

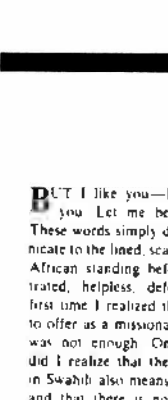
WITH
POWER
to BUILD

FEBRUARY 1970

ROYAL SERVICE



new meanings in KENYA



BUT I like you—I want to help you. Let me be your friend." These words simply did not communicate to the lined, scarred face of the African standing before me. Frustrated, helpless, defeated, for the first time I realized that what I had to offer as a missionary journeyman was not enough. Only much later did I realize that the word for *like* in Swahili also means want or need, and that there is no word for the

words like or love as we know them in English. What a shock! *Love* took on another dimension for me as I realized acutely that I must convey that meaning through my actions, not my foreign words. My oft-used "I love you" was met with a blank stare as I attempted to communicate my reason for being and doing in a foreign country. I discovered that these words must be replaced with a white hand holding a black hand and brown American eyes meeting brown African eyes in smile, laughter, and comradeship. My thoughts turned to the irony of communication. We place so much importance on a word when it is the action behind the word that gives the word meaning.

Need was another word I had to rethink. How many times a day I had said "I need a new dress to go shopping, to take a vacation." As I looked around me in Kenya, I saw need for the first time. No food in a house with six children hung for medicine for a baby with malaria. No beds for tired bodies to lie on at the end of a long day. No one

Used in new situations, familiar words often seem to change meanings. Ordinary words take on new dimensions as new experiences and new emotions are added.

ROYAL SERVICE asked Ellen Dossett, returning from a two-year journeyman assignment in Kenya, to share some new meanings for some old words in her vocabulary.

ellen dossett

of clothes for mothers or children. No school for a young, alert student to attend. No job for a strong, healthy man to work and earn support for his family. Yet I said *need*, knowing nothing of physical want or necessity. I find myself saying *need* with hesitation now.

Beauty brings to mind things like colors, scenic views, a lovely person, cleanliness, a gorgeous home. These things are called *beautiful*. I realized in Kenya the truth of the cliché. "Beauty is in the eyes of the beholder." Beautiful homes, or well-planned wardrobes for the women, or freshly-scrubbed, sweet-smelling children with matching outfits—there are few of these in Kenya. But there is so much beauty—flowers, birds, tropical fish, wild animals, dense forests, endless beaches with crystal sand, and dazzling blue and green waters—nature in her greatest magnitude. 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 over their hurdles. Agile children dancing in the villages. And why not recog-

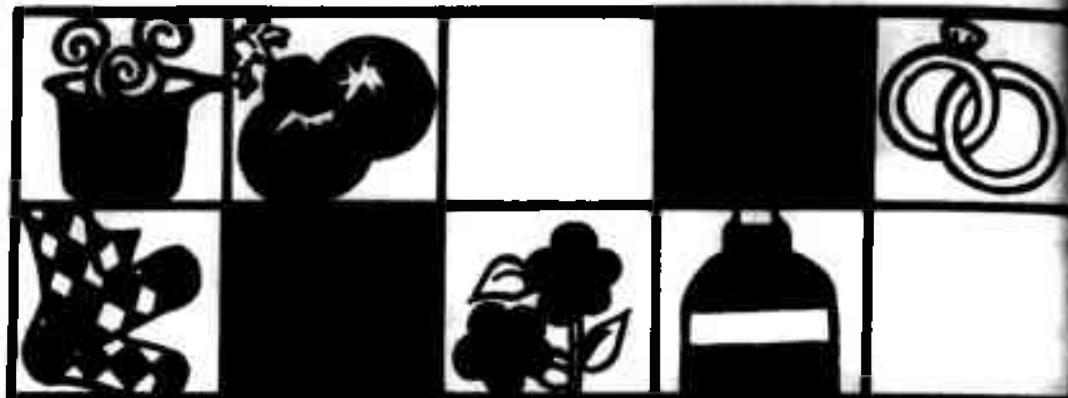
nize the healthy smell of hard work as beauty? It became such to me as I realized that work is the creator of dignity.

The word *loneliness* developed depth for me. Of all emotions, loneliness must be one of the deepest. Loneliness of a human being when he needs to communicate and cannot, when he needs to understand and be understood and fails on both accounts; when he simply craves the company of a friend and there is none. Though loneliness is often considered a negative emotion, positive concepts came to me through loneliness in Kenya. During the first year in Kenya, my loneliness led me into a relationship with God I had never before known. All my human needs were met by God. I became aware that loneliness is a part of life. I found that loneliness can be a very creative, positive force. I was forced to examine myself thoroughly. I came to realize truth in the advice of a close friend during that time. "Ellen, you can't live successfully with anyone until you can live successfully with yourself." My busy American life had not given me time to find out what I was by myself. In Kenya I found myself

stripped of those familiar passions, attitudes, and things that I had grown to lean upon.

I am most grateful of all for my new concept of the word *faith*. Such an indefinable word; can the force of one's life be explained? Our Greek-oriented, logical minds often reject as foolish anything that cannot be understood "equally." But what a freeing, joyful experience it was for me to know a strength beyond my own, because I had "faithed" just a little. In times of despair and failure, so far from familiar and dear people and places, I learned about faith. I learned that it is necessary to attempt something larger than one's self, believing that a source of power other than one's own will be sufficient. I learned also that to exercise faith includes going headlong into an endeavor, being totally unaware of the outcome, leaving that up to God. This understanding is an invaluable addition to my life.

I can never forget the feeling that came over me upon realizing what the word God involves. As I sat for the first time in a Swahili worship service at Kisumu Baptist Church in Mombasa, I could not comprehend a word that was spoken. At the end of the worship period, one of the men led in prayer. I heard and clearly recognized his address to his God spoken in his soft Bantu accent. *Baba yangu*—"Our Father"—and the knowledge of the extent of God came over me like a flash. I knew in that moment that he understood all languages, all customs, all accents. Nothing is unknown or unfamiliar to him; nothing is foreign. All men's needs, deeds, and desires are known and understood by him. There is no necessity for an interpreter when praying to him. The comfort and peace of this understanding remain as a vital part of my spiritual life. Our God knows and it is with all his people simultaneously. The chorus of praise and pleas lifted to him in all languages and dialects at once is heard, deciphered, and responded to individually. What a God is ours!



location for witness

MARRIAGE is a great institution, but I'm not ready for an institution yet," quips the freedom-loving bachelor. Many people who are married are not ready for that institution, either.

But institutions are essential to society and none is more essential than the home. For the home is the oldest institution; it has the largest membership; it offers the greatest benefits; it calls for the profoundest patience and the steadiest perseverance; and it has the most far-reaching effect upon all other institutions. If the spirit of Christ is to be lived in belief and in relevance anywhere, it is essential that it be so lived in the home.

Yet, it is not easy to live the spirit of Christ in the home. When Jesus told the demon-cured man, "Return to your home, and declare how much God has done for you," we read, "And he went away, proclaiming throughout the whole city how much Jesus had done for him" (Luke 8:39 RSV). Does his action indicate that it is easier to be an evangelist to a whole city than it is to one's own home? Living the spirit of Christ in

Marriage, home, family — words suggesting location for the 1969-70 denominational theme, "Living the Spirit of Christ in Belief and Relevance."

the home calls for constancy whereas a person is on the stage only for short periods of time in the community.

Fleeing Jacob exclaimed: "Surely the Lord is in this place; and I knew it not. . . this is none other but the house of God, and this is the gate of heaven" (Gen. 28:16-17). Every wife and mother may lay claim to those words. God is in the home. The home is the "house of God" and "the gate of heaven." The place where a woman stands is holy.

Some years ago a wife and mother attended a missions conference in the Blue Ridge Mountains. The needs of the world were laid before the group; the claims of the kingdom of God were emphasized and re-emphasized. On the last day of the conference members of the group were given opportunity to respond. This woman responded: "I have seen the world and Christ's claim upon it as I never saw it before. But I am confused. What can I do? The world is so big, the peoples are so many! But this I pledge: I shall return to my home and family and I shall see to it that the kingdom of God comes there."

Words with Power to Build

I want to speak for Africa, a land where the truth has made millions free.

Mrs. J. T. Ayorinde, page 12.

... my father answered God's call for foreign missions. This began one of the most wonderful adventures of our lives.

Suzanne Groce, page 5.

Dr. Falconer told me to tell you the greatest single thing that happened to Liberian Baptists was the beginning of GA work.

Alma Hunt, page 10.

The key to the fellowship of our church exists in the reality that we who look differently and think differently are loved and accepted for by one Lord.

James Wright, page 6.

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COVER STORY—"Teaching in East Africa will be difficult," stated Dr. H. Cornell Goerner in a 1965 missionary journey man training session. Months later in Kenya, Ellen Dossett recalled his words and appraised his warning as the "understatement of the year." Yet—the reality of those understating words had the power to build many new concepts in the life of Ellen Dossett.

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WORDS

DESCRIBE MISSIONS FRONTIERS

H. Cornell Goerner

EARLY on Thursday morning we set out for the Menz district. Traveling in Bill Lewis' Jeep Wagoneer, John Cheyne and I, along with a native of the district who would serve as our guide and interpreter, proceeded northward for about eighty-five miles on paved roads. Then, the pavement ended; we kept to the main north-south road for another thirty-six miles before turning off on a new road still under construction. Winding along the crest of a mountain ridge at ten thousand feet above sea level, we kept climbing until we were well above twelve thousand feet. To the right and the left were deep gorges, often seeming to rival the Grand Canyon in their massive beauty. From time to time we were actually above the clouds. At times we could look down from our lofty highway to the clouds in the valley below. At other times a cloud actually rolled in over us, making it necessary to turn on the headlights as we crept along through the fog. Rarely have I seen such massive beauty. Looking out over the cloud-capped hills, one could see down in the valley below little farmhouses, the sheep, and the burros of the industrious inhabitants of this region. The Menz-Gishe district is thickly

populated. Although there is no accurate census, it is estimated to contain about one million people, living in an area which is roughly 150 miles from north to south and averages from 75 to 100 miles in width from east to west. Almost every available square mile seems to be under cultivation. Often we would see a simple wooden plow drawn by an ox. In many cases the land was being plowed in the midst of large boulders too numerous to be removed. Somehow these hard-working farmers raise a crop despite the rocky terrain which would discourage less hardy folk.

Houses in the district are small round structures with conical thatched roofs, quite similar in appearance to African houses farther to the south, but constructed of stones rather than mud and wattle. There are no large towns but scattered individual houses singly and in small groups, with the farmers living close to the land which they till even as the pattern in the United States.

The people obviously are Hamitic rather than Negroid. Both in their manner of dress and in many of their customs they are more similar to the people of the Middle East than the Bantu and Negro tribes typical of

Africa south of the Sahara. An industrious folk, men do the farming rather than women.

After soaking our way along the mountain ridge for about fifty miles, we turned sharply to the west and soon emerged into a broad tableland. The land appeared rich and was well cultivated, except for occasional stretches set aside as pastureland. After driving for some twenty miles through this high valley, we sighted at last the town of Mehal Meda, the newly established capital of the Menz-Gishe district. Mehal Meda is not a very impressive town, but it has been set aside as the administrative center and is scheduled for much development in the next few months. The governor will soon build his residence there and land has been set aside for a summer palace for Princess Tenagne, the only living daughter of Emperor Haile Selassie. A telephone line connecting the town with Addis Abeba and the rest of the world was scheduled for completion in February 1969.

Driving into Mehal Meda, we made our way to the school building where we were to spend the night. Here we unpacked our things as a curious crowd of men and boys gathered to watch the proceedings.

Area secretaries report of regular meetings of the Foreign Mission Board. Board members are interested in descriptions of new areas authorized for Southern Baptist work. On February 8, 1968, Dr. H. Cornell Goerner shared a trip to the Menz-Gishe district of Ethiopia. From this trip plans were made to begin a community development program.

WORDS

DESCRIBE MISSIONARY PREPARATION

Lynn Grace, agricultural missionary, and his wife, Suzanne, have recently joined the Menz-Gishe project in Ethiopia. On March 12, 1968, during appointment procedures, they shared with the Foreign Mission Board events that had prepared them for the Menz-Gishe missions frontier.

Suzanne Grace

IN the summer of 1962 my family took a trip to Ridgecrest. At the end of a fun-filled week, a message was directed to young people. The invitation stated so clearly the price Christ paid to redeem me that I felt I had to turn my life over to him completely.

At about the same time my father answered God's call to foreign missions. This began one of the most wonderful adventures of our lives as we were placed in East Africa on January 21, 1964.

I attended Rife Valley Academy, a boarding school for American missionaries' children, in Kijishu, Kenya,

where my parents served. Life there was quite a change from what I had known and it took some adjustment to get used to it.

Every three months we were allowed to return home for one month's vacation with our families. These months were highlights of my years in Africa. My father served as an agricultural missionary in Tukuyu, Tanzania, Rungwe District. Simple everyday living was an adventure and it was not long before Tukuyu seemed more like home than any other place we had lived.

Some of my happiest memories are of the Africans themselves. The Nyakyusa tribe who live in Rungwe District are the most friendly, hospitable people I have ever known. I was impressed by the African Christians who worked so hard just to eke out their meager existence, yet smiled with the joy and peace of knowing Christ.

Close to the end of my junior year of high school I began to feel that God was calling me, though I was not sure what the calling was. I yielded myself to his plan for my life. I knew he would reveal it to me when I was ready.

When I returned home for Christmas vacation in December 1966, I met missionary journeyman Lynn Grace who had come to take my father's place while we returned to the United States on furlough. We became engaged in April 1967.

In July 1967 after I graduated from high school, I returned with my family to Tampa, Florida. I found that I had changed while in Africa and had to readjust to life in the United States. I attended the University of South Florida, Tampa, Florida. The school year of 1967-68 passed quickly for me. Lynn returned home and we were married August 3, 1968. We have attended Midwestern Baptist Theological Seminary during the 1968-69 school year in preparation for foreign mission service.

Lynn Grace

From 1945 to 1950 my family lived at the Baptist Spanish Publishing House in El Paso. While living there I first became interested in missions. While in high school I worked on a survey crew with Robert E. Donohue, a deacon and close friend of the family. For the next three years I worked after school and during summers as an instrument man and crew chief on several construction jobs.

In the fall of 1960 I went to Utah State University, Logan, Utah. While in Utah my interest and concern for missions was strengthened by living in a pioneer missions area. During the next three summers I worked for the United States Forest Service, Kaibab National Forest, Fredonia, Arizona, on timber surveys, fire fighting, timberstand improvement, lookout, range seeding, and range improvements.

After I graduated with a B.S. degree in range management and minor in animal husbandry, I was offered a graduate research assistantship in range management at New Mexico State University, University Park, New Mexico, and spent the next two years there.

In the fall of 1965 at the state BSU convention at Glendale, I was talking to our BSU about summer missions and missions in general while leading a prayer meeting when the thought hit me. Well, Lynn, what about you? That night I turned my life completely over to Christ and asked him to lead and direct me wherever he wanted me to go. This decision led me to apply and be accepted as a missionary journeyman to serve two years as an agriculturalist in Tukuyu, Tanzania, East Africa.

Even before I left for Tanzania the thought was in the back of my mind, Is the Lord leading me into career missions? While in Tanzania this sense of leadership was furthered through impressions made by diligent African Christians. Finally I knew the Lord was leading me to be a career agricultural missionary.

Multiracial, multicultural, and multinational congregations gather to

WORSHIP IN NEW YORK CITY

James Wright

MISSIONS work in the Northeast, by its very nature and by its very location, must be multiracial, multicultural, and multinational in its constituency. When the Highland Avenue Baptist Church where I am pastor in New York City gathers to worship on Sunday morning, some twenty to thirty national groups have gathered although the congregation is not large. The sermon is heard in six or seven different languages simultaneously. Our church represents people who think differently, who look differently, and who, many times, act differently. It is a church which includes people of many different colors of skin. It is a church which contains people who are on welfare as well as people who are very affluent. Our church is attended by Korean sailors fresh off the boat in their short britches, a young girl

in a pair of dirty bell-bottoms, young people with sunshades propped up on their fancy handos, a young addict with shaved head—fragmented people who are trying to become whole through Jesus Christ. Ours is a great opportunity.

About thirty Buddhists—Japanese ladies—attend our church faithfully. They are there every Sunday and twice in the middle of the week. They are there because someone said to them, "Our church cares about you." They are coming because they feel there is a place for them in the church. Twenty or thirty Roman Catholics from South America attend our service. They do not have the vaguest conception of what the service means. They do not even speak the language, but they believe that our church cares for them. A half-dozen Chinese people attend our

church who have had no relationship with any church or anything that resembles religion. They have found a group of people meeting together who are interested in their needs and want to supply answers to those needs.

Sunday by Sunday we see people coming to know the meaning of the Christian faith because they have been drawn into a fellowship of people who care for them. There is someone who is concerned. And, therefore, they come.

The key to the fellowship of our church exists in the reality that people who look differently and think differently are loved and cared for by one Lord.

(Adapted from an address at World Missions Conference, Ridgecrest, North Carolina 1964)

Home missionaries minister to discontented, disillusioned, and disturbed

YOUTH IN THE NORTHEAST

Burt Potter, Ken Lyle, Helen Neiger

MUCH of the challenge of the Northeast lies in the very confused but rapidly prevailing adolescent society which dwells there. Many of these teen-agers are discontented, disillusioned, and disturbed. Unable to cope with sham in today's adult world and unsure about creating their own, they have become totally derelictized, suspended between one set of mores and the next with no direction to travel. The church, described by many teens as stuffy, old-fashioned, and a waste of time, must find ways and means to deal with this bubbling volcano called adolescence. Indeed the church must capture this dynamo and channel this power into energy which can propel the body of Christ for ages to come. We introduce you to some of these kids. Kids from the streets of Boston, Philadelphia, Worcester, New York City. Meet them with compassion, see them with vision, then listen to them.

Bob is a seventeen-year-old boy whose hair is growing long and whose interest centers around his motorcycle. His family and neighbors do not understand his strange conduct. His striving for independence could lead to a mature faith or it could lead to a wayward life. The choice is Bob's as he contemplates his future in Philadelphia.

Betty Ann is fourteen years old and something of a nervous wreck. She has been smoking since she was six years of age and she has now advanced to over a pack a day. She knows all about drugs. She knows all about a lot of things. Betty Ann is a new Christian but her frustrations go very deep.

Tommy is a fraternal twin who comes from a broken home. His mother died suddenly a few months ago. He is irresponsible. He is dirty both in body and mind.

Sue is the daughter of a college professor, the product of a broken

home. She lies now at the brink of deciding whether the irresponsibility that she has been showing at work and in church life will be corrected. She has the possibility of a life of drugs or an abundant life before her.

Greg, thirteen years old, comes from a family of ten children of Indian background. Recently, he stood in court and heard his mother say that she did not want anything more to do with him.

Laurie is only fifteen but she has been with all the older guys. She has never had a meaningful relationship with an adult who could tell her what Christian love is.

Linda has been picked up for vandalism, for stealing, for running with street gangs. "Why should I care about my life?" she says. "No one else does."

The greatest fame in the life of thirteen-year-old Steve is being the cousin of a star basketball player. He is on a lonely search for friendship

or some way to escape the isolation that has engulfed him.

Eugene comes on strong. He bubbles a lot, and usually will do anything to please. But he has a steel spring inside of him and every once in a while at the slightest provocation that thing comes unwound. He loves strongly but he hates just as strongly. He has a Negro father and a white mother. He seems lost most of the time.

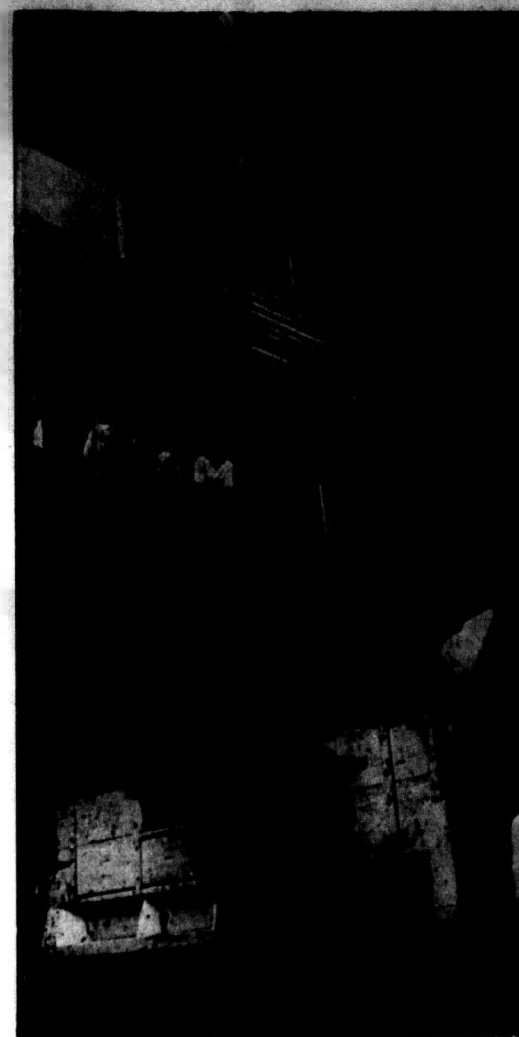
Richard is one of the most important members of a street gang. About three weeks ago he was picked up for nearly stabbing to death a little seven-year-old girl. He has threatened his mother and father with both knife and gun. Richard is nine years old.

Ruby became pregnant out of wedlock. Her mother said she could not keep the baby and stay with them. She kept the baby but ran away. She is only eighteen. She supports the baby dancing in a nightclub and wonders if she will ever get back to high school or if anyone could possibly love her.

A nine-year-old boy broke into a church one night. When arrested and confronted with his misdemeanor, he responded, "Please officer, don't send me back to the detention home. I've been there for the last year and a half."

(Adapted from a presentation at World Missions Conference, Ridgecrest, North Carolina 1969)

ROYAL SERVICE • FEBRUARY 1970



ON the first evening we were in Liberia, Dr. Falconer, pastor of historic Providence Baptist Church, and his wife came to be our host and hostess at dinner. We had a lovely time with the Falconers, the two missionary journeymen, and Margaret Fairburn, the missionary in charge of WMU in Liberia. Dr. and Mrs. Falconer are American Negroes. Dr. Falconer, as a chaplain in the armed forces, was stationed in Liberia during World War II. He said that he was the only American who came to make his home in Liberia after the war. Back in the United States after he was discharged, he could not get away from the need of leadership in the Baptist work in Liberia. He and

his wife have served Providence Church for about twenty-five years. He is a very able, highly educated, polished gentleman, and a man who is prominent in civic affairs in the city. I have never seen such love for Baptist missionaries and such gratitude for the support of Southern Baptists as Dr. Falconer shows.

While Baptist work in Liberia is very, very old, we have not been there long. It has not been more than ten years since Liberian Baptists asked Southern Baptists to send some help there. They particularly needed help with Ricks Institute, an old school that was quite run-down. Because of a shortage of teachers and poor physical facilities,

its student body suffered and the country was not getting the of trained leadership needed. Foreign Mission Board, after consideration, moved in to help according to the needs expressed. More help was requested until now have a fair size mission there, working closely with or under direction of Liberian leaders.

Dr. Falconer told me to tell that the greatest single thing ever happened to Liberian Baptists was the beginning of GA work. He feels that the hope of the future Liberian Baptists rests in GA and RA. He calls GA and RA the leveler of all tribes and all classes of people that exists in Liberia today. Get a GA started and the girls of age will come together regardless of tribal background or any of the other divisions of which adults are aware.

On Sunday morning the WMU annual meeting opened in Monrovia's beautiful Centennial Pavilion. The president, Mrs. William R. Tolbert, wife of the president of the Baptist World Alliance, presided with dignity. Providence Baptist Church contributed its congregation and its radio time. I spoke and was mindful of my responsibility since the message was being broadcast.

Guests were served luncheon in the Providence Church educational building which was still under construction. Tools and building materials had been replaced by tables. Delectable dishes—no doubt prepared at home—were beautifully arranged in a buffet. When all were more than satisfied, I went into the makeshift kitchen to express my appreciation to the women. There I found Mrs. Tolbert, beautifully dressed, up to her elbows in wash dishes and leftover food.

Later that afternoon we went to a tribal church that had just been organized. Mrs. Tolbert and Margaret Fairburn had been going there each Thursday evening to work with the women. That Mrs. Tolbert, whose life is greatly consumed with state affairs since her husband is

vice-president of Liberia, would invest so much time with so small a group impressed me favorably.

The next morning Margaret came to take us to Ricks Institute. I was totally unprepared for the very wonderful physical facilities that had been developed. The excellent faculty and the handsome student body assembled in the large auditorium. Students from the first grade to high school, winsome people doing quality work—the sight of these filled me with great hope for the future.

We returned to the WMU meeting in Shiloh Baptist Church. Its very name made me homesick for my native Virginia. There, in the country province named Virginia, was this Shiloh Church. Like old churches I remembered in Virginia, it stood high on a hill overlooking a beautiful broad river. It was shaded by an ancient tree poised dangerously on the edge of a cliff. The members—

so proud of having the meeting—had renovated the entire building. The church had been painted inside and out. Everything was so new it smelled of paint and so crisp you could all but hear yourself sit down.

After the session we went to lunch with Dr. Tolbert. The night before he had said to us: "You cannot come to Liberia and not break bread with us. I want you to come to lunch tomorrow. My wife's responsibilities in the WMU meeting will prevent her being at home, but Christine, our daughter, is going to be my official hostess."

Mrs. Falconer and Margaret accompanied us to the Tolbert home where Dr. Tolbert was concluding a session with the executive board of the Liberia Baptist Missionary and Educational Convention of which he is president. Dr. H. Cornell Goerner of our Foreign Mission Board was there to confer with the board and

completed the guest list for lunch.

Christine was the prettiest individual I had seen in many a day. Redhead personality. Quiet charm. I immediately identified with her. She had trained, as I did earlier, to teach primary children. She had come to Northwestern University for a Master's degree in guidance and counseling, the field in which I did my graduate work. Coming back to Monrovia two years ago, she and one of her mother's foster daughters established a primary school with five grades.

Christine goes to school early in the morning. After the children are dismissed she spends the remainder of the day doing counseling and guidance to the public school system. She had gotten substitutes for both jobs that day. Her mother could not have done a more charming job of being hostess.

Christine is one of six daughters the Tolberts have. All six of them, according to the missionaries, are very outstanding. The oldest married the son of William Tubman, president of the Republic. Not only the son of a famous father, he is now in the senate, an office won by election rather than by appointment. One daughter is a medical student at McGill University in Canada. One is studying business administration in California. They have followed six very different professions. The youngest in the family is a fourteen-year-old son—a student at Ricks Institute and a baritone soloist in the school choir which sang for the WMU meeting.

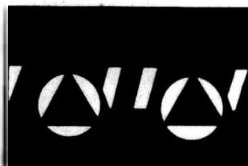
All of you know I have a weakness for recipes and materials, so I've come back with both. In Liberia the most outstanding dresses that we saw were made of lapsas. We got excited in Liberia and bought the first ones. Then in every country we bought some more. So you are going to see these in all sorts of colors when I get my loads (in Africa you never say boxes or packages). I'm anxious to see what kind of luck I'm going to have making them.

the
best
part

of any trip is
coming back

I WANT to speak for Africa, a land where the truth has made millions free.

Africans are very religious people. This was true even before Christianity entered our continent. Geoffrey Parrinder, author of *The World's Living Religions*, evaluates Africa's



three main religions. All Muslims and heathens believe in a supreme being who is given different names by different tribes. In Central Africa he is often called *Lessa*, meaning Cherisher, and is regarded as a maker of the world, owner of all things, and giver of rain. In East Africa he is given the name *Mulungu*, meaning orderer or great one; the people think of him as creator, present everywhere, and chief of the dead. Others in Central and West Africa call him *Nyambe*, meaning force or power. Other names attributed to him are *Ngweni*, *Mawu*, *Olorun*, and *Chuku*. Since their belief is that God is far, far away, there must be some intermediaries. Hence the existence of general gods, worshiped by various tribes over large sections of the continent. Tribal gods come next. These have no recognition beyond the limits of their respective tribes. The third in rank are family gods which are just for particular families, and then the individual gods, which are sole properties of particular individuals.

Africans respect their gods very much. They offer them anything requested, even their children. Seasonal sacrifices are made to these gods. These sacrifices range from raw or cooked food to the blood of sheep or goats. Some even go to the extent of torturing themselves to appease these gods. Fear is the keynote. Any accident or mishap is attributed to these gods of cruelty. Charms are worn around the waist, neck, wrists, and on toes and fingers to protect from the evil of these gods.

the truth
shall make
you

FREE

MRS. J. T. AYORINDE

Truth—a basic word in the Christian vocabulary. Listen to the words of Mobola Ayorinde, past president of Nigeria WMU, that gave new meaning to this word for the participants of the Eleventh Baptist World Congress in 1965.

The Dark Continent is now becoming the lighted continent through the grace of God and through his gospel spread to all corners of Africa by Baptist missionaries and other denominational missionaries. I can prove to you that the efforts of these missionaries are not in vain by re-

lating some true stories of lives whom the truth has redeemed.

"When we were first married, I would fight with my husband and refuse to cook for him. I always wondered why he did not hit me or divorce me like other husbands did. But he just patiently showed me the love of Christ and taught me from the Word of God," testifies Gudaya, the wife of a Christian medical dresser in a country clinic of Ethiopia. Now she is helping women learn to read, telling others about Christ, and helping teach the Bible.

Mr. Ngabidila, a Congolese, and his friends were stealing many things belonging to other people. It was Mr. Ngabidila who taught his friends how to steal. He also taught them to kill anyone they found in his house. They killed many white and Congolese people.

One day the government arrested Mr. Ngabidila and his friends. After deciding to kill him, they put him in prison to await the day of his death.

Mr. Ngabidila sent for the minister from the British Baptist Church. When the pastor arrived, Mr. Ngabidila asked the pastor to baptize him. The pastor questioned him: "Do you believe in Jesus Christ? Are you sorry about your sins? Do you want to accept Jesus Christ as your Saviour?" Mr. Ngabidila answered, "Yes."

Mrs. Mary Makosholo shares this story: "I was born as the fourth child of eight children. My parents were very strong Christians and built a home in which to rear their children.

They were members of the Anglican church, of which I also was a member. In 1942 I felt within my heart that I needed the Lord with me and I trusted the Lord Jesus as my Saviour.

"I finished my education so that I could be a schoolteacher. After teaching for two years, I married Mr. Michael Makosholo. I tried to persuade him to join the Anglican church with me, but he refused.

"In 1955 we began to teach in the Baptist School at Sanyati Reserve. When we first went to Sanyati we said we were not interested in being Baptists, but we began to observe what the Baptists did and what they taught. The Baptists gave us light and knowledge of the Bible. We decided we would join.

"After we were full members of the Baptist church, I attended the WMU meeting that was held in Gatooma in 1956. There a missionary lady gave a talk about tithing. The talk went deep into my heart. It was as if she were directing the entire talk to me. I felt that I was a thief stealing the Lord's money.

"When I went home I did talk with my husband, but before we talked we read together Malachi 3:8-10. My husband answered me, saying that he had already been thinking about this before I went to the meeting, and therefore we should go ahead now and start giving our tithes to the Lord.

"Since the time we began to tithe, we have had many, many blessings from Him. I always feel I am not

worthy of these blessings.

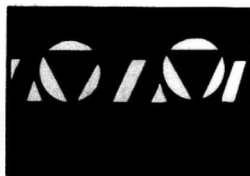
"In the middle of the year in 1961, our missionaries called my husband and me to their house. They told us we had been chosen to go to the United States of America to further our studies. I could not say a word. I wondered whether I was dreaming. Never in my life did I think that one day I could go overseas. It was not easy to leave our four children with members of our family. Now I know there is nothing impossible with the Lord.

"While in the States for a year and a half, I learned many things from the Christian women who have given themselves to the Lord's work. Now I pray that one day women in my country, Africa, may have the same sort of spirit to work together, helping each other in spreading the good news of salvation."

Miss Regina Ghogomu, serving at Bansa Baptist Hospital, gives this testimony: "I was born in a pagan family. I attended the Cameroon Baptist Mission school from classes one to four. There I heard something about Christ. Then I was sent to Native Authority school where there was no teaching about Christ. The person with whom I stayed was not a strong Christian and influenced me to stay away from church.

"I was very far from God. When I completed school, I was admitted to Midwifery Training School in Bansa Hospital in 1961, where I started attending morning devotions and going to church activities. Here I realized that Christ was not living

is me. Sometimes on Sundays when it was time for the Lord's Supper, I walked out. I asked the pastor what to do. He advised me to start attending Inquirers' Classes. Finally, my heart changed, and I took Christ as my personal Saviour on November 19, 1961."



A few years ago, there lived in a small town in the central region of Ghana, a woman named Efua Serwa. She was an idol worshiper. The cause of her former six abortions was attributed, by the fetish priest of that town, to the fact that the gods were angry with her.

When she was pregnant again, the fetish priest asked her to bring a white fowl to be slaughtered to appease the gods. In fact, she had spent all her money in buying fowls and goats to appease the gods during her former pregnancies which had proved abortive. She managed, however, to find some money to buy the white fowl which the fetish priest had asked her to bring. When she took it to the priest, he made her understand that after slaughtering the fowl, he was going to throw it up, and that unless it fell with its face upward, Serwa would lose her baby again!

Efua Serwa shivered all over her body and perspiration covered her face as she watched the fetish priest slaughter the fowl and throw it up. To her utter dismay, the fowl fell with its face downward!

Serwa's heart sank within her, and she refused to be comforted, because she believed that she was certainly going to lose this baby. The cunning fetish priest assured her, however, that he would be able to appease the gods if she would bring a white goat. She did not know what to do. Although she wanted very much to have a child, she could not afford to buy another goat. She, therefore, decided to go to a friend, who was a Christian, for a loan. It happened that this Christian friend had spoken to her several times before then about Christ, but Serwa was so tied up with the belief that her abortions

were caused by the angry gods that she never cared to listen to his friend.

Serwa was weeping when she told her story to her Christian friend and then asked for a loan to buy the white goat. Her friend then had another opportunity to preach Christ to her, and they both prayed together. She invited her to church services, and after attending for a few weeks, Serwa accepted Christ as her personal Saviour.

Efua Serwa never went back to the fetish priest, and to the amazement of the unbelievers in that small town, including the fetish priest himself, Efua Serwa was one day delivered of a bouncing baby boy whom she named John the Baptist. She has since become a staunch member of the local Baptist church and an active member of the WMS. John the Baptist is also growing into a fine young man.

Efua Serwa knew the truth, and the truth has made her free.

Christ has transformed many people in Africa. Christianity is gaining ground in Africa by the efforts of both missionaries and nationals, through their schools, churches, hospitals, welfare centers, and orphanages. Baptist Women's Union of Africa has brought Baptist women together. Christianity, despite evil forces of prejudices and tribalism, is driving away superstitions, decreasing disease, ignorance, tribal hatreds, abolishing witchcraft, human sacrifices. Christianity increases Christian homes, promotes Christian living.

Want to hear more? Turn to cover 3 for information about the 12th Baptist World Congress.

PREFACE TO

What comes to your mind when you hear the word *poke*? A sprightly punch? A plant? Or a brown sack? As a matter of fact, any one or all answers would be correct according to *Webster's Seventh New Collegiate Dictionary*. Words suggest different things to different people. Meanings are altered by experience. Words even change their personalities as users pour into them new or broader meanings.

Mission study is a term that has changed in meaning. What comes to your mind when you hear or read the words *mission study*? The Adult book in the Home or Foreign Mission Graded Series? Right you are! But that is not all. This term has broadened in scope. You need to be aware of this, so the full range of study opportunities in WMS is cataloged in your thinking. This information can help you choose the kind of study you want to be involved in. So let's review.

In October 1968 a new WMS organization plan was introduced to churches. Certain new terminology was selected to communicate the ideas characterizing the plan. Other terms, familiar and well-established, were injected with new meanings. Mission study is one of these. The term now is an umbrella term including all study approaches in WMS. These include study of a book in the Home or Foreign Mission Graded Series, study in the general meeting, and all study groups—current missions, Round Table, Bible study, and mission books. When we wised up to the fact that all these approaches are mission study, we started using the term to include them all.

ACTION OPPORTUNITIES THIS MONTH

Prayer groups will concentrate on missions advance in the Caribbean, page 28. Individuals not in prayer groups may wish to use this material for individual prayertimes.

Mission action participants are invited to begin a plan of individual study designed to increase caring skills. Individual study materials are on page 29.

WHAT MISSION STUDY OPPORTUNITIES ARE AVAILABLE THIS MONTH?

Churchwide

Some churches will conduct a churchwide study of the Home Mission Graded Series book *Mission: The Northeast* by Leonard Hill.

WMS

Participants in WMS general meetings will become acquainted with WMU in the Northeast. They will find out what they can do to help bear the responsibility of missions education in these pioneer churches. General WMS study material is on pages 16-19.

In some churches not conducting churchwide Graded series studies, societies may wish to plan a study. See *Forecaster*, page 34.

Societies or members may choose to conduct a special book study this month. Page 30 gives some suggestions.

Mission Study Groups

Current missions groups will investigate God's requirement that disciples use appropriate means for missionary work. Kenya and Ethiopia will serve as examples. Study material will show the ways that missionary methods were designed to meet specific national needs. Current missions study materials are on pages 20-22.

Bible study groups will study passages of Scripture supporting the concept that the Holy Spirit is the power that makes missionary work effective. Bible study materials are on pages 23-26. Bible study groups may choose an optional book study of the Holy Spirit's role in missions. Book suggestions are found on page 30.

Round Table groups may study books in the unit "Toward Change" on page 27 or they may choose books from the *Round Table Group Guide*.

Mission books groups may study books suggested in *Mission Books Teacher's Guide I* or *Mission Books Teacher's Guide II*. Additional suggestions are given on page 30.

GENERAL WMS MEETING

WMU in the Northeast

Roberta C. Edwards

Closely paralleling the development of Southern Baptist churches in the Northeast is the work of Woman's Missionary Union. Southern Baptists who have lived all their lives where there is a Southern Baptist church on practically every corner find it difficult to comprehend the distance between churches and to even imagine that one association (New England Baptist Association) only five years ago encompassed six states and one church in a seventh state (New York).

Organized in Spite of Distance

Organization is limited with such a widespread area. Baptist women in New England are undaunted by what seem to be overwhelming odds and in the true spirit of pioneers make the best of what looks like an unconquerable situation. Mrs. Duane Ivey was deeply disturbed by the cumbersome problem of distance and lack of adequate organization. She began to pray for the Lord to show her how she could help in developing and strengthening the work of the association. After she had lived in this area less than five months, the association president moved away, and she was asked to take this place of service. Commenting on her experience, she says: "I thought, Oh no, Lord, not this! This isn't the way I wanted that prayer answered. I did accept, however, and have been thrilled by this opportunity for service."

In October 1967 three associations were organized within the Baptist General Association of New England: Upper New England Baptist Association (Maine, New Hampshire, and Vermont), Southern New England Baptist Association (Connecticut and Rhode Island), and Massachusetts Baptist Association. The growth in all of these associations has been phenomenal. All three associations formed associational WMU organizations.

In November 1968 a small group of women met just

prior to the first annual meeting of the Baptist General Association of New England and voted to organize Woman's Missionary Union on the general association level. This action was a primary step in working toward a state organization for Woman's Missionary Union when the growth of the work in this area warrants the organization of a state convention. Mrs. Ivey's prayer for the Lord to show her what she could do to help in developing and strengthening the work received another unexpected answer when she was elected president of this organization.

The organizational meeting was very fittingly held at Screven Memorial Baptist Church, Portsmouth, New Hampshire, the first Southern Baptist church organized in New England. Although this work is only ten years old, there are now twenty-four churches, ten church-type missions, and many other Bible fellowships. Twenty of these have some of the WMU organizations. Nevertheless, this is a percentage record that commands respect from Baptists everywhere.

Problems Complicate Progress

That Baptist women are not discouraged by distance that separate churches is illustrated by the experience of one woman who drives ninety miles round trip to attend worship services at a Southern Baptist church because she cannot find a church (even a Baptist church of another convention) in her own city in which she can feel that she has a true worship experience. Mrs. Ivey and her husband have traveled 122 miles round trip to conduct worship services for a group who had no closer Southern Baptist church. They helped this group in North Truro, Massachusetts to organize a Sunday School, and the WMS of their church in Falmouth, Massachusetts helped provide books and materials for the beginning of this work. This is true missions outreach.

The nearest WMU camp is a twelve-hour drive for Mrs. Ivey and even longer for many Southern Baptists. In spite of this distance and the excessive cost of renting a camp belonging to another church group, the first New England Baptist camp was held in 1967 with thirty-nine young people in attendance. This camp was held in the mountains of New Hampshire at Camp Monadnock, a privately owned Christian camp. Six young people made professions of faith during the camp, four rededicated their lives to renewed Christian living, and five dedicated their lives to full-time Christian service.

Another difficulty is that few of the churches own their own buildings. A few own residences which have been converted into meeting places. Others meet in schools, Grange Halls, trailers, YMCA buildings, Masonic Halls, hotels, and other church buildings. The Cape Cod Baptist Church has been renting a Seventh Day Adventist church building for over five years. They have now to look for another meeting place since the Seventh Day Adventist congregation has accelerated its program to include Wednesday night and Sunday activities.

The use of other buildings necessitates storage of equipment such as teaching pictures, hymnals, offering plates, and literature. Storage space is sometimes available in the building but more often materials must be carried back and forth. Often nursery equipment must be set up on Sunday morning and taken down on Sunday night. Rented buildings are generally available only for Sunday and Wednesday, unless additional rent is paid, which prohibits some activities which congregations would like to include in their programs. Most of the WMS meetings are held in homes.

There is a rapid turnover in membership since many of the churches are located near military installations. Nominating committees have a difficult year-round job, looking among the new people who replace those who are transferred for women who are interested and capable of filling offices in WMU.

This need for leadership and for people with strong Baptist background is not always a liability. It often provides opportunity for young women to assume responsibility far beyond that which would have been expected of them in older, established churches. One young woman in her early twenties agreed to serve as WMU director in her church. If she had remained "back home" in Virginia she would probably have sat back while some older, more experienced woman assumed this responsibility. Opportunity for growth in Christian service is limited only by lack of concern.

WMU at Work

Witnessing and visiting among the people of the New England area is a tremendous challenge to Baptist women. Although the society is, in general, somewhat cold and reserved, there are many hungry hearts who do not know what they are searching for. Many people who profess to

be Christian and who are members, some very active, of churches of other denominations, know nothing of personal commitment to Christ. Many do not understand what is meant by the experience of salvation. In an area such as this, it is vitally important for Christians to become involved in community organizations and bear witness outside the church since most of the people never attend church.

That the witness of one Christian woman is often multiplied beyond the initial contact is illustrated by the experience of Mrs. Jim Dunslop in winning Lavada Costa to Christ. Through this initial contact the convert's grandmother, Mrs. Grace Wood, was won. Mrs. Wood was sixty-nine years old when she heard the gospel for the first time at Cape Cod Baptist Church.

She later made her public profession of faith in this same church. Mrs. Wood, who is seventy-four years old, is perhaps the oldest (in age) member of WMU in New England. Although she is of Catholic background and finds the Baptist services grossly different from those she had previously attended, she loves to attend church. Because of surgery several years ago, she sometimes cannot sit. Attending church anyway, she stands all the way through the service. She is dearly loved by those who know her as "Aunt Grace" and is a joy and blessing to the fellowship. Since Aunt Grace has become a part of the congregation, two of her married sons and a daughter-in-law have been reached.

As a general rule American Baptists have welcomed Southern Baptists into the communities. Those who are generally considered to be the liberal groups have been more warm-hearted and cooperative than the conservative groups whose tenets more nearly parallel those of Southern Baptists. Southern Baptists often use American Baptist church buildings for weddings, dinners, and other functions. American Baptists have been generous in allowing the use of their baptistries by Southern Baptists.

Each year the Home Mission Board sponsors several crusades in which the local pastors seek to enlist the cooperation of pastors of other denominations. These pastors are elected to committees and leadership positions in planning for the crusades. The interest has, in general, been good in such coordinated efforts.

The new plan of WMU organization is a great boost to WMU work in such pioneer areas as New England. The old plan was difficult to implement because of the small number of women in any one church, and for those who had no background, Southern Baptist methodology was cumbersome and hard to explain. Bible study is perhaps the favored group activity. By having Bible study groups meet in the homes, it is possible to include neighbors and friends who will not attend church but who will attend a morning Bible study group in the home of a friend. This also contributes to the need for growth in Bible knowledge among WMU members, many of whom are new Christians.

Several groups of women have mission action groups

which minister to local nursing homes. In Falmouth, Massachusetts a different age group goes to the nursing home each Sunday evening to sing, present a brief devotional, and visit with each guest who attends the service. The women of the WMS supplement this with recognition of birthdays, car rides, letter writing, and reading to the men and women who live in the home.

The Screven Memorial Baptist Church, Portsmouth, New Hampshire provides teachers for two classes weekly at a school for exceptional children. Other churches promote jail ministries. All churches are encouraged to reach out into other towns and communities with home fellowships for Bible study.

The women of Emmanuel Baptist Church, Springfield, Massachusetts provided a live manger scene at a local shopping mall during the Christmas season. Members took turns providing personnel for the scenes.

Help Needed in the Northeast

Any woman or group of women can pray for the leaders and for the people to whom they minister. When members of churches in older Southern Baptist areas move to the Northeast, WMS members could maintain contact with these persons through letters or phone calls. Thus, needs may be uncovered which can be met by WMS organizations with more people and more money than are found in the small churches in the Northeast.

Since inadequate funds often limit the availability of missions magazines, manuals, and leadership materials which are needed to function adequately, some societies can underwrite the cost of subscriptions for periodicals. Many young people who are being reached are from non-Christian homes where there is not enough interest to pay for subscriptions even if money is available.

Some societies can send a young person to camp. The cheapest week at camp costs \$32.50, plus the great distances which have to be traveled. Again, many homes will not pay this even if they can. What a thrill it would be to know that some boy or girl found salvation because someone cared enough to pay for a week at camp!

Workers are always needed for Vacation Bible Schools. What better way would there be to spend a vacation in delightful New England than to spend it helping in a Vacation Bible School? Other women might spend a week or more teaching leadership courses.

In this populous area, surveys to find prospects are a tremendous undertaking. One church in Florida sent fourteen women and their pastor to help conduct a telephone survey. The telephone book was divided into fourteen portions, and in two weeks the survey was completed.

The expenses of a pastor or music director to assist some church in a revival can be paid by many churches. Young people should be encouraged to seek secular employment in this area and to find a place of service in a local church or mission. Christian laity are desperately needed to live and work among the people. The testimony

of dedicated Christian laity is more impressive than anything else. The indigenous population is not large, but by Southern Baptists' large and beautiful churches they never see them; they are not impressed that there are millions of Southern Baptists because they never know them; but they are impressed with consistent individual Christian witness.

Another possibility for helping with the work is to help support a pastor in the field or to help pay the rent for a building for some small congregation.

Testimonies from Women in the Northeast

"How thrilling and exciting to be a part of Southern Baptists' fastest growing work in the USA!"

"It is a marvelous experience to be on the ground floor of such an undertaking!"

"The future is exciting and full of hope!"

This should be a time of soul searching for every Baptist woman because every Baptist woman has a responsibility to support the work of these courageous and enthusiastic pioneers.

Mrs. Robert L. McCallip, WMU director, asks them questions of all Baptist women: "Does God want you to become an industrial migrant and move to another section of our great country? Are you willing even as Abraham to leave your hometown and go into a strange area and possess souls for Jesus Christ? Women, let's be honest with ourselves. If your husband's company wanted to transfer him, could you honestly say to the Lord, 'I'll go where you want me to go'? There are many of us here in the pioneer areas who can testify to the fact that the blessings that the Lord has poured out on us far surpass the loneliness and hurt of being so far away from our families."

Read John 4:35 and Matthew 10:7.

GUIDE

for General WMS Meeting

What do you want to accomplish?

January and February general meeting studies have been planned around the basic idea that it is Christian man's responsibility to communicate the message of Christ to non-Christian man. The unit poses this question (aim) for the WMS member to answer: How can I dis-

cover my responsibility in God's missions plan by looking at the way he has assigned responsibility to others? By examining the responsibility of communicating the gospel given to persons living in the Northeast, WMS members can discover responsibilities that they can assume.

Last month WMS considered ways that assistance could be given to new churches in the Northeast. This month material for the general meeting focuses on WMU in the Northeast. Members should be led to answer the study question (aim): How can I share in the work of Woman's Missionary Union in the Northeast? By helping members know something of the problems surrounding WMU in New England, members can be led to respond in prayer, financial help, and personal assistance to the needs of the entire Northeast.

How can you accomplish this aim?

1. Focus attention on WMU in New England. Explain that the problems encountered in New England are common to WMU work throughout the Northeast.

(1) Using an outline map of the Baptist General Association of New England, locate the churches having one or more WMU age-level organizations: Baptist Fellowship of Wilbraham, Wilbraham, Connecticut; First Baptist Church, East Hartford, Connecticut; Pleasant Valley Baptist Church, Groton, Connecticut; Calvary Baptist Church, Caribou, Maine; Maine Street Baptist Church, Brunswick, Maine; Calvary Baptist Church, Ayer, Massachusetts; Calvary Baptist Church, Framingham,

Massachusetts; Bethany Baptist Chapel, Hopdale, Massachusetts; Cape Cod Baptist Church, Falmouth, Massachusetts; Emmanuel Baptist Church, Springfield, Massachusetts; New Colony Baptist Church, Billerica, Massachusetts; Rice Memorial Baptist Church, Northboro, Massachusetts; Screven Memorial Baptist Church, Portsmouth, New Hampshire; Greenmeadow Baptist Church, Kingstown, Rhode Island; Middletown Baptist Church, Middletown, Rhode Island; North Deering Baptist Church, Portland, Maine; Nashua Baptist Fellowship, Nashua, New Hampshire; Oakdale Baptist Church, Oakdale, Connecticut; Newport Baptist Fellowship, Newport, Rhode Island.

(2) Ask three women to prepare short speeches using the topics, "Organized in Spite of Distance," "Problems Complicate Progress," and "WMU at Work," pages 16-18.

2. Ask the three women to form a panel for discussion at the conclusion of their speeches. Referring to "Help Needed in the Northeast," page 18, ask the panel members to suggest ways their WMS can assist WMU in the Northeast. Ask panel members to express reasons for the importance of each way suggested.

3. Present "Testimonies from Women in the Northeast," page 18.

4. Determine assistance your WMS wishes to give to WMU in the Northeast.

5. Conduct a season of prayer.

(1) Pray for WMU organizations in each of the churches located in New England. Pray for Mrs. Duane Ivey, WMU president of the Baptist General Association of New England.

(2) While New York Baptists met in Syracuse last September to constitute the Baptist Convention of New York, approximately 160 women held a luncheon to organize Woman's Missionary Union on the state level. Mrs. Hartmon Sullivan was elected president. Vice-presidents are the directors of the six association WMUs. Pray for Mrs.

Sullivan and each of the directors as they work in this new framework of organization.

(3) Mrs. G. W. Bullard is director of the Delaware Valley Association Woman's Missionary Union. Projected plans call for the organization of the Pennsylvania-South Jersey fellowship into a state convention in the fall of 1970. Pray for Mrs. Bullard and others as they lead the formation of the state WMU.

What planning must you do before the meeting?

1. Prepare a large outline map of the Baptist General Association of New England on poster board (see p. 16 for states to be included). Using maps free from local service stations, locate the churches with WMU organizations listed in columns 1 and 2 on this page.

2. Arrange for three persons to give short speeches.

3. Instruct panel members.

4. Plan the presentation of testimonies from the Northeast.

5. Be prepared to follow through on any assistance decisions made by the society. Persons interested in the Christian Service Corps should be channeled to the Department of Special Mission Ministries, Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309. After the society makes a definite decision to buy missions periodicals or supply funds for youth camps, contact should be made with:

Mrs. Duane Ivey, WMU president, Baptist General Association of New England
411 Pafford Road
East Falmouth, Massachusetts 02536

Mrs. L. Rayford Cockrell
207 Davis Avenue
Linwood, New Jersey 08221

Mrs. Hartmon Sullivan, WMU president, Baptist Convention of New York
8819 Munson Avenue
Niagara Falls, New York 14304

6. Plan the season of prayer.

MEETING PLAN	
Song	
Call to Prayer	
Business	
Promotional Feature (see WMS Form 1-1)	
Prayer Session (see pp. 16-18)	

CURRENT MISSIONS GROUPS

Adapting Mission to Need ETHIOPIA and KENYA

Foreign missions outreach is based primarily on the conviction that Christ has commissioned his followers to take the gospel to every person in the world. In response to this Commission Southern Baptists move as far and as fast as possible into new foreign missions areas. Human need is a significant factor in outreach. While nearly every land has missionaries of some Christian denomination, more than 70 percent of the world's population have yet to be brought to acceptance of Christ. The rapidly changing world situation is another factor urging missions advance. Existing opportunities must be taken before changing world structures diminish them.

The overwhelming need of the world, the command to go, and the challenge of rapidly changing world order suggest that Baptists move into every country of the world immediately. This is not possible. The Foreign Mission Board studies every situation very carefully. The history, culture, and current political situation of a country must be reviewed. Often the area secretary or a missionary survey team visits the country to consider the advisability of making recommendations to the Foreign Mission Board. Certain questions are considered carefully. Is there need for missions work in this country in addition to what other Christian evangelical groups are doing? Will the Christian groups within the country welcome or accept the entrance of Southern Baptists? Will government officials give approval to the beginning of work on the part of a new mission board, grant visas for missionaries, and give the missionaries freedom to develop their mission? Are there missionaries or candidates awaiting appointment who have either expressed interest in this country or feel a definite sense of leadership in this country? Are funds available to develop a program and to provide additional personnel to continue the program?

When entrance to a new field does seem advisable, the best methods of outreach must be determined to suit the needs of that country. Kenya and Ethiopia are two African nations entered by Southern Baptists within the last fifteen years. In each case the Foreign Mission Board has designed a program of outreach uniquely tailored to the culture of that country.

Kenya

Two missionaries were authorized by the Nigerian Mission to visit Kenya in 1954 to consider possible Baptist

work there. In conference with the secretary of the Christian Council of Kenya and the secretary for the Church Missionary Society of England, they were encouraged to make definite plans for missions work. These two men in Kenya suggested four areas of need that Baptists might fulfill: urban work in the four chief cities, Nairobi, Mombasa, Nakuru, and Kisumu; rehabilitation work in one of the native "locations" of Nairobi, Indian and Arabic work; and medical work in the coastal area. Positive reaction from the Church Missionary Society of England was a major factor in entering Kenya. The Church of England sent the first Christian missionary to Kenya in 1844. From this beginning the work of the Church Missionary Society has become the largest in Kenya.

The missionaries on the survey team were impressed with the needs of the city of Nairobi. It seemed expedient to begin work in Kenya by going where the masses of people were concentrated. Thousands of Africans had begun to move to the cities in search of work and a better way of life. The cities were not able to answer the needs of the people. The rate of unemployment increased. Villagers coming to the city were herded into "locations," housing areas enclosed by double lines of barbed wire. Location residents lived four to a ten-foot square room. Because of fears of Mau Mau terrorism, residents were restricted in travel. Identity cards were carried at all times.

Christian work in Nairobi had been mainly with the sixteen thousand white people in the city. Some groups were working with the 110,000 Africans in the area, but the efforts fell far short of those needed because the number of workers was limited.

The Davis Saunderses entered Nairobi in December 1956 to lay foundations for a good will center. The site they selected was in an area where approximately ten thousand people lived who had not been reached by evangelical Christianity. The center was strategically located; 50 percent of the African population would pass it each day.

Answering the needs of the people, this early center offered day classes in sewing, homemaking, literacy, and English to the women. Classes in literacy and English were offered to men in the evenings. A morning kindergarten was held for small children and afternoon recreation for older children.

A similar center was completed in Mombasa two years after the Nairobi center. In both cities, emphasis was

placed upon extending an active Christian witness through rehabilitation efforts. Because of this witness small churches emerged in both cities.

Having established solid beginnings in Nairobi and Mombasa by June 1960, the Kenya Mission extended itself to two new areas. Moving into Kisumu, missionaries went from village to village preaching under the trees. Tribespeople responded and in less than two years, four Baptist churches were organized. Work emerged in much the same pattern in the villages in and around Nyeri.

To the Kenyan, education holds the promise of opportunity. He is eager to have his children educated for a better life. Sensing this strong desire, Baptist missionaries built a school in Mombasa in 1962. Four years later a similar school was completed in Nyeri.

From the beginning, missionaries were conscious of the large concentration of Asians living in Nairobi. Virtually no Christian ministry had been extended to this group. A missionary couple with experience in East Pakistan was transferred to Nairobi to minister to this group.

In response to early suggestions that Baptists begin medical work in coastal areas, work was begun in the Nyanza area along the eastern shores of Lake Victoria. A missionary doctor began by ministering through "spot clinics," going to different churches on certain days. Participating churches built mud clinic buildings and provided people to assist the missionary doctor on clinic days.

Ethiopia

Missions beginnings in Ethiopia followed a survey made by Dr. H. Cornell Goerner, area secretary for Africa. In 1965 Dr. Goerner spent time in Addis Abeba conferring with leaders of the two Baptist groups in Ethiopia, Baptist General Conference of North America and Baptist Bible Fellowship, and leaders of the Sudan Interior Mission, the largest evangelical group in Ethiopia. These leaders communicated positive response to Southern Baptist interest. They felt that existing missions organizations were not able to meet all the needs.

Although government regulations make it difficult for new missions organizations to enter Ethiopia, this was not an insurmountable problem. While to enter for purposes of preaching ministries only was not a likely possibility, medical and educational work seemed relatively open. Dr. Goerner concluded that further survey and definite plans were needed before further contact was made with the Ethiopian government.

The determining factor in the decision to enter Ethiopia came when the William Lewises volunteered to be transferred from Tanzania. They had long standing interest in Ethiopia and would have applied for that country originally if work had existed there.

Since Ethiopia is unlike any other African nation with its distinct personality and unique history, early recognition was given to the need for a distinctive approach. One of the most populous of the African nations, Ethiopia

claims to be "the oldest free nation of the African continent." Having successfully resisted European colonialism, Ethiopians are proud of their distinctive nation. Although the mountainous areas have contributed to the preservation of separate tribes and languages, a basic unity binds the people into the loose federation.

Christianity was successfully introduced in the fourth century. From this early introduction the Orthodox Church of Ethiopia developed as the state religion and became a symbol of national unity and patriotism. Islam was resisted in later years, leaving Ethiopia an island of Christianity surrounded by a sea of paganism and aggressive Muslims. Because of this isolation the Ethiopian Orthodox Church developed its own theology, worship, and traditions. As time passed worship became more ritualistic and much of the initial spiritual power of the church was lost.

The heritage of the Ethiopian Church offers three distinct challenges, according to Dr. H. Cornell Goerner, to a Baptist Mission: "first, the infusion of new life and vitality into the ancient Ethiopian Church in the hope that it might experience a genuine Reformation and become a more potent spiritual force in the life of the nation; second, the transformation of individual lives which have been familiar with the Orthodox Church but found its worship services too formal and traditional to provide vitality and significance; third, the proclamation of the gospel to pagan tribes and Muslim elements in the population which have never known Christian truth."

Another challenge calling for a distinctive missions approach is presented by the growing international community in Ethiopia. More than fifty nations now have representatives in the capital, Addis Abeba. This city is also the headquarters for the organization for African Unity and for the United Nations Economic Commission for Africa. Addis Abeba is rapidly becoming the scene of conferences and consultations of groups from all over the continent.

In 1968 conferences with the Ethiopian Minister of Education and Minister of Health, it became apparent that their suggestions of beginning Baptist work in the Menz-Gushe District of Ethiopia should be followed. The Menz-Gushe District is approximately 150 miles from Addis Abeba.

The need for a community development program, featuring health centers, assistance in education, literacy work, agricultural projects, and vocational training in that area is extreme. Although the farmers are industrious and their cattle numerous, they need instruction about fertilizing the land which is all but exhausted from years of cultivation. New strains of cattle and livestock could bring an improvement of life to many in the community. Methods of farming and harvesting crops are very much the same that have been used for centuries.

The primary school in the district was established in 1967, but children are needed to till the land and tend the sheep. Prejudice against education exists throughout the

region.

One Government health center exists in the district. Manned by a government health officer with limited training, it is entirely inadequate for the physical needs of the immediate community.

By offering a community development program, the Ethiopian Mission has been assured freedom to offer Bible instruction, worship services, and the message of vital Christian faith. Plans for health centers, agricultural assistance, and vocational training are currently being enacted.

GUIDE

for Current Missions Groups

What do you want to accomplish?

During January, February, and March current missions studies center upon attributes of Christians who serve God in missions. Members should be led to answer the study question (aim): How can I grow in an understanding of Christian attributes required in meeting my missionary responsibility?

The study this month emphasizes the fact that the Southern Baptist Foreign Mission Board very carefully chooses the best means for proclamation of the gospel. Very careful studies are made before missionaries are moved into any new missions area. An attempt is made to choose the best possible approach to ministry. Examining Kenya and Ethiopia as examples, members should be led to answer the study question (aim): How can I enlarge my understanding that God requires his witnesses to use appropriate means for missionary work?

MEETING PLAN

Announcement of WMS projects and plans
Preview of general WMS study topic for next month (see WMS Forecaster, p. 33)
Information and discussion of mission action projects
Prayer for mission action projects
Group planning for next month
Study session (see pp. 20-22)
Call to Prayer

How can you accomplish this aim?

1. Use a case study to introduce the basic idea in this study session:

Mark and Gail Southern have not lived in Springfield long. Mark joined the high school faculty as history teacher last fall. The Southern has three children: Mark, Jr., eight; Nancy, five; and Sherri, two. Both Mark and Gail place importance on doing things as a family unit. Most evenings are spent at home with the children. Recreation planned away from home includes and is suited to the need of the entire family. The Southern do not attend church. Neither Gail nor Mark was reared in a church; neither attaches any importance to church life.

Bill and Irene Douglas live on the same block. They are active in the First Baptist Church. They have two children: Garry, nine, and John, six. Recently, they have become concerned about the Southern.

2. Invite members to suggest approaches the Douglas couple might use to witness to the Southern. List these. List inappropriate means of witness that the Douglas couple should avoid.

3. From this discussion lead the group to formulate guidelines for choosing appropriate means for missionary work. Examples: Witness should be suited to the interests and needs of the person to whom the witness is directed. The message should be communicated according to the person's ability to understand. Witness should demonstrate genuine concern.

Introduce guidelines used by the Foreign Mission Board in moving into a new area of ministry. (See p. 20.)

4. Ask one woman to trace the guidelines used in opening work in Ethiopia. Ask another woman to trace guidelines used in establishing ministry in Kenya.

5. For an additional study approach, ask two women to prepare reports on the Ethiopian Orthodox Church and the Kenya Mau Mau uprising. Any recent encyclopedia will have this information. Show how missions approaches take these historical conditions into consideration.

6. In closing, lead each woman to think about her last effort to witness. Lead her to evaluate the suitability of her method.

What planning must you do before the meeting?

1. Read the study material.
2. Prepare the presentation of the case study.
3. Think through the discussion of witness approaches.
4. Formulate a list of guidelines for establishing suitability of witness.
5. Prepare presentation of Foreign Mission Board guidelines.
6. Assist the persons chosen to present the study material on Ethiopia and Kenya in preparation.
7. Determine whether the extra reports should be used. Arrange for these if they are desired.
8. Determine the best way to lead the group in considering the suitability of the last witnessing approach they used.

BIBLE STUDY GROUPS

Bible Passages for Study: Luke 3:21-22; 4:1, 14-21;
John 12:12-17; 15:26-16:15; Acts 2

The Missionary Power

Howard P. Colson

A RENEWED spiritual life force is being felt among Baptists in Italy this Easter season. A nationwide evangelistic effort is in progress, bringing many surprises.

One of the surprises is that people are coming to hear the gospel preached.

The Foreign Mission Board press release by Helen Ruchti of April 1968 continued, "Too early to know the final results of the current efforts, it is evident that the Holy Spirit is working in Italy."

A month later it was reported that two hundred persons publicly professed Christ as Saviour during the Italian Baptist evangelistic campaign, and hundreds more asked for Bibles and for conferences about the evangelical faith. It was estimated that 15,000 non-Baptists participated in meetings held in churches throughout Italy during the five-week campaign. Other thousands heard the gospel preached out-of-doors.

For a strongly Roman Catholic country, such results among Baptists were very remarkable. As Mrs. Ruchti's account indicated, the Holy Spirit was at work.

A similar account was given of missions work in the Philippines. At the close of November 1968 it was reported that 420 professions of faith were recorded in the first five days of the month-long Philippine New Life Crusade. These figures represented preliminary reports from only a portion of the Philippine Baptist churches.

Southern Baptist missionary W. A. Solesbee, reporting through Foreign Mission News on these early results, urged Southern Baptists to continue praying: "God is doing great things in the Philippines!" he declared. He further commented: "The thought which staggers some of us is this: If Southern Baptists can so pray that our Lord will pour out his Holy Spirit in this marvelous and thrilling way to harvest hundreds of souls in just a few days, what would he do if we all so prayed all the time?"

Early in 1969 Foreign Mission News reported that in the month-long series of 205 evangelistic meetings, 6,117 persons had made professions of faith, 151 had committed

their lives to a vocation in Christian service, and about 15 percent of the 11,840 Filipino Baptists had rededicated their lives to Christ.

"Obviously, the results immediately visible as well as those anticipated are because of the Holy Spirit's work," Dr. R. Keith Parks, area secretary for Southeast Asia, stated in his report to the Southern Baptist Foreign Mission Board.

As both of these missionary reports clearly state, the Holy Spirit is still the power that makes missionary work effective. The Holy Spirit was the enabling power in the mission of Jesus and of the early church and was given for that very purpose. Let us look at some passages of Scripture that make this clear.

1. The Spirit-Empowered Christ. Luke 3:21-22; 4:1, 14-21

Jesus, immediately following his baptism, was uniquely endowed with the power of the Holy Spirit (Luke 3:21-22). As we examine the record of his life and work, we find convincing reasons for believing that throughout his ministry he was a completely Spirit-led and Spirit-empowered person. The Spirit guided him step by step and enabled him to accomplish the work that God had given him to do. In the Gospel of Luke, the first statement concerning our Lord's activity after his baptismal experience mentions his being full of the Holy Spirit and being led by the Holy Spirit (Luke 4:1; cf. Mark 1:12, Matt. 4:1).

Luke 4:14 tells us that Jesus returned in the power of the Spirit into Galilee and "the news about him spread throughout all that territory" (TEV). Two verses later we have the account of how he announced to the congregation in his hometown synagogue at Nazareth his messianic mission. Taking his text from Isaiah 61:1-2, he referred to the fact that God had anointed him to preach good news to the poor, heal the brokenhearted, proclaim liberty to the captives and recovery of sight to the blind, set free the oppressed, and announce the year of the Lord's

favor (Luke 4:18-19). Note carefully the words with which the Isaiah quotation begins: "The Spirit of the Lord is upon me" (Luke 4:18). Christ in that highly significant hour must surely have been keenly aware of the divine presence and power in his life.

Matthew also indicates that as Jesus pursued his appointed mission he was Spirit-led and Spirit-empowered (Matt. 12:18, 28).

Through the help of the Spirit our Lord delivered to men God's ultimate message. In the power of the Spirit he healed the sick, cast out demons, opened the eyes of the blind, made the lame to walk, transformed sin-blinded lives, and raised the dead. Here is the open secret of his marvelous work: He possessed the Holy Spirit and the Holy Spirit possessed him.

One of the primary applications of this important truth is that the Spirit who enabled Jesus to fulfil his mission will also enable us to fulfil ours, which is a part of the task he has committed to all of his disciples.

2. Our Lord's Promise of Divine Power to His Disciples. John 14:12-17; 15:26-16:15

Jesus' promise in John 14:12 that his followers would do greater works than he himself had done needs careful interpretation. These "greater works" are certainly not greater in nature than what Jesus accomplished during his earthly ministry; but they are greater in quantity and extent. Jesus' ministry continued for three and a half years at the most, and it was confined to the little land of Palestine. At the time of his ascension there were only about 120 disciples in Jerusalem (Acts 1:15) and approximately 500 in Galilee (1 Cor. 15:6). But on the day of Pentecost, when the Holy Spirit came, there was an ingathering of some three thousand souls in a single day (Acts 2:41). Jesus' converts were almost completely limited to Jews, but within a few years after his resurrection a great host of Gentiles had come to believe in him. Today Christian believers are numbered in the millions, include all races of men, and are found on every continent and in practically every country on the globe.

The power by which such victories for Christ have been won is the power of the Holy Spirit. It is no accident that the promise of "greater works" occurs just four verses before Jesus announces the coming of the Holy Spirit (John 14:16). One of the reasons for the giving of the Spirit was the enablement of Christian believers to carry out their divine commission as Christ's witnesses. His abiding presence in their lives (John 14:16-17) has made it possible for them to bear effective testimony to the truth of the gospel and so be the means of winning others to Christ.

The Holy Spirit works in the world through the lives of Christians and through the gospel message. Jesus promised that it would be so. He said that the Spirit would bear witness of Christ (John 15:26) and convince the world of the meaning of sin, of righteousness, and of judgment

(John 16:8). The Spirit shows people that they are wrong about sin, because they do not believe in Christ; he shows them what true righteousness is, because Jesus is no longer in the world to do so himself; and he shows them their judgment, because the devil ("the ruler of this world") has already been judged and condemned, and therefore those who are on the devil's side also stand under the wrath and judgment of God (John 16:9-11).

In John 14-16, the Greek word used by Jesus to describe the Spirit is *parakletos*, sometimes Anglicized as *Paraclete*. It literally means one called alongside someone else and carries the additional idea of being called alongside to help. In other words, the Holy Spirit is the Christian's helper, and in an sense is this more blessedly true than in the work of making Jesus known, believed on, and loved. The Spirit is the empowering agent for mission work—in the local community, in what we call home missions, and in foreign missions to the uttermost parts of the earth.

3. The Fulfillment of the Promise at Pentecost. Acts 2

The Holy Spirit, the third person of the Trinity, was at work from before the beginning of time. We find in the Old Testament many instances of his working in the lives of men. But at Pentecost he came in a unique way to take up his permanent home in the lives of those who believe in Christ.

Peter, in his sermon at Pentecost, pointed out that the Spirit's coming had been predicted by propheta of old (Acts 2:16-21). But, as we have seen, his coming had been more specifically promised by Jesus. After Christ's resurrection and just before his ascension, he promised that his disciples would be baptized with the Holy Spirit before many days had passed (Acts 1:5). He added that they would receive power for witnessing when the Spirit had come upon them (v. 8).

All of this was fulfilled ten days later when the disciples were assembled in Jerusalem. "Suddenly there was a sound from heaven like the rushing of a violent wind, and it filled the whole house where they were seated. Before their eyes appeared tongues like flames, which separated off and settled above the head of each one of them. They were all filled with the Holy Spirit and began to speak in different languages as the Spirit gave them power to proclaim his message" (Acts 2:2-4 Phillips).

The "cloven tongues like as of fire" (v. 3) had a symbolic meaning. In the Bible fire is often the symbol of God's purity and power. We may think of the tongues as symbolic of the Spirit's connection with the witnessing of the disciples who were now to begin using their tongues for Christ in a new way. They now had a complete gospel to proclaim—the gospel of an atoning Saviour who had died and risen again, the gospel of an ever-living, ever-reigning Lord. As they witnessed concerning the Lord, they used their tongues with heaven-sent power and with miraculous efficacy.

In Peter's sermon the central theme was that Jesus, whom the Jews had crucified, was alive; God had raised him from the dead, thus proving that Jesus was the Christ, the Saviour of mankind. The Holy Spirit made this message so effective that Peter was unable to finish his sermon. Being "cut to the quick" with conviction of sin, they cried to Peter and the other apostles, "Men and fellow Jews, what shall we do now?" (v. 37 Phillips). This gave Peter opportunity to call on them to repent, believe in Jesus, and be baptized (v. 38). As a result, more than three thousand persons were added to the church that day (v. 41).

4. Some Permanent Lessons of Pentecost. Acts 2

"Pentecost need not and cannot be repeated. What happened then happened once for all. Though the Spirit had been at work in the world, he now came in a way he had never come before. And he came as he will never come again, and need never come again. He came with fullness of power to enable believers to witness effectively for Christ. He came to take up his permanent dwelling place within their hearts. This gift of the Spirit was not limited to the one hundred and twenty. They were representative of all the disciples then and since. All believers are partakers of the benefit of Pentecost. We would not say that every believer, because of Pentecost, has the fullness of the Spirit's power, but every believer, because of Pentecost has

the privilege of receiving that power."

The speaking in tongues at Pentecost illustrates an abiding principle—the necessity of giving to men of every nation the gospel in their own language. The speaking in tongues that day was not senseless chatter. The Spirit enabled the disciples to speak in languages they had not previously learned and to do it so that persons to whom those languages were native could readily understand what was said. This was predictive of the worldwide missionary proclamation of the gospel. Today, of course, missionaries must spend much time and effort in learning to speak the language of the people among whom they work. This is highly important for the effective communication of the gospel. It is effort which the Holy Spirit honors and blesses.

Finally, we must learn that we are effective in our efforts for Christ in the measure in which we are directed, empowered, and used by God's own Holy Spirit. The Spirit still dwells within Christ's church, but we need a fresh infilling of his power. Through a yielding of our lives to the person and the purpose of the Spirit, we can obtain this power. God has this in mind for us, for Jesus said, "He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water'" (John 7:38 RSV, cf. v. 39).

¹Howard P. Colson, *Living in the Faith* (Nashville: Broadman Press, 1954), pp. 104-105. Used by permission.

GUIDE

for Bible Study Groups

Hoyt R. Wilson

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

Study Questions: What does the Bible teach us about available power for missions work?

To Begin:

Locate and clip from current missions magazines, articles similar to those missionary experiences given by Dr. Colson in the introduction, page 23.

Paste articles on poster board and display. Underline statements of particular importance. Add pictures and illustrations to make the posters

interesting. Across the top write *The Missionary Power*. Use the poster to introduce this month's topic.

1. The Spirit-Empowered Christ. Luke 3:21-22; 4:1, 14-21

Write on the chalkboard *The Power Behind Jesus' Activities*. Explain each Scripture reference given in the study material. List these on

MEETING PLAN

Call to Prayer
Group planning led by leader
Preview of general WMS meeting study topic for next month (see WMS Forecaster, p. 33)
Announcement of WMS projects and plans
Study session
Information and discussion of mission action projects
Prayer for mission action and other causes in community

You Shall Be Greater Works		
Place of Witnessing:	Christ Palestine	Christians Today Every continent of world
Time:	3 1/2 years	1970 years
Number of Disciples:	620	Millions (3,000 added on day of Pentecost alone)
Race of People:	Jews	All races of people

the chalkboard as you explain each one.

- (1) Luke 3:21-22
- (2) Luke 4:1
- (3) Luke 4:14-21
- (4) Matthew 12:18,28
- (5) Summary of activities performed by Jesus (see study material)

Ask the question, What about us? Help the group to know that the Spirit who gave power to Jesus will also give us power to fulfil our mission.

2. Our Lord's Promise of Divine Power to His Disciples. John 14:12-17; 15:26-16:15

Write on the chalkboard the single word question, How?

Read to the group John 14:12. Follow by pointing to the word, "How?"

List the material in the chart above on the chalkboard or on a strip chart. To make the chart, cover the right-hand column with strips of paper. Reveal the two column comparisons as you move through the study, using the study material on page 24.

Read aloud John 14:12-17. Dr. Colson states, "It is no accident that the promise of 'greater works' occurs just four verses before Jesus announces the coming of the Holy Spirit."

Ask a group member to report from a Bible dictionary on the meaning of the word *Paraclete*.

The Holy Spirit is the Christian's helper to accomplish even greater works than Christ himself.

3. The Fulfilment of the Promise at Pentecost. Acts 2

We have placed so much emphasis on the coming of the Spirit on the day of Pentecost in Acts 2 that many people assume this marked the beginning of the Spirit's ministry. This is a wrong assumption.

The Spirit was active in creation (Gen. 1:2); he gave power, wisdom, and skill to men in Old Testament times (Judges 11:29; Ex. 28:3); he endowed the prophets (Ezek. 2:2; 8:3); he was the agent in the conception of Jesus (Matt. 1:18); he was present at Jesus' baptism (Luke 3:22) and temptation (Luke 4:1); and Christ sent out the disciples before Pentecost in the power of the Spirit (Matt. 10:16-20). The Spirit came in a unique way at Pentecost (Acts 2:4).

A report on Pentecost as a Jewish Feast would help group members understand the significance of the Spirit's coming at this time.

Forty-five-year-old Tom Drake's grin spread from ear to ear. With great concentration he had carefully formed the letters spelling his own name—for the very first time.

This was an important moment in Tom's life. It was an important moment for the mission action group member, too.

Perhaps you have experienced important moments in your mission action group. Share them with ROYAL SERVICE readers. Send mission action stories of 500-750 words to Editor, ROYAL SERVICE, Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

Ask someone to read Acts 1:8. Ask the group to discuss the different phases of the world (of that day) from which the people came. This also explains why the speaking in different tongues was necessary.

What a surprise it would be for someone to interrupt a Sunday morning worship service before the invitation time to seek forgiveness of God and salvation through faith in Christ.

This happened to Peter (Acts 1:37-41). What a refreshing experience it must have been.

4. Some Permanent Lessons of Pentecost. Acts 2

What about speaking in tongues? This is a favorite question because of the prominence given to it in Acts 2.

Remember that the apostles did not speak in "unknown" but rather in "known" tongues at Pentecost.

We must depend on the Spirit to direct and give power to our witness. It is one thing to tell another the facts of the gospel; it is quite another for the Spirit to make that witnessing effective.

In conclusion, have the group read aloud Acts 1:8. So may it be.

Bible study groups may wish to study *The Holy Spirit in Missions* in February as a part of or in addition to the monthly session on the Holy Spirit. See page 30.

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 concerns 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 Lindeman provide framework for Round Table book selections this quarter. January books considered change as it affects the church. February books consider ways that the Protestant churches in America have confronted change. March selections consider change and the Roman Catholic Church.

SUB-THEME 2: Protestant churches have found in the tensions of change the freedom to explore new forms of expression of the faith they hold in common.

Books to read and discuss:

Nine Roads to Renewal. Walden Howard, Word Books, \$3.50

The Secular Congregation. Robert A. Raines, Harper & Row, \$3.95

The 70's: Opportunities for Your Church. Elaine Dickson and James Daniel, editors, Convention Press, \$2.50

(Books are available from Baptist Book Store.)

Discussion of Sub-Theme

Walden Howard in *Nine Roads to Renewal* chronicles the stories of churches that have experimented with a new "life style." Each church had found itself in creative tension. Extended between a lethargic acceptance of changing circumstances and a vague dissatisfaction with weakened personal faith, members of these churches have struggled for a better way. This better way or "three-dimensional life style" has been discovered through renewed commitment to Christ, renewed fellowship in a community of believers, and renewed desire to demonstrate the changing design of faith in the world.

For Robert Raines and the members of First Methodist Church, Germantown, Pennsylvania, creative tension was produced when two divergent ways of thinking emerged

within the church. One faction was thoroughly committed to the concept that the church should seek "to change those political, economic, and social structures which condemn large numbers of Americans to poverty, ignorance, and disease." The other faction held strongly to the concept that the church should seek "to change men's hearts only, and trust that they will then 'take' the gospel into the world to change it." *The Secular Congregation* details ways that the social gospel versus evangelism controversy in this church produced creative community involvement, each faction balancing the other.

That Southern Baptists are attempting to deal creatively with change is evidenced by the production of the book *The 70's: Opportunities for Your Church*. Projecting future possibilities for the Convention, this book deals with the world of the seventies, presents what churches are now doing, and suggests future opportunities. Subjects for discussion include a complete range of Baptist church life: Developing a Spiritually Vital Church Membership, Sharing Christ with Unbelievers, Ministering Effectively to Personal Need, Applying Christian Principles to the Problems of Society, Extending the Church's Mission Throughout the World, Renewing a Church's Life Through Improved Operations.

Approaches to Study

1. Ask each group member to describe in detail one example of a church attempting to express its purpose in a new form of activity. Explain the tensions that produced this creative attempt.

2. List on a chalkboard as many of the ideas for new forms of faith expression as group members can recall. Rank the best six of these. Decide whether they could be used in your church.

3. Consider mission action as a creative outgrowth of the changing sixties. Distribute copies of mission action group guides. Ask group members to find examples of creative things churches can do. Ask each member to list five from the group guide she has examined. Lead the group to determine a mission action project they might wish to complete.

PRAYER GROUPS

Caribbean Missions Challenge

Southern Baptist missions efforts in the Caribbean have expanded rapidly in the past eight years. Missions areas appointed for that area have increased from 6 to 74. The number of churches has increased from 2 to 298, while the number of missions has increased from 5 to 47. Total membership of churches and missions has increased from 180 to 35,688.

Montego Bay, Jamaica was the scene of an eight-day conference last August to evaluate Caribbean advance and to project future plans to meet changes. Fifty missionaries from nine Caribbean countries discussed carefully researched position papers on minister training, lay training, and nurture of new converts, mass media in Baptist outreach, literature ministry, and the opening and nurture of new work.

The Conference concluded that a training program for ministers must meet the needs of lay pastors, part-time pastors, and full-time pastors. Short-term courses, extension courses, theological institutes, and university level theological training were suggested. Training programs offered should utilize cultural patterns and be geared to meet missions need in the Caribbean.

In an effort to conserve the results of evangelism, a person-to-person program of lay training is urgently needed. The Conference concluded that a follow-up program should be

designed to develop the spiritual life of the new convert, fellowship opportunities for the new convert, and personal ministry to the convert by the missionary.

The Conference recognized the need to use mass media widely. Recommendations included the training of nationals to write and produce radio programs, efforts to produce indigenous programs, consideration of spot announcements of one minute or less, use of television through spot announcements and five-minute programs, and more complete utilization of newspapers.

The need for literature that communicates with the modern Caribbean man in Spanish, English, and French is urgent. The Baptist Spanish Publishing House supplies Spanish material, while material in French is limited. Some of the vast amount of material produced in English can be used. The Conference recommended a survey of existing literature to determine how much is available to meet the special needs of Baptists in the Caribbean. Consideration was also given to establishing a center for editing and distributing literature in the Caribbean.

Principles for opening and nurturing new work were suggested. To establish indigenous, democratic, self governing churches that will develop their own missions outreach was considered a major objective. In opening new work, consideration would be given to the spiritual need of the community, the extent and effectiveness of other evangelical witness, possibility of local sponsorship, and population of the area.

Each Mission in the Caribbean will study the recommendations. The findings of the Missions will be correlated and overall directions will be finalized.

Experiencing Prayer

Express thanksgiving for the results of foreign missions concentration in the Caribbean, the missionaries who serve there, and the national Christians who have shared their faith.

Consider the need for a training program for ministers. Pray that funds will be available for the instituting of projected programs. Pray for missionary personnel given responsibility for training ministers. Pray for national ministers in the Caribbean.

Consider the persons who have become Christian in the Caribbean during recent evangelistic campaigns. Pray that they will grow in the realization of Christ's presence in their lives. Pray that they will develop skills that will enable them to share their faith. Pray that Caribbean Christians will be able to share their own spiritual pilgrimages with their new converts. Pray for missionaries as they relate to the new converts one-to-one.

Consider the possibilities of outreach through mass media. Pray that funds will be available to launch creative programs expressing the gospel message in Caribbean form. Pray for increasing technical skill on the part of nationals and missionaries in utilizing opportunities.

Consider the need for Christian literature written from the Caribbean perspective. Pray for the funds to launch a center for production of materials. Pray for the personnel to lead such a venture. Pray that the best possible use may be made of existing materials.

Consider the possibilities of new work in the Caribbean. Pray that missionaries will be sensitive to the areas of greatest need. Pray that they will have the insight to help nationals develop churches that are thoroughly Caribbean in culture.

Prayer Possibilities

Clip articles from *The Commission* giving information about the Caribbean. Assign individual reports by group members. Ask group members to formulate prayer requests from this information.

Clip articles from travel magazines about the Caribbean. Formulate prayer requests based on information about life, culture, and characteristics noted.

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.

The Imperfect Disciple

This is the first in a four-month series of directed individual studies designed to increase caring skills. Each month an individual study guide will be given for a book chosen from the Broadman Readers Plan. These books may be obtained from Baptist Book Store or church libraries, or borrowed from persons currently enrolled in the Broadman Readers Plan.

Book for Study

The Imperfect Disciple, Samuel Southard, Broadman Press: \$1.50 from Baptist Book Store

Study Objective: At the end of this study the student should have increased ability to accept her imperfections, to discipline her commitment, and to be available to those who need her.

Chapter 1

Take a self-inventory of your possibilities and your limitations.

1. List your assets on one sheet of paper. What do you have to give others? What are your strong points?
2. List your limitations on another sheet of paper. What things can you not do? What are your weaknesses?
3. Double-check. Try to decide whether you are deceiving yourself at any point. Try to decide whether false modesty or false pride prevent your assessing your possibilities and limitations honestly.

Chapter 2

1. List the five most important things, persons, ideas, or concerns in your life in the order of their importance.
2. Write in your own words what the word *commitment* means to you. Does this term apply to any item in the list above?

3. Write a statement describing the commitment you wish to express to God.

4. List those concerns that challenge this commitment on one side of a sheet of paper. Across from each item write a practical suggestion for controlling this challenge.

Chapter 3

An enlightened mind comes through perception of the personal message of Christ, perception of this message as it is revealed in the world, and participation or acting out the message.

1. Read three parables (Luke 15:8-10, Mark 4:26-29, Matt. 7:24-27). In your own words, write down the per-

sonal message that each of these has for you.

2. Think of life situations where the truth of each of these three parables has been demonstrated.

3. Decide on one personal action in which you could participate that would act out the truth of each parable. Chapter 4

1. Quickly evaluate your prayer life for the past month. On the basis of this chapter, have you had misconceptions concerning prayer. List them down.

2. Write a prayer that embodies the new ideas in this chapter and at the same time expresses your human condition.

3. What could you do to strengthen the fellowship in your missions group? Be specific.

Chapter 5

1. List your religious habits.
2. Read the Sermon on the Mount (Matt. 5-7) in a modern translation. List the religious habits to be avoided according to these chapters. Check this list against your own list.

Chapter 6

1. Try to remember a time as a child when you pretended to be something you were not. Why did you do this?
2. Examine the list of personal weaknesses you compiled in chapter 1. Have you ever played any games to cover for these? What games?

Chapter 7

1. Write brief definitions of the words *justice*, *mercy*, *forgiveness*, and *gratitude*.

2. Search a local paper for four examples of persons to whom you could genuinely extend the four Christian qualities listed above. Formulate letters expressing these concerns. You may or may not wish to send them.

Chapter 8

1. Write a description of your feelings about each of the persons you are currently ministering to through mission action.

2. What are some practical ways that you could increase your concern for these persons?

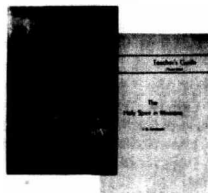
Chapter 9

1. Concentrate on the needs of those persons described while studying the last chapter. List them.

2. Determine some definite ways that you can exist for them to a greater degree.

Select ONE

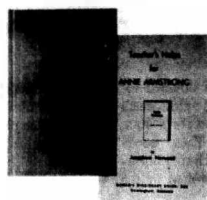
The power of the Spirit is not only necessary in making the church effective, but it is also necessary in making the gospel effective. Missionaries who are called of God and sent into the world by the church would accomplish nothing without the power of his Spirit. Human instruments, apart from the Holy Spirit, cannot change dead hearts, obstinate wills, evil imaginations, perverted understandings, and biased judgments. Human eloquence, destitute of divine power, is but sounding brass, a tinkling cymbal, clouds without water. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."



The Holy Spirit in Missions, J. B. Lawrence, 75¢ from Baptist Book Store. Teaching Guide, 25¢ from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

By faith, Annie Armstrong went forward as a pioneer in what has been called the "Woman's Century." In the 1880's, some women were pressing for political and civil rights; she sought and won for Southern Baptist women the right to fulfill woman's "special obligation to spread the gospel" through organized effort. The first corresponding secretary of

Woman's Missionary Union, Auxiliary to Southern Baptist Convention, she led the Union through the formative years, shaping policy and establishing precedent.



Annie Armstrong, Elizabeth Marshall Evans, 85¢ paper, \$1.50 cloth; Teaching Guide, 25¢. Both available from Baptist Book Store and Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

The missionary imperative which brought Woman's Missionary Union into existence has not changed. Methods may change. Terminology appropriate to the twentieth century must be used to speak to the modern day. But these changes do not touch the eternal New Testament message or alter the basic purpose of Woman's Missionary Union.



History of Woman's Missionary Union, Alma Hunt, \$1.25 from Baptist Book Store. Teaching Guide, 25¢ from Baptist Book Store or Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

Possible Study Approaches

Neighborhood Studies

- A single member may choose to invite six, eight, or a dozen women in for coffee and a mission study one morning a week, may invite a teacher or teacher study herself. Such a study can be an excellent way to enlist members.
- Members living in the same neighborhood may plan a rotating study. Women will go to a different house each morning for coffee and study. For variety, teachers may also be rotated.

Morning Seminars

- The pastor or education director may be asked to lead a morning seminar one day a week at the church. Involving church staff members in a special study with WMS members is a good way to communicate the WMU program.
- WMS members from a neighborhood may be invited to join a morning seminar. A coffee time following the study provides opportunities to make new friends.

Alternate Approaches

- Bible study groups may wish to study *The Holy Spirit in Missions* in February as a part of or in addition to the monthly session on the Holy Spirit.
- Societies may wish to study *Annie Armstrong* in connection with the Week of Prayer for Home Missions in March.
- To celebrate the 125th Anniversary of the Southern Baptist Convention, societies may wish to study the *History of Woman's Missionary Union* at the May general meeting.
- Mission books groups may wish to study one or all of these books during the coming months.

FOR
Study



February 1 is **Baptist World Alliance Sunday**. The Baptist World Alliance is a voluntary and fraternal association for promoting fellowship and cooperation among all Baptists. The Alliance functions as (1) an agency of communication between Baptists through publications, dissemination of news, film and radio, personal visits, and correspondence; (2) a forum for study and fraternal discussion of doctrines, practice, and ways of witness to the world; (3) a channel of cooperation in extending help to each other and those in need; (4) a vigilant force for safeguarding religious liberty and other God-given rights; and (5) a sponsor of regional and worldwide gatherings for the furtherance of the gospel.

Stewardship is the key to missions advance. The Stewardship Commission suggests certain attitudes necessary for Baptists to effectively fulfill their role in world missions advance:

- God is owner of all things; man simply manages God's property.
- Missions must be seen as hundreds of personalized needs rather than simply a category of giving.
- Individuals must recognize the difference between personal desires and actual missions needs.
- Church budgets must reflect strong concern for world missions.
- Stewardship is more than tithes and offerings. It is also how money is earned and how money is spent.

The service of the **Church Architecture Department**, Sunday School Board, are available to new churches and missions. The Church Architecture Department offers help in selection of property, development of plans, selection

of architect, interior design, landscaping, and other technical areas. The Sunday School Board makes possible the services of this department without cost to Southern Baptist churches.

February 8 is **Race Relations Sunday**. Set aside some time to think about race relations on that day. Determine your role in furthering better race relations. This statement approved by the Southern Baptist Convention in 1968 may stimulate your thinking: "We are a nation that declares the equality and rights of persons irrespective of race. Yet, as a nation, we have allowed cultural patterns to persist that have deprived millions of black Americans, and other racial groups as well, of equality of recognition and opportunity in the areas of education, employment, citizenship, housing, and worship."

Southern Baptist Hospitals.—Baptist Memorial Hospital in Jacksonville, Florida, and Southern Baptist Hospital, New Orleans, Louisiana, are owned and operated by the Southern Baptist Convention. In addition to routine patient care, both hospitals participate in educational programs. While the three-year program in nursing is the largest, other types of educational training are offered. Students may study practical nursing, radiologic technology, and medical technology at both schools. Southern Baptist Hospital in New Orleans offers a fifty-two week program for the education of high school graduates to function as beginning technicians in the operating room. Baptist Memorial Hospital in Jacksonville is active in the final training phase for students who come to the hospital with a B.S. degree in physical therapy.

DATES FOR WMU SUMMER CONFERENCES AT GORRIETA HAVE BEEN CHANGED

NOTE THESE NEW DATES:

World Missions Conference
WMU Conference

July 23-29
July 30-August 5

ROYAL SERVICE • FEBRUARY 1970

NEXT month the first of sixty-seven million people will pass through a turnstile to tour the \$2.3 billion celebration of progress—Expo 70. Scheduled to be the largest world exposition ever, Expo 70 promises to change Osaka, Japan into the center of Japan's business management. Representing 77 countries, 110 pavilions will build the theme "Progress and Harmony for Mankind."

While Expo 70 is in full swing in Osaka, representatives of seventy-five countries will gather in Tokyo to build another theme—"Reconciliation Through Christ." Baptist World Alliance participants will celebrate, in a sense, sacrifice. They will explore the depths of the words in each of their languages meaning reconciliation. They will ponder the fact that reconciliation is the restoring of friendship, harmony, and communion. They will search the mystery that reconciliation comes only through the sacrificial Christ in fact and in spirit.

While the world gathers in Osaka to imagine words of hope, the world will gather in Tokyo to experience words of hope. Oddly enough, those gathered in Tokyo will hold the key to the dreams of those gathered in Osaka. For reconciliation is the missing link between progress and harmony. Without reconciliation, the

program of mutually exclusive actions can only bring disaster.

This is the crux of Christian discipleship. Christians are the builders of the Woods with Power to Build. Each new word learned today new responsibility in the Christian faith. Each must be a building block in the joint task of reconciling a world through Christ.

ROYAL SERVICE has introduced some of those new words in this issue. Page by page, it has chronicled the responsibilities placed on ordinary human beings when new words have been learned.

There was a time when Ellen Dusselt had never heard the word *journeyman*. Hearing this word placed her in a responsible position. She had to decide whether to build as its demand by spending two years in Kenya. When Foreign Missions Board members heard the name *Menz-Guthe*, they were immediately charged with the responsibility of a whole new geographical area of need. For Lynn and Suzanne Grant the words *journeyman and daughter of a missionary* were the building blocks that built *agricultural missionary and missionary homemaker*.

For the Woman's Missionary Union employee listening to Alma Hunt, the words *Liberia, Tolbert, Rice Institute* brought impetus for deepened concern and commitment to the task of missionary education. And for the reader, the words of ROYAL SERVICE this month carry any number of responsibilities in discipleship.

spectrum

wms forecaster

PREPARED BY MARGARET BRUCE
FEBRUARY 1970 • ROYAL SERVICE

wms president

Agenda for WMS Executive Committee Meeting

As you plan for the February WMS executive committee meeting you may want to consider the following agenda:

- Meeting of study group leaders with study chairman
- Meeting of mission action and prayer group leaders with activity chairman
- Bible reading and prayer
- Evaluate last month's work
- Study sessions (including study of the book *Mission: The Northeast*, 75¢)
- Mission action
- Enlistment activities
- Plan and coordinate this month's work
- Leadership training for those not having completed the WMS Leadership Course (see pp 88-90, *WMS Leader Manual*, 75¢)
- Study sessions
- Mission action
- Enlistment activities (for enlisting new church members in WMS and orienting new WMS members)
- Check on WMS membership (WMS membership is composed of all group members and also those who participate only in general WMS activities)
- Make announcements
- Pray, using Call to Prayer, pages 43-48

At General WMS Meeting

- Promote attendance at study of the book *Mission: The Northeast* (75¢)
- Announce church plans for participation in Baptist World Alliance Sunday, February 1, and Race Relations Sunday, February 8
- Promote attendance at Week of Prayer for Home Missions and participation in the Annie Armstrong Easter Offering

Promoting the Week of Prayer for Home Missions and the Annie Armstrong Easter Offering

Secure a picture of Annie Armstrong (8½ by 11 inches; 25¢) and mount the picture on poster board. Attach a flap to the back of the picture so that it will stand on a small table. Beside the picture in an offering plate, place an Annie Armstrong Easter Offering envelope. Give a brief sketch of the life of Annie Armstrong (from the pamphlet "Biographical Sketch of Annie Armstrong"; 10¢) and tell of her influence on home missions. Then give plans for the observance of the Week of Prayer for Home Missions, March 1-8, and show how the offering will help preach the gospel of Jesus Christ throughout America.



For Example You

Mrs. T. H. Knighton, WMS president in Canyon, Texas, speaks enthusiastically of the WMS organizational plans. She says: "Our women have joined wholeheartedly this year in suggesting ideas that could be used because of the flexibility of the new WMS plan of work. We have three Bible study groups, one Round Table group, two current missions groups, one mission prayer group, and four mission action groups. One new mission action group was organized with sixteen members, only two of whom had been enlisted prior to this year!"

wms chairmen

Promoting the reading of ROYAL SERVICE

You may need to encourage group leaders to promote the reading of ROYAL SERVICE among group members. Here is a song you may use. It was written to the tune of "Sing a Rainbow" by Dorothy Pryor, Georgia WMU executive secretary.

SING A MAGAZINE—ROYAL SERVICE
Maps and pictures. Call to Prayer
Poems and features a few
You can sing a magazine
ROYAL SERVICE
Sing a magazine, too.
(As song is sung, ask someone to hold up ROYAL SERVICE and turn to pictures and Call to Prayer.)
Listen with your eyes
Listen with your heart
And sing everything you see
You can sing a magazine
ROYAL SERVICE
Sing along with me
(Ask someone to turn through pages of ROYAL SERVICE.)
News and stories and Forecaster
Studies and projects to do
You can sing a magazine
ROYAL SERVICE
Sing a magazine, too.
(Ask several members to stand holding ROYAL SERVICE opened to stories and Forecaster.)

Study Chairman

You have the responsibility of planning for WMS members to learn about missions. Effective study of missions is the basis for effective missions participation. You will want to work closely with the activity chairman whenever follow-through to study involves activity such as praying, giving, or mission action.

Before planning for February's study session, review the January study. Was adequate preparation made for this study session? How would the study material have been improved? Were follow-through activities completed?

Review the unit aim for January-February WMS study (see p. 41, WMU Year Book, 1969). As you plan for the February study consider (1) the content to be used, pages 16-19, and supplementary article(s), page 6 and 8, the learning aid(s), and (3) learning method(s) you will use.

Do you or other WMS members have friends living in the Northeast? Are they involved in WMU work there? You may want to contact them and get from them information regarding the work in their area. Perhaps you will want to ask them the study question for this month. How can I share in the work of Woman's Missionary Union in the Northeast?

Individual Reading

Encourage WMS members to read some of the reference books listed on page 2 of WMS World in Books 1969-70. Work with the director of library services in your church to arrange a display of the books.

Study Project

Has the study of the book recommended for this quarter, *Mission: The Northeast* (75¢) by Leonard Hill, been completed? Did you use some of the teaching aids suggested on page 21 of the WMS World in Books? Did the teacher use the Teacher's Guide in teaching the book?

The Junior GA book, *Trail from Rogers Island* (50¢) by Edith P. Lawrence, traces Baptist history in the United States and also tells about Southern Baptist work in the Northeast.

Encourage each WMS member to read the book *Mission: The Northeast*. Suggest to group leaders that they provide books for group members to read. They may want to ask each member to write her name in the book after she reads it and then give it to another member to read.

Basic Learning Techniques

Basic Learning Techniques (\$7) by LeRoy Ford is a two-record album divided into these sections: "Getting Ready to Learn," "Principles of Learning," "Planning for Learning," and "Motivating Persons for Training." If the album is not in your library you may want to ask the director of library services to purchase one. All study group leaders will profit from hearing the records.

Activity Chairman

Week of Prayer for Home Missions

March 1-8 is the Week of Prayer for Home Missions with the Annie Armstrong Easter Offering. You will want to begin praying and planning for a great week in your church. You will be aware of all churchwide plans and encourage WMS members to participate in these.

To do now:

Plan time and place for daily prayer meetings.
Publicize the week and the offering goals (SBC goal, \$6,000,000; church goal, _____).

Consider the following:

Theme: "Lord, Speak Through Me"

Hymn: "Lord, Speak to Me, That I May Speak"

Scripture Passages: Ephesians 5:2; 4:1; 2 Corinthians 3:4-6

Daily Topics: Monday—Lord Speak Through Me
... To Troubled Youth
(unwed mothers, juvenile delinquents, drug addicts, alcoholics)

Tuesday—Lord Speak Through Me
... To Indians in the Cities (Phoenix, Chicago, Lame Deer, Montana)

Wednesday—Lord Speak Through Me
... To People on the Move (transients; industrial, agricultural, construction workers; resort areas; trailer cities)

Thursday—Lord Speak Through Me
... To Disadvantaged Persons (Christian Social Ministries)

Friday—Lord Speak Through Me
... To Language People

To do later:

As soon as you receive March ROYAL SERVICE look at the entire magazine. Decide how the resources (articles, pictures, material for each day) can be used most effectively by your WMS. How will the meditation period be planned? Who will have charge of the Bible study? Who will give the study material? How will the offering be taken? How can members become more deeply involved in home missions?

Mission Action Project

Last Valentine's Day for the second year the women of Shawnee Mission, Kansas provided four hundred international students with boxes of homemade cookies. These students attend colleges and universities in the Kansas City, Missouri area. Packed in each box was a copy of an American Bible Society Scripture selection, "Top Priority" containing the Sermon on the Mount from Matthew 5-7, Today's English Version. Also in each box was the name, address, and telephone number of the packer. This resulted in many personal contacts being established with the students.

You may want to secure Scripture passages to use with mission action projects in your WMS. If so, write for the American Bible Catalog of The Holy Scriptures, American Bible Society, 1865 Broadway, New York, New York 10023.

wms group leaders

Before Meeting with WMS Chairman

Prepare a brief evaluation of the work done by your group last month.

Prepare a report of plans made by your group for this month.

Prepare a list of materials and finances which you anticipate needing.

Report on enlistment activities to involve prospects in the work of missions.

After Meeting of WMS Executive Committee

Answer the following questions:

How will I present to my group plans for Week of Prayer for Home Missions, March 1-8, and stress the importance of reaching our church goal for the Annie Armstrong Easter Offering?

How will I encourage my group to read missions books?

How will I announce other information secured at executive committee meeting?

How will I help group members realize that they have responsibility for the total work of the society—mission study, intercessory prayer for missions, support of missions through giving, ministry and witness through mission action?

*You may want to make a tack-on streamer (below) and ask certain members to tack on the missing information prepared for them on colored construction paper.

Week of _____ for _____ March _____ 1970,
Annie Armstrong _____ Offering. Church goal _____

Information to be tacked on with masking tape or cellophane tape is Prayer Home Missions 1-8 Easter. Print your church goal.

Mission Study Group Leader

The WMS World in Books catalog has resources about which study group leaders will want to know.

Current missions group leaders will find background information in the books listed on pages 3-4 for the fall and winter studies; for the spring and summer studies, pages 4-5.

Bible study groups will find books related to their studies: fall and winter, page 3; spring, page 4; summer, pages 5, 11.

Round Table groups will find resource material for their studies on pages 12, 13, 16, and 17.

Mission books groups will find helpful resource books on pages 6, 12, 13, and 17.

Mission Action Group Leader

Tar Heel Talk is the monthly bulletin published by the Woman's Missionary Union of North Carolina. Mr.

Thurman Allred, associational WMS director for the Cabarus Association, reported the training of sixteen new teachers in literacy workshop held at McGill Avenue Church. These teachers have begun a class for six men and four new individual teaching situations. The WMU director at McGill Avenue reported that they had only six circles when the new WMS plans went into effect; now they have nine groups. They are very excited about the changes they are seeing work. They plan a drop-in tea for the women in their church unenlisted in WMU work.

Does your mission action group need further training for the work the members are doing?

See the In-service Training Actions section and the Personal Preparation Actions section of your mission action group guide. These pages will help group members prepare for more effective ministry and witness.

Does your mission action group need to enlist other members to help with their work? See enlistment suggestions in the *WMS Leader Manual* (75¢)¹, pages 92-96.

Mission Prayer Group Leader

Sharing Prayer Experiences

More emphasis is needed on sharing prayer experiences. If a prayer group is functioning well and reaching its objectives, group members will have prayer experiences to share with each other. There are guidelines for sharing experiences in prayer listed in the *Prayer Group Guide* (\$1)¹, page 46, which the group leader will keep in mind. You will also want to be familiar with the various types of sharing which are mentioned on this same page.

Varying Prayer Group Meeting Agenda

Scripture verses—since this is the month of hearts, ask each group member to be prepared to give a Scripture verse which has the word *heart* in it.

Pray—ask a group member to give the information on page 28 and to lead the group in praying for these requests.

Christian Leaders Speak . . . on the Importance of Intercessory Prayer—ask a group member to choose some of the statements on page 19 of the *Prayer Group Guide* (\$1)¹ and give the full implications of the statements chosen.

Pray—using Call to Prayer (see pp. 22-23, *Prayer Group Guide*, for suggestions of a method to use).

Plan mission action project(s).

Announce plans for the Week of Prayer for Home Missions.

Decide on enlistment activities for contacting absentees and prospects.

wms director

Up-to-Date Prospect List

One of your responsibilities as WMS director is to assist Woman's Missionary Societies in maintaining an up-

to-date list of prospects. This requires week-by-week attention.

Here are some suggestions which may help you keeping an up-to-date prospect list:

1. Secure each week from the WMU secretary or person assigned this responsibility the name, address, and telephone number of each woman who joins the church or a Sunday School class. In some churches this information is available from the church office.
2. Contact each woman and explain the purpose of WMS, the meeting times of the societies, and the types of missions groups in each WMS. During the initial contact determine the organization for which the person may be a prospect.
3. Give to the WMS president the name, address, and telephone number of the person plus any other information gained from the initial enlistment contact.
4. Keep in close touch with the president or the group leader who is making the enlistment effort. When the person has been enlisted remove her name from the prospect list.
5. If after several weeks one WMS has been unsuccessful in enlisting the prospect give her name to another WMS president.
6. Check your master prospect list periodically to be certain that the prospect's address and other information are correct.

Agenda for WMS Committee Meeting

You will adapt the following suggestions to fit the needs of your committee:

Review progress of each WMS on the WMS Achievement Guide

Call for reports of work done by each organization during the month

Call for reports of plans made by each WMS executive committee

Correlate broad plans which may involve all societies: Leadership training

Study of *Mission: The Northeast* (75¢)²

Week of Prayer for Home Missions, March 1-8

Annie Armstrong Easter Offering

Share plans made in the WMU council which relate to all societies

Give each WMS president an up-to-date list of prospects.

Sources of Materials Listed in WMS Forecaster

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

²Available from Baptist Book Store only.

³Copies distributed according to state plan.

BE A 70'S LEADER

JUNE WHITLOW

DO YOU RECALL the story of Gideon?

Gideon, not a likely prospect for national leadership, was the man for his time. He saw no hope for the future, but God was moving ahead. God called Gideon to lead the people out from oppression into a better life.

After a long struggle with the angel of the Lord, Gideon asked for a sign to convince him that he should play a part in God's deliverance. According to Judges 6:22, Gideon said, "Alas . . . I have seen the angel of the Lord face to face."

This is true of man today. His sensitivity has been dulled. Man will not move out of his apathy until he recognizes God's sign and his eyes are opened.

To excite a response becomes increasingly difficult. It is not easy to arouse excitement in our Baptist

churches even when people are confronted with the significant opportunities of the seventies. If churches are to influence our national life, members must respond to opportunities in faith and love. In a world where there is need, we the church, are being tested for relevance in our day. The church must search now for ways to make itself relevant.

October 1, 1970 marks a new era in our churches. Fresh approaches to clear and meaningful communication of Christian truths have been developed. Relevancy of expression and terminology are emphasized in order that everyone may hear and understand the good news. Changes are already effected in our organizations. These are designed to help make the church relevant. The rank and file of church members are called upon to respond in a way in which they have never responded

October 1, 1970

now are in our churches.

What are these

opportunities

by which

union in the

before. In any undertaking of significance there is the requirement of commitment—a renewed commitment to the mission of the church.

It is important that WMU discover just how exciting this adventure into the 70's is. To know that your WMU or your church is not undertaking this alone is reassuring. Many WMUs and many churches across the Convention are sharing in these experiences.

You as leaders in Woman's Missionary Union can help others adjust to change. You can help persons develop skills which are required for new circumstances. You can assist persons in discovering sources of information, opportunities, and provisions for practicing their new skills. You can provide a positive and optimistic attitude about the future. Such a healthy attitude is contagious.

What are leadership opportunities afforded by Woman's Missionary Union in the seventies?

- Women are needed to lead age-level organizations. Through these organizations women have a part in teaching missions, in leading persons to engage in mission action, and in leading persons to support world missions through praying and giving.

WMU age-level organizations calling for leaders are: Mission Friends for children birth through

preschool six; Girls in Action for girls six through eleven; Acteens for girls twelve through seventeen; Baptist Young Women, eighteen through twenty-nine; and Baptist Women, thirty up.

- Women are encouraged to be where the action is. They are called upon to search for persons who have needs, to minister to the whole person. Significant advance is needed in the area of direct involvement in missions. Because of the special talents and abilities of women much will be done in mission action. Mission action offers enlarged opportunities. Mission action groups provide an excellent means for leading persons to engage in meeting the needs of persons.

- Women need to feel a sense of responsibility. They will continue to have opportunity to serve as officers in Woman's Missionary Union, Baptist Young Women, and Baptist Women. Like work has been grouped and assigned to officers to get the job done. Possibilities are WMU director, assistant director, secretary, Baptist Women director, Baptist Young Women director, Acteens director, Girls in Action director, and Mission Friends director. Within Baptist Women and Baptist Young Women possible officers are president, secretary, mission study

chairman, mission support chairman, mission action chairman, and group leaders. An adult consultant may be needed in the Baptist Young Women organization.

- Much emphasis will be given to family mission study and mission action projects. Because of the role which the woman plays in the home, this will be a very significant opportunity. New materials are available to guide families as they worship, learn, and work together.

- Woman's Missionary Union is called upon to lead the church in study missions, to pray for missions, and to give to missions. This is done through churchwide observance of the weeks of prayer for home and foreign missions, the Annie Armstrong Easter Offering for Home Missions, the Lottie Moon Christmas Offering for Foreign Missions, and the study of the home and foreign mission Graded series books. Additional material also will be available for conducting these observances.

Woman's Missionary Union offers a variety of leadership opportunities for the seventies. Choose where you will lead and begin training for the position.

Perhaps you will be another Gideon. God continues to call persons to places of leadership in today's world.



the wmu leader

planned by June Whitlow
edited by Athalee Hamric
february 1970 • royal service

WMU Watchword for 1969-1970

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

1 John 3:18 TEV

Information for WMU council members

Week of Prayer for Home Missions
March 1-8, 1970

Theme: Lord, Speak Through Me
Hymn: "Lord, Speak to Me."

That I May Speak"
Annie Armstrong Easter Offering
Goal \$6,000,000

The Week of Prayer for Home Missions is a time when church members focus attention on the work being done by churches, helped by the Home Mission Board. Church members are led to look at significant events in the history of the Home Mission Board. Through the curriculum materials they learn how the Home Mission Board seeks to advance God's kingdom through persons and churches as they relate to the demands of today.

The week's study and prayer point up opportunities for mission action by churches in their own communities. The week emphasizes the need for additional missionaries to represent the churches in distant fields, in situations requiring special training, and in fields calling for full-time, vocational Christian missionaries.

The WMU council in consultation with the Brotherhood council is responsible for planning the activities which are designed to involve all church members. Each council member is a part of the planning and

accept assignments individually or for an age-level organization. The council coordinates all plans, therefore, all age-level organizations readily fit into the whole. See the section "Activities for Week of Prayer for Home Missions," page 42.

An important fact for council members to remember as they plan is that unless church members understand the needs of persons and the opportunities for service, they cannot pray intelligently, give sacrificially, and witness effectively. What if you fail to make adequate plans for this observance and fail to communicate the significance of such an important week in your church?

Home Mission Graded Series Books Area of Study: The Northeast Adult and Young People. *Mission The Northeast*, Leonard Hill, 75 cents.

Intermediate Assignment: Boston Dallas Lee, 50 cents.

Junior: Trail from *Rogues Island* Edith P. Lawrence, 50 cents.

Primary: A Church for Debbie and Dan, Martha Gillespie Lowe, 50 cents.

Teacher's guides for each book, 40 cents.

The study of these books is recommended to precede the Week of Prayer for Home Missions. The study is a means of helping Baptists understand the outreach and responsibilities of churches in this country.

Race Relations Sunday

Race Relations Sunday, February 8, should be a time when members of Woman's Missionary Union examine what they can do to improve race relations in our nation.

Study the racial situation in your community. Determine what Woman's Missionary Union can do to improve relationships between Negroes and whites, Mexican Ameri-

cans and Anglos, Oriental Americans and Anglos, or other racial-cultural groups.

As a WMU council, volunteer to assist with Race Relations Sunday. Work with your pastor who has received a packet of resource materials from the Christian Life Commission.

Decide how your church can make positive witness for improved race relations in your community and church. Are there people of different races working in offices, riding buses, living in the block with church members, who need friendship?

Help your church help its members to take definite action in expressing Christian love to persons of all races.

to officers

To: WMU Director and Assistant Director

What's That Piece of Material?

The same old thing?
Something to be thrown away?
Something to be put on the shelf?
No! The pamphlet "Involving Church Members," which you received from your state WMU office, is an instrument for planning and conducting the Week of Prayer for Home Missions.

What Is the Nature of the Pamphlet?

- provides a planning process
- presents helpful suggestions for churchwide activities, interest centers, publicity
- suggests evaluation techniques
- includes a plan sheet to make planning and conducting easier
- gives information galore

Who Is to Use It?

The WMU director, Brotherhood director and the pastor.

How Should It Be Used?

It is basically designed to be a planning tool. After you have read and studied the information contained in the pamphlet you will be ready to lead the WMU council in making and carrying out detailed plans.

Are You Ready?

The pamphlet "Involving Church Members" gives you detailed instructions as to how you lead in planning and conducting churchwide activities during the week of prayer. For this reason "how-to" suggestions are not included here; rather you will find sufficient help for planning the week's activities in the pamphlet.

Use the following questions to serve as a double-check to see if you have followed suggestions carefully and are ready for the week.

1. Have you earnestly sought the leadership of the Holy Spirit as you have led in planning for this week?
2. Have you read the pamphlet?
3. Have you met with the Brotherhood director or another man in the church and involved the men in planning the week's activities?
4. Have you discussed the possibilities of the week with the pastor?
5. Have you reported the plan for churchwide observance to the church council? Do other church program organization leaders know how they can participate in the week?
6. Have you cleared all the action for church activities with the WMU council?

7. Have all assignments been made? Do persons clearly understand their responsibility?

8. Have you ordered all materials which are necessary? If so, have they been distributed?

9. Have you planned for wide publicity of the week?

10. Have you offered to help persons who have accepted responsibilities for the week?

If you have followed the suggestions which meet the needs of your church as given in the pamphlet, you are ready for a meaningful week in the life of your church.

Getting Ready for a Churchwide Study of the Home Mission Graded Series

If the WMU council has decided to have a churchwide study of the Graded series books, there are things which the WMU council needs to do.

- Choose a date and time convenient for the largest number of people.

- Choose a place conducive to mission study for each group.

- Suggest qualified teachers. You may want to ask persons who have lived in the Northeast or who have visited missions work in that area to teach the books.

- You may want to have decorating experts to serve as resource persons for leaders of organizations. These persons would be available for suggestions as to what could be done to set a "Northeast atmosphere."

They may also be called on to help decorate rooms or entrance halls.

- Look carefully at teaching aids suggested for this study in the organization World in Books catalogs and under materials needed.

- Give opportunity for directors to order any resources which leaders may need for the study.

- Plan overall publicity of the study.

Why not try a churchwide study of the Graded series? It can be an experience church members will never forget.

Have You Asked for Help?

Communication lines must be kept open between the WMU director and other church leaders. It is necessary that all church leaders work together harmoniously as they help the church carry out its mission. Often other program organizations plan activities which need the support of WMU. Just as WMU plans activities that need the support of other organizations.

For example, if the Sunday School superintendent is planning an accelerated visitation effort several months prior to a spring revival, WMU members need to know this so they can plan to participate.

Perhaps the best way to put this into practice is to give specific examples showing how the other church program leaders can help WMU during the week of prayer. Here are some suggestions:

1. At the regular church council meeting involve church leaders in the planning by asking them for their suggestions for the week of prayer.

If there is no church council, approach them individually.

2. Encourage the Sunday School superintendent and the Training Union director to ask adults and young people to give a brief message during department assemblies on the importance of home missions.

3. Ask all church leaders to announce activities of the week at regular meetings.

4. Ask church leaders to encourage leaders in organizations to attend the week's activities.

5. Suggest that each church leader keep the Annie Armstrong Easter Offering goal before the people and encourage giving.

The spirit of working together and open communication must be developed through practice, and there is no better way to do this than by asking for the help of the other church leaders.

Look to the Future

Transfer of Boys 6-8
On October 1, 1970 Southern Baptist churches begin using a new grouping grading plan which calls for boys 6-8 to receive missions education from Brotherhood.

As WMU director you need to help your church move boys 6-8 smoothly from Sunbeams to Royal Ambassadors. One way to do this is to encourage men to work with Sunbeams for the remainder of this year. Even though the church year is well under way, there may be men who would like to work with Sunbeams if they are given the opportunity. If men have not as yet become involved in working with Sunbeams you may want to take the following steps to prepare for this transfer:

- Talk with the Sunbeam Band

director and ask for a list of meeting times and places of Sunbeam Band organizations which could use additional help, and briefly outline what the men would do.

- Talk with the Brotherhood director and give him the information you received from the Sunbeam Band director. Ask him to present the possibilities to the men and challenge them to accept places of service.

- If you do not have a Brotherhood director, talk with your pastor and suggest that he present the possibilities to the men and ask for volunteers.

- Suggest to the Sunbeam Band director that she set a time when volunteers can meet with Sunbeam leaders for orientation thereby to ready themselves for a very rewarding experience.

Council Agenda

Before the council meeting:

1. Ask two persons to read the article "Be a 70's Leader," page 37. Suggest they converse with each other about the article in an informal way at the council meeting so that all members of the council may be aware of the content of the article.

2. Read the pamphlet "Involving Church Members" and follow the suggestions which are appropriate for your church.

3. Learn how your church will be observing Race Relations Sunday, February 8, and be ready to suggest ways WMU can cooperate (see p. 40).

At the council meeting:

1. Call for the two members to converse with each other about what they have read in the leadership article "Be a 70's Leader."

2. Lead the council to plan the churchwide activities for the Week of Prayer for Home Missions. Follow suggestions in the pamphlet "Involving Church Members," sent

- to you from your state WMU office.
3. Detail plans for the church-wide study of the Graded series.
 4. Present plans for Race Relations Sunday.
 5. Make other plans as necessary.

To: Secretary-Treasurer

Ordering Literature and Supplies

The regular council meeting this month is a good time to ask members if they need additional literature and supplies.

- Call the age-level directors in advance and suggest they contact their leaders to see if they need additional supplies. They might check on any new members who need the organization magazines and also whether each leader has received the Graded series book and related materials. Ask the directors to bring to the meeting a list of things which need to be ordered.

- Present the needs to the council and proceed with the ordering according to church plan.

Be on the Alert

Be alert to new materials which will need to be ordered shortly as WMU moves into the new grouping-grading plan. Coordinating the ordering of these new materials may fall your lot. Watch Royal Service, The Window, Tell, and Sunbeam Activities for a listing of new materials and a suggested time for ordering.

To: Directors WMS YWA GA Sunbeam Band

You May Be Asked

The secretary-treasurer may contact you this month to determine

whether your leaders need additional literature and supplies in order to lead their organizations effectively. Read the section "Ordering Literature and Supplies," page 42. You may want to check your age-level section of the Year Book (35¢) (WMS, pp. 55-56; YWA, pp. 72-74; GA, pp. 90-92; Sunbeam Band, pp. 107-108).

Compile a list and bring it to the council meeting and the secretary-treasurer will coordinate the ordering of additional materials according to church plan.

Graded Series Books

If your WMU is planning a church-wide study of the Graded series, bring to the council meeting any suggestions as to time, place, and teachers which may have come from your recent age-level committee meeting.

Activities for Week of Prayer for Home Missions

When plans for the churchwide activities during the week of prayer are being made in the WMU council, one of your responsibilities is to suggest ways to involve members of your age-level organizations. What your church decides to do on the churchwide level determines how members of your organizations can be involved. As you choose activities keep in mind persons of various ages and abilities and give opportunity for as many as possible to participate in activities.

You are to encourage leaders and members to participate in churchwide activities; however, this in no way minimizes the importance of the organization observance. Rather they complement each other and it may be up to you to make this clear to leaders as you communicate plans for churchwide observance.

As you make broad plans for the church activities here are some suggestions that you can involve a number of organization members so they will feel a part of this observance. These are things you may want to suggest as the council makes decisions regarding the activities.

- Produce a drama or use a short reading.
- Ask persons to give a mission testimony or make a speech.
- Secure persons to decorate for a missions banquet, missions luncheon or other social activity.
- Use persons to announce the activities of the week in department or unions.

- Ask persons to play the piano, lead music, or sing in the choir.
- Choose persons to hand out letters or offering envelopes.
- Suggest that specified persons provide transportation.

- Ask persons to tape record the message or take pictures of activities for shut-ins or persons who are unable to attend the activities.

- Select persons to make posters, set up displays or interest centers.
- Another responsibility is to initiate the WMU council of some of the exciting plans which the organizations have made for the week. Why not take a couple of minutes to highlight these activities at the council meeting?

Sunbeam Band Director Only

Read the section "Look to the Future," page 41, and discuss with the WMU director what you can do in your church to make smooth transition of boys 8-8 from Sunbeam Band to Royal Ambassadors.

Report to the WMU council the plans which you have worked out.

Sources of Materials Listed in The WMU Leader

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

call to prayer

Comments prepared by Lillie Mae Hundley

1 SUNDAY Read Psalm 8.

In the summer of 1948 a couple spent ten weeks in visitation, preaching, and Vacation Bible Schools with Spanish-language persons in Greeley, Colorado. Mr. and Mrs. Frank Mander then moved to Greeley to develop Spanish work in the area.

Pray for Spanish-language residents of Greeley. Pray for those enrolled in literacy classes offered by the Spanish mission.

Pray for William Taft Watts, worker among Negroes, Oklahoma.

Mrs. B. T. Griffin, work with women, Nigeria.

Mrs. B. L. Jones, home and church work, Indonesia.

Mrs. G. K. Parker, home and church work, Switzerland.

Alexander Herring, furlough, Taiwan.

Mrs. M. K. Wason, furlough, Nigeria.

E. Gonzalez, retired, Texas.

Gladys Keith, retired, Louisiana.

2 MONDAY Read Isaiah 41:8-14.

The purpose of every home mission activity is to lead people to know and serve Christ as Saviour and Lord, says Arthur B. Rutledge, executive secretary-treasurer, Home Mission Board.

Pray for home missionaries as they represent Baptists in commission to special home missions needs.

Pray for Ricardo B. Alvarez, worker among Spanish, Texas.

Mrs. C. J. Smith, worker among Indians, Oklahoma.

Dorothy Lane, religious education, Japan.

Mrs. B. R. Pascoe, home and church work, Korea.

Janet Ragan, English language work, Malaysia.

Mrs. J. F. Rippert, home and church work, Hong Kong.

Mary Saunders, publication work, Philippines.

Mrs. M. D. McCamey, furlough, Nigeria.

Frank Owen, furlough, Indonesia.

Pray for Mrs. Earl B. Crawford, metropolitan missions, California.

James Gadsden, general missionary, Illinois.

George W. Thomas, worker among deaf, Florida.

Sara Ruth Wilson, Baptist center, Louisiana.

Ernest Beavers, student work, Indonesia.

Genevieve Pratt, educational work, Lebanon.

Mrs. H. L. Schuck, home and church work, Hong Kong.

James Kirk, furlough, North Brazil.

Mrs. A. Worthington, retired, Oklahoma.

3 TUESDAY Read John 10:7-16.

"We work in a city of 45,000 with 250-300 Indians. Hard to locate and enlist. Many are indifferent and antagonistic. Pray that we will be able to reach the Indian people and bring them to faith in Christ," pleads Mrs. E. J. Smith who works among Indians in Oklahoma.

Pray that Anglo Christians living near the Indians will show love, compassion, and willingness to help the Indians find a better way of life.

Pray for Ricardo B. Alvarez, worker among Spanish, Texas.

Mrs. C. J. Smith, worker among Indians, Oklahoma.

Dorothy Lane, religious education, Japan.

Mrs. B. R. Pascoe, home and church work, Korea.

Janet Ragan, English language work, Malaysia.

Mrs. J. F. Rippert, home and church work, Hong Kong.

Mary Saunders, publication work, Philippines.

Mrs. M. D. McCamey, furlough, Nigeria.

Frank Owen, furlough, Indonesia.

4 WEDNESDAY Read 1 Corinthians 1:16-31.

"Doors and hearts are open to the gospel in Mexico! Opportunities abound for the beginning of new work and for strengthening already established work," notes Maurice E. Dodson, missionary to Mexico City. Pray for urgently needed national workers, money, and missionary personnel. Pray also that as Americans visit Mexico their influence will be truly Christian.

Pray for Judy Barr, Baptist center, Massachusetts.

Mrs. Marvin D. Berry, worker among Spanish, Illinois.

Janet Meem, worker among deaf, Tennessee.

Mrs. Muri Platt, worker with national Baptists, Louisiana.

Mrs. R. A. Fowler, home and church work, North Brazil.

Harry Harper, preaching ministry, Colombia.

Evan Holmes, preaching ministry, Chile.

Jasper Sunkenish, preaching ministry, Argentina.

Maurice Dodson, furlough, Mexico.

Mrs. B. A. O'Neil, furlough, North Brazil.

James Redding, furlough, Peru.

Mrs. Frank Dimaggio, retired, Louisiana.

Mrs. J. F. Jackson, retired, China, Japan, Philippines.

5 THURSDAY Read Ephesians 1:3-14.

Southern Baptists in Puerto Rico are seeking indigenous forms of Christian witness, teaching nationals to be witnesses in their own culture to their own people and to take responsibility in developing their local churches.

Pray for Puerto Rican Christians as they develop in Christian witness.

Pray for Mrs. L. T. Edgeman, home and church work, Oklahoma.

Mrs. J. P. Gilbert, home and church work, Ecuador
Robert Pinder, preaching ministry, Argentina
John Wilkes, radio-TV ministry, France
Norman Lytle, furlough, Israel
Cecil Robertson, retired, Nigeria
Lila Watson, retired, China, Taiwan, Hong Kong

8 FRIDAY Read 1 Peter 3:1-10

Racial minorities total more than 25 percent of national population. Approximately one thousand home missionaries serve among eighteen minority groups.
Pray for new missions work among French-language Haitians in New York. Pray for new work among Portuguese-language people in Massachusetts. Pray for persons representing minority groups in your community. Pray that your church will be challenged to ministry to these persons.

Pray for E. C. Chien, state director, Alaska
Mrs. Dan Contreras, worker among Spanish, Texas
Mrs. B. F. Chase, home and church work, Uganda
Emogene Harris, educational work, Nigeria
Jerry Habitz, dormitory parent, Thailand
Ravi Hahizaki, preaching ministry, Japan
Hattie Mae Gardner, furlough, Nigeria
J. D. Harrod, furlough, Equatorial Brazil
Mrs. V. T. Yearwood, retired, Panama

7 SATURDAY Read 1 John 3:1-10

One of the major areas of Southern Baptist home missions work is the ministry to language groups. These are the millions of people in the United States who speak a language other than English or who are identified with one of these groups by customs and cultures.

Pray for persons living in the United States whose native language is not English. Pray that their communication needs might be met through literacy classes.

Pray for Mrs. William E. East, mission, California
Rafael C. Johnson, evangelistic work, Panama
Mrs. E. M. Treadwell, evangelistic work, Panama
Gerald Carlin, dormitory parent, Ghana
Mrs. J. D. Hooten, home and church work, Uganda
Mrs. J. J. Jacobs, home and church work, Guyana
Marlene Kirksey, social work, South Brazil
Mrs. E. P. Matheson, home and church work, Japan
Lana Oue, home and church work, Japan
Mrs. S. M. Waldron, home and church work, Philippines
Loren Atrop, furlough, Rhodesia

George Brice, furlough, North Brazil
Mrs. Paul Rogovin, retired, California

9 SUNDAY Read Luke 4:14-21

In 1969 the National Baptists (Negro) and Southern Baptists in Alabama launched a campaign for construction of a new Baptist fellowship center in Montgomery, Alabama. Pray for the success of this undertaking.

Pray that National Baptists and Southern Baptists in every community might find ways to foster racial understanding. Pray that personal dignity and worth of minority groups might be recognized by all persons.

Pray for Mrs. Ross Hanna, worker among Indians, Arizona
M. E. O'Neill, worker among Spanish, Texas
Mrs. J. P. Griggs, home and church work, Rhodesia
Mrs. Larry Mallory, home and church work, Kenya
Donald Mines, preaching ministry, Argentina
Donald Smith, general administration, Nigeria
James Stanley, preaching ministry, Philippines
Mrs. D. G. Thorne, home and church work, Israel
Katie Murray, retired, China, Taiwan

9 MONDAY Read Mark 9:30-37

As we labor among Cuban refugees who have come to the Glades area of south Florida, I have become greatly convinced that their greatest need is understanding. It is only through understanding that deep concern and compassion for these people can be translated into ministry. Explains Alexander Pasetti, about his work among Cubans in Florida.

Pray that Christians in Florida might communicate concern and love to refugees as they seek personal security. Pray for refugees as they establish new homes.

Pray for Robert L. Parker, Jr., worker among Negroes, Missouri
Sue Trotman, US-2, Pennsylvania
Alexander Pasetti, worker among Spanish, Florida
Robert Hendrick, business administration, Argentina
Mary Swendenburg, educational work, Japan
Herbert Neely, furlough, Rhodesia

10 TUESDAY Read Mark 10:35-45

Approximately 100,000 international students attend colleges and universities in the United States, preparing to become leaders in their native countries. A large percentage know nothing of the Christian faith.

Pray that Christians will meet this long opportunity to communicate faith, and respect to other nations.

Pray for Sylvano Lora, worker among Spanish, Texas
Donaldson Frazier, educational work, Erie

Jane Ellen Gaines, secretary, Nigeria
Mrs. R. L. Owensby, home and church work, Venezuela

Richard Steel, preaching ministry, Mexico
Mrs. B. W. Tomlinson, home and church work, Taiwan

Mrs. D. W. Wood, home and church work, Hong Kong

Nadine Lavin, furlough, Ghana
Mrs. D. N. Mayhall, furlough, Nigeria

Ed Harnett, retired, California
Abraham Wright, retired, Illinois

11 WEDNESDAY Read 1 Corinthians 1:19-27

Numbering seventy-five to eighty thousand, Puerto Ricans in East Harlem can be placed into two major categories. The "island-oriented" Puerto Rican lives for the day when he can return to Puerto Rico to live. He rejects Americanization of his form and constructs his own world in the alien country. The "New York-oriented" Puerto Rican has a keen desire to become a part of the city and resents being labeled. He is New York-born and speaks fluent English.

Pray for these two types of Puerto Ricans in New York City. Pray for the success of CHANCE—Central Harlem Association of Neighborhood Churches Enterprises. Pray for Leonardo Estrada and other home missionaries seeking to penetrate the Puerto Rican community.

Pray for Mrs. Irvin Burlison, pastor, Nebraska
Mrs. Daniel Gruver, language missions, Panama

Alfredo M. Lugo, worker among Spanish, New Mexico
Mrs. S. P. Howard, home and church work, Japan

Charles Miller, preaching ministry, Philippines
Theo Sommerkamp, press relations, Switzerland

Jay Stewart, educational work, Kenya
Ruby Wheel, nurse, Korea

Mrs. C. A. Baker, retired, Brazil
Clifford Barrari, retired, China, Taiwan

12 THURSDAY Read 2 Corinthians 5:11-21

Although the Home Mission Board has conducted missions work in Panama since 1905, the San Blas Islands, stretching along the northeastern coastline of Panama, were not entered until 1955.

Pray for Jose Contreras, worker among Spanish, Texas

Mrs. Donald T. Moore, area missionary, Puerto Rico

Grace Allison, preaching ministry, Kenya
Justice Anderson, educational work, Argentina

Mrs. G. M. Faile, home and church work, Brazil

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than forty of these islands are inhabited by the San Blas Indians. In 1965 the Home Mission Board appointed Daniel Gruver, medical doctor, to serve in this frontier area.

Pray for Dr. Gruver as he ministers to physical and spiritual needs of San Blas Indians.

Pray for Darrel Tadey, superintendent of missions, New Mexico

Ado Young, Baptist center, Louisiana
Mrs. M. O. Meadrick, home and church work, South Brazil

Mrs. H. E. Peacock, home and church work, South Brazil

W. L. Richardson, preaching ministry, South Brazil

Mrs. H. B. Boone, furlough, Uganda
Mary A. Borah, retired, Illinois

Ruth Randall, retired, Brazil

13 FRIDAY Read Philippians 2:1-11

The Max Furrs serve in Cajamarca, Peru, an area recently opened for Southern Baptist missions work.

Pray for these missionaries as they adjust to a new way of life, a new environment, and a new vocation. Pray for the students of Cajamarca. Pray that they will recognize the Furrs to be concerned persons and that they will respond to this call.

Pray for Jose Contreras, worker among Spanish, Texas

Mrs. Donald T. Moore, area missionary, Puerto Rico

Grace Allison, preaching ministry, Kenya
Justice Anderson, educational work, Argentina

Mrs. G. M. Faile, home and church work, Brazil

Max Furr, preaching ministry, Peru
Richard Morris, preaching ministry, Taiwan

Marcus Reed, educational work, Israel
Mrs. J. D. Spann, home and church work, Uruguay

Mrs. S. W. Wheeler, home and church work, Honduras

Mrs. T. Q. Cox, furlough, Japan
Conrad Willmon, furlough, Lebanon

Benjamin Diaz, retired, Texas
Mrs. M. S. Blair, retired, Argentina

14 SATURDAY Read 2 Timothy 3:14 to 4:7

The Language Missions Department of the Home Mission Board will provide a limited number of Bibles or New Testaments to any Southern Baptist church that provides regular Bible study and ministry to language persons.

Pray that more churches will use this opportunity of outreach. Pray for persons receiving these Bibles.

Pray for Gladys Farmer, Baptist center, Alabama

Larry Aultman, preaching ministry, Malawi
Mrs. J. M. Carpenter, home and church work, Liberia

John Chevre, preaching ministry, Ethiopia
Paul Eaton, agricultural work, Uganda

Kenneth Ellison, student work, Indonesia
A. W. Mattson, work with men and boys, South Brazil

Mrs. R. M. Helinger, home and church work, India

Mrs. J. G. Magyer, home and church work, Colombia

Ava Nell McWhorter, nurse, Gambia
Don Sharpley, preaching ministry, South Brazil

15 SUNDAY Read Galatians 6:11-18

A consultant on laymen overseas has been added to the staff of the Foreign Mission Board. The responsibilities of this man include: (1) to assist Southern Baptist traveling or living abroad to become involved in missions; (2) to coordinate the participation of laymen in special projects and opportunities overseas; (3) to channel the concerns for overseas involvement in Southern Baptist life; (4) to provide information about overseas vocational openings; and (5) to prepare materials and training plans to implement these purposes.

Pray for the development of this new program.

Pray for Mrs. E. I. Cobb, rural-urban missions, Oregon

Janita Galan, worker among Spanish, Texas
Mrs. Thomas E. Sykes, rural-urban missions, Indiana

Mrs. D. R. Cobb, home and church work, Thailand

Mrs. R. R. Compher, home and church work, Vietnam

Donald McNeill, preaching ministry, Equatorial Brazil

Dale Moore, religious education, Nigeria
Mrs. Hake Smith, educational work, South America

Martha Franks, retired, China, Taiwan
Oliver Lowman, retired, China, Taiwan

16 MONDAY Read Deuteronomy 31:1-8

A weekly television program begun by a Baptist layman in Recife, Brazil, has been effective in winning station personnel as well as viewers. Studio director Patricia Pereira is one of those won through the program. His dream is that a

Baptist radio station be operated in Brazil. Pray for the continued success of this television program. Pray for greater proclamation through radio and TV in Brazil.

Pray for Mrs. Paul L. Bard, pioneer missions, New York.
Raul G. Falcon, worker among Spanish, Texas.
Donna Greenhill, US-2, New Mexico.
William D. Jones, center director, Tennessee.

Frank Baker, educational work, Korea.
Charlotte Dewey, educational work, Korea.
Mrs. G. E. Engstrom, dormitory parent, Philippines.
Mrs. J. W. Genger, home and church work, Chile.
Mrs. W. E. Grindstaff, educational work, Israel.
Mrs. T. C. Hamilton, home and church work, Philippines.
Mrs. J. D. Hancock, home and church work, Ivory Coast.
Mrs. R. D. Merrill, home and church work, Vietnam.

Dutton Mills, preaching ministry, Jamaica.
Mrs. D. W. O'Reagan, home and church work, Japan.
Homer Schrick, preaching ministry, Hong Kong.
Clarence Smith, preaching ministry, Venezuela.
James Yarrington, publication work, Nigeria.
Eugene Verner, furlough, Ghana.
Edward Bostick, retired, China.
Mrs. L. L. Johnson, retired, Brazil.
Ola Leo, retired, China, Taiwan.

17 TUESDAY Read Psalm 23:1-18

Until his term ended September 1959 missionary journeyman Joe Autry filled prescriptions daily for the 150 to 200 outpatients and 50 to 60 inpatients of Wai-lace Memorial Baptist Hospital, Pusan, Korea. In addition he taught English twice a week to 60 future Korean naval officers, directed music for the hospital's English worship and worked with young people. Journeyman are busy people.

Pray for missionary journeyman as they find ways to use their talents in assistance to regular missionaries.

Pray for James E. Foster, US-2, Oregon.
Mrs. R. N. Bellinger, home and church work, Liberia.
Mrs. R. C. Hill, home and church work, Thailand.

Mrs. D. L. Taylor, home and church work, Colombia.

Katharine Weldon, nurse, Mexico.
Theodore Dowell, furlough, Korea.
Homer Paden, furlough, Philippines.
Mrs. J. C. Ware, furlough, Mexico.

18 WEDNESDAY Read Psalm 28

Mabel Summers, missionary to Lebanon, requests prayer for Baptist work in Lebanon. Vacation Bible Schools reach many children from non-Christian homes, giving them their first chance to see, hold, and read a Bible. Varied programs are used to reach church members, believers, and non-Christian women. Women are led in Bible study and Christian growth. Great need and opportunity exist for work with university students in Beirut from more than fifty different nations.

Pray for Mrs. Quinn Morgan, worker among Spanish, California.
Mrs. J. H. Carpenter, home and church work, Indonesia.
Ann Davis, educational work, Venezuela.
Mabel Summers, religious education, Lebanon.
Mrs. G. K. Swafford, home and church work, Malawi.

19 THURSDAY Read 1 Peter 3:1-11

The Home Mission Board has employed at least three missionary methods in work in mountain areas of America. Schools, often called mountain academies, are built. An evangelist is employed to hold revivals and conduct personal witness. Local church outreach is strengthened.

Pray for home missions ministries in mountain areas.

Pray for Mrs. Pedro Carranza, worker among Spanish, Utah Idaho.
Elizabeth Newman, Baptist center, Illinois.
Benjamin Bedford, educational work, Argentina.
Janell Greer, educational work, Thailand.
Mrs. F. D. Hawkins, home and church work, South Brazil.
Brown Hughes, preaching ministry, Trinidad.
William Marshall, field representative, Middle East.
Ronell Owensby, preaching ministry, Venezuela.
Charlotte Paris, secretary, Taiwan.
James Philpot, agricultural work, Mexico.
Louise Tambo, secretary, Japan.
Yandall Woodfin, educational work, Switzerland.
C. R. Bailey, furlough, Colombia.
Ray Brundell, furlough, Uganda.
Roy Farnon, furlough, Nigeria.
Mrs. F. A. Hooper, furlough, Israel.
Thomas Kennedy, furlough, Nigeria.
Mrs. B. B. Tisdale, furlough, Philippines.

20 FRIDAY Read 1 John 3:12-17

When plans were made for the Baptist congregation in a small town of Boe Ma-hault on the island of Guadeloupe in French West Indies to dedicate its new building

invitations were distributed throughout town. The building was filled to capacity for the dedication.

Pray for this church and the people who attended this dedication.

Pray for Milton Bryant, teacher, Mississippi.
Mrs. John Cross, worker with National Baptists, Alabama.
William Cowley, educational work, Nigeria.
James Gilbert, preaching ministry, Ecuador.
Betty Larmer, nurse, Nigeria.
Mrs. J. L. Mays, retired, Texas.
Ivan Larson, retired, China, Philippines, Taiwan.

21 SATURDAY Read James 4:13-17

A large percentage of Papago Indians are under nineteen years of age. Many of these have one or no parents. The First Papago Indian Baptist Church in Salt, Arizona, has tried to provide for many of these children with a kindergarten for four- and five-year-olds, a day care program for babies of working mothers, and a foster care home for homeless children.

Pray for these Indian children. Pray that they may understand the basic of love in the security provided them.

Pray for Mrs. Virgie Brown, US-2, Alaska.
Doris Christensen, worker among Indians, Arizona.
Louis A. Sealey, worker among Spanish, Panama.
Mrs. Louis A. Sealey, worker among Spanish, Panama.
Lloyd Whyte, work with Jewish, Florida.
Amelia Giannetta, preaching ministry, South Brazil.
Glenn Heerden, preaching ministry, Colombia.
Maurice Morrow, preaching ministry, Tanzania.
James Musgrave, general administration, South Brazil.
Mrs. W. R. Wicketfield, home and church work, Philippines.
Mrs. E. H. Watworth, home and church work, Mexico.

Avery Willis, preaching ministry, Indonesia.
Mrs. W. B. Faw, furlough, Nigeria.
Mrs. H. W. Fife, furlough, South Brazil.
Mrs. R. R. Greenwood, furlough, Guatemala.
Mrs. M. P. Jones, furlough, Uruguay.
Lucy Wagner, furlough, Korea.
Clara Williams, furlough, North Brazil.
R. G. Van Royen, retired, Texas.

22 SUNDAY Read Exodus 24:1-17

Missionary station in Nigeria attending Hillcrest, an American elementary and high school for missionary children of

various denominations, live in a new Baptist hotel this year. The Fred L. Levette serve as "parents" for these Baptist children. Pray for missionary children studying at Hillcrest.

Pray for Elise J. Garcia, worker among Spanish, Texas.
Samuel R. Hernandez, language missions, Texas.
Mrs. Alicia C. Perez, evangelistic work, Panama.
William Geiger, religious education, Chile.
Mrs. J. H. Hammett, home and church work, Taiwan.
Mrs. G. L. Hix, home and church work, Taiwan.

Mrs. E. L. Oliver, home and church work, Japan.
Mrs. P. E. Potter, home and church work, Dominican Republic.
Mrs. F. G. Ross, home and church work, Mexico.
Mrs. A. E. Senter, home and church work, Tanzania.
Mrs. R. A. Years, home and church work, East Asia.

23 MONDAY Read Deuteronomy 4:1-9

The Christian Service Corps is a ministry designed to involve lay persons in mission service. Many needs throughout the United States cannot be met by missionary personnel alone. Volunteer workers can furnish the manpower to fill many of these needs.

Pray for members of the Christian Service Corps involved in long-term service. Pray that more lay persons will begin to consider the Christian Service Corps for a possible vocation this summer.

Pray for Mrs. David T. Burch, pioneer missions, Iowa.
Mrs. Chance teacher, missionary, Florida.
Calvin C. Craig, Jr., worker among Negroes, North Carolina.
Mrs. Paul Ellledge, metropolitan missions, Kansas.
Andrew Fowler, teacher, missionary, Washington, D. C.
Mrs. Floyd Tidsworth, Jr., pioneer missions, West Virginia.
Mr. E. W. Wise, superintendent of missions, Ohio.
Phyllis Connell, educational work, India.

Anna Groves, educational work, Japan.
Arthur Price, educational work, Lebanon.

24 TUESDAY Read Proverbs 14:1-11

Taiwan is experiencing a time of special interest at the point of church leadership. After two decades of rapid growth, nation and missionaries alike agree that the

urgent need is for more young people to enter church-related vocations, reports James D. Belote, area secretary for East Asia.

Pray for the young people of Taiwan. Pray that many will respond to the challenge.

Pray for Leonard Sigle, pioneer missions, Nevada.
Mrs. Armanda Silverio, worker among Italians, Pennsylvania.
Viola Campbell, publication work, Spanish Publishing House.
Mrs. J. K. Ragland, home and church work, Lebanon.
Boyd Robertson, preaching ministry, Mexico.
Mrs. R. M. Rumphal, nurse, Nigeria.
Mrs. W. L. Smith, home and church work, South Brazil.
George Trotter, preaching ministry, Indonesia.
Doris Walters, educational work, Japan.
Lorraine Doyle, furlough, Equatorial Brazil.
Mrs. J. T. Lockridge, furlough, Philippines.
Lore Clement, retired, China, Malaysia.

25 WEDNESDAY Read Isaiah 58:1-12

A few years ago a request for a Russian hymnbook was sent to George Zarubin of Paris, France. He sent the requested hymnal, but it was never received at the address in Russia. When he learned that the hymnal had not arrived, Zarubin cut apart another hymnal and sent it, page by page, to the man. These pages were received.

Pray for Baptists in Russia as they maintain their faith.

Pray for Theophilus Poinak, worker among internationalists, California.
Mrs. T. D. Gullatt, home and church work, Mexico.

Norman Wood, educational work, Zambia.
Mrs. R. E. Adams, furlough, Colombia.
Mrs. C. H. Lawton, furlough, Philippines.
Robert Stanley, furlough, Philippines.
Jane Lide, retired, China.

26 THURSDAY Read Amen 5:14-24

Japan has become the center of world attention among Baptists as preparations move ahead for the meeting of the Baptist World Alliance in Tokyo in 1970. Two aspects of these preparations call for special prayer support. For the first time a relatively small Christian constituency in Asia will be carrying the heavy responsibility of hosting thousands of Baptists from all over the world. In addition efforts will be made to utilize the presence of many of these visitors in conducting evangelistic meetings in the large cities and towns of Japan.

Pray for Mrs. W. B. McNulty, home and church work, South Brazil.

Mrs. M. E. Phillips, home and church work, Kenya.
Mrs. D. V. Phlegar, home and church work, Thailand.
Samuel Rickatson, educational work, Taiwan.
Wilson Ross, publication work, Spanish Publishing House, El Paso, Texas.
Mrs. D. P. Appleby, retired, Brazil.

27 FRIDAY Read Isaiah 61:1-6

There are almost 2,400 missionaries serving with the Home Mission Board throughout the United States and nearby islands. There is work among language groups, in pioneer missions, in rural and urban areas, in good will centers, with juvenile rehabilitation, with migrants. There are special workers as student summer missionaries, US-2s, and Christian Service Corps workers.

Pray for the members of the Home Mission Board, the different phases of their work, and the missionaries.

Pray for James W. Ball, superintendent of missions, Arizona.
Mrs. C. W. Badenbaugh, home and church work, Tanzania.
Mrs. E. L. Cole, home and church work, Mexico.
Mrs. W. D. Frazier, educational work, Nigeria.
Robert Nash, preaching ministry, Philippines.
Mrs. G. B. Brice, furlough, North Brazil.
Mrs. I. D. Floyd, furlough, Philippines.

28 SATURDAY Read Matthew 7:13-28

South Korea offers unusual opportunities for evangelism and student work. Plans are well under way for the 1970 evangelistic campaigns to be conducted there. The splendid spirit of unity and fellowship in evidence during recent meetings of the Korean Baptist Convention is an encouragement to missionaries and nationals. Large numbers of open-minded young people in high schools and colleges represent an urgent need for aggressive student evangelism.

Pray that the needs of these students may be met.

Pray for Mrs. C. L. Alexander, home and church work, Chile.
Mrs. W. E. Allen, home and church work, Japan.
Dwain Boothe, music ministry, Thailand.
Mrs. P. D. Eaton, home and church work, Uganda.
Mrs. E. M. Humphrey, educational work, Philippines.
Bess Thompson, preaching ministry, Colombia.
Mrs. F. H. Linton, retired, Panama.

WORDS DO HAVE POWER TO BUILD

Help us build a better ROYAL SERVICE by answering the following questions and sending your answers (tear out this page) to: Editor, ROYAL SERVICE, Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

I am a member of a WMS with approximately _____ (number) members in _____ (state). I belong to (check): current missions group ☒, Round Table group ☐, mission books group ☐, Bible study group ☐, mission prayer group ☐, mission action group ☐. I have been a WMS member for _____ (number) years.

The following questions refer to issues of ROYAL SERVICE since October 1969.

1. What have you liked most about ROYAL SERVICE this church year? Why?

2. What have you liked least? Why?

3. Have the features (pp. 1-14) been interesting? ☐ yes, always ☐ some of the time
☐ no, never ☐ most of the time

Which feature article would you rate as the best?

What kind of features do you like?

4. Have you enjoyed the study-action puzzle?
☐ yes ☐ no

5. Have the study materials been usable? (Explain.)

What improvements would you like to see made in the study materials?

6. What suggestions do you have for improving ROYAL SERVICE?



I remember the buzz of excitement as women shared something from many nations of the world.

I remember the warm feeling when the people with strange names and unfamiliar faces became personalities and new friends through the daily periods of conversation, prayer, and fellowship.

I remember the consciousness that Christ is Lord of all the universe as the representatives from seventy-nine nations repeated the Congress theme in their own language, wearing their colorful native dress as they answered roll call.

I remember the earnest prayer from all nations that somehow through Christian understanding we might find a just and abiding peace.

Mrs. Porter Routh

Estimated eight thousand Baptists from seventy-five countries will remember many things about the Twelfth Baptist World Congress meeting in Tokyo, Japan, this summer, July 12-18.

What will you remember? A prerequisite for remembrance is involvement. Consider involvement in the Twelfth Baptist World Congress in one of these ways:

Plan to attend. Write Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, D.C. 20009, for detailed information.

Make a cash contribution to the Alliance to help pay the travel costs for Baptist leaders from less affluent nations.

Pray for fellow Baptists, for the people who plan the Congress program, and for those who will attend.

Become especially concerned for Japan, praying that the Congress might be an evangelical witness there.

Listen to the sermons of the Congress. Read *The Baptist World Alliance* magazine, available from the Baptist World Alliance (address above) for \$2.00 per year, \$5.00 for three years.

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Dear Pastor,

Before departing on vacation a Texas couple prepare "log books" for their children. Using sturdy scrapbooks, they design a book on the level of each child that will anticipate things they hope to see. Books contain descriptions and pictures of major attractions, scenery, special foods, dress of the people, industry, living conditions, and architecture. Space is provided for the child to record thoughts, descriptions, souvenirs, new phrases, and addresses of new friends.

While touring Mexico by train, their five-year-old became aware that not all the world shared her comfortable life. She located examples of a barefoot child, children gathering wood by the tracks, mothers cooking outdoors, men riding burros. She could not find, however, examples of children dressed as she was, children wearing shoes, or a family riding in a car like the one she rides in at home. Thus she learned from the observations her parents led her to make.

Many families in your church have participated in missions activities. Other families would profit from such experiences. Recognizing the possibilities existing for missions education within the family unit, Woman's Missionary Union is preparing a self-contained guidebook for families to use in experiencing mission study, mission action, mission praying and giving. The *Family Missions Guide* will be available July 1, 1970 from Baptist Book Store and Woman's Missionary Union. The *Family Missions Guide* is only one of several new approaches available to your church for missions education in the 70's. Be watching for them.

Sincerely,

WMU Staff