



ROYAL SERVICE

APRIL 1970

PLEETLY in harmony with the world
in the exploration of familiar soil
ed by the discovery of newness in life
by the emerging confidence of competence
to dream all possible dreams

ROYAL SERVICE

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Volume 64
Number 10

Although the church mission work of WMU remains the same, 1970-1971 has been reworded for WMU '70.

ROYAL SERVICE expresses these goals for 1970.

I. Teach missions

Readers are led to explore the nature and implications of God's missionary purpose through mission lessons, pages 12, 14; general meeting materials, pages 15-21; current missions materials, pages 22-24; Bible study materials, pages 25-28; Round Table suggestions, page 29.

II. Engage in mission action

Participants in mission action are led to increase caring skills through individual study, page 31.

III. Support world missions through praying and giving

Programs of association, state, home, and foreign missions coordinated by churches are given continuing support through the prayer calendar, pages 43-48, and suggestions for prayer groups, page 36.

IV. Provide and interpret information regarding the work of the church and denominational Kaleidoscope, page 33, acknowledges the continuing responsibility that WMU has to be a channel of communication.

ROYAL SERVICE will continue in 1970 to express the tasks of WMU.

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THE NEW GROUPING-GRADING PLAN ORGANIZATION PLANS FOR 1970

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SPECTRUM

WMS FORECASTER

Margaret Bruce

THE WMU LEADER

June Whitlow

CALL TO PRAYER

Lillie Mae Hundley

COVER STORY—Contented now to examine a plant, experience the sun and wind, sniff air tainted only by nature—this child will not remain here. Soon she will know another world. WMU is conscious of the responsibility to see that her potential is channeled into fulfillment of the purpose for which she was created.

Picture Credits—H. Armstrong Roberts (1, 2), Ken Ives (10); Foreign Mission Board: 12, 18, 20, 24.

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THE NEW GROUPING-GRADING PLAN

WHAT?

The new grouping-grading plan provides a framework for similar groupings in all of the church program organizations: Brotherhood, Church Music, Training Union, Sunday School, and Woman's Missionary Union.

WHY?

The grouping-grading approach is an effort to assist the church in meeting people's needs, accelerate outreach, provide a tool and opportunity for enlarging the organization for growth, and offer a better method of implementing some of the church tasks. Grouping-grading should increase the efficiency of reaching problem age groups.

WHO?

Churches of all sizes are involved. The flexibility of the plan is designed to be adjustable to every local situation. Churches are urged to discover who they are—their needs and their possibilities—before they make decisions on grouping-grading.

WHEN?

The new grouping-grading approach goes into effect after October 1, 1970. Church leaders should plan ahead for this change, adapting the suggested procedures and schedules to their local church program. After the first year of grouping-grading, the comprehensive plan should be evaluated every year with an eye toward regrouping and regrading—always for the purpose of meeting the current needs.

WHERE?

The church council, or some coordinating group in the church, should initiate and work out the details of an all-church, general, grouping-grading system in all church organizations.

HOW?

The procedure begins with an evaluation of the present, takes into consideration the church's potential, and provides for future adjustments to meet the needs of the church.

Adult (Baptist Women, Baptist Young Women) 18-up

Wherever possible, a church should have at least one organization for Baptist Women (30-up) and another for Baptist Young Women (18-29). When this is impossible, all adult women can be grouped in one organization called Baptist Women or Baptist Young Women.

Further groupings within age levels can be made based on preference of meeting time, situational interests, and size of the organization. Baptist Women or Baptist Young Women organizations may be formed, for example, based on the meeting time preference of members and prospects. Baptist Young Women organizations also may be formed for young marrieds, college and nursing students, and career young adults. An adult organization of sufficient size divides into groups.

Youth (Action) 12-17

Acteens organizations are formed on the basis of age (or grade). The age span for the division is age twelve (grade 7) through seventeen (grade 12). Where it is possible, there should be a separate organization for each grade (or age) within the division. When the number of prospects is small, fewer organizations can be formed. Three organizations can be formed by groupings of twelve- and thirteen-year-olds, fourteen- and fifteen-year-olds, and sixteen- and seventeen-year-olds. Two organizations can be formed by grouping three ages together, or two and four ages. In cases where it is necessary, one organization can be formed for the entire division.

Children's (Girls in Action) 6-11

Girls in Action organizations are formed on the basis of age (or grade). The age span for the division is age six (grade 1) through eleven (grade 6). Where it is possible, there should be a separate organization for each grade (or age) within the division. When the number of prospects is small, fewer organizations can be formed. Three organizations can be formed by groupings of six- and seven-year-olds, eight- and nine-year-olds, and ten- and eleven-year-olds. Two organizations can be formed by grouping three ages together, or two and four ages. In cases where it is necessary, one organization can be formed for the entire division.

Preschool (Mission Friends) Birth-5

Organizations in the Preschool Division are formed on the basis of age. The age span for the division is birth through five or preschool six. When possible, there should be separate organizations for babies, toddlers, twos, threes, fours, and fives. Three groupings can be made by combining babies and toddlers, twos and threes, and fours and fives. Two groups can be made by combining babies, toddlers, and twos, and by combining threes through fives. Other age combinations can be made.

TRANSFER of Boys 6-8

Beginning in October 1970, boys in the Children's Division will be in Crusader Royal Ambassadors, the Brotherhood organization for boys six through eleven or in grades one through six. In other words, girls will belong to Girls in Action, boys to Crusader Royal Ambassadors. Thus, Brotherhood assumes responsibility for boys 6-8, formerly in Sunbeam Band.

This change was necessitated by the new grouping-grading plan which places children six through eleven years of age in one division, with numerous ways of grouping. It was no longer feasible for WMU to be responsible for the missions education of girls six through eleven and boys six through eight, and Brotherhood responsible only for boys nine through eleven. For example, how would a church handle grouping of eight- and nine-year-olds? What material would be used? It became necessary to have the curriculum material for the entire age group prepared by one agency and available from one source. Therefore, in October 1970 material for Girls in Action will be prepared by and available from WMU and material for Crusader Royal Ambassadors will be prepared by and available from Brotherhood.

Churches need to make the transfer of boys 6-8 in Brotherhood as smoothly as possible. WMU is helping with the transfer. Guidance for making the transfer is available for churches who have a Royal Ambassador program at the present time and for churches without an RA program. A copy of the leaflet "Boys in Missions 1970" is available from state WMU and Brotherhood offices.

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Checkpoints

In moving to grouping-grading, several points deserve special consideration.

—Help your WMU leaders and members understand that a change in grouping-grading does not mean everything is changing in WMU. The recent new approaches in WMU will carry over into grouping-grading. New materials are necessary because of new age levels and new names.

—Work with the Brotherhood organization in your church in the transfer of six- to eight-year-old boys to the Royal Ambassador organization. Give support and encouragement to Brotherhood in this new undertaking. Where no Brotherhood exists, help initiate the work. If the Brotherhood cannot take over immediately, continue to provide leadership for the boys, using RA materials until an RA counselor can be elected.

—Note that Girls in Action organizations are based on a large and small group learning concept guided by the leader and assistant leader(s). This means that special training is needed for Girls in Action leaders.

—Make the change to the new grouping-grading approach a time of growth for your WMU. Study your members and prospects carefully as a basis for setting up the new groupings by age levels.

—Provide new materials for leaders and members. See that leaders are trained for their new responsibility.



The missions purpose of Woman's Missionary Union remains constant

The concepts of mission study, prayer, giving, and service welding a strong organization in the past are the organization spearheads for the seventies.

Woman's Missionary Union plans and materials for use beginning October 1970 build on changes in WMU which were introduced in 1968. The major new organization concepts now in use will be carried over and simply recast to make up the '70 program. Changes will be minimal.

The major new look for WMU will be in four areas: reworded task statements, adjustment of WMU organizations to the grouping-grading plan, new age-level names, and new materials. Read on to learn about these exciting features.

WMU TASKS for 1970

- Teach missions
- Engage in mission action
- Support world missions through praying and giving
- Provide and interpret information regarding the work of the church and denomination

WMU work in a church can begin with one officer, a WMU director, even before age-level organizations are formed. The director works with the pastor and church council in planning and conducting churchwide missions projects prior to the formation of age-level organizations.

General officers of WMU include the WMU director, assistant director (optional), secretary (optional), and age-level directors as needed.

Dimension is a quarterly periodical for officers. This magazine contains guidance for WMU officers in planning, coordinating, and evaluating WMU work in a church; specific information to help the WMU council plan and conduct churchwide missions projects. Articles and guidance materials help officers sharpen administrative skills and deepen concepts of the world missions tasks. Price \$2.00 (beginning with October 1970 issue).¹

Woman's Missionary Union Manual. Revised for WMU officers. 75 cents.¹

WMU Year Book 1970-71, for pastors, church staff members, and all WMU officers and leaders. 40 cents.²



BAPTIST WOMEN

Baptist Women organizations have the following officers: president, secretary (optional), mission study chairman, mission action chairman, mission support chairman, and missions group leaders.

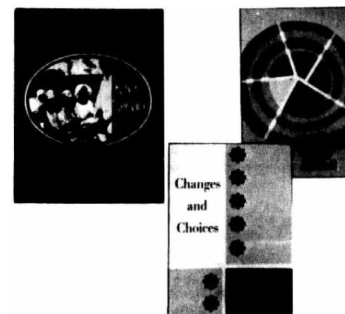
There may be missions groups within each Baptist Women organization. The number and kinds of missions groups in each organization are determined by the number of members, their interests, and needs of the community. Women have the privilege of choosing the group in which they wish to participate. Members of the organization share leadership with the officers by participating in planning and by volunteering to assume certain responsibilities. Some groups may choose to elect members to assist the group leader.

Baptist Women are encouraged to have general meetings each month and to have monthly group meetings. Organizations which do not have groups are encouraged to have a second meeting each month for study, prayer, or mission action.

ROYAL SERVICE is a monthly periodical for officers and members of Baptist Women. It includes articles about contemporary missions work, curriculum materials for use in conducting Baptist Women meetings and activities, current missions information, and the prayer calendar. *Forecaster*, a leadership section, is for Baptist Women officers. Price \$2.00.¹

Baptist Women Leader Manual, for Baptist Women officers. 75 cents.²

Baptist Women Member Handbook — Changes and Choices. Revised. 25 cents (available after July 1, 1970).³



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GIRLS in ACTION

A GA organization has no officers. The GA leader and assistant leaders furnish leadership for the organization. There should be one adult leader for every seven girls enrolled.

GA organizations are encouraged to meet weekly. The organization also may meet for special study or activities such as a day camp or a mission action project.

The individual achievement plan for Girls in Action is called Missions Adventures.

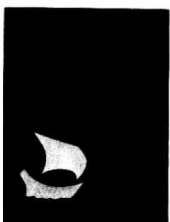
Aware is a quarterly periodical for leaders of Girls in Action. In addition to dated curriculum material, *Aware* contains general features related to age-group characteristics, teaching methods, and denominational emphases. Vistas, the leadership section, is for leaders. Price \$2.00 (beginning with October 1970 issue).¹

Discovery is a monthly missions reading periodical for girls six through eleven. It contains curriculum-related materials, such as stories, feature articles, biographies, games, poems, music, puzzles, quizzes, photographs, maps, contributions from readers. GA leaders also need *Discovery* since it is curriculum related. Price \$1.50 (beginning with October 1970 issue).¹

Missions Adventures: Girls in Action Individual Achievement Plan is the basic resource for the GA leader and member for work on Missions Adventures. Price 50 cents (available after July 1, 1970).²

Girls in Action Leader Manual for Girls in Action leaders and assistants. 75 cents.²

Girls in Action Member Handbook, 25 cents (available after July 1, 1970).²



MISSION FRIENDS

The Mission Friends organization has no officers. The Mission Friends leader and teachers furnish leadership for the organization. There should always be two adults for each organization with a ratio of one adult for every additional four babies enrolled and a ratio of one additional adult for every five children enrolled in the other age groupings.

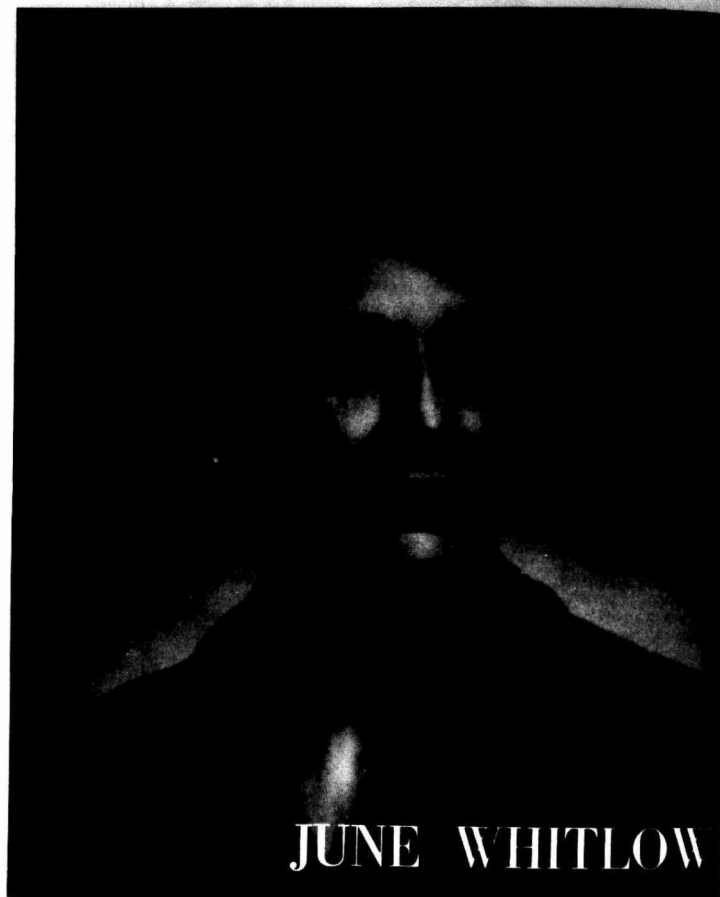
Mission Friends organizations for four- and five-year-olds are encouraged to meet weekly at a time convenient to the children and their parents. Mission Friends organizations should also be scheduled for the fours and fives at times when mothers of these children are involved in missions organizations. Mission Friends organizations for children birth through three are scheduled when their mothers are in missions organizations.

Start is a quarterly periodical for leaders and teachers of Mission Friends. *Start* contains guidance material for teaching young children, general features related to age-group characteristics, teaching methods, and denominational emphases. Pacesetter, the leadership section, is for leaders. Price \$2.00 (beginning with October 1970 issue).¹

Mission Friends Leader Manual, for Mission Friends leaders and teachers. 75 cents.²



Annual subscriptions are available from Woman's Missionary Union, 500 North Twentieth Street, Birmingham, Alabama 35203. Payment should accompany each subscription. Alabama residents add necessary sales tax. Available from Woman's Missionary Union (address above) or Baptist Book Store.



JUNE WHITLOW

New Promotion Division Director



WHEN Mrs. R. L. Mathis became president of Woman's Missionary Union last June, she vacated her position as Promotion Division Director. The WMU Executive Board immediately began a search for a qualified person to succeed her. The new Promotion Division Director would have to have unusual leadership ability. She would need thorough knowledge of the history, tradition, and program of WMU; she would need to have proved love for and loyalty to WMU; she would need to be well accepted by WMU members within the Convention; she would need to be a skilled communicator.

The Executive Board found the right woman already hard at work on the WMU professional staff. June Whitlow, WMU Consultant in Administration and Research, was named Promotion Division Director.

Since 1967, Miss Whitlow has led conferences throughout the nation, prepared The WMU Leader each month for ROYAL SERVICE, and helped design the WMU program suggested for use in churches beginning in October 1970.

Prior to joining the staff of WMU, SBC, Miss Whitlow served Georgia WMU as WMS director. Serving as WMU field worker during summers while she taught at Vandalia, Illinois, helped prepare her for this job. Her formal education was received

at Blue Mountain College (BA) and Southwestern Baptist Theological Seminary (MRE).

Miss Whitlow's interest in WMU can be traced back to childhood when she trailed her mother to WMU meetings. Her father has been pastor of churches in Arkansas, Illinois, and Missouri. Frequently, her mother would be WMU president in the churches he served. Usually the churches would not have youth organizations because children were few. As a result, young June attended WMS. Her skill at memory work and public speaking won her the opportunity to participate in many WMS programs.

Her mother, who now lives in Little Rock, Arkansas, recalls: "I loved WMU and I wanted June to love it, too. I could not think about her not having the advantages of GA. Even though our church did not have a GA, we sent June to the state GA camp."

After camp, June gave a report to her church. A visiting Presbyterian woman was impressed by the girl's ability and volunteered to give her expression lessons. June studied with her for four years.

Meanwhile, captivated by GA, June embarked on Forward Steps with the help of her mother. She passed the Queen step without having been a member of GA or having participated in a Coronation service.

Her parents encouraged her by buying the official Forward Steps insignia as she passed each step.

Returning from the Southern Baptist Convention in 1948, Mr. Whitlow brought his daughter newspaper clippings about the WMU Annual Meeting. Through these she learned of the election of Alma Hunt as executive secretary.

She met Miss Hunt a few years later when she accompanied her mother to WMU Conference at Ridgecrest. Attending Miss Hunt's conferences, June helped hand out papers. Observing Miss Hunt and other WMU workers nurtured a desire within this young woman to be a professional WMU worker. "I never wanted to do anything else," she says. June met Miss Hunt again when the WMU leader came to Blue Mountain College in Mississippi to present YWA Citation awards. June was one of the recipients.

June Whitlow, who faithfully went with her mother to WMS meetings, is now the leader in designing the program of WMU.

June, who reported to her church about GA camp, is now on a lifetime round of speechmaking and conference leading.

June, who liked to read missions books, will now study stacks of manuscripts and proposals related to WMU policies, programs, and publications.



Mrs. Ralph Betha



DRAWN INTO LEADERSHIP



INDIA is a place of great contrasts. Geographically these contrasts extend from the high snow-covered peaks of the Himalayas to the low, sultry areas of the Rann of Kutch, where desert conditions prevail and extreme temperatures reach 130 degrees. Every visitor to India is familiar with the poverty and obvious destitution on the streets of cities where homeless and penniless are seen sleeping in the open. On the other hand, at the palace of the Nizam of Hyderabad, one of the greatest art collections of the world may be seen in possession of perhaps the richest man in the world. One may see the mud huts of the very poor and the great palaces

of the maharajas. Some of the palaces have ivory doors twelve to fifteen feet in height and golden ceilings.

Great contrasts can be seen in the position of women in India, also. One of the country's highest political positions is occupied by a woman, Mrs. Indira Gandhi, while across the entire country of India the status of women is certainly lower than that of women in the Western countries. In many areas being a woman carries no status whatever. Christianity is one of the great influences for the improvement in the status of women and historically has been one of the greatest influences for the emancipation of women and the elevation of the wife and mother.

India continues its five-year plans of economic growth. During this time of great convulsive upheavals of growth, there have been tremendous social advances that are keeping pace with industrial advance. This has altered profoundly the life of the average woman in India. Even more profound is the effect of liberation on the life of the Christian woman in India as she advances to take places of leadership in church activities and in the accepted teaching and religious fields. Indian people tend to possess spiritual insight. The Indian women seem especially well-adapted to acceptance of spiritual truths.

One of the first women that I met in India was the wife of an Indian Air Force warrant officer who came to a new service begun in a neglected village area of Bangalore. The son of Grace Solomon Raj was obviously of better quality than those of the other women crowded around her. Her broad face showed the understanding of an educated teacher with graduate degrees as she sat among those much less educated. Her four children were well dressed and scrubbed, and the ribbons in the ends of the plaited pigails of her daughters were pressed and ironed in per-

fection. As her husband played his violin, her eyes lit with the adoration which Indian women have for their husbands, yet she intelligently observed the reactions of those around in order to advise him later.

She and her husband later told us that they had been moved many places over the country. Although Christians from very early times, they had not always been able to have a regular church life. Gradually they had found themselves giving greater attention to their careers than to the work of the church. Yet, the Holy Spirit brought this couple back into his service. As the husband began to translate on the mobile clinics in various areas around Bangalore, he found himself under a tree, in a mud hut, or in a rented building in which throngs of people were coming for medical attention and speaking the various dialects of India. His active mind was able to translate these languages for the doctor who had not yet learned them. Grace found herself attracted to the women's meetings and the obvious need for the leadership which she could offer. Before many weeks she was the leader in the Bible recitations and programs of the women's meetings in the mud hut homes of the members, and for the first time in her life she began to grasp the thrill of seeing lost persons brought into the kingdom of God. The warmth of Christ filled their home as she, her husband, and their children began to grow in greater effectiveness in their ministry.

One day a letter came with a postmark from Birmingham, Alabama, USA, inviting Grace Solomon Raj to a meeting of the Asian Baptist women in Hong Kong. She was amazed and delighted. Her quick alert mind immediately began to make plans and preparations. The necessary papers, forms, and passports were quickly arranged as she

obtained information from various government offices about what she had to do to travel outside of the country of India.

Grace obtained the vision of the breadth of God's work among Baptists in Asia as she formed warm friendships and made lasting impressions on other women there in Hong Kong. God's grace was with her as she herself displayed the warmth of her spirituality and her faith in Jesus Christ. God's grace was indeed sufficient for her as she spoke with poise and assurance of the majesty and saving power of the Holy Spirit's work in India. Her smile made friends for her wherever she went.

When Grace returned to Bangalore, God's Holy Spirit continued to work in her heart, and she felt that there was more that she could do. She determined to devote herself completely to the work among Baptists in Bangalore. Accordingly, she resigned her lucrative teacher's job to accept a position as full-time women's worker and director of the correspondence course. She has responded well to work that requires a great deal of tact and the ability to analyze the situation of the student.

Shortly before leaving Bangalore on furlough, we sat at dinner over a delicious Indian curry in their spotless home in the Indian Air Force officer's quarters compound. They told of plans to resign from the Indian Air Force with its life-long pension plan and assurance of comfort to join full-time Baptist work. They will answer a critical need for workers to meet the warm reception of the gospel that is taking place in Bangalore. Accepting the facts that their income would be diminished by more than half, that their home would not be the comfortable quarters furnished military officers in India, that schooling would be uncertain for their bright and active children, they were certain that they were in the center of God's will.

RESPONSE TO MASS COMMUNICATION



Mary Lane Powell

A CONTEMPORARY mother of ten always announces when a rare moment of silence occurs: "Ah, an angel is passing by." Unfortunately that particular angel is a very infrequent visitor in most American homes.

Take Hannah Homemaker, wife and mother. . . . She awakens to the clarion call of her one-year-old or, if she's lucky, to her friendly wake-up announcer on the clock radio. From then on, she is typically bombarded by requests from the children and the rattle of TV cartoons, quiz shows, game programs, soap operas, and situation comedies. The telephone occasionally interrupts to take her away from all this. Her husband comes home just in time to catch the news shows, while she fixes dinner (and misses the news). Then it's more family-type shows on TV until the children retire—at retreat—at which time, Hannah is so tuned out that she can barely comprehend the late night news and Johnny Carson.

While Millie Moneymaker (the working woman) does not have to absorb the continuum of TV shows and child demands, she certainly has little time to think on the job. Dictaphones, typewriters, telephones, and bosses all compete for her time. And she, too, goes home without much new knowledge, but with a lot of housework ahead of her. What is the solution? We live in a world of sound, where everyone and everything invades our corner of silence to communicate with us. Yet often we are frustrated by lack of opportunity to be anything but receiving sets. Since this ROYAL SERVICE issue is devoted to our becoming thinkers, not absorbers, I do not intend to smother you with a mountain of my opinions for you to absorb. Hopefully, the questions and thoughts pre-

scripted here will fan the embers of your own thinking processes and allow you to seek answers of your own.

Question 1: How important is mass media's influence on us? According to the 1968 *Statistical Abstract of the United States*, there are 300 million radios in 59.8 million American homes or 99.5 percent of all homes in the United States. Television runs second with 78 million sets in 58.9 million homes or 98.1 percent of all American homes. Although no figures are available on newspapers and magazines, it is probable that most homes in America subscribe to some written material.

The strong impact of television on our society was illustrated by a 1967 Roper Survey. The people questioned were asked which medium (radio, TV, newspaper, magazines) they would choose to keep, if they could choose only one. Over half of those interviewed (53 percent) voted to keep their television sets. And since the miracle of watching men make their first footprints on the moon, I guess that the percentage has risen.

In recent years, newspaper, magazine, and television "in depth" reports have revealed corruption in government, motivated slum clean-ups, and colored our impressions of policemen, race relations, and political candidates. Yet in some authorities' opinions, the church has largely overlooked the impact of mass media.

John D. Callaway, Chicago newsman, stated in *The Christian Century* that "people such as ministers, students, teachers, street workers, policemen and housewives are going to have to become journalists, and that new forms of journalism must be created and old forms loosened up."

The present-day styles and structures of journalism all too often fail both to penetrate the silence of those who need to speak but refuse to do so, and to stimulate listening on the

part of those who need to listen and to think.

It is illogical to think that newsmen do not have prejudices, opinions, and impressions like normal human beings. Their "objective" reports are bound to be colored by their own feelings about a subject. Just as a lizard can become a monster from outer space when seen through the close-up lens of the TV camera, so an isolated event halfway around the world can become the general state of affairs. It may be up to Christians to present another view or demand a broader picture.

Question 2: How important is our influence on mass media? Your immediate response may be "not very," but stop and think. Commercial TV, for example, is largely controlled by the advertisers who pour millions of dollars into the TV industry. Naturally, they want viewers to see their products; and apparently the viewers prefer light, fluffy entertainment. Good programs seem to have low appeal. CBS found this out once when they spent a large amount on a one-hour program on the successful treatment of a schizophrenic. No one would sponsor it. The same was true of a series of programs on American research projects.

In addition, did you know that TV and radio stations are searching for worthwhile program material that can be labeled "public affairs" or "instructional"? According to the station manager of WWL-TV in New Orleans, most television stations set standards for themselves to meet, even though the FCC has no enforceable requirements for programming. "We welcome suggestions and ideas from the public," said the station manager, "and we also give free program time to the New Orleans Federation of Churches and the Jewish and Catholic groups for them to fill as they see fit."

Radio stations are required to

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give a percentage of their programming to public service features. But because religious programming is scarce, radio preachers and religious splinter groups take the opportunity to air their views and dominate the radio waves.

The National Association of Broadcasters is an organization of network and station owners designed to keep up a good image of these media before Congress and the public. Any complaint sent to this body is investigated and reported to the station involved. Although it is questionable how objective a self-governing body can be, the public's views definitely do have an effect on programming. Address of the National Association of Broadcasters is 1771 N. Street, N.W., Washington, D.C. 20036.

Probably an even quicker response to a program complaint will come from the program sponsor. With his sensitive meter always tuned to the public's rumbles, a sponsor would not ignore several letters—and certainly not several hundred—about a particular show.

Question 3: Are we interested in doing anything? Perhaps our continual role as "receptors" has dulled our sensitivity. Why haven't mothers banded together to protest the quality of children's shows on Saturday morning? Why haven't we asked for a long news program during the morning or afternoon hours—or a coffee-interview program on community problems? Are we looking at the good programs offered on TV and urging others to watch them? Could a mission action group start a program to influence mass media? Are we willing to cooperate with other Baptist women and other denominations in our community to have a total impact?

Mass media must have a mass response. We must be willing to probe into problems, work with other people, and approach the newsmen of our cities if our views are to be heard.

HUNTER HAMMETT

IMPRESSIONS of TAIWANESE CHRISTIANS

As the sun came up starting a new day, the driver turned the key that started the bus, and we knew we were beginning a new experience. The Youth Committee of the Calvary Baptist Church had asked me to take a group of young people to visit a village and church high up in the mountains of northern Taiwan. These were active, red-blooded American young people—sons and daughters of American servicemen stationed on this lovely island. They wanted to see and be a part of missions.

For some four hours we sang, laughed, and talked as we went over the winding, turning, and twisting mountain road. Mountains high, slopes green, and rivers making their way to the ocean were ours to enjoy at every turn.

By midmorning we had arrived at the base of Ba Lin mountain. Footpaths and mountain trails smiled their silent challenge to each of us. Other smiles greeted us, too—the smiles of the Christians of the village who had walked down the mountain early that morning. When we started the two-hour climb, they took our packs and gave a helping hand to us flatlanders who were not accustomed to climbing up mountain trails. As we climbed I moved on ahead of the others so I could make preparations for our worship service once we reached the village.

Leaving the others behind, I reached the first rest stop alone. As I approached, I could see there were two men already there. I could tell that they were not mountain people from the tribes. These men were Chinese, and as I came closer I could hear them talking. They were speaking Taiwanese—the same Chinese dialect which I spoke. I took a seat across from them and listened.

"What is this foreigner doing up here in the mountains and alone,

too? Where is he going and all by himself?" I enjoyed listening to them talk about me. They had no idea that I understood what they were saying. Since they kept talking about my being alone, I thought it was a good time to let them know that I could understand and speak their language, and that I was not alone.

The men were surprised when I spoke up and told them that I was going to the village and that there were others with me coming up the trail. They told me that they were traders and that they came up to the villages to sell and trade with the mountain people. I asked them how long they had been trading with these tribespeople. They answered only a few years.

One of them went on to say, "A few years ago I would not dare come up in this territory for anything. These people were very mean and cruel, they would drink, fight, steal, kill, and murder. You could not have paid me to come up here back then." When he paused I quickly asked him what he thought caused these people to change. Why had they turned from drink, theft, and murder? What had brought about this radical change in the life of this village and community?

He promptly answered, "They have a church up there, and the church has made the difference." He went on to say, "There was not much for these people to do at night except to drink, gamble, and fight. But do you know what they now do every night? They have church every night. There is no pastor, they just do it themselves."

The two men stood, said good-by, and started down the mountain. As I continued my climb up the mountain trail, I felt I was getting just a little closer to heaven.

PREFACE TO EXAMINATION

Study concentration this quarter centers on Christian witness to other faiths. How much do you know about non-Christian religions practiced in the United States? Identify the religions referred to by statements below.

Islam Judaism Bahai
Buddhism Hinduism

1. At least once in his lifetime the worshiper of this religion is expected to journey to Mecca.

2. This religion embraces everything and rejects nothing.

3. The leader of this religion was primarily concerned with the pain and meaninglessness of human life and sought to provide a corridor into a realm of being where there is no time, pain, or death.

4. In 1819 a man living in Iran announced that God had exalted him to babhood. Some years later the Bab announced that he was the forerunner of Bahaullah, the great prophet. Bahaullah is responsible for the scriptures of this religion.

5. The orthodox followers of this religion rigidly adhere to the Old Testament commandments plus a detailed compilation of rabbinic opinions and teachings called the Talmud.

6. Followers of this religion believe that they may be reborn in the form of an animal, vegetable, or insect, depending upon the way they are conducting their present life.

7. This religion claims to be the completion of all ancient religions.

8. Adherents to this faith gather every nineteen days for a devotional, a business meeting, and a time of fellowship in their local spiritual assembly, which functions as the base for the foundation of the coming world order of peace.

9. Orthodoxy in this religion is characterized by adherence to the ritual food laws, literal observance of commandments, use of Hebrew in worship, and emphasis on the moral conduct as the way of salvation.

10. This religion includes these guidelines: thou shalt not sleep on a broad, comfortable bed; thou shalt not be owner of any gold or silver; thou shalt not be present at any dramatic, dancing, or musical performance.

11. Many of the Old Testament prophets are accepted as true messengers from Allah even as are some in the New Testament, including Jesus.

12. Soka Gakkai is the most rapidly growing form of this organized religion in the U.S.

13. The Koran contains the holy scriptures for this group.

14. This religion robs life itself of much of its meaning by advocating escape of human existence.

15. Prayers are said five times daily according to a definite ritual.

Check your answers.

- | | |
|-------------|--------------|
| 1. Islam | 9. Judaism |
| 2. Hinduism | 10. Buddhism |
| 3. Buddhism | 11. Islam |
| 4. Bahai | 12. Buddhism |
| 5. Judaism | 13. Islam |
| 6. Hinduism | 14. Hinduism |
| 7. Bahai | 15. Islam |
| 8. Bahai | |

Perhaps you would like to learn more. Questions above were taken from the following pamphlets:

- "American Buddhists and the Baptist Witness"
- "American Hindus and the Baptist Witness"
- "American Bahais and the Baptist Witness"
- "A Baptist Look at the Jews and Judaism"
- "A Baptist Look at Islam"

These pamphlets may be ordered from the Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309.

GENERAL WMS MEETING



India's Legacy

Roberta C. Edwards

HINDUISM claims to be the oldest of the world's religions. While it is not a rigidly organized faith, it is a way of organizing life and society. Indian life and society have been shaped, in large measure, by the dual beliefs of a destiny determined before birth and reincarnation.

The man who is a beggar believes that he is one because of his acts in a previous life. He further believes that if he obediently accepts his limitations, he will be rewarded with a better position or station in the next life. This then is India's legacy, a bequest from the past of fatalism and discrimination based on Hinduism.

The Impossibility of Defining Hinduism

Since Hinduism has no set creed, it is difficult to define. It is a way of life based on many routes to realization of oneself with God. Levels and sects are numerous. The ancient scriptures, the Vedas, say of God: "*ne, neti, neti*." Translated, this means "not this, not that, not even that, and not that either."

Hinduism has been described as "all-comprehensive, all absorbing, all-tolerant, all-compliant, all-compliant." A Hindu is a person "who says he is a Hindu, and accepts any of the many beliefs, and follows any of the many practices that are anywhere regarded as Hindu." While most

orthodox Hindus believe in the authority of the Vedas, there is amazing diversity in expression. Any god or no god may be worshiped, while moral code may be strict or loose. Apparently the only obligation of the orthodox Hindu is to abide by the rules of his caste and trust that by so doing his next birth will be a happier one.

Authority for Worship

The most important of the Hindu scriptures are the Vedas and the Epics. The Vedas were written around 800 B.C., although many of them existed in oral form from earlier times. The word *Veda* means "knowledge." The Vedas embody the supreme authority of Hinduism. The most important of the Vedas is the Rigveda, which is an anthology of religious poetry containing many hymns. The Bhagavad Gita is perhaps the most important single document of Hinduism.

Many Hindus believe that Brahma or Brahman (God or Ultimate Reality) is impersonal. They hold to the concept that "this whole world is Brahma," and that the human soul is the same as Brahma. Others are not satisfied with an impersonal God. For them, there are three great gods: Brahma, the creator; Vishnu, the protector; and Shiva, the destroyer. The consorts or wives of these three are also worshiped. Shakti, the consort of Shiva, is often wor-

shiped. She has many names and forms. One of these is Kali. Wearing a garland of skulls and a skirt of the severed heads of demons, she is standing on Shiva. In three of her four hands, she holds a shield, a sword, and the head of a demon. With her fourth hand raised in a gesture of amercement, she is said to represent gracious yet destructive power.

Other gods exist representing cults within the structure of Hinduism. The average Hindu is free to worship his own favorite deity.

Ideals of Hinduism

Purity, self-control, detachment, truth, and non-violence are ideals shared by Hindus in India.

Purity is attained through ceremonial rites of cleansing. Cleansing of food and drink leads to purity of mind and spirit.

The extreme of self-control is asceticism or the concept that by self-torture and self-denial man can reach high spiritual states. While many of the great teachers of India have been ascetics, Hinduism does not suggest complete suppression of the flesh. The body is an instrument of righteousness. Regulation of appetites simply disciplines the flesh.

Detachment, a form of self-control, not only overcomes evil, but also maintains independence of good. Good, such as home, family, and friends, may be renounced in favor of union with divine Reality.

Truth is the controlling virtue. Truth must be followed wherever it leads. Truth is often associated with non-violence. Prominent in Hindu teaching, the doctrine of non-violence has molded a relatively peace-loving civilization.

Major Doctrines

Five major doctrines are held in common by most Hindus: the evolution of the world, the organization of society, the progress of the individual, the fourfold end of human life, the law of Karma and rebirth.

The world evolved through successive states of matter (earth), life (tree), consciousness (dog), and intelligence (man) to spiritual perfection. Man is at the center of this progression. He neither sees the origin of things (earth) nor the end of things (spiritual perfection). Man, extended within this scale, finds that his distance from the highest level is dependent upon spiritual qualities such as goodness, justice, mercy, love, and kindness.

Organization of society is related to evolution. Evolutionary spiritual progression implies ranking according to spiritual progress. The caste system expresses this ranking.

Four main castes exist: the priestly caste or Brahmins, the warrior class or Kshatriyas, the mercantile and agricultural caste or Vaisyas, and the laboring class or Shudras. Outcasts, below the Shudras, endure the most miserable existence of all. Caste into which a man is born determines food, clothing, religious practices, marriage, social con-

tacts, work, and relations to other castes. Salvation is dependent upon conformity to caste regulation. Good behavior is rewarded in the next life with promotion to a higher caste. Thus, in India social inequality is enforced.

The spiritual progress of the individual is an ideal that divides life into four stages. The first stage is that of study and obedient discipline to a revered teacher. The second stage is that of a householder involved in responsibilities of home, community, and nation. The third step is that of the recluse, retiring from life to a secluded place for meditation upon spiritual reality. The final stage is that of holy ascetic, renouncing all earthly attachments and giving self to communion with the divine.

The doctrine of the fourfold end of life is expressed by four words: *dharma-ortha-kama-moksha*. Loosely translated, these words mean "righteousness-material-prosperity-enjoyment-liberation." The ultimate goal of man's life is liberation (*moksha*) from the limitations of finite being. Yet, within the limits set by righteousness or moral law (*dharma*), man must care for physical needs of his family. Rigid and unyielding, *karma* is the moral law of cause and effect. In other words, whatever man is at present is a result of what he thought and did in a past life, and what he is thinking and doing now determines what he will be in a future life. Before liberation can come, man must pass through numerous lives. Liberation, then, is synonymous with ultimate reality. This process of birth and rebirth is called *samsara*.

Worship

Worship of chosen deities is endless in variety. It includes rites in the home and in the temples; sacraments of birth, initiation, marriage, and burial; gifts, offerings, and sacrifices; priests, teachers, and astrologers; symbolism and imagery; fasting, ceremonial bathing, bodily gestures and postures, dancing, special clothing and markings of the body, prayer beads, repetition of mystic words; vows and pilgrimages.

Yoga, a mental discipline for achieving a vision of or union with the Supreme Spirit, is often found in Hinduism. Yoga is practiced in eight steps, including postures, breath control, and concentration.

Christianity Confronts Hinduism

From the Hindu point of view, other religions are simply other means of reaching the same end. An attempt on the part of any group to convert members of another religion is labeled intolerance and bigotry. Christian missions must face this barrier.

Read Romans 3:23, John 14:20, John 14:6, and Ephesians 2:8-9.

The Christian message offers to the Hindu true unity with "the holy, living, personal God who bridges the gap between himself and fallen humanity only by a stable, a cross, and an empty tomb." This is the ultimate reality.

INDIA: A Struggling Society

India has one third the land area of the United States with more than two times the population.

Poverty is the largest single problem in India. Many American teen-agers spend more on phonograph records than Indian families have to meet all their needs.

At least fourteen different languages are spoken. Approximately two hundred dialects exist within these major languages. Since state boundaries are drawn according to language, the struggle for everyone to have his "own" language threatens to divide states into smaller units.

Respect for law, order, and the democratic process is decreasing while violence increases. Small groups form private armies to make demands on teachers, company officials, and landowners.

Employment needs fail to increase with the number of educated applicants for jobs. Approximately fifty thousand engineers have no jobs, while fifteen thousand engineers are graduated each year.

Plans to increase India's agricultural yield are often aborted by lack of hybrid seeds, fertilizer, drying facilities, and means of irrigation.

Arranged marriages are still customary in India. Although forbidden by law, many girls are formally married at 7 or 8 and move in with husbands at 14. If a legal age of 18 to 20 for marriages could be enforced, yearly births could be reduced by one fourth. Since births are not registered, there is no way to prove age.

While India's caste system has been abolished by law, it still exists in practice. Most untouchables or Harijans are illiterate and landless, completely dependent on caste Hindus.



GUIDE

for General WMS Meeting

What do you want to accomplish?

During April, May, and June society studies will focus on understanding the beliefs of other faiths. To witness to people living under the influence of Oriental religions, a Christian woman needs to know what she believes about God, what she believes about man and his relationships to God and man, and what she believes about life after death. She must be motivated by love, concern, and kindness as she uses opportunities to affirm that Jesus is the way to abundant and eternal life. During this unit WMS members should be led to answer the study question (aim). What can I learn about requirements for an effective Christian witness to people of Oriental faiths which will help me make a positive witness for Christ?

India is the location for this month's study. India's problems are closely tied to the tradition of Hinduism. Christians have a responsibility to share India's burden and respond to her need for the gospel. Members should be led to answer the study question (aim). In what ways can I identify with the people of India in their life struggle?

MEETING PLAN

Song
Call to Prayer
Business
Promotional Feature
Study Session (see pp 18-20)

How can you accomplish this aim?

1. Begin by giving some basic facts about India that establish the fact that she is a struggling society (see p. 20). Additional facts may be found in recent encyclopedias or "The India That Nixon Will Not See," *U.S. News & World Report*, August 4, 1969, pages 35-39. Local libraries will probably have both resources.

2. Use question-answer technique to lead members to understanding of Hinduism. The following questions may be answered from the study materials, pages 18-19.

(1) Why is Hinduism difficult to define?

(2) What scriptures provide authority for Hinduism?

(3) What ideas do Hindus have about a supreme being?

(4) What are the ideals of Hinduism?

(5) What are the major doctrines held in common by most Hindus?

(6) What forms of worship exist for Hindus?

3. Lead members to express the beliefs that they hold concerning each of the major items introduced about Hinduism. Give members time to write their answers to these questions.

(1) How would I define Christianity?

(2) What do I believe about the Bible?

(3) What do I believe about God?

(4) What do I believe about God's relationship to man?

(5) What do I believe about

man's relationship to man under God?

(6) What do I believe about life after death?

(7) What forms of worship do I participate in?

(8) What does my faith offer the Hindu?

4. Using the leaflet "Open Door to India" (see below), explain what Southern Baptists are doing in India through foreign missions.

5. There are approximately 90,000 to 185,000 Hindus living in the United States. Many of these are students from India. Lead members to discuss ways they could communicate their faith to an Indian student.

What planning must you do before the meeting?

1. Make a list of basic facts about India to establish the life struggle of the Indian.

2. Distribute the six questions about Hinduism to six persons. Instruct each person to present her question and answer visually by use of a poster or sheet of newspaper.

3. Mimeograph or reproduce the eight questions concerning personal belief. Allow room for each question to be answered. Provide pencils.

4. Order a copy of the leaflet "Open Door to India" from Foreign Mission Board, P.O. Box 6597, Richmond, Virginia 23230.

5. Prepare yourself to lead members to relate their answers to questions concerning personal faith to the presentation of Hinduism.

CURRENT MISSIONS GROUPS

Examples in Fruit-bearing in Taiwan

Mrs. Ralph Gwin

This Is Taiwan

Taiwan [tu-wahn] is an island province close to the southeast coast of mainland China. The seat of the Nationalist government of China, it is properly known today as the Republic of China. The Nationalist government has acted to foster ancient Chinese culture in Taiwan.

The official Chinese name Taiwan means "terrace bay" and relates to productive rice terraces which climb the hills and mountainsides. Not long ago the popular name was Formosa, a descriptive title bestowed by Portuguese explorers of the sixteenth century who exclaimed, "*Ilha formosa*" on sighting the "beautiful isle." Thus, we know it by three names: Taiwan, Formosa, and Republic of China.

Taiwan is a tiny island to support so large a population—over thirteen million. But it is a fruitful land. Slightly smaller than the state of South Carolina, the rugged mountains of the eastern coast contrast sharply with the tropical plains of the western side. Turn the map with this western coast down, and the shape of Taiwan is not unlike a wide basket with a handle projecting on the right. The basket contains pineapples, oranges, bananas, sweet potatoes, and other main crops of sugar, tea, and rice. Excess commodities are exported. In so small a land it is not surprising that farms average only three acres in size.

Three distinct groups make up Taiwan's population.

The aborigines have been pushed back into the mountains by later immigrants. Close kin to the Igorots of the Philippines, their ancestors came in dugout canoes to Taiwan, perhaps before the time of Christ.

The native-born Chinese of the island form the largest group, about nine million. They are descended from sixth and seventh century immigrants who left the heavily populated coastal provinces of the mainland. Although Chinese in origin and culture, they are the Taiwanese today.

Mainland Chinese are the third group—refugees from communism seeking freedom. They have arrived since

1948. Outlook for the typical refugee is not encouraging. With uncertain resources, he owns little land, has little hope of returning to the mainland, and feels resentment on the part of the Taiwanese to his presence. But where can he go?

Taiwan's religion is chiefly Buddhism, mixed with ancient spirit worship, Confucianism, and Taoism. Idolatry and superstition abound. Many have lost their old faith but traditional Chinese family ties keep them from breaking with old custom.

Rich Harvest

Southern Baptist work in Taiwan is now going into its third fruitful decade. Thrilling accounts have come of revivals. In *New Frontiers in an Old World*, Dr. Winston Crawley said, "For over a decade Taiwan has been the most responsive mission field anywhere in the world." He attributed the quick response to heart-hunger and need of the refugee population.

Our missions efforts in Taiwan began in 1948 with the relocation of some of the China missionaries as they were forced from China proper. Their work first centered in the Mandarin-speaking Chinese population, for these seasoned missionaries were transplanting their knowledge, experience, and skill in the Chinese language to a new soil.

Other denominations were at work in Taiwan when Southern Baptists arrived. In 1966 more than 600 evangelical missionaries were on the field. Now there are more than 150,000 Christians in Taiwan. About 10,000 of these are members of more than 40 Baptist churches.

Good Fruit

Keelung—Catch the enthusiasm typical of Southern Baptist missionaries in Taiwan, past and present, from firsthand accounts.

Winston Crawley, *New Frontiers in an Old World* (Nashville: Convention Press, 1962), p. 29. Used by permission.

Missionary Robert L. Baumum (emeritus), with Mrs. Baumum and daughter Dorothy (now Mrs. Bob Evans, missionary in Sabah, Malaysia), arrived in Taiwan in 1951.

"We were among the lucky ones who were in on the ground floor in that marvelous experience. The work was just getting into full gear. It was an overwhelming thing. The group welcoming us at Keelung, seaport on the north end of the island, included Miss Addie Cox who had been working in the city about three months. She and a Taiwanese Christian helper had been holding services in a rented building, and a group of inquirers awaited baptism. That night and throughout the next week, we examined candidates for baptism. Fifty-seven were accepted. The others remained in the inquirers class for another three months. This did not discourage anyone. Rather, they seemed to try harder to 'search the scriptures' (Acts 17:11). On Sunday afternoon I baptized the fifty-seven. We then returned to the rented building and organized a Baptist church. We elected a full slate of officers. That night our revival began. For the entire term of our service the revival continued without a break, and without a special evangelist. For more than two years it was a seven-nights-a-week business, rain or shine.

"Those who came forward each night were counseled to do five things: read the Bible and pray every day; attend every regular church service; attend the inquirers class every Saturday night; prepare for baptism; and bring a lost friend to the church services. Since bringing a lost friend was stressed, unsaved persons made up about one third of the audience each night. This, I think, was the key to that wonderful decade. Our endless revival was the result.

"I baptized regularly a total of 410 within 5 years. The church was fully organized, self-supporting, self-propagating church. When I came home a Chinese seminary graduate took over as their preacher. He was one of that first fifty-seven I had baptized."

Asked about some specific examples of individual Christian growth, Mr. Baumum replied, "Of course we had some exceptional cases of great devotion. But to do justice I would almost need to call the roll. There was Huang Bnq Teh, aboard a ship in the merchant marine. Now a captain, he gives a wonderful testimony. His entire family are lovely Christians and he is as active now as when he was a new convert.

"My daughter called Loh Gong Li 'Bing' because he loved music. He especially loved to sing, and it was music that drew him to the church. Indeed, Dorothy built the best choir in town and they frequently gave concerts aboard various ships in the Seventh Fleet which often headquartered in Keelung.

"Hsu Tai Tai wept and prayed for her daughter in Communist China with a passion which was hard to believe. What a wonderful Christian she is."

Lu Kang—Richard E. Morris, our first assigned missionary to the Taiwanese-speaking, talks about Lu Kang. Lu Kang holds a touch of adventure. One of the oldest

cities of Taiwan, a visit there is to roll back the door to China several hundred years. A visit to our Lu Kang Baptist Chapel is no less an adventure. For in this old-fashioned town the ancient Word of God is being proclaimed to those who face today's world yet are so bound to the ties of ages past. The people of Lu Kang are hard workers, especially known in Taiwan for their handicraft. To meet only the members of our chapel is to become familiar with the trades of the city.

"Mr. Ting mainly gathered oysters in the shallow waters near the city. But I have seen his wife and sons busy making pasta for a delicate Chinese fan.

"Mr. Lu and his daughter help in Sunday School. He is business manager of the high school.

"Mr. Lee, in his ancient blacksmith shop, makes almost every tool the Taiwanese carpenter uses. His widowed mother is illiterate but she has memorized many of the hymns he sing. To see Mrs. Lee in the hospital or on the street witnessing about Christ to friend or stranger increases one's faith.

"Mr. Tseng is our chapel treasurer. He is busy as the county veterinarian. When it is his time to lead the Sunday morning service, I wish you could see him in his long boots, studded black leather motorcycle jacket, and stained shirt. Neither dress nor business keep him from church.

"To preach from the Lu Kang pulpit is an urgent business. Residents of Lu Kang are people facing problems in need of faith. How much faith does it take to (lie when you make a dollar and a quarter a day, and you have a large family? This was Mr. Chen's challenge. After hearing Malachi 3:10, he began to set aside from his daily salary as fire station custodian five new Taiwan dollars (equal to twelve and a half cents in US currency) for his tithe. His wife did not share his joy in giving 150 Taiwan dollars a month to the church. She could not understand his faith to give when they needed so much.

"Like many families in Lu Kang, the whole Chen family scraped for a living. Mrs. Chen's job was making hot soybean milk and salt biscuits. At first she sold only one bucket of the milk. But her sales doubled, then tripled, and she felt the joy of prosperity. She also felt anger at her foolish husband.

"Mrs. Chen had been baptized in our chapel but she had not grown as her husband who had been a Christian many years. Then, on successive Sundays, two visiting preachers preached on tithing. Later, Mrs. Chen said each sermon reprimanded her for her anger toward her husband and her lack of faith. Now, both testify of God's blessings.

"As I heard Mrs. Chen tell of her threefold sale of soybean milk, I paraphrased a part of Malachi 3:10 saying, 'Yes, just like God promised, I'll open the windows of heaven and pour you out a blessing so large three buckets cannot hold it.'

"The Chen family is still poor, but now life, once faced with the pessimism of poverty, is faced with the optimism of prosperity because they live by faith in God."

GUIDE

for Current Missions Groups

What do you want to accomplish?

"By their fruits ye shall know them" is a fact stated clearly in the New Testament. Christians reveal their maturity in their human relationships, in adjusting creatively to a complicated and demanding culture, in meeting spiritual and physical needs of persons, in prayer and in stewardship of money. During April, May, and June current missions group members should be led to answer the question (aim): Do my fruits indicate strong Christian conviction about missions involvement?

The April study session focuses attention on Taiwan. After members are given background information concerning early Baptist work, they will examine the characteristics of Christians in Taiwan. Members should be led to answer the study question (aim): What can I learn from the example of Christians in Taiwan?

MEETING PLAN

Announcement of WMS projects and plans
Preview of general WMS study topic for next month (see WMS Forecaster p. 37)
Information and discussion of mission action projects
Prayer for mission action projects
Group planning for next month
Study session (see pp. 22-23)
Call to Prayer

How can you accomplish this aim?

1. Distribute duplicated listening lists (see column 3) to each member. Ask that lists be checked as discussion proceeds.

2. Ask one member (or two) to summarize the information in "This Is Taiwan" and "Rich Harvest," page 22. Use a map of East Asia and Southeast Asia and a fruit and commodity display to illustrate the information (see column 3).

3. Ask two members to tell the stories of Keelung and Lu Kang, pages 22-23.

4. Direct a brief discussion of qualities checked on listening lists. Lead members to apply these qualities to their own lives.

5. Introduce the possibility that the items in the fruit and commodity display be taken in an absent member or shut-in, explaining its significance. Plan this project.

6. Lead a period of directed prayer. Ask persons to pray for Taiwanese Christians for themselves, and for the evangelistic crusade in Taiwan later this year.

What planning must you do before the meeting?

1. Duplicate the following listening list.

Check off qualities you hear mentioned or implied about missions work or Christians in Taiwan.

- enthusiasm
- sincerity
- zeal
- discouragement
- faithfulness
- devotion
- good stewardship
- superstition
- prayerfulness
- good witnesses
- determination
- concern for lost
- love of freedom
- traditionalism
- responsiveness
- heart-hunger
- hard workers
- fine artisans
- poverty
- generosity
- studious
- perseverance

2. Provide pencils for members.

3. Ask members to plan presentation of summaries and stories.

4. Order from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, a map of East Asia and Southeast Asia.

5. Make a fruit and commodity centerpiece, using low, wide baskets filled with items suggested in "This Is Taiwan," page 22. Use small packages of sugar, rice, and tea.

6. Plan the concluding discussion, mission action project planning, and prayer period.

BIBLE STUDY GROUPS

Bible Passages for Study: Romans 1:18-32; Romans 2:17-29; 9:9; Romans 3:10-18, 23; Ephesians 2:1-3, 12.

The World Apart from Christ

Howard P. Colson

Bible study during April, May, and June will deal with passages appropriate to the WMU emphasis for the spring quarter, "Christian Missions Confronting World Religions." This first study deals with the condition of the world apart from Christ. Next month the study will deal with the theme, "The World's Only Hope." In June "The Blessing of Missions to the World" will be considered.

Christians have a need to understand the non-Christian religions. Although there are values to be gained from a study of world religions, the viewpoint of genuine Christian missions, in light of the teaching of Christ and the Bible, is not one of compromise but one of loving conquest. In the words of Baptist theologian William Newton Clarke: "The intention to conquer is characteristic of the gospel. This was the aim of its youth when it went forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It cannot conquer except in love but in love it intends to conquer. It means to fill the world."¹

The world's need of Christ becomes painfully moving in view of the picture the Bible paints of the world apart from Christ.

1. An Ungodly and Wicked World. Romans 1:18-32

Concerning the first two chapters of Romans, it has well been said that they contain the most terrible indictment of the moral impotence and degradation of human life and

thought, alienated from the true and living God, that has ever been written.²

Romans 1:18-32 is Paul's lurid picture of the heathen world as he knew it—and he was certainly in position to know it. He recognized it as a fact that in creation itself a certain rudimentary revelation of God is to be found (v. 19), namely, his eternal power and divine nature (v. 20). Yet pagan peoples, in spite of having this rudimentary knowledge of God, do not give him the glory that is rightfully his, nor are they thankful as they ought to be (v. 21). Instead they "indulged in futile speculations, until their stupid minds have become dark" (v. 21, Goodspeed). "Professing themselves to be wise, they became fools" (v. 22). In other words, their ungodliness and spiritual ignorance are not due to their never having had any light, but to the fact that they have turned away from the light they had. Therefore, "they are without excuse" (v. 20).

To be sure, the heathen have not had the benefit of God's fuller revelation in Christ, but the implication throughout this passage is that had they lived up to their light, they would not stand condemned before God. But they do stand condemned. God's wrath from heaven is revealed against them, because they have deliberately chosen the way of ungodliness and unrighteousness when they need not to have done so (v. 18).

The idolatry of heathen peoples is described in verses 23-25. They "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (v. 23). They "changed the truth of God into a lie, and worshiped and served the creature more than the Creator" (v. 25). Verse 24 points to the gross immoralities that have often characterized pagan worship.

The heathen in their unrighteousness are guilty of having

¹William Newton Clarke, *A Study of Christian Missions* (New York: Charles Scribner's Sons, 1900), p. 108. Used by permission.

defiled both the human body—by all manner of sexual aberrations and perversions (vv. 26-27); and the human spirit—by their refusal to have God in their knowledge (vv. 28-32).

It is a terrible picture. Yet we are not to suppose that it is exaggerated or overdrawn. Even today such conditions exist and such practices are followed where Christ is not known or where he is rejected. (Study also 1 John 3:19 and John 3:19.)

2. Religious but Lost. Romans 2:17-29; 3:9

The uniform testimony of the Bible is that it takes more than religion to set a person right with God. The heathen have their religions, but these do not save them. Furthermore, in the second chapter of Romans, Paul plainly declares that even the Jews, the most highly religious group of people in the world, are not saved by their observance of the rites of the Jewish religion. Whereas in chapter 1 he pointed out that the Gentiles in their paganism are guilty before God, now in chapter 2 he emphasizes the fact that the Jews, with all their religious fervor, are likewise guilty before God.

The Jews, says Paul, were proud because they regarded themselves as God's chosen people whom he had favored with a special revelation of himself and to whom he had given the law. It is true that they were given a much higher knowledge of spiritual truth than the Gentiles possessed (vv. 17-20). But unfortunately, the Jews did not live up to the high degree of light they had received (vv. 21-24), so in this respect they were no better than the pagans. The value of their cherished rite of circumcision was canceled by their disobedience of God's law (vv. 25-27). The genuine Jew, argues the apostle, is not the one who is a Jew outwardly, but the one who is rightly related to God in his inner being (vv. 28-29).

So Paul sums up the whole matter of the Jews' standing with God by saying: "Well then, are we Jews in any better condition than the Gentiles? Not at all! I have already shown that Jews and Gentiles alike are all under the power of sin" (3:9 TEV).

In other words, a vast proportion of the world's population may be extremely religious, yet lost! For religion is not the saving power of God; Christ alone is that. Therefore, apart from Christ the whole world is lost. As we read in John 3:18, "he that believeth not [on Christ] is condemned already, because he hath not believed in the name of the only begotten Son of God."

Admittedly, the truth we have here considered is not pleasant to contemplate. We can certainly sympathize with persons who say: "All religions have some good in them. Surely God will not condemn people just because they haven't heard of Christ." But as we have seen, the fact is that those people have failed to live up to the light which God has given them. That is why Paul was at such pains to insist that "they are without excuse" (Rom. 1:20).

3. All Mankind Guilty Before God.

Romans 3:10-18,23

Having shown that the Gentiles are guilty before God and that the Jews are guilty before God, the apostle logically concludes that the whole world is guilty before God. "As it is written, There is none righteous, no, not one" (3:10). He means that in the sight of God, no one is righteous apart from Christ.

Verses 10-18 contain certain Old Testament quotations which Paul uses to bear out his conclusion. Verses 10-12 are from Psalm 14:1-3; verse 13 comes from Psalm 5:9 and Psalm 140:3; verse 14 reflects Psalm 10:7; verses 15-17 are based on Isaiah 59:7-8; and verse 18 grows out of Psalm 36:1. (The reason the quotations are not verbatim in our English translations is that Paul probably was quoting either from the Septuagint, the Greek version of the Old Testament, or from memory. The ideas, however, are accurate, even though the words are not absolutely identical with those found in the Old Testament.)

The sweeping indictment of mankind in these verses is made all the more powerful by means of the exceedingly strong language in the quotations. To be sure, some of it is figurative. In other instances, however, the words are literally true, though they express what some persons would consider exaggerations. But to Paul they were not exaggerations. Today's English Version renders verses 12-18 in a very striking manner:

All men have turned away from God.
They have all gone wrong.
No one does what is good, not even one.
Their throat is like an open grave.
Wicked lies roll off their tongues,
And deadly words, like snake's poison from their lips.
Their mouths are full of bitter curses.
They are quick to hurt and kill;
They leave ruin and misery wherever they go.
They have not known the path of peace,
Nor have they learned to fear God."

In their unregenerate condition, all men are lost; "all fall short of God's glorious ideal" (3:23 Twentieth Century New Testament; cf. TEV). Only through faith in Christ, through God's gift of saving grace, can men be put right with God.

In summary, notice that not only Paul but also the Old Testament Scriptures make the same sweeping charge against sinful mankind. Apostle, psalmist, and prophet—all speak of the universal corruption of the human family. Moreover, the human predicament is such that men cannot save themselves. No upward striving of unaided human flesh can avail to set men free.

4. Dead, Alienated, and Without Hope.

Ephesians 2:1-3,12

Not only in Romans but also in Ephesians Paul depicts man's dreadful plight apart from Christ. On the other hand,

in both epistles the apostle's concept of redemption is exceedingly glorious; and it is made all the more so because he so strikingly contrasts it with the awful darkness of sin and death.

In the second chapter of Ephesians this tremendous contrast is vividly set forth. Verses 1-3 present the dark side of the picture, while verses 4-10 present the bright side. Then Paul starts over again, as it were, to show the same contrast from a slightly different point of view. Here verses 11-12 present the dark side, while the balance of the chapter presents the bright side. Since our present study is concerned about the view of the world apart from Christ, let us consider particularly verses 1-3 and 12.

In verses 1-3, note three facts concerning the condition of the unregenerate: they are dead (v. 1); they are slaves of evil (vv. 2-3); they are objects of God's wrath (v. 3).

(1) Deadness (v. 1)

Apart from the life-giving Christ, men are spiritually dead. The cause of that condition is their "trespasses and sins." (A trespass is a false step or a straying from the right road. Sin is a missing of the mark, a failure to measure up to God's standard.) Commenting on this verse, W. Curtis Vaughan has written the following in *The Letter to the Ephesians*: "It is as though the whole world were one vast graveyard and every gravestone had the same inscription, 'Dead through sin.' All died of the same dread disease. The manifestations of this death are seen in moral decay, the spiritual blindness, and the total indifference to the things of God which characterize the unregenerate."²

(2) Enslavement to evil (vv. 2-3)

Paul has described the world apart from Christ as spiritually dead. We note, however, that this condition of death is one of intense activity. In other words, a person may be vigorously alive physically and mentally at the same time he is spiritually dead.

The "ye" of verse 2 refers to the Gentile readers of the letter; the "we" of verse 3 refers to Paul and his fellow Jewish Christians before their conversion. In *The Letter to the Ephesians* Dr. Vaughn points out four aspects of the spiritual enslavement of the unregenerate world as seen in this passage: a. They walk [live] in trespasses and sins (v. 2). b. They are conformed to the standards of the world (v. 2). c. They are ruled over by Satan (v. 2; cf. 1 John 5:19). d. They are at the mercy of their passions (v. 3).

(3) Objects of God's wrath (v. 3)

By following their natural impulses, people apart from Christ incur God's displeasure. They are "children of wrath," that is, objects of the wrath of God. His wrath, however, does not at all imply revenge. God's wrath is his holy displeasure with sin. It is the obverse aspect of his

love. There is no contradiction here. The holy God who hates sin loves sinners and at infinite cost has provided redemption for them through his Son.

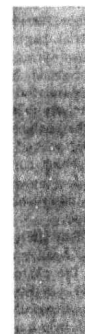
Note finally verse 12: "At that time [in your unregenerate condition] ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Such, then, is the Bible's dreadful picture of the world without Christ. It forms the background for the tremendous fact to be considered next month: Jesus Christ is the lost world's only hope.

GUIDE

for Bible Study Groups

Hayt R. Wilson



Bible material on pages 25-27 may be studied in one to four sessions.

Study Question: What kind of life is there for the non-Christian today?

To Begin:

Collect pictures of people from various parts of the world. Clip from travel magazines, travel posters, or advertisements. (This may be given as an assignment to one of the group members.) Display these pictures before the group. State the world

²W. Curtis Vaughan, *The Letter to the Ephesians* (Nashville: Convention Press, 1963), p. 40. Used by permission.

is full of people who are both pagan and very religious. Both groups may be without Christ. The Bible gives a vivid picture of those in the world apart from Christ. This is the object of our study this month.

1. An Ungodly and Wicked World. Romans 1:18-32

The questions are often asked: What about the people who have never heard of Christ? Will they be condemned or saved?

Point out from the Scriptures that although the pagan people did not know of Christ, they did have some spiritual insight. They turned away from this insight, however, and are held accountable for their actions (vv. 18-22).

Guide the Bible study by seeking answers to these questions: Did the pagan have any spiritual insight? What was it? On what basis will the pagan be held accountable?

One of the early hindrances to foreign missions was the belief of some that if the pagan heard of Jesus and rejected him, he was worse off; not hearing, he would not be held accountable. So they reasoned, why run the risk of telling and have some reject the truth?

Ask group members to look for examples of pagan worship in verses 23-25.

MEETING PLAN

Call to Prayer
Group planning led by leader
Preview of general WMS meeting study topic for next month (see WMS Forecaster p. 37)
Announcement of WMS projects and plans
Study session
Information and discussion of mission action projects
Prayer for mission action and other causes in the community

Perversion of the body is not a new practice. Turning from God led to this as stated in verses 26-27.

2. Religious but Lost. Romans 2:17-29; 3:9

Write on the chalkboard the question: Is being religious enough?

Bring a dictionary to the meeting and have someone read the definitions of *religion* and *religious*. The practice of religion can take many forms other than the worship of the one true God. The practice of a religion is not enough.

Contrast the message of Romans 1 and 2: the pagan and the highly religious Jews. Ask members to review examples of God's special dealings with the Jews (special revelation of himself to them, the law given as a guide for conduct, special protection and concern).

Is the Jew someone special and in better condition than the Gentile? Ask members to find the answer in Romans 3:9.

3. All Mankind Guilty Before God. Romans 3:10-18, 23

Paul's logical conclusion is that the whole world is guilty before God. Read aloud verses 10-18. Ask group members to read aloud each Old Testament passage that corresponds to these verses (See Bible study material, page 26.)

Read verses 12-18 from the TEV to the group. Ask: How many references are made to ugly speech and the misery that results? Write these on the chalkboard (throat an open grave, wicked lies, deadly words, and bitter curses). The results of this foul mouth are: hurt, killing, ruin, misery, anti-peace, and no fear of God.

Relate this study to individual lives. Lead members to determine that the characteristics of a sinful world will have no place in their lives, especially the misery caused by an ugly tongue. How much hurt

can be traced to lying words, sarcastic remarks, and hateful expressions.

When so much wrong begins with the misuse of the tongue, perhaps members need to go on a self-improvement campaign, making a concerted effort daily to watch what they say. This could develop into a good habit of guarded speech. It is difficult indeed to tell the good news with the same mouth that causes havoc.

4. Dead, Alienated, and Without Hope. Ephesians 2:1, 3, 12

"I Lived with a Dead Man" This headline leaped at me as I read the newspaper. Reading the account, I found that this was the personal testimony of a businessman who had accepted Christ as Saviour. He had finally realized that he was dead in trespasses and sins and had trusted Christ to deliver him.

Paul deals with this contrast between the new and old life in this Scripture passage.

Ask group members to locate and bring to the meeting, articles from missions magazines that give examples of the unregenerate world referred to in verse 2. Dr. Vaughan refers to these pictures: living in trespasses and sins, conforming to the standard of the world, ruled by Satan, and living at the mercy of their passions (see p. 27).

This could be a meaningful class activity. Bring several copies of current magazines and newspapers and allow time for all to search for pictures which represent the conditions mentioned above. Ask each member to show what she has selected and what it represents to her.

You may conclude by asking for personal testimonies of what God has done and means in the lives of group members. The world apart from God becomes more vivid when Christians relate the change in lives made possible through Christ as Saviour.

ROUND TABLE GROUPS

That Indispensable Ingredient

Shirley Forsen

Religion seems to be an indispensable ingredient in the makeup of every man. A common denominator in human experience is the belief in someone or something that tends to give direction to life.

SUB-THHEME 1: Men have fashioned diverse systems of belief to give order to their concepts of life.

Books to Read and Discuss:

The Gospel in Dispute, Edmund Perry, Doubleday
Soka Gakkai, Noah S. Brannen, John Knox Press, \$5.50*
Four Religions in Asia, Herbert Straup, Harper & Row, \$6.00*

(*Books may be obtained from Baptist Book Store. Check public and church libraries for others.)

Discussion of Sub-Theme

Among the religions explained in these books are Hinduism, Judaism, Islam, Buddhism, Jainism, Sikhism, and Soka Gakkai. Prehistoric Hinduism gave birth to Buddhism, Jainism, and Sikhism which is closely related to Hinduism and Islam. Soka Gakkai is a popular religion of Japan and has its roots in Nichiren Buddhism. Claiming to be the true successor to Christianity, Islam insists the Prophet Muhammad had a divine and a more recent revelation from God than the prophets before him.

Although all the religions named above originated in Asia and the Middle East, their beliefs are quite different. While the Jews and the Muslims believe in the God of Abraham and Isaac, the monotheistic Sikhs believe in the True Name (self-created and self-existent). The Hindus may believe in many gods; the Buddhists, the Jains, and Soka Gakkai believe in no supreme being but in Truth and in man's own efforts to overcome evil, the material life (as opposed to the spiritual life), or meaningless existence. To the Jews, man is made in the image of God and is responsible to him, but to the Hindu, man is in the childhood of spirit and possibly may become one with the Spirit beyond the gods, the one Reality. To the Buddhist, the Sikh, the Jain, man has no intrinsic worth but tries hard to overcome hostile forces in this life and the next. To the follower of Soka Gakkai, "any man can achieve happiness now."

Not only do their beliefs differ concerning God and man, but also concerning salvation. Summoning great courage, the Buddhist searches and tries to discover how life is formed and ordered. By conquering hostile forces of ignorance, lust, and hate, he can find freedom from desire, suffering, and rebirth. The Sikh believes he will finally be absorbed by God by being fully submissive to the Name of the Nameless, by being loyal to the founder of the religion, and by the repetition of prayers and the Name of the Nameless. However, whether he is absorbed ultimately depends upon the Nameless. Walking the three paths of right belief, right knowledge, and right conduct simultaneously will lead the Jain into the highest happiness—escape from rebirth and absolute freedom from self. Fortune and happiness in this world and a better existence in the next are promised to the follower of Soka Gakkai if he accepts the Worship Object and repeats the words *Namu Myōhōrengekyō* faithfully. Union with the Spirit is achieved by the Hindu through knowledge, action, and devotion. Confessing with intention, "I testify that there is no god but God and that Muhammad is the messenger of God" is required of a person to become a Muslim.

Of course, the above is a great oversimplification of these contemporary religious beliefs which the authors carefully explain. Only through dialogue will the genuine Christian understand the teachings of the genuine Jew or Hindu or Muslim. The Christian has nothing of which to be ashamed, for the gospel "is the power of God unto salvation—to the Jew first," to the Hindu, to the Muslim.

Approaches to Study

Present the various religions by asking a group member to impersonate a Muslim, another a Hindu, and so forth. If possible for all to do so, ask group members to dress in the appropriate costume or facsimile. Ask the members to find material in the books on the following topics: beliefs about God, man, society, salvation, life after death. Ask another group member to take the role of a Christian who asks the other members about their religious beliefs and shares hers with them. At the end perhaps some conclusions about similarities and dissimilarities of beliefs could be drawn.

Present one or more situations in which a Christian witnesses to a person of another faith. If this is done as a role play, permit other members of the group to evaluate what was said by the Christian witness.

Invite international students or missionaries from Asia to speak to your group. If advisable, have a question-answer period afterwards.

Check with the library for books, magazines, films, and records.

Make or purchase maps indicating geographical locations of these religions; make charts showing dates of origin of religions and their growth.

PRAYER GROUPS

Elene Stone

Several months ago James W. Humphries, Southern Baptist missionary associate serving as pastor of the English-language Trinity Baptist Church in Saigon, related an experience he and two others had with a group of men in the US Army's 86th Engineer Battalion. Laboring in a stifling, mosquito-infested swamp, soldiers were clearing the canal banks of brush and trees, and the area of Viet Cong.

As Humphries, Chaplain Harold Mills (a Southern Baptist), and Bob Harper, art editor of *The Commission*, jumped from a helicopter into a rice paddy, they could hear sniper fire nearby. The enemy was making an unsuccessful attempt to discourage the efforts of the GIs. The commander of the battalion led the trio through the rice paddy to where the men were clearing. Faces brightened when the soldiers were told of the nature of their visitors' mission. It was Easter Sunday, and three men who cared had come to this remote area to lead them in a worship experience.

Following the sermon by the missionary associate, one of the soldiers said something that Humphries declared he would never forget. "Preacher, last night the VC set up loudspeakers back in the jungle and lectured all of us, including a group of South Vietnamese soldiers, on the advantages of communism over capitalism. We never dreamed that ten hours later you'd be here telling us to come over to God's side. Believe me, we like your message much better."

Missionary Associate Humphries recalled that as he and his companions flew away in the helicopter he could not help but reflect upon

Romans 10:14-15. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

"I wondered whether we will continue to send and go with the message of Jesus Christ or become satisfied to let the Communists capture the hearts of men with a pagan message," continued Humphries.

A comparison of statistics reveals a decrease in 1968-69 of more than one thousand from the total number of ministerial students enrolled in Southern Baptist schools ten years before. However, the 1968-69 enrollment showed eight hundred more ministerial students than in 1967-68. The number of students listed as home and foreign missions volunteers was one hundred less in 1967-68 and three hundred less in 1968-69 than in 1958-59.

Experiencing Prayer

Pray that churches will train and elect capable and dedicated workers with children and young people, that pastors, Sunday School teachers, and others who lead and influence youth will instill in them a desire to listen for God's call.

Pray that churches and homes will maintain atmospheres in which their boys and girls can develop skill in recognizing the voice of God—through whatever medium he chooses for transmitting his call; and that multitudes will hear and go to the millions of the world with the message of Jesus Christ.

Pray that means will be provided for those who answer the call to receive the needed training, that Christian teachers and professors will be used of God in helping to

stabilize Christian ideals and standards in their students.

Pray that parents will be willing and eager for their children to be sent.

Thank God for the English-language Trinity Baptist Church in Saigon and for Vietnamese churches where Christ's name is being proclaimed. Pray that because of these churches and their ministry, Christianity will spread more rapidly and more widely in that country than will false religions.

Pray for fighting soldiers. Ask God to protect them. Thank him for those who have returned safely to home and loved ones. Pray that Christian soldiers will be missionaries, witnessing positively for Christ wherever they go.

Thank the Lord for chaplains. Ask him to help them to give strong spiritual guidance to troubled minds and seeking hearts; to know how to minister most effectively to injured, lonely, homesick, frustrated soldiers and their families.

Pray for refugees of war. Ask the Father to draw them to him and to give them new hope and to open ways for fresh beginnings. Ask him to provide needed food, clothing, and shelter and to heal hurt hearts as well as torn bodies.

Ask God to comfort bereaved families of soldiers killed in action. Pray that the sorrowing loved ones will not give in to bitterness or resentment.

Pray for the political and military enemies of our country. Ask the Heavenly Father to help Christian people to love their enemies.

Prayer Possibilities

Keep a current list of men from your community in military service. Distribute these names so that someone will pray each day for each man and his family.

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.

Creative Christian Communication

This is the third 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. The book for study this month may be obtained from church libraries or borrowed from persons currently enrolled in the Broadman Readers Plan.

Book for Study:

Creative Christian Communication, Gomer R. Leach, Broadman Press

Study Objective: At the end of this study, the student should be able to identify her own communication problems, pose possible solutions, and choose those that will work toward the solutions of her problems.

Study Actions:

1. After reading the book, return to page 28 and reread Cutlip and Center's "7 C's of Communication." Then turn to page 35 and reread Leach's application of the seven principles to the communication of the Bible.

Now, apply these principles to the communication of a mission action participant. Write a guideline using the first person (I) that represents each principle.

After you have written your guidelines, compare them with the following guidelines. Yours need not say exactly the same thing. Use the guidelines given to determine how well you have translated the meanings underlying Cutlip and Center's 7 C's into a form that meets your needs.

(1) **Credibility.** The person to whom I am ministering must know that I care about him and be confident that I not only know Christ in a personal way but also demonstrate Christian attributes daily in my life.

(2) **Context.** Because the manner in which I address the person to whom I minister must be consistent with my message, I must grant him the dignity of man created in God's image. I must draw him into the conversation and listen to his reactions to my message.

(3) **Content.** I must show the person to whom I minister that my message to him is vital to his life.

(4) **Clarity.** I must use words and ideas understood by the person to whom I witness.

(5) **Continuity and Consistency.** I must continue to try different ways of expressing my message to my listener until he completely understands my message.

(6) **Channels.** I must communicate with my target person through the opportunities that my relationship to him has opened.

(7) **Capability of Audience.** I must fashion my message according to his ability to understand.

2. Think of the last communication cycle you have had with a target person. Rate your communication on this chart.

	Excellent	Acceptable	Unacceptable
Credibility			
Context			
Content			
Clarity			
Continuity and Consistency			
Channels			
Capability of Audience			

3. Make suggestions to yourself of ways your communication with your target person might be improved in each of these areas.

Credibility: _____

Context: _____

Content: _____

Clarity: _____

Continuity and Consistency: _____

Channels: _____

Capability of Audience: _____

THE CHURCH

J. Winston Pearce

If the theme, "Living the Spirit of Christ in Belief and Relevance," becomes a reality among Southern Baptists and not just a slogan, the local, institutional church will deserve much credit for the achievement. Consider the following points:

First, there is a legitimate and necessary place for local loyalties. The man who loves womanhood in general and gives himself to its welfare has loved some woman in particular. The man who hates all injustice got that way through observing, probably being a part of, some particular case of injustice. It is nonsense for an individual to declare that he is for law but does not approve of courts, that he be-

lieves in education but does not approve of local schools, that he is for health but detests all doctors, medicines, vaccines, and hospitals. Now, it is just as unrealistic for an individual to proclaim that he is for the spirit of Christianity but is opposed to all organized expressions of those principles. For, it is the local church, with limitations and imperfections, that gives to those principles a local habitation and a name.

Second, fellowship is essential. There is a place for solo performance but remember that the great compositions of music cannot be played alone; they require an orchestra and often a chorus. In a recent novel the chief character, a minister, says that after he quit the active pastorate he found himself missing something. He said

that trying to do social work outside the framework of religious faith was like trying to fly an airplane without an engine—all a pilot could do was glide and hope for a safe landing. Qualifying that he needed the structure of the church to support his beliefs, the fictional minister acknowledged that in accepting the imperfections of the church he is able to accept his own imperfections.

Again, there probably is no greater need today than for a development and promotion of a healthy spirit of the sacred. Great living is utterly impossible without this quality. The great protests of history have had this at their center. Child labor laws, prison reforms, woman's rights, the struggle against alcohol and narcotics, housing reforms, racial justice—each of these struggles is based on an affirmation of the sacred against sacrifice. It is doubtful that any informed and fair-minded individual would question that the church's special domain is the establishment of sacred in man's world.

The churches must save man from the forces that would destroy him. To fulfill this purpose, the church must understand these forces in modern terms.



KALEIDOSCOPE

April 21 is the Jewish holiday *Passover*. Symbolic of freedom from enslavement, *Passover* reminds each new Jewish generation that the struggle for freedom is never over. Send a *Passover* card to a Jewish friend, thus establishing communication through which you may lead him to freedom in Christ.

April 26 is *4th Commitment Sunday* throughout the Convention. "Every Christian from the first disciple of Christ to the present day has discovered that it is response to the call of God that pulls life together into a totality of meaningful purpose and power. Hence, calling is the key to a unified and ultimately meaningful life," states Henlee Barnett in the small volume *Has God Called You?* (available from Baptist Book Store, \$1.50). Why not spend the afternoon of April 26 reading this book and reflecting upon your life?

The 125th Anniversary of the Foreign Mission Board will be celebrated at their spring meeting (April 13-15). Local and denominational leaders will be invited. Special events of the week include: appointment service at The Mosque, Tuesday evening, April 14; luncheon on April 15, open house at the Foreign Mission Board between the hours of 2:30 and 5:00 p.m. on Sunday, April 19. Interested Southern Baptists are invited to attend the appointment service and open house.

Broadman Films offers to churches the following motion pictures appropriate for emphasis on missions.

Thailand: A New Voice in Buddha's Garden is a look at some of the contradictory aspects of Thai life, with particular attention to a Baptist pastor. Ajarn Boon Krong, whose work in the gospel takes him back among his own people in a leprosy treatment center (color, 28 minutes, rental, \$3.00, available March 1, 1970).

Thailand: Goodbye to the Small and Magic Dragon is a look at life in Thailand through the eyes of a monk, a farmer, an artist, and a Baptist pastor; a look at some of the gentle beauty and ancient traditions in Thai life and the changes which contemporary times are bringing to the people of this country. Through the Baptist pastor there is emphasis upon the challenge of Thailand to the gospel and the potential meaning of Christian faith in this land (color, 28 minutes, rental, \$3.00, available March 1, 1970).

Available through Baptist Film Centers
Available through Baptist Film Centers and CAFE Plan

ROYAL SERVICE • APRIL 1970

Baptists Along the Amazon is the story of congregations of believers who live along the Amazon in Brazil, people who still today bless the memory of Erik Nelson who came among them preaching Christ (color, 30 minutes, rental, \$12.00).

For Many Tomorrows centers on the International Baptist Theological Seminary in Buenos Aires, Argentina. This story illustrates many dimensions of the Foreign Mission Board's program of schools and student work as missionary personnel and Cooperative Program funds contribute to the extension of Christian witness in other lands (color, 29 minutes, rental, \$15.00).

The motion picture *Operation Go* is a documentary report of the way a missionary and a state convention secretary in Fortaleza, Brazil challenged the Baptists there to reach out into the villages of their state where the gospel had never been preached. First step: preparation to witness. Second step: going out. Result: *Operation Ide*, a laymen's program in the state of Ceara, Brazil (color, 20 minutes, rental, \$10.00).

This Waiting World includes the fun places and tourist attractions of the world today. But it majors on the people the tourists seldom see and the circumstances from which millions must wrest a precarious living (color, 25 minutes, rental, \$12.00).

Missionary Journeymen in Missions focuses attention on young men and women on the job in the Board's missionary journeyman program. In an interview format, a journeyman who served in the Philippines talks about his own assignment and those of others in the program (color, 24 minutes, rental, \$3.00).

Some to Be Missionaries is the dramatic story of a seminary student facing the question, "What does God want me to do?" A veteran missionary visiting the campus, sharing his own experiences in Korea, focuses attention on the missionary calling (color, 30 minutes, rental, \$3.00).

WMU ANNUAL MEETING, Denver, Colorado
May 31-June 1
WMU CONFERENCE, Glorieta, New Mexico
July 30-August 5
WMU CONFERENCE, Ridgecrest, North Carolina
August 13-18
WORLD MISSIONS CONFERENCE, Glorieta,
New Mexico July 23-28

Writing in the *Foreign Mission Journal*, December 1887, Lottie Moon advanced a strong plea for women of the church to awaken on the subject of missions. Constantly aware of poorly manned mission stations, overworked missionaries, and unentered fields, Lottie Moon analyzed the situation. She looked at the increase in zeal of the Methodists and Presbyterians and noted that women in both of these churches were enlisted to support missions. "I am convinced that one of the chief reasons our Southern Baptist women do so little is the lack of organization," she stated.

In 1887 there were only 116 missionaries under appointment in 5 countries. At the end of last year there were 2,490 foreign missionaries under appointment in 71 countries. Southern Baptists concluded a decade that Baker James Cauthen, executive secretary of the Foreign Mission Board, hailed as "a remarkable decade of advance." Cauthen pinpointed "remarkable expansion in the use of radio and television" as one of the highlights of the decade, and he underlined the strengthening of Baptist work in publications, education, medicine, agriculture, and benevolent ministries.

Poorly manned mission stations, overworked missionaries, unentered fields—these problems no longer exist in the sense in which Lottie Moon spoke. Nor does the Convention lack the strong organization of women to support missions. Miss Moon desired Baptist women have demonstrated ability to think, to

analyze situations, and to implement ideas geared to further missions advance at home and abroad. Unwilling to be chained to the status quo, Woman's Missionary Union has demonstrated willingness to change with the times, continually searching for better ways to support world missions.

While women were called to organize for the support of 116 foreign missionaries in 1887, they are called to improve organization for the support of over 2,500 foreign missionaries in 1970. In addition, they are called to support approximately 2,100 home missionaries and the mission action program in their individual churches. Woman's Missionary Union personnel have carefully considered ways to improve mission support. Building on the basic changes in 1968, WMU is proposing additional changes for 1970.

Working through new and better structures, Baptist women will continue to think constructively about world needs. Onward through the seventies Baptist women will face the multiple problems of mankind with their lives, their message, their money, and their prayers. They will work diligently to help the Foreign Mission Board meet its goal of five thousand missionaries at the earliest possible date. And remembering the complete concern of Lottie Moon, they will pray unceasingly for recovery to mainland China.

Because they dare to care, Baptist women and girls will contribute much in the coming years to the advance of Christ's kingdom on earth.

wms forecaster

MARGARET BRUCE

WMU president

This Month in WMU

April **ROYAL SERVICE** helps you prepare for the grouping-grading plan which goes into effect in Southern Baptist Convention churches October 1, 1970. You will want to read pages 2-9 carefully to be prepared to help your church make the transition.

These are two questions you will want to answer:

1. Why are Southern Baptist churches moving to the new grouping-grading plan?

The new plan will seek to provide:

- a uniform plan of grading for all church program organizations
- a more flexible plan of grouping-grading individuals
- a grouping-grading system applicable to all size churches
- a way to resolve some of the present grouping-grading problems
- materials and activities which more nearly meet individual need
- assistance to churches which have already adopted the new grouping-grading plan
- for organizational expansion

2. How does the new grouping-grading plan affect WMS?

The new grouping-grading plan provides for four divisions: Preschool, Children's, Youth, and Adult. The Adult Division includes persons eighteen years of age (or high school graduation) and up. WMU provides two age-level organizations in the Adult Division: Baptist Young Women (18-29) and Baptist Women (30-up). Churches are en-

couraged to have at least one Baptist Young Women organization and at least one Baptist Women organization.

After October 1, 1970

When WMS members thirty years of age or over become Baptist Women members in October 1970, they will note very few organization changes. The work of the activity chairman will be divided between a mission action chairman and a mission support chairman. Missions groups may elect assistant group leaders or members may continue to volunteer for work which the group has to do. Readers



spectrum

of Forecaster for the last six months will recognize that these changes were suggested in 1969.

WMS members under thirty will find that the basic structure of Baptist Young Women is the same as that of Baptist Women. Flexibility and optional approaches have been designed, in addition to this basic structure, to meet the needs of the specialized age grouping.

Special Emphases

April 13-19 has been designated on our SBC calendar as Jewish Fellowship Week. This special emphasis encourages Baptists to express interest and friendship in helpful ways to Jewish friends. An invitation for the Jewish friend to attend a Baptist church is one of the ways of extending fellowship.

See April *Home Missions* for suggestions to be used in leading WMS members to participate in Jewish Fellowship Week. These leaflets from the Home Mission Board, 1350 Spring Street, N.W., Atlanta, Georgia 30309, will help in planning a ministry to Jewish friends and neighbors.

"Jewish Fellowship Week"

"Many Jews Believed"

"Reaching the Jews with Good News"

"Suggestions for Visiting in Jewish Homes"

"Witnessing to the Jew"

Cooperative Program Day is April 19 and Life Commitment Sunday is April 26. You will learn of plans being made in your church for these emphases and encourage WMS members to participate appropriately.

Midyear Progress Report

Six months of the 1969-70 WMU year are past. By April 1 the midyear report of your WMS should be given to the WMS director or to the WMU director of your church.

The WMS Achievement Guide is a tool for evaluating the work done in your WMS. Check carefully each item and advanced achievement. As you check these ask yourself these questions: What did WMS members learn about missions in the general study sessions? in the study groups? Did members respond with increased interest? with greater support to missions through prayer and giving? How effective were our mission action activities?

WMS Nominating Committee

In order for officers to prepare for leadership responsibilities beginning October 1, it is suggested that the nominating committee begin its work in April. The nominating committee secures all officers except the president. She is nominated by the WMU leadership committee and elected by the church.

By securing officers in the spring they can take advantage of summer leadership conferences in their state and WMU summer conferences at Ridgecrest and Glorieta.

The nominating committee is nominated by the WMU executive committee and elected by the society.

wms chairmen

Report Time

This month as WMS chairmen meet with missions group leaders a part of the time should be given to evaluating the work of the past six months.

Review with group leaders the merit and advanced achievements of the WMS Achievement Guide which relate to their phase of the work. For example:

Use of calendar of prayer in group meetings

General WMS study topic previewed in group meetings each month to encourage attendance at general meetings

All members of the WMS executive committee having received credit for studying the WMS Leadership Course

Attendance at general meetings for the year averaging one half of the WMS members enrolled at the beginning of the year

The WMS Achievement Guide is the organization's plan of work. Its purposes are built into the merit and advanced achievements and give a balanced program of work. Since the missions groups are a part of the WMS, each missions group is responsible for the different levels of achievement on the guide.

There are six months remaining in the 1969-70 WMU year. Encourage group leaders to accept their responsibilities for doing high quality work in the WMS and in the groups they lead.

Study Chairmen

April 12-18 is National Library Week. Work with your director of church library services in promoting mission reading during this week. The 1969-70 WMS World in Books lists books for missions reading. You may want to recommend:

Angel of Appalachia, Martha Berry, Elizabeth P. Myers, \$3.50

The Rising River, Agnes Sanford, \$4.95

God's Smuggler, Brother Andrew with John and Elizabeth Sherrill, 75¢

Some months ago the WMU of Main Street Baptist Church, Christiansburg, Virginia undertook to sponsor and promote the organization of a church library. Mrs. Fred W. Clarkson says that there were obstacles but with prayer and gratifying support and cooperation from other church organizations these were overcome.

A dark, unpleasant storage room was converted into a cheerful, inviting church library. A dedication service was

held. Contributions for the purchase of books came from church members in response to "give a penny for each year of your age" campaign. Other books have been contributed, also. It is anticipated that the library will encourage those of all ages to "study to show thyself approved unto God" (2 Tim. 2:15).

Does your church have a library? If not, this may be a project your WMS could undertake.

Activity Chairmen

Prayer Retreat

Since the WMU leadership committee and the WMS nominating committee will be at work enlisting officers for the 1970-71 WMU year. These committees need divine guidance in the selection of leaders. You may want to suggest that the society have a prayer retreat giving special emphasis to the work of the nominating committee, the WMU leadership committee, and the new organizational structure for 1970-71.

Secure a copy of the Prayer Retreat 1969-70 pamphlet (20¢) and adapt the suggestions in the pamphlet to your situation.

Jewish Fellowship Week

April 13-19 has been designated on the Southern Baptist Convention calendar as Jewish Fellowship Week. You will want to lead WMS members to participate in your church's plans for the week. Confer with the WMS president about plans you may want to make for the WMS.

The following books along with the Home Mission Board leaflets listed for the president (p. 36) will doubtless spark ideas for WMS participation in Jewish Fellowship Week.

Neighbors Yet Strangers: The Jews and Christian Witness, A. Lase Jones, \$1.75

Meet the American Jew, Helden Menkus, editor, \$1.25

Call to Prayer

Do you regularly encourage members to pray daily for missionaries? As you plan the prayertime at general WMS meetings using Call to Prayer, you have opportunities to promote the use of the calendar of prayer.

The *Prayer Group Guide* (\$1.15) gives thirty-four different ideas for varying the use of Call to Prayer at WMS meetings. See pages 22-23 of this guide and choose the way you will plan for Call to Prayer to be used at your April meeting.

wms group leaders

Preview May WMS Study Topic

Have someone read John 9:4 from different translations. Here are a few:

"I must work the works of him that sent me, while it is day" (King James).

"We must work the works of him that sent me, while it is day" (American Standard).

"While daylight lasts, we must be busy with the work of him who sent me" (Moffatt).

"We must practice the works of my sender" (Berkeley).

"The night cometh when no man can work" (King James).

"There cometh a night, when no man can work" (Rotherham).

"The night comes when no work may be done" (*The New Testament in Basic English*).

Now say, The WMS study title for May is "While It Is Yet Day." The study will help us realize the urgency for proclaiming the living Lord in Buddhist Thailand. Come learn of this need.

Give time, date, and place of meeting. Arrange transportation, if necessary.

Study Group Leader

Inquiry teaching is a recent revival of one of the oldest (Socrates used its methods of teaching. The method is called inquiry or discovery teaching because the teacher pulls ideas out of the student's mind instead of pouring ideas in. The idea is to make students think, look for answers, and work out solutions.

How is inquiry or questioning teaching used? Here are some ways you may want to try:

- Use materials and learning experiences that will stimulate curiosity and encourage investigation and discussion. For example you might use the following question: If you were a missionary mother in an overseas missions field, how would you witness through your home? Give more than one way.
- Assume the attitude of a questioner, a fellow searcher for truth.
- Throw questions back to the questioner—be a prodler, lead each participant to prove her point of view.
- Encourage free expression and idea exploration.

Here are some ways to encourage member thinking:

- Ask members to state or write any preconceived ideas they have about another country, race, or religion ideas they have picked up from reading, TV, personal experience, or hearsay. Then research the subject to prove or disprove these ideas. This technique causes persons to realize the importance of having facts on which to base their judgments.
- Show films or pictures to spark member discussion.
- Ask questions which require members to give opinions. This pulls out ideas they do not know they have until they are voiced.

A problem or situation used to stimulate thinking is known as a "discovery incident." Study group meetings

should be "discovery incidents" for WMS members.

Study has indicated that when the more inquiring techniques are used, students improve their abilities to think. Most teachers tend to be talkers and fact-givers rather than persons who concentrate on getting students to think, to discover, to state their opinions, or to track down facts.

Has your study group helped members "discover" new ideas or have they simply learned facts? Mission study groups are to help members discover needs of persons for the gospel and to respond through prayer, gifts, and mission action.

Prayer Group Leader

Being knowledgeable about missions is a prerequisite for intercessory prayer for missions. It is imperative that the prayer group leader and prayer group members read *ROYAL SERVICE* regularly. Ask group members to bring to the group prayer needs which they have found in articles, features, study materials. Call to Prayer, and other sections of the magazine.

Each month *ROYAL SERVICE* has a page of prayer needs (p. 30) which prayer groups are urged to use along with the *Prayer Group Guide* (\$1)¹ which is a resource for varying prayer group experiences. This month you may want to consider this outline for your meeting.

Read Luke 10:27

Read Margaret T. Applegate's prayer, *Prayer Group Guide*, page 14

Have a period of silent prayer

Review prayer needs, page 30, and requests from study and mission action groups

Pray for these needs

Preview WMS study topic for May

Plan mission action and enrichment activities

Pray using Call to Prayer

Mission Action Group Leader

Six months of the 1969-70 WMU year have passed. As you evaluate the work of your group during these months, what are your answers to these questions?

Does the work of our mission action group meet need?
Does it allow our group to bear a positive Christian witness?

Does our group have the resources (time, money, skills) to conduct the work adequately?

Have group members been motivated by Christ's love to do the work?

Have group members been well prepared for their ministry and witness?

What further training or resources do we need for the work?

In what ways are there evidences of spiritual growth on

the part of the helped and the helpers?

Your answers to these questions may have revealed a need which you and the members of your mission action group have for a thorough study of the mission action group guide pertaining to the group with whom you serve. See page 56 in the WMU Year Book 1969-70 for a list of mission action group guides.

wms director

April WMS Committee Meeting

One of the WMS director's duties is to report progress on WMS work to the WMU director regularly. The WMS Achievement Guide is one tool by which progress can be measured. The WMS Record and Report Book includes a midyear report form for checking progress on the WMS Achievement Guide.

This report is to be given to you by the WMS president on April 1. At the April meeting of the WMS committee you will study the reports of the various societies with the presidents. Discover weaknesses of the societies and plan ways for improving these areas of work.

Baptist Women Officers

This month's *ROYAL SERVICE* gives information needed to move into the new grouping-grading plan which goes into effect October 1. The WMU council will make plans for the 1970-71 WMU year. You also have the responsibility of leading in the organization of new Baptist Women organizations.

It is recommended that in Woman's Missionary Union there be a Baptist Women organization for women thirty years of age and over and a Baptist Young Women organization for those eighteen through twenty-nine years of age. It is most important that you understand the new grouping-grading plan and help in structuring the new organization plan.

One of the responsibilities of the new Baptist Women director is to assist the WMU leadership committee in selecting Baptist Women presidents.

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.



the wmu leader

planned by June Whitlow
edited by Ethelene Hamric
April 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

Look at Where You Can Go This Summer

• WMU Annual Meeting

Denver, Colorado, May 31-June 1

An action-packed WMU Annual Meeting is planned, and you will not want to miss this occasion. Watch the May issue of *ROYAL SERVICE* and your Baptist state paper for details of the meeting.

The Southern Baptist Convention begins Monday evening June 1 in Denver, Colorado.

• Foreign Missions Conferences

Ridgecrest, June 18-24

Glorieta, August 20-26

Foreign missionaries will be giving up-to-the-minute news of the countries of the world. Your concern for missions will be deepened as a result of attending a conference such as this.*

• Home Missions Conferences

Glorieta, August 6-12

Ridgecrest, August 20-26

These will be conferences in which home missionaries relate first-hand

*Make your reservations now by writing to RESERVATIONS at the assembly of your choice. (See WMU Year Book 1969-70, p. 21.)

experiences of how they are coping with the problems in today's world. After attending the Home Missions Conference, you will see how you can minister and witness in your own community.*

• **World Missions Conference**
Glorieta, July 23-29

This is the fourth World Missions Conference. It is planned for the entire family: Brotherhood and Woman's Missionary Union, assisted by the Home Mission Board and Foreign Mission Board, have planned for a memorable experience under the theme "Impact for Missions '70." Mission action workshops, missionary testimonies, WMU and Brotherhood methods, a missions fair, and exciting missions activities for all age levels are added features.*

• **WMU Conferences**
Glorieta, July 30-August 5
Ridgecrest, August 13-19

The WMU Conference is an excellent training opportunity for leaders in Women's Missionary Union. New features of the organization plan for the seventies will be fully interpreted at both conferences. How WMU can make the transition into the new grouping/grading plan will be explained. All the WMU manuals will be taught for New Church Study Course credit. In addition, there will be other training opportunities afforded such as conferences for officers and leaders and workshops of various types. This is the time and Ridgecrest or Glorieta is the place to learn how to move smoothly into WMU '70.*

Cooperative Program Day

April 19, 1970 is Cooperative Program Day in our denomination. The purpose of the day is to provide information about the Cooperative Program and the work done through it. State Baptist conventions send materials to the churches encouraging them to observe the day.

Help persons understand that the Cooperative Program is the Southern

Baptist plan for financing the worldwide missions effort of our denomination, and that it provides financial support for missions work directed by state mission boards, the Home Mission Board, the Foreign Mission Board, and other Convention-wide agencies and commissions.

New—Improved
(No, it isn't detergent; it's WMU.)

You are aware that the WMU organization took on a new look in 1968. These new ideas were suggested in the belief that they would help church WMU organizations be more effective in the performance of their tasks. This has been accomplished in many churches, for good reports have come from churches of all sizes and in all type situations.

In October 1970, WMU will again have to adjust, but this time only a bit. Because of the new grouping/grading plan WMU has had to rename the organizations and magazines. In the beginning these names may seem as awkward as a shoe on the wrong foot, but in a very short while the new names will become as comfortable as a house shoe on the right foot.

Here are the new features:

- **Reworded tasks**
 1. Teach missions
 2. Engage in mission action
 3. Support world missions through praying and giving
 4. Provide and interpret information regarding the work of the church and denomination

- **Organization names**
Baptist Women
Baptist Young Women
Acteens
Girls in Action (GA)
Mission Friends

- **Groupings within age levels**
Baptist Women and Baptist Young Women

The first basis for grouping with adults is age. Wherever possible, a church should have at least one organization for Baptist Women (18-up) and another for Baptist Young Women (18-35). When this is impossible, all women in the adult age levels can be grouped in one organization called Baptist Women or Baptist Young Women.

Acteens
Acteens organizations are formed on the basis of age (or grade). The age span for Acteens is age twelve (grade 7) through seventeen (grade 12). Where it is possible there should be a separate organization for each grade (or age) within the age level. When the number of prospects is small, fewer organizations can be formed.

Girls in Action
GA organizations are formed on the basis of age (or grade). The age span for GAs is age six (grade 1) through eleven (grade 6). Where it is possible there should be a separate organization for each grade (or age) within the age level. When the number of prospects is small, fewer organizations can be formed.

Mission Friends
Mission Friends organizations are formed on the basis of age. The age span for Mission Friends is birth through five or preschool six. When possible, there should be separate organizations for babies, toddlers, twos, threes, fours, and fives. Other age combinations can be made.

Individual Achievement Plans

Plan for Acteens
Name: Student
Levels of Achievement: Queen, Queen with a Scepter, Queen Regent, Queen Regent in Service, Service Aide
Resource: Student Acteens Individual Achievement Plan is the basic resource for the Acteens leader and members for work on Student. Available after July 1, 1970. Price: 50 cents.

Plan for GAs
Name: Missions Adventures

Levels of Achievement: Adventure 1, Adventure 2, Adventure 3
Resource: Missions Adventures—Girls in Action Individual Achievement Plan is the basic resource for the GA leader and members for work on Missions Adventures. Available after July 1, 1970. Price: 50 cents.

An award is given for each level in the achievement plans. Organization or church recognition services are recommended.

WMU Periodicals

Dimension is a quarterly periodical for WMU officers. Price: \$2.00 (beginning with October 1970 issue).

Royal Service is a monthly periodical for officers and members of Baptist Women. Price: \$2.00.

Contempo is a monthly periodical for officers and members of Baptist Young Women. Price: \$1.50 (beginning with October 1970 issue).

Acteens is a monthly periodical for leaders and members of Acteens. Price: \$1.50 (beginning with October 1970 issue).

Acteens Leader Edition is for Acteens leaders. Price: \$2.00 (beginning with October 1970 issue).

Acteens is a quarterly periodical for leaders of GAs. Price: \$2.00 (beginning with October 1970 issue).

Discovery is a monthly missions reading periodical for girls six through eleven. Price: \$1.50 (beginning with October 1970 issue).

GA leaders also need **Discovery**. Since it is a quarterly periodical for leaders and teachers of Mission Friends. Price: \$2.00 (beginning with October 1970 issue).

Leader Materials
Woman's Missionary Union Manual, Revised for WMU officers, 75 cents.

Baptist Women Leader Manual for Baptist Women officers, 75 cents.

Baptist Young Women Leader Manual for Baptist Young Women officers, 75 cents.

Acteens Leader Manual for Acteens leaders, 75 cents.

Girls in Action Leader Manual, for GA leaders and assistants, 75 cents.

Mission Friends Leader Manual, for Mission Friends leaders and teachers, 75 cents.

A teaching guide for use in teaching each manual will be available March 1. Each teaching guide is 50 cents.

WMU Year Book 1970-71, 40 cents.

• **Member Handbooks**
Baptist Women Member Handbook, Changes and Chances, Revised 25 cents (available July 1).

Baptist Young Women Member Handbook, 25 cents (available July 1).

Acteens Member Handbook, 25 cents (available July 1).

Girls in Action Member Handbook, 25 cents (available July 1).

The WMU director is responsible for interpreting new plans and materials, helping persons to see the reason for the new features, and guiding the organizations to make the adjustments.

Being able to do this easily and effectively will require a basic understanding of the new features of the organization and the ability to communicate the new ideas to others.

Here are some suggestions which may help you as you make the adjustments in your WMU.

Between March and June 1970 the WMU council should complete the following actions:

1. Study the WMU Manual, Revised.

2. Determine the organization needed by the WMU in your church. Use the guidelines and sample work sheet in the WMU Manual, Revised, page 92.

3. Determine the number of leaders needed. Suggested guides for determining the number of leaders needed for each organization are given in the WMU Manual, Revised, page 94.

4. Set up the WMU leadership committee to work with church nominating committee to select leaders. Procedure for setting up the leadership committee is in the WMU Manual, Revised, pages 78-79.

5. Plan for leader training for all new leaders. Make plans for a study of the age-level manuals by all new age-level leaders and officers.

6. Determine meeting places and a tentative schedule for organization meetings.

7. Learn new organization names, titles of periodicals and leader materials available to help conduct the WMU program.

8. Plan for WMU periodicals for leaders and members to be included in the church budget.

9. Plan for basic interpretation of WMU 70 to all WMU leaders and members.

Between May and October 1970, the WMU council should complete these actions:

1. Train age-level organization leaders following the plans which have been made.

2. Orient WMU members following the plans which have been made.

3. Complete scheduling of organization meeting times and include them in the church calendar.

4. Order periodicals by July 1 from Woman's Missionary Union, 600 North Twentieth Street, Birmingham, Alabama 35203.

5. Use new WMU plans and materials beginning October 1970.

Council Agenda

Before the Meeting
1. List all the dates of summer activities (include church and association activities) on the chalkboard or posterboard. Prepare a one-minute "sales talk" about each conference. Give to council members to read at the appropriate time.

2. Ask someone to prepare a short feature presenting facts, figures, and other information concerning the Cooperative Program. Show council members how much your church gives through the Cooperative Program. (Secure this information from your pastor, church treasurer, or the

person responsible for forwarding Cooperative Program funds to your state executive secretary.)

3. Ask all council members to read the section, "New—Improved," page 40. Using the section, prepare a true-false quiz or some other kind of quiz to help persons understand the new features of WMU '70. An alternate suggestion may be using a council member or members to discuss the new features of WMU '70.

At the Meeting

1. Call for summer activities features to be read.
2. Call for Cooperative Program report.
3. Conduct the quiz or call for the presentation on WMU '70.

to officers

To WMU Director and Assistant Director

WMU Leadership Committee

Does the chairman of the WMU leadership committee have all the information she needs in order to lead the committee in securing officers and leaders for next year? In other words, has the WMU council provided her with the basic information?

Certain information needs to be available before this committee can do its work. The number of organizations and the number of leaders must be determined first. Is this different from any other year? Yes, because of the new grouping grading plan, the number of organizations and leaders will change. This means that the WMU council needs to sit down and figure the number of members and prospects for each organization and come up with an exact figure. As WMU director you will lead the council in this study. See chapter 4 WMU Manual. Revised. Here you are given helps for determining how many Arcteen organizations and leaders you need or

how many GA organizations and leaders you need.

This is not as easy as it has been in the past, but it is a step that has to be done before the leadership committee can begin its work. The leadership committee needs to begin now because they have to present names to the church nominating committee so they cannot afford to be held up.

When this study has been completed and the number of organizations and leaders has been determined by the WMU council, write all of the information on paper and give it to the chairman of the leadership committee. Do not fail to give her this information. It is very necessary in order for her to do her job.

To: Directors
WMS
YWA
GA
Sunbeam Band

New and Exciting

What have you done to prepare your leaders for the exciting features of WMU '70? As director it is your responsibility to inform leaders and discuss with them the opportunities which lie ahead. Your enthusiasm about the new plans will in a large measure determine the reaction of your leaders. For persons are motivated by the enthusiasm of others. Aren't you excited about the future? What can you do to prepare your leaders?

1. At your next age-level committee meeting engage in a discussion of the new grouping grading plan, as well as other features of the organization. Present the plan as it affects your entire Woman's Missionary Union. Perhaps the women already know the age level with which they are going to work.

2. Early in the summer schedule an individual conference with each leader. Give the leader new materials which the WMU has provided look at the material together and

mark important sections. Encourage leader to study the age-level materials and other materials.

3. Invite those who have been working with a particular age level and those who are new to meet together and discuss various approaches for working with an age level.

Materials

Directors, here are the basic materials which will help you as you make preparation for October 1, 1970 and as you lead others.

• Baptist Women
Baptist Women Leader Manual, 75¢
Teaching Guide, 50¢ (available March 1)

Baptist Women Director Plan Book, \$1 (available July 1)

• Baptist Young Women
Baptist Young Women Leader Manual, 75¢
Teaching Guide, 50¢ (available March 1)

Baptist Young Women Director Plan Book, \$1 (available July 1)

• Arcteen
Arcteen Leader Manual, 75¢
Teaching Guide, 50¢ (available March 1)

Arcteen Director Plan Book, \$1 (available July 1)

• Girls in Action
Girls in Action Leader Manual, 75¢
Teaching Guide, 50¢ (available March 1)

Girls in Action Director Plan Book, \$1 (available July 1)

• Mission Friends
Mission Friends Leader Manual, 75¢
Teaching Guide, 50¢ (available March 1)

Mission Friends Director Plan Book, \$1 (available July 1)

Sources of Materials Listed in The WMU Leader

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

call to prayer

Comments prepared by Monte McMahan Glendinning

1 WEDNESDAY Read Luke 20:34-49

William J. Bill Damon from Texas serves through religious education in the state of Paraná, South Brazil. He asks that Baptists thank God for the tremendous successes from the Crusade of the Americas, especially those in Paraná's seven associations. He requests prayer for the newly elected executive secretary of their state convention.

Pray for Pablo Flores, worker among Spanish, Texas.

Martha T. Gruver, worker among Spanish, Puerto Rico.

Mrs. Waverell Rodriguez, worker among Spanish, Texas.

Mrs. Lora Walkerson, worker among Spanish, Ohio.

William Damon, religious education, South Brazil.

Wayne Fuller, educational work, Jordan.

Mrs. J. M. Wilkes, home and church work, Texas.

Herbert Billings, furrough, Guatemala.

Mrs. F. L. Robinson, furrough, Taiwan.

Kang Baptists as music year. Choir clinics furthered music in that area. L. G. McKinney, Jr. serves as a music missionary in Hong Kong. Pray for this music ministry, especially as preparations are being made for the current Asia evangelistic campaign.

Pray for Mrs. Sam Austin, worker among French, Louisiana.

Mrs. J. O. Brandon, home and church work, South Brazil.

Mary Fox, educational work, Nigeria.

Robert Garrett, doctor, Rhodesia.

Mrs. R. R. Libby, home and church work, Chile.

L. G. McKinney, music ministry, Hong Kong.

Mrs. E. R. Steel, home and church work, Mexico.

Ruth Vanderburg, furrough, Indonesia.

S. L. Isaacs, retired, Oklahoma.

Mrs. J. A. Abernathy, retired, China.

Philippines, Korea.

3 SUNDAY Read John 20:24-31

Dr. Julian C. Bridges, student worker in Mexico City, next month completes residency for a graduate degree in sociology at the University of Florida. He asks the prayer for the Mexican directors of the new student home under construction, for national directors of their Baptist student centers, and for the relocation of the Mexican Baptist Theological Seminars.

Pray for Julian Bridges, student worker, Mexico.

Hawthorne Hurst, preaching ministry, Nigeria.

Raymond Lundholm, educational work, Ethiopia.

Milton Lyles, music ministry, Taiwan.

Mrs. E. C. Morgan, home and church work, Hong Kong.

George Oakes, preaching ministry, South Brazil.

Roy Seamer, publication work, Italy.

Charlton Whitson, English language work, South West Africa.

4 SATURDAY Read John 21:15-22

In June Marilyn Maise will have completed her two year assignment as a journeyman teacher of music at the Baptist seminary, Ogbomoso, Nigeria. Pray for her during these closing days for her plans for the future and the effective sharing with people at home of what she has seen God do in Nigeria.

Pray for Joy Rushing, mission center, New Mexico.

Mrs. Z. J. Deal, home and church work, Colombia.

Cafin Fox, preaching ministry, Philippines.

Donald Hant, preaching ministry, Japan.

William Haglen, English language work, Venezuela.

Elna Haskins, vocal work, Kenya.

Mrs. R. L. Lusk, home and church work, Mexico.

Marilyn Maise, music ministry, Nigeria.

Mrs. T. E. Thurman, home and church work, Pakistan.

D. Edwin Johnson, retired, Texas.

Florence Lide, retired, China, Nigeria.

Sherrod Stivers, retired, Brazil.

5 SUNDAY Read Matthew 24:42-51.

Salient Home is a home for unwed mothers in New Orleans. US-2 missionaries serve there. As you pray for this work, pray also that college students throughout America will respond under God's leadership, to this two-year investment of their lives in missions (US-2 program).

Pray for Cass Vincent, worker among Polish, Minnesota.
Dale Gann, preaching ministry, Tennessee.
Mrs. L. P. Hardy, home and church work, Liberia.
Raymond Kolb, educational work, North Brazil.
Cecil McConnell, educational work, Chile.
Lillie Spawls, educational work, Hong Kong.
Mrs. G. D. Wilson, home and church work, South Brazil.
Teddy Savage, furlough, Zambia.

6 MONDAY Read Psalm 119:23-32.

Thousands of people are won to Christ through Vacation Bible Schools every summer. Pray for churches and missions as they make plans now for this summer. Also pray for the effectiveness of Vacation Bible School methods in Baptist centers throughout the entire year.

Pray for Curran T. Gunn, worker among French, Louisiana.
Mrs. A. T. Walker, worker among National Baptists, California.
Mrs. George Hook, worker among Indians, Arizona.
Mrs. W. R. Mull, home and church work, Kenya.
Mrs. W. R. Maddox, home and church work, Oklahoma.
Edward Oliver, preaching ministry, Japan.
Mrs. M. A. Sanderford, publication work, Baptist Spanish Publishing House, El Paso, Texas.
Mrs. L. E. Lee, furlough, Peru.

7 TUESDAY Read 2 Timothy 1:3-14.

Mrs. David L. Sora, Martin serves in Trinidad, where missionaries have some of the same standards of living that US residents have. She requests prayer for the missionaries that, as the work develops, they will not impose Southern Baptist methods on Trinidad churches, but that they will help the people develop indigenous work.

Pray for Mrs. Louie Brent, worker among Spanish, Texas.
Daniel Gomez, worker among Spanish, California.
Mrs. E. G. Campbell, home and church work, Thailand.

James Giles, educational work, Colombia.
Kathleen Jones, doctor, Indonesia.
Mrs. M. M. Morrow, home and church work, Tanzania.
Mrs. D. L. Martin, home and church work, Trinidad.
Zebadiah Moss, preaching ministry, Zambia.
Marilyn Smith, student work, Indonesia.
Charles Gilbert, furlough, Mexico.
Mrs. Mildred B. Stein, retired, Florida.

8 WEDNESDAY Read Hebrews 10:11-39.

Born in Trinidad, Roderick Loney works with internationalists in New York's Harlem district. While his efforts are concentrated in Harlem itself, he is concerned over the racial tensions throughout the nation. Pray for him, for internationalists in Harlem, and that America may find and follow Christ's solution for racial problems.

Pray for Mrs. Ed L. Brown, metropolitan missions, California.
Mrs. Curran T. Gunn, worker among French, Louisiana.
Evelyn Stanford, mission center, Tennessee.
Mrs. J. Calvin Wilgord, worker among French, France.
John Wood, Christian social ministries, Texas.
Mrs. W. E. Corwin, home and church work, Indonesia.
Mrs. P. B. Johnson, home and church work, Philippines.
Wallace Poor, radio TV ministry, Uruguay.
Paul Moody, furlough, Thailand.
James Quiles, retired, Argentina, Uruguay.

9 THURSDAY Read Hebrews 12:1-11.

Mrs. Ray L. Alma Ruth, Lyon asks for prayer for the new theological institute to be opened in Venezuela in October. Her husband will be the president. Pray for nationals who should respond to a call for the ministry, the need for trained workers there, a gleam.

Pray for Lynn Clark, US-2, New Jersey.
Edward Davis, worker among Negroes, Michigan.
Nathaniel Rangel, worker among Peruvian, California.
Mrs. R. L. Lyon, home and church work, Venezuela.
Mrs. J. A. Poe, home and church work, South Brazil.
Paul Srouther, educational work, South Brazil.
Mrs. M. R. Puma, furlough, Argentina.

10 FRIDAY Read John 17:25.

Several missionaries in the Orient have

birthdays today. As you pray for them, pray especially for the Baptist World Alliance meeting in Tokyo, July 12-18. Pray for Japanese Baptists as they prepare for this event. Pray that the casual contacts of those who attend may make an impact for Christ.

Pray for Mrs. David Espartero, worker among Spanish, Texas.
Mrs. K. R. Bragg, home and church work, Japan.
Mrs. J. D. Cave, home and church work, Argentina.
Robert Fields, educational work, Israel.
Mrs. R. C. Fricke, home and church work, Mexico.
Ray Frye, English-language work, Malaysia.
Dennis Hale, preaching ministry, Spain.
Dana Lay, nurse, Ghana.
Mrs. E. L. Lefevich, home and church work, Nigeria.
Mrs. J. D. Luper, home and church work, Ecuador, Brazil.
Mrs. D. E. Mines, home and church work, Argentina.
Walter Routh, preaching ministry, Vietnam.
Dennis Treat, preaching ministry, Uruguay.
Morris Wright, preaching ministry, Japan.
Daniel Centu, retired, Texas.

11 SATURDAY Read Revelation 2:1-11.

Missionary R. L. Locke preaches in the area of Benin City, Nigeria, headquarters for the midwestern division of the Baptist Mission. Pray for all people of Nigeria, most of whom have been affected in some way by the war. Pray for the witness of missionaries now while the door is open. Pray for the rapid spread of Christianity in this oldest missions field of Southern Baptists.

Pray for Mrs. C. S. Godwaller, home and church work, Guatemala.
Mrs. B. D. Evans, home and church work, Malaysia.
Russell Locke, preaching ministry, Nigeria.
Austin W. L. Morgan, home and church work, South Brazil.
Mrs. E. L. Parsons, home and church work, Ecuador.
Mrs. M. S. Whillow, home and church work, Hong Kong.
Howard McCamery, furlough, Nigeria.
Roya Tumirre, furlough, Philippines.
Mrs. Abraham Wright, retired, Illinois.

12 SUNDAY Read Psalm 107:1-14.

Carolyn Brooks is director of the Eighth Avenue Baptist Center, Pensacola, Florida. This weekend ministry focuses on the needs of people in a housing project in downtown Pensacola. Pray for the con-

tinued efforts of the church and association; pray for increased understanding among the races in this area, pray for the teenagers, for the aging, and for individuals from broken homes reached through this ministry.

Pray for Mrs. Ebb G. Kilpatrick, Jr., Christian social ministries, California.
Fred Ellis, worker among Spanish, New Mexico.
C. J. Kraus, worker among French, Louisiana.
Troy Bennett, preaching ministry, Pakistan.
Eugene Dubberly, preaching ministry, Uruguay.
Mrs. J. F. Mitchell, home and church work, Chile.
Mrs. C. H. Morris, home and church work, Malaysia.
Mrs. Betris Fair, retired, North Carolina.

13 MONDAY Read Psalm 119:83-114.

Today begins Jewish Fellowship Week, April 13-19. Ask God to lead you in your friendship with and witness opportunities to at least one Jew in your community.

Pray for Jose Soens, worker among Spanish, Texas.
Cler, Harrington, preaching ministry, Malaysia.
Mrs. L. G. Keyes, home and church work, Honduras.
Sally Kirk, medical work, Yemen.
Mrs. A. C. Robinson, home and church work, Taiwan.
Thomas Thurman, preaching ministry, Pakistan.
Betty Jane Hunt, furlough, Korea.

14 TUESDAY Read Psalm 119:83-140.

These are prime opportune times in Austria to work with youth," writes Jeanne Perry Bassett of Salzburg. He asks that we thank God for significant numbers of Austrian youth who have been converted through their Coffee-Bar Crusades. Pray, especially conversational prayer, for these new believers and also for English language work there.

Pray for Mrs. Robert H. Brindle, pioneer missions, Vermont.
Lorain T. Hernandez, worker among Spanish, Texas.
Mrs. Maurine Palmer, metropolitan missions, Ohio.
Perry Boussett, student work, Austria.
Mrs. G. D. Blackwood, home and church work, Costa Rica.
Patricia Cobb, educational work, Peru.
Pete Duke, student work, Taiwan.
Mrs. W. C. Parker, home and church work, Guatemala.

Joyce Riddle, nurse, Gaza.
Mrs. C. W. Shaw, home and church work, Rhodania.
Mrs. G. A. Bowdler, retired, Argentina.

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15 WEDNESDAY Read Psalm 119:129-156.

Thank God for progress in agricultural programs in Liberia. They have developed beyond anything we could have possibly imagined and through these programs we are having a Christian witness in many Muslim villages," writes Mrs. W. G. Margaret Henderson, whose husband directs these programs. Pray for the Liberian students, many of whom find themselves torn between a new way of life and their old life of superstition.

Pray for Gerald W. Edwards, Christian social ministries, North Carolina.
Margie Franklin, US-2, Maryland.
Mrs. G. W. Thomas, worker among deaf, Florida.
Robert Bealy, preaching ministry, Rhodania.
Mrs. W. G. Henderson, home and church work, Liberia.
Donald Kammerdener, preaching ministry, Colombia.

16 THURSDAY Read Proverbs 3:13-26.

Craig Ridemour of Tennessee teaches in the International Baptist Theological Seminary, Cali, Colombia. Pastors and leaders for the fifty Baptist churches throughout Colombia are usually trained there. The need for additional trained workers is great. Pray that Colombian Baptist youth

will respond to God's call to prepare for such leadership.

Pray for Andrew H. Foster, worker among migrants, Louisiana.
M. L. McKay, evangelistic work, Alaska.
E. M. Treadwell, evangelistic work, Panama.
Darlene Elliott, educational work, Colombia.
Craig Ridemour, educational work, Colombia.
Mrs. C. W. Wiggs, home and church work, Korea.
Mrs. J. H. Wikman, home and church work, Gaza.
Mrs. D. E. Turner, furlough, North Brazil.
Mrs. J. L. Riffer, retired, Brazil.

17 FRIDAY Read Matthew 4:1-11.

Paul S. James is the newly elected executive secretary-treasurer of the newly constituted Baptist Convention of New York. Pray for the witness of the more than ten thousand members of churches and chapels located in New York State, northern New Jersey, and southeastern Connecticut—areas making up this convention territory.

Pray for Amelito Garza, worker among Spanish, New Mexico.
Mrs. Roy Mundy, worker among Indians, New Mexico.
Patricia Evans, secretary, Colombia.
Mrs. W. T. Ligon, home and church work, Spain.
Dorrell Mullins, doctor, Indonesia.
Howard Shoemaker, preaching ministry, Dominican Republic.
Harold Watson, agricultural work, Philippines.
Frank Hooper, furlough, Israel.

18 SATURDAY Read 2 Timothy 3:10-17.

Surrounded by Arab-Israeli tensions, Mrs. David Maxwell King serves in Beirut, Lebanon, as a missionary homemaker. Pray for her and other missionary home makers who carry numerous and heavy responsibilities. Mrs. King asks for prayer for their seminary graduates who face both obstacles and opportunities on their fields of service.

Pray for Mrs. Fred Chestnut, worker among National Baptists, Alabama.
Mrs. Melvin Plautner, worker among French, Louisiana.
Christabel Penn, worker among Spanish, Spain.
Philip Cole, educational work, Liberia.
Mrs. D. W. King, home and church work, Lebanon.
Mrs. R. E. Wolford, home and church work, South Brazil.

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19 SUNDAY Read Psalm 3

Mrs. C. R. Frances Bumpus from Rio de Janeiro, Brazil, is home on furlough. Pray for her and other furloughing missionaries that this may be a time for physical and spiritual renewal, that they may share effectively God's work overseas and that they may know God's guidance in the innumerable decisions to be made in returning to their fields.

Pray for Edmon Bingham, Jr., worker among Russians, California.

Mrs. Alfredo M. Lugo, worker among Spanish, New Mexico.

Mrs. E. G. Berry, educational work, South Brazil.

Mrs. R. T. Buckley, home and church work, Pakistan.

Lou Ann Carrington, educational work, Nigeria.

Sherry Daphins, educational work, Nigeria.

Virginia Wingo, educational work, Italy.

Mrs. C. R. Bumpus, furlough, South Brazil.

Mrs. Sam T. Mann, retired, Georgia.

20 MONDAY Read Psalm 4

Pray for the Crusade of the Americas. In many places the spiritual process, having begun during 1969, have spilled over into 1970. Also pray that leaders may have wisdom in choosing fields of the Crusade.

Pray for Philip Aaron, worker among Spanish, California.

Mrs. Victor Mason, home and church work, Uruguay.

Mrs. S. P. Mirelet, retired, Texas.

21 TUESDAY Read Psalm 27

Serving with the Home Mission Board in the interior of Panama is Douglas Pringle. Pray that the churches he oversees may increase spiritually and numerically.

Mrs. Edward W. Gladys Nelson requests prayer for Baptist students who attend the university in Chile. Ask God to help them to be consistently dedicated so that their witness will have a vital impact on churches and homes.

Pray for Larry James, worker among Negroes, Mississippi.

Mrs. L. E. Johns, worker among Indians, Mexico.

Douglas Pringle, worker among Spanish, Panama.

Rudolph Ramirez, worker among Spanish, Oklahoma.

Sue Anderson, music minister, Liberia.

Mary Neal Morgan, religious education, Japan.

Mrs. F. W. Nelson, home and church work, Chile.

Mrs. V. W. Oliver, educational work, Equatorial Brazil.

Leith Saunders, work with women, South Brazil.

Elsabeth Walkers, religious education, Japan.

Mrs. P. S. Adams, furlough, Thailand.

Mrs. Victor Mason, retired, China, Manchuria, Hawaii.

Rose Marlowe, retired, China, Japan.

22 WEDNESDAY Read Psalm 91

Mrs. U. L. Loretta Green was among the first missionaries to return in Port Harcourt, Nigeria, in the liberated area of the Eastern region. She makes these requests for prayer for all Nigerian political leaders, citizens, and Baptist leaders, for reconstruction of damaged areas of Nigeria, that the missionaries may take advantage of unprecedented spiritual opportunities.

Pray for Mrs. C. S. Brightwell, home and church work, Japan.

Mrs. U. L. Green, home and church work, Nigeria.

Sharon Harrison, nurse, Tanzania.

Mrs. W. W. Logan, medical work, Nigeria.

Mrs. W. H. Parkman, home and church work, Philippines.

Donald McCoy, furlough, Philippines.

Immael Nigam, retired, Florida.

A. Purcell, retired, Florida.

23 THURSDAY Read Isaiah 36:15-21

As you pray for missionaries today, your prayers will have touched these large areas of the world. Pray for a mighty moving of God's Spirit across these lands. These missionaries are related to some of you some are personal friends. Perhaps today you would like to list the missionaries you know personally so that you may pray each day for them in addition to those listed by birthdays.

Pray for Mrs. Maeger Campbell, rural urban work, California.

F. Harold Henry, worker among Indians, Montana.

Fred Hawkins, religious education, South Brazil.

Mrs. G. A. Hogg, home and church work, Trinidad.

Marion Moorehead, English language work, Japan.

Samuel Rankin, doctor, Hong Kong.

Leslie Smith, preaching ministry, Indonesia.

Mrs. B. H. Walmaker, furlough, Colombia.

24 FRIDAY Read Habakkuk 3:1-2, 12-19

Widening fields of opportunity are opening for missionaries through radio and television ministries. Mrs. J. O. Mabeles Terry, Jr. is serving with her husband in the Philippines where he works in this strategic field of mass communication of the gospel. Pray for their ministry throughout Southeast Asia.

Pray for Hoyt Eudaly, publication work, Baptist Spanish Publishing House, El Paso, Texas.

Mrs. J. E. Gokston, home and church work, Equatorial Brazil.

Carl Munker, educational work, Taiwan.

Mrs. D. M. Knapp, home and church work, Tanzania.

Marion Lindeberger, preaching ministry, Argentina.

Morris Pruitt, preaching ministry, Togo.

Paul Smith, preaching ministry, Jordan.

Carol Stephenson, nurse, Nigeria.

Mrs. J. O. Terry, home and church work, Philippines.

Mrs. F. C. Smith, furlough, Indonesia.

Lena Law, retired, Nigeria.

Bianche Simpson, retired, Brazil.

25 SATURDAY Read Matthew 6:24-34

Mrs. M. A. Carolyn Mabley of Kobe, Japan asks that we thank God for progress in the English language work there. Residents in a Buddhist monastery in Kyoto sent a monk and priest to classes conducted by the Mableys to seek information about Christianity. Pray for these Buddhists and for students in an English Bible class at Kobe University.

Pray for Mrs. Antonio Carrillo, worker among Spanish, Texas.

Benjamin Durue, evangelistic work, Colorado.

Jerry Graham, superintendent of missions, Maryland.

Marion Renau, juvenile rehabilitation, Washington.

Lawrence Stanley, worker among Chinese, Mexico.

Mrs. I. A. Banks, home and church work, Nepal.

Ann Carlson, educational work, Hong Kong.

Mrs. D. C. Jones, home and church work, Korea.

Michael Lueder, preaching ministry, Mexico.

Mrs. M. A. Mabley, home and church work, Japan.

Mrs. D. J. Richards, home and church work, North Brazil.

26 SUNDAY Read 1 Samuel 17:41-50

As a social worker in Guyana (formerly British Guiana), Jean Hocum reports that "pastors and young people" see Christ's ministry as being to the total person. Pray that missionaries may lay solid spiritual foundations in this pioneer field.

Today is Life Commitment Sunday. Ask God to help young people in your church to respond to his call to special service.

Pray for Mrs. Ronald Chandler, superintendent of missions, California.

Mrs. F. H. Marshall, worker among National Baptists, Texas.

John D. Ratliff, associate state director, New Mexico.

Gerald Fielder, educational work, Japan.

Merna Jean Hocum, social work, Guyana.

Mrs. D. E. Kendall, home and church work, Zambia.

Ray Register, preaching ministry, Israel.

Habson Snelcor, dentist, Hong Kong.

Ebbie Smith, furlough, Indonesia.

Mrs. A. S. Patterson, retired, Nigeria.

27 MONDAY Read Daniel 1:1-17

Pray that the 1970 Asia evangelistic campaigns may be used as instruments to bring to this area (containing almost half of the world's population) new life in Jesus Christ. Many are already in progress; others will take advantage of large numbers of Baptist leaders traveling to the Baptist World Congress in Japan.

Pray for James Lochridge, furlough, Philippines.

28 TUESDAY Read Daniel 3:13-20

Mr. and Mrs. Rollin Spencer direct the work in Colorado, California's only Southern Baptist church. Pray for an effective witness through the center's activities for servicemen and youth. Pray especially for wives of servicemen who often are lonely and have unusual problems in rearing their children alone.

Pray for Clifford Coates, juvenile rehabilitation, Texas.

Ronald Chandler, superintendent of missions, California.

Marion Lee Pratt, mission center, Louisiana.

Leona Miller, English language work, Taiwan.

Mrs. H. E. Renfrow, furlough, South Brazil.

29 WEDNESDAY Read Daniel 6:10-23

As early as 1850, the Foreign Mission Board expressed interest in winning into the Catholic countries of Europe. In 1870 the Board decided to establish a Mission in either France or Italy. The fall of Rome and the loss of temporal power by the Pope that same year seemed to the Board to be providential indication that Italy should be chosen. The first church was constituted in Rome in January 1871 with eight members. Within the year this church grew to twenty. In a short time churches were organized at Rome, China, Vecchia, Bologna, Torre Pellice, and Venice.

Moving into the centennial year of Southern Baptist missions in Italy, the Italian Baptist Union represents eighty-five churches and twelve mission points. Sixty-four national pastors minister to five thousand Baptists.

Pray for the churches and their pastors.

Pray for Colleen Crowley, Baptist center, Tennessee.

Vietor Konevsky, worker among Indians, New Mexico.

Donald Richards, preaching ministry, North Brazil.

Cathryn Smith, religious education, South Brazil.

Marvin Ford, furlough, Ecuador.

Robert Hardy, furlough, Japan.

Mrs. L. C. Quarles, retired, Argentina.

Chris Vineyard, retired, Brazil.

30 THURSDAY Read Acts 4:5-21

William J. Gueiss is general secretary-treasurer of the European Baptist Convention. This convention is made up of churches located in Belgium, England, France, Germany, Italy and Spain. Mr. Gueiss requests that we ask God to help them locate pastors for eight of their churches.

Pray for Mrs. Ivory James, worker among National Baptists, Mississippi.

Mrs. Kenneth W. Nehel, rural urban work, Illinois.

Mrs. Truett Smith, worker among National Baptists, Florida.

Thomas E. Pfeider, worker among Negroes, Louisiana.

James Craigmole, preaching ministry, Pakistan.

Ray Fowler, preaching ministry, North Brazil.

Sarah Hentley, religious education, Nigeria.

Mrs. W. A. Routh, home and church work, Taiwan.

Thomas Adams, furlough, Hong Kong.

Mrs. W. H. Corn, furlough, French West Indies.

Mrs. W. F. Gueiss, furlough, Germany.

Mrs. C. Veatch, furlough, Bahamas.

ROYAL SERVICE • APRIL 1970

The most critical need of foreign missions continues to

be for workers in the field of evangelism and church development.

Speaking to the Southern Baptist Convention meeting in New Orleans, Louisiana last June, Dr. Winston Crawley, director of the Foreign Mission Board's Overseas Division, commented on the major need:

"Just now a major concern is the need for young preachers—in their twenties and thirties—to involve themselves in depth in places of need and crisis among the multitudes who have never heard the gospel, to share love and minister to the crisis by identifying with the people, learning their language, staying among them, bringing the fellowship of the church and new motivation in Christ into their struggle for solutions.

"We have had a shortage of volunteers for the basic, long-range preaching ministry. At the center of sound mission strategy there must be the preaching ministry. The ministry of communication, the nurturing of the Christian fellowship, and the long-range, in-depth involvement.

"This means the giving of oneself, the planting of one's life where it can mean the most in proportion to need. I was in a church recently that had at least six ordained preachers on its staff; we have fewer missionary forces in some entire countries."

Personnel requests by countries listed below are representative of requests from around the world. All are needed now.

Preaching ministries

Argentina	Indonesia	Pakistan
Botswana	Israel	Paraguay
Brazil	Italy	Peru
Chile	Ivory Coast	Philippines
Colombia	Japan	Rhodesia
Costa Rica	Jordan	Taiwan
Dominican Republic	Kenya	Tanzania
Ecuador	Korea	Thailand
Ethiopia	Lebanon	Togo
French West Indies	Liberia	Trinidad
Gaza	Malawi	Uganda
Ghana	Malaysia	Uruguay
Guatemala	Mexico	Venezuela
Guyana	Morocco	Vietnam
Honduras	Nigeria	Zambia
Hong Kong		

Religious education ministries

Bermuda	Colombia	Japan
Brazil	Guatemala	Nigeria
Chile	Hong Kong	Okinawa

Music ministries

Brazil	Indonesia	Korea
Colombia	Japan	Malawi
Honduras	Kenya	Tanzania
Hong Kong		

English-language church ministries

Costa Rica	Liberia	Malaysia
Ecuador	Malawi	Nigeria

Student ministries

Brazil	Italy	Peru
Ethiopia	Jordan	Philippines
Ghana	Kenya	Taiwan
Hong Kong	Korea	Tanzania
Indonesia	Lebanon	Thailand
Israel	Nigeria	Vietnam

Ministries to women

Brazil	Hong Kong	Rhodesia
Costa Rica	Nigeria	Uganda

Men and boys' workers

Brazil	Nigeria
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What will you as a Southern Baptist do about the needs? Check the option you choose to answer this question.

- ☐ I am under 19, so I will volunteer to go.
- ☐ I am under 19 and my children are pre-teens, so I will talk with my husband. Perhaps we will go.
- ☐ I will increase my offering to the Cooperative Program so that others can go.
- ☐ I will pray specifically that these needs be answered.
- ☐ I am not involved in problems of the world. I will do nothing.

For information about these and other opportunities, write: Department of Missionary Personnel, Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23261.

Music and Missions *Sing-along*

First session of WMU Annual Meeting

Denver, Colorado
Sunday afternoon, May 31



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Dear Pastor,

While the missions purpose of Woman's Missionary Union remains constant, plans and materials for use beginning October 1970 build on changes in WMU which were introduced in 1968. New organization concepts now in use will be carried over and simply recast to make up the '70 program. Changes will be minimal.

Changes are suggested in four areas: reworded task statements, adjustment of WMU organizations to the grouping-grading plan, new age-level names, and new materials.

Task statements have been reworded to sharpen the expression of a church's total missions responsibility. WMU will be helping churches fulfil these tasks: teach missions, engage in mission action, support world missions through praying and giving. In addition, WMU will cooperate with other church programs in providing and interpreting information regarding the work of the church and denomination.

Woman's Missionary Union will be composed of four age divisions: Adult, Youth, Children's, and Preschool. Missions organizations in the Adult Division are called Baptist Young Women, ages 18-29, and Baptist Women, ages 30 and over. Youth Division missions organizations, ages 12-17, are called Acteens. Children's Division missions organizations, ages 6-11, are called Girls in Action. Preschool missions organizations, birth through preschool 6, are called Mission Friends.

Magazines to support '70 WMU plans include: *Dimension*, a quarterly periodical for WMU officers; *ROYAL SERVICE*, a monthly periodical for officers and members of Baptist Women; *Contempo*, a monthly periodical for officers and members of Baptist Young Women; *Accent*, a monthly periodical for leaders and members of Acteens; *Aware*, a quarterly periodical for leaders of Girls in Action; *Discovery*, a monthly periodical for members of Girls in Action; *Start*, a quarterly periodical for leaders and teachers of Mission Friends.

Sincerely,

WMU Staff