaya, Tanzania, refused to marry the man chosen by her father. Her refusal was in reaction to the fact that the chosen man was already married. Taking refuge in a Christian home, she later married a young Christian. Pray for missionaries and national Christians who must deal with end less problems created by pagan customs.

Pray for Mrs. Frank Alonso, worker among Spanish, Texas.
Harold P. Whit, language missions, Oregon.
James David Fire, evangelistic work, Georgia.
Anita Mayors, US-2, California.
W. D. Sharp, pastoral missionary, West Virginia.
Mrs. M. L. Garrett, home and church work, Texas.

Rhodesia.
Mal Lee, English-language work, France.
Mrs. D. W. McNeely, home and church work, Equatorial Brazil.
Mrs. R. N. Nash, home and church work, Philippines.
Marvin Pate, nurse, Pakistan.
Mrs. V. E. Syder, home and church work, Trinidad.
John Adams, furlough, Tanzania.
Donald Langford, furlough, Hong Kong.
William Matheny, furlough, Peru.
Donald Turner, furlough, North Brazil.
Mrs. J. C. Willmon, furlough, Lebanon.

24 WEDNESDAY Read Luke 2:1-7.
Baptists of seven countries of East and Central Africa are planning evangelistic campaigns for 1970. Focusing on capital cities and large population centers, these campaigns will use mass media to enlist interest and attendance. Pray for residents of these cities that they might be open to the campaigns.

Pray for Mrs. Thomas Lowe, worker among Chinese, California.
Mrs. O. P. Littleton, work with women, Ghana.
Jerold Palmer, preaching ministry, Nigeria.
Mrs. Georgia Patton, home and church work, Lebanon.
Ray Rogers, preaching ministry, Indonesia.
Hubert Middleton, furlough, Chile.
Manuel Garcia, retired, Texas.

25 THURSDAY Read Luke 2:8-20.
In an effort to assist victims of a North Brazilian flood early this year, missionaries requested \$15,000 from the Foreign Mission Board. Since there was no money in the relief fund, the request was denied. How does the blessing of Christmas can help with the limited funds Baptists have supplied for world ministry?

Pray for Mrs. J. B. R. Conteras, worker among Spanish, Texas.
James Lowrey, US-2, Colorado.
Don Bilbrey, preaching ministry, Guyana.
Ludlow Blair, publication work, Spanish Publishing House, El Paso, Texas.
Charlotte Harvey, nurse, Thailand.
Mrs. R. A. Hilliard, home and church work, Haiti.
Mrs. R. E. Johnson, educational work, North Brazil.
Tam McMillan, educational work, Tanzania.
Gary Milburn, business administration, Ghana.
Dorothy Ray, business administration, Korea.
Raymond Shelton, preaching ministry, Thailand.
Mrs. R. R. Stewart, home and church work, Thailand.
Mrs. J. N. Young, furlough, South Brazil.
Mrs. A. W. Hancock, retired, Oklahoma.

25 FRIDAY Read Matthew 2:1-12.

A pastors' training school currently located in Eku, Nigeria, provides three years' training for pastors. The school has moved from time to time according to the willingness of missionaries to assume this additional teaching load. The school desperately needs two couples to give stability to its purpose. Pray for persons to respond to this call.

Pray for Ned Haynes Brown, among Japanese, California.
John W. Hughston, pastor-director, Massachusetts.
Mrs. J. C. Abell, home and church work, Nigeria.
Mrs. G. W. Braswell, student work, Iran.
Antonio Conconeri, nurse, Bahamas.
Dale Carter, agricultural work, North Brazil.
Zach Deal, preaching ministry, Colombia.
Mrs. D. E. Garner, home and church work, Malawi.
Jerry Gaultney, medical work, Nigeria.
Valdo Long, nurse, Tanzania.
Mrs. C. A. Tape, home and church work, Uganda.
James Walker, preaching ministry, Rhodesia.

27 SATURDAY Read John 1:1-12.

In 1968 Dr. Edwin B. Dozier and Miss Alma Graves, Southern Baptist missionaries, were decorated by the Japanese government for their contributions to Japan in the cultural, educational, and social welfare fields, reports missionary Wirth C. Grant, following an account in the October 23 edition of the *Asahi Evening News*, published in Tokyo. Dr. Dozier, former chancellor of Seinan Gakuin Baptist university in Fukuoka, received the Fourth Class Order of the Rising Sun. He was the only missionary to receive this decoration. (Dr. Dozier died in May 1969. Miss Graves, a faculty member at Seinan Gakuin, received the Fourth Class Order of the Sacred Treasure. She was one of nine Christian missionaries given this award. Give thanks for the witness of missionaries in foreign countries as they distinguish themselves in national life.

Pray for Mark Alexander, preaching ministry, Argentina.
Curtis Askew, preaching ministry, Japan.
Ruth Ford, nurse, Indonesia.
Farrell Runyan, preaching ministry, Senegal.
Graydon Tension, preaching ministry, Paraguay.
James Moseley, furlough, Nigeria.
Mrs. R. H. Wolf, furlough, Mexico.

28 SUNDAY Read John 1:15-28.

Mission 70, a conference for 4,500 youth and young adults begins in Atlanta, Georgia, today. Pray that the students participating in this conference might deepen

CHANGING YOUR ADDRESS?

To insure uninterrupted service on your ROYAL SERVICE subscription, please notify us at least five weeks before you move.

1. Attach your address label from a recent issue in the space provided below. (If label not available, be sure to give us your old address, including zip code.)
2. Print your name and new address below. Be sure to include your zip code.
3. Mail entire notice to:

ROYAL SERVICE
995 North Twentyfifth Street
Birmingham, Alabama 35203

Attach Label Here

Name _____
New Address _____
City _____ State _____ Zip Code _____

their insights into world needs and the demands of Christian discipleship.

Pray for Mrs. Jerry St. John, worker among deaf, Mississippi.
Vella Jane Burch, educational work, Hong Kong.
Mrs. S. L. Goldfinch, home and church work, Costa Rica.
Yvonne Melton, student work, Dominican Republic.
Margaret Herrin, religious education, Guyana.
Mrs. J. D. Smith, home and church work, Indonesia.
Mrs. J. R. West, home and church work, Venezuela.
Mrs. C. F. Eaglesfield, furlough, Nigeria.
James Hollis, furlough, Hong Kong.
J. B. Silva, retired, Cuba.

29 MONDAY Read John 1:19-24.

Three Venezuelan Baptist leaders recently met with Dr. Rafael Caldera, president of Venezuela, to discuss Baptist work in the country. Dr. Caldera reiterated his intention to maintain friendly relations with people of all religious groups in the country. Pray that political leaders in each of the countries where Southern Baptists have work might be positive in their attitudes toward Baptist initiative.

Pray for Jean Fairfax, mission center, Kentucky.
Mrs. Clint Kimbrough, home and church work, South Brazil.
Mrs. H. L. Nowland, home and church work, Peru.
Mrs. J. G. Parton, home and church work, Tanzania.
Marion Phillips, educational work, Nigeria.
Ann Swenson, publication work, Spanish Publishing House, El Paso, Texas.
Mrs. H. R. Tucker, home and church work, Venezuela.
Earl Williams, preaching ministry, Liberia.

30 TUESDAY Read John 1:25-42.

The First Baptist Church of Jipijapa, Ecuador, was constituted on October 26, 1968. The church was begun as a mission three years before. Pastor Alfredo Farías announced during the organizational service that the new church plans to start a mission in another part of the town of ten thousand people as soon as possible. Pray that the dynamic growth process begun in this church might be common to all young churches on both the home and foreign missions fields.

Pray for James Denny, US-2, Hawaii.
George Hook, worker among Indians, Arizona.
Glenn Igleheart, mission center, Pennsylvania.
Mrs. Harley D. Shield, pioneer mission, Alaska.
Mrs. J. L. Deal, home and church work, Malaysia.
Mrs. C. L. Dixon, home and church work, South Brazil.
Mary Sue Mauth, secretary, Indonesia.
Joe Poe, publication work, Spanish Publishing House, El Paso, Texas.
Eva Sanders, retired, Nigeria.

31 WEDNESDAY Read John 1:43-51.

Reflect on those new missions concepts gained this year. Review in prayer the home and foreign needs impressed upon your heart. Are there resolutions concerning your missions prayer life that should be made?

Pray for Cary Harden, superintendent of missions, Ohio.
Jico Allen, educational work, Liberia.
Bernie Griffin, business administration, Nigeria.
Walter McNulty, preaching ministry, South Brazil.
V. C. Cuellar, retired, Texas.

WIDER DIMENSIONS

with-the-Foreign Mission Board release. includes a manual and 10-minute video. Baptist Book Store for \$15. 1969.

From the small beginnings in China and a century ago, Southern Baptists have risen to meet the challenges. In this context we will see today's work, feeling something of the tensions they

2 6912 F
DARGIN CARVER LIBRARY
127 9TH AV N
NASHVILLE TENN 37203



Dear Pastor,

Foreign Mission Board Executive Secretary Dr. Baker J. Cauthen recently commented: "We are facing a world of overwhelming needs, both spiritual and physical. And to address ourselves to the realities of what lies ahead of us in the decade of the 70's is going to mean that Southern Baptists are going to have to move into some wider dimensions of the Great Commission."

Pastor, we are looking to you to lead us into wider dimensions of mission support. In 1968, Lottie Moon Christmas Offering receipts totaled \$494,527.62 more than the 1967 offering. These additional funds included \$100,000 for special projects in evangelism and church development. Much of this money will finance evangelistic campaigns for Africa and Asia this summer and early fall.

June and July will be filled with campaigns in Thailand, India, Okinawa, Malaysia-Singapore, East Pakistan, South Vietnam, Indonesia, Taiwan, Japan, Guam, Hong Kong, Philippines, South Korea. Revival will come to Tanzania, Kenya, Uganda, Ethiopia, Malawi, Zambia, and Rhodesia in September and October.

You have financed revivals and you know just how many details must be handled. Consider the lost opportunities if Southern Baptists had not elected to give this extra support. These are the wider dimensions of which Dr. Cauthen was speaking.

By your encouragement the men and women in your church can participate in wider dimensions. On the reverse side of this page, note the filmstrip specially prepared by the Foreign Mission Board. Perhaps as you plan with the WMU and Brotherhood directors in your church, you will want to consider this film for Wednesday or Sunday night use.

We invite you to peruse the contents of this issue and join us in wider dimensions of mission support through prayer, gifts, and personnel.

Sincerely,