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JANUARY 1970

ROYAL SERVICE



EDWARD B. LINDAMAN

■ Before science we lived in an echo chamber whose walls were ignorance of our planet. We saw nothing but our own images. We heard nothing but our own voices. Now those walls are gone. Man's monologue with himself is over. The atom speaks! The very universe about us murmurs in our ears. We are slowly beginning to listen. And to understand. We have at last moved outside the caves of the mind in which prescience man was forced to live.

But new capacities always mean new freedoms. And new freedom means an upgraded sense of responsibility. We are at this moment, I believe, in the midst of redefining freedom in terms of new opportunities science is providing man. Great ages always occur when people awaken to the fact of their new capability. And seeing themselves anew, act in new ways. This is behind the excitement of today! The 70's will lead us into an age that will be predominantly influenced by space exploration.

This strange new actuality, viewing earth from a point in space, will be the basis for a new era of exciting potentials having to do with the full development of human beings. It will impact every discipline one could name. It will excite the imagination of every person who is aware of it. It will find its way into the thinking of every man concerned with designing the future. It will impact the frontiers of education in ways not ever before imagined. Our sight is being sharpened. In orbital galleons we are teaching ourselves to fly above our trails, per streams, and even from planet to planet. To day's first graders will be able to go to Mars when they finish college, and their children will be working on projects that will lead to manned landings on the moons of Jupiter. It is only a deep moral perspective provided in early training that will keep such endeavors useful to humanity and not merely technological side shows. Educators and church lead-

ers must be further out, further ahead, in sensibility and awareness. Without such overall awareness technology becomes absurd.

Themes of New Freedom

Interdisciplinary Activity

It all began with rubbing two sticks together to make a fire. Then we added water to the fire and got steam. We added a stirrup to a horse and could fight better. We added a rudder to a ship and could explore. Telegraphy to photography for wire photos. Now we are talking about lasers to photography for holography, a three dimensional picture you can walk around. Following World War II we saw a huge increase in interdisciplinary activity. Out of this came radar, the computer, airplanes, atomic power. I do not know of a discipline that is not involved. All are fused together toward one purpose.

New Influences of Youth

The unquestioned authority of age and tradition is eroding. We are beginning to admit that education is a two way street—not necessarily just from the old to the young, but also from the young to the old. There are evidences that the young set is influencing much that is around us. This is a trend and it will not

stop in the 70's. Having grown up in a depression time, no one over forty could possibly understand not taking a job if it was offered to him. But someone having lived all his life in an affluent time will be more particular about his job. He might not accept "just any work." This may eventually lead to some jobs being almost impossible to fill!

The strong "experimental" attitude of the young generation is having its effect. They are saying, "Don't tell me, show me." This will impact both our morals and our teaching methods of the 70's. The openness and honesty of youth will force the older generation into a new measure of self-recognition. The sacramental attitude of young people will affect our relationship with them and their relationship with their world. They are saying "If it's true, I'll commit myself, if it isn't, don't bother me." They can spot phonies (as they call them) a mile away. This includes students from the fifth grade up. Phonies in Christian education are just as easily spotted by the young, sharp generation.

Space Sciences

Years ago when the train came into the life of the American, there were few who saw beyond the train. They saw only the steam, smoke, and steel. What they did not see

was the impact on the growth of cities, the changes in administrative methods, the effect upon industry, or the effect upon the farm. The same is true of space. We dare not just look at the Apollo spacecraft. We have to look beyond it. Suffice to say here that its impact will be no less than that of the railroad in the middle half of the nineteenth century! The only difference is that the impact will be more an impetus to education and to the levels of imagination which in turn affect everything from discoveries in basic science to medicine, art, morals, and philosophy.

Communication

Fifty cent telephone calls to Africa are right around the corner. The advent of the synchronous communication satellite is changing the way we think. It is making us feel closer to other nations. It is making educational advantages available to natives in Africa, India, and Columbia on a large scale and appears to be successful. Before the 70's are over, however, the biggest "jump" in communication will take place. This will be the orbiting of a large self-powered direct broadcast spacecraft or satellite. It will be capable of broadcasting TV directly to a home set without benefit of a ground network. This means that three such

freed
to be Responsible



units could make broadcasts available to anyone in the world who had a home TV set. Suddenly all national boundaries are eliminated!

Tradition Versus Future Planning

Man seeks to perceive the future and continually strives toward unseen horizons. He is not content to merely react to events as they happen; he seeks to set goals for himself and to influence those things which lead toward the achievement of goals. There was a time in the not too far distant past when most of us were tradition oriented. This situation is changing. We are beginning to see a new world, a new image. It is one of an anticipated future and a permanent state of planning, rather than the power of tradition. Tradition will have its place, but it now appears as though God has placed the future in the hands of his people. To love God will be to be concerned for the future. It is likely that ethics in the future will be less concerned with guilt and more concerned with mutual responsibility for what can be done about tomorrow.

New Student Groupings

The future holds the vision of new student groupings around interests and skills, regardless of age. We will become more and more "project" oriented. Courses will become synergized around a problem. Those who are thrilled with given subjects will be structured into learning groups of all ages. Students will reinforce each other by their respective interest and motivation.

The major goal is to let the pupil discover and then develop through his own powers of reason. If theories about early learning are valid, the conclusion follows that early grades ought to receive the very highest proportion of educational resources. Some studies have indicated that the human learning ability reaches its peak at two years and seven months and that relative to that peak it declines rapidly until the age of six.

The future we can already predict demands that every child be brought to his highest capability. . . which is to think independently, to command basic skills, to have a sense of his own worth, and to have an identity. Our preoccupation with the past will be reduced and will be replaced with a concern for the future because it is becoming more apparent each year that we are responsible participants in the future and it must be subjected to our best personal planning.

We used to get our identity from the past. From tradition. From our job, or our nation, or our race. Soon we will be getting our personal identity from our vision of the future—and what it can be!

Concepts of Stewardship

We are using natural resources at a fantastic rate. Concepts of stewardship must now include concern for all the earth. Science is handing the ocean and continental shelves in total (approximately the size of Africa) over to us. What will we do with it? Carve it up like we did the land and fight over it for centuries? Or will it serve as a "supermarket" for the world—those in greatest need, get first choice. This is a gigantic stewardship question that affects the lives of millions of people and will find its way into the concerns of all awake Christians.

Transportation

The Boeing 747 will carry 490 passengers. But what is important, it will lower fares, probably as much as 30 percent. This in turn means

that even more people will fly to all parts of the world. On a trip this past summer in Europe, my wife and I saw thousands of young people from America. This is only the beginning. In the 70's probably two out of three young Americans will have visited some foreign country before high school graduation. This impacts understanding in all areas, including family and most certainly educational relationships. Older persons without a comparable experience won't be "with it" or able to adequately communicate with the upcoming generation.

Redefining Freedom

We are going through the process of redefining freedom. It is being redefined in terms of opportunities being given to us by science and technology. There is a whole new level and quality of possibility. Freedom in the past meant freedom from (from the elements, cold, wild animals, nature, disease). Now we must speak of freedom for (freedom to do, and to be, and to utilize our newfound capability). It almost seems as though in the past world God's command was "live and do my will." But in Christ, God's command becomes single. It is live! Be what you are. Let what you are come out. You are now freed to "feel" God working through you.

Oftentimes when I describe the technical achievements of the space age, I am accused of making man God. This is an unfortunate misunderstanding. What I am attempting to convey is that somehow man is being permitted to have more and more dominion over nature and the world and to understand more deeply the cosmos. This could lead to self-satisfaction. It could also lead to a higher sense of responsibility.

I am with Paul. The world of creation is on tiptoe waiting to see the wonderful sight of the sons of God coming into their own. We have been freed by Christ to be responsible!



"We are the first generation to be aware of ourselves as one and to be responsible for the future of the whole. Our age, in a very real sense, is comparable to the beginning of man on earth. We stand at the threshold of a whole new frontier. We are enabled to see. Enabled to do. We are free to 'exhaust the limits of the possible.' We can think at new levels. Consequently we can act at new levels."

The optimistic philosophy of Edward Lindaman is contagious ("Freed to Be Responsible," cover story). Associated with Space Division, North American Rockwell Corporation, Downey, California, Lindaman's involvement in the industrial phase of Apollo space program gives him perspective from which to interpret man's technological accomplishments. His role as a leading layman in the Presbyterian church gives him perspective from which to interpret the religious implications of his accomplishments.

Using the word *theonetics* (the study of God change), Lindaman has helped organize a nationwide series of Theonetics Symposia in which church leaders and change makers of the future are brought into dialogue.

ROYAL SERVICE explores theonetics in books listed for Round Table groups, page 27.

Consider joining Lindaman in mental dialogue with ROYAL SERVICE this month.

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FREED TO BE RESPONSIBLE Edward B Lindaman

A DECADE OF MISSIONS

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FOREIGN MISSIONS

EXPANSION

PERSONNEL INNOVATION

USA

THE WORLD OF THE 70'S

PREFACE TO STUDY AND ACTION

GENERAL WMS MEETING GUIDE

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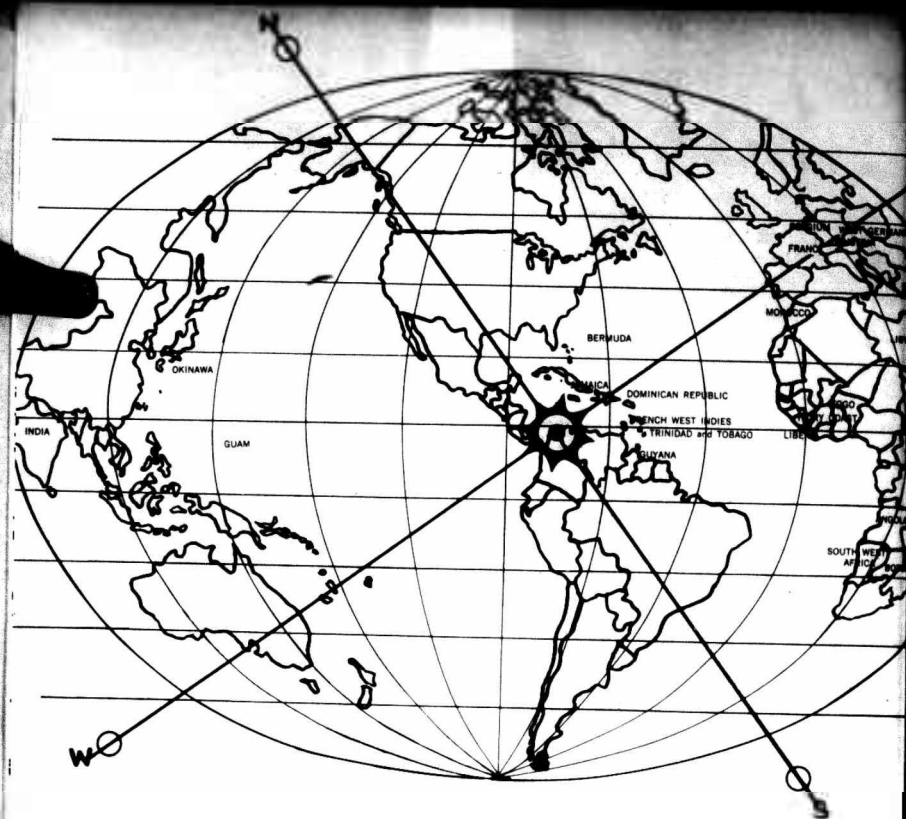
CALL TO PRAYER

Lillie Mac Hundley

COVER STORY—Facts and figures are fine. They give broad pictures of what Southern Baptists have done during ten years of missions advance, but facts and figures do not tell the story. The story is told when a man who has never held a pencil begins to write words on a sheet of paper. These first words, giving dignity, identity, and worth, tell the story of missions advance.

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FOREIGN MISSIONARIES ENTERED 26 COUNTRIES
AND TERRITORIES 1960-1969

A Decade of Missions Advance

FOREIGN MISSIONS EXPANSION

The decade of the 60's saw
the expansion of Southern
Baptist foreign missions into
more than one-third of the
countries where Southern
Baptists now work.

1960

OKINAWA One of the Ryukyu Islands, a chain extending in an arc along the coast of Asia between Japan and Taiwan, Okinawa is only seventy miles long and approximately seven miles wide. These islands are populated by 952,000 Okinawans and 100,000 American GIs and civilians.

Baptist work was begun on Okinawa in 1891 by a Japanese pastor. Not until a missionary couple of the American Baptist Foreign Mission Societies and a couple from the Japan Baptist Convention arrived in 1955 did Baptist work on Okinawa begin to grow.

Mr. and Mrs. Alvin F. (Bud) Spencer, Jr. moved to Okinawa from Japan in February 1960 to lead the newly organized English-language Central Baptist Church. English-language work has grown rapidly. English-language churches are a part of the twenty-four church Okinawa Baptist Convention. Eight missionaries are currently in Okinawa.

FRANCE At the beginning of 1960 approximately forty-three Baptist churches existed in France. The

American Baptist Convention had been giving financial assistance to French Baptists for some years. Southern Baptists have cooperated in this assistance in recent years. Southern Baptists entered France in April 1960 to develop English-language work. English-language churches became a part of the French Baptist Federation. The withdrawal of American forces in 1966 forced all but one of the established churches to close. The French Baptist Federation requested the four Southern Baptist missionaries to continue assistance to French churches.

LIBERIA Before sailing to Africa in 1821 freed slaves gathered in Richmond, Virginia to constitute a Baptist church. This church became the Providence Baptist Church in Liberia. In 1845 some of the missionaries of the Triennial Convention serving in Liberia identified with the newly-formed Southern Baptist Convention. This support continued until funds made it necessary to discontinue in 1875. In response to a request by Liberian Baptist leaders, Southern Baptist missionaries were again sent to Liberia. Twenty-one career missionaries, twelve missionary associates, and five journeymen are currently in Liberia.

1961

WEST GERMANY Late in 1960 Southern Baptists were invited to send a couple to establish English-language work in Germany and serve as fraternal representatives to the German Baptist Union. The German Baptist Union is made up of twenty-eight churches. Currently there are twenty-eight English-language churches in West Germany. Twenty-four American pastors, six career missionaries, and four missionary associates serve there.

GUAM United States territory in the Pacific, Guam is the largest island in a chain of fifteen, the Marianas, between Hawaii and the Philippines. Population of the island is composed of fifty thousand Guamanians, fifteen thousand Filipinos, and twenty thousand stateside Americans.

The Southern Baptist military fellowship organized in 1959 became the Ardmore Baptist Mission in 1960. A missionary couple went to Guam in 1961 at the request of this mission. Currently three missionary couples serve in Guam.

1962

UGANDA Southern Baptist missionaries entered this newly independent country with a small mobile clinic in December 1962. Rapidly this work enlarged to seventeen churches and twenty preaching points led by seven missionary couples. Currently eighteen missionaries work with twenty-six churches. There are fifty-eight national pastors.

INDIA The nondenominational Vellore Christian Medical College in South India accepted a Southern Baptist missionary doctor on its staff in 1962. This move enabled Southern Baptists to open medical work in Bangalore with another doctor in 1966. Work has expanded to include outpatient clinics, a poultry-raising project, Bible classes and evangelistic meetings. Land has been purchased for a 200-bed hospital in Bangalore. In December 1966 the first church related to Southern Baptist work was organized. Three other churches have been started to bring total membership to 229 members. Two career missionaries and two missionary associates are in India.

DOMINICAN REPUBLIC Situated in the Caribbean, this small country is bordered by Haiti on the west. The nearest island on the east is Puerto Rico. Of the 3,889,000 people only 43,000 are evangelical. A missionary couple was transferred from Ecuador in 1962. In 1968 the Dominican National Baptist Convention was organized with four churches. Six missionaries, two missionary associates, and two journeyman are in the Dominican Republic.

GUYANA A Southern Baptist missionary couple transferred in 1962 from the Bahamas to what was then British Guiana. Starting with one family won by missionaries in Venezuela, Southern Baptist missionaries constituted a church one year later, baptizing twenty-eight candidates. More than two hundred came to the baptismal services. From this beginning five churches have developed with 517 members. Five career missionaries, ten missionary associates, and one journeyman are in Guyana.

TRINIDAD AND TOBAGO Off the northeast coast of Venezuela in the Caribbean Sea, the islands of Trinidad and Tobago are approximately twenty miles apart. Trinidad, where Southern Baptist missionaries are stationed, is the largest island. Three churches started by Southern Baptists work in the Baptist Union of Trinidad and Tobago with churches resulting from the work of the Baptist Missionary Society of Great Britain. Fourteen career missionaries and two missionary associates are currently in Trinidad and Tobago. An effort is being made by these missionaries to reach the other English-language islands of the area.

1963

JAMAICA Less than one hundred miles southeast of Cuba, Jamaica is

a part of the British Commonwealth. Most residents speak English. Baptist work in Jamaica was established by a freed slave from the United States in 1783. In 1963, Baptist missionaries began serving as fraternal representatives to the Jamaican Baptist Union. Four missionaries assist the 278 churches of this union in specific ministries and projects.

1964

FRENCH WEST INDIES After language study in France, missionaries moved to Guadeloupe, one of the principal islands of the French West Indies, a chain of islands controlled by France in the Caribbean just north of Trinidad and Tobago. One church has been constituted with twenty-three members. A radio station in Martinique is used to broadcast radio programs throughout the islands. Six career missionaries and one journeyman serve on Guadeloupe.

YEMEN A small Arab country on the tip of the Arabian peninsula, Yemen is totally Muslim. The Southern Baptist Foreign Mission Board was invited to open medical work there in December 1963. Baptists, the only Christian missionaries in Yemen, began a clinic in 1965. Six career missionaries and two missionary associates are in Yemen.

TOGO The small African nation of Togo has become a part of the Southern Baptist missions picture because Nigerian Christian traders established small congregations there. Missionaries in Ghana visited these Baptist groups and eventually an association affiliated with the Ghana Baptist Conference was formed. The Togo Association requested missionaries, but no one could be sent at that time. Ghana

missionaries maintained contact and recommended in 1963 that a couple be transferred. Nearly two years later, after language study in France, the first missionaries arrived in Togo.

1965

AUSTRIA The British and Foreign Bible Society established the first Austrian Baptist church in Vienna in 1869. The eight churches of the Austrian Baptist Union invited Southern Baptists to send missionaries as fraternal representatives in 1965. Two career missionaries and one journeyman assist Austrians with evangelism and church development.

LIBYA A group of American oil company employees and military organized a Baptist church in Tripoli in 1962. Two missionary associates were sent to this North African Muslim nation to pastor the church in 1965. With over three hundred members this church has the potential of influencing Libyan neighbors.

1966

IVORY COAST Nigerian traders began settling in the commercial centers of the Ivory Coast soon after the close of the First World War. Some twenty Baptist congregations with three thousand members were begun. In 1963, after visiting Sierra Leone, Nigerian Baptist leaders stopped in the Ivory Coast. Impressed by the possibilities, they returned to write the Foreign Mission Board for help. A missionary family was transferred from Nigeria in

1964 but because of furlough and language study they did not begin their work in the Ivory Coast until 1966. Within two years the first French-speaking convert was baptized. Six career missionaries are currently stationed there.

TURKEY Although once a Christian nation, Turkey has been predominantly Muslim for centuries. A missionary couple was appointed to begin English-language work with the ten thousand Americans living in Ankara. Shortly after their arrival, the Galatian Baptist Church was organized with 102 members.

MOROCCO A couple was appointed to work with Arabs in the Muslim country of Morocco in 1966. After language study this couple established residence in the Spanish-controlled part of Melilla, on the Moroccan coast. From this residence they make frequent trips into Morocco. Few converts have been won.

BERMUDA A British colony in the Atlantic Ocean, Bermuda is made up of 360 islands. Two missionaries and one journeyman work in Hamilton, the capital, with a church composed of American military and Bermudians. A weekly television series is used to reach others.

1967

ETHIOPIA With a very old Christian heritage, many of Ethiopia's citizens are members of the Ethiopian Orthodox Church. Southern Baptists are involved in a community development program that includes health centers, agricultural assistance, and vocational training. Eight career missionaries and two missionary associates staff the Ethiopian Mission.

BELGIUM American businessmen in Luxembourg organized English-

language work. In 1964 a missionary couple was sent to assist them. As these men were transferred, missionaries began to spend more time with English-language churches in Belgium. In 1967 they moved to Belgium. Since then another couple has joined the work in Belgium.

1968

BOTSWANA Gaining independence in 1966, Bechuanaland became Botswana. The scene of David Livingstone's early labors became the setting for Southern Baptist work in 1968 when two missionaries settled in Francistown for language study. Four career missionaries now serve in Botswana.

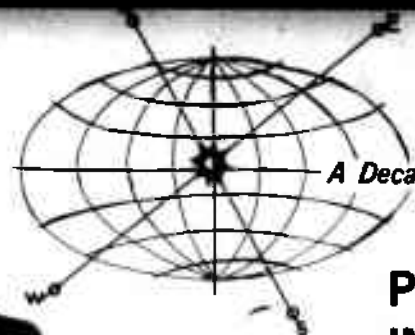
SOUTH WEST AFRICA At the request of an English-language Baptist church in Windhoek, two missionary associates were sent in 1968 to South West Africa. Pastor of the small church, the missionary encourages witness to the various communities of Africans in the area.

ANGOLA The Angola Baptist Convention, established as a result of foreign missions activity of Portuguese Baptists, is composed of eight churches with 440 members. Southern Baptists cooperate in this work through two missionaries who serve as fraternal representatives.

IRAN In 1968 two missionaries went to Iran to study the major language of the country and to obtain permission to stay to begin Baptist work. Although the future is yet uncertain, opportunity has come for a missionary to teach English in the University of Teheran.

Missionary staff figures as of August 1, 1969

Number of churches as of January 1, 1969



A Decade of MISSIONS ADVANCE

PERSONNEL INNOVATION

THIS is just what 1,018 persons did during the decade of the 60's. They built new rooms onto their lives. They took advantage of the innovative programs during this decade of dynamic involvement: Home Mission Board, US-2 and Christian Service Corps; Foreign Mission Board, missionary journeyman and missionary associate. Idealistic college grads and seasoned businessmen, action-oriented young people and experienced professionals, youth on the brink of careers and adults choosing early retirement—these rolled up their sleeves and began to work in exciting new jobs.

That the potential of these persons be used in world missions was the genius of mission board leadership in the formation of these special missions assignments. Foreign Mission Board leadership gave birth to the missionary journeyman program in 1964 and the missionary associate program in 1961. Home Mission Board leadership formulated both US-2 and Christian Service Corps in 1964.

Missionary journeymen are college graduates under twenty-seven years of age who spend two years working under the supervision of career missionaries on foreign missions fields.

Alton T. (Theo) Brown is one of these journeymen. While building a

He stands before a half-open doorway and through that doorway a brand-new, bright beautiful world beckons to him. He sees a hillside in Hong Kong, teeming with refugees; he sees a classroom in Kenya with a teacher's chair empty and waiting; he sees a young church in Germany and young people looking for something to do; he sees an office in Colombia where a missionary is tied to a typewriter while other jobs wait. He has built a new room onto the house of his life, and now he's eager to move in and roll up his sleeves and get to work.

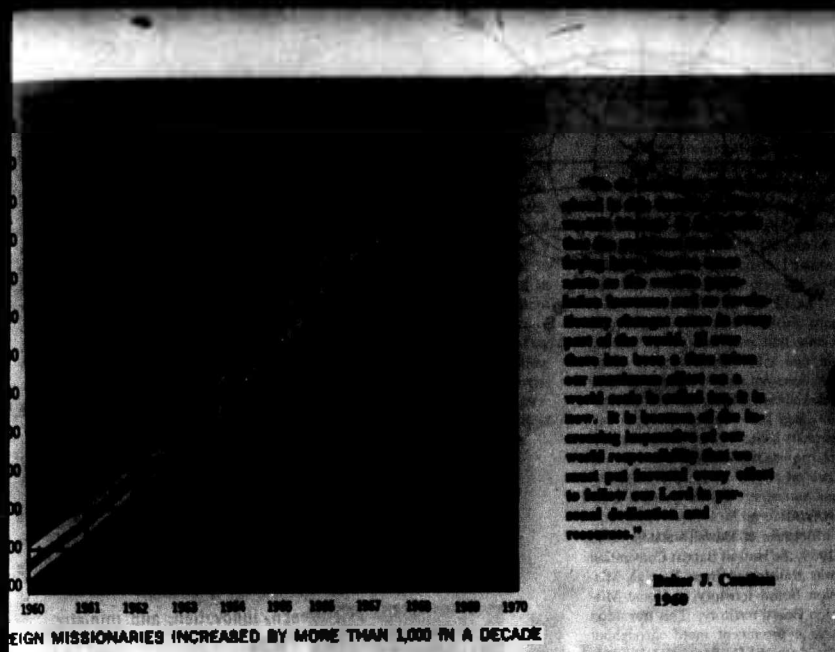
new room onto his life, he comments "I'm learning to listen, to watch, and to understand. Perhaps I understand as never before the plight of most of the people in the world. I have seen the savages of poverty, ignorance, and disease—merely academic words to me while in America, but stark realities for two-thirds of the world's population. I have learned of the vast cultural barriers to communication, but also about those things that speak to all men—a smile, a handshake, a kind word."

US-2 volunteers are college graduates under twenty-seven years of

age who spend two years working under the supervision of career missionaries on home missions fields.

Norman and Gunia Harrell were two of these volunteers. They moved into a totally new world when they went to their assignment in Kobuk, Alaska. Falling into the icy water while searching for the hole cut in the ice, failing to insulate the floor of their log cabin apartment, these mistakes caught the attention of neighboring Eskimos opening channels of communication. Comment:

"From 'They Call Him Journeyman'



ing on this expanded portion of his life. Harrell said "It's just a bare challenge to your soul and heart and life to meet a challenge head-on and with God's help conquer everything that might come before you."

Missionary associates are persons thirty-five to fifty-nine years of age employed by the Foreign Mission Board for a single three- to five-year term. They are employed because their unique skills enable them to do particular jobs. They meet needs that cannot be met by regular missionaries.

Garland Threlkeld is one of these missionary associates. Employed to establish vocational training in Ethiopia, Threlkeld will fill a unique

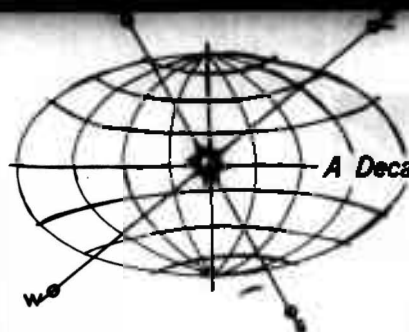
need. His teaching experience in welding, drafting, and shop combined with his experience as technical advisor in machine shops in Bangkok, Thailand, prepare him to do a specialized job.

Robert Myers, employed to direct a Baptist camp in the Bahamas, is another example of Baptist utilization of skilled personnel. Director of Christian recreation for two large churches, student of recreational methods, and seminary instructor in recreation—these jobs prepared Myers to perform a specific task in world missions.

Christian Service Corpsmen are adult lay persons over thirty-five years of age who go to home mis-

sions areas at their own expense without salary for a period of two to ten weeks. Ordinarily they assist in Vacation Bible Schools, visitation, survey, leadership training, literacy, construction, secretarial work, or camps. In addition, a long-term service exists for persons who move into a home missions area in order to give free time while working at secular employment.

Mr. and Mrs. Gene Novinger are in the Christian Service Corps. Upon retirement they purchased a trailer, learned techniques of literacy instruction, and moved to New Mexico. Not only do they teach in Las Cruces, but they also go throughout the state leading literacy workshops, training others to teach.



A Decade of MISSIONS ADVANCE

USA

"The Christ we serve, the opportunity we face,

and the crisis we confront compel us to action."

Spurred by this sort of commitment, the Home

Mission Board has led Baptists through a dynamic

decade of outreach, innovation, and ministry.

HAWAII

Because of Hawaii's statehood in 1959, the Hawaii Baptist Convention was transferred from Foreign Mission Board territory to Home Mission Board territory. This transition was a prominent motif throughout the decade. During 1960 facilities and government were transferred to the new state convention. Foreign missionaries were faced with the decision of transferring to another field or remaining in the islands. Hawaiian Baptists were faced with a drought of leadership as some missionaries transferred. Through a slow, well-planned process, by the end of the decade all foreign missionaries had been transferred and strong local leadership had emerged. The Home Mission Board has the same cooperative relationship with the convention that it maintains with other pioneer areas.

LITERACY MISSIONS

According to the 1960 census, there were 8,300,000 functional illiterates in the United States, twenty-five years of age and older. Pockets of functional illiterates could be

found in the South, in areas heavily populated by foreign born persons, and near colleges, medical schools, and military bases. Noting this need the Home Mission Board began a two-year pilot literacy project in 1960. In 1962 literacy missions became a permanent part of home missions outreach. A specialist was employed and a program was developed to provide instructional opportunity for the training of volunteer teachers.

PUERTO RICO

During the 50's Baptists stationed on military bases in the United States territory of Puerto Rico constituted small congregations. These churches affiliated with an association in Florida and received some assistance from Florida Baptists. In 1961 executive secretaries of the Home

and Foreign Mission Boards visited the commonwealth. A pastor was commissioned to survey needs and a decision was made in 1963 to establish Home Mission Board work. The next year a general missionary was appointed and an association was formed in 1965. Slowly with an eye to potential leadership, missionaries have established church situations that Puerto Ricans can lead.

DISASTER RELIEF

In 1966 the Home Mission Board instituted a program of disaster relief. One year later the value of this program was tested by the flooding of the Chena River in Fairbanks, Alaska. Evacuation of one-half the thirty thousand residents threw Fairbanks into immediate need. The Home Mission Board within hours

dispatched a representative to Fairbanks with \$10,000 to be used for the evacuation of missionaries and pastors. Pastor's salaries were guaranteed for three months and a three-month moratorium was declared on interest and payments of church loans through the Home Mission Board. The Home Mission Board representative assessed the needs in Fairbanks. Since clothes and food were being supplied by other agencies, critical needs seemed to center on rebuilding churches. Additional funds (\$40,000) were designated, a call for volunteer workers was made, and airlines were consulted. Seven airlines agreed to furnish free transportation for approximately one hundred construction specialists of the lower forty-eight to Fairbanks.

hours, yet made more money. They were freer to travel, to enjoy themselves. They drove better cars on better highways to better resort centers. Since many of them were transplanted from small towns to the city, they longed for open spaces. Crowding into campgrounds and recreation areas, they established a possible field for home missions. In 1966 the Home Mission Board in cooperation with the Georgia Baptist Convention attempted an innovative ministry on Jekyll Island. Day camps, teen worship, recreation, crafts, discussion groups, movies, and come-as-you-are worship services have become a standard part of the home mission summer scene.

PROJECT 500

To establish five hundred new churches or church-type relations in carefully defined strategic locations within a two-year period became the goal of the Home Mission Board in 1967. These churches and missions were to be over and above expected church growth. Certain obstacles had to be overcome. Pastoral appointees had to be doubled and \$25,000,000 had to be found to support the program. Strategic sites had to be located, sites that would serve several communities and influence a large population area. Although the number established fell far short of the projected goal, the project could well be called successful. It was the intent that the project be considered pilot, that it be used as a learning tool for understanding the best ways to choose locations and establish churches. From this

RESORT MISSIONS

In the 60's middle class Americans found that they worked fewer





pilot project, the Home Mission Board will have a firmer base to project church expansion plans for the 70's

CRUSADE of the AMERICAS

Evidence of missions advance is adequately recorded when the "missioned to" country becomes the "missioning" country. That the president of the Brazilian Baptist Convention would say, "Now that we have completed our national campaign for Brazil, shall we launch a Crusade of the Americas?" is evidence of this decade's advance. The Southern Baptist Convention accepted the challenge of Lopes in

1966. The challenge unified twenty million Baptists in 100,000 churches in twenty-eight countries and thirty-eight conventions. Simultaneous revivals in the spring and summer of 1969 deepened spiritual life, evangelized large portions of the continent, and established a basis for the betterment of mankind's economic, social, and physical welfare.

THE NORTHEAST

Although Southern Baptist home missions work in the Northeast dates back to 1958, rapid growth, innovative ministry, and plans for emerging state conventions can be attributed to the 60's.

Meeting in Syracuse, September 25-27, 1969, the Baptist Fellowship of New York constituted a state convention to begin operation January 1, 1970. This convention represents one hundred churches and chapels with more than ten thousand members located in New York, northern New Jersey, and southwestern Connecticut.

The Baptist General Association of New England was formed in 1966 with three district associations: Upper New England Baptist Association, including Maine, New Hampshire, and Vermont; Middle New England Baptist Association, including Massachusetts; and Southern New England Baptist Association, including Connecticut and Rhode Island. Wherever growth of churches and membership becomes large enough a state convention will emerge.

In the fall of 1970 Southern Baptists in Pennsylvania and southern New Jersey will constitute a convention to begin operation January 1, 1971. This action will culminate plans made in the 1967 Pennsylvania-South New Jersey Baptist Fellowship meeting after a 1966 church growth of 27 percent and 20 percent increase in church membership.

Southern Baptists in Delaware formed an association along state lines in October 1967. Churches were previously affiliated with associations of the Maryland convention.

House-to-house surveys conducted by summer missionaries have contributed to the growth of work in the Northeast



AN UNCHANGING commission in a changing world—an absolute in a world of variables—a distinctive mandate is given to Christians to minister in the chaotic world of the 70's.

By 1976 there will be 45 million more people in the United States than there were in 1960. This mushrooming population heightens the urgency of communication of the gospel. Not only are there more people to be told, but they are also more difficult to find. Twenty percent of the nation's population moves each year. Many of these are moving from rural-urban regions to the city, or from apartment to apartment within the city, losing themselves in their mobility.

This vague restlessness is accentuated by greater blocks of free time. While the average person works a shorter week, he has not been able to replace work time with stimulating activity. Fresh from an era fraught with time pressures and financial

anxiety, the modern man must struggle to adjust to adequate leisure time and a guaranteed base income. A longer possible life span only complicates his problem of what to do with himself.

Modern man has more time and money to study and travel, but fewer resources to appreciate his experiences. He struggles with certain "satisfaction" myths that rob him of depth encounter with heritage and culture. Multiplicity of services bought somehow correlates with success, utilitarian values become the criteria for the measurement of all life experiences, and conformity to group standards equates with security.

With the bulk of the knowledge of the world at his fingertips via computer storage, modern man is stunned at his inability to free himself from animalistic social interaction, superficial family relationships and his own emotional turmoil. The complexity of his life alienates him

and forces him to be something less than a person.

The modern American continues to live in the richest nation of the world. Expanded international commitments become paradoxical in the "have" versus "have-not" reality of human dignity. National effort at human sharing boomerangs in East-West conflict. Somehow the small countries are crushed in surging power struggles.

The changing world challenges the mandate of the church, yet through this challenge the commission becomes valid. This commission speaks to the restlessness of man. New life becomes startlingly relevant in its confrontation with the boredom and loss of meaning in the leisure time syndrome. Repentance and faith take on meaning in man's struggle to play an authentic life role. Regeneration is something more than a theological term when man drops his mask, steps through his alienation, and walks into the

dynamics of life. Grace exists as human dignity is recognized and nurtured.

That the commission and the message of the church are relevant cannot be experientially doubted. Question comes to the church as the point of method. How will the church fulfil its unchanging commission in the changing world of the future?

The church missions tasks have been reworded for 1970 to sharpen the expression of a church's total missions responsibility. WMU will be helping churches fulfil these tasks:

1. Teach Missions

Missions is a concept used by Southern Baptists to express a part of a church's work in fulfilling its total mission. Missions designates the work done by a church (directly or through representative agents) in fulfilling its mission to persons who are not immediate prospects for the church. Missions is a self-giving service in the name and spirit of Christ.

In the teaching of missions, persons are led to explore with growing understanding the nature and implications of God's missionary purpose and to respond to that purpose in personal commitment and obedience.

2. Engage in Mission Action

Mission action is the organized effort of a church to minister and to witness to persons of special need or circumstance not now enrolled or immediate prospects for the church or its programs. Some of these persons are prisoners, military personnel, alcoholics, drug addicts, economically disadvantaged, inter-nationals, language groups, migrants, travelers and tourists, nonreaders, headliners, aging, unwed mothers, juvenile delinquents, and the sick.

While the major thrust of mission action is ministry and witness, other functional approaches are used, in-

cluding education, worship, and application.

3. Support World Missions

Through Praying and Giving. World missions, as used in this task, refers to the representative missions work being conducted for churches by representative missions programs in associations, state conventions, and Southern Baptist Convention. These programs of association, state, home, and foreign missions which were commissioned by churches need the continuing support of churches.

Praying and giving designate the major types of support. In addition, emphasis is given to recruiting personnel from churches to participate in short-term and long-term mission service.

COMING . . .

April ROYAL SERVICE will carry additional information on WMU '70

4. Provide and Interpret Information Regarding the Work of the Church and Denomination

This task is common to all church programs, making each program aware of its continuing responsibility as a channel of communication.

In the performance of tasks, WMU will continue many approaches which are already in use. These will be filled with new content and innovative methodology in speak in the critical issues churches are facing in the 70's. Other WMU approaches for the 70's are brand new.

Age levels will continue to study missions by utilizing dated and undated units of study. Adult organizations will continue to meet monthly in a general session and adult members will continue to choose membership in study groups on basis of individual interest. New

periodicals and guides will use these curriculum plans utilizing innovative educational methodology.

Emphasis on churchwide projects, Graded series books, World Mission Conferences will continue. New approaches will be suggested for the World Mission Conference which replaces the School of Missions.

The survey of mission action needs will remain a vital part of the WMU program. From this survey, ongoing mission action and mission action projects will evolve. A wide range of materials will be available to guide adults in mission action based on community need and member interest and aptitude. A new plan for involving older youth in mission action projects will be suggested. Helps will be introduced for churches to minister to people in times of community, national, and world crises.

Prayer and giving will continue to be an essential part of age-level organization activities. New methods will be suggested for concert prayer, calendar of prayer, prayer retreats, weeks of prayer, and seasons of prayer. Adult members will continue to elect participation in mission prayer groups. A wider range of suggestions will be given for churchwide prayer and giving projects.

New emphasis will be placed on family missions involvement. Guidance will be given to families for mission study, action, and support activities. Individual mission study, action, and support will be encouraged. A completely redesigned individual achievement plan for children and youth will be introduced.

WMU organization for 1970 is simplified and flexible. Emphasis is on using the minimum organization necessary to get the work done. WMU will major on releasing the maximum time and energies of persons into task performance rather than spending excessive energy and time in organization and administration.

PREFACE TO MISSION

A scientist by the name of R. Cecil Gearty has been commissioned to research methods of modifying hurricanes. It is his responsibility to direct Project Stormfury, a series of experiments on changing the structure and dynamics of hurricanes by dropping silver iodide crystals into them from airplanes. The crystals cause moisture to turn into ice; the freezing causes the storm to spread itself over a wider area with less force. There are certain attributes that the scientist must have to carry out this responsibility. Not only must he have scientific skill, but he must also believe in his methods, be open to new ideas, and be willing to endure with patience the time necessary to complete the project.

Three thousand Green Berets are commissioned to fill a unique role in the Vietnam war. Their responsibility includes work with 45,000 mercenaries, South Vietnamese deserters, former Vietcong, North Vietnamese deserters, Cambodians, and Laotians who are hired for military service. In six months time they built twenty-seven churches, sixty-three small hospitals, and eighty-two schools. Medics treat approximately forty thousand civilians a month and have trained nearly a thousand nurses and nurses' aides. In addition, they have helped teach English to more than a thousand school children. These Special Forces of the US Army are highly skilled in combat, survival, and communication. To do the lonely jobs they do, they must have certain attributes: unshakable belief in freedom for all men, a desire for action and adventure, a keen interest in assisting other people.

Each person living in the context of Christian discipleship is commissioned by God to fulfil a particular responsibility. Study-action topics this month accentuate this commission, its responsibility, and attributes needed for persons to fulfil these responsibilities.

Bible study material explores the commission that each Christian disciple has. The general WMS meeting will explore ways members may assume assistance responsibility for Baptist work in the Northeast. Current missions groups will explore attributes necessary to fulfil the responsibilities of Christian commission in the Northeast. Mission action participants will be led to see ways that fear of personal involvement blocks the fulfillment of their commissions. Prayer groups may respond to the needs of new foreign missions work. Round Table groups may begin a unit of study on the Christian's responsibility within a changing church framework.

STUDY-ACTION PUZZLE

Identify the proper northeastern state for each city below. Answers, page 25.

Maine
New Hampshire
Vermont
New York
New Jersey

Connecticut
Massachusetts
Rhode Island
Pennsylvania
Delaware

- | | |
|------------------|-------|
| 1. Buffalo* | _____ |
| 2. Springfield* | _____ |
| 3. Atlantic City | _____ |
| 4. Scranton* | _____ |
| 5. Boston* | _____ |
| 6. Portland* | _____ |
| 7. Montpelier | _____ |
| 8. New Haven* | _____ |
| 9. Harrisburg* | _____ |
| 10. Rochester* | _____ |
| 11. Hartford* | _____ |
| 12. Worcester* | _____ |
| 13. Pittsburgh* | _____ |
| 14. Bangor* | _____ |
| 15. Wilmington* | _____ |
| 16. New Bedford | _____ |
| 17. Trenton* | _____ |
| 18. Concord | _____ |
| 19. Burlington* | _____ |
| 20. Providence* | _____ |
| 21. Albany | _____ |
| 22. Dover* | _____ |
| 23. Bridgeport | _____ |
| 24. Syracuse* | _____ |
| 25. Augusta | _____ |

Asterisks indicate cities where Southern Baptist work exists.

GENERAL WMS MEETING

Few Among Many

Roberta C. Edwards

THE region known as New England is made up of six states—Connecticut, Rhode Island, Massachusetts, New Hampshire, Maine, and Vermont—in the extreme northeastern section of the United States. Captain John Smith, an Englishman, named this region in 1614 while exploring the area for the Virginia Company of English merchants. As early as 1955 Southern Baptists became interested in this area. A. B. Cash of the Pioneer Missions Department of the Home Mission Board surveyed the area for Baptist work in response to this interest. The Home Mission Board began receiving requests from Southern Baptists in New England as early as 1956 for information and instruction on the procedure for starting new work. These requests came from military personnel, students, and business and professional persons who had moved to New England from traditional Southern Baptist areas.

Geography of New England

New England has a population of 11.1 million, with Massachusetts containing nearly half of that number, 5,348,000. Connecticut has the second highest population, 2,832,000, and is the fastest growing state in New England. Massachusetts and Connecticut are the third and fourth most densely populated states in the United States with an average of six hundred people to each square mile.

The tiny state of Rhode Island is the most densely populated state in the United States. Because of its small size, Rhode Island, with a population of 920,000, has about eight hundred people to the square mile compared to the national average of about fifty. The three-state area of Connecticut, Massachusetts, and Rhode Island is highly urbanized with an average of about 80 percent of the people living in cities.

Two-thirds of Vermont's 397,000 people live in small villages or on farms. Only three communities in Vermont have more than ten thousand residents. New Hampshire, with 103 percent increase in population over the 1960

census, is the second fastest growing state in this six state cluster. About 60 percent of the 669,000 population is urban.

The largest New England state in area is Maine. With a population of 993,000, most of the people are located in the lower river valleys along the coast or a few miles inland.

History of Baptists in New England

One of the newest additions to Southern Baptist Convention territory, New England is a land rich in Baptist heritage and history. Roger Williams came to Boston with early settlers. Williams soon found that the minds of men had not been freed by crossing the ocean. If anything, their minds had grown more rigid and intolerant. Opposing the Massachusetts regime, he was banished. Williams then founded the settlement of Providence, Rhode Island, based on democracy and religious tolerance.

Williams was instrumental in founding the first Baptist church in America in Providence, Rhode Island in 1638. For sixty years the small congregation of Baptists held their services in the homes of members or under the trees. The first building was erected in 1700. The present church was dedicated in May 1775 and is affiliated with the American Baptist Convention.

The First Baptist Church, Boston, Massachusetts, was organized in 1665. The Boston church helped form a church in Kittery, Maine. This church, because of intolerance and persecution, was led by William Screven to migrate to Charleston, South Carolina, in 1684. There they established the first Baptist church in the South.

Baptists in the United States, including both the Baptists of the North and of the South, were organized for the support of missions abroad in the Triennial Convention in 1814. In 1845 this convention split, and northern and southern Baptists continued their work independently. The Baptists in the North and West continued to serve under the Triennial Convention until 1907 when their convention became the Northern Baptist Convention. Today they

Baptists in the Northeast often rent Seventh Day Adventist church buildings for Sunday services.

are called the American Baptist Convention. Currently in New England they have 1,001 churches and 202,551 members.

Baptist General Association of New England

The New England Baptist Association (affiliated with the Southern Baptist Convention) was organized in 1962 with a total membership of 1,141 in eight churches and twelve missions. On October 7, 1967, the New England Baptist Association ceased to exist. Growth of Southern Baptist work in New England necessitated expansion. The old New England Baptist Association became the Baptist General Association of New England with three associations: Upper New England, which includes Maine, New Hampshire, and Vermont; Massachusetts Baptist Association; and Southern New England Baptist Association, composed of Connecticut and Rhode Island. Each association has approximately the same number of churches. A board of directors composed of officers of the General Association, two members elected from each association, and five members at large directs the association. A committee is making a preliminary study for a constitution. Whenever the growth of churches and their membership makes it possible, a state convention will emerge from the Baptist General Association of New England. The Baptist General Association of New England is affiliated with the Maryland Baptist State Convention and with the Southern Baptist Convention.

The account of how Southern Baptists first gained a foothold in New England is one of the most fascinating stories in the annals of Southern Baptist outreach. In 1958 a group of Southern Baptists were transferred with a bomber wing from Roswell, New Mexico, to Pease Air Force Base in Portsmouth, New Hampshire. When they found no group with whom they wished to unite in fellowship they organized the Newington Baptist Chapel as a mission of the South Hill Baptist Church in Roswell, New

Mexico where they had previously held membership. A chaplain from the base, helped lead the mission until they called a pastor. The group later transferred to become a mission of the Manhattan Baptist Church of New York City, and thus became affiliated with the Maryland Southern Baptist State Convention. In 1960 this group organized what was then the northernmost church in the Southern Baptist Convention in Portsmouth, New Hampshire, just across the bridge from Kittery, Maine, where persecution drove Baptists south in 1684. The new church became the Screven Memorial Baptist Church, taking its name from William Screven, that pioneer who organized the church in Kittery and was driven south to plant the first Baptist church in the South at Charleston, South Carolina. The wheel of missions endeavor had thus turned a full revolution, and Southern Baptists were back where they came from so many years before.

Another full cycle of missionary endeavor was turned in 1967 with the organization of the Providence Baptist Church in Providence, Rhode Island, the city where the first Baptist church in America was started by Roger Williams. Services were started in the YWCA building in Providence in 1961 under the leadership of Elmer Sizemore, area superintendent of missions then located in New York. The thrust that brought the Providence Chapel to church status came as a result of the Laymen's Crusade in July 1966, sponsored by the Brotherhood Commission, Home Mission Board, Sunday School Board, and the Baptist Convention of Maryland. Several fellowship groups were immediately started by the Providence group in that area.

The work spread in New England by the formation of fellowship groups in Connecticut, Massachusetts, and Maine. Vermont was the last state which Southern Baptists entered. This was accomplished in 1963 with the organization of a church in South Burlington, Vermont.

The Southern Baptist work in Maine also started with a nucleus of military personnel who felt the need for fellowship with others of their faith. In August of 1960, Reverend Sizemore met with Chaplain Cuthrell and Captain Tom Hamilton in Bangor, Maine, and found a ready field for the planting of seed for a gospel church. A fellowship meeting at the YWCA building that same month resulted in a decision to continue the work. Interested people began meeting on Tuesday nights in what they called a Southern Baptist Fellowship. In September of 1960 they began morning worship services with Reverend Gene Trawick of the Screven Memorial Baptist Church of Portsmouth, New Hampshire, and several laymen furnishing the spiritual guidance. A Sunday School organization soon followed, and a rotation system was used to fill the pulpit. By March of the next year the group found their quarters too cramped to accommodate their number and they moved their work to the East Bangor Congregational Church building. Evening services were then added. In 1962 a year and nine months after the fellowship was

begin, the group was constituted into the Emmanuel Baptist Church. Reverend Gordon Thomas was called as pastor of the church and pastoral missionary under the sponsorship of the Home Mission Board. Soon three other missions had been established.

In 1964 Mr. Thomas left Bangor to help develop the work in Brunswick and the southern part of Maine. While he was in Brunswick, he started a mission in Portland and laid the foundations for the present work in Lewiston. By early 1968 Baptist work had been developed around all of the major military bases in Maine, and the Southern Baptist work in the state ministered largely to people connected with the military. Not all of these people were southern in their origin, but they were mainly people who had previous contact with Southern Baptist churches and were sympathetic in their attitude toward the ministry of this denomination.

Early in 1968, Mr. Thomas found himself intensely impressed with the need to develop a ministry to the local population, rather than limiting the work to people connected with the military or people who were native of the southern states. The Lewiston-Auburn area was selected for this new work and Mr. Thomas and his family moved to Lewiston. Since Mr. Thomas was convinced that one of the greatest needs in beginning a new ministry is to have a point of contact with the people of the community, he developed, with the support of the Home Mission Board, the concept of the ministry in a shopping center and embarked upon a pilot project called "The Cross in the Marketplace."

The Lewiston-Auburn area, an industrial center, draws people from other areas in Maine and from Canada. Approximately 80 to 85 percent of the people are Catholic. By the time a shopping center was selected, no space was available for renting. The owners of the shopping center were approached with the idea of allowing Mr. Thomas to locate a mobile chapel in the center on a temporary basis to see if the ministry would be successful. A unit was built and moved into the present location. About forty people currently attend services. Most of the people who attend are native to the area.

The ministry of the cross in the marketplace is structured around a library and reading room, open from nine to nine daily, the prayer chapel, and a counseling center. Most of the counseling is done on an informal basis. Christ's concern for people is expressed through the concern of the counselors.

Mr. Thomas says that the greatest thing the established churches within the old boundaries of the Southern Baptist Convention can do for work such as this is to pray for those who work in such areas and give them the freedom in experimenting with new approaches in reaching people. Another way of helping is to support liberally the Cooperative Program. Without the strength that comes from the Cooperative Program, outreach into new areas is impossible.

GUIDE for General WMS Meeting

What do you want to accomplish?

During January and February participants in general WMS meetings will explore individual responsibility in God's missions plan. By looking at the way God has assigned responsibility to others, individuals come to see their own responsibilities. By viewing the work of Southern Baptists in the Northeast, members should be led to see ways they can assist emerging missions work in those pioneer states.

WMS members should be led to gain a sense of concern for the Southern Baptist task in the Northeast. A review of geographical location, Baptist history, and Southern Baptist expansion into the Northeast will help members gain a sense of identity with this area. From this sense of concern for pioneer missions in the Northeast members should be led to a consideration of assistance they might give.

How can you accomplish this goal?

1. Using an outline map of the Northeast, introduce states giving pertinent geographical features.
2. Ask one member to summarize the religious history of the Northeast, majoring on the development of Baptist churches. Use the

MEETING PLAN

Song
Call to Prayer
Business
Promotional Feature (see WMS Forecaster, p. 35)
Study Session (see pp. 16-18)



Map of the Northeast

study section entitled "History of Baptists in New England." *The Story of Religion in America* by William Warren Sweet, \$3.75 from Baptist Book Store, is a good source to consult.

3. Ask one member to describe the foundation for Southern Baptist outreach in New England by summarizing the material, "Baptist General Association of New England." Ask her to show the associations of the General Association on the outline map.

4. Ask one member to summarize the development of Baptist work in New York, New Jersey, Pennsylvania, and Delaware from "A Decade of Missions Advance

USA," p. 12. "Pioneer Missions in Pennsylvania," "Pioneer Missions in Delaware," "Pioneer Missions in New Jersey," "Pioneer Missions in New York," free from the Tract Service, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309, may also be used.

5. Lead members in a discussion of ways they can assume responsibility for missions work in the Northeast.

- (1) Prayer
Lead members to list possible requests for Baptists in the Northeast.
- (2) Giving through the Cooperative Program
Find out how much your church gives to the Cooperative Program.

Find out what percentage of Cooperative Program funds are used within your state and what percentage goes to Convention agencies. The 1970 Cooperative Program budget calls for \$5,083,680 for operating expenses for the Home Mission Board. Home Mission Board allocations in 1970 for missions programs in the Northeast include: Delaware, \$18,300; General Baptist Association of New England, \$173,831; New York, \$288,149; and Pennsylvania, \$152,786.

(3) Giving through the Anne Armstrong Easter Offering in March

(4) Sponsoring a mission
Consider assistance that your church might give a mission in the Northeast: pastor's salary, building rental, supplies. Formulate a plan for getting the support of your church in such a project. Contact Wendell Belew, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309, for further information if your church makes definite plans.

(5) Consider short-term service
Perhaps your WMS might consider a two-week trip to the Northeast to conduct Vacation Bible School, a survey, or a day camp.

(6) Moving to a new area
Consider whether God calls business and professional persons to relocate in pioneer areas to assist churches as lay persons.

What planning must you do before the meeting?

1. Draw an outline map on poster board showing Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, and Maine.

2. Ask women to be prepared to lead items two through four in the presentation of missions content. Order necessary pamphlets.

3. Prepare for the discussion
Check your church budget and your state Cooperative Program designation.

CURRENT MISSIONS GROUPS

Enthusiasm in Northeast USA

Elizabeth Johnson Morgan

THE difficulties of being a minority group in an area of overwhelming need have stimulated Baptists in northeast USA. In 1967 the Home Mission Board began a two-year missions effort known as Project 500. Motivated by mounting concern for people, the goal was to establish five hundred strategically located churches or church-type missions in areas entered by Southern Baptists after 1940. The enthusiasm that inspired Project 500 has resulted in expanded challenge.

The geographical facts and population figures of northeast USA show 5 percent of the land area in the United States holds 25 percent of the entire population. Strategy for meeting the dearth of Christian influence in this area is frequently launched on little more than family dedication provoked by enthusiasm. Two or three families like the Joneses and the Giffords in Olean, New York began worshipping together in home fellowships. Three months later the group had increased sufficiently to rent a store building accommodating fifty people for worship services. The Home Mission Board sent summer missions workers to assist laymen in organizing the work. By February 1969 two Sunday School classes and a Training Union group were still meeting in the Gifford home. The actual church membership was thirty, plus two persons awaiting baptism. Reverend Paul L. Bard had come from Maryland to be the pastor. Through Home Mission Board assistance, plans are underway to purchase land and construct a temporary structure for a meeting place.

The work in Dunkirk-Fredonia near Buffalo, New York began in a similar manner. A Baptist family from Oklahoma moved into the area. Finding no Baptist work, they joined the First Baptist Church of Orchard Park and commuted forty-five miles to church each week. Student summer missionaries from the Home Mission Board surveyed the Dunkirk-Fredonia area in the summer of 1967. With numerous prospects but the promise of only one family, they began a home fellowship.

The Ohio Baptist Convention and interested persons

sent a pastor, Gene Fant, to the area. He arrived in December 1967 and secured a meeting place in a factory cafeteria—rent-free from Jewish owners. Within a month twenty-seven people presented themselves for membership and attendance reached into the fifties. In March 1969 the membership stood at forty with ninety in training classes awaiting baptism.

Another method of opening new work is the shopping center ministry. Gordon Thomas of Lewiston, Maine began such a work there in June 1968. He obtained space for a chapel in a shopping center. The ministry includes a lending library, reading room, devotional periodicals and booklets, trained counselors, morning meditations, quiet prayer chapel, and Sunday morning worship service.

In the more heavily populated New York City area, Project 500 has enabled special ministries to meet specific needs, such as literacy work, coffeehouses, reading room for the aged, and missions points for language groups. The Harlem Education Services Mission, a typical brownstone house bought with aid of the Home Mission Board, is located in the largest ghetto in the United States. Dr. and Mrs. Roderick Loney direct the ministries of teaching and preaching in order to meet both physical and spiritual needs.

Training new Christians is an important element of sustaining a stable church membership. In some areas where people know little about Baptists, the pastors conduct weekly classes for new converts. G. W. Bullard, superintendent of missions in the greater Philadelphia area, tells of several small situations where the pastors go weekly to individual homes and teach the Bible. As interest grows home fellowships provide informal instruction in Baptist doctrine and history. William T. Jenkins has organized several youth Bible study groups meeting at night in the Portsmouth, New Hampshire area.

Robert J. Tremaine who works in the Worcester, Massachusetts area says training new Christians through centers around two principles: (1) an hour-long training



Whether for ice skating or Vacation Bible School, the enthusiasm of children in the Northeast can be captured.

class on Sunday evening prior to the regular service and (2) "on-the-job" training which consists of lay-involvement in various weekday programs. For example, in each of five home Bible study groups, a layman receives on-the-job training in how to lead discussion groups. Other activities for laymen include worship services in a nursing home, layman teaching at the jail every Friday night, another layman teaching three Bible classes in a boys detention home. This church of fifty-eight members has twenty-five weekday programs in which lay leadership is either totally or partially responsible for at least 95 percent of the work.

When lay persons become thus involved the result is enthusiasm, says Gordon Thomas. Most of the people who attend Sunday services at the Shopping Center Chapel are Catholic. A sixty-five-year-old Catholic man volunteered to be the usher and greeter and is continually bringing people to the chapel. The community evidenced recognition and acceptance of the unusual ministry recently when the local television station (NHC affiliated) ran a human interest feature story on the ministry of the chapel during their regular evening news program.

Personal dedication and growing stewardship are further evidences of enthusiasm in pioneer areas. G. W. Bullard says "I think I can sum it all up by saying it is their willingness to devote themselves to a difficult task of building a church which is desperately needed in a community filled with people who show little interest in spiritual mat-

ters. Some of these people drive for many miles to participate in a visitation program, attend prayer meeting, or assist with Bible study. Last Sunday morning it was my privilege to preach in the youngens of our Project 500 missions, and the young man who led the singing drove several miles through the city of Philadelphia with a heavy snow on the ground and the snow continuing to fall to be there to lead the singing and to assist with the service. The people who have been won to Christ in these special situations have a deep devotion and a real spirit of sacrifice."

Jenkins mentions several military men who have driven all night from Portsmouth, New Hampshire to Caribou, Maine to teach or preach on Sunday morning. He tells also of two Air Force families who, after resigning their positions with the military, have chosen not to return to their homes in the South because of their desire to serve the great spiritual needs of pioneer missions fields.

A rather accurate gauge of enthusiastic living is generous giving. When people give freely of themselves, they also give their money. Bob Tremaine tells of a congregation of twenty-two members who gave \$357 to their first Little Moon Christmas Offering. The next year fifty-five members gave \$647. In their home missions offering, thirty-three members gave \$501.

When Baptists sustain financial responsibilities in pioneer areas, progress adds to enthusiasm. Many churches in the South, sensing the critical needs of other areas, send regular monthly support. Others have assisted with direct loans and property financing, paying rent in temporary quarters, and paying pastors salaries. The Woman's Missionary Union of an association of the South gave a Sno-Kone machine to Frontier Association in New York for use in mission Bible schools.

Yet the needs are never fully met. Charles Magruder, superintendent of missions in New York, mentions that new churches and missions need new equipment—chairs, tables, hymnals, pianos, or small organs, typewriters, mimeograph machines, flags, offering plates, and pulpit furniture. Other needs range from an associational bus and tent to funds for missions magazine subscriptions for members of missions organizations.

In addition to Home Mission Board student summer missionaries, churches are sending youth groups and adult leaders into the areas to assist with surveys and summer missions work. The new Calkins Road Baptist Church in New York began through the joint effort of local forces and young people sent by two southern churches.

Without wisdom enthusiasm expends itself on spectacular achievements for personal glory and neglects the critical problems of a confused society. Only the leaven of Christianity produces a sense of priorities that meets both the physical and spiritual hunger of a lost world. In religious thinking today, cynicism is often more popular than enthusiasm. Yet Christians who are actually involved in solving the problems of a lost society are forever optimistic about change.

This home fellowship developed so rapidly that within months it was forced to move to a rented community center.

GUIDE

for Current Missions Groups

What do you want to accomplish?

During January, February, and March current mission studies center upon attributes of Christians who serve God in missions. Members should be led to see that these same attributes should exist in their lives as they fulfill their missionary responsibilities.

The study this month emphasizes the Christian attributes shown in the lives of those persons ministering in the Northeast. Members should be led to see that enthusiasm is a key

MEETING PLAN

Announcement of WMS projects and plans.
Preview of general WMS study topic for next month (see WMS Forecaster, p. 35).
Information and discussion of mission action projects.
Prayer for mission action projects.
Group planning for next month.
Study Session (see pp. 20-21).
Call to Prayer.

characteristic in pioneer missions. As members consider ways that results of evangelistic efforts are conserved, they should be led to define other attributes necessary in fulfilling Christian responsibilities. Members may also be led to see practical ways they can participate in the rapidly emerging Baptist outreach of the Northeast.

How can you accomplish this aim?

1. Explore the dynamics of enthusiasm.

(1) What are some things about which people become enthusiastic today? List these on a chalkboard. (Examples: dieting, jogging, golf, football, sewing, knitting, gardening, contests.)

(2) In what ways do difficulties affect enthusiasm? (Examples of difficulties: weather, expense, unexpected guests.) Discuss each item listed.

(3) List those examples from study material of persons enthusiastic about their missions responsibilities. Mention difficulties that might affect this enthusiasm. Show ways that persons handle these difficulties.

2. Explore other Christian attributes.

(1) List possible attributes on a chalkboard as group members suggest them in rapid succession.

(2) Assign each attribute to some person in the group. Ask

group members to find examples of the assigned attributes in the study materials.

(3) Determine a list of attributes most important to the Christian witness.

(4) Conduct a self-evaluation period. Provide pencils and paper to answer the following questions.

What are my strongest attributes as a Christian?

In what areas am I weak?

What are three steps that I can take to improve my weak points as a Christian witness?

3. Evaluate the ministry of your church.

(1) To what extent do you see enthusiasm exhibited in individuals in your church for missions outreach in your community? List on a chalkboard mission action groups or projects currently underway in your church. Explain each.

(2) Are there other areas of need in your community needing a Christian ministry? List these. Consider a project or the development of a mission action group to meet these needs.

(3) Consider the value of extending your church into the Northeast. List possible projects your group might sponsor. Re-focus upon the discussion of special projects in the general WMS meeting.

What planning must you do before the meeting?

1. Read the study material.

2. Think through discussion plans. Be sure that you have some answers in mind for each item of discussion.

3. Talk with the WMS activity chairman. Compile a list of mission action groups and projects. Ask the activity chairman to suggest needed projects.

4. Review discussion and devotionals made in the general WMS meeting concerning assistance to churches in the Northeast.

5. Make provision for a chalkboard or paper to record lists.

BIBLE STUDY GROUPS

Bible Passages for Study:

Luke 24:44-49, John 20:19-23,
Matthew 28:16-20, Acts 1:6-8

The Missionary Commissions

Howard P. Colson

The very nature of the gospel demands that we share it. But there is a further consideration—the Lord of the gospel has specifically commissioned his people to spread the message. This month we shall explore the missionary commissions which are recorded in Luke, John, Matthew, and Acts. We begin with Luke, partly because it gives the fullest account of any of the records and partly because the commission recorded there may be regarded as first in point of time.

1. The Gospel Must Be Proclaimed to All Nations. Luke 24:44-49

On Sunday night of resurrection day, Jesus appeared to the eleven and other disciples gathered in Jerusalem. This was not his first appearance after his resurrection, but it was one of the most important. That afternoon two disciples had been walking the seven miles from Jerusalem to their home at the village of Emmaus. As they sadly trudged along, Jesus drew near and walked with them. They did not recognize him, but he made conversation by asking the reason for their evident sadness. They confessed their hopes concerning Jesus—hopes which now, by reason of his crucifixion, had all been blasted. In reply Jesus had pointed out from the Jewish Scriptures that suffering was an essential part of the Messiah's work. Later that evening, as he sat at the table with them and said the blessing, they suddenly recognized him. Then he vanished out of their sight" (Luke 24:31).

Rushing back to Jerusalem, the two Emmaus disciples found the eleven and the others gathered together. Just as they were telling the glad news of what had happened during the afternoon, Jesus himself stood in their midst and said, "Peace be unto you" (v. 36). The little group was terrified, supposing they were seeing a ghost. But

Jesus reassured them by inviting them to look at his hands and his feet. The wounds from the nails would identify him. He even invited them to handle him (v. 39). Then he asked for something to eat. By partaking of food before them, he demonstrated that he was there in body, that they were not seeing a ghost. Then he proceeded to give them the first of the recorded missionary commissions.

Verses 44-46 sum up the scriptural background and historic basis of the gospel message. Jesus reminded his disciples that before his crucifixion he had told them that everything written about him in the law of Moses, the writings of the prophets, and the Psalms had to come true. (These three areas of revelation represented the three sections of the Hebrew Bible: the Law, the Prophets, and the Writings.) "Then opened he their understanding that they might understand the scriptures" (v. 45).

"And he said unto them: Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day" (v. 46). Here are the essential facts of the gospel message. As Paul stated them, "Christ died for our sins according to the scriptures... he was buried... he rose again the third day according to the scriptures" (1 Cor. 15:3-4). By his death and resurrection Christ created the gospel; therefore, we have good news to proclaim.

The commission itself is in verse 47. It is that "repentance and remission of sins should be preached in his name among all nations." Since Christ died to make atonement for sin, the call to men is to repent and receive the gift of God's forgiving grace. Note the universality of the commission. The gospel is to be preached beginning at Jerusalem, but is not by any means to be confined there. It must be preached to all the nations.

"And" said Jesus, "ye are witnesses of these things" (v. 48). Those who then saw and heard the risen Lord

could bear testimony to their experience of his living presence and also to their experience of his power to forgive and redeem. Christ promised them power for their missionary task (v. 49). But we today who know Jesus Christ as our Redeemer are also witnesses who must help to spread his saving gospel everywhere.

2. "As My Father Hath Sent Me, Even So Send I You." John 20:19-23

This is John's account of the appearance of Jesus to his disciples on that first Easter evening. We are aware of the differences between this account and Luke's, but the two records are not contradictory; they are complementary. Here again we note the atmosphere of fear. "The doors were shut (locked) . . . for fear of the Jews" (v. 19). Jesus stood in their midst and said, "Peace be unto you." Those words formed the usual Jewish greeting, but they took on a vastly richer meaning when the risen Lord spoke them that night! Again, as in Luke's account, we note how Jesus reassured the disciples. He showed them his hands and his side. "Then were the disciples glad, when they saw the Lord" (v. 20).

Once again he spoke his word of peace (v. 21) and then proceeded to give a commission: "As my Father hath sent me, even so send I you." (See John 17:18.) These are breathtaking words when we realize their significance. God had sent Jesus into the world on the most important mission ever undertaken. Now Jesus sends his disciples out on the most important mission human beings can ever undertake. There were things in Jesus' mission which only he could accomplish, but there are things in ours which only we can accomplish!

"As my Father hath sent me . . ." said Jesus. How and for what purpose had the Father sent him? The Father had sent him in love for the purpose of salvation. He had sent him to make God's redeeming grace known to a fallen race, to a humanity that had rebelled against its Maker, lost its way, and could not find the road back without divine assistance. Similarly, Christ sends forth his believing followers. He sends them out in love. He sends them out to make known the grace of God. He sends them out to win men to the experience of salvation.

It cost Christ something to come. He had to surrender for a time the glories of heaven and suffer the humiliation of earth's shame. We whom he sends forth to carry his loving message today are not exempt from a cross either. We cannot bear his cross. That was done once and for all by him. But we can bear our crosses, and we must. Ray Summers has said that Christ's cross is what it cost our Saviour to do the will of God; our cross is what it costs us to do the will of God. Jesus is still saying, "As my Father hath sent me, even so send I you."

Verse 22 tells us that Jesus breathed on his disciples and said, "Receive the Holy Spirit" (RSV). (See John

7:39; 16:7.) We must not deny the reality of what we are here told. The Spirit was undoubtedly given. In Jesus' act and words on this occasion were anticipatory of that greater fullness of the Spirit which came upon them at Pentecost. (See Acts 2:4.) It is very significant that Jesus never commissioned his followers without promising them the power needed to perform his bidding. (See Luke 24:49; Matt. 28:20; Acts 1:8.)

3. Make Disciples of All the Nations. Matthew 28:16-20

This commission, often called "The Great Commission," was given on a mountain in Galilee. How much later this was than Easter day, we do not know. The account states that Jesus had made an appointment with his disciples to meet him in Galilee (Matt. 26:32; Mark 16:7). Verse 16 speaks of "the eleven disciples" but many scholars believe that this was also the occasion when more than five hundred "brethren" saw him "at once" (1 Cor. 15:6). Of course, the fact that Matthew mentions just the eleven does not necessarily mean that no others were present. It has been suggested that Matthew passed over the event rather rapidly because most of these five hundred were still alive when he wrote. (See Paul's statement in the verse just cited.)

Verse 17 mentions doubt on the part of some of the disciples. This corroborates the fact that it was not easy for some of Jesus' followers to believe that he had really risen from the dead. Yet note the stupendous claim he makes for himself in verse 18. Today's English Version rightly renders it, "I have been given all authority in heaven and on earth." Not only is that claim significant in declaring the divinity of Jesus, it is significant in this particular instance as the basis of the missionary commission our Lord proceeded to give. As the one possessing universal authority he had—and has—the right to command his disciples to carry out his wishes. Missionaries rightly regard verses 19-20 as their "marching orders." The great Commander-in-Chief has spoken, and his faithful followers dare not disobey.

The way the commission reads in English, one would naturally suppose that it contains two imperative verbs, *go* and *teach*. The interesting fact, however, is that in the Greek the only imperative is *teach* (or correctly translated, *make disciples*). The word *go* is actually a participle. So the first part of verse 19 literally rendered would read, "Going . . . make disciples," or "As you go, make disciples."

Let us not miss the significance of what has just been pointed out. By an overemphasis on "go" we are in danger of thinking that the only persons who are under obligation to make disciples are the persons who go away from home and kindred to serve as "missionaries." Let us put the emphasis where it belongs—on making disciples. As we

ANSWERS to Study-Action Puzzle, page 15

- | | |
|-------------------|-------------------|
| 1. New York | 14. Maine |
| 2. Massachusetts | 15. Delaware |
| 3. New Jersey | 16. Massachusetts |
| 4. Pennsylvania | 17. New Jersey |
| 5. Massachusetts | 18. New Hampshire |
| 6. Maine | 19. Vermont |
| 7. Vermont | 20. Rhode Island |
| 8. Connecticut | 21. New York |
| 9. Pennsylvania | 22. Delaware |
| 10. New York | 23. Connecticut |
| 11. Connecticut | 24. New York |
| 12. Massachusetts | 25. Maine |
| 13. Pennsylvania | |

go about usual pursuits, whether at home or abroad, all of us Christians are to engage in the work of making disciples. Some of us may do it as Christian parents, rearing our children "in the nurture and admonition of the Lord" (Eph. 6:4). Some of us may do it by making honest money to give for supporting the worldwide cause of the gospel. All of us must seek to do it by faithfully witnessing for our Lord wherever we are. "As you go . . . wherever you go—make disciples." Our Lord is still saying that to us.

Passing by, for lack of space, the matter of baptism, let us note the other part of this commission: "teaching them [the converts] to observe [obey] all things whatsoever I have commanded you" (v. 20). Evangelism is not the whole of the commission. Christian teaching and training are also essential parts. We often fail at this point. We suppose that the work is fully accomplished when professions of faith are made. But in a very real sense the work is only begun when a person makes his profession. The work of Christian nurture and development is missions too.

Having given a command, our Lord made a promise, one of the most precious of all the promises of the Bible.

"Lo, I am with you always" (v. 20). Always Christ is with us, but never more meaningfully than when we are seeking

to make disciples and teach them to obey everything he has commanded.

4. Worldwide Witnessing in the Power of the Spirit. Acts 1:6-8

This commission was given during Jesus' last appearance before his ascension, which took place on the Mount of Olives to the east of Jerusalem. The disciples had a question that was giving them much concern. They wanted to know whether Jesus was about to "restore again the kingdom to Israel" (v. 6). Their asking this question showed that they had not yet been able to divest themselves of the popular but erroneous notion that the Messiah would overthrow the Roman rule of Palestine under which the Jews were smarting in humiliation. The common idea was that the Messiah would liberate the Jewish nation and set up a glorious earthly reign at Jerusalem. Again and again Jesus had had to combat this false conception of messiahship.

How tragic it was that this problem had not yet been solved in the disciples' thinking. Now their Master was about to leave them, so far as his physical presence was concerned, not to return until the end of time! But their question was the occasion of his giving them—and us—a very important lesson. "The times and occasions are set by my Father's own authority, and it is not for you to know when they will be" (v. 7 TEV). The disciples' business, said Jesus, is not with such matters but with witnessing for him. "You will be filled with power when the Holy Spirit comes on you and you will be witnesses for me in Jerusalem, in all Judea and Samaria, and to the ends of the earth" (v. 8 TEV).

Verse 9 relates Christ's ascension and verses 10-11 point to his return at the end of the age. Therefore, in light of all that this remarkable passage of Scripture reveals, we are justified in concluding that the one great program the Lord has for his people from his ascension until his second coming is missions. The worldwide missionary enterprise is destined to continue until Jesus comes again. Missions means worldwide witnessing for Christ in the power of the Spirit. The worldwide aspect of missions is seen in verse 8 and the promise of the enabling power of the Spirit is found in verse 8a.

It has become almost traditional to say that in verse 8 Jerusalem suggests local missions, Judea and Samaria state and home missions, and "the uttermost part of the earth," foreign missions. Perhaps there is merit in that kind of application. But in a world such as ours today, the geographical distinctions seem to be fading away and the frontiers would now appear to be as much racial and cultural as anything else. At any rate we know that there must be no boundaries to our witnessing for Christ. Empowered by his Spirit, we must be faithful to the task he has assigned us.

GUIDE

for Bible Study Groups

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

Study Question: Is the activity of proclaiming the gospel optional for the Christian?

To Begin:

Explain that the Bible study this month deals with the missionary commissions given by Christ as recorded in the Gospels and Acts

Place on the chalkboard, this chart and fill it in as you teach

Scene	People Present	What Happened	Christ's Message to Them

1. The Gospel Must Be Proclaimed to All the Nations. Luke 24:44-49

Use the background material and involve group members in Bible searching. Use the chalkboard chart to guide the discussion

The commission in verse 47 mentions repentance as part of the Christian message. One highly evangelistic group teaches that man is sinful and that Christ is the Saviour, but says nothing about man's need

for repentance. Emphasis on acceptance of Christ and abundant life is important. Appreciation for the abundant life is greater when acknowledgement of sin and the great need for salvation is made.

The proclamation of the gospel begins with the individual and spreads from there. Could this mean that proclamation should start first in the home or among close friends and fellow workers?

You will notice in completing the chalkboard chart that at each appearance, Jesus said: (1) I am alive; (2) Go and tell; (3) I will give you power to do it.

2. "As My Father Hath Sent Me, Even So Send I You." John 20:19-23

Secure a copy of "So Send I You" See cover 2, March 1966 ROYAL SERVICE, ask your minister of music for a copy, or order a copy for 75 cents from Baptist Book Store

Read the hymn aloud to group members. Ask members to list those things disciples are sent to do according to this hymn. Using back copies of *Home Missions, The Commission*, and *ROYAL SERVICE*, ask each group member to summarize a mission story that illustrates one of the items on the list. Ask each group member to explain the relationship of her illustration to John 20:19-23

3. Make Disciples of All Nations. Matthew 28:16-20

Ask someone to read Matthew 28:16-20 and Mark 16:7. Jesus had made an appointment with his disciples to meet him in Galilee. Search out the information to complete the chalkboard chart

Dr. Colson points out an important truth that the emphasis of verse 19 is not on going but on making disciples. Could "as you go" speak of daily activities, whatever they may be? Whatever you do, as you go about doing it, make disciples

The work of Christian growth and development is part of missions, too. The commission of verse 20 lists teaching before conversion as a

means of leading people to a decision of saving faith. It also speaks of teaching after conversion, to aid growth of the Christian life just begun.

Underline in your mind and teaching Dr. Colson's statement: "Always Christ is with us, but never more meaningfully than when we are seeking to make disciples and teach them to obey everything he has commanded."

4. Worldwide Witnessing in the Power of the Spirit. Acts 1:6-8

Read aloud verse 6 and ask, Why was a question like this one asked? Discuss the problem that continued to arise: the idea that the Messiah would liberate the Jewish nation from the control of Rome

Jesus indicates in verse 7 that there are some things we need not know. He indicates one truth, however, that you must know: power to witness will be available

Dr. Colson states of verse 8 that the divisions today seem to be more racial and cultural than geographical. Discuss this statement. Ask, Do you agree or disagree? Why?

We would all agree that the commissions given by Jesus apply to all Christians. We would probably agree that witnessing is not optional for Christians. Why then do we not do something about it? The most effective use of time spent on this month's Bible study may be in seeking an answer to this question.

Ask, What are the hindrances to witnessing? Brainstorm this for a few minutes. After listing several ideas on the chalkboard, deal with each thoroughly

Possible hindrances mentioned may be fear to witness, fear of failure, lack of knowledge and know-how, apathy, failure to use the power of the Holy Spirit, lack of a personal relationship with someone who is unsaved

Plan definite action to overcome these hindrances after they are discovered

ROUND TABLE GROUPS

Prepared each month to furnish additional curriculum choices, this page is a supplement to the Round Table Group Guide

Toward Change

"Where is the newest basic frontier amidst this whirling space age 'learnarama'? Where will we be aiming our efforts in the near future years? Standing on the periphery of today, what do we see that will radically alter our tomorrow?"

These questions posed by Edward Lindsman provide framework for Round Table book selections this quarter. January books consider change as it affects the church. February books consider ways that the Protestant church members in America have confronted change. March selections consider change and the Roman Catholic Church

SUB-THEME 1 Change is a dynamic force molding the life of each resident of the twentieth century. The church exists within this field of dynamic force

Books to read and discuss:

The Impact of the Future, Lyle E. Schaller, Abingdon Press, \$4.75

The Big Change, Rex R. Dolan, The Westminster Press, paper \$1.65

Religion and Change, David L. Edwards, Harper & Row Publishers, \$8.00

(Books available from Baptist Book Store)

Discussion of Sub-theme

A casual glance at any news magazine suggests a kaleidoscope of rapid change in every area of thought and action. Lyle Schaller identifies twenty major changing trends in *The Impact of the Future* that will influence the working out of the church's plans. He urges churchmen to take more interest in the future and to design a church to meet future needs. Each of the twenty trends suggested is described and analyzed. Attention is given to the factors shaping these trends. Implications of these trends for the churches are developed often by using a series of provocative questions. Schaller intends the book as a handbook "that (1) would bring together relevant factual data in a convenient and usable form, (2) could provide the context for more detailed studies and plans in response to specific problems, (3) would stimulate creative innovation in carrying out the ministry of the church and a greater awareness of the importance of planned change, and (4)

would encourage the decision makers in the churches to believe that tomorrow will be different from yesterday, that the problems of the future will be more complex and more difficult of solution than those of the present, and that the dangers inherent in simplistic solutions and slogans will be greater tomorrow than ever before."

While Schaller's book concentrates on change outside the church, Rex Dolan's *The Big Change* considers change in the church. In nontechnical terms, Dolan describes change in the role of the church, theology, outreach, and morality. Dolan delineates three factors challenging the church to change: what he calls the "failure" of the church, the changing world, and change as an integral part of the life of a vital church. His book charts three directions of change. The focus of service has changed from the church to the world. Rather than man serving the church, man through the church is beginning to serve the world. He notes a shift of responsibility for the outreach of the church from the clergyman to the layman. Whereas the clergy were formerly concerned mainly with abstract theological questions, they have become vitally concerned with human needs, personal problems, and public issues

While Dolan confines himself to a discussion of change in the church as it exists in a local community, David Edwards in *Religion and Change* views the changing church from a wide historical and cultural perspective. Considering changing forces in the twentieth century, Edwards deals with such issues as the impact of world unity on traditional religions, the social character of religion and reasons for its defeat in industrial Europe and Asia, the psychological impact of secularism and intellectual challenge to religious doctrine

Approaches to Study

1. Formulate a list of changes that have occurred in the twentieth century
2. Find a quotation that adequately summarizes each of the changes listed
3. Determine the areas of change that group members are most interested in discussing at length
4. Invite a panel of church leaders to come and discuss the implications of these changes. Give panel members the quotations to use as a basis for discussion

MEETING PLAN

Call to Prayer
Group planning led by leader
Preview of general WMS meeting study topic for next month (see WMS Forecaster, p. 35)
Announcement of WMS projects and plans
Study session (see pp. 23-25)
Information and discussion of mission action projects
Prayer for mission action and other causes in community

PRAYER GROUPS

The Foreign Mission Board voted in March 1968 to reappoint the Farrell Runyans, who served in Nigeria from 1946 to 1964, and assign them to Senegal. Upon completion of language study in France, the Runyans moved to Dakar, Senegal in September 1969.

Senegal is a small, densely populated nation on the northwestern edge of Africa. Eighty percent Muslim, the nation has had very little Protestant proclamation. Until French West Africa was broken into eight territories in 1957, the Evangelical Federation rigidly controlled Protestant missions. For example, the Federation ruled that Dakar, the capital city of nearly one-half million, was the exclusive responsibility of one Protestant organization. Others were barred. Steadily declining in influence, the Evangelical Federation was dissolved in January 1967.

During this decline some Protestant missions have entered Senegal. One rather strong Assembly of God church has developed in Dakar.

An effort will be made to reach students at the University of Dakar as well as other important elements of the city. From a strong foundation in the capital, work will expand into the interior of Senegal.

The W. O. Herns were transferred from Jordan to Egypt by vote of the Foreign Mission Board in November 1968. The Board's involvement in Egypt dates back to 1955 when financial responsibility was assumed for the work of Seddik Gurgis, an Egyptian graduate of Southwestern Baptist Theological Seminary. Eight Baptist churches and mission stations with six pastors and approximately two hundred members have been established. Missionaries in neighboring Arab countries have served as treasurers and advisers to Egyptian work. Bill Hern has been one of these.

Gaining a residence permit in Egypt has proved difficult for Hern. He was first told that he might gain one through the Labor Department. Applying as a "Bible teacher and specialist in Baptist affairs," Hern received

Foreign Mission Plans for Senegal, Egypt, Dahomey, Mozambique

a one-year, renewable work permit. He then found that the work permit did not guarantee a residence permit. Such a permit was denied.

Only missions represented in Egypt before 1930 can send missionaries into the country. These may only be replacements. Ways for the Herns to obtain permission to live in Egypt are being explored. In the meanwhile they are visiting the country periodically as tourists.

In February 1969 the Neville Claxons, missionaries to Nigeria, were assigned to Dahomey. Dahomey, a former French colony, is a long, narrow nation west of Nigeria. Evangelical Christians are few in Dahomey, numbering less than ten thousand of the 2,500,000 population. Six or eight Baptist groups, composed of Yoruba settlers from Nigeria, have emerged. These groups have repeatedly requested assistance from the Foreign Mission Board or the Nigerian Baptist Convention. The Foreign Mission Board had not acted on this request since it seemed a logical field of out-reach for Nigeria. Four years ago the Nigerian Baptist Convention stated that lack of resources made this an impossibility.

The Claxons had shown interest in Dahomey since 1963 when the area was surveyed by a team from Nigeria. Upon the completion of their furlough, the Claxons began language study in France in September 1969. They hope to take up residence in Cotonou, a principal coastal city, sometime in 1970. Although they will assist the Yoruba churches, a definite effort will be made to reach the indigenous people of Dahomey. Future plans include missionaries to serve in the interior.

At the request of the Baptist Convention of Mozambique, the Foreign Mission Board voted in April 1969 to send a fraternal representative to assist the work of Baptists in that African

country. Fulfillment of this request will be dependent upon finding a qualified man who is fluent in Portuguese and obtaining a residence permit. Work in Mozambique is maintained by Portuguese Baptists.

Experiencing Prayer

Consider the need of the missionaries included in these new Foreign Mission Board plans.

Pray for the Farrell Runyans as they begin work in Senegal.

Pray for the Bill Herns as they continue to seek residence in Egypt.

Pray for the Neville Claxons as they study French.

Pray for the persons God is leading to Mozambique. Pray for others who are being prepared to follow the Runyans and Claxons to Senegal and Dahomey.

Consider the fields of service for these missionaries.

Pray for open possibilities in Dakar, Senegal. Pray for the receptivity of the students of the university.

Pray for Egyptian Baptist churches and their pastors. Pray that Egyptian authorities might develop a more liberal policy on the entrance of missionaries.

Pray for the Yoruba churches in Dahomey. Pray that the Spirit might prepare French residents for the coming of the Christian proclamation of the Claxons.

Pray for the churches of the Baptist convention of Mozambique.

Prayer Possibilities

Research vital statistics of Senegal, Egypt, Dahomey, and Mozambique in a world almanac or encyclopedia.

Formulate prayer requests from your research.

Read a book about one of these four countries. List fifteen obstacles determined from your reading that missionaries might face. Pray for the preparation of the missionaries to meet these.

MISSION ACTION

Appearing each month, this page is designed for the individual participating in a mission action group or engaging in a mission action project. This month completes a four-month focus on barriers to concern mentioned in C. W. Brister's *People Who Care*. Next month begins a new series on increasing caring skills.

Fear: A Barrier to Concern

Expression

By involving themselves in the lives of those to whom they minister, mission action participants may know satisfaction in ministry. Such involvement, however, implies risk. The participant cannot know the extent of risk inherent in a given situation. To worry or fear possible things that might happen is to block the free flow of concern in ministry. To ignore possibilities of danger in over-involvement is equally short-sighted. Judgement becomes the key word when handling involvement.

Reflection

For nearly a month Gladys Martin had gone to the home of Vera Hendrix each day taking a hot lunch. Gladys had not intended to make this a daily habit, but because Mrs. Hendrix had shown such pleasure and needed the nourishment so desperately, she had continued. When Gladys parked in front of the house on Monday, she sensed something unusual. She was met at the door by the next door neighbor, Mrs. Jenkins. She learned that Mrs. Hendrix had been rushed to the hospital the night before. The hostile Mrs. Jenkins accused Gladys of being responsible for this sudden illness of her neighbor. Although Mrs. Hendrix was home from the hospital within the week and her illness had no connection with the meals brought by Gladys, the Hendrix family wrote a letter advising Gladys that Mrs. Hendrix was quite able to take care of herself. Family members returned to their homes leaving Mrs. Hendrix lonely and puzzled by the absence of Gladys Martin.

Gladys wondered what she should do. What if she continued the lunch program, and the woman did become ill as a result of something she had eaten? What should she do?

Tell Mrs. Hendrix that it is no longer convenient for her to come by each day.

Forget the letter and continue to take lunch.

Involve the hostile neighbor, Mrs. Jenkins, in the lunch program and ask her to write to the Hendrix family in Gladys' behalf.

Ray and Shirley Pageant first met Doug when they started sponsoring youth work at the Baptist center on Saturdays nights. There was just something about the boy they both liked. Two years later when he was caught stealing a car both felt personal anguish. Shirley's cookies and

Ray's letters meant much to Doug during the months in the industrial school. It was easy for him to begin thinking of them as parents during the lonely months. Their visits on holidays reinforced this idea. Doug had never known his father; his mother left town while he was away. When Doug found he was eligible for probation, he was convinced that he had a home and an entirely new life ahead with the Pageants. He immediately wrote telling them they could come after him on Saturday. With daughters thirteen and fifteen years old, the Pageants had not planned on an adopted son of sixteen. They feared the results of such an idea.

What would this new family member do to the harmony of their home? What if Doug should steal again? Would their daughters be safe? What should they do?

Tell Doug they were sorry but they did not have room for him.

Find another home for the boy.

Take Doug into their home as a son.

Application

There are no hard, fast rules that prevent problems in ministry. When a person begins to minister, her love is often tested. There are times when persons assuming the responsibility of concern for another must squelch fear and live with the consequences of relevant caring.

Persons engaging in ministry should know how much they are willing to do and take care that they not suggest more than this to the persons to whom they minister. Ministering persons should retain a measure of objectivity as their concern becomes more and more subjective. They should remember that there are some problems that they are not trained to handle. Referral should become a natural part of depth involvement.

What has your mission action group been doing? Have you tried some new ways to minister? Has mission action made a difference in your community?

ROYAL SERVICE is looking for human interest stories of mission action success. Send stories of 500-750 words to Editor, ROYAL SERVICE, 600 North Twentieth Street, Birmingham, Alabama 35204.

THE CHURCH SHAPING THE SEVENTIES

PREPARATION PERIOD

While much of the burden of the Shaping the Seventies Preparation Period rests upon the church council and the WMU council, there are certain things that you as a WMS member can do.

BE INFORMED Read this article, the one on pages 13-14, and the special April edition of *ROYAL SERVICE*. Participate in Shaping the Seventies activities planned in your church by the church council.

Read *The 70's—Opportunities for Your Church* (\$2.50 from Baptist Book Store).

Read *A Dynamic Church* (\$1.00 from Baptist Book Store).

Read books and articles on change, the seventies, adapting ministry to a new age. In Round Table suggestions this month (see p. 27) three possible books are reviewed.

Think through your concept of the church and its purpose in the world. Is it large enough to meet the demands of the seventies?

Organize a list of things that your church should be doing in the seventies that it has not done in the sixties.

Be enthusiastic about the plans of your church for the new decade.

Pray for church leaders who must make important decisions during this period.

OCTOBER 1, 1970 is one of the most important dates in the life of the Southern Baptist Convention. Much exciting program suggestions and materials are being prepared by Convention agencies for use. In order to prepare for this date, churches are urged to take at least three to six months. Four preparation phases are being suggested to help a church (1) get a comprehensive preview of life anticipated for the seventies decade, (2) evaluate its message and mission and relate them to the anticipated circumstances of life, and (3) renew its structures and operation to face the challenges of the decade ahead.

Phase I: Getting the Challenge!

Within a thirty-day period sometime between the summer of 1969 and February 1970 the church should have an opportunity to study and discuss its challenges and needs in light of changing circumstances and contemporary demands. *The 70's—Opportunities for Your Church* is a thorough resource for this study.

Phase II: Understanding the Task!

Within a six-weeks period sometime between January 1, 1970 and May 1, 1970 church members should study the New Testament implications of a church's functions, tasks, and organization and should relate these to the demands of life in the latter part of the twentieth century. A special book designed for this study is *A Dynamic Church*.

Phase III: Organizing for Work!

Between March 1, 1970 and July 1, 1970 the church council, organizational councils, and the church nominating committee will be involved in making definite church plans. Organization leaders will learn to group and grade their members, select and train their workers, administer their programs, and plan organizational actions needed to carry out their tasks.

Organization directors will attend "Association Shaping the Seventies Clinics." In April all church program organization magazines will contain special materials.

During this period most churches will (1) elect the leader of each church program organization, (2) lead each organizational council to study the appropriate manual, (3) adopt a grouping-grading system, (4) determine duties of church leaders, and (5) develop church goals for 1970-71.

Phase IV: Training for Action!

Between May 1970 and September 1970 churches will review, select, and order lesson course training materials; train every director, leader, and teacher in the church program organizations; and develop detailed plans for 1970-71.

KALEIDOSCOPE

DURING a meeting called by the Virginia Foreign Mission Society, May 8-12, 1845, in Augusta, Georgia, the Southern Baptist Convention came into being. Until the Triennial Convention emerged in 1814 no Baptist convention or denomination existed.

Prior to 1845, three diverse issues emerged that produced friction between Baptists in the North and Baptists in the South. (1) In 1817 the scope of the work was enlarged to include home missions. Baptists in the North resisted this change wishing to place priority on foreign missions. (2) In the South there was growing complaint that home missions assistance to southern areas was neglected. (3) Although the Convention was formed in equality of members from the North and the South, the South resisted northern insistence that persons possessing slaves should not be appointed foreign missionaries.

The new convention provided for a Foreign Mission Board and a Domestic Mission Board. Following disagreement in missions work, a new convention was formed primarily for missions. The Sunday School Board did not emerge until 1863.

The Historical Commission has prepared a free leaflet, "Your Church and the 125th Anniversary of the Southern Baptist Convention—1970," containing suggestions a church may follow in observing the anniversary. Write the Historical Commission, 127 Ninth Avenue, North, Nashville, Tennessee 37203, requesting your copy.

The January 1970 issue of *Home Missions* is a special issue dealing with the 125th Anniversary of the Home Mission Board and related historical information. Order your subscription for \$1.50 per year from the Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

The 1970-71 denominational theme, "Living the Spirit of Christ in Openness and Freedom" will be featured on "The Baptist Hour," January-March 1970 with Dr. Herschel H. Hobbs as speaker. Check local listings for time and station.

Watch for "Dimensions of Courage," a televised version of the film depicting Southern Baptists after 125 years, to be broadcast in the spring or early summer. Plan to view the Twelfth Baptist World Congress Report direct from Tokyo via satellite on NBC-TV, July 19, 1970.

Does your association sponsor World Missions Conferences? Formerly called Schools of Missions, World Missions Conferences provide opportunities for churches to hear state, home, and foreign missionaries. Any association desiring a World Missions Conference should write its state director of World Missions Conferences or state secretary.

Several undated units appearing in Training Union Life and Work quarterlies during 1969-70 have relevance for WMU council members and for members of WMS. In the October-December issue, "How Adults Learn" will consider key decisions and changes in religious education occurring during the past ten years. "Churches and Change," appearing in July-September, is designed to help church leaders identify the forces that facilitate social change, list reasons people often resist change, and identify the roles of innovators and defenders in social change process.

The Executive Committee may be called the administrative core of the Southern Baptist Convention. While it does not control boards, agencies, or institutions, it exists as a channel of communication for these. Charged with the responsibility of affairs not specifically committed to some board or agency, the Executive Committee serves as the Convention between meetings of this body. It is subject to the Convention for all decisions.

Composed of the president, the senior secretary, the president of Woman's Missionary Union, and at least one representative from each state convention having more than 25,000 members, this body constitutes four standing committees: administrative, promotion, finance, Convention arrangements. While it makes no financial decisions, it does handle Convention funds.

The Executive Committee sponsors certain informational services to the Convention. The Baptist Bulletin Service provides information about all phases of Convention work through bulletin covers distributed by the Sunday School Board. *The Baptist Program*, a monthly magazine free to pastors, state workers, and denominational agents, provides information concerning the Convention. Baptist Press provides news of the Convention to both the denomination and secular press.

Addition, subtraction, multiplication, division — skills the grade school child struggles to possess, skills the adult accepts as second nature. Yet these skills may have wider relevance than simply the manipulation of static numbers on a page of tablet paper. Apply these concepts to missions education and they become an integral part of progress. Building one upon the other, these concepts provide the formula for growth, development, and advance.

Consider the progressive step from the early flintiron to the electric iron. Certainly the flintiron left something to be desired, but the addition of electricity alone could not guarantee a thoroughly merchandised product. From the consciousness of women, thoughts of burned garments, physical harm, and wrinkles had to be subtracted. Acceptance of the electric iron multiplied the amount of ironing the woman could do in a given space of time. Freed from the flintiron, her time could be divided to include other activities. These same steps can be applied to Edward Lindeman's concept of progress. Before science, man lived in a sort of cave containing knowledge only of himself. When science was added, the walls of his cave were subtracted. Man's capacities were multiplied. This new freedom meant that he must divide himself in fulfilling greater responsibility.

Southern Baptist missions advance has rested upon numerous additions—new fields, new programs,

new types of personnel. With addition certain things were subtracted. Individuals found it easy to diminish concepts of leadership in their lives so that they move to places of leadership within and outside traditional Southern Baptist territories. Cooperative program funds for increased geographical outreach meant that Southern Baptists in individual cases had subtracted personal "wants." In some cases, traditional concepts of missions work had to be altered to add new approaches such as English language work abroad, fraternal representatives, resort ministries, disaster relief, missionary journeymen, and missionary associates. Personnel, locational, and methodological advance multiplied Baptist outreach, enabling Baptists to divide themselves in greater responsibility for more people. The fact that Togolese work emerged because Nigerian Baptists turned up there is but one example of multiplication followed by division into greater responsibility.

Woman's Missionary Union will make certain additions to its program of missions education in October. These additions are being made because they will strengthen the program. Because some concepts no longer seem useful they will be subtracted. The total possibilities of missions education will be multiplied. The division that follows multiplication will mean that Woman's Missionary Union will fulfill greater world missions responsibility in the 70's.

WMS forecaster

PREPARED BY MARGARET BRUCE
JANUARY 1970 • ROYAL SERVICE

your president

January General Meeting

The study topic for the January general meeting is Southern Baptist work in the northeastern section of the USA. Check with the WMS study chairman to be sure that everything is ready for the study. Publicize the meeting by using a US map with the Northeast colored red. Print the study session title, "Few Among Many," on the map with the time and place of meeting.

Group Meetings

Are all missions groups in your WMS meeting regularly? The plan is for each missions group to meet at least once a month. Often mission action groups meet before or after the activities in which they are engaged. There are related activities in which each group is to participate. These are outlined in the planning charts pages 113-115, *WMS Leader Manual* (75¢).

In groups that have elected assistant group leaders the work is directed by these leaders. In groups not having assistant leaders the group leader encourages members to volunteer for planning for the use of Call to Prayer in meetings, enlistment activities, mission action, and other related activities.

Remind group leaders that their group is a component part of the WMS and they are responsible for encouraging group members to participate in the total work of the society.

Executive Committee Meeting

Here are some items you may want to include in your agenda for the January Executive Committee meeting.

Meeting of group leaders with WMS chairmen
Call to Prayer

A thought for leaders (A good communicator thinks before she speaks, listens to others, shows interest and concern, expresses herself enthusiastically and sincerely, and keeps her mind open to ideas of others.)

Reports from officers

Planning for the month(s) ahead

- general meetings
- enlistment activities
- mission action
- study of the book *Mission: The Northeast* (75¢)*
- Week of Prayer for Home Missions, March 1-8



spectrum

- promotion of Annie Armstrong Easter Offering
- Evaluate work of first quarter
- Announcements.

Evaluating WMS Work

Now that the first quarter of the 1969-70 WMU year has been completed you will want to evaluate the work of your organization. The WMS Achievement Guide will lead you to ask such questions as:

- Were the aims of our WMS study sessions achieved?
- Were members regular in their attendance at meetings?
- What mission action projects did members conduct?
- How many members participated in the Week of Prayer for Foreign Missions?
- Did we reach our Lottie Moon Christmas Offering goal?
- Has our membership increased?
- Are the missions groups doing the work for which they are organized?

Look on pages 50-54 in the 1969-70 WMU Year Book (35¢).¹ Recheck the plans made in your annual planning meeting last fall. Have the plans for October-December been carried out?

Leadership Training

Have all WMS officers completed the WMS Leadership Course for 1969-70? Officers having completed the course in 1968-69 will renew their leadership cards by reading the WMU and WMS sections of the WMU Year Book 1969-70 (35¢).²

Officers who have not had the WMS Leadership Course may take the course by class study or individual study. Requirements for both types of study are on pages 48-49 WMU Year Book 1969-70 and in the WMS Leader Manual (75¢).³

Special Emphases for January

Soul-Winning Commitment Day, January 11, will emphasize every Christian's responsibility for being an effective Christian witness. The activity chairman, or mission action chairman if your church has divided activity into mission action and mission support, will lead WMS members to participate in the church's plans for observing this important day.

The second Sunday in January has been designated as a day of prayer for conserving the results of the Crusade of the Americas. Dr. Frank K. Means of the Foreign Mission Board reminds us that many will be tempted to feel that the Crusade is over after the 1969 campaigns have been completed. He says that emphasis must be given in 1970 and following to the "conservation of results."

World Missions Conferences

On the 1970 denominational calendar of activities an emphasis for January is World Missions Conferences. This

is a new term for Schools of Missions. Through the year Women's Missionary Union has had responsibility in churches for promoting Schools of Missions. You can lead WMS members to participate in World Missions Conferences when they are conducted in your church.

wms chairmen

What do you hope to accomplish at the January meeting of group leaders? What are some of the needs of group leaders and members? Do group leaders need help in securing member participation? If so, you may suggest to group leaders that they:

- provide opportunities for members to perform certain leadership functions (by asking them to volunteer for work to be done or elect assistant group leaders; see planning sheets, pages 113-115, WMS Leader Manual, 75¢)⁴
- encourage members to share in group discussions, group planning, and decision making
- listen to each member and help persons who have difficulty expressing their ideas
- make use of overhead questions in the group; the overhead question is thrown out for consideration by the whole group while the direct question is given to a specific person
- suggest that group leaders read *Developing Skills for Church Leaders*, LeRoy Ford (\$1.25),⁵ and *Leading a WMS Group*, Betty Jo Corum (25¢)⁶
- avoid letting the too talkative member monopolize the discussions

Study Chairman

January and February are the months suggested for the study of the adult book in the Home Mission Gradual Series. The book is *Mission: The Northeast* by Leonard Hill (75¢).⁷ If the book is not being taught as a church-wide study you will plan for the teaching of the book in the WMS.

Here are some questions you will need to answer.

- Who will teach the book?
- When and where will the book be taught?
- What materials are needed for the class?
(the teaching guide, a map of the Northeast, books for members to read)
- How will the study be publicized?
- How shall we evaluate the study? (see pages 105-107, WMS Leader Manual, 75¢).

Encourage each WMS member to read the book. Select books for each missions group to use. After members read

the book ask them to sign their names in the book and pass it on to other group members.

To promote study of the book *Mission: The Northeast* (75¢),⁸ make and display a poster with the following words:

YOU can do something about

The Northeast
COME and LEARN how

Give date, time and place of study

The January study is "Few Among Many." The aim of this study is to help WMS members see how they can encourage their church to accept responsibility for giving assistance to Baptist work in Northeast USA.

Leaflets helpful in this quarter's study of the Northeast are "Pioneer Missions in Delaware," "Pioneer Missions in New Jersey," "Pioneer Missions in New York," "Pioneer Missions in New England," "Pioneer Missions in Pennsylvania." Also the filmstrip *A Pioneer and the New Churches* (48 frames, 10 minutes, J, \$3.50)⁹ may be used effectively.

Activity Chairmen

Mission Action

Are there exceptional children in your church or community? Is your WMS ministering to these children and their parents? Members of WMS can minister to these persons by making it possible for the parents of the children to attend church. The Church Training Department of the Sunday School Board has guidance materials which give suggestions for this type ministry.

Often the question is asked, "What are the geographical boundaries of mission action?" If this is your question you'll find answers on page 75 of the WMS Leader Manual (75¢).¹⁰

Mission Support

Some societies decided last fall that they needed three chairmen instead of two. The suggestion was made to these organizations that they elect (1) a study chairman, (2) a mission action chairman and (3) a mission support chairman. This plan, as you observe, divides the work of the activity chairman into two parts. Mission action planning and promotion become the responsibility of a mission action chairman and planning and promotion of prayer and giving activities become the responsibility of a mission support chairman.

Preparation for the observance of the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering should begin very soon. The date for the Week of Prayer is March 1-8 and the theme is "Lord, Speak Through Me." Daily topics are given on page 45 of the 1969-70 WMU Year Book. As soon as the March Royal Service is received the activity chairman, or the mission support chairman in societies having three chairmen, will study the material and begin further preparation for the week.

January 11 has been designated for Soul-Winning Commitment Day and a day of prayer for conserving efforts of the Crusade of the Americas. You will want to be aware of the plans made for observing these important emphases in your church and to encourage WMS members to participate.

These filmstrips will help in preparing for the January day of prayer and for the Week of Prayer for Home Missions:

Prayer Power for Missions, color, 45 frames with recording and manual, \$7.50¹¹

The Life of Annie Armstrong, color, 52 frames with recording and manual, \$7.50.¹²

wms group leaders

Preview February General WMS Study Topic

Encourage group members to attend the general WMS meeting in February by previewing the study for that month. The topic is WMU work in the Northeast USA. Make a sign with the words "Who, Me?" printed on poster board. Hang the sign around the neck of the member who is previewing the study. She may say, "In February our WMS will study about WMU work in the northeastern part of our country. This study will show us how we can share in WMU work in that section. Come to WMS and learn how you can help." Before your group meeting begins ask several members to chime in at this point and say, "Who, Me?" Then the speaker nods to each member and says, "Yes, You," "Yes, You." Give time and place of meeting.

WMU Materials

There are several items which each WMS member needs. Check the following list and see how well equipped members are to do the work for which they are responsible.

- ☐ ROYAL SERVICE
- ☐ Woman's Missionary Society Member Handbook—Changes and Choices
- ☐ Woman's Missionary Society prayer folder
- ☐ WMS membership card
- ☐ Soul-winning Bible references
- ☐ Doorknob calling card
- ☐ Group guides for group in which they work

See the 1969-70 WMU Year Book for prices and ordering instructions.

Faltering New Members

Each WMS member has responsibility for sharing with other women information regarding the opportunities pro-

vided by Woman's Missionary Society. Make copies of the WMS commitment found on page 3 of the *Woman's Missionary Society Member Handbook* (25¢) or order WMS membership cards (25 for 30¢) for each member. Ask group to read together the commitment and give names and addresses of prospects to members to enlist.

Mission Study Group Leader

Plan for Follow-Through

When members respond to mission study with some purposeful follow-through activities related to the study the group leader can be reasonably sure that learning has taken place.

As study leader you will be aware that no study session is complete until group members have decided how they can respond to the information and convictions gained or strengthened by the study session.

Some possible follow-through activities in which study groups may engage this month are:

Current Missions Group—individual prayer and Bible study in preparation for witnessing (topic for this month, enthusiasm in Northeast USA).

Bible Study Group—plan for participation in the church's soul-winning visitation (topic for this month, the missionary commissions).

Mission Books Group Round Table Group—activities such as interviewing, field trips, performing an act of service, giving, and praying will be determined by book studied or reviewed this month.

Mission Action Group Leader

Purpose of Mission Action

When mission action group members keep the purpose of their activities in mind, their efforts bring results that cannot be achieved otherwise. Only as members depend upon the Holy Spirit for guidance and help can their ministry and witness in Jesus' name be effective.

Help group members understand that mission action has a Christian influence that is often lacking in work done by civic or secular organizations. In regular meetings of the mission action group, members have opportunities to share witnessing experiences which encourage and inspire other group members. It is at such times members become aware of their need for in-service training.

Enlisting Others in Mission Action Projects

Is your group undertaking a project that requires more than the members can do adequately? Consult the WMS activity chairman and ask her advice about enlisting the WMS or a prayer or study group to help with the project. *The Mission Action Projects Guide* (\$1.00) is an excellent source to use in planning and conducting various projects.

Mission Prayer Group Leader

Here are some books which you may want to recommend to prayer group members for winter reading and study: *A Place to Stand*, Elton Trueblood, \$2.95; *A Serious Call to the Devout and Holy Life*, William Law, \$1.45; *Understanding Prayer*, Edgar N. Jackson, \$4.95; *A Prayer for the World*, Georg F. Vicedom, \$2.95.

You may want to ask a group member(s) to excerpt one or more of these books. See page 36 of the *Prayer Group Guide*, "Excerpts or Quotations."

Your agenda this month may include

The Lord's Prayer (see page 25, *Prayer Group Guide*, \$1.00, and the book mentioned above, *A Prayer for the World* by Georg F. Vicedom).

Use of the prayer requests, ROYAL SERVICE, page 28, and Call to Prayer, page 43.

Announcements regarding work of the general WMS Group planning of enlistment activities, mission action, and other work for which the group is responsible (see page 114, *WMS Leader Manual*, 75¢).

WMS director

You will want WMS presidents to know that you are ready to help them with their work. Let them know that you are prepared to help train their officers if needed. Review the WMLU calendar of activities with WMS presidents so that they may be aware of all WMLU activities in the church.

Will all societies study together the book *Mission: The Northwest* (75¢)? If so, plans for the study must be coordinated by each WMS study chairman. If the book is to be taught by each WMS, resources for the study can be shared if plans are coordinated early enough.

Now that the first quarter's work of the 1969-70 WMLU year has been completed evaluate the work of each WMS. You can do this by using the WMS and the WMLU achievement guides. This evaluation will doubtless lead you to study the possibility of forming new WMS organizations. Consider the number of WMS prospects in the church. Have enlistment activities been planned and conducted each month for bringing these women into WMS?

Sources of Materials Listed in WMS Forecaster

Available from Woman's Missionary Society, 608 North Twentieth Street, Birmingham, Alabama 35201, or Baptist Book Store.

Available from Baptist Book Store only.

Available free from Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

THE FRIENDLY INFLUENCE



JUNE WHITLOW

A conscious knowledge of how the friendly attitude influences others is important for the leader to know. While it may be easy to be sentimental about the part which friendliness plays in the task of leadership it is true that the good leader feels deeply and affectionately for those she leads.

Speaking to a national conference of supermarket executives, Dr. Karl A. Menninger, famed Topeka psychiatrist, stated that more people fail in business because of social incompetence than because of technical incompetence. His statement applies equally well to church leaders. For church leaders must be able to get along with people.

One is usually attracted to a leader who has a happy, cheerful disposition and who seeks to make a situation a cheerful experience. Persons are also attracted to leaders who manifest affection. In this sense

affection means sympathetic warmth of feeling, friendliness of attitude, and a genuine desire for the well-being and happiness of others. Affection is a positive, motivating force over the conduct of those upon whom it is poured. It works in more than one direction for the tendency is for affection to invoke an affectionate response, just as a parent's feeling is enriched and made complete when the child gives back affection in return.

Capacity for affection differs greatly from person to person. There are many persons with an outreaching spirit who attract people. They seem to have a "winning way" with others. There is a certain force to their personality which seems to invite friendliness and confidence. There is a warmth which quickly creates a rapport with others. These kinds of persons can without difficulty be articulate in their affections.

THE FRIENDLY INFLUENCE

However, many leaders are not naturally outreaching in their personal relations. They have found it useful as a beginning to cultivate a systematic habit of friendliness and cordiality. A habit of friendliness helps to give leaders something definite as they try to widen and deepen their feeling of human interest. The first requirement is a deliberate effort to take a friendly interest in followers as individual persons.

If the life and personality of the leader is such an important factor in influencing the Christian development of those with whom she works, she should try for self-improvement. If leaders are to improve, they must have a plan for self-improvement.

Leaders may rebel at following such a plan for self-improvement but it helps. Check the things which you will do this month as you manifest a friendly attitude toward your co-workers.

- You should know by name those whom you lead. You should take a friendly interest in followers as individuals and know something of their families, their personal concerns and aspirations. Persons are sometimes hesitant about letting themselves go — about committing themselves to aims and to persons. Persons on the outside never see all of a person since he never exhibits all that he is to the public gaze. Persons are on guard against giving too much affection. Because of this much of the time persons are unconsciously craving to be stirred. They crave something worthwhile to give their loyalty to. Find out what persons are interested in—

their likes, their dislikes, their hobbies, their disappointments, unique experiences. Become keenly aware of their interests and at the same time become aware of their needs.

If your group is a large one, make it a deliberate practice to know personally a representative sampling of individuals in the group.

- Name the persons whom you lead. Divide the list in half.

- Give an unique interest of each person whose name appears on the first half of the list.

- Give a fact about the family of each person whose name appears on the second half of the list.

- Create an atmosphere in which persons feel needed and wanted.

Creating this kind of atmosphere is the responsibility of the leader because, on the whole, persons prefer to do and be what they believe those who care for them want them to do and be. They want to have a definite idea as to what is expected of them by someone who cares. It brings them happiness to try to fulfil those expectations. People get a sense that they are needed and everyone wants the support of feeling themselves necessary to someone or to some cause.

- Compliment each person who has fulfilled an assignment. This may be done by a personal contact, telephone call, or note.

- Use personal contacts to assure followers of your affection.

Take time for a personal contact with those whom you lead. Much can be gained through informal conversation. One of the methods of Jesus was that of simply taking time with persons. There are numerous incidents in the New Testament in

indicate that frequently Christ stepped aside with one or two of his workers and talked to them intimately about the task. Many times today church leaders become so involved in the mechanics of the task that they do not take time for fellowship with their workers. Much can be gained through informal conversation.

- Extend a friendly greeting to those with whom you work. Plan at least one personal contact with those with whom you will be working most closely this month.

- Use your formal contacts wisely.

This means using the WMU council and other planning groups to the best advantage. Here leaders come into close personal contact with their workers and are able to talk with firsthand information about the matters at hand. Such contact gradually transforms a slight bond of friendship into a deeper feeling of friendliness.

- Give each person time to relate her own plans for the organization and encourage her reactions to all the plans which are made. Compliment her on what she has done and encourage her in her future responsibilities.

Thus affection for a leader is waiting to be shown. A leader calls out feelings people are glad to have a good reason to express. How true it is that "a man who hath friends must show himself friendly."

In summary the leader who is afraid to give affection and show herself friendly is really afraid to lead in the true sense. An effective Christian leader must both love and be loveable.



planned by june whitlow
edited by ethel hawric
January 1970 • 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

Bible Study—January 5-8

An intensive study of the book of James will be conducted during January. This is a time when all church members are engaged in serious Bible study. The following books will be studied:

The Letter of James Clayton K. Harrop \$1.00 (Adult and Young People)

Life of Its Best Phyllis Woodruff Sapp, pupil 45c teacher's 80¢ (Intermediate)

Men Who Told His Story Johnnie Human, pupil 60¢ teacher's 75¢ (Junior)

The Story of Samuel compiled by Doris D. Munroe and LaVerne Ashby 45¢ (Primary)

God's Care in Autumn and Winter Polly Hargis Dillard 45¢ (Beginner)

When I'm at Church Ann Hugulev Burnett 45¢ (Nursery)

Crusade of America Emphases

1. Day of Prayer and Dedication — January 21

This day has been set aside as a day of thanksgiving for God's blessing in the Crusade of the Americas. Baptists of the western hemisphere will unite in a renewed commitment to the objectives of the Crusade. Activities of the day may include prayer, breakfast, testimonies, appropriate sermons, and opportunities for commitment to special service.

2. Laymen's Day—January 25
From the beginning, laymen have had a prominent role in the Crusade of the Americas. On this special day Baptist Men will give attention to the activity of laymen including preaching, testimonies, outdoor gospel services, evangelistic visitation, and morning prayer fellowships. An effort will be made to involve all church members in the activities of this day.

A Look at the WMU Achievement Guide

Now that the WMU year is under way, this is a good time to look at the WMU Achievement Guide to check on progress.

Turn in the WMU Year Book to pages 8 and 9. Read through the achievements. If you have questions about interpretation or whether your WMU has achieved certain points write your questions down and take them to the WMU council meeting. This is the time when plans for reaching achievements should be discussed.

Let's do something different and concentrate on those points which you can do individually. Set a date by which you plan to have the achievements completed. How about aiming for April 1, when midyear reports are due?

Following are achievements which you as members of the WMU council can reach individually. Set some suggestions for attaining each. Your doing this will help your WMU to achieve recognition on the guide.

1. Read or study *A Dynamic Church* (\$1.00). This may be substituted for the books listed under Program Foundations in the WMU Achievement Guide. Choose a "buddy" and discuss the book after both of you have read it. If you are seeking church study course credit get together to answer the questions. After you have read the book offer to lend the book to another council member. After you have read or studied the book, seek a conference with your pastor and discuss the book with him.

2. Make plans to attend an association, state or national WMU meeting. Work up a car pool and go to an associational or state meeting. WMU director has information about these meetings. Write Registration, Glorieta or Ridgecrest and make reservations for one of the WMU conferences this summer.

3. Read the WMU Manual (25¢)

or participate in a study of the manual. Choose a "buddy" and discuss the manual or work with each other in answering the questions for credit. 4. Read the WMU Year Book (35¢). Plan a schedule for reading—read certain sections by a given date. Playing a game for yourself or setting goals gives an incentive for reading.

What a big help it would be if all WMU council members completed these achievements; not only so that your WMU can achieve recognition, but also so that you can grow as a person and do a more effective job in your leadership position.

to officers

To: WMU Director and Assistant Director

It's Evaluation Time

Evaluation is an attempt to measure progress toward a goal. It assumes that goals have been discussed and agreed upon by the planning group which in this case is the WMU council and that the activities have been planned with the goals clearly in view. Evaluation is a means of helping a group look at itself to answer yes and no questions about activities, use of resources, and organization and attendance patterns.

Evaluation simply means asking, "What happened?" and "Why did it happen?" or perhaps "Why did nothing seem to happen according to our plans?" Answers may vary widely. Such discussion and analysis can help a group in developing future plans.

As director, you lead the WMU council to evaluate churchwide activities conducted during the Week of Prayer for Foreign Missions. An honest evaluation of these events will do as much as any one thing to insure an effective week of prayer in March.

Choose the questions under "Evaluation Suggestions" in the pamphlet, "Conducting Churchwide Activities for Use during the Week of Prayer for Foreign Missions" sent from your state WMU office. To probe council members' thoughts, it might be wise to prepare a written questionnaire to assist members in evaluating the week honestly. After the questionnaire is completed allow time for discussion for those who

wish to participate orally.

Following the discussion, share your observations of the week on some of the impressions of your notes as you recorded them in your notebook in December (See the WMU Leader, page 57 in December Royal Service for suggestions in preparation for the Week of Prayer for Foreign Missions.)

You might ask the pastor, or a church staff member if it is convenient to come to the meeting and give his evaluation of the week in terms of the effect the activities of the week had upon the missions outreach of the total church.

Conclude the evaluation session by asking, "Should similar procedures be recommended for the Week of Prayer for Foreign Missions?"

Working with Church Staff Members

Last month in *The WMU Leader* there was an article suggesting ways to create a good working relationship with the pastor. It is equally as important for you to work effectively with members of the church staff. This may mean working with only one person or several persons, depending upon the size of your church staff.

There are many times in which the minister of education, minister of music, and other members of the church staff can assist in WMU work. Because of their education and experience these persons will have helpful suggestions from time to time. They need to feel that their help is wanted and appreciated.

Here are some suggestions which may be helpful as you and the WMU council relate to the church staff.

• Extend an invitation to church staff members to attend the WMU council meeting. If there is a subject which is of particular interest to a staff member because of the nature of his work, issue a special invitation to him.

• Provide all staff members with a copy of the WMU Year Book. Mark those things which are of interest to them.

• Provide all staff members with subscriptions to WMU magazines. You will have to determine which magazine needs to be given to a particular staff member because of the nature of his work. If it is not feasible to provide subscriptions for all staff members, you may encourage WMU age-level directors to read articles of special interest to staff members and share these with them.

Another possibility is that they read the WMU magazines which are in the church library.

• Encourage WMU age-level directors to confer with staff members who handle the education and music program for their age level and to encourage their leaders to work with them. There are several occasions during the year when these staff members can be called on for assistance and advice. There will be times when projects and activities will need to be coordinated across organization lines, and staff members are key persons in this area.

• Encourage staff members to attend association and state WMU events.

• Assure them of the WMU's desire to cooperate with the total church program.

WMU Publicity, Is It a Problem?

Are WMU activities well publicized in your church? Are WMU members kept informed of future happenings? Do visitors and new members of your church know about WMU events which are taking place in the future? What can be done?

Here are suggestions:

1. Make and display attractive posters to announce coming WMU events.

2. Use the WMU bulletin board to post announcements of coming events and other interesting WMU features.

3. Write clear, concise, clever announcements for the church news letter or bulletin each week.

4. Prepare a monthly WMU newsletter in which all the WMU events for the month are featured.

• Who can do it?

1. The WMU assistant director should be responsible for publicity. This does not mean that she does all the work. She can ask for volunteers and assign responsibilities for each month. Those responsible for a given month can secure from her information about the activities to be featured.

2. For other members of the WMU council, a different member for each month.

3. Invite other church members. Perhaps there are persons who have talent and ability in this area and would enjoy the assignment.

Part who is to take care of publicity for a month and give her suggestions. How can we keep church members alerted. Members also like

to be informed about WMU and need to be informed.

Planning activity on an annual basis takes a load off you and involves others at the level of their interest.

Do You Have This Kind of Mission Action Group?

One of the areas where organizations work together is in mission action groups. Depending upon circumstances and needs, you may have mission action groups made up of members of both WMU and Brotherhood, and you may have groups made up of members of two societies or YWA and WMS members. The assumption is made that these mission action groups follow the same procedures as other mission action groups; however, there are a few procedures which need to be clearly understood when WMU and Brotherhood are involved in order for such groups to function effectively.

1. WMU and Brotherhood should share responsibility for organizing. The WMU director and Brotherhood director will decide which organization will take the initiative for forming the group. Whichever organization has initiative should contact the other organization and proceed, following the same procedure used in forming other groups. They will simply need to keep members of both organizations informed.

In case of groups made up of members of two societies or members of YWA and WMS, the WMU council decides who has the initiative for forming the group and for administering it.

2. It is probably best to have a group leader from the organization which has the initiative in forming the group and an assistant from the other group. The group leader is selected in the same way as other group leaders and performs the same functions. Assistant group leaders assist the group leader and report on the work of the group to the organization.

3. The work needs to be coordinated and normally this is assigned to the organization which has the initiative for forming the group. This means that the activity leader or chairman of that organization performs the same work for a joint mission action group as he does for other mission action groups.

4. The group leader reports to the activity leader or chairman of the initiating organization. The assistant

leader reports to the activity leader or chairman of the other organization.

These guidelines seem to be the best; however, there may be other ways to work together. If so, you will handle it as it seems best for you. A safe rule to follow is to let the WMU council and Brotherhood council work together as they deal with the situation and determine a plan of action for the mission action group.

Are You Wondering About the 16th?

The WMU underwent major organization changes in 1968 and churches have completed one year under that organization plan. Reactions to changes have been varied of course, but enthusiasm for the plans has been widespread.

A question which comes up very often and one which is legitimate, is "Now that 70 is coming, will WMU have to change again?"

You may breathe a sigh of relief for the major changes are behind us. Granted, there will have to be some adjustments because of the plan for grouping members in the same way in all church organizations and individuals. There will be other minor changes but the basic WMU organization plan introduced in 1968 is continued into 1970. Now doesn't that sound great?

The fact that WMU has so recently made a transition puts the organization in a very significant position in the church. WMU leaders can help others as they go through the pains of change.

What can you do to alleviate some of the anxieties of council members and other WMU leaders?

• Read all available materials concerning the changes in WMU as well as in other church program organizations. From this issue on (see pp. 15-30), Royal Service and other WMU magazines carry information and point to specific resources which carry additional information. Know all the details before you attempt to explain changes to others.

• Interpret clearly WMU changes to the WMU council.

• Bear a positive influence. Your spirit and enthusiasm about changes are contagious!

• At council meetings when you introduce changes, call attention to some of the things which will remain the same.

New Magazine for WMU Officers

dimension

Only \$2.00 from 600 North Twentieth Street, Birmingham, Alabama 35203 (Alabama customers add necessary sales tax) First issue, October-December, 1970

- Encourage council members to read all available information concerning changes
- Feature some of the WMU changes on the bulletin board, in the bulletin or newsletter so that persons are well informed

Council Agenda

Before the meeting

- 1 Find out what your church plans to do for the Day of Prayer and Dedication, January 11; Layman's Day, January 25; and January Bible Study, January 5-8 (see p. 39)
- 2 Plan how you will evaluate the Week of Prayer for Foreign Missions. Prepare questionnaire or other materials which you will need. Ask the secretary/treasurer to be prepared to take notes during the evaluation.

- 3 When sending notices of the council meeting encourage members to read the section "A Look at the WMU Achievement Guide," page 40 and set personal goals for helping to reach achievements

At the meeting

- 1 Announce your church's plans for the Day of Prayer and Dedication, Layman's Day and January Bible Study
- 2 Lead members to evaluate the Week of Prayer for Foreign Missions
- 3 Ask council members to share with the group the goals they have made concerning the achievement guide
- 4 Make other plans as necessary

To: Secretary-Treasurer

A Job to Do

When the council evaluates the Week of Prayer for Foreign Missions, be prepared to take notes

These notes will be valuable when the WMU director meets with the Brotherhood director to discuss initial plans for the Week of Prayer for Home Missions, March 1-8.

You will want to be specific. Include a listing of all churchwide activities which were conducted and give a brief evaluation of each. This includes both strengths and weaknesses. List all figures which are mentioned, such as attendance for a given activity. List very accurately all suggestions for ways to improve activities of the week.

In addition to taking notes, the WMU director may want you to write to persons or groups, expressing appreciation for help with activities during the week.

To: Directors

WMS
YWA
GA
Sunbeam Band

A Materials Report

Age-level leaders have worked with their groups for three months and perhaps they have discovered need for additional material. It would be wise for you to check with each leader and see if there are things which they need. Bring the list to the WMU council for consideration.

Number needed	Item
	Age-level magazine
	Home Mission Graded
	Series book and teaching guide
	Mission action group guides
	WMU Year Book
	Age-level leader manual
	Teaching guides for age-level leadership courses
	Record and report book
	Other materials (see WMU Year Book)

WMU Director

Mission Action Materials—So What? Mapping out a journey requires study of the road map until the driver becomes familiar with the route. So it is with mission action guides. (See WMU Year Book, p. 69, for list.) A beginning step in their use is "digesting" them so they are not just words on paper but become part of the persons in the group.

The mission action group guides help group members to understand the persons with whom they are working. This understanding is a vital part of group work. All ten often groups begin work without understanding the needs of the persons to whom they are ministering. A study of the orientation section of the guides is a must.

The guides suggest methods which help persons to minister and witness effectively. The way in which group members use a certain method makes a difference in the way persons respond. Different activities designed to help persons of special need are given in the activities section of the guide.

Members need to be trained to work with persons of special need. Very often after a group begins work discovery is made that they need additional help. Many of these needs have been anticipated and intensive training actions are suggested in each guide. Members need to be trained as they continue to work with persons of special need.

Materials are an essential part of the mission action program. While groups may feel that they can do good work without following the processes in the guide, they need to see that these materials offer a basic process and many suggestions to strengthen the work which is being done.

Encourage WMS presidents to stress use of mission action materials by all groups. These materials help group leaders find direction and chart a course for the group.

Source of Materials in The WMU Leader

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

call to prayer

Comments prepared by Lillie Mae Hundley

1 THURSDAY Read John 10:22-29.

This day marks the first day of operation of the Southern Baptist state convention of New York. The executive secretary/treasurer of the thirty-first state convention is Paul S. James. James went to New York as pastor of the Manhattan Baptist Chapel in 1957. In 1964 James resigned to become director of missions for Metropolitan New York Association. Pray for Dr. James as he leads New York Baptists.

Pray for the more than ten thousand Southern Baptists who compose approximately one hundred churches in this new state.

Pray for Mrs. Peter Chen, worker among Chinese, California.

Mrs. Ed Jackson, worker among Indians, Idaho.

Orthy Jemmett, worker among in Internationals, New York.

Kate, Nelson, evangelistic work, Louisiana.

John A. Mouser, worker among Spanish, Arizona.

Samuel F. Torres, worker among Spanish, Texas.

Mrs. Leland A. Warren, worker among Spanish, Texas.

Wesley Bradshaw, preaching ministry, Japan.

Mrs. R. A. Douglas, home and church work, Equatorial Brazil.

Tracy Gilmore, social work, Kenya.

John Greer, preaching ministry, Mexico.

Mrs. C. D. Langford, home and church work, Hong Kong.

Mrs. R. A. Douglas, home and church work, Equatorial Brazil.

Mark Jones, student work, Paraguay.

Edythe Martin, educational work, Nigeria.

Gordon Robinson, preaching ministry, Nigeria.

Daniel Luper, preaching ministry, Equatorial Brazil.

Mrs. R. A. Wilson, home and church work, Honduras.

Conelia Brower, retired, Chile.

Cecile Lancaster, retired, Japan, Hawaii.

3 FRIDAY Read John 14:1-14.

The Vietnam Baptist Mission named a social welfare service committee in late July to consider the physical and social needs of the people of South Vietnam. Miss Samuel M. James, chairman of the committee, began an immediate tour of towns and cities of Vietnam where Southern Baptist missionaries are stationed to observe needs and consider possible ways the Mission could meet these needs.

Pray for missionaries in South Vietnam as they struggle to meet human needs. Pray that the Vietnamese to whom they minister might understand and respond to the depth of love that motivates this mission.

Pray for H. Y. Bell, worker among Negroes, Louisiana.

Lawrence Dixon, Clapper, worker among French, Louisiana.

Truman Granger, worker among French, Louisiana.

Charles H. Rankin, mission center, Kansas.

Mrs. G. I. Arthur, home and church work, Indonesia.

Clark Dear, social work, Hong Kong.

Mrs. J. D. Denmark, home and church work, Nigeria.

Mrs. K. Z. Ellison, home and church work, Indonesia.

Red Holbrook, educational work, Equatorial Brazil.

Mark Jones, student work, Paraguay.

Edythe Martin, educational work, Nigeria.

Gordon Robinson, preaching ministry, Nigeria.

Mrs. C. R. Rogers, home and church work, Indonesia.

Edward Trott, preaching ministry, North Brazil.

Barbara Epperson, Jurlough, Nigeria.

Mary Demarest, retired, China, Taiwan.

3 SATURDAY Read John 17.

Charles E. Baker, missionary to Korea, comments that one of the greatest things that happened to his life happened while he was in college. In the college church he attended the pastor read a letter every Sunday morning from a missionary. One of the prayer requests always mentioned was the need for workers. As he and his wife began to pray for workers, they felt compelled to consider appointment.

Pray for potential missions appointees, young men and women who have skills that could be utilized effectively on missions fields.

Pray for Mrs. Mark H. Daniel, rural urban work, Arizona.

Mrs. John Patane, worker among Spanish, Ohio.

Charles Baker, student work, Korea.

Mrs. V. I. Frank, publication work, Hong Kong.

King.

Mrs. F. H. Laughridge, home and church work, Trinidad.

Hubert Lindwall, preaching ministry, Guatemala.

Mrs. D. E. Merritt, home and church work, Nigeria.

Charles Mullins, preaching ministry, Hawaii.

John Abernathy, retired, China, Philippines, Korea.

4 SUNDAY Read Deuteronomy 30:11-30.

Can you see a mother holding an emaciated baby, its arms literally skin and bone, its

feet swollen, its stomach distended, its hair falling out, and you know this baby is dying of malnutrition, starving to death," commented Dr. Timothy Pennell, assistant professor of surgery at Bowman Gray School of Medicine, Winston-Salem, North Carolina, to a foreign missions conference audience at Glorietta last summer. Dr. Pennell made a work study tour of Baptist medical facilities in parts of Africa and the Middle East last year. "I saw plenty of reasons for Southern Baptists being there," he said.

Pray for victims of poverty and disaster throughout the world. Pray that Southern Baptist offerings will increase. Foreign Mission Board potential for meeting human need through education, agriculture and medical assistance.

Pray for Mrs. Wilbert H. Gaultley, worker among National Baptists, Kentucky. Mary Drucilla King, worker in Spanish kindergarten, Texas. Mrs. William D. Sharp, pioneer missions, West Virginia.

James Binner, preaching ministry, Chile. Mrs. M. C. Smith, home and church work, Uruguay.

Mrs. A. E. Spencer, home and church work, Okinawa. Mrs. C. L. Fribble, home and church work, Chile.

Mrs. Leslie Watson, home and church work, Japan. Darrell Wood, publication work, Hong Kong.

Rudolph Wood, English language work, Belgium.

Rayman Brothers, furlough, Nigeria. Mrs. D. A. Morgan, retired, New York.

Margaret Spence, retired, Chile. Frances Talley, retired, Japan. Edith Rose Weiler, retired, Brazil.

5 MONDAY Read Psalm 1

Polish Baptists reported more than eighty baptisms and a churches and mission stations participating in evangelistic campaigns in 1968 under the theme "Be Reconciled to God." Ten students completed work at the Baptist seminars during 1969.

Pray for Polish seminary students in their work of preaching and Christian leadership. Pray for the work of all Christians in Poland that they may surmount all difficulties.

Pray for Mrs. Pablo Flores, worker among Spanish, Washington.

Daniel Grueter, language missions, Panama. Ethel L. Hammett, mission center, Virginia. Mrs. Rafael Melian, evangelistic work, Louisiana.

Mrs. Martin L. Pratt, mission center, Louisiana. Merrell Callaway, business administration, Tennessee.

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Mrs. L. G. Legg, nurse, Nigeria. Mrs. H. B. Mitchell, home and church work, North Brazil.

Billy Peacock, preaching ministry, Korea. Mrs. J. N. Thomas, home and church work, Colombia.

Mrs. J. G. Thurman, home and church work, Vietnam. Mrs. J. W. Burt, furlough, Spain.

6 TUESDAY Read Matthew 7:13-20

The Baptist night institute for laymen in Guayaquil, Ecuador, is directed by missionaries Stanley D. Stamps. Currently responsibilities are shared by national and missionary personnel, but Ecuadorians will assume more responsibility as the institute grows. This institute provides instruction for Baptist lay preachers and church members.

The aim of all missionary efforts is to win and train nationals to witness in their own people and become leaders in their churches and institutions. Pray for national Christians as they gradually assume more responsibilities.

Pray for Mrs. John Wade Luffe, furlough work, Kansas.

Mrs. A. B. Maddux, metropolitan missions, Michigan. Mrs. Amanda G. Vigen, worker among Spanish, Texas.

Jane Hinton, secretary, South Brazil. Mrs. A. R. Manning, home and church work, Okinawa.

Guthrie Perkins, educational work, Peru. Mrs. A. L. Scanlon, home and church work, Caribbean.

Mrs. H. R. Walker, home and church work, Philippines. Howard Winder, furlough, Liberia.

7 WEDNESDAY Read Mark 8:24-30

It has been estimated that a few decades ago China had a total Christian population approaching six million. The church was indigenous, with its own leadership, literature, organization, zeal, and following. The gospel of Christ seemed to have been accepted sufficiently to insure its continuance and spread as an integral part of the life of the nation. Institutionally, this is no longer. Christianity along with other religions is being ridiculed, unfavored and driven underground. The survival of Christianity is rooted, however, in the mind and spirit of individual Christians and in private fellowship. Although some have been imprisoned and some have suffered death, it is certain that hundreds of thousands are remaining true to their faith in Christ.

Pray for the Christians in China and all nations under Communist rule.

Pray for Jane Aiken, US-2 Illinois. Mrs. Willie Garcia, worker among Spanish, Mexico.

Mrs. Brad Hughes, US-2 Alaska. Tolbert A. Weiler, worker among Negroes, Missouri.

Mrs. D. L. Bailey, home and church work, Argentina. Mrs. E. P. Bennett, home and church work, Liberia.

Richard Clement, preaching ministry, Ecuador. Mrs. R. P. Ellis, home and church work, South Brazil.

Mrs. Anthony Stella, home and church work, Korea. Dale Thorne, educational work, Israel.

Mrs. N. W. Welch, home and church work, South Brazil. Blake Western, preaching ministry, Liberia.

Mrs. J. D. Johnson, furlough, Nigeria.

Mrs. K. L. Gilchrist, furlough, Tanzania. Isias Valdivia, retired, Texas.

8 THURSDAY Read Luke 12:12-30

"We have begun our work in a district where no mission has ever worked before in the history of mankind," comments Bill Lewis, missionary to Ethiopia. The district desperately needs the community development program which Baptist missionaries are supplying.

Pray that through vocational training, medical services, and agricultural instruction Ethiopians will come to accept the love that motivates these services.

Pray for Richard G. Bryant, superintendent of missions, California. Johannes J. Sporne, weekday ministries, Louisiana.

Mrs. H. G. Gateley, home and church work, Korea. William Lewis, preaching ministry, Ethiopia.

Matthew Sonderford, publication work, Spanish Publishing House, El Paso, Texas. Ray Vandiver, educational work, Nigeria.

Mrs. Love Furlough, Japan. Billy Tidale, furlough, Philippines. Mrs. E. W. Orrick, retired, Uruguay.

FRIDAY Read Luke 12:19-31

A special offering taken in English language Baptist churches in Europe will be used to help build new Baptist churches in Romania, Hungary, and Poland. These English language churches are made up primarily of US servicemen and their families. Churches in Paris and Rome are made up primarily of business and professional people from the States.

Express thanksgiving for these persons living abroad who have become an active part of foreign missions. Pray for the growth of churches in Romania, Hungary, and Poland.

Pray for Mrs. Louise W. Probst, Baptist center, Georgia.

James Bartley, educational work, Uruguay. Jimmie Carpenter, doctor, Indonesia.

Lucille Dawdy, student work, Taiwan. Leslie Keyes, preaching ministry, Honduras. Mrs. J. E. Lingerfelt, work with women, North Brazil.

Mrs. T. E. Oddy, home and church work, Liberia. Robert Rickerson, educational work, Philippines.

George Watanabe, preaching ministry, Japan. Mrs. M. C. Reed, furlough, Israel.

10 SATURDAY Read Mark 12:13

The G. N. Dudley, missionaries in their pastor an English language church. Mrs. Dudley, co-leader, military families in the Ghana Baptist Convention, continued in

their church the strong arms that held up missions work.

Pray for those military Americans stationed in Japan who have actively aligned themselves with Baptist work.

Pray for Mrs. M. E. O'Neill, worker among Spanish, Texas. Naomi Page, US-2, Canal Zone.

Donald E. Quance, worker among Spanish, New York. Donald Wright, pioneer missions, Alaska.

Mrs. D. N. Dudley, home and church work, Japan. Mrs. H. A. Fox, home and church work, Thailand.

Charles Middleton, preaching ministry, Malawi. Josephine Scaggs, religious education, Nigeria.

Sidney Schmidt, educational work, Malaysia. George Bowdler, retired, Argentina.

11 SUNDAY Read Exodus 12:1-14

Hawaii Baptist Academy has nearly five hundred students in classes from kindergarten through grade twelve. H. R. Tatum prepared a master plan of development for the academy. Because surveys revealed desire on the part of the community to support the school, this plan called for a local drive to secure funds for the building of school facilities.

Pray for those responsible for the development of the academy. Pray for the students currently enrolled.

Pray for W. W. Bigger, worker among Indians, Oklahoma. Stephen M. Corradi, worker among Spanish, New Mexico.

Mrs. J. B. Boswell, home and church work, Peru. Katherine Cook, educational work, Hong Kong.

Victor Frank, business administration, Hong Kong. O. D. Martin, radio TV ministry, South Brazil.

Mrs. M. F. Moorehead, home and church work, Japan. Mrs. J. U. Moss, home and church work, Mexico.

Robert Stuckey, preaching ministry, Indonesia. Lewis Myers, furlough, Vietnam.

Mrs. C. F. Reiter, furlough, Pakistan. Mrs. H. R. Tatum, furlough, Hawaii. Mrs. M. C. Garcia, retired, Texas.

12 MONDAY Read Psalm 11:1-7

The new constitution of the Republic of Ghana recognizes the authority of God and guarantees freedom of religion. Southern Baptist missionaries entered Ghana in 1947. Twenty-six missionaries work with the Ghana Baptist Convention, continued in

thirty-six churches and 3,760 members.

Pray for this nation struggling for internal justice and equality. Pray for the missionaries ministering to the people of this nation.

Pray for Lok-Tin Cheung, worker among Chinese, Texas. Mrs. Delbert Fann, worker among Indians, Arizona.

Mrs. M. E. Cunningham, home and church work, Kenya. Mary Evelyn Frederburg, nurse, Nigeria.

Donald Simms, preaching ministry, Guatemala. James Terry, radio TV ministry, Philippines.

Britt Towery, preaching ministry, Hong Kong. Victoria Parsons, furlough, Philippines.

Mrs. J. W. Moore, retired, China.

13 TUESDAY Read Psalm 138

Early this year conferences on evangelism will be held in Asian countries planning to participate in campaigns in 1970. International teams of specialists will share in these conferences, emphasizing spiritual preparation for evangelism, personal, home, and church evangelism, opportunities offered by mass rallies, and conservation of results.

Pray for leaders of proposed Asian campaigns as they make preparation.

Pray for Mrs. S. A. Canda, worker among Spanish, Puerto Rico. Charles E. Holliday, mission center, Argentina.

Mark Burris, preaching ministry, Singapore. Mrs. D. H. Burt, home and church work, South Brazil.

Mrs. D. R. Dalida, home and church work, Tanzania. Mrs. T. W. Graham, home and church work, Japan.

George Piatek, student work, Vietnam. Mrs. J. S. McGee, furlough, Nigeria. L. C. Smith, retired, Louisiana.

14 WEDNESDAY Read Isaiah 40:1-11

In 1969 Baptists of Spain planned well and prayed much for their 1970 simultaneous evangelistic campaign. Pastor David Pena of Cadix Baptist Church is chairman of the campaign and Pastor Rafael Pacheco of Cartagena is publicity chairman. The theme is "Christ the Only Hope." Evangelists from Latin America are to aid the national pastors in preaching and carrying out the campaign plans.

Pray for these pastors and evangelists in the national Christians and for Mrs. Moorehead, retired, Mexico.

Pray for Daniel Aleman, worker among Spanish, Texas. Charles Franklin, worker among deaf, Georgia.

Mrs. Job Maldonado, worker among Spanish, New Mexico
Edna Amela Keller, weekday ministries, Louisiana
Mrs. A. B. Bedford, home and church work, Argentina
Stanley Clark, educational work, Argentina
Mrs. M. G. Duncan, home and church work, Kenya
Mrs. H. L. Hardy, home and church work, Chile
Mrs. G. H. Hays, home and church work, Japan
John Nickell, doctor, Nigeria
Mrs. P. W. Noland, home and church work, South Brazil
Mrs. F. S. Wells, home and church work, Indonesia
Joseph Melford, furlough, Spain

15 THURSDAY Read Ephesians 3:1-10

Rev. and Mrs. Daniel R. White were the first Southern Baptist missionary couple from the Spanish Baptist Mission to locate in the Canary Islands in 1968. The Canaries, several islands about eight hundred miles southwest of Spain in the Atlantic Ocean, comprise two Spanish provinces having a population of one million. Rev. and Mrs. Robert D. Worley joined the Whites in 1969.

Pray for these missionaries in this new mission field.

Pray for Mrs. Forrest Wiggins, worker among Spanish, Texas.

Mrs. Charles Woods, U.S. 2, Illinois
Mrs. D. W. Jones, home and church work, Pakistan

Joy Neal, educational work, Zambia
Mrs. R. J. Steward, home and church work, Kenya

Mrs. E. W. Mueller, furlough, Liberia
Mrs. L. B. Olive, retired, China

16 FRIDAY Read Luke 2:7-14

By the time a five-year-old child enters kindergarten, he has spent more time learning about life from the family TV set than the average student in a liberal arts program spends in a classroom in his four years of college attendance. Based on a recent average week of TV programming, an incident of violence is enacted every fourteen minutes and a killing every forty-five minutes. It is thus vitally necessary that your Radio and Television Commission use these life-shaping media to influence people for Christ. Through your gifts you are directly involved with the Commission in this worldwide missionary endeavor. Says Paul M. Stevens, director of the Southern Baptist Radio and Television Commission:

Pray for the staff of the Radio and Television Commission as they shape a ministry through mass media.

Pray for Mrs. James Eldon Jones, pioneer missions, New York
Charles Evans, preaching ministry, Kenya
Wesley Miller, radio-TV ministry, Switzerland
Mrs. A. B. Oliver, home and church work, North Brazil
Mrs. D. L. Smith, home and church work, Kenya

17 SATURDAY Read Hebrews 4:11-16

A 2 percent increase for the 1970 Southern Baptist Cooperative Program budget was adopted by the SBC Executive Committee. This proposal involved a budget of \$27,158,119. By giving through the Cooperative Program, Southern Baptists promote the work of the denomination in spreading the gospel to all the world. Pray that more persons will give more money so that Baptists may go into more areas of the world with the gospel.

Pray for W. T. Moore, worker among Negroes, Michigan

Mrs. Charles Rankin, mission center, Kansas

Robert B. Rodriguez, worker among Spanish, Texas

Mrs. James R. Wyatt, rural urban work, California

Mrs. A. A. Cummins, home and church work, Kenya

Mrs. C. W. Dickson, home and church work, North Brazil

Jackson Gaze, educational work, Argentina

Benjamin Hope, preaching ministry, South Brazil

Mrs. J. A. Newman, home and church work, Morocco

Hugh Young, educational work, Japan

18 SUNDAY Read Exodus 34:1-4

According to Louis E. McColl, missionary in Guam, plans have been made for a student center church near the University of Guam. More than seventeen hundred students from Guam and the Pacific Islands administered by the United States are studying at this new rapidly growing institution. A couple is needed for this project.

Pray that God will supply these persons and direct this ministry.

Pray for Leonardo Estrada, worker among Spanish, New York
Rod Hickman, U.S. 2, Oklahoma
Mrs. Allegra LaPrade, Seers Home, Louisiana

Milton Leach, Jr., worker among Spanish, Puerto Rico

Mrs. Wilford Martin, rural urban work, Michigan

Mrs. Tom Muskrat, worker among Indians, Oklahoma

Glen C. Probst, worker among deaf, Florida

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

Harold Blankenship, English-lang work, Libya

William Cain, preaching ministry, West Indies

Audrey Farnham, doctor, Tanzania

Glendon Graber, educational work, Brazil

Charles Hobson, preaching ministry, Guyana

Mrs. S. A. Ricketson, educational work, Taiwan

Mrs. C. R. Smith, home and church work, Venezuela

Bill Clark Thomas, educational work, Singapore

Samuel Waldron, preaching ministry, Philippines

James Walters, preaching ministry, Japan

Mrs. Minor Davidson, furlough, Singapore

Patricia Hoile, furlough, Gambia

Louis McGill, furlough, Guam

Lurt Chapp, retired, Texas

Christine Garner, retired, Cuba

Eunice Henderson, retired, Israel

Mrs. R. A. Jacob, retired, China

19 MONDAY Read Mark 2:1-12

A Baptist social welfare center was opened in Mirpur, East Pakistan last spring. Sponsored by Southern Baptist missionaries and the East Pakistan Baptist Union, facilities provide libraries for men and women and an immunization program for families. Future plans include correspondence courses, education, movies, and community health clinics.

Pray for missionaries who administer this new program. Pray for the persons who will take advantage of these facilities.

Pray for Richard L. Melford, worker among Indians, Mississippi

Mrs. L. R. Albright, home and church work, Zambia

Mrs. W. Benjamin, home and church work, South Brazil

Ernest Douglass, preaching ministry, Equatorial Guinea

Mrs. L. B. Farnham, home and church work, Brazil

Marion Garrett, preaching ministry, Rio

Mrs. A. L. Gillespie, home and church work, Japan

Mrs. F. E. Halbrook, home and church work, Educational, Brazil

Archie Serre, preaching ministry, Tanzania

Ben Munia, furlough, Peru

20 TUESDAY Read Luke 7:34-38

Missionaries are needed in Indonesia. Visit a new mobile Bible school. The

proposed school will move into an area, train lay pastors for two years, and then move on to another area.

Pray that personnel will be available to staff this proposed school. Pray that Southern Baptists will provide the needed resources for national Baptist growth.

Pray for Marvin R. Haire, pastor-director, New Jersey

Larry Wilkerson, worker among Spanish, Ohio

Mrs. W. A. Compere, home and church work, Nigeria

Mrs. H. T. Cummins, home and church work, Kenya

Mrs. W. C. Lanier, home and church work, Israel

Mrs. J. C. Robson, home and church work, Hong Kong

Mrs. Sampson, student work, Taiwan

Burton Bonnell, furlough, Zambia

Ronald Boswell, furlough, South Brazil

Jeannette Beall, retired, China

21 WEDNESDAY Read Matthew 10:21-23

The Japan Baptist Convention sent a team of three persons on a tour of Asia last spring to survey possible fields for large missions. Visiting Hong Kong, Thailand, Malaysia, Singapore, and Indonesia, the team concluded that minimum need suggested five couples, one for each of the countries visited. Japan launched its missionary program six years ago by sending a missionary couple to Brazil.

Pray for the foreign missions outreach of the Japan Baptist Convention. Pray that funds and personnel will be available to send the five couples into Asia.

Pray for Donald Weeks, worker among Spanish, Indiana

Mrs. T. O. Barron, home and church work, Indonesia

James Hudson, educational work, Korea

Mrs. Frank Kirkpatrick, student work, Nigeria

Mrs. Sanchez, retired, Texas

22 THURSDAY Read Luke 10:1-16

Sadness: Chile the land of a mission of Christians walking toward the sea, echoed through the streets. Ten Christians were to be baptized in the sea. These ten represented the aboriginal Native families who had moved there a century ago.

Pray for the people of Chile and for the Baptist leaders.

Pray for Mrs. F. Leroy Smith, pioneer worker, Montana

Bozeman, business administration, Montana

Pray for preaching ministry, Uganda

Pray for home and church work, Brazil

Lawrence Hardy, work with men and boys, Liberia

Mrs. L. D. Mullins, home and church work, Indonesia

Mrs. L. L. Northcutt, home and church work, Peru

Russell Rowland, doctor, Tanzania

W. D. Richardson, furlough, Ghana

Jessie Green, retired, China, Malaysia

J. C. Powell, retired, Nigeria

23 FRIDAY Read Luke 19:1-10

"The most important event for us in 1968 was the beginning of our youth center," state William and Sally Wagner, missionaries in Austria. Gaining in spirit and size, it now has a full program of meetings in English and German. Programs are designed to reach Austrian young people who are not Christians. Pray for the new youth center. Pray for new Christians who are workers in the center.

Pray for B. Frank Belvin, worker among Indians, Oklahoma

Juanita Faye Elston, worker among Indians, Oregon

Mary Lucy Parsons, Baptist center, Maryland

Mrs. Cass Vincent, worker among Polish, Minnesota

Mrs. H. W. Barker, home and church work, Taiwan

Olivia Boles, preaching ministry, Equatorial Guinea

Ted Cramer, preaching ministry, Liberia

Mrs. R. T. Fleece, home and church work, North Brazil

Doris Garrett, educational work, Nigeria

Mrs. J. E. Ingolf, home and church work, Indonesia

Earl Langley, dormitory parent, Taiwan

Mrs. R. R. Mirex, home and church work, Brazil

Mrs. S. P. Myers, home and church work, Nigeria

William Wagner, student work, Austria

David Mayhall, furlough, Nigeria

Greene Brother, retired, China, Malaysia

24 SATURDAY Read Ephesians 4:23-31

Listen to the voice of an Indian girl. I have this thing in my mind about being a Christian.

Pray for the Indian young people with whom Mrs. E. R. Isbell, missionary to South Alabama Indians, Citronelle, Alabama, works.

Pray for Mrs. Robert Hall, rural urban work, Ohio

Mrs. F. H. Healey, worker among Indians, Montana

Dwight U. Jackson, rural urban work, Indiana

Mrs. E. R. Isbell, missionary, Alabama

Mrs. R. C. Bruce, home and church work, Japan

Mrs. R. F. Cridder, home and church work, Spain

Van Gladen, preaching ministry, Mexico

Mrs. Van Gladen, home and church work, Mexico

S. Eugene Hucksby, educational work, Chile

William May, preaching ministry, Ecuador

Mrs. J. F. McKinley, home and church work, Pakistan

Robert Myers, religious education, Bahamas

Mrs. K. R. Nicholson, home and church work, Liberia

Lagon Templeton, business administration, Hong Kong

Laura Wyatt, social work, Ghana

Mrs. C. R. Blundell, furlough, Uganda

E. L. Kelley, retired, Texas

25 SUNDAY Read Numbers 6:22-27

Last summer the Georgia Baptist men's chorus toured Brazil, Chile, Argentina, and Peru presenting thirty-five concerts. The concerts were held in public halls so that persons hesitating to attend Baptist churches might attend.

Pray that music might be used by missionaries in other creative ways to draw nationals to confrontation with the gospel. Pray that as persons in the United States with musical skill might be used in an expanded ministry abroad.

Pray for Maurine Briggs, juvenile rehabilitation, North Carolina

Earle D. Shewhart, state director, Georgia

Rudolph Damm, preaching ministry, Peru

Mrs. D. L. Mitchell, home and church work, Indonesia

Mrs. D. R. White, home and church work, Spain

Mary Ellen Yarnes, work with women, Nigeria

Will Roberts, furlough, Kenya

Emma Watts, furlough, Nigeria

A. Washington, retired, Oklahoma

W. E. Allen, retired, Brazil

26 MONDAY Read Proverbs 3:13-26

In a small Sicilian town a Baptist pastor has services each week for a few Christians. Outside the little meeting room a priest watches those who enter, many later lose their jobs. Pray for the people of Italy who live in fear and superstition. Requests Mrs. Mollie Ellen Anderson. The Andersons work with persons in southern Italy and on the island of Sicily.

Pray for Mrs. Hubert D. Bock, rural urban work, California

D. A. Dalby, work among Indians, California

Dora Mae Moss, Baptist center, Virginia

A Baptist woman who consistently spends time, that precious commodity, before God in earnest prayer finds her life transformed and her love of God splashing over into the lives of others. Her soul is stretched as she reads *Call to Prayer* in *Royal Service* and intercedes for missionaries on their birthdays.

Woman's Missionary Society Member Handbook—Changes and Choices

25c from Baptist Book Store and Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203

Charles Bellenger, dentist, Botswana
Mrs. W. L. Cooper, home and church work, Argentina
Mrs. J. L. Kidd, home and church work, South Brazil
Price Mathieson, educational work, Japan
Mrs. G. B. Nelson, home and church work, Indonesia
Christopher Pool, educational work, Nigeria
Mrs. R. L. Stanley, home and church work, Philippines
Mrs. J. L. Watters, home and church work, Japan
Mrs. F. H. Anderson, furlough, Italy
Mrs. D. B. McCoy, furlough, Philippines

27 TUESDAY Read Isaiah 26:1-9

Marvin and Beth Reynolds are the first Southern Baptist missionaries to the African nation of Botswana. They moved to Francistown, Botswana in January, 1968. Pray for this couple in a new missions field.
Pray for two other new fields, Ethiopia and South West Africa. The William Lewises, John Cheynes, and the Sam Cantrons are in Ethiopia. The Chariton Whisons were appointed to serve an English language Baptist church in Windhoek, pronounced VENT hook, South West Africa.

Pray for David Benham, language work, Arizona

Mrs. Ernest F. Day, worker among Spanish, New Mexico
Donald Dolifka, preaching ministry, Tanzania
William Hailey, student work, Indonesia
Pauline Martin, educational work, Nigeria
Mrs. L. C. Turnage, home and church work, Colombia
Mrs. W. C. Ruchti, furlough, Italy
Mrs. A. R. Crabtree, retired, Brazil, Portugal

28 WEDNESDAY Read Matthew 8:23-34

Sixty-two young men and women were commissioned missionary journeymen, August 7. They left immediately to fulfil two years of service alongside career missionaries. Serving in twenty-nine countries, this is the fifth group of journeymen sent out by the Foreign Mission Board. They serve in such skilled areas as teaching, nursing, social work, student and youth work, office work, publications and medical technology.
Pray for these young men and women as they find their places in the Southern Baptist missionary task force.

Pray for Mrs. T. E. Ballenger, home and church work, Germany
Mrs. L. G. Breeden, home and church work, Colombia
Mrs. J. W. Bruzendine, home and church work, Liberia
Mrs. R. L. Hensley, home and church work, South Brazil
Leslie Hill, educational work, Philippines
Mrs. R. H. Pinder, home and church work, Argentina
Laurence Walker, business administration, South Brazil
Mrs. J. E. Patton, furlough, Thailand
Frank DiMaggio, retired, Louisiana
R. C. Moore, retired, Chile

29 THURSDAY Read Matthew 11:20-30

In the Southern California field of South Central, Los Angeles, a team of twelve summer missionaries and a US 2 missionary helped forty-five Vacation Bible Schools enrolling 4,928 children. By the end of the summer, 521 of these children had accepted Christ.

Pray for the children who have been reached by these young persons. Pray that they might be actively involved in Baptist churches. Pray that Baptists in the area might guide them in Christian growth.

Pray for Clifford Bruffey, worker among deaf, Washington, D.C.
Mrs. Hargre Fisher, worker among Indians, Panama
Frances Lortigue, worker in Spanish kindergarten, Texas
Frank Ramirez, worker among Spanish, Arizona

Earl Fine, preaching ministry, Nigeria
Ernest King, dentist, Indonesia
Mrs. G. C. Martin, home and church work, Philippines
Mrs. R. L. Shelton, home and church work, Thailand
Mrs. H. C. McConnell, furlough, Chile

30 FRIDAY Read Romans 8:1-11

Last summer four Southern Baptist missionary professors took part in projects designed to strengthen and encourage missions work in Africa. Training church groups, studying church growth problems in rural communities of Uganda, planning follow-up for evangelistic campaigns studying urban problems—these men and women are working in Africa.

Pray that increasingly men with specialized skills might make their skills available to the Foreign Mission Board. Pray the increased funds might be available to channel this resource to foreign areas of work.

Pray for Mrs. Isaac C. Matthews, evangelistic work, New York
Mrs. John A. Mosser, worker among Spanish, Arizona
William N. Smith, pastor-director, Connecticut
Connie Bowers, English language work, Nigeria
Mrs. J. L. Gentry, home and church work, Taiwan
Billy Gilmore, preaching ministry, South Brazil
Mrs. W. E. Lewis, home and church work, Ethiopia
Glenn Morris, educational work, Thailand
Mrs. G. H. Watanabe, home and church work, Japan
Mrs. C. F. Yarnell, home and church work, Malaysia
Theodore Cox, furlough, Japan
Hugh McCormick, retired, Nigeria, Hawaii

31 SATURDAY Read Romans 8:1-7

Retired missionaries remain concerned and continue to serve wherever they can. Mrs. R. DeMere retired in October but M. and Mrs. DeMere continue to help the deaf whenever they can. They are concerned that a missionary be found to replace them in Colorado.

Pray with them in their desire for that work to continue.

Pray for Mrs. D. Cimer, worker among Indians, New Mexico
Mrs. H. D. Martin, home and church work, Nigeria
Mrs. C. G. Newman, home and church work, Philippines
Billie Scaggs, educational work, Nigeria
Mrs. Wheeler Kidd, furlough, Malaysia
James Tidenberg, furlough, Tanzania
Mrs. M. R. DeMere, retired, Colorado

People

exploring new thoughts

Dr. H. Samuel Swanson
PMS Secretary
for Africa

We visited a new church building that was erected recently on the site of the ancient Ethiopian Orthodox Church building destroyed by the Muslim invaders in 1540. Two Orthodox priests, clad in long, black woven blankets, offered us some fresh, black barley bread. We accepted and ate it as a symbol of friendship.

Ellen Bennett
Former Journalist
Tempe

And the people!

Women with their straight posture and strong backs, carrying loads gracefully on their heads. Smooth brown-skinned faces broken in wide white smiles.

Slender athletes running their endurance races and jumping like deer their hurdles.

Mrs. Deane Ivy
WMU Director
Baptist General
Association of
New England

Having lived in Mississippi and Louisiana all of our lives where there is a Southern Baptist church on practically every corner, it was difficult to comprehend the distance between churches and to imagine that one association (New England Baptist Association) comprised six states plus one church in a seventh state when we came nearly five years ago.

with power to build
Words used to share new experiences
introduce new people
describe new places
explore new thoughts

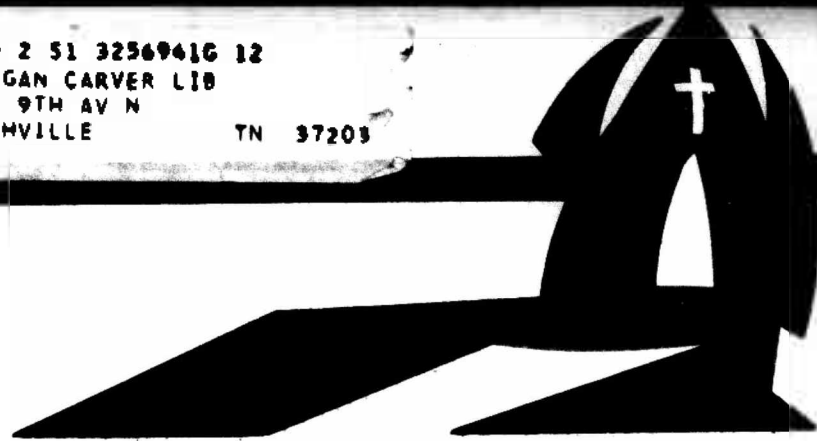
Words with POWER to BUILD

April/Summer

NEXT MONTH

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127 9TH AV N
NASHVILLE

TN 37203



Dear Pastor,

A look backward at the changes of the sixties only reinforces the truism that no one knows what the seventies will hold for Southern Baptists. This is true as any decade merges with another. As the forties changed to the fifties, Pastor R. Z. Boroughs of the Gantt Baptist Church, Gantt, Alabama, probably had no conception of the move members of his church would make to Niagara Falls, New York. Nor did he know that these thirty persons involved in the Niagara Power Project would constitute a church and call him to be pastor. Further yet from his futuristic speculations at the beginning of the fifties was the reality that from the early LaSalle Baptist Church, Baptists in New York would grow to approximately one hundred churches with more than ten thousand members and emerge as a new state Baptist convention with the advent of the seventies.

Behind every church in the Northeast there is a similar story. Some church, often representing a traditional Southern Baptist area, extended itself into this pioneer area. Extension was manifested in many ways—a member moved to attend school or follow vocational advancement, a pastor was impressed to assume a new congregation, a church provided a pastor's salary, a bus load of members went to conduct a telephone survey.

The WMS in your church will study materials based on the Northeast during January (pp. 16-19, 20-22) and February. Members will consider ways your church might extend itself into the Northeast. Your interest and advice will prove helpful to WMS members in any projects they choose. Talk with the WMS director or WMS president in your church or attend the general WMS meeting.

The Home Mission Graded Series also centers on the Northeast. Perhaps your church would like to consider a churchwide study next month in preparation for the Week of Prayer for Home Missions. Talk with the WMU and Brotherhood directors about ideas they have for such a study.

The seventies may hold an exciting adventure for your church as you lead members to extend themselves in interest, prayer, and resources to the Northeast.

Sincerely,

WMU Staff